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

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

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

Reel
217

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Folder
57b

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

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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

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Jan 31 1957

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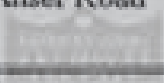
(~~Miss [unclear] & [unclear] friends~~)

Phil, Pa.

The Temple

East 105th St. & Ansel Road

WRHS



Dr & Mrs. E. M. [unclear]
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 River Rd
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PA \$15.00

WEST END SYNAGOGUE
CONGREGATION SHAA'RA'Y 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,

Bernard J. Bamberger



11
27

1957

Feb 5th

Dear Dr. Silver,

Your scholarly and
beautifully written book
"Where Judaism Differed" is
a MUST for my library! It
is likewise a guarantee
whom I must have for
a friend.

Could I request upon
you to inscribe the book?

תודה רבה לך על הספר
הנפלא הזה. הוא
הוא חובה לכל
פוסק ופוסק.
בברכה,
ד"ר ברוך
בן-ציון

Cordially

Ben Zion

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. 1705

Ok recd - # 1559 - 24/5-7 - \$475

McC Ben Aronin

449 Barry Ave

Chicago, Ill

acc with 1st Nat 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

~~XXXXXXXXXXXXXX~~

~~XXXXXXXXXXXXXX~~

NEW YORK, N. Y.

~~XXXXXXXXXXXXXX~~

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 Koach!

As always,

Eliahu

Eliahu Ben-Horin

JOACHIM PRINZ

February 15, 1957

My dear Dr. Sloan -

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 unprinted and the many inopportune publications will remain unnoticed. For you have written an extraordinary, compact, 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 book store where it belongs and we shall introduce it in our Adult Class.

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 sermons regularly, and we often talk of you.

Air mail



Dr. Abba Hill Silver
E. 105 St & Arnes Road
Cleveland 16, Ohio

personal

826 SOUTH ELEVENTH ST.
NEWARK, N. J.

WRHS
0290
0660



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 made
7/5/57

הרב נפתלי הורוויץ
RABBI NAFTALI HOROWITZ
1735 52nd St.
BROOKLYN 10, N. Y.
TEL. GEDNEY 6-0492

Brooklyn 4, N.Y.

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

2. אסא אסא, ונשא קולו ביוא אל הנקס. ושא

אכלה היו היו היק. הנאה והקיום אל העולות
ושאן-ההוא עץ מהה שא האן סולונה יח!

אשר יש לו נפשו להיכנס לי. אשר ספרו התבט:

where judaism differed

אשר להבדיל היקו. ושאן-ההוא
בשרו נבדל, אהוא, אשר
ספרו הגשוק יאעץ. פשוט יבדל קולו...

אשר אירחא היקו. אהואו שאם כבדו יפרסם בקרב
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PUBLISHED BY
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CLEVELAND 14, OHIO

CLEVELAND NEWS
EVENING EXCEPT SUNDAY
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LEO P. DOYLE
BUSINESS MANAGER

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,

Wm Dinwoodie

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

P. 514

2nd

Same - 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.



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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 Tiboon.

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

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

1828

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

March 29, 1957

Dear Abba,

Both Mame 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 Mame and the children join me in extending a hearty ~~26~~ ¹⁵ to Virginia and to you. I know Carmi, Hillel, and Judy also want to be remembered to Danny.

Faithfully yours,

Mame

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

sea/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,

ABRA 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:

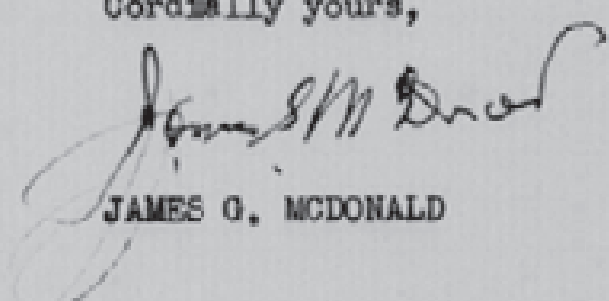
I delayed writing you about your WHERE JUDAISM DIFFERED until I had time to, not only read it very carefully but, also, reread many sections.

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 וויסנשאַפֿטלעכער אינסטיטוט — יִוִּו

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*Mailed
4/11/57
Planned
Jewish*
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 Munchac. 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 7-4210

May 9, 1957

For 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.

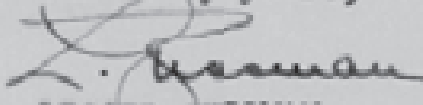
Normally, this situation will not occur since any institution purchasing books for resale can do better by going to the trade publisher, where they get as high as 40%, than by coming to us, where the discount does not exceed 20%.

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
Executive Secretary

LZ:sdb

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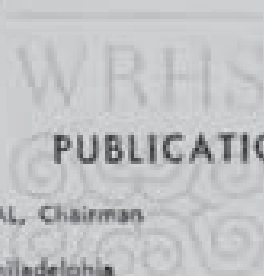
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DR. EPHRAIM A. SPEISER, *Philadelphia*
DR. SHALOM SPIEGEL, *New York*
HARRY STARR, *New York*
EDWIN WOLF, 2nd, *Philadelphia*
DR. HARRY A. WOLFSON, *Cambridge*

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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
Isaac Brown
Macmillan
air mail
Spec-
5/10/59*

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
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 briefly replies. All this had to be done between packages 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 "teenagers". 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 best 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 Facts 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 NO 3411
for directing attention to Judaism's uncommon (or destructive) numerator instead of harping on its common denominator (e.g., the Judeo-Christian Tradition)

I gloied 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:

17123 01122 1790

JOSEPH JOEL
1509 BROOKLYN LANE
RICHMOND, VIRGINIA

May 18. 1957

Dear Pelli Silver

In your recent publication
"The Indiscretion 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 Brian Encyclopedia
published by the Brian 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 the list
of Davis reliable sources
any discussion about Davis
or are all we read about
Davis from Christian sources

Assuring you my appreciation
for your trouble

Sincerely yours
Josephine



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

May 19, 1957

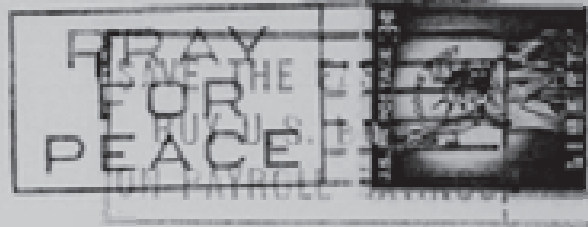
Dear Dr. Silver:

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 JONE.
4509 BROMLEY LANE
RICHMOND, VIRGINIA



copy

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

/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. CONON, 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 ^{the} 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. Conon

HADOAR

HEBREW WEEKLY

of Histadruth Ivrit of America

הדאר

שבועון עברי

כלי-מבטא של ההסתדרות העברית באמריקה

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

Phone: Circle 7-8137

May 23, 1957.

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

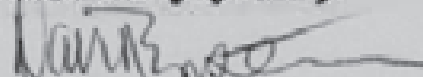
Dear Rabbi Silver:

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 HILJEL SILVER

Book mailed - 5/27/57
L. 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

TEL. HE 5-8095

REG. HE 3-0051

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June 4, 1957

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HARRY SUGAR

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MRS. ALVEN M. WEIL

MRS. L. H. WEINBERGER

LOUIS WOLINSKY

ABE M. WOLOCK

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

2 10 13 7

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.

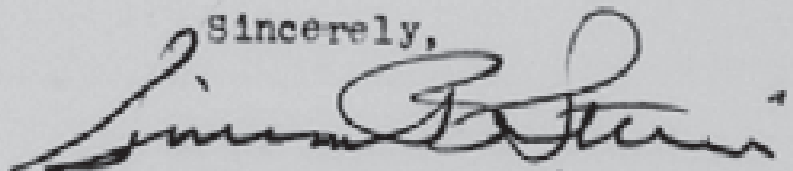
That evening I purchased a copy of your book, "Where Judaism Differed", which you autographed to my granddaughter, Clare Stein.

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.

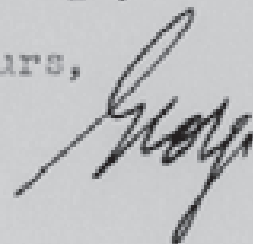
Have the books sent to my residence:

✓ 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. Romikowsky
1200 W. Pratt Blvd.
Chicago 36
Ill.



THIS SIDE OF CARD IS FOR ADDRESS



Not shown

Ruth Abba Hittel Silver
Cleveland
Ohio

Chicago June 1-57

112

Dear Rabbi A. Silver:

In your book "When 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 Mishnah the R. Janai, and guest.

Besides it seems to me that "a dog has eaten bread with R. Janai" but "a dog has eaten of the bread of R. Janai." Respectfully yours
6-12-57 R. Janai

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

ABRA 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. Emanuel Levy
9 Sherman Avenue, Apt. 5C
New York 10, New York

My dear Dr. Levy:

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

ABBA 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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ARTHUR SHAPIRO
RABBI NORMAN N. SHAPIRO
LEROY SHAW
DAVE SIMON
HARRY SNYDER
H. S. SUBRIN
HARRY SUGAR
DR. ALVEN M. WEIL
MRS. ALVEN M. WEIL
MRS. L. M. WEINBERGER
LOUIS WOLINSKY
ABE M. WOLOCH
IRVING ZACK

June 24, 1957

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

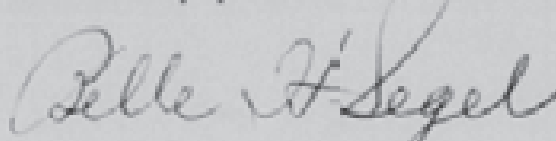
Dear Miss Levine:

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

Morris Aidman

Louis H. Arenson

Joseph Bear

Philip Bear

Irving Bennett

Fred Brenner

Arnold Cohn

Delbert Coleman

Dr. Nathan Galin

Ben W. Golub

E. R. Isroff

Julius Isroff

Saul Isroff

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Manual M. Kaufman

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Dr. Richard Levey

Dr. Sam Levey

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A. H. Lippman

Louis Mares

Marion Markus

Dr. Noah Miller

Dr. Sam Miller

Milton Morris

Louis Myers

Abe Newman

George Nobil

Louis Nobil

Sidney J. Olson

Abe I. Ostrov

Albert Ostrov

Marvin Perelman

Jacob Pollock

Dr. George Proskauer

A. H. Raipstein

Samuel E. Rosenfeld

Helvin Sacks

Sol Sacks

Jack Saferstein

Bernard Schulman

Morris Schulman

Jerry Shaw

Leroy Shaw

Abe Serser

Harry Snyder

Harry Sugar

Louis Tapper

Dr. Alven M. Weil

David Weinberger

Max Weinberger

Sam Winer

Abe M. Woloch

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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 SOVES CHURCH IN WASHINGTON, D.C.

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

I GET THE FEELING, (I HOPE ~~IT~~ 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?

יח אבא הילל סילבר
בני ברק 31222

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,

ARS: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.
GEdeley 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 ~~Edmonides~~, Mishneh Torah, Hilchot Melachin 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

NEP:dbl

July 19, 1957

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

Dear Dr. Primer:

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 Sophie 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?

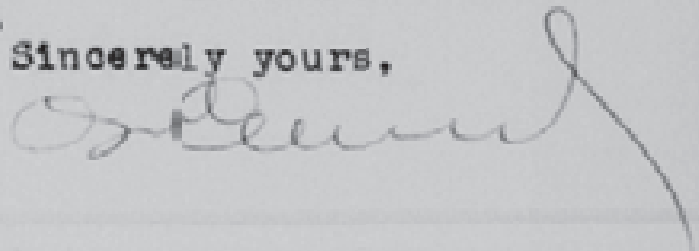
" I have not seen Dr. Silver's book "Where Judaism Differed" but I'll ask MacMillan to send it to me, first for reviewing in Eretz Israel, before opining on a possible translation into Spanish".

I reviewed the book while in Miami each 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
214 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

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NB/TK

23rd August, 1967.

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 ~~him~~ 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 Heimonides' 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 10th 1957

LILI KOHLER
THE BRADFORD
210 WEST 75 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

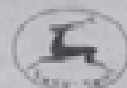
my mother used to say
when you came to our
home to read your sermons
aloud to my father -
that even your Hebrew
sounded beautiful to her.
Renewed thanks and
my greetings to your wife
if she remembrance me. I
remember how lovely looking
she is.

Sincerely, Lili Kohler

A Halperin 11 Abraham Lincoln St
Jerusalem Israel
Sep 23rd 1957
Ellul 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 Halperin



איגרת אוויר
AÉROGRAMME



Rabbi Abba Mille Silver
THE TEMPLE



E. 105 STREET Y ANSEL RD
CLEVELAND
OHIO.
U. S. A

קבל שלישי

אם יושם משהו בסנים, תושלח האיגרת בדואר רגיל.

EXPÉDITEUR - השולח

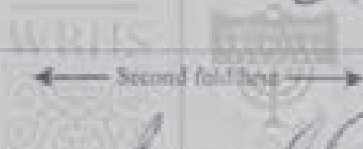
A Halperin
11 Ahakam Linch
Jerusalem Israel

קבל שני

קבל שלישי



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



Sender's name and address:

Isaac Cohen
29 Sutton Road,
London, NW 2

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

29 Patrician Road.

Child is Well.

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

Yours truly

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

/1

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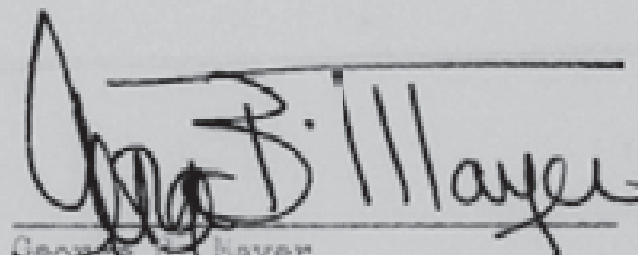
Dr. Abba Hillel Silver
The Temple
East 105th and Ansel Road
Cleveland 6, Ohio

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:mrw
Encl.

unm
Dec. 3-4

1493 Apr. 17-21
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.

DR. 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 uniqueness 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.

WE 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 Feretz 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 Jona Kesner Ardmore. Garden City, New York, Doubleday & Co., 1957. 288 pages. \$3.95.

WE have here the anecdotal story of Isidore Itzkowitz of Henry Street who became 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-



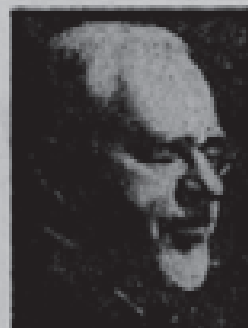
Eddie Cantor

Continued on page 3

Forceful Presentation of Reconstructionist Views

QUESTIONS JEWS ASK: Reconstructionist Answers. By Mordecai M. Kaplan. New York, Reconstructionist Press, 1956. 232 pages. \$4.75.

HOWEVER 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 4

The Genial Charm of the Man Shines Through

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

HEINE AND HIS HERITAGE: A Study of Jewish Love in His Work. By Israel Tobak. New York, Twayne Publishers, 1956. 328 pages. \$4.50.

WHAT 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 "pale dipped in honey," or when his words are bitter because he is sick at heart, one finds an unfailing 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.

AT 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 5

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. \$5.00.

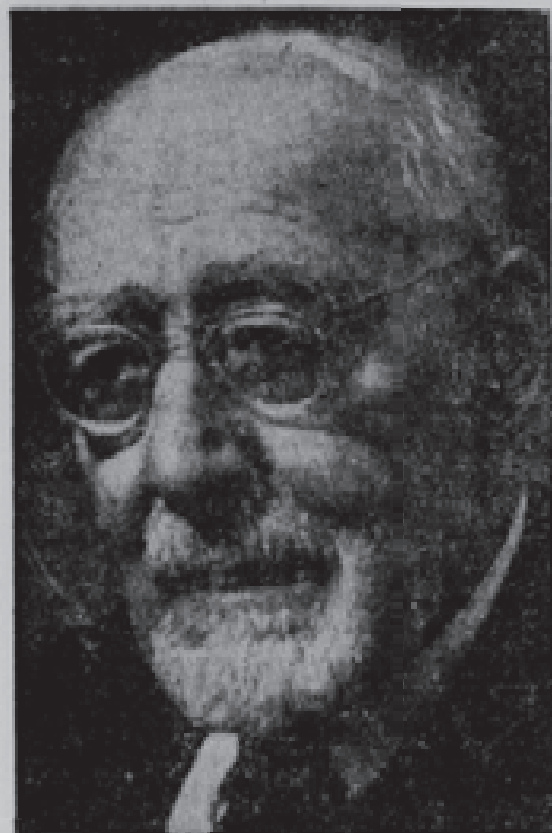
THIS volume is a remarkable attempt to revive the best traditions of the distinguished German-Jewish scholarship of the past and, in this reviewer's opinion, a successful and promising beginning in this direction.

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-Tacubler 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 Freedman and Margaret T. Edelman-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, Yeschayah Wolfsonberg



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. Malsels. Translated by Abraham Regelson. New York, Bookman Associates, 1956. 359 pages.

TRANSLATED 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 Malsels' 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 Malsels 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. Betzel)
who wanted to send us a
copy of Where Judaism Differed
which I already had. Through
your kindness

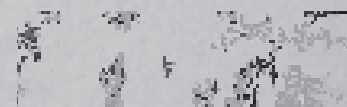
He writes "Have you a copy of
Where Judaism Differed?"
your Oakes? I resort to it
often frequently to bolster
my knowledge of the religion
of its author which happens to
be mine. The contents dispelled
darkness and substituted
light even to one advanced
liberal in that field."
I am also taking the liberty

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

Most Sincerely,

Rupert F. Silver

October 6th, 1957.



ועד החנוך
JEWISH EDUCATION COMMITTEE OF NEW YORK
INC.

1770 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

Leon A. Feldman, Director
Dept. of Adult Education

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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 BEAUCCOUR

PARIS (8^e)

TÉL. : MAC. 39-54

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 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 "Levaan Perey 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. Ethimol. 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 rakhamim 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 Middath 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 ^{up} in favour of proselytism, and to ~~add~~ ^{bring} 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

D^r W. VON WEISEL

7, AVENUE BEAUCOUR
PARIS (87)

TÉL. : MAC. 29-54

II

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, ^{as I think} a misprint; it was not the year 5000, but the year 4000 which was ushered in about 23C 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~~ 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.)

6/16/19

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 is to 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 Rosn Khodesh, for instance, sacrifice for "kashparah" 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 so it is~~

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? ~~How~~ Jewry ~~might~~ ~~take~~ MIGHT take as literary truth the story of Agag and Haman - or of the ten holy martyrs and the ten brethren of Joseph...

as a matter of fact, I feel sure that these explanations were ^(always regarded only as) 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~~ ~~very~~ ~~thing~~ ~~that~~ ~~they~~ ~~created~~ ~~the~~ ~~"kabbalah shabbath"~~ and "semitroth" 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 Rabbeinu 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 and Iran fasted three days before Queen Esther went to Ahasverosh 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 ^{little in common} ~~nothing to do~~ 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. ~~ix~~ Celibacy is forbidden. JOY on shab-

bath and festivals is ~~far~~ 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 the suffering of Christ - has to awake, in his heart, PITY ^{for} ~~for~~ 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 Liusawitscher's used to say to Jews who lamented how bad people have become, how the true religion is disappearing - where will Judaism be when matters go on in this way?..."DON'T HAVE Rikmoneth mit dem Oiberzanten; 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 Caesar'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, Ebionites, 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 Caesar - 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; ^{if you are a Jew} 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. GOL.

page 260/ You might quote Psalmist: Chavey yeh -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 loosely 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

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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:

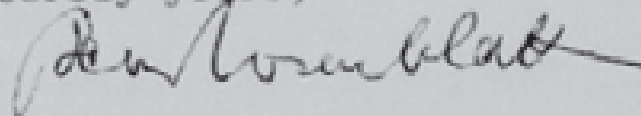
I have just finished reading - or rather studying - your excellent book, "Where Judaism Differed", and the highest compliment I can give you is that it even excels your splendid orations, and that is saying a good deal. In a combination of scholarship with fine literature you have written a book that 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



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CHARLES 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 concise 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'"

ב"ה ואם מ' ח"ו יצא י"ח

אברהם הכהן החשוב החבר
ד"ר אברהם יהושע סולברג הי"ד.

[illegible][illegible]

העלם לזכות המעטות, כן קודם, שם קהילה בן ארבע
במחצית הקדומה (ה) בתוך כח מר, אכיל, מחלוקה ודגל, א. מלך רשם.

[illegible]

אנחנו. ארד המחר של ספרנו ארד, וחלף את שמחיו ארד, ואנחנו ידעו ארד
הענין ארד ספרנו כן פירוש ארד ארד, ארד ארד, ארד ארד

אמור: קנה את ספר חסדות ואת המעלה! ואת יבול ארצות ארץ!
אכן המעלה היא ארץ ארץ ואת ספר חסדות

הדבר באותן השבוע וממחרת למי הוצאה את פיכח והמקיים בלאות,
שמאלהם פתח ולפי זה.

ନିମ୍ନ ଲିଖିତ କ୍ରମରେ

Rabbi S. Horas

Box-217

Mountaineer, N. Y.





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November 13, 1957

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Mr. Milton Slotkin

Mr. N. Ben Weiner

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/mr.

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.

E. Elath

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.

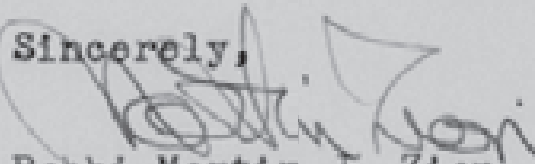
Dear Dr. Silver:

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'être* - 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

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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 HILLEL 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^e) 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

and Book to

1742

Joseph Weinberg

67 rue de Chabrol

Paris 13^e