MS-4787: Abba Hillel Silver Papers, 1902-1989.
Series VII: Personal Miscellaneous, 1908-1989, undated.
Sub-series D: Writings, 1915-1963, undated.

Reel	Box	Folder
217	80	58

Where Judaism Differed, letters of congratulation, letters of acknowledgement from general public, 1958-1963.

Morris G. Cohen
BEAR TAVERN ROAD
WEST TRENTON, N. J.

January 2, 1958

Dr. A. H. Silver
Ansel Rd. at E. 105th St.
Cleveland 6, Ohio

Dear Dr. Silver:

Sally and I are very grateful that we are able to enjoy an autographed copy of your latest book - - "Where Judaism Differed".

With all kind wishes to you and to Mrs. Silver, we are

Most cordially,

M. G. Cohen

MGC/bm

PARK AVENUE SYNAGOGUE
FIFTY EAST EIGHTY-SEVENTH STREET
NEW YORK, NEW YORK

OFFICE OF THE RABBI

January 9, 1958

Rabbi Abba Hillel Silver
The Temple
Cleveland, Ohio

Dear Rabbi Silver:

Several weeks ago I finished reading your most recent book Where Judaism Differed and I thought it would not be amiss to write you to say, "Thanks!" Your book combines felicity of style with scholarly content and is, because of this happy combination, an avis rara. It is the kind of book that one can place in the hands of a would-be convert to Judaism or that one can recommend to Jew or non-Jew for a concise but profound exposition of Judaism. I shall certainly be recommending it to the members of my congregation.

For the many hours you spent on this book I am very grateful to you.

With kindest personal regards, I am,

Cordially yours,

Judah Nadich

JN:al

January 15, 1958

Rabbi Judah Nadich
50 East 87th Street
New York, New York

My dear Rabbi Nadich:

I wish to thank you for your kind note and your thoughtfulness in writing to me about my book.

I am very happy that you like the book. It is particularly gratifying to receive word of commendation from colleagues whose judgment one values.

I am happy that the book is being so well received. My publishers have notified me that they have issued a fourth printing. I think that the book is responding to some need widely felt, especially among intellectual circles of our people.

With warmest regards and all good wishes, I remain

Most cordially yours,

AHS:sl

ABBA HILLEL SILVER

ABBA HILLEL SILVER 1/27/58

DEAR RABBI:-

I HAVE READ YOUR BOOK "WHERE JUDAISM DIFFERED" AND I BELIEVE IT IS WRITTER WELL, WRITTEN BY A LEARNED TEACHER AND SCHOLAR. HOWEVER I WOULD LIKE FROM YOU A MORE PERSONAL UNDERSTANDING ABOUT OUR BELIEF IN THE MESSIAH, AND HOW DID IT EVER GET INTO OUR BELIEF IN JUDAISM.

MOSES, OUR PROPHETS AND SAGES WERE ALL MORTANS, NOT MESSIAHS, AND THEY ALL DID GOOD WORKS IN KEEPING THEIR PEOPLE (ISRAEL) ALIVE AS FORTOLD IN THE TORAH.

I BELIEVE IF OUR ANCESTORS DID NOT ADOPT THE MESSIAH IN JUDAISM, WE WOULD TO-DAY HAVE A BETTER JUDAISM AND A BETTER HUMANITY, FOR THERE WOULD BE NO JESUS OR MESSIAH NOR CHRISTIANITY.

. . . .

IF HUMANITY MUST HAVE A MESSIAH THAN ISRAEL AS A NATION IS THE MESSIAH FOR THE NATIONS, FOR THERE IS NO ONE EITHER HERE OR IN THE WORLD TO COME WHO IS ABLE TO SAVE OUTSIDE OUR GOD.

WE ALL LIVE AND EXIST IN GOD, AND WITHOUT THE ONE GOD THERE IS NO ONE WHO IS ABLE TO SAVE US. THUS IT IS TIME FOR ALL OF US TO DROP THAT FAITH IN FLESH AND ALL SUPERMANS EITHER HERE OR IN HEAVEN.

HEAR O ISRAEL, THE LORD OUR GOD IS ONE.

I REMAIN

YOURS TRULY

HARRY GREENBERG
1568 STERLING PLACE
BROOKLYN 13, N.Y.

P.S. I hope you will excuse me for the addressed number of lines which I have written to you. H.G.

January 27, 1958

Professor F. M. Heichelheim
University of Toronto
Office 42 C 2, University College
Toronto 5, Ontario, Canada

My dear Professor Heichelheim:

Permit me to thank you for your thoughtfulness in sending me a copy of your review of my book which appears in the Jewish Standard.

I read it with much interest.

Very cordially yours,

ABS:sl

ABBA HILLEL SILVER

February 13, 1958

Dr. Felix A. Levy,
Congregation Emanuel,
917 Castlewood Terrace,
Chicago 40, Illinois.

My dear Felix:

The Jewish Quarterly Review of January just reached me and I read your review of my book WHERE JUDAISM DIFFERED.

I want you to know how very happy I was with your review and how much I appreciate your comments — comments which are especially welcome coming from a source which I greatly admire.

I am pleased that the book has had such a warm reception everywhere. The Macmillan people have just issued a fourth printing. Evidently the book has met a need.

I trust that you are well and with all good wishes, I remain

Most cordially yours,

AHS:sl

ABBA HILLEL SILVER

SEYMOUR F. SIMON
ATTORNEY AT LAW
39 SOUTH LA SALLE STREET
CHICAGO 3

TELEPHONE
FINANCIAL 6-1215

February 20, 1958

Dr. Abba Hillel Silver
The Temple
Cleveland, Ohio

Dear Dr. Silver:

I have just finished re-reading "Where Judaism Differed".

May I add my compliments to the many which you no doubt have received.

I compliment you on the vastness of its scholarship, the cogency of its reasoning, and the eloquence of its writing.

Yours truly,

Ben Simon

BS:ec

Ben Simon

P.S.: Roz and Seymour have asked me to include their regards to you and Mrs. Silver.

February 24,1958

Mr. Ben Simon
39 South La Salle Street
Chicago 3, Illinois

My dear Friend:

Thank you very much for your thoughtfulness in writing to me.
I am pleased that you enjoyed my book.

Please convey also my warmest greetings to Roz and Seymour.

Cordially yours,

AHS:sl

ABBA HILLEL SILVER

Mrs. Ben G. Ruby
3854 Meadowbrook Blvd.
University Heights 18, Ohio

Feb. 24, 1955.

Rabbi Abba Hillel Silver,
The Temple,
Cleveland, Ohio

Dear Rabbi Silver:

Ben and I want to thank you so very much for the kind words you wrote on our copy of your new book.

We are finding it most enlightening and know we shall enjoy many evenings discussing each chapter.

Sincerely yours,

Jeanne Ruby

March 10,1958

Mr. Nathaniel Noreen Weinreb
c/o G. P. Putnam's Sons
210 Madison Avenue
New York 16, New York

My dear Mr. Weinreb:

Permit me to thank you for your thoughtfulness in sending me a copy of your novel THE COPPER SCROLLS which I am sure I shall enjoy reading.

I am especially grateful for your inscription and for your generous reference to WHERE JUDAISM DIFFERED.

I trust that your novel will be warmly welcomed.

With all good wishes, I remain

Most cordially yours,

AHS:sl

ABBA HILLEL SILVER

ROBERT F. SCHMIDT
~~9900 WEST RIDGEWOOD DRIVE~~ 5320 Oakes Rd.
~~PARMA HEIGHTS 29, OHIO~~ Brecksville, Ohio
May 15, 1958

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

Dear Rabbi Silver:

I have been trying for sometime now, ever since I finished it, to find the right words with which to tell you how much I enjoyed your book "Where Judaism Differed", which my friend Joseph Saslaw was kind enough to lend me.(I saw it in his law office, and asked him if he would!)

I read a great deal and in many fields: recently finished Schweitzer's "Out of My Life & Thought", "The Dialogues of Alfred North Whitehead", and a couple of science fiction stories, one of which had an interesting theological slant, raising the problem of the Manichaean heresy for a Jesuit biologist. Also, I was most interested in ancient history in college, and have read many novels relating to Judaism, Thomas Mann's Joseph Tetralogy, etc.

Your book was one of the very few that I have read since my return from the army in 1945 that I consider worth owning. Many, many passages clarified and amplified ideas I have been groping for for a long time. I recall having the honor of sitting next to Rheinhold Neibuhr at a Sunday morning breakfast while at Yale and,young as I was then, of being repelled by his defeatist outlook. When I read the Religion column in Time these days, and read the reports of modern-day theologians (Niebuhr, Barth, Tillich) with their existientalist tinge that colors all their thinking, I wonder what happened to the noble Jewish concept of Man created free and upright and dominant in his world. And I wonder what kind of men they are who are eager to embrace the modern teachers with their message of the intolerable burden of guilt and original sin. As a matter of fact, I have long wondered why these men call themselves "Christians" because their teaching seems to me to bear little resemblance to what Jesus tried to teach.

Please believe me when I say that I intend to own your book and will refer to it many times in the future with pleasure and resulting inspiration. Your tender love for your people and pride in their great past, and their present and future responsibilities is evident in every page - as is your dedication to God and love for all His creation. I have already recommended the book to several of my friends and only wish that it could be read by all "Christians", high or low, Catholic or Protestant, rich or poor. It would do much to emphasize that we are all concerned with worshipping the One God, and that since there is only One God, we are all brothers.

I hope to have the privilege of meeting you one day to thank you in person.

Until that day, I remain,

Respectfully yours,

Robert F. Schmidt

May 20, 1958

Mr. Robert F. Schmidt
5320 Oakes Road
Brecksville, Ohio

My dear Mr. Schmidt:

Let me thank you for your kind letter of May 15th. It was indeed very thoughtful of you to write me about my book WHERE JUDAISM DIFFERED.

I am very pleased indeed that my book has proved helpful to you in your religious orientation. I have been gratified by the reception which the book has won among so many circles in our country both Jewish and non-Jewish.

With warmest regards and all good wishes, I remain

Very cordially yours,

AHS:sl

ABBA HILLEL SILVER

5923 Onondaga Road,
Washington 16, D.C.,
October 21,1958.

Rabbi Abba Hillel Silver,
Cleveland, Ohio.

Dear Dr. Silver:

Please forgive this note of criticism and my presumption in daring to make it. I do so because recently I so thoroughly enjoyed reading your book "Where Judaism Differed" that I think that it should not only be read by more mature thinkers but also by young people,whether in Post Confirmation classes or elsewhere, either in Jewish or Gentile circles. However,while it contains so many unusual words such as chthonic,askesis(which is not even in Webster's International Dictionary), chiliastic, etc., in my opinion,it is much too difficult for young people to read. I doubt that they will trouble to do so or to make use of the dictionary to get the full meaning of your thought. May I therefore suggest that in future revisions of your book,you ask your editorial assistant to replace the many unusual words with simpler ones.

Ever since I first heard you talk in Carnegie Hall some 25-30 years ago I have been one of your admirers. Consequently, please be assured that my suggestion is only offered in a friendly and helpful spirit in order to have your excellent and informative essays more widely read.

Sincerely yours,

Albert E. Kane

Albert E.Kane
Member Washington Hebrew Congregation.

October 27, 1958

Mr. Albert E. Kane
5923 Onondaga Road
Washington 16, D.C.

My dear Mr. Kane:

Thank you so much for your note of October 21st. My book, "Where Judaism Differed", was of course not written for young people; however, I will keep in mind your suggestion. The Jewish Chautaqua Society published a complete outline of my book which might be of help to young people engaged in its study. An edition intended especially for the young people might be published.

With warmest regards I remain

Very Cordially yours

ABBA HILLEL SILVER

AHS:bfm

LEO BAECK COLLEGE

For the study of Judaism and the training of Rabbis, Ministers and Teachers

33 SEYMOUR PLACE, LONDON W.1

Tel.: PADdington 4404

Director of Studies:
RABBI DR. W. VAN DER ZYL

10th August, 1959.

Rabbi Dr. Abba Eillel Silver
The Temple,
Cleveland,
OHIO,
U.S.A.

Dear Dr. Silver,

May I take the liberty to ask you to donate your very important publication "Where Judaism Differs".

I have been frequently asked about this book by our Lecturers and Students. As a very young Institution we do not have the means to purchase books other than old Hebrew sources.

May I assure you that your kind donation would be of the greatest value to the work of our Institution.

Yours sincerely,

Jenny Gordler

Transcribe

Complimentary

August 14, 1959

Miss Yenny Dorfler
Leo Baeck College
33 Seymour Place
London W.1 England

My dear Miss Dorfler:

Under separate cover I am sending you, at your request, a copy of my book "Where Judaism Differed". I am pleased to comply with your request.

With all good wishes, I remain

Very cordially yours,

ABBA HILLEL SILVER

AHS:bfm

Abba Hillel

DIRECTOR OF ARCHIVES: JACOB R. MARCUS, PH. D.
Adolph S. Ochs Professor of American Jewish History, Hebrew Union College-Jewish Institute of Religion

AMERICAN JEWISH ARCHIVES

CLIFTON AVENUE • CINCINNATI 20, OHIO

November 19, 1959

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

Dear Abba:

I certainly appreciate your kindness in sending us a check of $50.00 from the Religious School Sunshine Fund.

We are deeply grateful for this donation. It will buy a lot of microfilms and will help us to build up our collections.

With all good wishes to you and your dear Virginia, and again with many thanks, I am,

As ever,

Jacob R. Marcus

JRM:sg

November 23, 1959

Dr. Jacob R. Marcus
Director
American Jewish Archives
Clifton Avenue
Cincinnati 20, Ohio

My dear Jake:

Thank you for your note of November 19th.

I note that the magazine on Bibliography published by the H.U.C., contained a review of my book "Where Judaism Differed". I am moved to inquire why, of all possible reviewers of a book on the essence of Judaism, your editor selected an Existentialist, whose unfavorable reactions might well have been assumed in view of the fact that my book was critical of Existentialists generally, and of Jewish Existentialists in particular.

You might be interested to know that the only unfavorable reviews that I have seen of my book came from two Existentialists, one meshumad, John M. Oesterreicher, the editor of the Catholic missionary annual, "The Bridge", and a wordy review in "Commentary" by a member of the Hebrew Union College Faculty, who appears to be the orthodox Shabbos goi in the Reform household.

With warmest regards and all good wishes, I remain

Very cordially yours,

ABBA HILLEL SILVER

AHS:bfm

DIRECTOR OF ARCHIVES: JACOB R. MARCUS, PH. D.
Adolph S. Ochs Professor of American Jewish History, Hebrew Union College-Jewish Institute of Religion

AMERICAN JEWISH ARCHIVES

CLIFTON AVENUE • CINCINNATI 20, OHIO

December 1, 1959

Rabbi Abba Hillel Silver
The Temple
East 105th Street & Silver Park
Cleveland 6, Ohio

Dear Abba:

Many thanks for your letter of November 23, 1959. A letter from you is always a pleasure.

I am sorry that your book received a negative review in Bibliography. Adverse criticism is, of course, a contingency that all of us who write books encounter from time to time. Bibliography's negative review was by no means typical of the reception generally accorded Where Judaism Differed. You received some "rave" reviews too. People like Sam Sandmel, for example, consider Where Judaism Differed a great book, and I have no doubt but that Sandmel speaks for most of us at the College in this matter.

That here or there you have received a negative review does not, in any case, make much difference. A career of towering achievement such as yours has been and continues to be can never be affected by an adverse review. The vast significance of the role you have played in American Jewish life will long outlive any adverse criticism you may encounter.

It is my hope, God willing, to write a history of American Jewry at some time in the future. You may be sure that, if God blesses me with time and strength for that task, I will not fail to assess the magnificence of your achievements and the tremendous impact your career has had on American Jewish life in this century.

With all good wishes to you and your dear Virginia, I am,

As ever,

Jacob R. Marcus

JRM:sg

(8)

Hume
Macmillan Co
Chicago

Harrison 7-2618

Hunnicutt Esq. Hilda Phillips

Frank Solomon Jeff

Oregon 5-4000

Phone: FOrest 7-9824

Newark Jewish Community Center
38 Carolls Road
Newark, Delaware

Rabbi Moshe Weiss

P. O. Box 2642
Baltimore 15, Md.

January 8, 1960

Rabbi Abba Hillel Silver
c/o Temple
105th Street and Euclid Avenue
Cleveland, Ohio

Rabbi Silver,

I have just finished your fine work, "Where Judaism Differed" and am impressed by its commendable qualities. I feel that you are on the right path in emphasizing those unique lessons which Judaism has to offer in contradistinction with the teachings of other faiths. I feel, however, that in your overzealousness you may have brought many an unscholarly proof from the Talmud which, if you will bear with me as we analyze these points, do not imply the things you say they do.

For instance:

a) On page 16 you say that Judaism does not "set as its goal the establishment of one Universal Church to which all true believers must belong." Rather it believes that "anyone who repudiates idolatry is called a Jew." (Megilla 13a) Do you infer, then, that this passage implies that Gentiles too are called Jewish merely because they reject idolatry? And is not the Talmud referring to Mordecai who is called "Yehudi," a specific virtue which was not be translated as "Jew" until many centuries later?

b) On page 35 you say that "The most outspoken rebel from within the ranks of the Rabbis themselves against the excessive proliferation of the law was undoubtedly Elisha ben Abuyah...He defied their Sabbath regulations by riding a horse on the Sabbath....He may have been unorthodox also in his theologic views." Now surely this is unpardonable. Your very source (Hagiga 15a) ascribes Aber's apostasy to his shaken belief in the theologic principle of [illegible] and his subsequent conclusion of [illegible]. What leads you to say that he challenged the Rabbis due to their extensive proliferation of the law"?

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Newark Jewish Community Center
38 Carole Road
Newark, Delaware

Rabbi Moshe Weiss

P. O. Box 2642
Baltimore 15, Md.

c) On page 118 you say that "Judaism....did not punish unorthodox opinions....a Jew could question the existence of G-d and go unpunished by any court or any legally constituted authority." Have you forgotten, sir, Abodah Tora 266? "Heretics, informers and consistently non-observant Jews are prodded to death and not aided to life." (This, without benefit of trial!) Is this not punishing the unorthodox opinions?

d) On page 121 you say that "there were even some independent spirits among the Rabbis, like the Amora Hillel, who denied the coming of the Messiah altogether!" Here you violate your own rule, stated on pages 8 and 9, that "One should be especially on guard against the temptation to exploit a stray quotation and to make it carry more than its weight in order to establish some major deviation from normative Judaism. Not every personal opinion necessarily reflected the consensus of the Rabbis." Sir, when so much of Talmudic literature cries aloud its belief in the Messiah, how do you violate your own rule in quoting this "independent opinion"?

e) On page 123 you bring proof to the teaching that "The business of life should not be neglected even when the Messiah appears" from Rabbi Johanan bene Takkais' statement that when he comes, "plant the sapling first and then go to meet him." Are you unaware that what the sage is emphasizing here is the commandment of settling the Land of Israel? Have you found any reliable and reputable commentary saying otherwise? Or is this interpretation your own wishful thinking?

f) On page 134 you ascribe the near exclusion of "the book Ezekiel from the canon...because of its mystical and apocalyptic elements," that is to say, its unseemly "interest in the timetable of the approaching end." I wish I would know your true source. The one which you cite, Hagiga 13a, says nothing of the kind. It says "For his words contradicted those of the Torah" and Rashi explains "in the minutae of the sacrifices." Perhaps this faulty source was a slip of the pen. Where then do the sages manifest their disapproval of the "apocalyptic elements"?

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38 Carole Road
Newark, Delaware

Rabbi Moshe Weiss

P. O. Box 2642
Baltimore 15, Md.

g) On page 273 you attribute the doctrine of immortality and resurrection merely to "the inability of (Jewish) leaders to withstand popular pressure. The belief was finally sanctioned because it could no longer be ignored or minimized." This is a slander on the integrity of the Rabbis. But more so, doesn't this clash with your statement on page 275 that the Rabbis were "casting about to find adequate Scriptural authority for their own belief in an afterlife...Opposition (was such that) Rabbis like Simon ben Lakish were still under the necessity of marshaling arguments in its defense"? Where, then, was this popular pressure which brought about this belief? And who are the Jewish authorities, this time, who do not believe in resurrection and immortality? Do you equate silence on the subject until 1 C.E. with disbelief. This is not scholarly at all.

You neglect to mention on page 278 that Maimonides wrote a long letter defending his belief in resurrection quite absolutely, despite his not mentioning it in the "Guide to the Perplexed."

You interpret Judaism's counsel as "The fact of inevitable death did not determine for Judaism either its creed, its ritual, or its way of life." Do you remember Ecclesiastes Chapter 7, verse 2. "It is better to go to the mourner's house than to the house of festivities, for it is the end of every man, and let the living take it to heart." Conveniently, however, you interpret the Rabbis as having "tolerated rather than approved Kobelet."(page 157) If you would more conscientiously had quoted Sabboth 30b you would find that the doubts to Kobelet's inclusion in the Sacred Writings was due to [illegible] His words contradict each other." However his opinions, when not erroneously interpreted, are correct. Rashi, the exegate par excellence explains the Rabbis' "Its beginning is religious teaching and its end is religious teaching" as [illegible] meaning that idiomatically the Rabbis say that, in the final analysis Kobelet is replete, through and through, with religious teaching. On what do you base your own convenient interpretation? The Talmud (Hagiga 9a)explains Kobelet 1, Verse 15 not as your conveniently deterministic "that which is crooked cannot be made straight".... a view which Judaism rejected" (page 156) but as one who has begat illegitimate offspring he personally can repent, but his progeny shall always be illegitimate or a scholar who has forsaken the Torah, even would

Phone: FOrest 7-9824

Newark Jewish Community Center
38 Carow Road
Newark, Delaware

Rabbi Moshe Weiss
P. O. Box 2642
Baltimore 15, Md.

he repent, can he ever make up for all the time lost in foolish, inconsequential things? This, Sir, is an aspect of crookedness which truly "cannot be made straight." Far from rejecting this verse, I see that the Talmud, by not perverting the intent of Kohelet, approves of it. Rashi, again, bears out this thought.

Rabbi Silver, please feel assured that I have the highest regard for your initial intentions in composing this fine work. It is only that I am disappointed in several glaring oversights which mislead laymen and where I feel you have not successfully authenticated your opinions. I write you in a sincere attempt to call your attention to the above-mentioned arguments and to await your considerate answers.

Respectfully yours,

Moshe Weiss

Rabbi Moshe Weiss

January 20, 1960

Rabbi Moshe Weiss
P.O. Box 2642
Baltimore 15, Maryland

My dear Rabbi Weiss:

Let me thank you for your letter of January 8th and for the trouble which you took in writing to me. I have read it with great care and checked back on the items a-g of your letter in which you take exception to some of the statements in "Where Judaism Differed".

I find that in some instances you have not carefully read what I wrote and are straining at a gnat, and in others you express opinions or interpretations which differ from mine, to which you are of course entitled, but which are, of course, no more "authoritative" than mine. You also fail to distinguish at times between what is an "Agada" and what is an "Halacha".

On the matter of Elisha Ben Abuyah, I would suggest that you read the article of Professor Louis Ginzberg in the Jewish Encyclopedia. Professor Ginzberg believes that Aber deserted the ranks of the Pharisees and became a Sadducee. This, of course, means that he completely rejected the Rabbinic "proliferation of the Law".

On the subject of the Messiah, I quote the Amora Hillel for the sole purpose of indicating that "there were even some independent spirits among the Rabbis who denied the coming of the Messiah altogether" For further exposition of this subject, I would refer you to my "Messianic Speculation in Israel" p. 197 ff.

RABBI MOSHE WEISS

January 20, 1960

As far as the Ezekiel and canon of the Bible are concerned, a further reading of Hagiga 13a will indicate to you that the question involved was not only the matter of Ezekiel's differences on the matter of sacrifices. The study of the "Hashmal" was regarded as too dangerous.

The limitations of a letter will not permit me to go into an extensive discussion of item g of your letter. I believe that my position on resurrection and immortality in Judaism is historically correct and chapter XV, where the subject is treated - in extenso - fully explains and corroborates my position.

I cannot follow your reasoning on the Book of Ecclesiastes nor am I duty-bound to accept the homilatioral interpretation of the Book by a Rabbi of the Talmud or by Rashi.

With all good wishes, I remain

Very cordially yours,

ABBA HILLEL SILVER

AHS:bfm

considering nationalization as an end but to view it only as a means towards the achievement of certain moral ends: help for the underdog, a more equitable distribution of wealth, the ending of privilege and restrictive social barriers, equality of races and nations in a secure international order, the fostering of both material and spiritual values, and recognition of the public or community interest before private interest.

Hook's socialism is probably typical of the position held by American — and Western—socialists today, and this marks a moral and intellectual leap from a generation ago. The moral development is obvious. But the intellectual growth is no less notable; for there has been a movement away from doctrinaire positions; there is less of a "quest for certainty," for a philosophy and methodology of abstract conceptions. There is general acceptance, I think, of the empirical attitude that is reflected in the following statement by Hook: "More important than any belief a man holds is the *way* he holds it. Any fool or fanatic can embrace a doctrine. Even if true, it remains a *dogma* unless it is evaluated in the light of its alternatives, and the relevant evidence for them. The whole enterprise of intelligence consists in envisaging alternatives before embarking on action."

IT IS FROM the point of view as thus defined that Hook's attacks on "ritualistic liberals" can best be understood. "Ritualistic liberalism is the reliance upon rhetoric rather than logic," says Hook, "slogans rather than analysis of problems in defense of freedom. It does not rethink situations afresh but makes a ritual of phrases, principles, and solutions which have come down from the past as if they were sufficient guides to complex and novel issues." Ritualistic liberals formulate policies that center on remote probabilities or abstract logical possibilities, which they try to apply to concrete, historical situations, and thus they act in disregard of "the weight of evidence as it has been historically established."

This is not the occasion to examine the specific issues to which Hook attempted, time and again, to apply "the pragmatic temper," or "the experimental, empirical attitude," or his "faith in intelligence": his arguments against Robert Hutchins, the right of a member of the Communist Party to employment, and especially the rights of Communist teachers in American schools and universities, his criticism of the late Zechariah Chafee's type of liberalism. His most important papers on these and related topics are re-published in *Political Power and Personal Freedom*. I must say that when these contentious papers are read in the book, they leave a rather different impression from the one they tended to create when one first read them, four, five or more years ago, when they were published as part of an ongoing debate over McCarthyism, security measures against subversive activities, court decisions as they were handed down, and other events—at a time when it was very difficult to preserve one's intellectual patience. As read in the book they tend to serve as dramatic illustrations of the author's temper of mind and person; for in the book they are read as part of a larger configuration, and they fall naturally into place within an intellectual framework. From this point of view perhaps it is better that the author did *not* divide his materials into two separate books, so that the theoretical discussions and the papers concerned with practical applications are read together. I only hope that readers will not be intimidated by the size of the book and will read it all as an integrated whole.

A BELATED REVIEW

By LEON I. FEUER

WHERE JUDAISM DIFFERED, by ABBA HILLEL SILVER. The Macmillan Co., and The Jewish Publication Society, 1956, 1957.

JUDAISM is unique among religions and philosophies, both classical and mod-

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

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

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

As the author indicates earlier, it was the impulse to prophecy which most distinguished Judaism. If Judaism was unique among the religions, it was the prophets who were most unique among

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

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

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

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

It is the markedly ascetic, otherworldly, and existentialist mood of Christianity which in fact underscores the correctness of the ancient teachers in dissociating Judaism from it. Men should enjoy life and strive to avoid becoming morbid about their personal tragedies and sufferings, while at the same time keeping themselves responsive to the needs and ills of their fellows. Judaism shuns life-negating views. Death is not better than life. Our religion has no cult of the dead, so prominent in the rituals of Egypt and the Greek mystery cults. Judaism asserts the moral independence of man and his responsibility for his acts. Although it had difficulty in reconciling freedom of the will with God's omnipotence, with its accustomed practical sense Judaism refused to brood over the philosophic dilemma, and took the pragmatic position that for the purpose of man's work in this world he was free to live his life

and to fashion his society provided he acted within the framework of God's law. He could make choices for good or evil, for better or for worse. "The danger lies in accepting as inevitable what is inadequate in oneself or in Society." Contrary to Jesus' teaching, men must therefore resist evil in themselves and in the world.

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

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

BOOK REVIEWERS AND CONTRIBUTORS TO THIS ISSUE

DANIEL M. FRIEDENBERG's articles have appeared in *Antioch Review*, *Dissent* and other periodicals. This is his first appearance in *Midstream*.

EDWARD WAKIN's article "The Veiled Revolution" appeared in the Autumn, 1959 issue of *Midstream*.

Widely known as a sociologist, NATHAN GLAZER is former associate editor of *Commentary*.

GEORGE LICHTHEIM, a frequent contributor to periodicals in this country and abroad, now lives in London.

MILTON R. KONVITZ is professor of industrial and labor relations and professor of law at Cornell University.

JACK LUDWIG is an editor of *The Noble Savage* and on the staff of the English department of the University of Minnesota.

TELFORD TAYLOR, an authority on the German war crimes' trials, has written extensively on matters pertaining to Germany.

HARVEY SHAPIRO's poetry has appeared in *Midstream* and many other periodicals.

HENRY POPKIN is at present on a Fulbright scholarship in Paris and will join the faculty of New York University on his return.

Rabbi LEON I. FEIER lives in Toledo, Ohio.

July 2, 1960

Abba Hillel Silver,
THE TEMPLE,
Cleveland, Ohio

Dear Rabbi Silver:-

Recently my wife and I rearranged our Wills, leaving our books, manuscripts, pictures etc., to BRANDEIS UNIVERSITY.

Our library is a small one, only about 400. But we think it a choice one as quite a few of its books have been autographed to us.

We have your WHERE JUDAISM DIFFERED and we think its interest for future readers will be enhanced if we have your autograph to insert. (Your book was given us by your friend Emanuel Neumann).

We know this is an imposition, but we'd be overjoyed to get it.

Sincerely yours,

Geo. N. Caylor

Thanked autograph 7/8/60

GEO. N. CAYLOR
MT. EYRE ROAD
NEWTOWN R. D. PA.

Aug. 29, 1960

Dear Rabbi Seiver,

I have just written to Rev. Lanier and respectfully suggested that he read Chapter XI of your book "Where Judaism Differed".

It seems the Reverend may be in error.

Cordially

Francis G. Duehay
Captain, U.S. Navy

6 Cleveland Ter.
W. Orange, N.J.

of the power of words — not words "make men stand on their feet."

power of the water and gives himself up to it. So must all surrender to God, he said.

Laugh a Little, Minister Urges; Gloomy Religions Called 'Sick'

Yesterday morning a minister who challenged "the gloom to be found in some Protestantism" proceeded to practice what he was preaching.

In informal language he urged a happy and healthy approach to religion and more than once had the congregation of All Souls Unitarian Church, Lexington Avenue at Eightieth Street, laughing with him.

"Why do we feel so guilty?" the Rev. Paul N. Carnes asked the congregation.

"Luther's great discovery was that he felt guilty not for his actions but for his being. He had been taught that mankind is a sinner and he felt damned for sins which he had not committed. We have been made to feel guilty because we are human."

Mr. Carnes, a visitor from Buffalo, said in his sermon that he found New York could be friendly even to a man caught in the street in his underwear. He said he had opened the door of the parsonage the day before and reached out for the mail when the door slammed shut behind him.

"I was wearing nothing but my shorts," he said, "and when that door clicked it was one of the real existential moments of life." He asked a woman who was walking her dog if he could use her telephone, but she thought him a sex-maniac and ran.

Finally an old man, "who was probably an alcoholic and thought I was one too, loaned me his raincoat, and I borrowed a dime from a man who was mopping the floor at the apartment-hotel where I went to telephone, and arranged to be let in. New York can be very friendly."

The minister from the Unitarian-Universalist Church in Buffalo wondered if Christians condemn pagans because they are happy. There is a self-righteous and intolerant strain in Judeo-Christianity that condemns pleasure and makes intolerance and bigotry a virtue, he said.

"St. Paul today would be called a neurotic," he said. His attitude toward women and about marriage was mentioned as an example that has affected Christianity.

He said the Father-God image tended to be "a projection of the earthly parent to the level of the absolute."

This image, he continued, encourages a natural rebellion against the parent. But rebellion against God is the gravest of sins, hence the importance of guilt in Judaism and Christianity and the many devices used to expiate it.

He noted the centrality of sexual concern. "The fears of sex and the attempts to restrict it and proscribe it beyond the requirements of family morality make guilt, morbid guilt, inevitable," he said.

The answer, he felt, lay in "growing up." Religion should help people outgrow their childish dependence and egocentricity and also help them to get over their rebelliousness. A religion geared to childhood needs is not a religion for an adult personality," he said.

N.Y. Times, Aug. 29, 1960, p. 18

PAUL LEDERER
41-19 41 Street
Sunnyside 4,N.Y.

September 14, 1960

Rabbi
Dr. Abba Hillel Silver
The Temple
Cleveland, Ohio

Dear Rabbi Silver:

At the beginning of August we presented your book, Where Judaism Differed, to a rather close friend of ours. We cannot resist the impulse to attach a copy of our friend's letter which she wrote to us after having read your book.

The letter was written by a Jewish girl, age 20, who will start her Junior year at College in a couple of weeks. Up to this point she has received not even a minimal education in Jewish religion, thought and history. We give this thumbnail sketch so that you may have a better understanding of the impact which your book has made. We are both convinced that it has left a life-long impression on the mind of our friend. For which we are grateful to you.

With all good wishes,

Respectfully,

Nora and Paul Lederer

Enclosure

September 10th (1960)

I just finished reading Rabbi Silver's WHERE JUDAISM DIFFERED. Not only was it most informative but it was also most enjoyable. I appreciated the fact that Rabbi Silver did not let himself get inextricably involved in historical detail but adhered quite strictly to the basic philosophy, the basic tenets of the Jewish people.

The more I learn about Jewish philosophy the better I like it for its reasonableness, its livability (if there is such a word - and, if there isn't, there should be!). I like the middle - of - the - way path that it takes. I like the fact that it is a philosophy, or religion, to live by, not to die for. I like the honesty and humility of admitting no knowledgeof the hereafter and therefore not speculating on it unnecessarily. There are many facets of the Jewish faith which I realized I adhered to without having to claim a belief in a God. And, what surprised me quite a bit, was that Rabbi Silver quoted someone, I forget now whom, as saying that one is a good Jew by trying to follow the path outlined in the Thorah without having knowledge of God's existence.

It was most worthwhile reading this book and I now feel that I can go on to some more specific studies of various phases of Judaism since its basic philosophy has been made clear. Thank you for setting me on the road.

October 3, 1960

My dear Captain Duchin:

Because of the holidays, I delayed replying to your kind note and to the clipping which you enclosed. I appreciate your thoughtfulness in sending it to me. I, too, wish that the good preacher would have read my book.

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

Very cordially yours,

ABBA HILLEL SILVER

AHS:bfm

Mr. Morris G. Duchin
Captain, U.S. Navy
6 Clearview Terrace
West Orange, New Jersey

October 3, 1960

My dear friends:

I thank you so much for your thoughtfulness in sending me a copy of a letter which was written to you by a young friend after reading my book, "Where Judaism Differed". I am very happy that the book has helped her toward a better orientation on Jewish life and thought. This, of course, was the purpose of my writing the book.

I send you all my good wishes for the New Year. With warmest regards, I remain

Cordially yours,

ABBA HILLEL SILVER

Mr. and Mrs. Paul Lederer
41-19 Forty-first Street
Sunnyside 4, New York

Judaism is Different

By Rabbi Joseph S. Shubow

Although it was hailed when it first appeared several years ago, the re, indispensibility of Dr. Abba Hillel Silver's book, "Where Judaism Differed," can now be ever more fully appreciated with the passage of time. The world-renowned Zionist leader of American Jewry and noted Rabbi has written an admirable book on Judaism which deserves a place of honor in every Jewish home and a careful reading by all non-Jews who truly seek to understand the Jews and their religion.

This book is a superb defense of rabbinic Judaism, an admirable exposition of the tenets, truths and ideals of Israel's immortal religion; it is a first-rate manual, sourcebook and well-spring of inspiration of Judaism. Rabbi Silver brings it all together in masterly style. One may presume to say he has omitted virtually nothing of the great principles and immortal pronouncements.

In his Introduction, Dr. Silver reveals the special message of Israel and prophets, which stamped the Jewish people as God's divine chosen people from its very beginning on the scene of history. The ideal was ever to do "what is right and good in the sight of the Lore." Moral action was ever the guiding force, illumined by reverence for God. Kindness, justice and righteousness were the goal then as they are now.

We are reminded that Judaism is Torah which means instruction, teaching, not so much the Greek **Nomos**, or law, but rather the good way of life, or **Halakah**. Behind it all is the Mitzvah, or commandment, a sort of **Kantian** categorical imperative, "devout morality" with God as the authority. The goal is the proclamation of God's unity in love. There can be no more noble plan for frail man.

Dr. Silver reminds us that Judaism means a record of religious development for thirty-five centuries, virtually two-thirds of man's recorded history.

Emphasis was always on Torah **li-Shemah** (for its own sake); **Kiddush ha-Shem**, sanctification of God's name, including even martyrdom; **Yesurim shel ahabah**, suffering for love of God, yiraih Elohim (reverence of God); **Hitlahabut** (religious enthusiasm) and **Hitaphuth ha-nefesh**, outpouring of the soul in the service of God; there are countless more concepts and "Judaism's spiritual message remained one and the same through the ages."

God appears as **El Shaddai**, the mighty God of the mountains and Yahweh, the Eternal. He is the God of History but also "the voice of a gentle silence". The Torah was from the beginning meant for all the nations of the earth; though Jews were welcomed as **Yirai Shamayim**, God fearers and the righteous among the nations were all declared as having a portion in the world to come, for some day everywhere will His name be One for all peoples; anyone who merely rejects idolatry is called a Jew. Israel was regarded not only as **Am Israel**, a people, but as **Kehal Adonai**, a congregation of God.

Judaism was the eternal altar of fire whence Christianity and Islam drew their flame; the Bible is the vital source for the daughter religions as well; but Christianity claimed to carry divine truth further as taught St. Augustine, Jerome, St. Bernard of Clairvaux and all church leaders to this day when some still regard Judaism as a fossil of antiquity. But Judaism has persisted in life even though it was too zealously burned in effigy.

The Old Testament ideals of "social justice and human equality, brotherhood and universal peace" persisted in confronting man. Dr. Silver gallantly points out that Judaism was never a narrow faith, for "the ideals of universalism and human brotherhood had been part of the essential pattern of Judaism since the days of the prophets." For Judaism gave the world the God idea and His Fatherhood and Man's brotherhood. Whereas Alexander the Great and Roman imperialism sought to blend all the nations into one cosmopolitan amalgam, "Judaism saw no inconsistency between religious universalism and nationalism."

Judaism frequently faced mortal dangers, for while it did not seek isolation, the Jews did find salvation in a pagan world, before Christianity and after, in separateness as when confronted by the debased Hellenism of Asia Minor during the Maccabean era or during the fires of the Spanish Inquisition, the Chmelnicki massacres and Czarist persecutions; Judaism otherwise normally welcomed the wisdom of other civilizations, for though it fought decadent Hellenism in the 2nd century before the Common Era, it welcomed Plato and Aristotle more than a thousand years later as did Jehudah Halevi and Moses Maimonides.

The Jews emphasized man; the Greeks stressed nature. Jewish receptivity was also seen in its relationship to Islam and the way Jews took to Arabic culture, creating the Golden Age of Spanish Hebrew literature. Jews did build fences, to be sure, but also bridges between Judaism and the cultures of neighboring peoples.

Judaism insisted "on being different" as its inalienable right. Though there is much in early Judaism comparable to the myths of other cultures, Judaism alone gave these myths a moral interpretation; a moral departure became manifest, monotheism was uniquely Jewish; the **El-Kanah** is truthfully shown to be a zealous concept of God and not a jealous God. Comparisons are made especially with the Egyptian **Ikhnaten** and his god **Aten**, the Greek sophists are remote from the Jewish teachers in moral outlook; the Jewish idea of God is imageless; the God of the Jews is a Holy God of moral perfection. God is not capricious; He is a God of justice and mercy; His is a spiritual world! He is adamant in His opposition to moral depravity which He abhors; family life must be pure; this is quite different from Lycurgus of Sparta who encouraged promiscuity "for breeding strong men and soldiers."

Judaism could not make peace with those who degraded womanhood, as did even Socrates, Plato, Zeno the Stoic, Diogenes, Seneca, Juvenal, Martial, Tacitus, Suetonius and Dio Cassius. Jewish standards of moral decency were the very antithesis. Jews produced the concept of **hushah** and **tsniut**, sense of shame and modesty; Jews spoke of "the beauty of holiness". **Paiderastia** and bestiality were hideously abhorrent to Jews but not to the pagans. The Jews differentiated between the clean and unclean, the pure and impure.

Dr. Silver properly takes to task Professor E. R. Goodenough for regarding "syncretistic Judaism" as Judaism. Professor Goodenough has a penchant in seeking to tarnish Israel's escutcheon almost as badly as has Toynbee. Professor Albright is justly extolled for a proper evaluation of Israel freeing himself of Canaanitism. The differences between Biblical laws and the code of Hammurabi are sharply drawn. The Hebrew Code shows no discrimination and is "infinitely more humane". Also compare the Jewish attitude to slavery and women, the poor and orphans, the aged, the sick, the debtors, the strangers and prisoners, the laborers and even animals with the laws of the pagans. Judaism appears infinitely superior. In Judaism work is regarded as a mark of honor. God labored and rested and so must man; the sacred significance of the Sabbath was not known to antiquity; similarly reverence for human life in all its aspects. Pity, mercy, respect for the dignity of man are known to none in ancient days as in Judaism.

The appearance of prophecy in Israel was a most differentiating phenomenon; the prophets spoke in God's name for man's welfare, they were both nationalists and universalists; they brought consolation, even as they thundered against evil. Dr. Silver depicts those men of God superbly well: "These men who could smite so fiercely with the tempest of their rebuke — how lovingly they soothed with the balm of their sympathy and the shared sorrow of their hearts". They loved humanity but they told of the restoration of Zion; they hoped Israel would be ever a holy nation.

Dr. Silver points out that justice and love were ever basic to Judaism, whereas in Christianity, allegedly, love is more stressed. Among the rabbis, God is often called **Rahman**, the Merciful, or Ab Ha-Rahamim, the Father of Mercy. Judaism has ever stressed community responsibility with a social morality for human dignity for all men are precious, sin being unworthy of man. Contrary opinions were not punishable but base conduct was to be corrected. Israel as a rule set up no Inquisitions and no autos-da-fe, except when the Diaspora environment frightened Jews into an external conformity as was tragically true of the Uriel de Costa and Baruch Spinoza cases.

Judaism is shown to be a reasonable and temperate faith. Man's legitimate needs are well provided for; practical considerations cannot be ignored; man cannot flee from life to gain life, not even immortal life; only through discipline can we achieve the good life. Christianity is unrealistic when it urges to love one's enemy. Even the gentility of Jesus is questioned when he condemns the Pharisees as "vipers", "hypocrites", "blind fools", "serpents", whips the moneychangers so-called, from the Temple, condemns many to hell and damnation and even ignores his own mother. Judaism condemns the over-righteous, the pious fool, the lavishly generous; no man can be perfect; all men are sinners but all can rise to great moral and spiritual heights; the power of prayer is fully emphasized.

Judaism can well be described as the religion of the golden mean; Aristotle stressed this concept in his ethical teachings; Maimonides embodied it in his philosophy in a Jewish setting but the principle was ever native to Judaism which asserted justice, morality, brotherhood, and peace are attainable by man; but when the sacred and vital elements of the social order are endangered, Judaism requires martyrdom as testimony to God's truth and is man's divine origin but then only in the case of idolatry, immorality and murder; then especially must God's name be sanctified. Judaism is thus a passionate faith, "a fiery law".

The Jews are shown to be different from the Greeks in that the former never despaired of spiritual triumph and the latter, including the Stoics, regarded social progress as a matter of the achievement of a few chosen spirits; the stoics spurned sympathy and pity for they upset supreme personal serenity; they were not concerned with the progress of society, which, however, was ever basic to Jewish moral fervor. Thought is never enough; there must be action, unlike Buddhism, Taoism, Hinduism, Confucianism and to ancient Christianity and Islam. Judaism was always taken up with the idea of **Tikkun Ha-Olam**, improvement of society, progress for mankind; "Judaism alone preached social progress as a reality, as desirable, and as the supreme challange and opportunity," says Dr. Silver.

The Christian concept of man's personal salvation is unknown to Judaism, we are informed in Chapter X; man's origin is not regarded as corrupt and sinful; thus Judaism differs from Hinduism; also metempsychosis, "a succession of rebirths in atonement" was never part of normative Judaism; Saadia Gaon called it "nonsense and stupidity"; the mythological elements of Judaism never rise to authoritative guidance. Original Sin has no place in Judaism; man is regarded as made in God's image; there is no inherited sin. Man has free will and can do with his life as he pleases. The Bible emphasizes personal responsibility as Ezekiel declared: "The soul that sins shall die. The son shall not suffer for the iniquity of the father, nor the father for the iniquity of the son."

Man is regarded as an active agent of God and can thus eliminate evil and not be submerged by pessimism and disillusionment, as is taught by Existentialism with its quest for a savior. Dr. Silver chides even Martin Buber and Franz Rosenzweig as Existentialists, though for them the Torah can be the savior and redeemer. Man is rather a builder, a doer, an achiever and need not be lost in despair. Dr. Silver presents an excellent summary: "The moral life and human aspirations are the 'sacraments' of Judaism . . . There are no beliefs which 'save' men. There are no ceremonial or ritual acts the very performance of which bestows supernatural grace and saving power. There are visible symbols in Judaism, signs of the covenant, memorials of fidelity, but no sacraments. From earnest and faithful quest of the good life, in all ways, great or small, flow all divine grace and power."

The problem of man's right to enjoy life is richly and superbly treated. Judaism ever frowned upon reclusion, asceticism and self-disintegration, unlike Brahmist Nirvana, Christian monasticism, and later pagan Greek and Roman developments; in the mystery religions, men sought a release from life. Judaism stated we cannot and must not escape from life for it has a rational and a divine purpose. Neo-Pythagoreanism and Neoplatonism frowned upon the body; Plotinus and his disciple Porphyry were ascetics. Also Mithraism praised celibacy; Gnosticism too was dualistic, regarding matter as evil. Christianity manifestly was influenced by these pagan cults, so that even marriage was disparaged; Paul, a bachelor, regarded himself superior to those who married. The basic idea was that man must suffer.

Though the Reformation denounced celibacy, yet even Protestantism still preserved phases of renunciation. Soren Kierkegaard is a modern rebel against humanism; the guilt complex of sin dominates his views. Only suffering brings redemption; he was against marriage; only martyrdom is superior to monasticism. Even Islam originally had a penchant for asceticism but not celibacy. Sense of sin, torment of body were present; marriage was only a compromise. Sufism as a Moslem sect was mystic and ascetic; for them "Love of God spelled hatred of the world". All these religions, like Hinduism, Buddhism, Christianity and Islam represented pessimism and a sense of tragedy concerning man's corporeal life.

Judaism differs profoundly in this respect; it cherishes no dualism; one cannot escape from life; one must remain part of it, bear its burden and improve the lot of man and make it approximate the Kingdom of Heaven. Man must be disciplined, however, by the Decalogue and thus attain holiness but not through asceticism. Marriage and a family are basic to Judaism according to the Bible and the rabbis of the Talmud. The Talmud does speak of the Humble (Anavim), the Silent (Hasha-im) and the Chaste (Tzenuim), but we don't know much about them. As a rule, Judaism teaches man to fight on until great spiritual triumphs are attained.

Judaism has an implicit belief in democracy and the equality of treatment for all men. Social justice is foremost. Judaism implies action and not passivity; man must act to help to eliminate poverty, disease, deception, cruelty and war. All this must be done with no thought of reward, other than the joy of achievement.

Dr. Silver has drawn brilliantly on Christian as well as Jewish scholarship. This is a work of less than 300 pages which encompasses a world of knowledge and a gold mine of information; and the glory of it all is that it is not merely a scholarly work with a dry-as-dust aloofness, a so-called Olympian objectivity and would-be academic hauteur; but this is rather a magnificent defense of Judaism without apology, an eloquent presentation of a glorious faith without special pleading, a clear formulation of the immortal teachings and beliefs of the mother of religions on the basis of its natural, divine origin and supreme, moral tenets and principles.

Readings in Hebrew
טור עִבְרִי

(With the cooperation of the N. E. Regional Committee of Histadrut Ivrit)

Editors: J. K. Mikliszanski; M. L. Wilensky

מן המערכת: ביום ה׳, 9 לפברואר, ביקר מר שפיר, המפקח הגדול מפדינת ישראל, שבפקודו המפורסם ביותר „מלך בגדי ויפי תיקונו" לתשובות חכמי בית המדרש לפרים בעירנו. הוא נאם בפני קהל המורים והתלמידים ובמיוד זה מובאים עיקרי דבריו כלהלן.

אין וחוץ לארץ

מאת משה שפיר

שמחת גדולה ותקנה רב להיות אתכם לבוא ולדבר אליכם בלשון־לשונכם באופן מבקיע, וחשבתי, לדעת כי כאן ישבים אחים קרובים בגוף וברוח, כיצוני לדבר על ענין שמשמו מקרא, בין מדינת ישראל והתפוצה, ועל אותה מסורה, שבלעדה שיאפשר אליה — בישולה אותו מגר הגדוש הלבבות בין שני חלקי עמנו, ובזה בקצם שליחותיו בארץ זו.

הזמנתי עליהי מקפר הלל והמבנית היהודית המאוחדתו מתוך הבנה ששמרתי לתורה, להתחלך ולחפצ עם מסורתנים יהודים, לשוחחו, לספר על חדשים, הגדרות, הפערות, וללבות ביצוניתו שבבר ישנם ולמצוא ערך ושפה משותפתו.

ואמנם השאלה ויסודיתו מהי הדרך, מהו תחומר, מה יהיו הלבנים, הבדיל, הקשר הכאן אשר מהם נבנה את הגשר? ודאי יש צורך בגשר זה; בראש וראשונה ובמה קבוע, אפילו קשן. רק מאות אחדות לשנת, עם קטן של יהודים עולים מארצות הברית, בעיקרן עלויות מן הראוי שיהיו גם יהודי אמריקה אשר למען קליטתם אנו עובדים בישראל.

דבר שני. מאחר שחלק גדול של עמנו ישב כאן ושאר כאן ומאחר שהוא רוצה לשמור על יחודו ויחודו בתוך הדשקיעות האמריקאית, חייב הוא על כן לשמור על קשרים נשמים עם מדינת ישראל.

כו. תמיד תהיה עליהו בנפש לארץ ישראל. יותר משהיתה מעבר תמיד הארץ מקיחה ועד עולם ברכה חיים של כל היהודים בעולם, ומרכז זה אינו נבול להתקיים אלא בבנים של קשרים תרבותיים, ובעיקר בפחה של הלשון העברית. קשר הלשון העברית הוא אפוא התוכר השני בבנין הגשר בין הארץ והתפוצה; התוכר הראשון היה, כאמור, עליה בנפש. לשון שניה לאדם אינה חיים בגדר מחרותו ברוב העולם התרבותי ואין זו תשקיעה נדיבותו.

נוסף על הקשר הלשוני המובנים מאד גם קשרים תרבותיים אחרים, בגון הלוגה פוים ותלמידים ועוד מלאת ישראל וזקוקה לסיוע, לא רק בשבילם הבלבלה, אלא גם בשבילם הוהגייה. אנו מרגישים שאין בבחינו לתאריך קיום בספרות, בחינה בהשגבה אם נשקנו רק על שני מליוני יהודים או שלמה. אנו וקוקים להבדלה, להפרייתו ובציעה מבל חלקו של העם. המרבו אינו מרבו אם אינו קיים והי בזכות הקבה; הוא נבולי מסמיות אם הסכנו כולו אינו חי ויוצר.

אתם עשרים ובקרות, הנכם הלוגים הרוח העברית, הלוגי הקשר חדי בין הארץ והתפוצה. הלוגים אתם, ואל תרוח הלוגות הוחנית קלה בעיניכם היא משלוחתו הלוגות שבנגב. רק היום קראתי על רשימה שהגיעה לניויורק בוגר חמש מאות מקומות" עבודה ודרישות לאנשים של חילוני מעורבים ואנשי מדע בין ארץ ישראל וארצות הברית ותקדמה, הרוסדרי הוא לעזור לנו בביצוקה של תבנית זאת.

1. was translated; 2. spoke; 3. pleasure; 4. natural; 5. gulf; 6. Diaspora; 7. goal; 8. aspiring; 9. bridging; 10. mission; 11. United Jewish Appeal; 12. to tour; 13. to converse; 14. sparks; 15. common; 16. fundamental; 17. stream; 18. emigration; 19. centre; 20. to exist; 21. luxury; 22. occurence; 23. rare; 24. cultural; 25. exchanges; 26. mutual; 27. assistance; 28. area; 29. economy; 30. spiritual; 31. to rely; 32. recognition; 33. obligation; 34. demand; 35. perimeter; 36. meaningless; 37. pioneers; 38. to complete; 39. expertness; 40. plan; 41. tremendous; 42. task; 43. realization.

הקשיבו לקול העברי של בוסמון רבתי

(1098 kc) WBUS בתחנת רדיו

בכל יום א׳, בשעה 9 בערב.

SERMON FOR THE WEEK

MESSAGE OF FREEDOM

It is significant that while the whole story of the Exodus from Egypt is woven around the figure of Moses, the Passover Haggadah does not even mention his name. As one commentator puts it: "The compilers of the Haggadah made no opportunity to quote even one saying or tale in praise of Moses, because their aim was to stress that the redemption from Egypt was to be ascribed to no one but to the Holy One; as it is written: 'And the Lord brought us out of the Land of Egypt—not by an angel, nor by a seraph, nor by a messenger: but the Holy One, in His own glory, and He alone.'"

On Pesach we try to see the finger of God in human history, to emphasize God's concern in man's well-being. When Moses first heard the Voice of God calling to him from the burning bush, that voice spoke not of abstruse philosophy or theological creed,—but of the task of freeing an enslaved people: "I have seen the affliction of My people in Egypt . . . yea, I know their sorrow; and I am come down to deliver them." Thus there is a two-way relationship revealed between God and Israel; and a famous Chassidic teacher described it by saying that God called the festival the "Feast of Unleavened Bread," in compliment to Israel's loyalty, while Israel called it "Pesach" in recognition of God's mercy in redeeming them.

This duality mirrors the basic theme of the Festival—freedom. "Let My people go, that they may serve Me," was the message brought to Pharoah. Throwing off their physical shackles was only the prerequisite physical condition that would enable them to serve God. When the oppression of Egypt was removed from off them, they were to pass from the degrading bondage of Pharoah to the elevating service of God. It was not only a "going forth" but also a "bringing up." Freedom from slavery is in a sense, only a negative achievement. Freedom for what?—is the more important, the more constructive question. Of course, it is also more challenging.

How many nations abuse their freedom! "O Liberty! How many crimes are committed in thy name!" There is no such thing as absolute freedom. A man may voluntarily make himself subservient to regulations and ideals which act as a restraining influence upon him; or he can throw off such restrictions; but he does not thereby become free; he simply then becomes slave to his baser passions and lays himself open to a wildness, a looseness and an emptiness characterized by the term Hefkerut. Is not this the mark of so many in the world of today, surrounded by ease and plenty? Freedom from want, freedom from fear,—yes; but freedom for what? "None can love freedom heartily but good men," wrote Milton; "the rest love not freedom, but license."

Slavery has many forms. There are slaves of custom, of environment, of expediency, of success. And often men go into a voluntary slavery to man-made masters. It was surely not for this that the first notes of freedom were sounded at the going forth from Egypt. For, in the words of rabbinic comment, "They are My servants and not servants of other servants."

The growing enslavement in our own time is the deep anxiety that is the mark of man's paradoxical status in a world shaken by so many upheavals while replete with technological advances. This represents the spiritual problem of our times; for in the process of gaining mastery over the instruments of living, we are in danger of losing our grasp of the meaning of life.

The permanent and abiding message of Passover for Jews in all conditions of life—even for those who have left the Galut to live in the sovereign State of Israel—is the call, in every generation, to make a commitment and a decision between faith in some false, man-made idol, and faith in the one true God. As the Haggadah puts it: "In every generation a man is in duty bound to see himself as if he personally had gone forth from Egypt." Only in this way can we hope to find the peace of mind with which to cope with the exigencies of the modern world. Only this way leads to freedom.

WHY? *Because...*

by RABBI SAMUEL I. FOX

QUESTION: Why is the door thrown open right after the meal during the recital of the last part of the Haggadah?

ANSWER: Some claim that it is done to indicate our trust in the Almighty. An open door is a sign of confidence and trust that no danger will enter the house. A closed door is usually indicative of the desire to prevent any unwanted visitor for fear of danger. The reason for doing this especially on Passover night is the fact that Passover eve was known as "Lel Shimmurim" (Exodus 12:42) (the eve of watchfulness) which recalled that it was on this night that the Almighty watched over the houses of Israel while the Angel of Death was taking its toll of the Egyptian first-born. To confirm our faith that the Almighty still watches over us, we throw open the door on this night.

Others claim the door is thrown open as an indication of our faith in the coming of the Messiah who is supposed to come to deliver Israel at this season. Opening the door at this time shows that we still have confidence in his coming and that our door is ever open to receive him. Some claim that this ceremony originated in the days of persecution when informers would lurk in the doorways to watch what the Jews were doing. The door is thus thrown open to catch these informers and to show them that we had nothing to be ashamed of or to fear for what we were doing that night. It is also claimed that opening the door on the night of Passover might be a reminder of a custom mentioned by Josephus who described a tradition that existed in the days of the second temple whereby the priests would throw open the gates of the temple at midnight on the eve of the Passover.

* * *

QUESTION: Why is it customary to pour droplets out of the cup of wine when reciting each plague during the Seder?

ANSWER: A full cup of wine indicates a full measure of rejoicing. Pouring off some of the wine is a symbol of the fact that our joy is incomplete because human beings had to suffer and/or perish during these plagues. Thus, each time are mentioned a bit of the wine is poured off to openly demonstrate the lofty ethic of the Jewish people who do not enjoy human suffering even when it befalls an enemy. Some claim that the custom was a means of exclaiming each time the pleague was mentioned "G-d forbid such a thing should happen to us." Others claim that the wine is dripped so that one would not drink wine over which a plague or curse had been named. These are those who find a significant detail in the total number of drops spilt (16). Some of these claim that the 16 drops represent the 16 times the word "Deber" (pestilence) is mentioned in the book of Jeremiah.

Still others claim that the 16 drops represent the 16 people who are called to the Torah during the week (seven on Saturday and nine on the three occasions during the week at which they people are called up). It is also claimed that the 16 drops represent the 16 lambs offered on the altar during the week in the days of the temple (i.e. one every morning, one every evening and two extra ones on the Sabbath). Some claim that the 16 drops represent the 16 faces of certain angels, of the sword of the Angel of Death or of the sword of the Almighty.

* * *

QUESTION: Why is a special sandwich made out of the matzo and the bitter herbs and then eaten after each of them has been consumed separately?

ANSWER: The reason for this is contained in the Haggadah itself and is recited just before this sandwich is eaten. This is served as a memorial of the practice of Hillel who would do this in order to obey what he considered to be a Biblical command to eat them both together, as based on a verse which reads "Upon matzo and memorim (bitter herbs) shall they eat it (the Pascal Lamb) (Exodus 12:8). It was thus Hillel's practice to eat all three things together, the paschal lamb, the matzo and the bitter herbs.

Now that we do not have the pascal lamb we at least eat the matzo and the bitter herbs together. Since we follow the practice of the majority of scholars and eat them separately at first, we later eat them together, to show, that if it is really true that Hillel was correct, we have observed his practise likewise, so that all possibilities have been exhausted. It is for this reason that the special proclamation was added so that no one would think we were adding unnecessarily to the ritual of the evening.

Beth Israel Juniors To Meet April 9

Beth Israel Hospital Junior Auxiliary, made up of young working girls in the Greater Boston area, will meet Sunday, April 9, at 2:30 p.m. in the recreation room of the Hospital.

Entertainment chairman Gail Temple will introduce the Diane Cohen Dancers presenting "Spring Time Frolics." Refreshments will be served after the meeting.

Hostess is Ronnie Lynne Kaster, Phyllis Novak and Natalie Sklaver.

The Beth Israel Hospital Junior Auxiliary supports the Tumor and Cancer Clinic of the Beth Israel Hospital.

Shalom Newton Women Meet Next Wednesday

Sisterhood of Temple Shalom of Newton will meet Wednesday, April 5, at 1:45 p.m. Program will feature the Mayflower Chorus under the direction of Saul Stern, and a talk on floral arranging by Mrs. Robert Simon. Floral arrangements by members of the Temple garden club will be also on display.

A coffee hour at 1:15 p.m. will precede the meeting. Mrs. Jack L. Fisher will preside. Mrs. Irving Shapiro will offer the opening prayer. Hostess of the day will be Mrs. Edward Axelrod. A baby sitting service will be available.

Somerville Sisterhood To Meet April 5

Sisterhood of Temple B'nai B'rith, Somerville will meet Wednesday, April 5 at 8:15 p.m. Mrs. David B. Nissenbaum will preside. Election of officers will be held.

The Sisterhood will sponsor the Hebrew School benefit bridge on Wednesday, May 10. There will be prizes and refreshments.

Teen Age Driver Award Program for B'nai B'rith

Isaac E. Tarmy, President, Haym Salomon Lodge, B'nai B'rith, announces a Teen-age Driver Award Program which will be conducted during the month of April with Registry Inspectors and Police officers as observers.

The Lodge will present as prizes Two U.S. Government Bonds to the winners.

Nominations for the Courteous and Safe Driving awards should be reported to A. C. Rome, Civic Affairs Chairman, 70 State street, Boston 9, no later than Monday, May 1, 1961, midnight.

SET BLOOD DONOR RECORD—At Temple Emanuel annual Red Cross blood bank donation clinic, a new record for blood donors was established with a total of 260 donors. This is an increase of over 13% above any previous clinic at the Temple. The splendid response to the appeal for blood donors at the Temple meeting was due in large measure to the efforts of Aaron L. Cohen, 58 Hartman Road, Newton Centre, Chairman of the Temple's Red Cross Bloodmobile affair. Signing in for blood donations are (seated, left to right) Parker Wahn; Service Committee Chairman, Fraternity Lodge, A.F. & A.M.; Rev. Louis Laurie, Sexton, Temple Emanuel and Mrs. George P. Norton, Supervisor, Red Cross Bloodmobile Clinics, Newton Chapter. (Standing) Aaron L. Cohen.

ALAN LEE STUDIO CITED—Alan Lee Studio was recently honored with three prizes for outstanding photography at the Massachusetts Professional Photographers Association Convention. Prizes were awarded for Color Photography and Children's Portraits, finished in the new Renaissance textured finish. Receiving the awards from Association President Charlotte Goldman was Albert Wax for Alan Lee Studio.

Seder at Beth Israel Hospital Friday Eve.

The annual Passover Seder for patients at Beth Israel Hospital will commence at 6:30 p.m. on Friday, March 31.

Invitations were extended to all patients to attend a regular Seder service to be conducted by Rabbi Henry Fisch of Brookline.

The Seder will be prepared by the Dietary Department of the Hospital.

Yizkor (Memorial) Services will be held at the Hospital's Chapel on Saturday, April 8 at 9:00 a.m. Rabbi Fisch will officiate.

Center Little Theatre Presents Plays April 23

BBN Jewish Community Center's Little Theater group under the leadership of Mrs. Dori Levin, will present its first production of the year Sunday, April 23 at 8:30 p.m. Two plays will be offered, "Young Lady of Property" by Horton Foote and "Tiny Closet" by William Inge.

Cast includes: Phyllis Aronoff, Ben and Bertha Berman, Bernie Coven, Rowena Dores, Clarien Marckie, Ruth Resnick and Irene Richman.

Tickets may be purchased from any member of the Club or the Center office.

Helping with lighting will be Stephen Elmont and Joseph Tuzie. Bertha Berman is in charge of costumes, Phyllis Aronoff in charge of props and Ruth Resnick in charge of make-up.

NEW YORK (JTA) — The establishment in Jerusalem of the Schocken Institute for Jewish Research of The Jewish Theological Seminary of America was announced in New York by Dr. Bernard Mandelbaum, seminary provost, and in Jerusalem by Mr. Gidon Schocken, chairman of the Institute's board of directors. The Institute, which will be a center for research, is based upon the Schocken Library and its research institutes. Dr. Mandelbaum explained that the program for the development of the Institute calls for the designation of research students who will work under the guidance of the faculty.

New Philco Refrigeration System

DEMONSTRATION—Leo R. Lind, general service manager, Philco Distributors, Inc., Boston, is shown demonstrating the new Philco "air-wrap" demonstrator to Lois Belotin of Mattapan (left) and Lois Weiner (middle) of Brighton. This new refrigeration development by Philco is designed to create specific temperatures for different foods, thus eliminating food spoilage completely and adding savings to the family budget.

Philco Corporation has just recently introduced a new refrigerator system which is the result of five years research and development work in the field of fresh food storage. This totally new conception in refrigeration literally wraps fresh foods in air for safer, longer storage of foods.

The "Air Wrap" compartment is a combination of three vital conditions for fresh food storage, namely, a compartment which will maintain a temperature at the threshold of freezing, maximum humidity, and little or no air movement.

Of interest to homemakers, are the results of Philco laboratory and home economics tests which actually showed that safe holding times in the "Air Wrap" compartment ranged from 11 days for fresh meats to 14 days for fresh vegetables.

In a "family-of-four" week long menu test, all food on the seventh day was in excellent condition and ready to eat. The foods in the test were ground round steak, pork chops, round steak, chicken, bologna, celery, lettuce, parsley, tomatoes, wipped cream, mashed potatoes, and a ham sandwich, and all were as fresh and as tasteful as the day the test began. This "family-of-four" week long menu cost $11.03, and there was no money loss due to spoiled foods which had to be discarded.

The savings through proper fresh food storage are self evident from this week-long test. In addition, the housewife no longer has to freeze meats and other fresh foods she is planning to use within a week or two from the date of purchase. This is a real convenience to the busy homemaker.

The 1961 Philco refrigerators are also designed to please the eye as well as the pocketbook. All combination refrigerator-freezers have new pastel color styling accented by polished, quantity metal trim.

Klebanow Seeks Mass. House Seat From Ward 14

Winding up an intensive campaign for election to the Ward 14 seat in the House of Representatives, vacated by Governor's Councillor Alvin C. Tamkin, businessman — civic leader Benjamin Klebanow of 37 Winston road last night pledged himself to a ten-point program "designed in the civic interest."

Runner-up in the 1960 House field last November, Klebanow urged "full Ward 14 voter representation in the Special Election to be held next Tuesday, April 4."

Klebanow outlines his platform as follows: Ward 14 to receive its just and equitable share of MDC recreational facilities; Improve local highways and roads under Chapter 90 State Aid; Improve conditions for recipients of Old Age and Mother's Aid Assistance; Boston to be given a more fair allocation in the MTA deficit assessment; Amend the city charter so that a more fair representation of City Councillors be granted to Ward 14; Boston VA Sanatorium to be transferred to State jurisdiction; Improve facilities of the State Mental Heath Department; More and improved Public Housing for the elderly and low income groups; Full State participation in President Kennedy's Medical Care Program; Full time representation in the interest of all the people of Ward 14.

A prominent businessman in the Ward 14 community, and a resident here for the past 15 years, Klebanow served for 4 years as Chairman of the Ward 14 Democratic Committee.

He is a member of King Solomon Lodge, Knights of Pythias; Carpenter Post, Jewish War Veterans; Roxbury-Dorchester-Mattapan Zionist District; Lord Rothchild Benefit Association, West End House Alumni, Henry Price Lodge, A.F. & A.M.; Dorchester Civic Club, Massachusetts Consistory Zerubbabel Lodge, A.F. & A.M.; Brotherhood of Hadrath Israel, Yeshiva Ohej Torah, NAACP, Brotherhood Agudath Israel, Jewish Big Brother Association, Brotherhood Temple Beth Hillel, Shrine-Aleppo Temple and Brotherhood Beth El.

The Klebanow for Representative Campaign is being directed by Samuel (Chief) Levine, prominent Ward 14 business, civic and political leader.

DAYTON (JTA) — The Jewish Community Council of Dayton reported that a bill for humane slaughter now before the Ohio House of Representatives has added to it the so-called Federal Case Amendment. This amendment defines Jewish ritual slaughter as humane and provides for handling and preparation of animals for slaughter. The bill requires "humane methods of slaughter" of livestock and fixes penalties for violation. Since the Federal amendment gives state approval to shechita, the bill in its present form precludes any damage to the Jewish community position.

Ohabei Shalom Arts Festival April 5

ARTS FESTIVAL COMMITTEE planning eleventh annual Temple Ohabei Shalom Arts Festival April 5, 6 and 7 at the Temple Hall. (Left to right, rear) Dr. Julius Levine and Harry Greenfield, co-chairman; (front) Dr. Nathaniel M. Stone, vice co-chairman; Mrs. Charles Slosberg and Dr. Henry Kaplan, vice co-chairman.

An evening of music will open the 11th Annual Arts Festival of Temple Ohabei Shalom on April 5 in the Temple Hall, in conjunction with a members' art exhibit.

The Brotherhood Civic Symphony Orchestra, conducted by Harry Ellis Dickson and Samuel Seiniger, associate conductor, will present Beethoven's "Overture to Egmont," "Andante Cantabile" from Tschaikowsky's Fifth Symphony, and Berlioz' Rakoczy March.

Led by Louis E. Siegel, the Brotherhood Glee Club will sing "The Testament of Freedom" by Randall Thompson, from the writings of Thomas Jefferson, an oratorio in four movements.

Cantor Alex Zimmer will sing "Songs of Many Lands," accompanied by Gerald Weinberg.

Awards to winners of the art exhibit will be presented April 5 by the Art Festival Committee. Harry Greenfield and James Krigman are co-chairmen. Vice-co-chairmen are Dr. Henry Kaplan and Dr. Nathaniel M. Stone.

Judges of the exhibit will be Jason Berger, Boston artist; Miss Mona Crawford, Boston Museum of Fine Arts and Robert Taylor, Boston Herald-Traveller art critic.

A sherry hour and reception to exhibiting artists will follow the musical program.

A gallery talk with slides will be features April 6 in the Temple Hall by Prof. George Leviline, chairman of Boston University Fine Arts Department and authority on French art.

Rabbi Albert S. Goldstein will present a special sermon on Friday night, April 6, in conjunction with the art festival.

JERUSALEM (JTA) — Michael Arnon, counselor at the Israel Embassy in Washington and head of Israel's Information Services in the United States, has been appointed director of the Information Department of the Foreign Ministry, it was announced here. He will replace Harry Levin, who will become Israeli Ambassador in Copenhagen.

Invocation will be given by Mrs. Benjamin Lattins and Birkat Hamazon by Mrs. Meyer J. Strassfeld. Mrs. Isamore Weinstein, Honorary Vice-President and Donor Dinner Chairman, will welcome the guests. Greetings will be extended by Mrs. Barney Rosenberg, Sisterhood President and Benjamin Cohen, Congregation President. Guest speaker will be Rabbi Meyer J. Strassfeld.

ENGLISH HIGH SCHOOL ALUMNI plan 140th Anniversary Celebration. (Left to right) Myer Moskow '11, Anniversary Committee Chairman; Louis F. Musco '29, Alumni Association president and Headmaster Joseph L. Malone. Hundreds of graduates of the oldest public high school in the country are expected to attend the affair Tuesday evening, May 9, at the Harvard Club. General Timothy F. Regan '25, Boston Edison Co., vice-president, heads the committee on arrangements. Superior Court Justice Frank W. Tomasello '17 has been designated toastmaster. Ben Richmond will head the ticket committee. Other committee members include State Senator John J. Beades, Edward F. Bell, William Beverly, Isador C. Bluestein, Jeremiah Crowley, State Treasurer John F. Driscoll, James Egan, Rubin Epstein, Fred Gillis, Jr., Abraham Goldberg, Arthur Hales, Richard Ilman, James Krigman, Theodore Libby, Charles Meirick, Jack Richmond, Arthur Sullivan, W. Gordon Swan and Joseph Lapidus, alumni secretary. Tickets and information may be obtained through the Alumni Office, Avenue Louis Pasteur.

"AND THEY SHALL BUILD FOR ME A SANCTUARY AND I SHALL DWELL IN THEIR MIDST." — Exodus, XXV, 8

בית הכנסת בני משה

Temple Bnai Moshe

1845 COMMONWEALTH AVENUE BRIGHTON 35, MASSACHUSETTS ALGONQUIN 4-3620

ב"ה

בי דמלל באורך שמת
יום ט"ו, תשכ"א

April 4, 1961

Dr. Abba Hillel Silver
The Temple
Cleveland, Ohio

לכבוד הרב, ד"ר. אבא הלל סילבר, אלוף וריבה!

Dear Dr. Silver:

I hope you and your family have been having a very happy and joyous Passover. There is no better time than the Passover to think of the remarkable service you have rendered our people as the acknowledged Zionist leader of our time and also as a scholar and thinker of eminence. I am therefore enclosing a review of your remarkable book WHEN JUDAISM DIFFERED.

With the sincerest best wishes and abiding gratitude that you took the time to write such a first-class work and make it available for Jews and non-Jews, I am

ידידות עד, ובוקרים הרבה מן שמת
כמה, אך אלה לפי אורחים

Cordially yours

Joseph S. Shubow

Rabbi Joseph S. Shubow

P.S. I owe you this review for about four years. I have had it on my mind all these years, but I cannot begin to tell you what I go through not only as Rabbi of my own community, but as a Zionist and community servant. In the meantime I have received my Ph.D. at Harvard University in the field of Political Science during these last few years and have written a ponderous tome of some 850 pages on Peretz Smolenskin on the theme of Jewish nationalism and European nationalism.

But your book has been on my mind these past four years. I read it as soon as it came out. I could not get to the book till now and finally before Passover, believe it or not, in the midst of many other duties, I went over your book thoroughly again and wrote a twenty-five page summary and review but the local Jewish newspaper, the Boston Jewish Advocate, nearly collapsed when I brought it in to them, so that I had to cut it down to nearly a third, and it appeared in this Passover issue and I am indeed honored to be able to send it to you as an old debt and as an old promise that I made.

Again, with the sincerest best wishes and abiding gratitude and With God's blessings, JSS.

When the book first came out, you said to me: "Shubow, you'll like it or how I like it! My full review I shall publish elsewhere!

"SEPARATE NOT THYSELF FROM THE CONGREGATION" — Hillel, the Prince

W.J.D.

April 10, 1961

My dear Rabbi Shubow:

I was very happy to receive your gracious letter of April 4th and to read the very fine review of my book, "Where Judaism Differed", which you wrote and which appeared in the "Jewish Advocate" of March 30th. I deeply appreciate your fine analysis and your comments on the book. I am happy that "Where Judaism Differed" has had such fine reception and that is is being widely read.

I trust that you are well and I do hope to have the pleasure of seeing you in the not too distant future. With warmest regards and all good wishes, I remain

Most cordially yours,

ABBA HILLEL SILVER

AHS:bfm

Rabbi Joseph S. Shubow
Temple Bnai Moshe
1845 Commonwealth Avenue
Brighton 35, Massachusetts

GOUCHER COLLEGE

TOWSON, BALTIMORE 4, MARYLAND

The Julia Rogers Library

June 20, 1961

Dear Dr. Silver:

It was very generous of you to send to this library a gift of your excellent book Where Judaism Differed, and we are indeed grateful to you and to Mr. Samuel Gallant.

When any book received as a gift in this library is placed on the shelves for circulation, we insert a book plate bearing the name of the donor.

Thank you very much for your thought of us.

Sincerely yours,

Sarah D Jones

Sarah D. Jones
Librarian

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

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שרייבט אויפן ווייטערדיקן אדרעס:

Prof. Dov Sadan, 11 A.D. Gordon St.,
Kiryath Haycvel, Jerusalem, Israel

94-01 68th Avenue
Forest Hills 75, N.Y.
June 21, 1961

Dear Rabbi Silver:

Please forgive my delay in acknowledging the gracious gift of your wonderful book, "Where Judaism Differed" for the Julia Rogers Library of Goucher College in Maryland. It was doubly kind of you to have autographed it.

My brother-in-law, Mr. Gallant, whose daughter Isabel's attendance at Goucher prompted the idea of my original request to you, has sent the volume on to the Library with the appropriate covering letter to Prof. Sarah D. Jones, College Librarian. Dr. Jones will undoubtedly acknowledge your generosity directly; however, this acknowledgment may be delayed by the intervention of the summer vacation, which began shortly before the book was mailed by him this past week. Mr. Gallant tells me that he was thrilled and inspired by the book when he read it himself a year or two ago, for it helped to give him rich added insight into our own glorious religion. I am confident that it will prove a rich addition to all those who read and study it at the Library.

May I express the sincere wish that the summer upon us will bring you rest, relaxation, and health-filled enjoyment, so that you will be able to carry on your splendid labors with rerewed energy and strength.

Respectfully yours,
Blanche F. Sobelsohn
(Mrs.) BLANCHE F. SOBELSOHN

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

THE AMERICAN JEWISH COMMITTEE

Los Angeles Chapter

590 North Vermont Avenue • Suite 211, Los Angeles 4, California • NOrmandy 3-2186

September 7, 1961

Secretary to Rabbi Hillel Silver
East 105 Ansil Rd.
Cleveland 6, Ohio

Dear Madam:

The American Jewish Committee is preparing a lecture discussion series in Jewish-Christian values, and is planning to use Rabbi Silver's book "Where Judaism Differed". This course, offered under the leadership of Rabbi William Kramer, will be presented this fall.

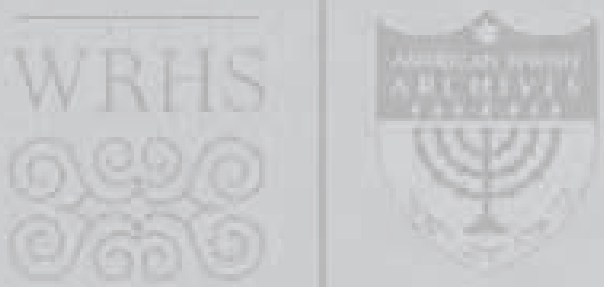
Rabbi Kramer has asked me to inquire if Rabbi Silver has developed a teaching guide that would be appropriately used at this time. Thank you for your consideration.

Sincerely,

Rita Hoffman

Rita Hoffman,
Executive Assistant

RH:dg



September 22, 1961

Professor Dov Sadan
11 A.D. Gordon Street
Kiryath Bayovel
Jerusalem, Israel

My dear Professor Sadan:

Through the courtesy of the Congress for Jewish Culture, I received a copy of two reviews of my book, "Where Judaism Differed" by Ben David and Moses Goldstein which appeared in the DABAR and HABOKER. It was indeed thoughtful of you to make these reviews available to me. I read them with a great deal of interest.

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

Very cordially yours,

ABBA HILLEL SILVER

AHS:bfm

September 22, 1961

Miss Rita Hoffman
Executive Assistant
The American Jewish Committee
590 North Vermont Avenue, Suite 211
Los Angeles 4, California

My dear Miss Hoffman:

Thank you for your letter of September 7th. I am pleased to learn that you are preparing a lecture discussion series on Jewish-Christian values and that my book, "Where Judaism Differed" will be used by Rabbi William Kramer.

A study guide of "Where Judaism Differed" was prepared by Rabbi Herbert H. Rose of the Temple at the request of the Jewish Chatauqua Society and I am enclosing herewith a copy of it. I am sure that you can obtain additional copies by writing to the Society.

With warmest regards and all good wishes, I remain

Very cordially yours,

ABBA HILLEL SILVER

AHS:bfm

FERD. Q. BLANCHARD

3/11/61

Dear Rabbi Silver:

Your book has deeply interested me. One question has recurred to me often. Would there have been a different course of events if Jesus had not been put to death?

Christianity developed from the Cross & the Resurrection. I have wondered if you have written anywhere, discussing what might have happened if Jesus had not been treated as an enemy to the public good.

Cordially,

Ferd Q Blanchard

April 3, 1961

My dear Dr. Blanchard:

Upon my return from a brief vacation, I found your note of the 11th. I am pleased that you have found my book, "Where Judaism Differed", of interest. While it would, of course, be most interesting to speculate on the course of history if Jesus had not been put to death, I have never written on the subject. There are so many great "ifs" in the history of mankind which intrigue us and which give rise to most interesting but unprofitable speculation. Recently I read in a magazine a very imaginative article on what would have happened if the South had won the Civil War.

In the case of Jesus, if he had not been crucified, there would, of course, have been no Christianity -- certainly not the faith which developed, as you correctly say, from the Cross and the Resurrection.

I trust that you are well and hope to see you in the near future again.

Most cordially yours,

ABBA HILLEL SILVER

AHS:bfm

Dr. Ferd. Q. Blanchard
Euclid Ave. Congregational Church
Euclid Avenue at E. 96th Street
Cleveland 6, Ohio

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p. 24

THE LIVING HERITAGE OF THE HIGH HOLY DAYS

THE INITIATIVE FOR REPENTANCE MUST COME FROM MAN

In the view of Judaism, "If a man has committed a sin, he may repent and be forgiven." The initiative, however, must come from man, not from God. God's love will meet man more than half-way, or, to use the superb imagery of Judah Halevi, "When I go forth to seek Thee, I find Thee seeking me." The Psalmist too finds that "God is near unto all who call upon Him, who call upon Him in truth." *(Psalm 145:18)*. But the call must come from man. "Return to me and I will return to you, says the Lord of Hosts" *(Malachi 7; Zechariah 1:3)*. The slightest effort on the part of man is met by God's ready and gracious cooperation. "God says to Israel, open the door of repentance even if only the width of the eye of the needle, and I will open it for you wide enough for carriages and wagons to pass through." Redemption begins with self-redemption, but man's anxiety for a sin committed may properly end there. "Wash yourselves, make yourselves clean . . . though your sins are like scarlet, they shall be white as snow." *(Isaiah 1:16-18)*

("Where Judaism Differed," by Abba Hillel Silver. Macmillan and Company. New York. 1956. p. 167.)

ONE SHOULD NOT BE PREOCCUPIED WITH SIN

In a sermon on the Day of Atonement, the Rabbi of Ger warned against self-torture:

He who has done ill and talks about it and thinks about it all the time, does not cast the base thing he did out of his thoughts. He will certainly not be able to turn, for his spirit will grow coarse and his heart stubborn, and in addition to this may be overcome by gloom. . . . Have I sinned or have I not sinned—what does Heaven get out of it? In the time I am brooding over it I could be stringing pearls for the delight of Heaven. That is why it is written, "Depart from evil and do good."—turn wholly away from evil, do not dwell upon it, and do good. You have done wrong? Then counteract it by doing right.

("The Way of Man, According to the Teachings of Hasidism," by Martin Buber, Routledge and Regan Paul Limited. London. 1950. pp. 36-37.)

PENITENCE INVOLVES A COOPERATIVE, NEVER-ENDING SEARCH FOR A NEW WAY

A parable by the Hassidic teacher, Rabbi Hayyim of Zans:

A man had been wandering about in a forest for several days, not knowing which was the right way out. Suddenly he saw a man approaching him. His heart was filled with joy. Now I shall

October 27, 1962

Rabbi Silver,

This morning another student told me that she had met you at the Oberlin Inn last night and explained why you are here. I just wanted to come over and write you a sort of "thank you" note. I am reading Where Judaism Differed and can't tell you how happy I am to be reading it. At college we have so many discussions in our dorms among girls with such a wide variety of religious thinking. Your book explains to me so much about Judaism and helps me, I think, to be a better representative, or at least more knowing, of our faith.

The copy of your book I have is from

our temple library. Our director of religious education at North Shore Congregation Israel in Glencoe, Illinois, recommended it to me.

I just want to tell you that reading your book is very meaningful to me.

Penny Weisbard

November 19, 1962

Rabbi Abba Hillel Silver

c/o The Temple

Cleveland, Ohio

Dear Rabbi Silver:

Our study group, affiliated with Temple Sholom, Cincinnati, Ohio, is now starting to discuss your fine book, "Where Judaism Differed". We are ordering 9 copies, one for each couple, and are taking it chapter by chapter.

We are interested in knowing if there is a Study Guide that we could use, so that we will be able to derive the fullest benefit from it. If you have one or could tell us where we might obtain one, we would be most appreciative.

Sincerely,

Anne S. Heldman

Anne S. Heldman

Mrs. Richard K. Heldman

2281 Rosedale Ave.

Cincinnati 37, Ohio

November 30, 1962

My dear Mrs. Heldman:

Thank you for your note of November 19th. I was happy to learn that your Study Group has begun a discussion of my book, "Where Judaism Differed". A good Study Guide of the book was made by the Jewish Chatauqua Society. I am sure you can obtain copies from it. The address of The Jewish Chatauqua Society is:

838 Fifth Avenue
New York, 21, New York

With warmest regards and all good wishes to the members of your group, I remain

Most cordially yours,

ABBA HILLEL SILVER

AHS:bfm

Mrs. Richard K. Heldman
2281 Rosedale Avenue
Cincinnati 38, Ohio

RABBI RICHARD C. HERTZ, PH. D.
TEMPLE BETH EL
8801 WOODWARD AVENUE
DETROIT 2, MICHIGAN

January 23, 1963

Dear Dr. Silver:

Bloch Publishing Company is putting out my little book What Counts Most in Life?, and I would like permission to quote the attached passages from pages 179 and 259 from your book Where Judaism Differed.

I would be most grateful if I could hear from you at your earliest convenience.

With warmest greetings and kindest regards, I remain,

Most cordially,

Dick

Dr. Abba Hillel Silver
The Temple
University Circle and Silver Park
Cleveland 6, Ohio

From: Where Judaism Differed by Dr. Abba Hillel Silver

"Man cannot escape the predicaments in which his existence is involved; his mind is snared by irresolvable paradoxes. His efforts at social and ethical improvement will not bring the Kingdom of God any nearer...Man needs a redeemer. For the Christians it is the redemptive Christ; for the Jew it is the grace of God or the grace of the Torah. This pessimism has been deepened by disillusionment with the scientific, social and political movements of our day which promised so much but which yielded such a large measure of anguish and human suffering...Such an exaggerated pessimism is diametrically opposed to Judaism's conception of man's nature, endowments and achievements. Judaism does not build God's absoluteness on man's nothingness. Man can, to a large degree, make his own world; and man has, to a large degree, made it...Judaism is able to see definite progress; and though the pace is slow and the direction occasionally reversed, it sees man rising by the power of will and effort from the jungle of barbarism, slavery, poverty and disease, to higher degrees of enlightenment, mastery over environment, justice and freedom. There is an ascending curve in the long evolutionary record of mankind." (p. 179)

"It is not enough to improve oneself; one must also seek to improve one's environment. The only refuge from the cruel wrongs of the world is in the effort to set them aright. There is no ethics of resignation in Judaism. There are certain evils which man cannot eradicate. He cannot do away with death or the accidental tragedies of life. They are inherent in the very structure of human existence. But man can reduce the incidence of disease and accidents. He can lessen pain and physical suffering. Man can also put an end to moral evils. He can eradicate poverty and war -- among the chief sources of human misery and suffering. He can eliminate the evils of illiteracy, of bigotry, of exploitation, of inequality." p. 259)

January 27, 1963

My dear Dick:

Replying to your letter of January 23rd, you have my permission to use the quotes from my book, "Where Judaism Differed".

With warmest regards and all good wishes, I remain

Most cordially yours,

ABBA HILLEL SILVER

AHS:bfm

Rabbi Richard C. Hertz
Temple Beth El
8801 Woodward Avenue
Detroit 2, Michigan

Jan 27 1963

Dear Sirs:

Will you kindly send me the address of, or tell me how I can communicate with Rabbai Abba Hillel Silver author of "When Judaism Differed!", published by Judaism your house.

It's important.

Thank you,

(Mrs) Rose Segal
3319 W Allegheny Ave
Phila. 32 Pa.

Where Judaism differed von Abba Hillel Silver.. — Macmillan New York 1951.

Der berühmte Führer des Weltjudentums, Rabbi Hillel Silver, zeigt in seinem Buch über die Differenzen zwischen Christentum und Judentum seine grosse Belesenheit in der Literatur über dieses schwierige Gebiet. Meisterhaft gibt uns der Verfasser eine Darstellung der jüdischen Ethik und Gottesauffassung, die er mit der christlichen vergleicht. Das Buch zeichnet sich durch klare Logik und Leichtverständlichkeit aus.

Dr. Carlos Vogel

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Buenos Aires, 28th January 1963

Rabbi Silver
The Temple
Ansel Rd.
Cleveland 6
Ohio

Dear Rabbi Silver:

I thank you very much for your wonderful book. My review I enclose.

With friendly greetings
yours truly:
C. Vogel

W.S.D.

March 1, 1963

My dear Mrs. Segal:

The Macmillan Company has forwarded your letter of January 27th to us.

Dr. Silver's address is the above.

Sincerely yours,

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

Mrs. Rose Segal
3319 W. Allegheny Avenue
Philadelphia 32, Pa.

April 10, 1963

Hebrew Union College
Adult Education Department
Clifton Avenue
Cincinnati, Ohio

Gentlemen:

Rabbi Herbert Rose wrote a Study Guide on Dr. Silver's book, "WHERE JUDAISM DIFFERED". It is my understanding that you have copies of this Guide for distribution. I wonder if you would kindly send us six copies since we occasionally receive requests for this pamphlet. Thank you so much.

Sincerely yours,

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

Dear Rabbi,

Uberil and I want to thank you for the book you sent us, with the wonderful inscription — It will be something to treasure for many, many

Years to come –

Fondly,
Mitzi Sands

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President

Cleveland, Ohio

The Temple

WRHS

Thank You!

Dear Dr. Silver, Your kindness of sending us your important new book is greatly appreciated. We are only too glad to have this important contribution to the understanding of Judaism and religion in general in an authographed personal copy which we shall always treasure. Many thanks indeed. We hope this finds you and your well and that your work which is so much needed in the world today continues unimpaired. With repeated thanks and all good wishes, faithfully,

Stephen & Louise Karpeles

EMBASSY OF ISRAEL

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בכבוד רב ובברכת
שנה טובה,

א. נווס
מזכירה

Ambassador Elath ?

Nathan Barnett

ed "Jewish Chronicle"

London, England

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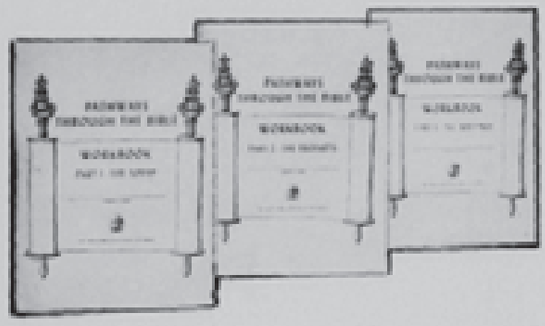

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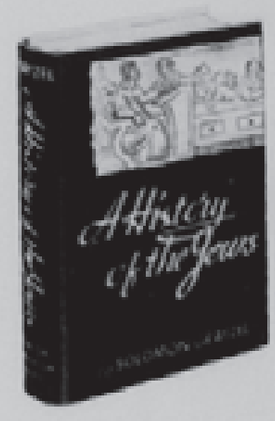

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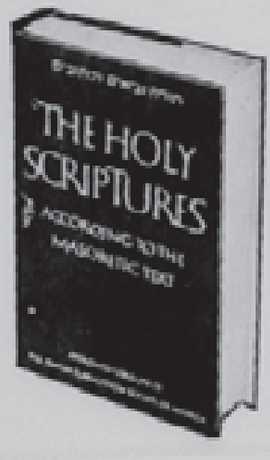

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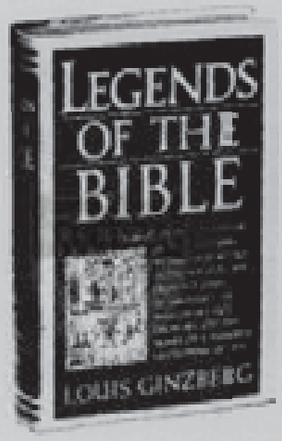

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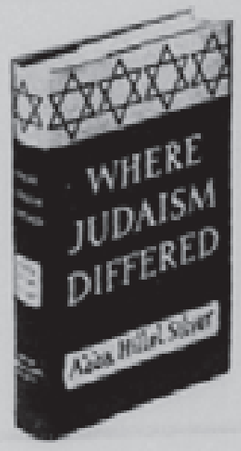

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