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

Series 7: Personal Miscellaneous, 1908-1989, undated.

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

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Where Judaism Differed, letters of congratulation, letters of  
acknowledgement from general public, 1956-1963.

January 27, 1956

Dr. Solomon Zeitlin .  
Dropsie College  
Broad & York Streets .  
Philadelphia 32, Pa. .

Dear Dr. Zeitlin:

I thought you might be interested to know that I signed a contract with The Macmillan Company for the publication of my book in September. They seem to be very happy about publishing it.

I will probably have galley proofs some time in March. May I then trouble you to look over the manuscript in type and see whether everything is in order. I did quite a bit of revision and tightened the manuscript up considerably.

I hope that you are well and with warmest regards and all good wishes I remain

Most cordially yours,

ABBA HILLEL SILVER

AHS:sl

April 23, 1956

Dr. Solomon Zeitlin  
Drake Hotel  
Philadelphia, Pa.

My dear Dr. Zeitlin:

I am enclosing herewith the first batch of galley proofs of my book. The others will be forthcoming during the week.

When you are through reading this batch please return the proofs to me in the enclosed self-addressed envelope.

I deeply appreciate your thoughtfulness and your ready helpfulness.

With warmest regards I remain

Most cordially yours,

ABBA HILLEL SILVER

AHS:sl  
Air Mail-Sp.Del.  
encl.

April 29, 1956

Dr. Solomon Zeitlin  
Drake Hotel  
Philadelphia, Pa.

My dear Dr. Zeitlin

I am enclosing herewith the second batch of galley proofs which I have received.

I have not yet received the notes from the printer. As soon as I get them I will send them to you.

With warmest regards and all good wishes, I remain

Very cordially yours,

ABBA HILLEL SILVER

AHS: sl  
encl.  
air mail



May 3, 1956

Dr. Solomon Zeitlin  
Drake Hotel  
Philadelphia, Pa.

My dear Dr. Zeitlin:

I am sending you the remaining galley proofs including the notes.

I am deeply grateful to you for the wonderful assistance which you have given me.

With warmest regards, I remain

Most cordially yours,

ABBA HILLEL SILVER

AHS:sl  
encl.

# THE JEWISH QUARTERLY REVIEW

Published by

The Dropsie College for Hebrew and Cognate Learning  
S. E. Corner Broad and York Streets  
Philadelphia

Editors:

ABRAHAM A. NEUMAN  
SOLOMON ZEITLIN

May 7, 1956

Dr. Abba Hillel Silver  
The Temple  
Cleveland, Ohio

Dear Dr. Silver:

I am returning herewith 61 galleys of your excellent book which I read with great pleasure; the rest I shall send you shortly. It is stimulating, original and many parts are provocative. You did an excellent job and I am sure the book will have a lasting influence on our people, and that it will be read and discussed.

Herewith I am enclosing some remarks:

✓ Galley 5. There was no Jewish diaspora during the time of the First Temple; as a matter of fact, the Jews who left their homeland and so-journed in a foreign country, had to worship the gods of the land to which they had so-journed. The first Jewish diaspora started with the conquest of the Ten Tribes.

✓ 9. The quotes should be deleted since the quotation is not direct from I Maccabees.

See 18. Concerning lex talionis, please compare my article "The Pharisees and the Gospels."

✓ 21. Gamaliel, the son of Judah, bore the title Rabbi and not Rabban. The title Rabban was abolished at the Academy of Ousha.

✓ 30-A You will stated, "The Haberim were the more exacting Jews." ... Your statement, "All those who did not join the Haburot, whether priests or laymen, were known as Ame Ha-Arez," may be questioned. The term Ame Ha-Arez in early tannaitic literature, i.e., during the Second Commonwealth, referred to farmers. Cf. my article JQR, 1932.

✓ 35-A The Apocalypse of Baruch was composed the first part of the second century.

✓ 40-A If a member of the Court openly opposed an injunction promulgated by the Court, he was considered a Rebellious Elder; however, if a Pentateuchal injunction were opposed, he was not considered a Rebellious Elder. The reason for this distinction is the sages saw no menace to Judaism and to their authority if a member of the Court opposed a Pentateuchal law. They did see, however, great danger to Judaism and their institutions if one of their members openly opposed the laws promulgated by them. For this reason they excommunicated Eliezer ben Hyrcanus and Akabiah ben Mahalalel. For the same reason an attempt had been made to ex-communicate R. Meir.

✓ 44. The last paragraph which begins, "Some rabbis," is ambiguous.

✓ 45-A The book of Ezekiel was never in danger of being excluded from the Canon. The sages wanted to withdraw this book from public usage, from the schools and synagogues. You may compare my essay, "A Historical Study of the Canonization of the Hebrew Scriptures." 1933.

✓ 46★- The Second Esdras was compiled some time in the early part of the second century, C.E. See JQR 1947; 1950.

✓ 47. There were never seven types of Pharisees. The whole idea that the Pharisees were divided into seven categories I think was originated by Schurer and was repeated by Moore, Klausner and Lieberman, etc.

The word Perushim in the Talmud Sotah has the connotation of separatists. C.F. JQR. Jan. 1953, p. 299.

Kindest personal regards,

Most cordially,

*Salomon Zutter*

May 8, 1956

Dr. Solomon Zeitlin  
Drake Hotel  
Philadelphia, Pa.

Dear Dr. Zeitlin:

Rabbi Silver's schedule has kept him away from his study today and he has asked me to acknowledge receipt of the galley proofs which arrived today and particularly to thank you for your kindness in returning them so promptly.

For your convenience I am enclosing a self-addressed stamped envelope which you can use for mailing the balance of the sheets.

Sincerely,

Miss Sophia Levine  
Secretary to Dr. Silver

/sl  
encl.



May 21, 1956

Mr. Maurice Bisgyer  
B'nai B'rith  
1003 K. Street, N.W.  
Washington, D.C.

My dear Morris:

I was very happy to have had the opportunity of speaking to you this morning.

The book to which I referred, and which Mr. Klutznick probably had in mind when he introduced me at the cornerstone-laying, will be published in September by The Macmillan Company. Its title will be "WHERE JUDAISM DIFFERED -- An Inquiry into the Distinctiveness of Judaism."

It is a work upon which I have spent three or four years and is, I believe, the kind of a book which will serve the cause of Judaism. It was written with an eye for the intellectual lay reader both Jew and non-Jew. The emphasis is placed squarely upon its unique and revolutionary message of unity, freedom and compassion. Here is the brief description of the book which has been issued as advance notice by The Macmillan Company:

"Here 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."

Page -2-  
May 21, 1956

Mr. Maurice Bisgyer  
B'nai B'rith  
Washington, D.C.

Making due allowance for the pride of authorship I believe the B'nai B'rith would render a fine service to the cause, not only of adult Jewish education in which it is so much interested, but to the cause of spreading a knowledge of Judaism among our non-Jewish fellow citizens, if it would place this book widely - in colleges, universities, public libraries and of course in its Hillel Foundations. Perhaps through its publications B'nai B'rith would be interested in bringing the book prominently to the attention of its lodges and its membership.

I am happy that you will discuss this matter with Mr. Klutznick to whom please convey my warmest regards.

With all good wishes I remain

Most cordially yours,

ABBA HILLEL SILVER

AHS:sl

copy original sent to Guy Brown Macmillan

May 22, 1956  
dictated but not read

Rabbi Abba Hillel Silver

Dear Rabbi:

As I called my office this morning from the Concord Hotel, I was informed of your letter of May 21. I was just about to dictate a letter to you over the telephone to the effect that I had a few moments with President Klutznick upon his arrival and before his address here, to discuss your book with him.

Inasmuch as I wish to get the various heads of our B'nai B'rith agencies interested, would it be possible for us to get a galley proof or some copy of the book before publication? We shall be glad to assume any expense connected with this request. It is my opinion that the book will arouse widespread interest.

With warm personal regards and best wishes,

Sincerely,

/s/ Maurice Bisgyer  
Executive Vice Pres.

B'nai B'rith  
1003 K St. N.W. Wash D.C.





222 N. FIFTEENTH STREET • PHILADELPHIA 2 • PA. • LOcust 7-4218

May 31, 1956

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

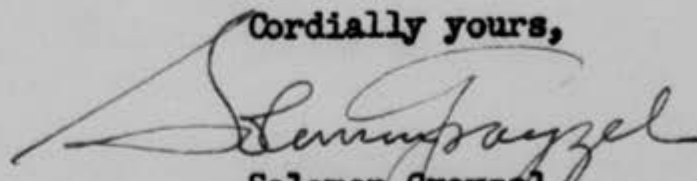
Dear Dr. Silver:

I suppose by this time you have been informed by the people at Macmillan that we offered to take an edition of your proposed book on Judaism. We have not yet heard what their final decision is. I hope that you urge them to cooperate with us.

But this is not the occasion for my writing to you. I should like to call your attention to a note in the galleys which is not sufficiently clear. One of my readers of the galleys, Professor A. Leo Levin, of the University of Pennsylvania Law School -- a very learned young man and a leader in the Mizrachi -- read the galleys and was very much impressed with the book. Characteristically he also looked at footnotes and he called my attention to the fact that footnote 38, in Chapter VI, cannot be correct. The footnote refers to the Yad, Hilkhos Melakhim, paragraph 77. I searched for the reference and could not find it either. It turns out that your reference should have read "paragraph 11" and that the original statement to which your text refers is not to be found in the ordinary editions, but is to be found in the first edition, subsequent to which it was, in all likelihood, removed for censoring purposes. The passage involves Maimonides' attitude towards Christianity as a preparatory stage for Judaism.

With personal greetings.

Cordially yours,

  
Solomon Grayzel

SG:ek

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# B'NAI B'RITH

Office of the President  
PHILIP M. KLUTZNICK  
30 ~~XX~~ PLAZA  
PARK FOREST, ILLINOIS

June 1, 1956

Rabbi Abba Hillel Silver  
The Temple  
East 105th Street at Ansel Road  
Cleveland 8, Ohio

My dear friend:

I have been in touch with Maurice Bisgyer relative to the forthcoming publication of your book. I have heard from other and impartial sources who have had an opportunity to see the manuscript, that the book does real credit to your stature in the rabbinate and the community.

There is no question but what this book will be brought to the attention of our Lodges and Chapters, Study Groups and Youth Groups. At the same time, ✓ Maurice is exploring with others of our departments, the possibility of more extended circulation and direct purchase.

For myself, I maintain a list of twenty people whom I am trying to wean back into greater activity, and I want to send the book to them as soon as it is published. ✓ When you're in touch with your publishing company, you might tell them that they have an order from me for twenty, and they can bill me directly for it.

You will hear further from us in this regard as our plans develop.

With warmest personal regards, I am

Cordially,

*Philip M. Klutznick*  
Philip M. Klutznick

al

cc: Mr. Maurice Bisgyer

June 4, 1956

Dr. Solomon Grayzel  
The Jewish Publication Society of America  
222 N. Fifteenth Street  
Philadelphia 2, Pa.

My dear Dr. Grayzel:

Let me thank you for your very kind letter of May 31st. I am pleased to learn that The Jewish Publication Society has offered to take an edition of my book from the Macmillan people.

I do not understand what you mean by my urging them to cooperate with you. If it is a matter of timing, I do not wish the publication of my book to be delayed beyond September in time for the High Holy Days.

With regard to the quotation from Maimonides which you so kindly brought to my attention, the correction had already been made on my galley proofs -- a printer's error -- 77 should read 11. I shall add to the page proofs, when I get them, the fact that I am quoting from the Rome edition of c 1480 where it appears uncensored.

With all good wishes I remain

Most cordially yours,

ABBA HILLEL SILVER

AHS:sl

June 5, 1956

Mr. Philip M. Klutznick  
B'nai B'rith  
30 Plaza  
Park Forest, Illinois

My dear Friend:

Thank you so much for your kind letter of June 1st. I deeply appreciate your interest in my forthcoming volume.

I am delighted that the B'nai B'rith will help in the circulation of the book and that you personally are taking such an interest in it.

With warmest regards and all good wishes I remain

Most cordially yours,

ABBA HILLEL SILVER

AHS:sl



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**AND PRESIDENTS OF DISTRICTS**

June 5, 1956

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

Dear Rabbi Silver:

I have been in touch with the various departments of B'nai B'rith concerning your forthcoming book, "WHERE JUDAISM DIFFERED--An Inquiry into the Distinctiveness of Judaism." The Anti-Defamation League of B'nai B'rith appears to be more interested in this publication than any other department.

In order that you will not be personally bothered about this, would you give me the name of the individual at the Macmillan Company who is handling this matter, so that the A.D.L. representative and I may contact him from time to time.

Please be assured of our deep interest.

Sincerely,

*Maurice Bisgnyer*  
Executive Vice President

MB:el

*P.S. I have received the galley proofs.*

SUPREME LODGE TRIENNIAL CONVENTION  
--from May 5th through May 9th, 1956



June 7, 1956

Mr. Maurice Bisgyer  
B'nai B'rith  
1003 K Street, N.W.  
Washington, D.C.

My dear friend:

Thank you for your letter of June 5.

The individual who is handling my book at The Macmillan Company is Mr. Guy Brown and I am sure that he would be happy to discuss the matter of the book with you.

His telephone number is ORegon 5-4000 and his address, The Macmillan Company, 60 Fifth Avenue, New York City 11, New York.

With warmest regards I remain

Cordially yours,

ABBA HILLEL SILVER

AHS:sl

16

Dr. Silver

Edna Blum

June 19, 1956

Harold P. Manson

1. Dr. Abba Hillel Silver has written a very important book, entitled "Where Judaism Differed," which is being published by Macmillan and which will make its appearance this fall. This work, the proofs of which I have read, is a major contribution to the contemporary literature on Judaism.

Needless to say, Zionists throughout the country should be especially interested in a major work by Dr. Silver and I take it for granted that the ZOA Book Shop will go all out in publicizing the work and in promoting its sale.

In order not to lose time I suggest that you get in touch with Mr. Guy Brown at the Macmillan Co. and indicate to him the special interest which the ZOA Book Department has in this work, so that you will be in a position to obtain appropriate promotional material for your mailings, to be sent out prior to the book's appearance.

I am sure that you will make it clear to Mr. Brown that your Department is anxious to take advantage of every opportunity and method to promote this book.

2. I would also like to have your opinion on the Jewish Book Guild, or any other respectable Jewish book clubs that may be in the field, in connection with Dr. Silver's book. Would the selection of the book by any of them have positive value or be of consequence? If so, which is the best; who is in charge; and how are the selections made?

I would be grateful if you were to keep me posted on all of the above.

Warmest regards.

HPM:ha

Harold

August 3, 1956

Mr. Louis Broido  
Gimbel Bros.  
Broadway & 33rd  
New York, New York

My dear Friend:

I am writing you in behalf of a book — my own — which the Macmillan Company will publish early next month. It is called "WHERE JUDAISM DIFFERED: An Inquiry Into The Distinctiveness of Judaism".

I think it is a good book, aimed at enlightening modern Jews on the essential moral and spiritual ideals of Judaism and the revolutionary contribution which it made to mankind. Those who have seen the galley proofs of the book have liked it very much. The Jewish Publication Society has ordered a Special Edition for its members.

I would like to see the book receive the widest distribution among Jews and non-Jews. I am wondering whether it is a practice with the Gimbel Bros. to arrange for "Authors' Days" or "Autograph Parties" at which time I could appear to autograph copies of the book. Such an "Autograph Party" has been arranged by the Halle Bros. Company in Cleveland.

I am inclined to believe that there would be considerable interest shown in such an event by many of our co-religionists in New York City. However, I am not at all acquainted with the correct procedure in such matters. I should appreciate very much hearing from you.

With warmest regards and all good wishes, I remain

Most cordially yours,

ABBA HILLEL SILVER

AHS:sl  
please forward



August 3, 1956

Mr. Maurice Bisgyer  
B'nai B'rith  
1003 K Street, N.W.  
Washington, D. C.

My dear Maurice:

The Macmillan Company has announced the first week in September as the date of publication of my book WHERE JUDAISM DIFFERED.

You wrote me on June 5 that the Anti-Defamation League appears to be very much interested in the book. I am wondering what arrangements it has made to assist in its distribution.

I am inclined to believe that the book might be helpful to Jewish students in the various Hillel Foundations on the campuses of our country and in the principal college and university libraries.

I should be happy to hear from you in this regard.

With warmest good wishes I remain,

Very cordially yours,

ABBA HILLEL SILVER

AHS:sl



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CLEVELAND, OHIO

**AND-PRESIDENTS OF DISTRICTS**

August 6, 1956

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

Dear Rabbi Silver:

Mr. Bisgyer is out of the city on B'nai B'rith business at the present time.

Your letter of August 3 regarding your book WHERE JUDAISM DIFFERED will be brought to his attention immediately upon Mr. Bisgyer's return to the office.

With kindest regards,

Sincerely,

*Hannah Sinauer*

Hannah Sinauer  
Secretary to Mr. Bisgyer

hs

Philip M. Klutznick  
President

Maurice Bisgyer  
Secretary



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EXECUTIVE 3-5268

August 24, 1956

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

Dear Rabbi Silver:

We have been contacting the various offices of B'nai B'rith in order to obtain their orders for your book. This has taken us a little time, but the delay is unavoidable.

We hope to submit the order soon.

With all good wishes for a Happy New Year to you and your family.

Sincerely,

A handwritten signature in cursive script, appearing to read "Maurice Bisgyer".

Executive Vice President

MB/ild

COPY

- To Dr. Abba Hillel Silver

ZIONIST ORGANIZATION OF AMERICA

MEMORANDUM

To: Harold Manson

From: Edna Bloom

Date: 8/31/56

WHERE JUDAISM DIFFERED by Dr. Silver

To recapitulate our conversation of the other day --

Several weeks ago I spoke to Mr. Thomas Coffey of Macmillan (in the absence of Mr. Guy Brown) regarding our willingness to "go all out" on Dr. Silver's new book. He agreed to supply us with a quantity of imprinted circulars and that he would keep in touch with me. I told him that we could use up to 13,000 circulars -- he would decide on quantity, he said.

A few days ago I spoke to Mr. Brown himself, asked him when books would be ready, exact date of publication, price, etc. He told me that finished books would be ready in a few days, but inasmuch as the price of the book had not as yet been set, complete jackets would not be ready. Hence, books would not be mailed until finished jackets came off press -- and that, he hoped, would be shortly. I also told Mr. Brown that Mr. Coffey promised us imprinted circulars; he said he would check into the matter.

It occurred to me that it might be an idea to have some sort of an autographing session for Dr. Silver at the Convention in Washington -- providing complete books are available.

Inasmuch as I am leaving for vacation, I will not be able to follow through on this matter. Would you be good enough to check with Dr. Silver about my "autographing" idea and let Frances Solomon know about it. She, in turn, will see to it that the necessary quantity of WHERE JUDAISM DIFFERED will be on hand in Washington.

Also -- if you and Sid think it advisable -- we might send out some publicity material on Dr. Silver's new book. ✓

Kind regards,

Dear Dr. Silver -

Please advise.

Do you expect to be in these parts  
in the near future?  
Hope you had a nice holiday.

22/6/56

Harold

150

450  
240

450  
240  
290



September 7, 1956

Mr. Harold Manson  
Zionist Organization of America  
145 East 32nd Street  
New York 16, New York

My dear Harold:

A Happy New Year.

I hope that you had a pleasant vacation and that you put it to good use in working on your book.

WHERE JUDAISM DIFFERED is being issued this week. I have not yet seen a copy but it will probably be here tomorrow or early next week.

I imagine that review copies have been sent. I do not know who will review the book for the New York Times. From what you wrote me some time ago there is the likelihood that Marvin Lowenthal will review the book for the New York Tribune.

The Macmillan Company will be in touch with your office and as soon as the circulars and jackets are ready they will send them to you.

As far as an autograph party at the Z.O.A. Convention is concerned -- I do not know whether that is quite protocol. I do not wish to exploit the situation for my book. If the book is for sale at the Convention I am sure that people will be able to reach me at the Convention for an autograph. The suggestion that the office send out some publicity material on the book seems to be a good one.

With warmest regards and all good wishes I remain

Most cordially yours,

ABBA HILLEL SILVER

AHS:sl

September 13, 1956

Jiffy Mfg. Co.  
Hillside, New Jersey

Gentlemen:

Please be good enough to quote me a price on 100 Jiffy Bags for mailing a group of books that are 8-1/2 X 5-3/4 and about 1- 1/4" in depth.

I would like also to know how soon I may expect to receive them after the order has been forwarded.

Your kind and prompt reply will be appreciated.

Sincerely,

Miss Sophia Levine  
Secretary to Dr. Silver

/sl



September 24, 1956

Mr. Irving Siegel  
New York Times  
229 West 43rd Street  
New York City, New York

My dear Irving:

I am happy to send you this volume. I am under the impression that the New York Times might be interested in reviewing it. Perhaps they have made arrangements to do so already.

It was nice to have seen you in Washington.

Most cordially yours,

ABBA HILLEL SILVER

AHS:sl  
encl.

*Air-mail  
Special Delivery*



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September 26, 1956

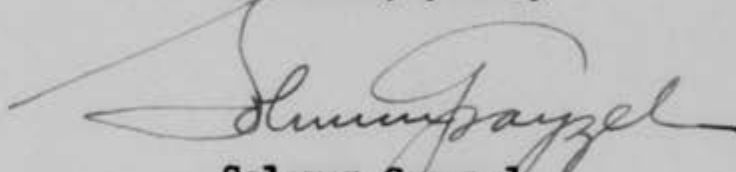
Rabbi Abba Hillel Silver  
The Temple  
East 105th Street at Ansel Road  
Cleveland 6, Ohio

Dear Rabbi Silver:

I just saw a copy of our edition of your WHERE JUDAISM DIFFERED. I wholeheartedly congratulate you upon its appearance. Ever since I first saw it I have been convinced that it is an excellent book which will prove very useful. I just spoke to Louis Levinthal and he, too, having seen a copy, is delighted with it.

Now on Hoshan'ah Rabba I want to wish you a year of good health and much happiness and many more such good books to follow this one.

Sincerely yours,

  
Solomon Grayzel

SG:ek

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H. S. MESHORER  
7835 BROADWAY  
CLEVELAND 5, OHIO

September 27, 1956

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

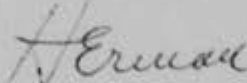
Dear Rabbi Silver:

I want you to know how much I am enjoying your book, "Where Judaism Differed".

It is an oracle of esteem written honestly and sensibly and of great benefaction to your readers. It reveals hallowed hands on the ark or altar with a zeal for the welfare of our race. It is dear in a measure in which you reveal the inner workings of your soul, and feel you honestly write what you see in your heart and contrive to reach other hearts.

Birdie and myself feel privileged that you have personally autographed your book to us.

Very sincerely,



Herman Meshorer

HSM:HS

September 28, 1956

Dr. Solomon Zeitlin  
Drake Hotel  
Philadelphia, Pa.

My dear Dr. Zeitlin:

It was thoughtful of you to phone me the other evening about my book.

I am very much pleased with the appearance of the book. The Macmillan Company did well by it.

I am beginning to get reactions from readers and I feel that the book will be well received and will prove useful.

With reference to suggestions for a reviewer for the Jewish Quarterly, the name of Dr. Levy A. Olan, Rabbi of Temple Emanuel of Dallas, Texas has occurred to me. He is a thoughtful student of philosophy and of Jewish theology and writes well. If any other names occur to me I will be very glad to communicate with you.

With warmest regards and looking forward with pleasure to seeing you before long, I remain

Most cordially yours,

ABBA HILLEL SILVER

AHS:sl

September 28, 1956

Mr. H. S. Meshorer  
7835 Broadway  
Cleveland 5, Ohio

My dear Herman:

It was indeed very thoughtful of you to write to me about my book. I am delighted that you enjoyed reading it.

I am beginning to get the reactions of the early readers of the book and they are very heartening. I believe the book will be well received.

With warmest regards to you and Birdie, I remain

Most cordially yours,

ABBA HILLEL SILVER

AHS:sl

BERTRAM J. KROHNGOLD

339 ST. CLAIR AVENUE, N.W.

CLEVELAND, OHIO

September 28, 1956

Rabbi Abba Hillel Silver  
19810 Shaker Boulevard  
Shaker Heights 22, Ohio

My Dear Rabbi:

Both Connie and I were tremendously thrilled yesterday to receive a copy of your new book "Where Judaism Differed". I know we shall both enjoy very much reading your latest work. I also want you to know that we were both very much delighted and pleased with the very beautiful thought embodied in your autograph. We shall prize this volume highly.

We do greatly appreciate your kindness and thoughtfulness.

With fondest regards to Virginia and yourself, and again many many thanks.

Cordially,

BJK:JGR

Bert.



September 28, 1956

Dr. Solomon Grayzel  
The Jewish Publication Society of America  
222 N. Fifteenth Street  
Philadelphia 2, Pa.

My dear Dr. Grayzel:

I am pleased to learn that you liked the appearance of my book. I too was pleased with it. The Macmillan people did well by it.

I am beginning to get reactions from the early readers of the book and I am heartened by their reactions. I believe that the book will be well received.

With warmest regards and best wishes I remain

Most cordially yours,

ABBA HILLEL SILVER

AHS:sl

RABBI SOLOMON B. FREEHOF, D.D.

THE RUSKIN APARTMENTS

120 RUSKIN AVENUE

PITTSBURGH, PA.

October 1 1956

Dear Abba

Thank you very much for sending me "Where Judaism Differed." I have already read four chapters. Even if I had not approached the book with the happy anticipation with which I always approach your books, I am sure I would have found it as magnificent as I have already found it.

Your art of being learned without parade of learning, eloquent without obvious oratory & dignified without striving to be unusual make this an important contribution

פאן פאן

As ever

Sol



# American Judaism

*Editor:* RABBI SAMUEL M. SILVER

838 FIFTH AVENUE, NEW YORK 21, N. Y.      TELEPHONE REGENT 7-8200

1 October 1956

Dear Abba,

I want you to know of my enormous admiration for your book, *Where Judaism Differed*.

There have been written many interpretations of Judaism but where your book differs is in its forthright, unnervous, unapologetic, stentorian assertion of Judaism's strong points. That you are able to accomplish this important task and still ground your statement on so many facts about Judaism and other religious faiths is a testimonial to your astonishing scholastic assiduity and capacity to screen and simplify the mountainous data. The wonder is increased when one contemplates the crowdedness of your daily schedule in the light of your national and international responsibilities.

As an editor I envy your publishers the opportunity to bring your fresh, crisp and authoritative material to the public. I would have loved to have published a fragment of the book in advance. I suppose your publishers would not permit me to print a smidgin of the book in my magazine (although it might tantalize magazine readers into purchasing the book).

In any event, if you have any fresh observations about the spiritual hapachlagamanons of our faith, I would be delighted if you would let our magazine be the first to publish them.

With more thanks for the book, with new year greetings to you and la mishpacha, and with best regards from the Union staff, I am

Yours,

Sam

Dr. Abba Hillel Silver  
Cleveland, Ohio

Published by The Union of American Hebrew Congregations and its affiliates: National Federation of Temple Brotherhoods, National Federation of Temple Sisterhoods, and National Federation of Temple Youth

From the desk of

MAX HELVARG

10/2/56

Dear Dr. Silver -

Thank you very much for your kindness in sending me a copy of your book.

The distinction and privilege of working with you which I enjoy, makes me especially appreciative of the cordial sentiments expressed in your inscription to me.

Sincerely -  
Max

RABBI LEON I. FEUER, D. D.

2335 COLLINGWOOD BLVD.

TOLEDO 10, OHIO

October 3, 1956

Dr. Abba Hillel Silver  
The Temple  
Cleveland, Ohio.

Dear Rabbi:

Hortense and I appreciate your thoughtfulness in sending us a copy of your new book.

It looks exciting and really looking forward to reading it. It is also possible that I may get a few good sermons out of it.

It was nice seeing you and wonderful hearing you in Washington.

Our love to the family and yourself.

As ever,

A handwritten signature in dark ink, appearing to be 'Leon', written in a cursive style.

LAW OFFICE OF  
**WEITZ AND WEITZ**  
LEADER BUILDING  
CLEVELAND 14, OHIO

SIDNEY N. WEITZ  
LOUIS E. WEITZ

October 3, 1956

Rabbi A. H. Silver  
The Temple  
Ansel Road and East 105th Street  
Cleveland 6, Ohio

My dear Rabbi:

Sylvia and I appreciate greatly the copy of your recent book. Although so far I have read only the first two chapters, I have been greatly impressed and I am looking forward with deep interest to the reading of the remaining chapters.

Again thanking you, I am

Sincerely yours,

A handwritten signature in cursive script, appearing to read "Sidney", with a large, elegant flourish at the end.

Red Blanchard

EUCLID AVENUE CONGREGATIONAL CHURCH  
CLEVELAND, OHIO

10/5/56

Dear Rabbi Silver:

I would express to you my sincere thanks for the copy of your recent book.

This is one of great scholarship covering areas in which I would not presume to express a judgment, except to say that I would trust yours. "I am going to reread and reread it."

I appreciate your



kindness. It gives me an opportunity to say again that I do greatly value the privilege of being included among your friends.

Cordially  
Fred G. Pauchard

PHILIP SLOMOVITZ  
EDITOR AND PUBLISHER



# THE JEWISH NEWS

*a weekly review of Jewish events*

17100 W. 7 MILE RD.  
DETROIT 35, MICHIGAN  
VERMONT 8-9364

Oct. 7, 1956

Dr. Abba Hillel Silver  
The Temple  
E. 105th Street  
Cleveland 8, O.

Dear Dr. Silver

In the midst of reading your wonderful book, I now learn that you will yourself review it. If you have a prepared excerpt from your own review, I'd appreciate receiving it.

My wife and I were sorry to miss the ZOA convention. We are sticking close to home due to the expected arrival--any day--of our first grandchild.

Kindest regards.

Sincerely

A handwritten signature in dark ink, appearing to read "Phil", written in a cursive, flowing style.

DR. HENRY E. KAGAN  
SINAI TEMPLE  
MOUNT VERNON, N. Y.

OFFICE OF THE RABBI

October 9, 1956

Dr. Abba Hillel Silver  
The Temple  
Cleveland  
Ohio

Dear Dr. Silver:

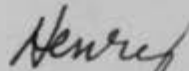
I have just completed your excellent new book which I intend to use as a theme for one of my lectures this season and for which I am deeply grateful to you and your magnificent scholarship.

I enclose a paper which I delivered to the Central Conference of American Rabbis Conference in 1953, which supports the main line of your argument from a psychological point of view, with special reference to the contemporary abuses of the term "Judeo-Christian."

I am sure there will be not only a second edition of your book but many more editions of this fine book, and it occurred to me that you might want to include this approach in your references.

With warm personal greetings,

Very sincerely yours,



Dr. Henry E. Kagan

HEK:s

encl.

October 9, 1956

Rabbi Samuel M. Silver  
American Judaism  
838 Fifth Avenue  
New York 21, New York

Dear Sam:

I want to thank you for your thoughtfulness in writing to me about my new book and I am happy to learn that you think well of it and enjoyed reading it.

I believe that the book will meet a need among certain sects of American Jews and I hope that it will do good.

I assume that you will arrange to have a competent review of the book in American Judaism.

With warm regards I remain

Most cordially yours,

ABBA HILLEL SILVER

AHS:sl

HERBERT BAYARD SWOPE  
745 FIFTH AVENUE  
NEW YORK 22, N.Y.

10 October 1956

Dear Dr. Silver: -

My thanks go to you for your interesting book and its pleasant inscription.

I hope it does well.

Good luck always,

HBSA

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



October 11, 1956

Mr. Philip Slomovitz, Editor  
The Jewish News  
17100 West 7 Mile Road  
Detroit 35, Michigan

Dear Friend:

Thank you for your note of October 7 and for the kind things which you say about my new book.

The review which I gave of the book before the Temple Women's Association was in the nature of a series of informative comments. I have no prepared text.

I assume that you will wish to have a competent review of the book in the Jewish News.

With warmest regards and all good wishes for the arrival of your first grandchild, I remain

Most cordially yours,

ABEA HILLEL SILVER

AHS:sl

October 11, 1956

Dr. Henry E. Kagan  
Sinai Temple  
Mount Vernon, New York

My dear Henry:

Thank you for your kind letter and for your comments about my new book.

I am especially grateful to you for sending me the reprint of your paper which you delivered before the Central Conference of American Rabbis on the psychological point of view. I know that I shall read it with a great deal of pleasure and profit.

I hope that in the next edition of my book -- if there is a second edition -- I shall find the occasion of including a reference to it.

With warmest regards and all good wishes, I remain

Most cordially yours,

ABRA HILLEL SILVER

AHS:sl

DIRECTOR OF ARCHIVES: JACOB R. MARCUS, PH. D.

*Adolph S. Ochs Professor of Jewish History, Hebrew Union College-Jewish Institute of Religion*

MAXWELL WHITEMAN, *Assistant to the Director*

# AMERICAN JEWISH ARCHIVES

CLIFTON AVENUE • CINCINNATI 20, OHIO

October 18, 1956

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

Dear Abba:

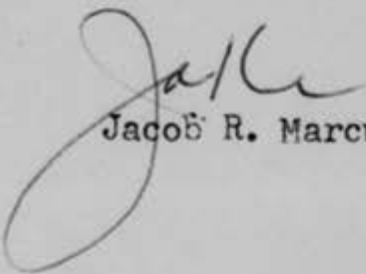
I have received a copy of your new book and I cannot tell you how touched I was by the beautiful inscription.

I look forward to reading it, and I know that I shall find it interesting as well as profitable.

I like the dedication to Virginia and the boys.

With all good wishes, I am,

As ever,

  
Jacob R. Marcus

JRM:sg

# Temple Beth-El

2179 HIGHLAND AVENUE

BIRMINGHAM 5, ALA.

DR. ABRAHAM J. MESCH  
RABBI

October 19, 1956

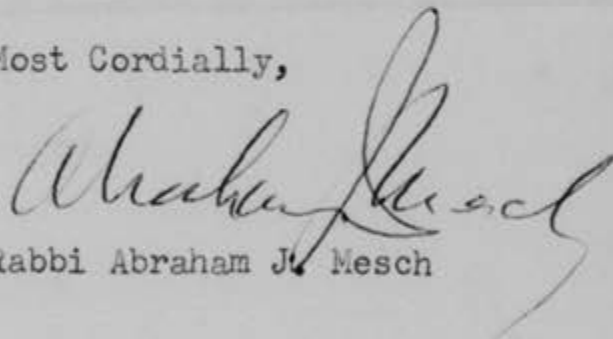
Dr. Abba Hillel Silver,  
The Temple,  
Ansel Road and 105th St.,  
Cleveland, Ohio.

Dear Dr. Silver:

I deeply appreciate your sending me an autographed copy of your new book "Where Judaism Differed". Though this is the busy season for me, I managed to read several chapters in the book and found them most interesting and stimulating. It is remarkable that a man as busy as you are can find time and the opportunities for concentrated research to produce such a detailed study of a difficult subject. The documentation alone represents a most time consuming effort. I am sure that I will continue to read it and re-read it with great interest.

Again thanking you and with kindest regards to Mrs. Silver, Adele and Dan, I remain

Most Cordially,



Rabbi Abraham J. Mesch

AJM:SH

*Abba Hillel Silver*

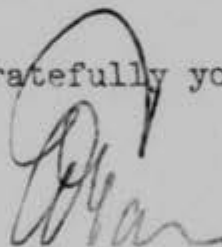
800 NATIONAL CITY E. 6<sup>TH</sup> BUILDING  
CLEVELAND 14, OHIO

October 22, 1956

Dear Rabbi Silver:

Throughout the years I have been indebted to you for numerous acts of kindness and consideration, many of which have been undeserved. Not the least of these is the gift of an inscribed copy of your most recent book. It is an outstanding presentation of the uniqueness of Judaism as a moral factor in human civilization. I shall prize it deeply.

Gratefully yours



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



## The Sam Davis Co.

warehousemen  
~~real estate~~  
 realtors

*Melbourne  
Harris*

October 22, 1956.

Rabbi Abba Hillel Silver,  
 The Temple,  
 Cleveland, Ohio.

Dear Rabbi Silver:

It was most thoughtful of you to send me a copy of your new book. I've read several chapters already, and the content is fascinating reading. You have made a real contribution to the laymen's appreciation of the basic philosophy of Judaism. You should do more of this kind of writing. I hope that you will find the time to devote to more literary efforts.

Danny's visit to Toledo created another pleasant link in the Cleveland-Toledo chain. He delivered an interesting talk, and the women were delighted with his presentation. Leora and I also enjoyed meeting his wife, who is a most charming and gracious person. We know they will make a wonderful life together.

Our kids are adjusting themselves to Toledo beautifully. Ronny is happy in his new work, and doing splendidly. They are anticipating a "blessed event" sometime around the end of February, and it will seem strange to be called "grandpa"! Life is so different with our children so near us. Leora is in her glory with her new daughter.

As for myself, am happy to report that I am well on the road to an almost complete recovery. I had a little set-back in September, but got over it within a week or so, with no harmful after-effects. Am putting in a full day at the office, which is the best indication that I am making good progress.

Leora and our children join in sending you, Virginia and your family our very fondest love and regards, with the hope that the coming year and years will bring good health and joy to you all.

Devotedly,



MH:M



October 24, 1956

Mr. Spencer B. Irwin  
The Cleveland Plain Dealer  
1801 Superior Avenue  
Cleveland 14, Ohio

My dear Friend:

I read with much interest and appreciation your review of my book in Sunday's Plain Dealer and I want to thank you for the nice things which you say about it.

I hope I will have the pleasure of seeing you before long and thank you in person.

With warmest regards, I remain

Most cordially yours,

ABBA HILLEL SILVER

AHS:sl

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October 25, 1956

Miss Sophia Levine  
Secretary to Dr. Silver  
The Temple  
East 105th Street at Ansel Road  
Cleveland 6, Ohio

Dear Miss Levine:

This will acknowledge receipt of your note of October 23, 1956  
in which you enclosed a glossy and biography of Dr. Abba Hillel  
Silver.

Thank you for your cooperation.

Sincerely yours,

Shirley Glick  
Secretary to Mr. Zussman

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COMSTOCK N. Y.



RABBI KURT L. METZGER  
Hebrew Chaplain ✓

October 31, 1956

Dr. Abba Hillel Silver  
o/o Jewish Publication Society  
22 2 North 15th Street  
Philadelphia 2, Pa.

My dear Dr. Silver:

As you undoubtedly are aware, fair percentage of the people in our prisons are not the typical cartoonist type of criminal, but are young men and boys who have made a mistake and are sincerely trying to serve their sentence and return to their families and loved ones.

The more intelligent of these men are conscious of the necessity of their being informed and abreast of the times so when they are released—even though it will be a span of years hence—it will not find them entirely out of rapport. They also realize one of the major means open to them in accomplishing this goal is by reading and studying the better current books.

Many of these people are avid readers of the book sections of the New York papers and publishers' advertisements, and repeatedly bring me clippings asking that I endeavor to obtain for our shelf certain titles and authors; such is the case with your splendid book **WHERE JUDAISM DIFFERED**. It is amazing to see the type and scope of their reading, and I dare say that in perhaps no other strata of our society is there so much serious and recreational reading done per capita, as in a prison such as this where so many have so much time to while away and also have an innate desire to better themselves.

I try to maintain a small library in my office from which these boys, Jew and Gentile alike, may borrow outstanding and worthwhile books. In my efforts I am almost entirely dependent upon the generosity and understanding of the author if I am to be able to bring them good books. I hope that you will agree with me and allow the full value of such fine titles as a great catalytic agent, under stresses of incarceration and other man made inner turmoils, and that you will be able to give us your kind consideration.

If you are able to forward a copy of **WHERE JUDAISM DIFFERED**, you may feel certain that your kindness will be appreciated. I am aware that oftentimes an author does not derive the financial disaster to send copies freely to all who might ask. However, under the circumstances it is my hope that you can oblige us.

Thanking you in advance and with all good wishes, I remain,

Sincerely yours,

*Kurt L. Metzger*  
Rabbi Kurt L. Metzger

KLM:MM





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INCORPORATED

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31 WEST 31<sup>ST</sup> STREET

NEW YORK 1, N. Y.

THE OLDEST AND LARGEST  
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IN THE UNITED STATES  
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'BLOCHBOOKS', NEW YORK

November 1, 1956

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

Dear Rabbi Silver: *לויאל רב*

I take pleasure in enclosing herewith a  
marked copy of the Fall-Winter issue of our Book  
Bulletin.

It was a pleasure to have had the opportunity  
to feature your new work, "Where Judaism Differed."

Personally, I take pride for writing the material  
in this Bulletin.

With kindest personal regards and warmest wishes,

Sincerely yours,

BLOCH PUBLISHING CO.

*Solomon Kerstein*

Solomon Kerstein  
Vice President

P.S. I share in your *שמחה* when I see in the Temple Bulletin  
the name of your Associate Rabbi is your dear son,  
Jerimy. This is really in every respect the realization  
of continuity and reminds one of the significance of the  
Biblical words *...לך נתינתם*

November 6, 1956

Mr. Solomon Kerstein, Vice-President  
Bloch Publishing Company, Inc.  
31 West 31st Street  
New York 1, New York

My dear Friend:

Thank you so much for your lovely note and for the marked copy of the Book Bulletin which you sent me.

I am very grateful to you for the fine notice which you have given to my book.

I am delighted to know that it is being well received in all parts of the country.

With warm regards and all good wishes, I remain

Very cordially yours,

ABBA HILLEL SILVER

AHS:sl

**RABBI MOSHE M. MAGGAL**  
6412½ WEST OLYMPIC BLVD.  
LOS ANGELES 48, CALIF.

November 11, 1956

Rabbi Abba Hillel Silver  
The Temple  
Cleveland, Ohio

Dear Rabbi Silver:

Recently, I finished the study of your courageous book, "Where Judaism Differed". Any Jew reading it will be a better Jew and more convinced about the truth of his heritage. May we hope that all the libraries in the United States carry this book. I would like to suggest that a special fund be raised for the purpose of stocking the libraries with your book.

It would do good if our Christian friends also read it. There are thousands of books published yearly about the superiority of Christianity over Judaism. Now was the proper time for you, Rabbi Silver, to write this book. 2/12/20

May the God of Israel grant you health and strength, so that you may be able to continue writing many books like this in the future.

Mrs. Maggal and I will treasure this book which you autographed for us at the Beverly-Hilton Zionist Dinner. Our best wishes to you.

11.3 ~ 11.11  
 3월 11일

Sincerely,

Mahe Nagal

Rabbi Moshe M. Maggal

ז. מ. קערשטיין

Solomon Kerstein

VICE-PRESIDENT  
BLOCH PUBLISHING CO.  
"The Jewish Book Concern"  
31 WEST 31ST STREET  
NEW YORK

LONGACRE 4-2040

ה'תש"ו, 11/10/56

Nov 12, 1956

Personal

Dear Rabbi Silver יגדל פה

Thank you so much for your kind letter.  
May I ask you a personal favor?

I possess a review copy of your book -  
but as one of your "D. 210", a book  
by you in my library is not complete  
without an autographed inscription.

I would deeply appreciate it - at your  
moment's leisure - to write a line  
or two on a piece of white paper and I'll  
insert it in the book - אהבתי

With kindest personal regards,  
Very Cordially yours,  
Solomon Kerstein



## Rodef Shalom Synagogue

One Hundred Dartmouth Avenue  
Johnstown, Pennsylvania

Nathan Kollin, Rabbi

Phone 6-3194

Nov. 12, 1956

Dr. Abba Hillel Silver,  
The Temple,  
Cleveland, Ohio.

Dear Dr. Silver,

It has been a number of years since I last availed myself of the pleasure of meeting and chatting with you...as I would on my occasional visits to my native Cleveland. Nevertheless I have been receiving the Temple Bulletins for quite some time, and I have been enjoying them and profiting from them as well.

I have been reading about your most current book, *Wherein Judaism Differed*..(I hope I have the title correctly given) and would like to secure a copy for my own study and pulpit-review. I enclose my check...and I would appreciate a word from you inscribed within. May I?

I trust this finds you and yours well, and I hope I may drop in on my next visit.

Sincerely yours,

*Nathan Kollin*



November 13, 1956

Rabbi Kurt L. Metzger  
Hebrew Chaplain  
Great Meadow Correctional Institution  
Constock, New York

Dear Rabbi Metzger:

At your request I am sending you a copy of my new book WHERE  
JUDAISM DIFFERED.

With all good wishes, permit me to remain

Most cordially yours,

ABRA HILIEL SILVER

AHS:sl  
under separate cover.

Pi ~ v DR ANS' t<sub>3</sub> - - - Mrs Saks  
j + C 1 →

Louis E. Goldman

6501 GRANADA BOULEVARD  
CORAL GABLES, FLORIDA

Nov. 14, 1956

Dear Hatti Silver:

I hope you and your family  
are well - and may we wish you  
from our house to yours, a happy  
Chanukah.

I just read the Jewish Monthly  
Bnai B'rith magazine - and found a  
review of your book "The Essence of  
Judaism" - May I ask you a favor  
please - would you please order this  
book for me and inscribe it for  
me - just have your Secretary tell  
me how to make the check payable.  
It's like the girls to read it too -

Are you planning a trip here  
this season - you have a standing  
invitation for dinner -

Our very best to Mrs Silver

from all of us.

Sincerely,  
Lee Goldman

RABBI JULIUS ROSENTHAL

VASSAR TEMPLE

POUGHKEEPSIE, NEW YORK

(140 Hooker Ave)

November 14, 1956

Rabbi Abba Hillel Silver  
The Temple  
E. 105th Street & Ansel Road  
Cleveland, 6, Ohio

Dear Rabbi Silver:

I am in the midst of reading your latest book, "WHERE JUDAISM DIFFERED", and I find it a very arresting volume. I would very much like to present its theme to my Congregation and encourage their purchase of the book.

Last year we had a very interesting session when Edmund Wilson engaged in a recorded wire interview which mentioned some of the highlights of his book. This is very easy to arrange by having the telephone company record a long-distance conversation between the two of us.

I realize how busy you are at the present moment when your leadership is so urgently required by our people, but I would be very grateful if you could spare a little time for this project.

Thank you for your gracious consideration of this request.

Sincerely yours

*Julius Rosenthal*  
Julius Rosenthal

JR:gkm

November 15, 1956

Mr. Solomon Kerstein, Vice-President  
Bloch Publishing Company  
31 West 31st Street  
New York, New York

Dear Mr. Kerstein:

Rabbi Silver has asked me to forward to you his autographed  
inscription for your copy of his book WHERE JUDAISM DIFFERED.

Sincerely,

Miss Sophia Levine  
Secretary to Dr. Silver

/sl  
encl.



November 15, 1956

Rabbi Nathan Kollin  
Rodef Shalom Synagogue  
100 Dartmouth Avenue  
Johnstown, Pennsylvania

Dear Rabbi Kollin:

Your autographed copy of WHERE JUDAISM DIFFERED has gone forward to you today under separate cover.

Rabbi Silver has asked that I convey to you his appreciation of your interest in his book.

Sincerely,

Miss Sophia Levine  
Secretary to Dr. Silver

/sl

November 16, 1956

Rabbi Julius Rosenthal  
Vassar Temple  
140 Hooker Avenue  
Poughkeepsie, New York

My dear Rabbi Rosenthal:

Permit me to thank you for your thoughtfulness in writing to me. I am indeed happy that my book is being so well received throughout the country.

I appreciate your suggestion about a long distance telephone conversation between the two of us about my book. Were conditions different and life more normal at this time I would be very happy to do that. But the pressure is so great on me at this time that I am simply unable to devote time to the project which you suggest.

Should you review the book in your pulpit or in your community, I would be very happy to receive a copy of it.

With warmest regards, I remain

Very cordially yours,

ABRA HILLEL SILVER

AHS:sl

November 16, 1956

Rabbi Moshe M. Maggal  
6412 $\frac{1}{2}$  West Olympic Blvd.  
Los Angeles 48, Calif.

My dear Rabbi Maggal:

Thank you very much for your thoughtfulness in writing to me. I appreciate very much what you say about my new book. I am very happy that it is being received so well everywhere.

With regard to what you say about placing this book in the libraries, it might interest you to know that a distinguished citizen of Ohio has placed it in every college and university library and theological school in the State of Ohio. Perhaps someone in Los Angeles or some group would be interested in doing the same thing in California.

With warmest regards, I remain

Most cordially yours,

ABBA HILLEL SILVER

AHS:sl

November 19, 1956

Mr. Louis E. Goldman  
6501 Granada Boulevard  
Coral Gables, Florida

Dear Mr. Goldman:

Under separate cover I have today mailed to you an autographed copy of Dr. Silver's new book WHERE JUDAISM DIFFERED.

Cost of the book is \$4.50 plus 25¢ for mailing charges and it would be appreciated if your check is made payable to The Temple Women's Association.

Sincerely,

Miss Sophia Levine  
Secretary to Dr. Silver

/sl

**THE TEMPLE**  
CONGREGATION OHABAI SHOLOM  
NASHVILLE 5, TENNESSEE

STUDY  
5015 HARDING ROAD

RABBI WILLIAM B. SILVERMAN, D. D.

RESIDENCE  
ELLENDALE DRIVE

November 20, 1956

Rabbi Abba Hillel Silver  
Cong. Tifereth Israel  
E. 105th St. & Ansel Road  
Cleveland 6, Ohio

Dear Rabbi Silver:


As the enclosed bulletin indicates, I used your book last Friday night for a sermon in observance of Jewish Book Month. I want to take this opportunity to tell you how much I enjoyed the book, and how helpful I found it. It is a remarkable volume that summarizes the essence of rabbinic thought and touches upon the very heart of definitive Jewish experience.

Some time ago, I heard from Mr. Guy Brown, of MacMillan Company, that you had written this book and that MacMillan was going to publish it. I have just written to Mr. Brown thanking him for publishing it and making this available to the Jewish and to the non-Jewish reader.

✓ Instead of articulating superlatives, I think that the most concrete evidence of my admiration for the book is in our plan to use your book as the basis for our Adult Jewish Study next year. There is no question in my mind that the members of our congregation who attend the course will find it most profitable, spiritually enriching and extremely helpful in every way. I am writing to you to say "Thank you" for having written it.

With warmest personal regards and all good wishes for yourself, Mrs. Silver and the children, I am

Most cordially,

  
Rabbi William B. Silverman

WBS/1

P.S. Last October, I sent you a copy of my book, "The Still Small Voice - A Story of Jewish Ethics", and I was hoping that you might write to me with your evaluation. The book



has been very successful in terms of sales, and is now in its third edition. However, at present, I am writing a second volume which will deal with the ethics of the synagogue, prayerbook, festivals and holidays, Chasidic literature, Hebrew ethical wills, Jewish theology, the State of Israel, Christian-Jewish relationship, civil rights, etc. Any constructive comments that you have to offer will be greatly appreciated.

W. B. S.

Mailed  
12/4/58

SOLOMON COHEN  
ACCOUNTANT AND AUDITOR  
11 WEST 42<sup>ND</sup> STREET  
NEW YORK 36, N. Y.  
TELEPHONE LONGACRE 5-6880

November 23, 1958

My dear Abba:

I have enjoyed reading the fine reviews on your latest book "Where Judaism Differed." I do hope you will send me an autographed copy, as you have done on all previous occasions upon the publication of any of your books.

I am sure you will understand that the cost of the book is no consideration. But I do wish to be able to say that you personally sent me the volume as you have done heretofore on previous occasions.

Am looking forward to see you at the Israel Bond Dinner in your honor on December 17<sup>th</sup>. The success of the affair is assured.

I am very happy to see that Daniel Jeremy is following in your footsteps and is making a name for himself. Give him my regards. Best wishes to Virginia. Anna wishes to be remembered. As ever yours, Sol.

# Touro Synagogue

ST. CHARLES AVENUE AT GENERAL PERSHING  
NEW ORLEANS 15, LA.

OFFICE OF THE RABBI

November 26, 1956

Secretary to Dr. Abba Hillel Silver,  
% The Temple,  
Ansel Road & E. 105th Street,  
Cleveland, Ohio.

Dear Friend:

Could you arrange for Rabbi Silver to autograph  
three copies of his new book entitled "WHERE JUDAISM DIFFERED"  
and send them to me.

You will have my check by return mail.

Thank you for your favor in advance.

Cordially yours,

*Leo A. Bergman*  
RABBI LEO A. BERGMAN

*P.S. Or else can you tell me the  
publisher?*

# The Temple

EAST 105TH STREET AT ANSEL ROAD

Cleveland 6, Ohio

TELEPHONE: SWEETBRIAR 1-7755

DANIEL JEREMY SILVER  
ASSOCIATE RABBI

ABBA HILLEL SILVER  
RABBI

LEO S. BAMBERGER  
EXECUTIVE SECRETARY

November 30, 1956

Rabbi Leo A. Bergman  
Touro Synagogue  
St. Charles Ave. at General Pershing  
New Orleans 15, La.

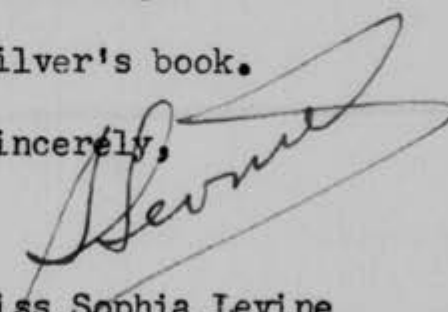
Dear Rabbi Bergman:

Under separate cover I have today forwarded to you three autographed copies of Dr. Silver's new book WHERE JUDAISM DIFFERED.

Please be good enough to make your check payable to The Temple Women's Association, who are graciously handling the sale of the books through The Temple. The cost of the book is \$4.50 each, plus 25¢ each for mailing and handling.

Thank you for your interest in Dr. Silver's book.

Sincerely,

  
Miss Sophia Levine  
Secretary to Dr. Silver

/s/

Ch recd + given to Miss Lickard  
#670 - 12/3/56 - Payable to T.W.A. - 13.75  
/s/ Leo A. Bergman  
Hibernia Natl Bk in N. Or. Se Chas av. off.

4.50  
4.50  
4.50  
13.50  
13.75

November 30, 1956

Rabbi Leo A. Bergman  
Touro Synagogue  
St. Charles Ave. at General Pershing  
New Orleans 15, La.

Dear Rabbi Bergman:

Under separate cover I have today forwarded to you three autographed copies of Dr. Silver's new book WHERE JUDAISM DIFFERED.

Please be good enough to make your check payable to The Temple Women's Association, who are graciously handling the sale of the books through The Temple. The cost of the book is \$4.50 each, plus 25¢ each for mailing and handling.

Thank you for your interest in Dr. Silver's book.

Sincerely,

Miss Sophia Levine  
Secretary to Dr. Silver

/sl



Dec 3 - 56  
424 Arlington Village  
Arlington N-4 4

Dear Rabbi

I hope Mrs Silver & your  
self are well.

I would like your new book  
for my son David & Rhoda

I hope you remember me as  
we often talk about you even if  
it is 40 years since we have  
known you.

Sincerely

Phyllis Maurice

P.S. Please inscribe it as

David & Rhoda Maurice

William just - love her book.

P.S. address

David & Maurice  
6004 Cairn Terrace

Bethesda 14 Maryland  
Suburban Washington D.C.

Mrs. Phyllis L. Maurice

P.S. I am sending check  
I do not know if there is  
any postage

Thank You.

bus.

532 - 26th St N.W.

~~Asch~~ Wash - D.C.

---

Arlington Village  
Arlington, Va.

~~June 1955~~

# CCAR *Journal*

CENTRAL CONFERENCE AMERICAN RABBIS

ABRAHAM J. KLAUSNER, D.D.  
*Editor*

December 5, 1956

Rabbi Abba H. Silver  
Cong. Tifereth Israel  
E. 105th St. & Ansel Rd.  
Cleveland 6, Ohio

Dear Rabbi Silver:

Would you be good enough to send us a copy of your recent book for review in the pages of the Journal of the Central Conference of American Rabbis.

Sincerely,

*Eleanor Glass*  
Secretary

EG

2. 2 27

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EDITORIAL OFFICE: 63 Hamilton Avenue, Yonkers 5, N. Y.

# MAIN LINE REFORM TEMPLE, BETH ELOHIM

410 Montgomery Ave., Wynnewood, Pa.      PHONE: Midway 2-6062

Rabbi, THEODORE H. GORDON

December 5, 1956

Dear Rabbi Silver:

Though I have not as yet had an opportunity to read your newest book, "Where Judaism Differed", I am impelled to write this note to express my pleasure that you have put your thinking on this subject into book form.

The reviews which I have read are most gratifying, and I am looking forward to a bit of leisure in the near future to enjoy the book myself.

I feel a kind of personal interest in the book, since the title is one which you first used, I believe, when you came as our guest lecturer to the University of Pennsylvania Chapel Series four or five years ago. At that time we taped your lecture and I would hope that it may have been the start and inspiration for this new book.

With belated Hanukah greetings and warmest good wishes, I am

Sincerely yours,



Rabbi Abba Hillel Silver,  
East 105th St. & Ansel Rd.,  
Cleveland 6, Ohio.

THG:el

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## PRESIDENTS

MRS. PHILIP J. HODES • HERMAN MODELL



December 6, 1956

Rabbi William B. Silverman  
5015 Harding Road  
Nashville 5, Tennessee

My dear Rabbi Silverman:

Thank you so much for your thoughtfulness in writing to me. I appreciate greatly what you say about my book and the fact that you used the book as a basis for a sermon in your pulpit.

I am delighted that your own book "The Still Small Voice - A Story of Jewish Ethics" has been so well received and that you are planning a second volume on the ethics of the synagogue, prayerbook etc. That should be a most valuable contribution.

With warmest regards and all good wishes, permit me to remain

Very cordially yours,

ABBA HILLEL SILVER

AHS:

December 7, 1956

Rabbi Theodore H. Gordon  
Main Line Reform Temple, Beth Elohim  
410 Montgomery Avenue  
Wynnewood, Pa.

My dear Rabbi Gordon:

Thank you so much for your kind note and for your thoughtfulness in writing to me.

I am happy that the book is being well received throughout the country.

I recall with pleasure my address of a few years ago at the University of Pennsylvania Chapel Series when I used the same subject as I did for my book.

With all good wishes, I remain

Most cordially yours,

ABBA HILLEL SILVER

AHS:sl



# WILSHIRE BOULEVARD TEMPLE

(CONGREGATION B'NAI B'RITH)

WILSHIRE AND HOBART BOULEVARDS

LOS ANGELES 5, CALIFORNIA

OFFICE  
636 SO. HOBART BLVD.

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RABBI EDGAR F. MAGNIN, D.D., L.H.D.  
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★

December 10, 1956

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HOME OF PEACE MEMORIAL PARK  
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Rabbi Abba Hillel Silver  
East 105th St. & Ansel Road  
Cleveland 6, Ohio

Dear Rabbi Silver:

Please accept my belated thanks for sending me a copy of your excellent, thought provoking volume "Where Judaism Differed". Your book will be a deep shock to those who believe that sameness is the greatest virtue, and a great help to those of us who believe that there is room for individuality in this world and that the right to be different is an essential ingredient of democracy.

Please convey Mrs. Wolf's and my greetings to Dan.

Best wishes.

Cordially,

AW/ek

WALTER SCHEUER  
ROOM 2210  
39 BROADWAY  
NEW YORK  
—  
HANOVER 2-9535

December 10, 1956

Rabbi Abba Hillel Silver  
The Temple  
Ansel Road  
Cleveland 6, Ohio

Dear Rabbi Silver:

On behalf of my Dad as well as myself I would like to thank you kindly for the two copies of your fine new book which you were kind enough to send.

I am just now on my feet again having been bedridden for two weeks with a slipped disc. The enforced rest gave me a good deal of time to read your book leisurely and I might say it provoked some thoughtful discussion between my wife and myself. She in turn was spurred to write a short essay on "Mommy, What Is God?" for our own children. If any publisher is foolhardy enough to print her libertarian tract, we will be delighted to send you an inscribed copy.

Thanks again.

Very truly yours,

  
WALTER SCHEUER

ws/fr

IRVING B. HEXTER  
812 HURON ROAD  
CLEVELAND 15, OHIO

December 10, 1956

Is there any danger, Rabbi,

. . . . . of my becoming a Temple goer if I read your book? If so, I will put it aside until I am too old to get drunk Saturday nights.

But seriously, Rabbi, I do appreciate your thoughtfulness, and Eva and I both appreciate the thoughts expressed in your fly-leaf note.

We are looking forward to being with you soon.

Sincerely,

*For the G.O.Y.*

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



December 11, 1956

CCAR Journal  
Central Conference American Rabbis  
63 Hamilton Avenue  
Yonkers 5, New York

Attention Eleanor Glass, Secretary

Gentlemen:

In response to your request of December 5th for a review copy of Rabbi Silver's book WHERE JUDAISM DIFFERED I wish to inform you that I have, under separate cover, forwarded a copy to you today.

Sincerely,

MISS Sophia Levine  
Secretary to Dr. Silver

/sl

Brooklyn 4, den 17.12.1956  
1973 - 70 St

Herrn  
Dr.Rab.Abba Hillel Silver  
19810 Shaker Blvd  
Cleveland, Ohio

Sehr verehrter Herr Rabbiner Silver,

Gott weiss, wann (und ob) beiliegendes Manuskript "Freiheit und Verantwortlichkeit" veroeffentlicht werden wird. Da es sich aber auf ein Kapitel Ihres juengsten Buches bezieht, erlaube ich mir, es Ihnen vorzulegen, - falls Sie daran ein Interesse haben sollten.

Bitte solche Ausdruecke zu entschuldigen, welche gegen meine Absicht zu schroff ausgefallen sein sollten. Es handelt sich auch nicht um Persoenliches, sondern um Sachliches, - was ich auch deshalb erwaehne, weil mit diesem schlichten Gegensatz bereits die Freiheit anerkannt wird.

Es ist indessen hoechste Zeit, dass ich mich Ihnen vorstelle, bei welcher Gelegenheit, wie es oft zu geschehen pflegt, ich mich auch verabschiede

mit verbindlichen Empfehlungen,  
Ihr sehr ergebener

St:M

Morris Rookhammer



CABINET DU PRESIDENT DE L'ETAT

לשכת נשיא המדינה

ירושלים, יז' בטבת תשי"ז; 21.12.56

3511/6449

לכבוד  
ד"ר אבא הלל סילבר  
קליבלנד, אוהיו

ד"ר סילבר הנכבד,

נתבקשתי ע"י נשיא המדינה לאשר  
בתודה קבלת ספרך החשוב:

"Where Judaism differed"

אשר הואלת להמציא לו.

כב' הנשיא ישמח לעיין בספרך.

בכבוד רב

יהושע אלמוג  
מזכיר אישי לנשיא המדינה

יא/מב

בית הספרים הלאומי והאוניברסיטאי  
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23.12.56

ירושלים  
ת.ד. 503

לכבוד  
הרב ד"ר אבא הלל סילבר  
קליבלנד

הרב ד"ר סילבר הנכבד,

קבלנו בתודה רבה את ספרו החשוב  
*Where Judaism Differed*, עם ההקדשה הנאה.  
אנו שמחים מאד להעמיד את הספר לרשות הקוראים  
ולשמרו באוצר בית-עקד הספרים שלנו.

בקורו בקרית-רם זכור לי היטב ושמחתי  
מאד על ההזדמנות שניתנה לי להראות לו את  
תכניות הבניין החדש של בית-הספרים. אנחנו  
גאים שאגף חשוב של הבניין ישא את שמו.  
האוניברסיטה עושה מאמצים רבים כדי לממן  
את הבניין ובכוונתה להתחיל בבניה באביב  
של השנה הבאה.

ברגשי הערצה

ובברכות נאמנות

ד"ר ק. וורמן  
מנהל

קו/חש

December 24, 1956

Rabbi Solomon B. Freehof  
The Ruskin Apartments  
120 Ruskin Avenue  
Pittsburgh, Pa.

My dear Sol:

I just read the review of my book which you wrote for the American Zionist. I need not tell you that I am most pleased with it. It is most kind of you to have taken time out of a crowded life to do this.

I am happy that the book is receiving a warm welcome. The Macmillan people are getting out a second printing this week and the Jewish Publication Society has ordered a special printing of three thousand copies.

With warmest regards and all good wishes to you and Lillian in which Virginia joins me, I remain,

As ever yours,

ABBA HILLEL SILVER

AHS:sl



JAMES N. ROSENBERG  
575 MADISON AVENUE  
NEW YORK 22  
December 27, 1956

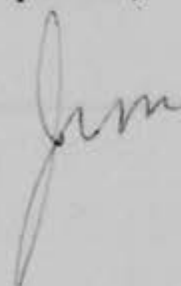
Rabbi Abba Hillel Silver  
THE TEMPLE  
East 105th Street at Ansel Road  
Cleveland 6, Ohio

Dear Abba Hillel Silver:

Many thanks for your book, which  
I shall take home with me, and you may be sure  
that I shall read it.

All best wishes for 1957, and may  
your strength for great public service continue  
ever greater.

Sincerely yours,

A handwritten signature in dark ink, appearing to be 'JNR', written in a cursive, flowing style.

JNR/rf

MRS. LEO W. NEUMARK  
2943 SOUTH PARK BOULEVARD  
SHAKER HEIGHTS 20, OHIO

For 1 copy  
Where Judson Differed  
Received in December -

Miss Leland

Cashed Check

given to atts.

11/28/56

~~to~~ books: - Leo to Linkind  
~~to~~  
Miriam

Pd.

- 1 to Dexter
- 1 to Mrs. Newman
- 1 to R. Kirsh
- 1 - Jack Martin
- 1 - CCA R. Gual

עיריית נתניה  
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MAYOR'S PARLOUR

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נתניה, כ"ז בטבת תשי"ז  
(31.12.56)

833/9/4

לכבוד  
הרב ד"ר אבא הלל סילבר  
קליבלנד, אוהיו  
-----

ד"ר אבא הלל היקר והנערץ,

זה עתה קבלתי את ספרך החשוב

→ WHERE JUDAISM DIFFERED

והנני מודה לך מקרב לב על שזיכיתי בחשורה נאה  
ורבת-ערך זו.

הפכתי בו והפכתי בו וגיליתי מעינות זכים  
מפכים, בהם שיקוי ברכה ללב ולמוח. בכוחם של מעינות  
היהדות האלה נחגבר על הימים המסוערים העובדים עלינו  
ונקיים את הפסוק: "כאשר יציקו לו כן ירבה וכן יפרוץ!"

אמצא זמן נאוח לקריאה ובסיסית יוחר בספר,  
כראוי למחקר מעמיק, מחונן ורציני זה.

אזכור לך את חסד זכרך אותי כימים אלה,  
וכל טוב וברכה ישועה מציון וירושלים.

רעייתי שולחה ג"כ את ברכחה לגב' סילבר ולך.

הנאמן לך מאד,

ח. נ. נ. = ח. נ. נ.

(ע. מן-עמ' י)

THE WHITE HOUSE  
WASHINGTON

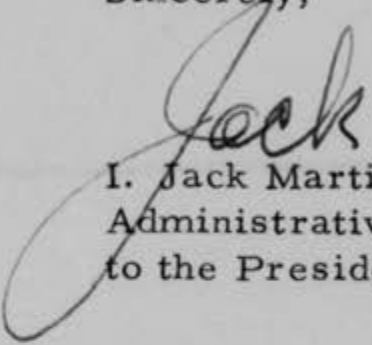
January 2, 1957

Dear Dr. Silver:

Although I have talked to you on the phone, I just wanted to reiterate how much I appreciate your thinking of me during the holiday season in sending me your book. I am looking forward to reading it, but it will have to wait until I can get some free time from my duties here. We are working overtime helping the Congress get settled.

With best wishes for the New Year,

Sincerely,



I. Jack Martin  
Administrative Assistant  
to the President

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

RABBI EDWARD T. SANDROW

January 10, 1957

Temple Beth El  
Bway + Locust  
Cedarhurst  
L.I.  
N.Y.

Rabbi Abba Hillel Silver  
The Temple  
Cleveland, Ohio

Dear Rabbi Silver:

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 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. It is my hope to use it with a small group of my people next season.

My gratitude to you.

Sincerely yours,

Edward T. Sandrow

ETS:mn

P.S. My best to our mutual friend, Almond Cohen.



JAMES G. McDONALD

5323 EMPIRE STATE BUILDING

NEW YORK 1, N.Y.

BRYANT 9-7565

January 11th, 1957

Dr. Abba Hillel Silver  
The Temple  
Cleveland, Ohio

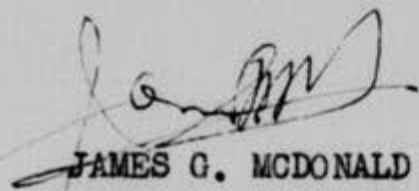
Dear Dr. Silver:

On my return from Detroit, to the office this morning, I find your graciously autographed WHERE JUDAISM DIFFERED.

I am taking it home with me and shall write you again when I have read it.

It was kind of you to spend the whole evening at the legal fraternity meeting the other night. I am sure that everyone was deeply appreciative.

Cordially yours,



JAMES G. McDONALD

# Kahal Kadosh Beth Elohim

FOUNDED 1750

*The Cradle of Reform Judaism in America, 1824*

90 HASSELL STREET

*Charleston, South Carolina*

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SOL BREIBART, SECRETARY  
4 SOTHEL DRIVE, BYRNES DOWNS  
PHONE 6-1398

*Dr. Allan Tarshish, Rabbi*

85 MONTAGU STREET  
PHONE 2-4634

*Charleston SC*



January 16, 1957

Dear Dr Silver,

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.

My warmest congratulations and also deep gratitude for your signal contribution which has been so much needed.

Miriam joins in our warmest best wishes

Cordially,

*Allan*  
Allan Tarshish

TEL-AVIV,

38, Kalisher St.

TEL. 4704 סל

רחוב קלישר 38

January 17 1957 ח'אב'ב

My dear Dr. Silver,

I am very grateful to you for having sent me your book on "Where Judaism differed," and for the kind words you cared to write on the flyleaf.

In the subject matter you are treating I am, of course, an absolute layman and could not presume to express opinions on what you are saying in your book, but I certainly will learn from it.

As I hear from friends you are going to visit Israel this year and I look forward to see you again.

With kindest regards,  
Cordially Yours,

P. Bernstein

Air Mail



Dr. Abba Hillel Silver,

Russell Road at E. 105<sup>th</sup>

Cleveland 6.

Ohio

U.S.A.

פ. ברנשטיין. תל־אביב. רחוב קלישר 38

P. BERNSTEIN, 38 KALISHER STREET, TEL-AVIV, ISRAEL

(2)

January 18, 1957

Dr. Allan Tarshish,  
85 Montagu Street  
Charleston, South Carolina

My dear Allan:

Thank you so much for your thoughtfulness in writing to me about my book WHERE JUDAISM DIFFERED. I am happy to know that you have found it so pleasing and so helpful.

I am very gratified that the book is being received so well in all parts of the country.

Again let me thank you for your kindness in writing to me.

With warm regards I remain

Most cordially yours,

ABEA HILLEL SILVER

AHS:sl



January 18, 1957

Rabbi Edward T. Sandrow  
Temple Beth El  
Broadway and Locust  
Cedarhurst, L.I., N.Y.

My dear Rabbi Sandrow:

Thank you so much for your thoughtfulness in writing to me about my book WHERE JUDAISM DIFFERED. I am happy to know that you have found it so pleasing and so helpful.

I am very gratified that the book is being received so well in all parts of the country.

Again let me thank you for your kindness in writing to me.

With warm regards I remain

Most cordially yours,

ABBA HILLEL SILVER

AHS:sl

TEMPLE EMANUEL  
1250 BOWER HILL ROAD  
PITTSBURGH 16, PA.

OFFICE OF THE RABBI  
HAROLD SILVER, M. H. L.

January 24, 1957

Dr. Abba Hillel Silver  
198-10 Shaker Boulevard  
Shaker Heights, Cleveland, Ohio

Dear Uncle Abba:

In the midst of all the excitement of your visit here, and inspired perhaps even more so by Dr. Freehof's sterling salesmanship, I was wondering whether I might not be favored with an autographed copy of your new book. Father has written me about his own reactions to your new literary work and I am most anxious to go through it myself.

Ruth Lee and I hope that Aunt Virginia's disc problems will be speedily and happily resolved. Both of us would love to come up to Cleveland when she is completely well again and have the pleasure of seeing you both and meeting our new cousins.

Trusting that this note finds you in good health and high spirits, I remain

as ever,

*Harold*

January 24, 1957

Dr. Morris Stockhammer  
1973 70th Street  
Brooklyn 4, New York

My dear Dr. Stockhammer:

I am taking the liberty of returning to you your article in which you discuss the subject of Free Will in relation to Chapter 13 of my book WHERE JUDAISM DIFFERED.

I read the article with great interest although I regret I do not find myself being in complete agreement with your main thesis.

With warm regards and thanking you again for letting me read the manuscript, I remain

Cordially yours,

ABBA HILLEL SILVER

AHS:sl

A. KRINIZI  
TOWN MAYOR  
RAMAT-GAN

א. קריניצי  
ראש העיר  
רמת גן

יום כה' בשבט תשי"ז The  
27.1.57

לידידי היקר,  
הר"ר אבא הלל סילבר,

שלום רב !

מכובדי !

שמחתי מאד לקבל את ספרו החשוב  
" Where-Judaism Differed " והנני מודה  
לו מקרב לב עבור השי הנאה .

אנו כאן בארץ עוברים כעת תקופה קשה  
למדי, אולם בטוחים אנהנו כי נתגבר על כל  
הקשיים וננצח גם במערכה המדינית כפי שנצחנו  
במערכה הצבאית .

אני דורש בלומי ומאחל לו כל טוב .

שלו בידידות ,



א. קריניצי  
ראש העיריה

Book wanted  
1/29/57

January 29, 1957

Rabbi Harold Silver  
Temple Emanuel  
1250 Bower Hill Road  
Pittsburgh 16, Pa.

My dear Harold:

It was nice to have seen you in Pittsburgh and to know that everything is fine with you and your family.

Under separate cover I am sending you a copy of my book with a double request: first, that you read it carefully and second, that you might lecture on it at one of your services.

I am eager to get as many Jews to read the book as possible.

With warmest regards, I remain

As ever yours,

ABBA HILLEL SILVER

AHS:sl

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# Council of Reform Synagogues

## of Greater Philadelphia

### An Agency of The Union of American Hebrew Congregations

~~1534 LAND TITLE BUILDING~~, PHILADELPHIA 10, PA. • Rittenhouse 6-4135  
405 Architects Bldg. January 29, 1957

Secretary to Rabbi Abba Hillel Silver,  
The Temple, E. 105th St. & Ansel Rd.,  
Cleveland 6, Ohio.

Dear Friend:

I am enclosing order blanks for books that were requested at the Annual Dinner for Reform Judaism, that Dr. Silver addressed on Sunday evening in Philadelphia. Dr. Silver agreed to autograph the copies and have them mailed.

Would you be good enough to fill the enclosed requests, one of which has been paid. The others should be billed.

JYZ:RB

Cordially,

*Joel Y. Zion*  
Rabbi Joel Y. Zion

---

#### CONSTITUENT CONGREGATIONS

---

Beth David Reform Congregation  
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Main Line Reform Temple Beth Elohim  
Old York Road Temple

Reform Congregation Keneseth Israel  
Temple Emanuel Reform Congregation  
Temple Shalom—Levittown



CLEVELAND 6, OHIO

Jan 31 1957

Sent books & Bells to

(~~Miss [unclear] & [unclear] [unclear]~~)

Phil, Pa.

**The Temple**

East 105th St. & Ansel Road

Dr. & Mrs. E. M. Soufer  
1424 Graywall Lane, Overbrook Hills  
Phil 31, Pa.

Jack Coleman 502 Wellesley Rd  
Jacob J. Creskoff 200 N. Wynnewood  
Wynnewood, Pa.

M. W. Hahn #1 Surrey Rd.  
Phil, Pa.

Mrs. Philip J. Hodes 510 Revere Rd  
Merion, Pa.

Samuel Farleas 319 Graisbury  
Haddonfield, N.J.

Samuel Grossman 2945 Normandy  
Ardmore, Pa.

Sidney A. Weiss 235 Meetinghouse  
Jenkintown, Pa.

PA \$5.00

WEST END SYNAGOGUE  
CONGREGATION SHAARAY TEFILA  
ONE SIXTY WEST EIGHTY SECOND STREET  
NEW YORK 24, N. Y.

February 4.

Dear Dr. Silver -

I have just finished  
When Judaism Differed and want to thank  
you for this thoughtful, measured, and  
well documented statement. It should be  
of great value both to teach our own people,  
and for apologetic purposes.

Yours always,

Bernie Bamberger



27

1957

Feb 5<sup>th</sup>

Dear Dr. Silver,

Your scholarly and beautifully written book "Where Judaism Differed" is a MUST for my library. It is like an acquaintance whom I must have for a friend.

Could I request upon you to inscribe the book?

אני רוצה להודות לך על הספר  
הנפלא הזה. הוא חיוני  
לדפוס שלי. האם תוכל  
לכתוב עליי?

Cordially

Ben Abram

M. B. My wife and nephew  
Dr and Mrs. Herbert Rosen are  
members of the congregation  
that your son Rabbi Daniel  
Jeremy served so well in

our community. They are very  
fond of him as are their  
fellow members and  
speak of him often. 1708.

Ok recd - # 1559 - 2/4/57 - \$475

Mr Ben Aronin  
449 Barry Ave  
Chicago, Ill

acc with 1st Nat'l Bank  
of Chicago  
Enc 100 -

February 7, 1957

Rabbi Bernard J. Bamberger  
West End Synagogue  
160 West 82nd Street  
New York 24, New York

My dear Bernie:

Thank you so much for your thoughtfulness in writing to me about my book WHERE JUDAISM DIFFERED.

I am pleased with the welcome it is receiving in all parts of the country. Evidently it has supplied a need.

Trusting that you are well and thanking you again for writing to me, I remain

Most cordially yours,

ABBA HILLEL SILVER

AHS:sl



ELIAHU BEN-HORIN

~~XXXXXXXXXXXX~~

~~XXXXXXXXXXXX~~

NEW YORK, N. Y.

~~XXXXXXXXXXXX~~

639 West End Avenue

Endicott 2 - 8589

Dr. Abba Hillel Silver  
The Temple  
Cleveland, Ohio

February 14th, 1957

Dear Dr. Silver:

I just finished reading WHERE JUDAISM DIFFERED and wish to congratulate you on having written this book.

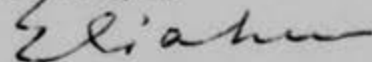
To be able to present such an erudite comparison between religions in a style so fluent as to make of it an enchanting narrative for a layman like me - is an extraordinary achievement.

To draw the comparison throughout the ages with so much Jewish pride, sinning neither in arrogance nor in apologetics, is an accomplishment which will make of WHERE JUDAISM DIFFERED one of the most outstanding and authoritative interpretations in modern times of the Jewish stand in the world.

When and how - amidst your many preoccupations and the harassment of current affairs and crises - did you find the time, the peace of mind and the power of concentration to produce this remarkable volume, is beyond me.

Yasher Koakh!

As always,



Elaihu Ben-Horin

JOACHIM PRINZ

February 18, 1957

My dear Dr. Simon -

I hope, you will forgive this intrusion in the form of so personal a letter and the added imposition of making you decipher my handwriting. Yet, I feel that I must let you know of the very great pleasure and intellectual satisfaction which I derived from reading your book "where Judaism differed." There has been an avalanche of books on Judaism, lately and there is hardly one among us who does not have a manuscript of some kind in the drawers of his desk. I hope the unfinished manuscripts will remain unpriested and the many insignificant publications will remain unnoticed. For you have written an extraordinary, courageous, lucid and definitive book which will - I am sure - be read for a very long time. I shall order it in quantity for our college youth where it belongs and we shall introduce it in our Adult classes.

after so many years of silence (and, often, disagreement) I simply had to express my gratitude and my profound admiration to you.

With every good wish!

Joachim Prinz

Philip and Florence Bernstein attended my services regularly, and we often talk of you.

AIR mail



Dr. Abba Hillel Silver  
E. 105 St & Ansel Road  
Cleveland, 6, Ohio

personal

825 SOUTH ELEVENTH ST.

NEWARK, N. J.

February 19, 1957

Dr. Joachim Prinz  
825 South Eleventh Street  
Newark, New Jersey

My dear Dr. Prinz:

I am deeply appreciative of your thoughtfulness in writing to me about my book WHERE JUDAISM DIFFERED. I profoundly appreciate your warm sentiments.

I am delighted that the book is being so well received. I felt there is a need for this kind of book for the generation of American Jews which is considerably bewildered about its religious heritage and greatly needs enlightenment.

It is indeed many years since I have seen you and have had the opportunity to exchange ideas with you. Thank you so much for writing to me.

I am happy that Philip and Florence are among the regular attendants at your services. They are wonderfully fine people.

With all good wishes, I remain

Very cordially yours,

ABBA HILLEL SILVER

AHS:sl

Book mailed  
7/26/57

הרב נפתלי הורוויץ  
RABBI NAFTALI HOROWITZ  
1735 52nd St.  
BROOKLYN 19, N. Y.  
TEL. GEDNEY 6-0492

Brooklyn 4, N.Y.

CONG. AGUDATH ACHIM  
1735 52nd STREET  
BROOKLYN, N. Y.

זה שם אס"ה, ונשמע קולו דבואה אל הנקט, ושלח

אברהם ה"ה ה"ה ה"ה. הנ"ל והתקשר אל העפולות  
ושנ"ל - ה"ה ע"ה א"ה"ה שם ה"ה סולוניה, ו"ה!

אשר יש לו נפשו להיכנס לי, אשר ספרו החכם:

where judaism differed

אל אברהם ה"ה ה"ה ה"ה. ונשמע קולו דבואה אל הנקט, ושלח  
בשרו נפשו א"ה"ה, ונשמע קולו דבואה אל הנקט, ושלח  
ספרו ה"ה ה"ה ה"ה. ונשמע קולו דבואה אל הנקט, ושלח

אשר א"ה"ה ה"ה ה"ה. ונשמע קולו דבואה אל הנקט, ושלח  
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PUBLISHED BY  
THE  
FOREST CITY  
PUBLISHING COMPANY  
CLEVELAND 14, OHIO

**CLEVELAND NEWS**  
EVENING EXCEPT SUNDAY  
SUPERIOR AVE. AT EAST 18TH STREET  
CLEVELAND 14, OHIO

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March 18, 1957

Dr. Abba Hillel Silver,  
The Temple,  
City.

Dear Dr. Silver:

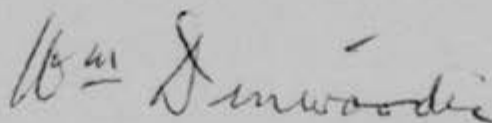
Thank you much for the autographed  
copy of your excellent book which I've just finished reading.

I found it both informative and  
highly interesting. In fact, I almost feel as if I've just com-  
pleted another course in comparative religion.

You may be sure that I'll always  
consider it one of the treasures in my library.

All good wishes to you.

Sincerely,



William Dinwoodie

FREE PUBLIC LIBRARY OF TEANECK  
TEANECK, N. J.

March 23, 1957

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

Dear Dr. Silver:

We have had several requests for your book, Where Judaism  
Differs. *ed*

Although we have checked Cumulative Book Index we have been  
unable to locate this book.

Can you tell us where we might purchase or borrow this  
book?

I am, Sir,

Yours sincerely

*Bertha K. Goodstein*

Bertha K. Goodstein  
Circulation Department

Aug - Dec: 1956

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P. 514 2<sup>nd</sup>

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Semi-Annual

Under  
Switz. Author, title

March 27, 1957

Miss Bertha K. Goodstein  
Circulation Department  
Free Public Library of Teaneck  
Teaneck, New Jersey

Dear Miss Goodstein:

Thank you for your note of March 23rd.

My book WHERE JUDAISM DIFFERED was published by the Macmillan Company. I am sure you can obtain copies by writing to them,

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

With all good wishes, I remain

Cordially yours,

ABBA HILLEL SILVER

AHS:sl

P.S. My Temple Librarian tells me that the book is referred to in the Cumulative Book Index - August-December 1956, page 514; Second Semi-Annual Volume, under "Subject, Author and Title".

A.H.S.



# NATIONAL COUNCIL BOY SCOUTS OF AMERICA



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INCORPORATED  
FEBRUARY 8, 1910

CHARTERED BY CONGRESS  
JUNE 15, 1916

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Pliny H. Powers, *Deputy Chief Scout Executive*

March 28, 1957

## JEWISH RELATIONSHIPS SERVICE

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Rabbi Abba Hillel Silver  
The Temple  
Cleveland, Ohio

Dear Dr. Silver:

I am only up to page 115 of your book "Where Judaism Differed", but I can no longer refrain from telling you that in my humble opinion you have written one of the most brilliant books on a Jewish subject in our generation.

It combines history, apologetics, theology, and homiletics. It is the kind of book that requires slow thoughtful reading in order to obtain every nuance hidden in your words.

Dr. Silver, if you don't devote the remaining years of your life — and may they be many — to further expositions of Jewish history and Torah in the same grand scale of scholarship as you have done in this book, the Jewish people will be the poorer for generations.

Until now I have known you primarily as the greatest orator and champion of the Jewish people in the council of nations. I also have read most of your previous works. But, this book reveals you as the scholar, par excellence.

Your book ranks among the great classics of Jewish literature, including "The Guide for the Perplexed" and "The Kusari." The only thing that remains to be done with "Where Judaism Differed" is to have it translated into Hebrew by a modern ibn Tibbon.

With all good wishes and personal regards,

Sincerely yours,  
BOY SCOUTS OF AMERICA

*Harry Lasker*  
Harry Lasker  
National Director  
Jewish Relationships

NATIONAL COUNCIL  
BOY SCOUTS OF AMERICA  
NEW BRUNSWICK, NEW JERSEY



### THE SCOUT OATH

On My Honor I will do my best:

1. To do my duty to God and my country, and to obey the Scout Law.
2. To keep other Scouts at all times.
3. To keep myself physically fit, mentally alert, and morally straight.

### THE SCOUT LAW

#### 1. A SCOUT IS TRUSTWORTHY.

A Scout's honor is his badge. If he were to violate his honor by telling a lie, by cheating, or by not doing exactly a given task, which is placed on his honor, he may be directed to hand over his Scout badge.

#### 2. A SCOUT IS LOYAL.

He is loyal to all to whom loyalty is due: his Scout leader, his troop, and parents and country.

#### 3. A SCOUT IS HELPFUL.

He must be prepared at any time to give aid, help injured persons, and share the work duties. He must do at least one good turn to someone every day.

#### 4. A SCOUT IS FRIENDLY.

He is a friend to all and a brother to every other Scout.

#### 5. A SCOUT IS COURTEOUS.

He is polite to all, especially to women, children, old people, and the weak and helpless. He must not take any for being helpful appearance.

#### 6. A SCOUT IS KIND.

He is a friend to all. He will not kill nor hurt any living creature needlessly, but will strive to save and preserve all harmless life.

#### 7. A SCOUT IS OBEIENT.

He obeys his Scout leader, Scoutmaster, patrol leader, and all other duly authorized leaders.

#### 8. A SCOUT IS CHEERFUL.

He smiles whenever he can. His obedience to orders is prompt and cheerful. He never strikes nor grumbles at his leaders.

#### 9. A SCOUT IS THRIFTY.

He does not wantonly damage property. He works faithfully, without selfishness, and makes the best use of his opportunities. He saves his money so that he may pay his way, be generous to those in need, and help to work objects. He may work for pay but must not receive pay for activities in Scout work.

#### 10. A SCOUT IS BRAVE.

He has the courage to face danger, to speak up for right and to stand up for the right against the wrongs of friends, of the youth in general, and of the world.

#### 11. A SCOUT IS CLEAN.

He keeps clean in body and thought, stands for clean speech, clean sport, clean habits, and speaks with a clean tongue.

#### 12. A SCOUT IS REVERENT.

He is reverent toward God. He is faithful in his religious duties and respects the convictions of others in matters of custom and religion.





Union of American  
Hebrew Congregations . 838 FIFTH AVENUE, NEW YORK 21, N. Y.

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1529

DEPARTMENT OF EDUCATION, EMANUEL GAMORAN, PH. D., *Director*

March 29, 1957

Dear Abba,

Both Mamie and I were delighted and felt it was a genuine joy to read of the special service of thanksgiving that was arranged in your honor. I am sure that with our friend Richard Tucker participating and with your help it was a memorable day.

This is merely a note to extend our heartiest congratulations and best wishes to you for many, many more happy years of service.

I want to take the opportunity at the same time to tell you that I have just finished reading your book, "Where Judaism Differed," and it was a pleasure to read it. After the many efforts that have been made to talk about Judeo-Christian ethics, it was good to see one book which did not detract from the things in which we agree but makes clear the important aspects in which we differ.

Once again Mamie and the children join me in extending a hearty *2/6 131* to Virginia and to you. I know Carmi, Hillel, and Judy also want to be remembered to Danny.

Faithfully yours,

*Mamie*

Dr. Abba Hillel Silver  
19810 Shaker Boulevard  
Shaker Heights, Ohio

United States Court of Appeals  
Fourth Judicial Circuit

CHAMBERS OF  
SIMON E. SOBELOFF  
UNITED STATES CIRCUIT JUDGE  
BALTIMORE 2, MARYLAND

March 29, 1957

Dr. Abba Hillel Silver  
Cleveland, Ohio

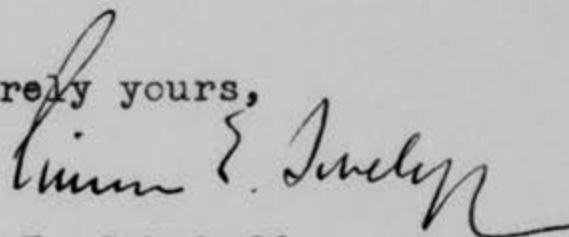
Dear Dr. Silver:

Through the kindness of our mutual friend, Harry Walker, I received a copy of your latest book, "Where Judaism Differed."

I value the book especially because of your inscription. Already I have had an opportunity to dip into it, and what I have tasted whets my appetite for more.

With every good wish, I am

Sincerely yours,



Simon E. Sobeloff

ses/hds

Simon E. Sobeloff  
630 U. S. Court House  
Baltimore 2, Md.

April 1, 1957

Mr. Harry Lasker, National Director  
Jewish Relationships  
National Council  
Boy Scouts of America  
New Brunswick, New Jersey

My dear Mr. Lasker:

Permit me to thank you for your lovely letter of March 28th about my book WHERE JUDAISM DIFFERED.

I am very happy that you have found it so satisfactory. I am generally pleased with the reception which the book is having all over the country.

I am eager to have the book placed in as many hands as possible -- especially in the hands of our younger people and those who are in key positions to influence them.

You may be interested to know that a translation into Hebrew, by an Israeli publishing house, is now being negotiated.

With all good wishes, I remain

Very cordially yours,

ABBA HILLEL SILVER

AHS;sl

JAMES G. McDONALD

5323 EMPIRE STATE BUILDING

NEW YORK 1, N.Y.

BRYANT 9-7565

April 8th, 1957

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

Dear Rabbi Silver:

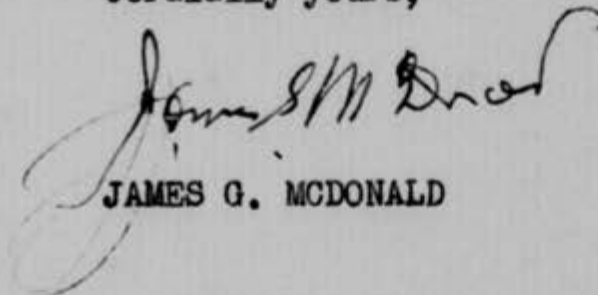
I delayed writing you about your WHERE JUDAISM DIFFERED until I had time to, not only read it very carefully but, also, reread many sections.

It is an extraordinarily revealing and persuasive scholarly presentation.

My only regret is that at least a small portion of the vast sums being spent to increase the understanding of Judaism among non-Jews could not be made available to place a copy of your study in the hands of each Protestant pastor in the country. The educational effect of such a distribution would, in my opinion, immeasurably outweigh any comparable expenditure in interfaith activities.

I appreciate very much the warm approval in your note of February 15th of my statement before the Senate Committees.

Cordially yours,



JAMES G. McDONALD

יידישער וויסנשאפטלעכער אינסטיטוט — י״ו״א

YIVO INSTITUTE FOR JEWISH RESEARCH

DEVOTED TO THE SOCIAL SCIENCES AND THE HUMANITIES



1048 FIFTH AVENUE • NEW YORK 28, N. Y. • LEhigh 5-6700 • Cables: YIVO, NEW YORK

*Mailed  
4/11/57  
Bercovich*  
April 11, 1957

Rabbi Abba Hillel Silver  
19810 Shaker Boulevard  
Cleveland 22, Ohio

Dear Rabbi Silver,

We should very much like to secure a copy of your book,  
Where Judaism Differed, for our Library.

Would it be possible for you to arrange for us to receive a gift copy? As you may perhaps know, we are currently operating on the lowest possible operable budget and our appropriation for library acquisitions is a token figure. Therefore, your good offices in our behalf would be most appreciated.

With Passover greetings,

Yours very sincerely,

*Hene Bercovich*  
Hene Bercovich  
Ass't. to the Exec. Director

HB/h

April 11, 1957

Mr. Daniel Persky  
243 East 14th Street  
New York 3, New York

My dear Friend:

Thank you so much for your brief and tart note. I appreciate your thoughtfulness in sending me the Yiddish review of my book which appeared in Munchun. It is a translation of the review of Dr. Solomon B. Freehof which appeared in the American Zionist.

The article about me which you say you wrote for the Hadoar never reached me.

Under separate cover I am sending you a copy of my book WHERE JUDAISM DIFFERED. I trust that you will enjoy reading it.

With warmest regards and all good wishes for a happy Passover I remain

Very cordially yours,

ABBA HILLEL SILVER

AHS:sl





222 N. FIFTEENTH STREET • PHILADELPHIA 2 • PA. • LOcust 7-4218

May 9, 1957

*Bar return*

Air Mail - Special Delivery

Rabbi Abba Hillel Silver  
The Temple  
Cleveland, Ohio

Dear Rabbi Silver:

I checked into the Wilmington situation immediately after talking with you this morning and learned the following from the clerk who handled the transaction: It is the practice of the Society to give each member the privilege of selecting one volume per title each year. Additional volumes must be purchased at list price, less 20%. Consequently, when the phone call came in from Wilmington asking if we would ship copies of your book, our clerk checked our files and, seeing that the Wilmington Federation was a member, shipped the books. As a matter of fact, I recall that she checked this transaction with me, and I told her that there was no objection to our selling the book in volume at the membership discount -- assuming that these were wanted by an institution for prizes or gifts.

Normally, this situation will not occur since any institution purchasing books for resale can do better by going to the trade publisher, where they get as high as 40%, than by coming to us, where the discount does not exceed 20%.

I am convinced that the Wilmington situation was unique and can promise you that it will not recur, since our clerks were issued orders today that any member who requested a quantity of your book was to be referred to MacMillan.

May I urge you to consider favorably the reprint plan which we worked out with MacMillan. Our initial printing is within several hundred copies of being sold and we may find ourselves without books if there is any delay in the reprint. Such a situation would be difficult to explain.

With best regards.

Sincerely yours,

*Lesser Zussman*  
LESSER ZUSSMAN  
Executive Secretary

LZ:sdb

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DR. HARRY A. WOLFSON, Cambridge

COPY

COPY

COPY

THE JEWISH PUBLICATION SOCIETY OF AMERICA  
222 N. FIFTEENTH ST.  
PHILADELPHIA 2, PA.

Air Mail - Special Delivery

Rabbi Abba Hillel Silver  
The Temple  
Cleveland, Ohio

*Original  
sent to  
Jury Brown  
Macmillan  
air mail  
Spec-  
5/10/57*

Dear Rabbi Silver:

I checked into the Wilmington situation immediately after talking with you this morning and learned the following from the clerk who handled the transaction: It is the practice of the Society to give each member the privilege of selecting one volume per title each year. Additional volumes must be purchased at list price, less 20%. Consequently, when the phone call came in from Wilmington asking if we would ship copies of your book, our clerk checked our files and, seeing that the Wilmington Federation was a member, shipped the books. As a matter of fact, I recall that she checked this transaction with me, and I told her that there was no objection to our selling the book in volume at the membership discount -- assuming that these were wanted by an institution for prizes or gifts.

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May I urge you to consider favorably the reprint plan which we worked out with MacMillan. Our initial printing is within several hundred copies of being sold and we may find ourselves without books if there is any delay in the reprint. Such a situation would be difficult to explain.

With best regards.

Sincerely yours,

LESSER ZUSSMAN  
Executive Secretary



May 14/57

Dear Abba, I have been out of the country for six months. (My experience can be made into a notable tale - or veritable saga) on my return I found a mountain of mail which had to be perused and some needed acknowledgement and lengthy replies. all this had to be done between pauses from studies and bits of writing. This is to account for my failure to get to your book up to now.

I delight reading "Where Judaism Differs". It is well conceived. The views you state are supported with authentic data (even if in places your emphases or aspects of Rabbinic utterances may be challenged.) The style is clear and sparkling with vivid metaphors and figures of speech and telling phrases. (The chapter headings could have been more appealing.)

The book is most timely and in writing it you rendered great service to American Jewry and liberal Judaism in particular. Knowledge of Judaism or rather instruction in Judaism in Reform circles is in danger of becoming identified as an exercise for "teen agers". We have been ignoring adults and those with a university education. Most of the Union's books are for children and youngsters of school age. One only has to read the list of publications from the Abington Press, the Association Press, the Quakers and the Unitarian Publications to realize our delinquency. We haven't a single Monthly - where the Tenets and ethics of Judaism are expounded.

"Liberal Judaism" has been replaced by a house organ - "American Judaism" with its excessive "public" catering to the vanity of our people.

Because of the above facts I hail your book. You deserve a <sup>NO 3111</sup> for directing attention to Judaism's uncommon (or destructive) numerator instead of harping on its common denominator (e.g., the Judeo-Christian Tradition)

I glowed also in the fact that your son, Daniel Jeremy, had a part in the book. You probably must have forgotten this fact - that at a CCA R conference, I believe it was in Buffalo - you took Virginia who then was a Miss for a walk and you asked me to inform her Dad. who accompanied her, that no one had kidnapped her.

I conclude this missive with suggestion that some individual or organization be found who would make possible the placing of your book in libraries of Universities - in New Zealand, Australia, the Philippines, Germany and last but not least Japan. They will then have heeded the Psalmist's exhortation

17120 0112 1790

JOSEPH JOEL  
4509 BROMLEY LANE  
RICHMOND, VIRGINIA

May 18. / 1957

Dear Rabbi Silver

In your recent publication  
"Pure Judaism diggers"  
you write re. Jesus some facts  
from the New Testament and  
the rest presumably from  
Biblical Sources

Sometime ago I think I read  
re. Jesus in the Biblical Encyclopedia  
published by the Jewish Publ. Soc  
and therein it is stated, that  
the whole history of Jesus is a  
legend.

I am therefore asking you



To kindly enlighten me of this  
matter i.e. whether there exist  
4 Bibles reliable sources  
any discussion about Jesus  
or are all we read about  
Jesus from Christian sources

Assuring you my appreciation  
for your trouble

Sincerely yours  
Joseph Joel



RABBI EPHRAIM FRISCH  
610 WEST 110TH STREET  
NEW YORK 25, N. Y.

May 19, 1957

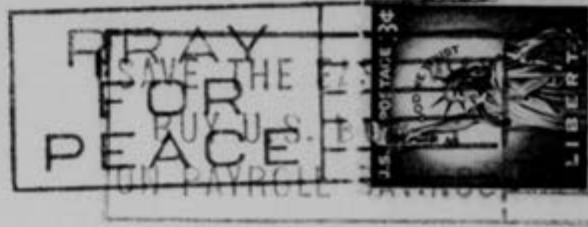
Dear Dr. Silver:

I just finished reading your book "Wherein Judaism Differed".

My warmest congratulations on this remarkable book.

I admire greatly the completeness of the sources you used - Biblical, Rabbinic and general; the original interpretations you gave them; and the superb literary style into which you put your conclusions.

Cordially,  
Ephraim Frisch



Rabbi Abba Silver  
Cleveland  
~~Cincinnati~~ Ohio



JOSEPH JOEL  
4509 BROMLEY LANE  
RICHMOND, VIRGINIA

copy

Rabbi Ephraim Frisch  
610 West 110th St.  
N.Y. 25, N.Y

May 19, 1957

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I just finished reading your book "Wherein Judaism Differed."

My warmest congratulations on this remarkable book.

I admire greatly the completeness of the sources you used - Biblical, Rabbinic and general; the original interpretations you gave them; and the superb literary style into which you put your conclusions.

Cordially,

/s/ Ephraim Frisch

May 21, 1957

Rabbi Ephraim Frisch  
610 West 110th Street  
New York 25, New York

My dear Friend:

It was indeed very thoughtful of you to write to me about my book and I appreciate what you say about it.

It has been most gratifying to me to receive the reactions from friends from all parts of the country and I am happy that the book is making its way among considerable sections of our people where I believe it will do a great deal of good.

Thanking you again for writing to me and with all good wishes I remain

Very cordially yours,

ABBA HILLEL SILVER

AHS:sl

*orig. letter of Frisch ret'd to AHS  
(copy attached)*



TEMPLE SINAI  
CHARLES STREET AND SEWALL AVENUE  
BROOKLINE 46, MASSACHUSETTS

BERYL D. COHON, D. D.  
RABBI

May 23, 1957

Dr. Abba Hillel Silver  
Cleveland, Ohio

Dear Dr. Silver:

I thought you might be interested in the experience I have had with your book, "Where Judaism Differed."

I teach a class in contemporary Judaism at Tufts University; the class consists of Juniors, Seniors and Graduate students. Most of them, however, have not had much of religious background.

I assigned your book as required supplementary reading, and have just finished reading thirty-eight reports. The students were asked to write critical reports.

I am delighted with these reports. Your book was a challenge to these students; all found it stimulating.

Several non-Jewish students write in their reports that the book was "an eye opener" to them. Most of them found it fair; only two or three students (and these are Jewish) find you loading the dice against Christianity. Two or three missed the tense and state that it is no more fair to hold present-day Christianity to the words of the Gospels than it is to claim that Judaism believes this or that because it is in the Hebrew Bible. Two write that to telescope citations "taken out of the context of the larger pattern" is not scientific procedure. But of the thirty-eight reports at least thirty are appreciative of the clarity and forthrightness of your presentation.

I had some doubts about the ability of undergraduates without backgrounds in any religion to read your book and grasp most of it; but I am delighted with the response.

For myself, whatever <sup>the</sup> debatable material, I find deep satisfaction in reading the pages of a Jewish spokesman who stands up and talks back on such high an academic level against all the maligners of Judaism in Christendom. More power to you.

Cordially,

*Beryl D. Cohon*

# HADOAR

HEBREW WEEKLY

of Histadruth Ivrit of America

# הדאר

שבועון עברי

כלי-מבטאה של ההסתדרות העברית באמריקה

165 WEST 46th ST., NEW YORK 36, N. Y.

Phone: Circle 7-8157

May 23, 1957.

Dr. Abba Hillel Silver,  
The Temple,  
East 105th St. & Ansel Rd.,  
Cleveland, Ohio.

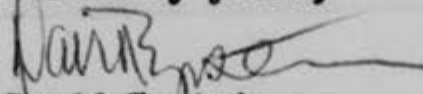
Dear Rabbi Silver:

We are quite surprised that we did not receive a copy of your latest book, "Why Jews Differ" as we would like to review it in our columns.

We would, therefore, appreciate it very much if you will instruct your publisher, or your secretary, to mail us two copies of this book for review, and have it addressed to the attention of the writer.

Thanking you in advance, I remain

Cordially yours,



David Epstein  
Managing Director

DE:RF

May 27, 1957

Mr. David Epstein  
Managing Director  
Hadoar  
165 West 46th Street  
New York 36, New York

My dear Mr. Epstein:

Thank you for your note of May 23rd.

I have requested my secretary to send you a copy of my book WHERE  
JUDAISM DIFFERED which you have requested for review in the Hadoar.

With all good wishes, I remain

Very cordially yours,

AHS:sl

ABBA HILLEL SILVER

                      
Book mailed - 5/27/57  
S. L.

May 27, 1957

Dr. Beryl D. Cohon  
Temple Sinai  
Charles Street and Sewall Avenue  
Brookline 46, Massachusetts

My dear Dr. Cohon:

Thank you so much for your thoughtfulness in writing me about your experience with my book WHERE JUDAISM DIFFERED at Tufts University.

I was very pleased to receive the reaction of the students to the book as well as your own. I have been getting similar reactions from other parts of the country. It is gratifying that so many study groups at temples and synagogues as well as elsewhere are using the book in their study of Judaism.

The reaction of your students to the book were quite revealing.

With warmest regards and again thanking you for your thoughtfulness in writing to me, I remain

Most cordially yours,

AHS:sl

ABBA HILLEL SILVER

Governor George M. Leader  
Executive Mansion  
Harrisburg, Pa.

Mailed 5/29/57

June 4, 1957

Dr. Emanuel Gamoran  
Union of American Hebrew Congregations  
838 Fifth Avenue  
New York 21, New York

My dear Manny:

In going through my desk I chanced upon your letter of March 29th which I unfortunately failed to acknowledge. I hope that you will forgive this long delay.

I did appreciate greatly your thoughtfulness in writing to me, both in reference to the service which was held in connection with my forty years at The Temple and my new book WHERE JUDAISM DIFFERED. It was indeed very thoughtful of you to write to me.

The Service was a very beautiful and impressive one and Richard Tucker, as you can well imagine, by his superb rendition of liturgical music, added greatly to the occasion.

I am happy that my book is receiving such a gratifying welcome in all parts of the country. Evidently it has supplied a need, especially among the intellectual younger generation.

Daniel is completing his first year here at The Temple and it has been a tremendously satisfying year.

I hope that you will have a pleasant summer and I send you and Mamie and your children all my good wishes in which Virginia joins me most heartily.

Most cordially yours,

AHS:sl

ABBA HILLEL SILVER



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LOUIS WOLINSKY  
ABE M. WOLOCH  
IRVING ZACK

Secretary to Rabbi A. H. Silver  
The Temple  
Cleveland, Ohio

Dear Madam:

On April 10, 1957, Rabbi Silver addressed our Advance Gifts Division at a meeting at the Rosemont Country Club. At that time we promised the men who were present that they would receive a copy of Rabbi Silver's book, "Where Judaism Differed."

Would it be possible, if we arrange to deliver the books and pick them afterwards, for Rabbi Silver to autograph these copies for us? We would not wish to inconvenience him, but it would be a tremendous source of pride to the people who attended this meeting to receive an autographed copy of Rabbi Silver's book.

Sincerely yours,

*Belle H. Segel*

(Mrs.) Belle H. Segel,  
Secretary to Mr. Pinsky.

BHS

*[Handwritten signature and initials]*

SIMON B. STEIN  
HENRY J. STEIN  
COUNSELLORS AT LAW  
27 SCHOOL STREET  
BOSTON 8, MASS.

June 6, 1957

Dear Rabbi Silver:

You may remember that when you addressed the New Century Club last March, I recalled to you that I was one of the officers of the then newly-founded Reform Congregation in Chelsea, and that you had officiated as our first rabbi during the High Holidays.

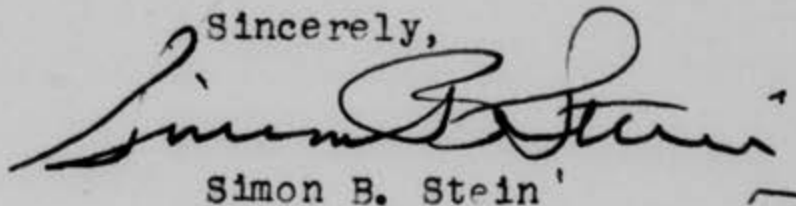
That evening I purchased a copy of your book, "Where Judaism Differed", which you autographed to my granddaughter, Clare Stein.

I am happy to inform you that Clare was confirmed yesterday at the Shevuos Day services at Temple Israel, and that she delivered the Class Essay on the subject - "Why I am a Liberal Jew."

I am enclosing herewith a copy of the Essay as published in the 1957 Class Torchbearer so that you may note that she quoted from your book.

With kindest regards.

Sincerely,

  
Simon B. Stein

SBS:RF  
Enc.

Rabbi Abba Hillel Silver  
Temple Tifereth Israel  
East 105th and Ansel Streets  
Cleveland, Ohio

## CLASS ESSAY

### WHY I AM A LIBERAL JEW

Clare Stein

Why am I a Liberal Jew? To answer this question, I have chosen to divide my evaluation into three main topics, each of which has many subdivisions, and all of which overlap each other.

First of all, I should like to consider why there was need for a new Judaism in the middle of the nineteenth century? Was not the Judaism whose "wall of law" had kept the Jews alive during times of great distress and persecution, enough? History tells us that the very strength of this Judaism was its capacity for adaptation, - its ability to meet the needs of the times. Thus, with the emancipation which came to the peoples of Europe in the wake of the French and American Revolutions, the very walls which had kept the medieval Jew strong and vital, became symbols of restriction to his children. In attempts to accept the freedoms which the world offered them, and to cast off the restrictive covenants of Ghetto Judaism, some Jews even accepted Christianity. And so was born the movement to adapt the traditions of the Jewish people to the changing conditions in which the Jews found themselves in the mid-nineteenth century. The basic traditions are unchangeable; they are, according to the great Albert Einstein, " . . . the striving after knowledge for its own sake, the strong love for justice, the search for freedom and truth . . . " While the strict Orthodoxy has given the medieval Jew a way to survive, the new "reformed" ideas gave his children a reason to live.

Secondly, I should like to discuss the very commonly misunderstood question, "Is a Liberal Jew less 'religious' than an Orthodox Jew?" In order to answer this question we must first answer the question, "What is a religious person?" In the Confirmation Class



this year, we studied about Clarence Darrow, who, although he professed a disbelief in God, was certainly an ethical man in that he was very charitable in his association with needy people. Similarly, we noted that John D. Rockefeller, although a munificent donor to many charities, followed most unethical practices in dealing with his business competitors and rivals. Is the "religious" man he who performs numerous rituals honoring God, but performs no good deeds for his fellow man and finds no growth in his character and soul? We have answered this question by agreeing that no individual can be said to be truly religious who does not exemplify in his daily conduct as well as in his professed world--the ethical behavior which his belief in God inspires him to perform. By living up to his fullest potentials and by striving earnestly to bring his generation a little closer to the perfect goal of ethical perfection, a human being is fulfilling his purposes in life as a mortal being.

Consequently, it is unfair for an Orthodox Jew to reprimand the Reform Jew for being "less religious" in his practice of worship, for such observance is not the measure of being religious. Reform Judaism has set the patterns for judging whether to retain certain Jewish customs and ceremonies. If the practice has aesthetic, historical, or unifying value, the custom is retained; otherwise it can be discarded. In its earliest stages, the Reform movement was merely an attempt to regulate, beautify, and organize public worship. With these thoughts in mind, early law leaders shortened the services, allowed men and women to worship together, and conducted the services in the common language of the land. Is this not in keeping with the Talmud which states that prayers must come from the heart?

My third question is: "Why is the concept of change so prominent in Reform Judaism?" We all know that there is room for improvement in every individual, in every group, in every nation. How can

progress come about without change? Liberal Judaism has tried to reconcile its creed with life, and to fit its lasting principles into a modern mold. Thus it has always been subject to growth and development.

Such change is necessary for the fulfillment of Judaism's ideals. These beliefs and goals may be summarized briefly as follows: 1. The world and mankind are under the guidance of God who reveals Himself to man through history as the Power behind the Moral Law, in the long run causing Right to triumph over Might; as the Source behind the orderly universe and life, causing the ever-upward trend of evolution; and as the sum-total of all ideals magnified to perfection. The Divine in man is revealed through his soul which impels him to creativity and to ethical living. 2. God has chosen Israel, of all peoples, to lead the world to the recognition of the truth that the only principles of conduct that can bring peace, bliss, and a sense of worthiness among men, are justice and righteousness. This belief does not mean that Israel is privileged; it simply imposes upon Israel a greater obligation to lead the righteous life.

3. The goal of history is not a national Messianic state in Israel but rather the rise of a more nearly perfect humanity in which Jewish love for God and man is universalized. Israel's hope is for a Messianic Age, not for a personal Messiah. 4. Judaism is a body of spiritual and moral truths, independent of legal commands or enforcements. As Abraham Geiger observed: "Judaism required merely the liberating breath in order to become rejuvenated from within." Thus may I summarize in Bacon's statement: "He who will not apply new remedies must expect new evils," and from the information above, one can easily see how much the idea of change means to the Liberal Jew.



"To be or not to be--a Liberal Jew" is therefore, not a question in my mind. I prefer Reform Judaism's new and progressive elements which in the words of Rabbi Abba Hillel Silver, "substitutes scholarship for scholasticism, liberty for inflexible authority, and restatement in modern terms of the basic concepts of the mission of Israel."

June 6, 1957

Mrs. Belle H. Segel  
Secretary to Mr. Pinsky  
Jewish Welfare Fund of Akron  
Strand Theatre Building  
129 South Main Street  
Akron 8, Ohio

My dear Mrs. Segel:

Rabbi Silver will be pleased to autograph the copies of his book  
WHERE JUDAISM DIFFERED to which you refer in your communication of  
June 4th.

Sincerely,

/sl

Miss Sophia Levine  
Secretary to Dr. Silver

RABBI GEORGE B. LIEBERMAN, Litt. D.

---

Central Synagogue of Nassau County

Rockville Centre, Long Island, New York

June 6, 1957

Dear Rabbi Silver:-

Enclosed is a check in the amount of \$9.00 for two copies of your book. Please inscribe one of them to Dr. Marcus Melchior, Chief Rabbi of Copenhagen, and the other to Dr. Kurt Wilhelm, Chief Rabbi of Stockholm.

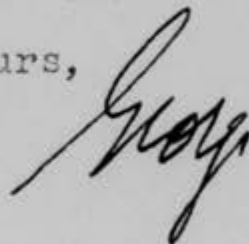
Have the books sent to my residence:

✓ 65 Salem Road  
Rockville Centre, Long Island, New York

I have just finished reading your book. It was an enkindling, intellectual experience. I want to share it with my two friends in Scandinavia. I know that the inscribed and autographed copies will add to their pleasure of receiving the book.

With many thanks and warmest greetings, I remain

Sincerely yours,



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

GBL:fm

E. M. Romirowsky  
1200 W. Pratt Blvd.  
Chicago 36  
Ill.



THIS SIDE OF CARD IS FOR ADDRESS



Rabbi Abba Hillel Silver  
Cleveland  
Ohio

Chicago June 7-57

112

Dear Rabbi A. Silver:

In your book "Where Judaism Differed" on page 241, you cite how R. Janai invited an ignorant man. According to your wording the ignorant man was the host who invited R. Janai, entertained him with food and drink. According to the ~~story~~ the Po. T., and ~~also~~ R. Janai was the host and the ignorant man the guest.:

Besides it seems to me that ~~the phrase~~ ~~does not mean~~ "a dog has eaten bread with R. Janai" but "a dog has eaten of the bread of R. Janai." Respectfully yours E. M. R. ~~very truly~~

Dr. Immanuel Lewy  
9 Sherman Avenue, Apt. 5C  
New York 40, N. Y.

June 7, 1957

Rabbi Dr. Abba Hillel Silver,  
19810 Shaker Boulevard  
Cleveland, Ohio

Dear Rabbi Silver:

I have just read your book "Where Judaism Differed" with tense interest and heart-felt approval. But kindly allow me to write a footnote to the story of Eden on p. 164. I agree with you that the author of Gen 1-2:3 rejects all mythological stories. This Priestly Narrator (Pn) was a scholarlike type. (I identify him with the priest regent Jehoiada). But I found that the original author of the Eden story (2.3) was the Yahwist master narrator, who also demythologized the folklorist tradition. (I identify this humane and enlightened author with the prophet-statesman Nathan) In HUCA Vol. XXVII 1956 p. 93ff. (The Two Strata in the Eden Story) I have shown with ample evidence that the mythological elements of that story (magic trees, beguiling serpent, terrifying cherubim, jealous gods who fear the rise of man) were added by the conservative priests who revised the excellently written textbook of the prophet before they accepted it as priestly textbook. The original text had only one tree, the tree of love, and the tempter was the alluring fruit of the tree. The woman succumbed to the power of the senses. The evil is the immaturity of man. (Therefore he must become well-informed, enlightened). But to the authoritarian priests the evil comes from the inquisitive mind, which destroys reverence and authority (the tempter was the shrewd serpent). What man needs is obedience to authority, not free inquiry.

Yours sincerely

Immanuel Lewy



June 10, 1957

Mr. Simon B. Stein  
27 School Street  
Boston 8, Mass.

My dear Mr. Stein:

I wish to thank you for your kind letter of June 6th and for your thoughtfulness in sending me a copy of the Class Essay of your granddaughter Clare which she delivered on the occasion of her confirmation.

It is a beautiful Essay and I would like to congratulate Clare both on it and on the fact of her confirmation.

With warmest regards and all good wishes, I remain

Most cordially yours,

AHS:sl

ABBA HILLEL SILVER

June 10, 1957

Rabbi George B. Lieberman  
65 Salem Road  
Rockville Centre, L.I., New York

My dear George:

Thank you for your letter of June 6th and for the lovely things which you say about my new book WHERE JUDAISM DIFFERED.

Under separate cover I am sending you, as you requested, two copies of the book, inscribed to Dr. Marcus Melchior and to Dr. Kurt Wilhelm.

I do not know Dr. Melchior, but I met Dr. Wilhelm in Stockholm and visited him in his lovely synagogue.

With warmest regards and hoping that you will have a pleasant summer, I remain

Most cordially yours,

AHS:sl

ABBA HILLEL SILVER

June 12, 1957

Dr. Immanuel Lewy  
9 Sherman Avenue, Apt. 5C  
New York 40, New York

My dear Dr. Lewy:

Thank you for your note of June 7th and for the interesting observation which you make on the Eden story to which I refer in my book WHERE JUDAISM DIFFERED.

I thank you for bringing your comments to my attention. I have previously read your article in the HUC Annual, but I have been unable to give your thesis sufficient thought to take any position in the matter.

In any case, it was very kind of you to have taken time out to write to me.

With all good wishes, I remain

Very cordially yours,

AHS:sl

ABRA HILLEL SILVER

June 12, 1957

Mr. E. M. Romirowsky  
1200 W. Pratt Blvd.  
Chicago 26, Illinois

My dear Mr. Romirowsky:

Permit me to thank you for your note.

You may be entirely correct in your reading of the text in Midrash Rabbah, Leviticus 9.3. The commentators to which you refer accept your reading of the text. It all depends, of course, on the interpretation of the words as to who was host and who was guest. Rabbi J. Israelstam, in his translation of this passage for the Soncino Press takes Rabbi Jannai to be the guest.

In any case, the moral of the story to which I pointed remains the same.

With all good wishes and thanking you for writing to me, I remain

Cordially yours,

AHS:sl

ABBA HILLEL SILVER

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June 24, 1957

Miss Sophia Levine  
Secretary to Dr. Silver  
The Temple  
East 105th St. at Ansel Road  
Cleveland 6, Ohio

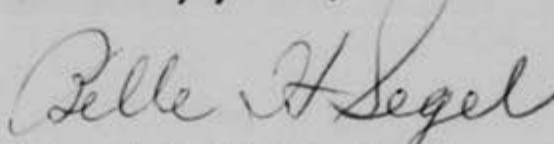
Dear Miss Levine:

Thank you so much for your letter of June 5th with reference to autographing copies of Dr. Silver's book "Where Judaism Differed."

We are sending these books to you by special messenger and would appreciate very much if Dr. Silver would autograph the books for those persons whose names appear on the list enclosed herewith. Should there be some books left over, will you please have Dr. Silver autograph them so that we may present them to some of our lay people who did such an outstanding piece of work during our current campaign.

Many thanks to you and Dr. Silver for your fine cooperation.

Sincerely yours,



(Mrs.) Belle H. Segel  
Secretary to Mr. Nathan Pinsky

BHS;mca

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JUNE 25

DR. ABBA HILLEL SILVER

CLEVELAND, OHIO

AIR MAIL

DEAR DR. SILVER:

I AM READING AND ENJOYING YOUR "WHERE JUDAISM DIFFERED"

WHILE I'M READING YOUR BOOK PAGE BY PAGE I'VE MADE ONLY A CURSORY EXAMINATION OF "THE TEN COMMANDMENTS" BY A. POWELL DAVIES, MINISTER OF ALL SOULS CHURCH IN WASHINGTON, D.C.

I KNOW NOTHING OF MINISTER DAVIES. BUT SOMEBOW OR OTHER WHAT I HAVE READ SO FAR SEEMS TO "RUB ME THE WRONG WAY".

I GET THE FEELING, (I HOPE ~~HE~~ UNJUSTIFIED) THAT DAVIES IS NOT ALTOGETHER PRO-JEWISH(?)

I SHOULD GREATLY APPRECIATE YOUR TELLING ME ABOUT DAVIES - IS HE A SCHOLAR OF STATURE? IS HE PRO-JEWISH OR ANTI-JEWISH?

אני מקווה שאתה תענה לי על שאלתי הזאת

15/6/38

27 31222

Louie Small

P.S. Please mark your envelope to me "PERSONAL"

July 1, 1957

Mr. Louis Small  
630 S. Westmoreland Avenue  
Los Angeles 5, California

My dear Mr. Small:

Thank you for your letter of June 25th. I am pleased to know that you are enjoying my book WHERE JUDAISM DIFFERED.

I have not read the book to which you refer, "The Ten Commandments" by A. Powell Davies and I am accordingly unable to express any opinion on the question which you raise.

With all good wishes, I remain

Cordially yours,

AHS:sl

ABBA HILLEL SILVER

July 1, 1957

Rabbi Ben Zion Kaganoff  
The Jewish Horizon  
80 Fifth Avenue  
New York 11, New York

My dear Rabbi Kaganoff:

I received a copy of the Jewish Horizon (issue April-May) which contains your review of my book WHERE JUDAISM DIFFERED.

I read it with keen pleasure and I would like you to know how much I appreciate your thoughtfulness in reviewing the book in so fine and penetrating a manner.

I have been delighted with the response which the book has been receiving everywhere.

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

Most cordially yours,

AHS:sl

ABBA HILLEL SILVER

(envelope marked: "Please forward")

# B'NAI B'RITH HILLEL FOUNDATIONS



METROPOLITAN REGIONAL OFFICE  
1520 FLATBUSH AVENUE  
BROOKLYN 10, N. Y.  
GEdney 4-8164

DR. WILLIAM HABER  
Chairman  
National Hillel Commission

DR. ABRAM LEON SACHAR  
Honorary Chairman  
National Hillel Commission

JUDAH J. SHAPIRO  
National Director

DR. NORMAN E. FRIMER  
Metropolitan Regional Director

July  
15th  
1957

Rabbi Abba Hillel Silver  
c/o Mac Millan Co.  
60 Fifth Ave.  
New York City

Dear Rabbi Silver:

Your book is one of the best I have read in the field of clarifying the distinctiveness of Judaism. That this is sorely needed is unfortunately - in our age - a truism.

The notes in your book were an intellectual treat for students and scholars as well. In fact, I am interested in locating one of your sources, namely, note #38 on your chapter "On Rejecting Treasures".

You refer to Maimonides, Mishneh Torah, Hilchot Melachim II (addition Rome C'1480.). I am doing some personal work in the field of the Jewish attitude to the non-Jew. Abraham and others keep quoting the Rambam, but never indicate the edition. Can you tell me where the Rome manuscript is found.

Again let me express my sense of indebtedness to you for your very scholarly and stylistically most eloquent book.

Sincerely yours,

*Norman E. Frimer*  
Dr. Norman E. Frimer

NEF:dbl

July 19, 1957

Dr. Norman E. Frimer  
Metropolitan Regional Director  
B'nai B'rith Hillel Foundations  
1520 Flatbush Avenue  
Brooklyn 10, New York

Dear Dr. Frimer:

Thank you for your letter of July 15th which I take 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.

Very truly yours,

Miss Sophia Levine  
Secretary to Dr. Silver

OSCAR LEONARD

HARMON ON HUDSON, N. Y.

July 23 57

Dear Dr Silver:-

This will interest you I am sure:- from a letter from Dr. A Mibashan editor of Eretz Israel of Buenos Aires and, I think, director of a publishing concern.

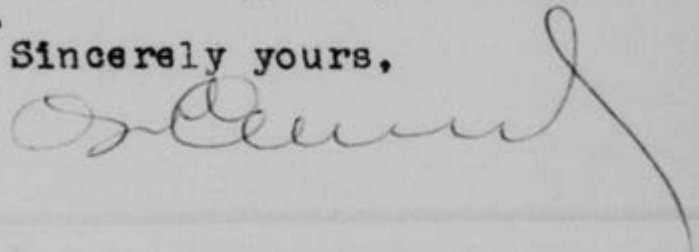
" I have not seen Dr. Silver's book "Where Judaism Differed" but I'll ask MacMillan to send it to me, first for reviewing in Eretz Israel, before opining on a possible translation into Spanish".

I reviewed the book while in Miami Beach last winter for a couple of groups. Then one group, of which Rabbi Herman Cohen, formerly of St Paul and we are members, at my suggestion used it for a seminar.

My earnest desire to see the book circulated widely caused me to write Dr Mibashan, whose magazine I represent in US, about the book.

Hope all is well with you and yours, from Leah and I, all good wishes.

Sincerely yours,





**WALTER WOLFF**  
**214 Riverside Drive**  
**New York 25, New York**

July 25 1957

Dear Dr. Silver,

I just finished your book "Where Judaism differed" and I want to thank you for this most interesting and instructive work, which I enjoyed immensely.

In connection with your thoughts on Kohelet may I recommend perhaps the short commentary on this subject, though written in German, by the late Dr. Carl Lebach of Hamburg. He considers Kohelet, although under Greek influence as a most Jewish book and reaches a just opposite conclusion.

I consider his little book in language as well as in interpretation quite singular and I would like to send it to you, believing that you may find some pleasure in it. I only beg of you to return it to me, because it is not to be had anymore.

Sincerely yours

*Walter Wolff*

July 25, 1957

Mr. Oscar Leonard  
Harmon On Hudson, New York

Dear Mr. Leonard:

Thank you for your letter of July 23rd 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.

Very truly yours,

Miss Sophia Levine  
Secretary to Dr. Silver

July 30, 1957

Mr. Walter Wolff  
211 Riverside Drive  
New York 25, New York

Dear Mr. Wolff:

Thank you for your letter of July 25th 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 Sophia Levine  
Secretary to Dr. Silver

/sl

# THE JEWISH CHRONICLE

*The Organ of British Jewry—Established 1841.*

32 Furnival Street, London, E.C.4

Telephone: HOLborn 9252 · Telegrams: Jaechron, London, Telex.

NB/TK

23rd August, 1957.

Rabbi Dr. Abba Hillel Silver,  
The Dorchester Hotel,  
Park Lane,  
London, W.1.

Dear Dr. Silver,

I tried to get you on the 'phone this morning, but you were out.

I have spoken to the Manager of our Publication Department in connection with the popularisation of your latest book among the Jews, particularly the younger generation of Jews, in this country. He immediately got in touch with Macmillan's. But the Sales Manager was out, and he promised me that he will contact <sup>him</sup> again and do whatever he can on your behalf.

Kindest regards and best wishes.

Yours sincerely,

*Nathan Barnett*

Nathan Barnett.

September 3, 1957

Mr. Walter Wolff  
214 Riverside Drive  
New York 25, New York

Dear Mr. Wolff:

Upon my return from Europe I found your gracious note of July 25th.

I wish to thank you for what you say about my book and for your offer to send me a commentary on Kohelet by Dr. Carlebach. I shall be most happy to receive the book and will return it to you after I have read it.

With kind regards and all good wishes, I remain

Most cordially yours,

AHS:sl

ABBA HILLEL SILVER

September 3, 1957

Dr. Norman E. Frimer  
B'nai B'rith Hillel Foundations  
1520 Flatbush Avenue  
Brooklyn 10, New York

My dear Dr. Frimer:

Upon my return from Europe I found your letter of July 15th.

Thank you so much for the things which you say about my book. I am happy that it is receiving such a warm welcome everywhere.

Referring to Maimonides' quotation, you will find it in the Rome Edition of the Mishneh Torah (1430), Hilchot Melachim, Chapter II. The Mosad Harav Kook recently published a photostatic edition of this Rome Edition of the Mishneh Torah (Jerusalem 1955) and you will find this quotation on pages 692-3.

I hope that the B'nai B'rith is making good use of the book in bringing it to the attention of the students in the various Hillel Foundations. The book might be particularly helpful among the young men of our universities.

With all good wishes, I remain

Cordially yours,

AHS:sl

ABBA HILLEL SILVER



Sept 10<sup>th</sup> 1957

LILI KOHLER  
THE BRADFORD  
210 WEST 70 STREET  
NEW YORK CITY 23

Dear Dr. Silver, Your book  
"Where Judaism Differed"  
arrived and received a hearty  
welcome!

I am both proud and greatly  
pleased, to have it in my  
Library". The inscription  
was especially nice."

The book is profound and  
explains Judaism wonder-  
fully!

It must be read slowly  
and thoughtfully though  
to understand it fully

my mother used to say  
(when you came to our  
home to read your sermons  
aloud to my father) —  
that even your Hebrew  
sounded beautiful to her.  
Renewed thanks and  
my greetings to your wife  
if she remembers me. I  
remember how lovely looking  
she is.

Sincerely, Lili Kohler

A Harper 11 Abraham Lincoln St  
Jerusalem Israel  
Sep 23<sup>rd</sup> 1957  
Ellen 27 5717.

Dear Rabbi Silver

In the latest  
number of Commentar, I read the  
article on your book "Where Judaism  
Differs". In normal times I  
would have ordered the book in the  
usual way. But times are not  
normal. As I am most anxious  
to have the volume I would send  
for your own library any of the  
following: (1) A rare facsimile of an  
early English translation of Colerus  
Life of Spinoza. (2) Mandelkern's  
Hebrew translation of Byron's  
Hebrew Melodies. The text on  
one side the Hebrew on the  
other. Every one has two eyes two hands  
and a nose in the middle of the face  
what distinguishes one from another  
is the difference. I wish you a  
Happy New Year & many of them  
Shalom. A Harper





איגרת אוויר  
AEROGRAMME



Rabbi Abba Millel Silver  
THE TEMPLE  
E. 105 STREET & ANSEL RD  
CLEVELAND  
OHIO.  
U.S.A.



קפל עלישי

אם יושם משהו בפנים תישלח האיגרת בדואר רגיל.

השולח - EXPEDITEUR

A Halperin  
11 Ahakam Lincol  
Jerusalem Israel

קפל שני

קפל ראשון



Rabbi Dr. Abba Hillel Silver,  
The Temple,  
Fares Road at E 105th St.,  
CLEVELAND 6, Ohio.  
U.S.A.

← Second fold here →

Sender's name and address:

Israel Cohen  
29 Battersea Park,  
London, NW 2.

AN AIR LETTER SHOULD NOT CONTAIN ANY  
ENCLOSURE; IF IT DOES IT WILL BE SURCHARGED  
OR SENT BY ORDINARY MAIL.

29 Paterson Road.

Child's Hill.

London, N.W.2

Sep. 25/57

Dear Dr. Silver.

Very many thanks

for so kindly sending me a complimentary  
copy of your book "When Judaism  
Differed". I appreciate it & the in-  
scription is it very much.

My wife & I are just leaving for Brighton  
for the New Year, & I am taking your book  
with me to read. I am sure that I'll  
find it scholarly, thoughtful, & stimulating.



When we come back next week  
I'll return the compliment by sending  
you one of my books.

Meanwhile my wife joins me in  
sending you & your wife our very  
best wishes for the New Year  
1881 1882

With kindest regards,

Yours very sincerely,

Isaac Cohen

September 27, 1957

Mr. W. Wolff  
214 Riverside Drive  
New York 25, New York

Dear Mr. Wolff:

Dr. Silver has asked that I write to you advising that the book which you so kindly sent him, "Das Buch Koheleth", has been returned to you today under separate cover.

Dr. Silver enjoyed very much reading it and again thanks you for having loaned it to him.

In Dr. Silver's behalf I convey to you best wishes for a happy New Year.

Sincerely,

Miss Sophia Levine  
Secretary to Dr. Silver

GEORGE B. MAYER • ARCHITECT • F. A. I. A.  
616 THE ARCADE • TOWER 1-2323 • CLEVELAND 14, OHIO  
OHIO REG. 462 PENNA. REG. C-3238 September 30, 1957

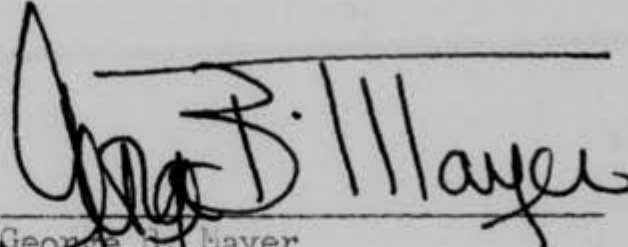
Dr. Abba Hillel Silver  
The Temple  
East 105th and Ansel Road  
Cleveland 6, Ohio

Dear Rabbi Silver:

Just in case you have not come across this review of your  
newest book, I thought you would like to see it.

With best wishes to you and yours for the best of health  
and much happiness in 5718, I remain

Cordially yours,

  
George B. Mayer

GBM:mmm  
Encl.

unm. of  
Dec. 3-4

1497 Apr. 14-21  
Sharon 21-28



# Circle

Literary  
Section

## IN JEWISH BOOKLAND

"Let thy shelves . . . be . . . thy gardens." . . . Judah ibn Tibbon



September 1957 — Elul 5717

Edited by Jewish Book Council of America

SECTION TWO

### 'All Rivers Run to the Sea'

WHERE JUDAISM DIFFERED. By Abba Hillel Silver. New York, Macmillan Company, and the Jewish Publication Society of America, 1956. 318 pages. \$4.50.

**D**R. SILVER'S volume is a notable contribution to the religious life of the Jewish people; it is likewise a stimulus and a challenge to the adherents of all religious people everywhere. Its whole approach and attitude is fresh and exciting. It sends a refreshing and vivifying stream of thought into inter-religious relationships. Here at last is an appeal to recognize the differences among great religions. Here is a noble appeal to the things that make Judaism different from other religions.



Abba Hillel Silver

We hear too much of the great unities that underlie the universal faiths of mankind to the point where some actually look upon the different religions as the disruptive force in human history. They become advocates of surrendering the uniquenesses of each of the world's religions in order to create a kind of Esperanto Religion. That way, they hold, lies the perfect age and a united mankind.

Not so—this fine book by Rabbi Abba Hillel Silver—scholar, rabbi, statesman. He appeals not for uniformity of faiths.

Continued on page 4

### Writers and Their Works

THE LITERATURE OF MODERN ISRAEL. By Reuben Wallenrod. New York, Abelard-Schuman, 1956. 253 pages. \$4.50.

**W**E cannot blink the fact that even the educated American Jew knows little of modern Hebrew literature. Thanks to such writers as Maurice Samuel, the names of great Jewish moderns like Sholom Aleichem and Isaac Loeb Peretz have become better known among a handful. The name of Bialik finds an echoing response here and there. Mention these and, one must confess, the rest is a terra incognita.

Perhaps for a long time to come American Jews will know modern Jewish literature mainly through translation. It is living Jewishly at second hand, but that is better than not living at all. At the same time as we raise our sights in spreading a reading knowledge of Hebrew, thus opening the channels of communication between the creative Jewish writers in Israel and the Jews of the Diaspora, we need books that will bring to us the good news of creative writing in modern Hebrew.

Simon Halkin's *Modern Hebrew Literature* and Reuben Wallenrod's *The Literature of Modern Israel* serve this useful purpose. Dr. Halkin's volume, now about seven years old, helped its readers to an understanding of the trends and values found in modern Hebrew literature. It was an excellent volume. Dr. Wallenrod, who is Professor

Continued on page 2

### The Man With Big Eyes And an Equally Big Heart

TAKE MY LIFE. By Eddie Cantor, with Jane Kesner Ardmore. Garden City, New York, Doubleday & Co., 1957. 288 pages. \$3.95.

**W**E have here the anecdotal story of Isidore Itzkowitz of Henry Street who become the world-famous Eddie Cantor. Raised by his grandmother who eked out a precarious living as a shadchen, motion seller, and one woman employment agency for servant-girls on New York's East Side, Cantor had little formal education, Jewish or secular, but he learned about philanthropy as one of the first youngsters sent to Surprise Lake Camp by the Educational Alli-



Eddie Cantor

Continued on page 5

### Forceful Presentation of Reconstructionist Views

QUESTIONS JEWS ASK: Reconstructionist Answers. By Mordecai M. Kaplan. New York, Reconstructionist Press, 1956. 532 pages. \$4.75.

**H**OWEVER the future evaluates the Reconstructionist movement in American Jewish life, it must record two facts that are incontrovertible. The first is that it has been the only heroic effort indigenous to the American scene that has sought to grapple with the problem of Judaism in a fresh, new way in accord with the outlook and knowledge men in the 20th century possess. The second is the life, thought and personality of its founder and most eloquent and creative thinker,



Mordecai M. Kaplan

Continued on page 8

### The Genial Charm of the Man Shines Through

HEINRICH HEINE: A Biographical Anthology. Edited by Hugo Bieber. Translated from the German by Moses Hadas. New York, Jewish Publication Society of America, 1956. 452 pages. \$4.00.

HEINE AND HIS HERITAGE: A Study of Judaic Lore in His Work. By Israel Tabak. New York, Twayne Publishers, 1956. 338 pages. \$4.50.

**W**HAT Heine said of his teacher, Schlegel, could be said with justice of himself: "Invisible graces about him flutter." The genial charm of the man shines even through his outbursts of temper, his sometimes petty (though acidly clever) satires on humanity. Even in those poems that are "pain dipped in honey," or when his words are bitter because he is sick at heart, one finds an unflinching felicity of pose and expression. This is one way of saying that the poet was graced, that neither misfortune nor error could upset the happy balance on which his intellect and sensibility rested. In this

sense Heine's genius is classical. He is difficult, not always lovely, but never monstrous. His effects are various, but he is always in command of them; both the personality and the art are superbly orchestrated.

**A**T least this is the image presented in Hugo Bieber's excellent biographical anthology of Heine: the poet as seen through a revealing selection of poems, essays and letters with the editor always on hand to illuminate the dark or difficult passages. Heine's relationship to Judaism is perhaps the most striking instance of his genius. He stands as a kind of prototype of the not quite assimilated European Jewish intellectual. All the possible attitudes are there, but stated with a boldness and lucidity that have never been equalled. For Heine Judaism was both a curse and a blessing. It remained

Continued on page 3



## To Revive the Best Traditions of German-Jewish Scholarship

PUBLICATIONS OF THE LEO BAECK INSTITUTE OF JEWS FROM GERMANY. YEARBOOK I. 1956. Edited by Robert Weltsch. Distributor: Philadelphia, Jewish Publication Society of America. London: East and West Library. 466 pages. \$5.50.

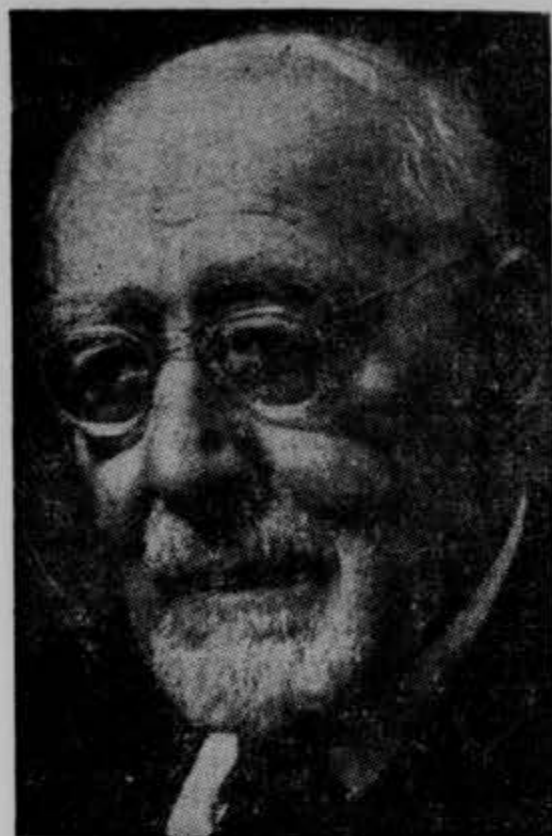
**T**HIS volume is a remarkable attempt to revive the best traditions of the distinguished German-Jewish scholarship of the past and, in this reviewer's opinion, a successful and promising beginning in this direction.

The volume is prefaced by two introductory papers by Siegfried Moses and Robert Weltsch recording the activities to date of the recently created Leo Baeck Institute, its ambitious program for the future, its planning for the next few years and the philosophic foundations of this research.

The twenty odd contributions to the volume are centered on three fundamental themes. The first one is the historical bridge from the Past to the Present; here the problems of the pre-emancipation and emancipation period are competently discussed by the outstanding German-Jewish historian S. Stern-Taeubler and in a thorough study of H. D. Schmidt. A particularly valuable contribution to the economic history of German Jews in modern times is Bernard D. Weinryb's learned study supplemented with "Some Reflections on the Jewish Participation in German Economic Life" by Eduard Rosenbaum.

The main subject of the volume is, however, the study of the catastrophe of the German Jews in the early stages of the Nazi regime. The editors did not

intend to delve into the gruesome details of Nazi crimes and of the Jewish sufferings, but directed their efforts to uncover another less known, alas! too little known, and important chapter of those tragic years: German Jewry's moral resistance to Nazism in the years 1933-38, till the ominous Kristallnacht pogroms, and the struggle for spiritual survival. The study by Max Gruenewald about the beginning of the "Reichsvertretung" (Representation of the German Jews) is a noteworthy piece of detailed and mature historical treatment of recent past, still so alive in the haunted memories of the survivors. This paper is supplemented by a moving posthumous personal tribute to two martyr-leaders of German Jewry, by the late Rabbi Leo Baeck, one of the leading Jewish men of our generation in whose memory the Leo Baeck Institute is named. A deep insight into the inner struggle of German Jewry and its silent battle against the Nazi encroachments is presented in the brilliantly written papers by Ernst Simon and Nahum Glatzer discussing adult education and the Frankfurt Lehrhaus, respectively, and in the solid study on Jewish schools in Germany by Hans Gaertner. The studies on Jewish Theater and the Jewish Press, respectively, by Herbert Freeden and Margaret T. Edelheim-Muehsam, present a useful survey and catalogue of Jewish cultural activities in both fields. A number of weighty treatises on Jewish thought and its re-orientation were prepared by Alexander Altmann, Hans Liebeschuetz, Yeschayahu Wolfsberg



Leo Baeck

and Felix Weltsch. Finally, several collections of documentary material with much helpful bibliographical data, archival information, statistics of Jewish emigration from Germany and photostats of pictorial material are presented by five authors.

The volume ends with two competently prepared bibliographies compiled by the Wiener Library in London and Gustav Ormann, respectively.

PHILIP FRIEDMAN.

## The Realities of the Human Spirit

THOUGHT AND TRUTH: A CRITIQUE OF PHILOSOPHY: ITS SOURCE AND MEANING. By M. Maisels. Translated by Abraham Regelson. New York, Bookman Associates, 1956. 359 pages.

**T**RANSLATED from the Hebrew into excellent, though difficult, English, this is a philosophic exploration of the realities of the human spirit and its world, not a work of philosophy in the traditional sense of logical analysis and synthesis.

The absence of logical, scientific processes in Maisels' philosophy is necessitated by its fundamental orientation. Reasoning is part of the operation of cognition, but cognition does not deal with the truth of the human spirit; it deals with nature which is the direct opposite of humanity. The irreconcilable dualism of man and nature, deeply anchored in the make-up of human reality, is reflected in a multiplicity of derivative contrasts: the characteristic aspects of man's world are will, the individual, philosophy, time, and morality, whereas the features of nature are law, science, and space. Man lives his real, human life in a world of his own making. This self-made world comprises its own truth, ethics, art, and religion. History is the process of

growth of this human world in which each moment is absolute for itself, and yet it is absorbed in the future that follows it and which it enriches.

It would be senseless and foolhardy here to attempt a criticism of the work. One may say that, in its own terms, it contains relatively weak chapters, such as the one on art which unfortunately conceives its subject as art-appreciation and such as the one on Christianity in which the Jewish author was obviously not quite able to fit this phenomenon into his historical scheme. But then it contains convincing ones such as the one on suffering, death, and love. In principle one can welcome this onslaught against all forms of Spinozistic monism which dangerously identifies spirit with nature, while, to the contrary, one may hold that nature is not ontologically disparate from spirit but rather is to be conquered by it, in the Kantian sense. Such an approach would, among other things, avoid the dehumanization of science which Maisels perpetrates.

STEVEN S. SCHWARZSCHILD.

Give Jewish Books

## 'All Rivers Run To the Sea'

Continued from page 1

but for the acceptance of differences as of right. "All rivers run to the sea, but their courses and channels differ widely. Each system of thought has its own texture and pattern, and each faith its own perspectives." There are, of course, great common unities; they must ever be kept in mind. But, the differences are real and they must ever be respected and revered, and never obscured.

Beautifully written, rich with learning, directed to the vital issues of life that are the concern of Jews and all religious people, Rabbi Silver's book examines and discusses at least fourteen different areas of religious experience and points out where Judaism differs from Christianity and Islam and other religions. In doing this, Rabbi Silver, by use of contrast (though without derogation to other faiths) helps to clarify and accentuate Jewish values and Jewish contributions to the spiritual life of mankind. This book will long be read, admired, and come to be loved as a treasure-trove of Judaism. It should be on one's bookshelf.

M. J. C.

October 1, 1957

Mr. George B. Mayer  
616 The Arcade  
Cleveland 14, Ohio

My dear George:

Thank you so much for your thoughtfulness in sending me a copy of "Circle" which contains a review of my book WHERE JUDAISM DIFFERED. It is indeed a very fine review and I read it with much pleasure.

I have been very gratified with the way the book has been received and with its distribution.

I trust that you are well and I send you all my good wishes for the coming year.

With warmest regards, I remain

Very cordially yours,

AHS:sl

ABBA HILLEL SILVER



WADE PARK MANOR  
CLEVELAND 6, OHIO

Dear Dr. Silver.

I thought you might possibly  
be interested in the comment  
of a Detroit friend (Geo Butzel)  
who wanted to send us a  
copy of Where Judaism Differed  
which I already had. Through  
your kindness

He writes "Have you a copy of  
"Where Judaism Differed" or  
your Beliefs? I resort to its  
chapters frequently to bolster  
my knowledge of the religion  
of its author which happens to  
be mine. The contents dispelled  
darkness and substituted  
light even to one advanced  
liberal in that field."  
I am also taking the liberty

Enclosing a review which  
I feel, I think, be of interest should  
it have escaped your notice.

Most Sincerely,

Rupert F. Silver

October 6<sup>th</sup>, 1957.

ועד החנוך  
JEWISH EDUCATION COMMITTEE OF NEW YORK INC.

1776 BROADWAY, NEW YORK 19 • CIRCLE 5-8200



October 8, 1957

Dr. Abba Hillel Silver  
The Temple  
Cleveland, Ohio

Dear Dr. Silver:

You may know of the program of the Jewish Education Committee of N.Y. which offers a Jewish Orientation and Training Seminar for Jewish community center and social service personnel. The aim of this Seminar, which is supported by the Federation of Jewish Philanthropies of N.Y. is to provide information stressing Jewish religious and cultural components in the programs of the family and child care agencies and the Jewish community centers in New York City.

One of the Seminars being given this year, is entitled "Values for the Contemporary Jew and Their Relevance to Jewish Community Centers" under the direction of Dr. Emanuel Rackman. One of the major texts to be used at this Seminar is your recent volume Where Jews Differed.

I am writing to you at this time in order to ascertain whether we could obtain about 50 copies of this book through your Temple, or through some foundation, or perhaps at a considerably reduced rate from the publisher. As I indicated before, we want to use this as a major text in the discussions at the Seminar.

I look forward to hearing from you and shall be most obliged for your cooperation.

Very truly yours,

Leon A. Feldman, Director  
Dept. of Adult Education

LAF/gg

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JACK M. HORDEN  
*Controller*

October 11, 1957.

Mr. Leon A. Feldman, Director  
Department of Adult Education  
Jewish Education Comm. of New York  
1776 Broadway  
New York 19, New York

My dear Mr. Feldman:

Thank you for your letter of October 8th. I was pleased to learn that you intend to use WHERE JUDAISM DIFFERED as one of the major texts at the Seminar which will be held under the auspices of the Jewish Education Committee for community center and social service personnel.

It has been a source of deep satisfaction to me that so many groups are using my book for study purposes.

As you know, the book was published by the Macmillan Company. The Temple purchases whatever number of copies it requires from the Macmillan Company and receives the customary library reduction of 40% and therefore pays \$2.70 per copy. I believe that you could obtain the same rates directly from Macmillan.

With warmest regards and all good wishes for the New year, I remain

Cordially yours,

AHS:sl

ABBA HILLEL SILVER



Dr W. von WEISEL

7, AVENUE BEAUCOUR  
PARIS (6<sup>e</sup>)

TÉL. : MAC. 29-54

Zuerich, 28. October 1957

My dear Doctor Silver,

this is really a wonderful book which you have written, and I thank you very much for having ~~taught~~<sup>reminded</sup> me and for having sent it to me. I shall try to explain, in the Haboker and in our new European paper the "Echo Sioniste", how immensely valuable it is for us, especially in this present time when Jews seek for an explanation why they are Jews, and what that means - to be a Jew.

But I am afraid that I shall not be able to say, in these papers, what I really think that makes this your book so important: there is, today, a movement going on which one is tempted to call "conversion to Judaism" - in Israel Christians and Muslims, not very many, but quite enough, demand to become Jews; there are even German ex-Hitler-Jugend men who embrace Judaism and immigrate to Israel in order "to make up for what Hitler has done" ...and we, in Israel, possess no literature to tell them, in a concise way, "where Judaism differed" in the past and where it differs even today. I think that it is here where your book will fill an urgent need, a sad void. I am writing to friends in Israel who are active in a new organisation "lemaan gerey tsedeq", and I shall draw their attention to this your work. But, of course, I shall not stress this point in public ...

Permit me, dear Dr. Silver, to congratulate you on the splendid way in which you marshalled such a tremendous richness of material, without tiring the reader. I imagine that I know quite a bit about these problems - my hobby was, for long years, vergleichende Religionswissenschaft und Religionspsychologie; I belonged to the circle of Karl Beth in Vienna and studied especially the border-phenomena of sanctity and mania (Heiligkeit und Geisteskrankheit). ~~xxxxxxx~~ And, furthermore, I lived in Ceylon in a Buddhist convent, and on the Nepal boundary in a Hindu-convent, in order to study their philosophies, so that these problems too are not quite strange to me - but, nonetheless I have to confess that I learned quite a lot of new observations from you, especially from your quotations of Jewish medieval literature. Allow me to thank you for this your teaching once more.

I would like to do something more for your book than just write a few words and publish them in some Jewish paper the readers of which don't, probably, ~~not~~ care about reading an English book. Should I

interest myself for a French translation ? I might succeed to find you a French publisher if you haven't one already. Furthermore: I know that the German reading public is today restricted - there are not many German reading Jews left in the world, and the German Christians who are interested in Jewry are difficult to estimate. But, if you are interested in a German edition, I would be ready to take care of the translation of your opus.

And now, after having said what was most important for me to say, allow me a few remarks - for the second edition of your book which, I hope, will be forthcoming soon. I made note of them just in order to show you how carefully I read every word of yours:

p. 11: shaddai - it is generally accepted that this Name is connected with God's protection of ( Jewish, ritually pure) fertility; the name is used especially where the posterity of the Patriarchs is concerned. Ethymol. perhaps from Shiddayim. I prefer this to the "Storm God" .

p.83: the second temple was destroyed because... You quote, yourself, later on, that other reason mentioned in the Talmud; because people did only according to the law, and not more than the law. It would strengthen your argument to put both quotations together on this spot. There is, however, a third one which you might use in your chapter "not resist evil" - the wonderful story about middath ha rakhumim demanding mercy for the "just" in Jerusalem who should not be destroyed when Jerusalem will fall because of the deeds of the evildoers - and middath ha din answering "the just deserve death because they did nothing to fight the evil"; mid. harahamim answered "but it was written by God that the Evil should triumph", and ha Din replied: God knew that the Evil was destined to triumph, but how did the humans know it ?" And thereupon it was decided to destroy the town - the just together with the unjust. I think, that putting together more than just one argument shows the deep Jewish tendency of Lidduk ha Din better than just one example.

p. 78 } Proselytes: I feel that you are too cautious, and much too mild,  
p.106 } on both statements about the relative success of Jewish missionary activity and its success compared with the Christian. First: I should have liked your mentioning the eminent Rabbis who have been either proselytes themselves or the children, resp; grandchildren of gerim. It is, I feel, very necessary for present day Jewry to speak <sup>up</sup> in favour of proselytism, and to ~~show the~~ <sup>show the</sup> historic facts to the narrow minded orthodox who know only that the gerim have been called, (by one authority only!) an "excema" on the body of Judaism. Secondly, it is, I think, a mistake to explain the victory of Christian proselytism over the Jewish one by the



fact that Christianity was "easier" and demanded "less efforts" from their proselytes. I know that Paulus himself believed that -by renouncing, especially, the obligation of the Milah - he would make the yoke easier and win more souls. But the truth is that Judaism continued to win souls and that until - I don't remember exactly which Roman emperor, but I think it was either Nero or one of his successors -FORBADE the Milah of non-Jews under draconic sanctions (after Hadrian's war, this prohibition was renewed) the number of Jewish converts was in no wise smaller than that of the Christians. I remember statements according to which, as a matter of fact, the victory of Christianity over Judaism depended only on the decision of Constantine.

This should, I think, be underlined in the future - for one simple reason: even today the Jews believe that, by making Judaism "easier" they will win 'converts' (in this case assimilated Jews) for what might remain from Judaism. We see, however, that the Christian church, which is, and was, "easy" - could not withstand the propaganda of Islam although the Islam demands also milah, also abstinence from certain foods -and, in addition to Jewry, from wine and other alcohols, demands much more, and more severe, fasting than any other religion, demands five prayers a day, demands pilgrimage etc.etc. (Only polygamy and divorce are easier.) And this religion has triumphed over Christianity in the past -in Egypt, Syria, Palestine - and is still winning ground in Africa and India while Christendom has become stagnant. This example proves, I believe, that NOT the fact that Judaism "would not yield in its requirements" was responsible for Christianity's "score" -only Roman power politics.

p.96: year 5000. First, <sup>as I think,</sup> a misprint; it was not the year 5000, but the year 4000 which was ushered in about 230 a.C., if I am not mistaken. Second: the whole world was expecting, between a period of cca 100 B.C. to about 200 A.C., the coming of millenium, and not only the Jews. ~~For the other nations there was no~~ For the other nations there was no such a calendar - the Syrians, the Alexandrinians, the Romans etc. had their own calculations. But all these nations believed in astrology, and the world, which had been under the sign of the widder (Aries) entered during this period in the sign of the fish -and, as you probably know, it is assumed that this fact led, among others, to the choice of the fish as symbol for Christ: he should rule the world in the new age. (Today, our world is, once more, passing ~~the~~ under the sign of the aquarius, and the astrologers see in this fact the reason why Christendom ~~is~~ is weakening.)

6/10/19

It was, therefore, the coming new world age (which is, ~~exactly~~, not a millenium but endures about 1800 years) which should bring about the total revolution, led by the new world ruler. Alexander, Pompeius, Ceasar, Octavian were all regarded, at different times, as the world ruler to come....the JEWS expected THEIR own Messiah; and the originality of Christian teaching was that the a) world ruler HAS already come, and there is no use to wait for him any longer, and b) that his kingdom is NOT of this world but of another one. All those who remembered how little the other world rulers had done for the good of the world, heard here something new, and, undoubtedly, interesting. But the Jews KNEW that THIS was not the a) Kingdom which they expected for their own nation, nor, b) the rule of the law of God which is eternal over the whole world - ~~since this law should be abolished~~. For them he was a "false" Messiah, like so many others. (They did not "accept" Bar Kochba either, after his defeat. A Messiah can not be defeated.)

page 98: vicarious expiation. - You are here perfectly correct, and it is impossible to put the matter clearer; there is, and cannot be, for a Jew an "atonement" for sin committed by one person through the death of another one.

And still - the matter is not as simple as that. First: our whole law is built around the fact that the DEATH of a certain animal, sacrificed through the -indispensable- smikhan on BEHALF of the sacrificer "atones" - and, still more, each Rosh Khodesh, for instance, sacrifice for "kapparah" has to be offered, for atonement of the sins of the whole house of Israel etc. etc. Secondly, the idea that one generation has sinned and the sins may be punished upon another generation was not absolutely alien to Judaism. Haman's triumph is regarded, for instance, as consequence of the sin, committed by Saul when he left Agag alive - for so long that he could produce a son... 600 years later, this sin ~~will produce~~ its result! More important ~~fact~~ is, however, the martyrdom of Rabbi Akiba and his 19 comrades - they had "to pay for the sin" committed by the 10 brethren of Joseph who sold him into slavery - a sin, for which the Law prescribes death punishment; Akiba and the other great rabbis had to atone for it, since no sin remains unpunished. ~~and it is atoned~~.

shows

But the nonsense of Paulus theology was, in Jewish eyes, the fact that, with regard to Adam, GOD HAD ALREADY PRONOUNCED, and exercised, PUNISHMENT! The same story which reports the sin reports also punishment... a punishment which was executed to the very end. Why should He demand an additional sacrifice? And in what way can this sacrifice be only if OTHERS believe in the person of the sacrificed? Here Jewry ~~and the Christians~~ MIGHT take as literary truth the story of Agag and Haman - or of the ten holy martyrs and the ten brethren of Joseph...

help



*always regarded only as*  
as a matter of fact, I feel sure that these explanations were just a poetic play with analogies and nothing more - but even if they took these legends seriously, nobody believed that THROUGH HIS BELIEVING OR NOT BELIEVING he could influence the validity of such a belated punishment, or achieve salvation for himself.

Such an illogic "Gedankensprung" - even the most mystically influenced Jews could not achieve.

page 209: anshey ma'assen. You might have added that even these kabbalists who lived, literally, in another world, brought about, at the same time, a whole cult of "joy" which has not existed before. ~~It is~~ ~~the same as the~~ They created the "kabbalath shabbath" and "semiroth" tradition; they changed the whole sense of sukkoth and of the sukkah - that means that EVEN they who fasted and "stormed" the gates of heaven, were not averse to joy, to beauty, to romanticism.

page 202: I wonder whether it is, tactically, wise and, historically, correct to speak about fasting in such a way as you did. Historically: Moshe Rabbenu underlines himself that he had fasted, twice, 40 days and 40 nights without interruption; Eliyahu has fasted 40 days and 40 nights; King David fasted until his son died... The inhabitants of Nineveh fasted; ~~so~~ even their animals were not allowed to feed or drink. The population of Shushan nabirah fasted three days before Queen Esther went to Ahashverosh and she, too, fasted. Furthermore: the rabbis recommended fasting (as a prophylactic, I think) after a bad dream; even on a shabbat are you allowed to fast after a dream, while otherwise the fast on a shabbat (in consequence of a neder) is a sin which has to be expiated - by fasting another day, on a yom khol.

Tactically: I do not think that people will be very impressed by the fact that the Jews were averse to fasting. "Ascese" means, as you know, simply "training". In order to develop mental, moral, religious capacities you have to "train" your body. You have to train your mind. Your appetite too. Everybody understands that. The training of an Indian monk has ~~nothing to do~~ <sup>little in common</sup> with that of a Greek monk. He trains himself in order to achieve additional capacities - NOT in order to atone, to suffer. He trains himself NOT to suffer. It would be very bad for Jewry if they had not "trained" themselves too - and you quote, yourself, the word about sleeping on hard ground, drinking water, eating bread. THIS is ascese - exactly that does the Buddhist monk, (except that he is allowed two blankets.) The point where Judaism differs is exactly that which you underline: self torture and self mutilation is forbidden. ~~xx~~ Celibacy is forbidden. JOY on shab-

bath and festivals is ~~xxx~~ prescribed, including the eating and drinking of better food, including better clothing, including bathing. That means: EXCESS in Ascese is forbidden - and SADNESS, in ascese, is forbidden too.

Here I would mention another difference. The Christian has to meditate <sup>on</sup> the suffering of Christ - has to awake, in his heart, PITY <sup>for</sup> ~~Christ~~; has to accept suffering, illness etc. as "voluntary sacrifice" out of pity for the suffering of Christ and/or his mother etc. The Jew can not understand how one may have pity with GOD - even though he knows that the "Sheknina" too is in galuth. One of the Liubawitscher's used to say to Jews who lamented how bad people have become, now the true religion is disappearing - where will Judaism be when matters go on in this way?.... "DON'T HAVE Rikhmoneh mit dem Oiberschten; Er wird das alles ueberleben." Our "ascetics had Rakhmoneth" with the Jewish nation which they wished to redeem - the Christians have rakhmones with their own God.

page 256: Render to Cae'sar's etc. An excellent book "Basileus ~~xxx~~ ou Basileusas" - I can't remember the author's name, he was a Sektionschef in Austria, and the book appeared about 1920 - analyses the Jesus story on hand of a (then newly) discovered old-slavian Josephus text. There the author makes the point that Jesus belonged to one of the many sects which were strictly orthodox, Ebonites, revolted against the temple service, tried to lead the Jews back into the desert etc. When he was asked whether it was permitted to pay taxes to Cae'sar - a violation of the deuteronomial law of the Kings who could only be bney Yisrael - he asked "show me a piece of money" - because he, himself, did NOT TOUCH money which bears the image of a human being and, still worse, an alien ruler. HE WAS TOO STRICT A JEW TO POSSESS MONEY; <sup>if you had a human</sup> it was the "bad" disciple, Judas, who had to accept the humiliating position of treasurer and had to take and to give pieces of money. But when the Pharisean DID show the money - Jesus said, as a fact; if you are not orthodox enough not to handle money with the picture of the emperor than you may pay him... give him what belongs to him, throw away your money, and follow ME, resp. GOD.

page 260/ You might quote Psalmist: Ohavey yah - sin'u ra. You cannot love God without hating the evil - ra, (but NOT the evildoers.) - Same page: Tyrants. The protestant revolutionaries deducted the right to revolt from the Maccabean books.

Forgive me for writing such a long epistle. It is one proof more ~~of~~ the fascination which your book exerted upon me.

With kindest regards

yours sincerely

*Heint*

*And forgive me for sending you  
so badly typed a letter.*

COMMONWEALTH OF MASSACHUSETTS

MUNICIPAL COURT OF THE CITY OF BOSTON

COURT HOUSE, BOSTON

JENNIE LOITMAN BARRON  
JUSTICE

October 30, 1957.

Rabbi Abba Hillel Silver  
Cleveland, Ohio

Dear Rabbi Silver:

Thank you so much for your thoughtfulness in sending me your book. Mr. Barron and I are looking forward with keen anticipation to reading it. From past achievements by you I know that I will find it most interesting and informative.

I appreciate also your autograph, which I treasure.

Mr. Barron and I send you and Mrs. Silver our warm regards.

Cordially yours,

*Jennie Loitman Barron*



THE COMMONWEALTH OF MASSACHUSETTS

JENNIE LOITMAN BARRON

JUSTICE  
MUNICIPAL COURT  
CITY OF BOSTON

*Book mailed*

*Oct 7, 1957*

*to add on reverse  
side.*



Mrs. Samuel Barron, Jr.

30 Clinton Rd.

Brookline

Massachusetts

ROSENBLATT & ENSELMAN  
COUNSELORS AT LAW

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CABLE "ROSEFEDER"

ISIDOR ENSELMAN  
BERNARD A. ROSENBLATT

80 BROAD STREET, NEW YORK 4, N.Y.

November 5th, 1957

Dr. Abba Hillel Silver  
The Temple  
Cleveland, Ohio

Dear Dr. Silver:

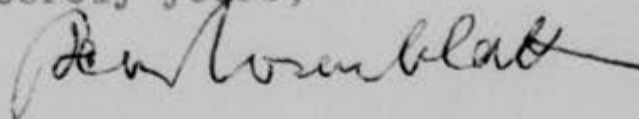
I have just finished reading - or rather studying - your excellent book, "Where Judaism Differed", and the highest compliment I can give you is that it even excels your splendid orations, and that is saying a good deal. In a combination of scholarship with fine literature you have written a book that is a missionary in itself, in the best sense of the word, and ought to be in the hands of every Jew and indeed every intelligent man of whatever faith.

Just because of its great value may I offer two minor points of possible correction for the next edition? On Page 66, dealing with the subject of Capital Punishment Decisions by the Sanhedrin you say, "a simple majority was sufficient for acquittal, while a majority of two was required for conviction". Does this mean a majority of two-thirds or merely two votes above that for acquittal? On page 225 you state "that it has been estimated that in the beginning of the common era there were possibly 20,000,000 slaves in the Roman Empire, three slaves to every free inhabitant". This would indicate a population of less than 27,000,000, whereas most authorities agree that the census taken in the reign of Claudius, forty years later, would indicate a population of somewhere between 80,000,000 to 100,000,000, (as indicated by Professor Salo Baron).

It was a real pleasure to read your book and I know I got a great deal from it.

With kindest personal regards, I am

Sincerely yours,



Bernard A. Rosenblatt

BAE:jk

# Riverdale Temple

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HYMAN TENENBAUM  
LEO TESSLER

CHAS. E. SHULMAN  
*Rabbi*

November 7, 1957

Dear Colleague:

Since I quote you in the enclosed article I thought it might interest you. I felt at the time I reviewed your book and still feel that it will be a "vade mecum" for a good many of us in days to come when we are looking for authority and for consise expression of that authority vis a vis the Jewish point of view on enduring subjects.

Regards and best wishes.

Sincerely,

*Charles E. Shulman*  
Charles E. Shulman

Dr. Abba Hillel Silver,  
Cleveland

*"Review in 'The Jewish Spectator'"*







# BRANDEIS CAMP INSTITUTE OF THE WEST

SANTA SUSANA, CALIFORNIA • FIRESIDE 6-1131

November 13, 1957

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National Director

Dr. Shlomo Bardin

Dear Dr. Silver:

There were many times that I wanted to write you and tell you of the interesting developments which have been taking place in our Brandeis Camp here in Santa Susana. Somehow it never materialized, probably because there is so much to say, and it is hard to do it in a letter.

But this time I want to tell you how grateful I feel to you for your book "Where Judaism Differed". I found it of great value to myself, and I have introduced it as a text book for our Advanced Institutes. Everyone who has read it has expressed his thanks to me for having recommended the book.

Do you ever come to these shores? I should very much like to see you.

With warm regards to you and Mrs. Silver, I remain

Cordially yours,

*Shlomo Bardin*

Shlomo Bardin

SB/mt

Dr. Abba Hillel Silver  
The Temple  
E. 105th St. at Ansel Rd.  
Cleveland, Ohio

EE/1000

EMBASSY OF ISRAEL

2 Palace Green,  
London, W.8.  
13 November 1957

שגרירות ישראל

Dear Dr. Silver,

Thank you so much for your kindness and thoughtfulness in sending me your book, which I found today upon my return from Israel. I have seen the favourable reviews of the book in the press, and I shall read it with great interest.

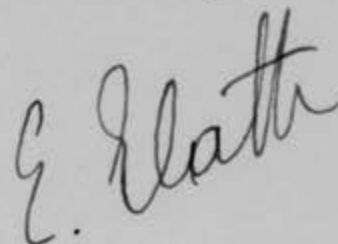
My wife and I have spent two months in Israel, which was the first long home leave we have had for many years. It was indeed a most interesting and inspiring stay.

We were delighted to see you and Mrs. Silver when you were here.

With kindest regards to both of you in which my wife joins me.

Yours very sincerely,

Rabbi Dr. Abba Hillel Silver,  
The Temple,  
Cleveland,  
Ohio, U.S.A.





# TEMPLE EMANUEL

MARTIN J. ZION  
RABBI

Mississippi at Twelfth  
DAVENPORT • IOWA

November 13, 1957

Dr. Abba Hillel Silver,  
The Temple,  
E. 105th St at Ansel Rd.  
Cleveland, Ohio.

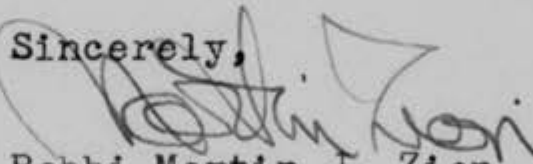
Dear Dr. Silver:

I am enclosing a brief review of your book, I recently read in the Garret Tower Quarterly.

I thought you might be interested in reading a Christian's estimate.

You know of your colleagues views. For myself, I have read it with tremendous benefit.

Sincerely,

  
Rabbi Martin J. Zion

MJZ/bc  
Encl:

24 N. Goodman St.,  
Rochester 7, N. Y.  
November 18, 1957.

Rabbi Abba Hillel Silver,  
The Temple,  
Cleveland, Ohio.

Dear Rabbi Silver:

The deep satisfaction and inspiration which I derived from the reading of your very fine work "Where Judaism Differed" impel me to express to you my appreciation and gratitude.

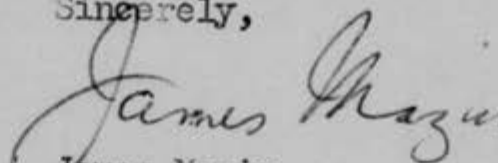
Although I am not totally lacking in pride of Jewishness, your scholarly book not only provided a meaning and justification for that pride, - a *raison d'etre* - but also gave it a powerful stimulus. Its inspirational and educational message brought me much joy; not for many years have I experienced such a spiritual uplift.

Although the title is "Where Judaism Differed" the book is, in a very real sense, an inspiring presentation of What Judaism Is; and that is something many of us need to know - and so, appreciate.

Thank you, Rabbi, for a great work, beautifully done.

With all good wishes,

Sincerely,

  
James Mazin

COPY

(original given to AHS)

24 N. Goodman St.  
Rochester 7, N.Y.  
November 18, 1957

Rabbi Abba Hillel Silver  
The Temple  
Cleveland, Ohio

Dear Rabbi Silver:

The deep satisfaction and inspiration which I derived from the reading of your very fine work "Where Judaism Differed" impel me to express to you my appreciation and gratitude.

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Thank you, Rabbi, for a great work, beautifully done.

With all good wishes,

Sincerely,

/s/ James Mazin

James Mazin

November 19, 1957

Rabbi Martin J. Zion  
Temple Emanuel  
Mississippi at Twelfth  
Davenport, Iowa

My dear Rabbi Zion:

Thank you so much for your thoughtfulness in sending me the review of my book which appeared in the Garret Tower Quarterly.

The review does not, of course, surprise me. Many Orthodox Christian circles will not like this book. On the other hand, it has been gratifying to receive reviews from more liberal Christian periodicals which comment on the fairness of the book's approach.

I am happy that the book is being so well received by our people throughout the country.

With warmest regards and all good wishes, I remain

Very cordially yours,

AHS:sl

ABBA HILLEL SILVER



November 19, 1957

Judge Bernard A. Rosenblatt  
80 Broad Street  
New York 4, New York

My dear Bernard:

Thank you so much for your lovely letter. I have just returned from a convention in New Orleans or I should have answered your letter earlier.

I am pleased that you have enjoyed reading my book *WHERE JUDAISM DIFFERED*. I am very gratified at the reception the book is getting all over the country. It has evidently supplied a need, especially among the younger generation and the intellectual groups.

With reference to the two specific matters which you raise: the statement on page 66 relative to the majority which was required for acquittal is correct. In cases of capital crimes, the unanimity of the judges was not required either for conviction or acquittal, nor was a two-third vote required. A simple majority was required for acquittal while a majority of two judges in the court of twenty-three judges was required for conviction. If a majority among the twenty-three judges for conviction was no greater than one, new judges had to be added to the court until a result was reached either for acquittal by a simple majority or a conviction by a greater number than one.

As far as the estimated population of the Roman Empire at the beginning of the Common Era is concerned, opinions vary. The authorities who speak of seventy to eighty million may be correct. The figure which I used was probably the more realistic. I am looking into the matter further.

With warmest regards and hoping to see you in the near future, I remain

As ever,

AHS:sl

ABBA HILIEL SILVER

November 19, 1957

Mr. James Mazin  
24 N. Goodman Street  
Rochester 7, New York

My dear Mr. Mazin:

I wish to thank you for your thoughtfulness in writing to me. I am glad you found my book *WHERE JUDAISM DIFFERED* helpful.

It has been gratifying to me to hear of the favorable response which the book is enjoying throughout the country.

With warmest regards and again thanking you for writing to me I remain

Very cordially yours,

AHS:sl

ABBA HILLEL SILVER



December 11, 1957

Dr. W. von Weisel  
7. Avenue Beaucour  
Paris (8\*) France

My dear Dr. Weisel:

It is with pleasure that I received your letter of October 28th. Due to my frequent absences from the city this reply has been unfortunately delayed.

Since receiving your letter I have also received the review of my book from your pen which appeared in the Haboker -- a most thoughtful and sympathetic review which I deeply appreciated. I have been generally pleased with the manner in which my book has been received. It has evidently supplied a need.

I read with great care the notes on certain passages in my book which you included in your letter. I am very grateful to you for them. They are very illuminating even where you disagree with one or two of my conclusions. I shall certainly keep your observations in mind when I come to revise the volume for a second edition. In the meantime you may be interested to know that four printings of the first edition have already appeared.

I have been corresponding about a Hebrew translation and I hope that when I am in Israel this forthcoming April I will be in position to make final arrangements for a translation. It would be fine if the work were translated into French. Have you any suggestions in this regard?

With warmest regards, and hoping to see you in the not too distant future and with best Chanukah greetings, I remain

Most cordially yours,

AHS:sl

ABBA HILLEL SILVER

Sent Book to

17/2/57

Joseph Weinberg

67 rue de Chabrol

Paris X<sup>e</sup>.