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הזמנה למשתה היובל

— של —

ההסתדרות העברית באמריקה

הננו מתכבדים להזמין בזה את קוראי "הדואר" וכל שוחרי התרבות העברית בניו יורק וסביבותיה

למשתה היובל

— של —

ההסתדרות העברית באמריקה

למלאת שלושים שנה ליסודה, אשר יתקיים

ביום א', ח"י שבט, 20 ביאנואר, 1946

בשש וחצי בערב

במלון בילטמור

רחוב ארבעים ושלושה ושדרת מדיסון, ניו יורק

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מתקבלות חתימות בודדות

— על —

"הדואר לנוער"

המספק אחת לשבועים עלידי "הדואר".

עיתון ילדים זה בעריכת חיים ליף, רובינסון גליין, כבר יצא לו מוניטין בעלמנו, ועתה שופר בתוכן ובצורה, והוא יתור לדרגת ידיעתם ולחוג התעניינותם של קוראיו הצעירים. בכל גליון יבואו בו תיאורי מאורעות היום בחיי ישראל, סיפורים ושירים מעניינים, חידות ושעשועי משחק שונים, המכשירים את הילד העברי לקריאה עצמית מתוך עונג ושמחה.

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— על —

"מוסף לקורא הצעיר"

המספק אחת לשבועים עלידי "הדואר".

"מוסף" זה בעריכת חיים ליף, קנה לו שם טוב בין כל חוגי הקוראים עברית באמריקה ומחוצה. כל גליון של "המוסף" מביא לקוראיו חומר מעניין ומאלף על עניני הווה ועבר מכל תפוצות ישראל, וביחוד מארץ-ישראל המתחדשת, ומבחר סיפורים ושירים מן הספרות העברית של זמננו, הכול בניקוד ובלשון קלה, השווה לכל נפש, לכל גליון גליון תרגומי המלים הקשות המופיעות בו. עתה אפשר לקבל את "המוסף" למדו עלידי חתימה מיוחדת.

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מסויים נפצעו. כאן מצא בעל החוב הודמנות לנכות את חובו. סגן ראש המשטרה הארץ-ישראלית מצא שומר לשנאתו בכתב ה"טיימס" הניו-יורקי, ודרך העתון הזה השמיץ את דיבותו נגד היהודים. עוד עומד סגן המשטרה הזה ובוזא את גודל הנזק לבנין המשטרה מן ההתפוצצות. עדיין כחפש הוא בין תאכנים והרהיטים את נופות הנהרגים וכבר השמיץ לכתב ה"טיימס": "אלה מעשי ידי ידינו ההגנה", וזה מלא את שליחותו באמונה ברורה, שהיתה כאן קנוניה להכתים את שמה הטוב ואת משרתה הנעלה של ההגנה.

אולם הישוב לא עבר על האשמה זו של סגן המשטרה וה"טיימס" בשתיקה. ב-31 בדצמבר הדפיס ה"טיימס" מאמר שני מאותו הכתב, הממתיק את העלילה במידה ידועה, אך גם הוא בא כפי הנראה, כולו ממקור הממשלה. אם כי יש בו כדי לחזק את הרושם הראשון של התאשמה נגד ההגנה. גרסה, שאפשר שידי הארגון הצבאי הלאומי בדבר, וכדי לפייס את קוראי העתון נדפסה אחרי מאמר הכתב המתקן של "פאלקור" נגד האשמת סגן המשטרה. בינתיים אסרו המשטרה והצבא הבריטי בארץ יהודים לאלפים, והנציב הכהיל אליו את באי-כוח הסוכנות היהודית, את דוד בן-גוריון, יושב-ראש הסוכנות ומשה שרתוק, ראש המחלקה המדינית, ודרש מהם שיבקשו מאת יהודי הארץ להפסיק את מעשי הטרור. בדרשה זו היתה נעוצה כוונה מוכרעת, לכאורה הרי זו הודעה גלויה שאין הממשלה יכולה להשכיח שלום במדינה וזקוקה היא לעזרת המנהיגים היהודים, אך באותה שעה שמנהיגי הסוכנות היו נעננים לדרישתו זו של הנציב, הרי היו מודים ומכריזים לפני העולם כולו, שהישוב המאורגן כולו הוא האחראי למעשים הללו ושיש בידי המנהיגים להפסיקם. על-ידי כך היו האנגלים מוכיחים לכל העולם את אשמת הישוב, אולם מנהיגי הסוכנות הראו את יציבותם ואת עוז וזרם כאשר אסרו שלישוב המאורגן אין כל חלק במעשי האלימות. אך יחד עם זה הוסיפו ואמרו, שבהתחשב עם שיטתה המסולפת של הממשלה בנוגע לארץ-ישראל היהודית, ובעיקר בתעלוליה נגד היהודים העולים לארצם בלי רשיונות עלית, אי-אפשר לסוכנות לעבוד יד ביד עם הממשלה בדיכוי מעשי טרור אלו. וכך גללה הסוכנות את האשמה על הממשלה עצמה וניקתה את שמה הטוב של ההגנה.

ב. הפסק העלית.

בשנים ביאנואר 1946 הודיע המזכיר הראשי של ממשלת ארץ-ישראל, י. ו. ו. שאן, שלא ינתנו עוד רשיונות-עלית ליהודים; התחלטה בדבר עליה נוספת קודם שתבוא ועדת החקירה האנגלית-אמריקאית בהצעותיה היא מעתה בידי הממשלה הבריטית בלונדון. הודעה זו מתנגדת, הן בתוכן והן בחזת, להודעה של בוויין ב-18 בנובמבר, שבה דובר על סכנת חדשה של 1500 עולים, שתורשה עד גמר עבודתה של ועדת החקירה, וכשפשוטו שמועות על הפסק העלית, באה הודעה בלתי-רשמית ממשרד החוץ, שהעלית שהוכסחה איננה תלויה בהסכמתם של הערבים, כי דובר על התייעצות אתם ולא על הסכמתם. הודעה זו של שאן אינה איפוא אלא עונש על ההתנגשויות שבין היהודים והממשלה בזמן האחרון ועל יחסם של היהודים להתנגשויות אלו.

למרות התמרמרותם של כמה מפיקי הצבא הבריטי והמשטרה הארץ-ישראלית והודות לכמה קורספונדנטים אמריקאים נועזים יודע העולם כולו על המצב בארץ כמו שהוא יודע להבדיל בין מעשי האלימות של כנופיות שטרן והארגון הצבאי הלאומי ובין מפעל ההתנגדות של ההגנה. יודע הוא להבחין בין מעשי הטרור נגד משטר הבטחון הציבירי בין התקוממות והתנגדות לגזירותיה האכזריות נגד היהודים המגיעים לחופי הארץ בלי רשיונות עלית. הממשלה הארץ-ישראלית השתדלה פעמים רבות לבלבל את דעת הקהל העולמי ולתאר את היהודים כגנבים פשוטים היוזמים באנשי-צבא החפים מפשע, ולא להאיר את ברירה אלא להתנגח עם היהודים בעם פושעים ושונאי שלום. אך האמת זרחה כשמש, וכעת יודעים הכל על מטרת ההתקוממות הזאת ומגמתה: להציל את היהודים אשר נמלטו מחרב היטלר אחרי שנים רבות של יסורים וסבל במחנות השחיטה. גם נודע לכל על היריות בילדים הקטנים בתל-אביב, ויריות אלו לא הגדילו את גבורתם וכבודם של חיילי בריטאניה הגדולה.

המאמץ האנגלי להשמיץ את שם הישוב לא הצליח. המתוהות ששררה בין הממשלה ובין הארגונים היהודיים גדלה והביאה לידי כך, שהישוב חדל מלעזור לממשלה במאמציה נגד הטרוריסטים.

והנה בליל 27 בדצמבר הופצצו תחנות המשטרה בירושלים, ביפו ובתל-אביב. כתשעה אנשים נהרגו ומספר

שונים של האיזור; רובו טרם ספוטח במובן התעשיתי. גם טרם מוכשר ומסוגל לכך. אך אפשר לנצל את האפשרויות הגדולות הטמונות בו, ומצד שני אנו מסוגלים, מצד בהכשרה והידיעות, לספק את הצרכים של האיזור כולו. סעודיה, למשל, מכרה לארץ צאן ובקר וקנתה מהארץ מיצרכים רפואיים ורהיטים. עיראק סיפקה חבואה וקנתה אריגים. וכן הלאה. על-ידי מאמץ משותף אפשר היה ליצור סיפוק פנימי ועצמאות כלכלית של כל האיזור ולהעלותו יחד לדרגת התפתחותו הרצויה. אך הליגה איננה מעוניינת בטובת המזרח התיכון כולו והיא אומרת להרוס את האפשרות היחידה ליצירת יחסים כלכליים הדדיים. נגד מגמה זו נלחם הישוב, ועל כך ראגתו. ברור, שכעבור שנים אחדות והתנאים של הפעשה העולמית יוחזרו למסלולם התקין, תעמוד התעשה הארץ-ישראלית בפני התחרות גדולה וקשה של התוצרת האמריקאית והאנגלית. התקוות היתה שעל-ידי קרבת מקום לשווקים מצד אחד ועל-ידי השפעת גומלין מצד שני אפשר יהיה לתעשה הארץ-ישראלית לא רק להתחזק מעמד, אלא גם להתפתח ולשגשג ולהעשות המרכז התעשיתי של המזרח התיכון כולו. אולם הצעד הזה של הליגה הערבית מחזק את האמונה שאין באמת כוונתה של הליגה לשפר את מצבם של תושבי המזרח התיכון. שכל קיומה ומטרתה אינם אלא לשלילה.

ומה תפקידה של הממשלה האנגלית בענין החלטת החרם של הליגה? ידועים לנו מעשי הממשלה בשיטתה הכלכלית על יסוד הספר הלבן של ארץ-ישראל. גם הנציב העליון הוזכר בזמנו את הישוב שעתידיה של ארץ-ישראל איננו בתעשייה, אלא בחקלאות. אותם הגורמים המתנגדים למדינה יהודית מניעים את אנשי משרד המושבות ומשרד החוץ להתנגד להתפתחותו הכלכלית והחברתית של המזרח התיכון כולו. ונקל להבין את עמדתם (אם הם בעצמם לא היו המתחילים בדבר לחרם זה של הליגה). כמו כן אפשר מאוד, שבעלי תעשייה ידועים באנגליה חוששים להתפתחותה של ארץ-ישראל, שלא תירש את מקומה של התעשייה הבריטית.

המצב טרם התלבן, ובוודאי לא נדע בבירור את התוצאות של החרם עד אחרי מספר חדשים ואולי שנים. אך הישוב, הרגיש לכל תנועה מדינית או כלכלית, הרגיש בסכנה והוא עומד על המשמר.

מאת דניאל פרסקי

אבא הלל סילור

הוי, מה רב כוחו של חוג עברי קטן! מה גדולה השפעתה של אגודה ציונית כלשהיא! ואם לבוגרים כך — לקטנים על אחת כמה וכמה. ואם אנו באים ודורשים לאגוד את הנוער העברי בתאים ובקנים, למען יחושל שם רצונו הציוני ותיצרף שם עמליותו העברית — האמן תאמינו לנו, המשתלות האלה, אם רק תספח בהן יד נאמנה, עלולות להצמיח לנו צמחינוצי ופרחיהםאשר, ולראיה אביא לכם אג. חברתהנוער, שנושחת כבר היסטורית באמת: "דיר הרצל ציון קלוב", שנוסד בניירורק בסתר-הקיר, ביום 28 באוגוסט 1904. מתוך הקלוב הזה יצאו לנו כמה עשרות של עסקנים ופעילים ציונים וקברנים — ובתוכם ב.מ.צ. גדולים וטובים באמת, שהתייצבו במטה הראשי של תנועת המאכלה שלנו.

אחד מהם הוא החתן דניאל אבא הלל סילור, שלא רק היה מראשי "דיר הרצל ציון קלוב", אלא אחד משלושת מייסדיו: הוא משה, אחיו ב.מ.צ. (גם הוא רב ומתבר, שנושפת מנהל של באנק) ועזריאל טייפסקין (מנהל חברת החינוך היהודי באמריקה). שלושת הנוער האלה היו תלמידי "ישיבת וואלוויץ" ובעזרת הסורו העברי ר' משה סילור, אביהם של אבא הלל ומרדכי (היהו זה בעת בירושלים ומתבר פירוש לתורה בשם "בלי כסף"). בוגרי אגודה נוער לציוניות ולדיבור העברי.

האגודה הזאת היכה ראשונה לכמה פעמים טובים: ראשונה לזכר עברית באספותיה, ראשונה להציג תיאטרון עברי באמריקה, ראשונה לבנות רשת של מסינים בכל פינות העיר ניו-יורק וגם בעיר ניו-היורק, ראשונה לתת דחיפה ליסוד התנועה הגדולה והרחבה של הנוער הציוני "יהדות הנוער".

מיד בבואו לניו-יורק מצירפולדו טינסק, ואני נער עברי מלא נענועים לחיים עבריים, ובנסתי גם לאגודתהגדולה היהודית בימים ההם. מסיני שפץ עבר וספרותיה (היוסבראש היה הסופר והעסקן העברי משה לוי) הוא הפרופסור המבוגר משה לוי, שלימד בסינאטוריון שי (שכבר) וגם לאגודתהנוער, שיצא לה מוטינין. "דיר הרצל ציון קלוב", שתי האגודות האלה מצאו להן מקום לאספותיהן בחצר המוסד "אזיקייסונאל אליאנס" אשר ברחוב איסט-ברודוויי, בניו-יורק.

עטנו כיום הזה בכל העולם: זולת היותו הוגהידעות מעסיק, מדינאי אסטרטגי, חביב על המבונים וכדומה, — הרינו נואם בחסד עליון גם אנגליה, עברית ואידית. ובכן אני חש לו עתידות, כי הוא צפוי לעדולות בשעה ההיסטורית והגורלית הזאת לעטנו ולארצנו.

בכלל על דיר א. ה. סילור בשנים האחרונות למעלה-ראש, שמו נודע לתהילה ולכרמה בכל ארצות הגולה בכלל ובארץ-ישראל, מקומותיו, מפרס. קנאותו לציוניות טהורה ונרופה ללא וויתורים ומסורות, עמידתו האמונה והאמיצה בפני תקיפ-עולם בואשינגטון ובלונדון לתבוע מהם בעוז וכמה מלא את זכויותינו בביתנו הלאומי — הוכיחו פעם יתירה עד כמה הגוה ראוי להמקידו הקשה בתור ראש ואלוף לתנועתנו, שבאה בעת עד המספר, ביחוד נוכחנו עד כמה הוא חביב ופופולארי על הסוגי הציוניים כאשר התפטר מנשיאות הוועד הציוני לשנת-היורם. התפטרותו זו ובהנה גלים עזים ועשתה רושם בביר בליבך עד שקם רוב היהדות הלאומית לעמוד לימינו, לאשר את עמדתו ולישר את כוחו — וסוף-סוף הושב לכנו. זה היה מעין כור המבטן בשבילו לראות בעליל עד כמה מבוסס ומאויש מקומו המרכזי בדורההחיה הזה.

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אבל עיקר-עיקריו, לדידי, בפסכת אישיותו של דיר סילור הוא זה, שאוד מ'סלנו הוא, "משלנו" — משמע מילוי העברים. כולו מריהילולים של התנועה העברית. הוא יצא אל אחיו והופיע בפני העולם כולו כמתוך האגודה העברית, הוא תברי וידידי מנער ואני זוכר אותו כמעט מן היום הראשון שבאתי לאמריקה, זה למעלה משלושים וחמש שנים.

א
לפי, לב עברי כשר, ירחב וישמח אלי ביל לקראת העובדה המרנינה: הנה ההנהגה הציונית בארצות-הברית הולך ועובר בשנים האחרונות לידי שלומי אמוני שפתנו.
פי אינו יודע, כי הנשיאים הראשונים של ההסתדרות הציונית באמריקה לא היו אמונים עלי תרבותנו הלאומית. הם היו והנם ציונים מצוינים, מנהיגים בשרוונים, כליל-מעלות, אולם יחד עם זה, יש לתודות, רחוקים הם מן המקורות וזרם הם ללשוננו.

רק למעת היבחר דיר שלמה גולומאן, רב שמרני בסיקאגו ואחד משאידיהבכזר של ההסתדרות העברית, לנשיא ההסתדרות הציונית, — החלה תקופה העברית בתולדות לברסיתיהם של הציונים פה במדינה. הנשיא שנבחר אחריו הוא חברו מיידי המדרש ילרבוים על שם שכטר הרב דיר ישראל גולדשטיין. שני אלה הם עברים נאמנים, שדרם תמיד לתבל את נאומיהם במסוקים מן התנ"ך, במסורות מן התלמוד, ובציטאטות מן הספרות העברית החדשה.

עד זמנה שהביוון פונה משנה לשנה אלינו ואל משפחת-פשוטנו, תעיד במידתו של הרב דיר אבא הלל סילור לנשיא החדש של המפלגה הציונית באמריקה. והו כוכב עולה ומוזהר, אך בי לא חדש, בשמי תנועתנו הלאומית. בוי לי, כי עתיד הגוה להיבחר בזמן מן הזמנים לנשיא ההסתדרות הציונית העולמית. על מ' פנים הגוה מופשט הגון לכך, כי מתוונ הוא בכל אותן הפעלות החדשות למשרה נעלה ואחרית בליבך, זו המשרה היותר נבונה בחיי

והניחה מקום לממשלה בלונדון להמשיך להרשות הגירה יהודית. לוא היינו מוחים ומפזרים את דעת הקהל על העוול הזה. היתה הממשלה הבריטית בוודאי מרפכת את ההחלטה הזאת. ואולי, כדי לקדם את פני הדברים, בָּאָה עלינו העלילה של המצביא מורגאן, שהיתה מכוונת לסלק את דעת הקהל ולהסיתה מצרכי העליה של יהודי אירופה.

על פני כל העולם, אך גם מאיומים אלו לא נרתעו מגורמי הסוכנות; שרתוק הודיע רשמית, שאין שמץ של אמת בשמועות הללו.

העונש לעמדתו האיתנה של הישוב בא עתה בהודעת מזכיר הממשלה הארץ-ישראלית על הפסקת העליה היהודית. אולם גם הממשלה לא העיזה לסכן את חבל,

הנציב הבריטי, כפי הנראה, נדהם מתשובה כזאת. כלל וכלל לא ציפה לעמדה נחושה כזו מצד הישוב, והתחילה פרשה של איומים. כפי הנראה, ניתן רמז לכתב "רויטר" (סוכנות המשמשת תמיד שופר לתעלולי הממשלה), שהסוכנות כולה תפורק, שבמה ממנהיגי הסוכנות יוגלו מן הארץ, והלו פרסם את השמועות הללו.

מאז ועד עתה



מאז ועד עתה

והנה קרה הדבר: ירו בהמוני יהודים בתל-אביב, בשרון, בשומרון, ומובן מאליו: היהודים הם האשמים. הם שהכריחו את הצבא הבריטי לאחוז באמצעים אחרונים אלה, ועוד מובן מאליו: היריות הראשונות נורו עלי ידי ההמוני היהודי, הכל כרגיל, כידוע בכל מקום ובכל זמן, דמתה הפעם בריטאניה הגדולה לכל מדינה ומדינה ממדינות הדיכוי, וממשלתה, ממשלת מחלקת העבודה, אינה שונה מכל יתר הממשלות, מגינה היא ממשלת זו על מדינות העושה של הספר הלבן משנת 1939 ומונעת מכל האמצעים העומדים לרשותה את בנייתם לארץ-ישראל של היהודים, היושבים עוד במחנות בגרמניה, הבורחים מפני עצמת הסירור האנטי-יהודי בפולין, בסלובקיה ועוד. שרידי יהודי אירופה מחפשים להם מקום וחת השמש, דופקים בשערי ארץ-ישראל, ביתם הלאומי, ובשורות בריטים עומדים ויחידים בכל הפורצים לשערים אלה.

זהו פשוטו של דבר, הרי ברור, שאי-אפשר להם ליהודים שיסארו במחנות או בגרמניה, ולא יתואר שיחזרו לפולין או לסלובקיה או להונגריה; אדרבה, בורחים הם משם בהמוניהם מאימת הסירור, מאי-האפשרות לתחזיר את חייהם לסלובקיה, ברור עוד יותר, שארצות המערב לא יתנו מקום לכל ההמונים האלה בארצותיהם. אָמנם, מר בוויין אָמר בנאומי על היהודים וארץ-ישראל, שקשה להן למדינות אירופה הנאורות לוותר על כשרונותיהם של היהודים, אבל דווקא כשרונות אלה הם שמעוררים כידוע את קנאתם ואת אי-רצונם של בני העם השליט, הדורש שיסחררו מאימת ההתחרות בכשרונות אלה.

כך היה בימי המלחמה, בשעת השמדה היהודים המספדת והמתקנת, ואילו כשבאו ימי שלום ופסקה השמדה והגניעה השעה לחשוב על הצלתה של שארית הפליטה של יהודי אירופה, נשתנו פני הדברים, חסלה עילאית זו, שמנעה את הפצצת בתי-החרושת למוות, נעממה, ודווקא בארץ-ישראל, שאלה כמתיב ונדחקים היהודים שניצלו ממוות בטחנות הגיהנום, דחקה בארץ זו, שנועדה להיות בית לעם היהודי, שאפשר יהיה להמלט אליו בשעת צרה ומצוקה, בשעת סכנת כליון, — דווקא מארץ זו אין אותו החשש לפגוע ביהודים, אדרבה ואדרבה: הצבא יורה וממית, יורה לתוך קהל בלתי מוויין, המתנגד אָמנם לתוראות, שהוא רואה אותן קטלניות ומלאות רשעות, אבל אינו מתקיף, גם הפעם, כמו תמיד במקרים כאלה, הדינים והחשבוניות של המשטרה וגדודי הצבא הפועלים מספרים על יהודים שהתחילו יורים ראשונים, והצבא הוכרח להגן על עצמו, לעמוד על נפשו וכבודו...

היו כינינו אנשים רבים, שלא האמינו באפשרותו של דבר זה, שבריטאניה הגדולה תנהוג ביהודים מנהג של מדינות יבשת אירופה, ועוד יותר, שממשלת מפלגת העבודה היא שתתן רשות למפקדי הצבא לירות ביהודים, לא האמינו ואָמרו: אין בריטאניה הגדולה רומה לאותן המדינות, אין העם הבריטי הולך בדרכים של דיכוי תנועות-מחאה כדל, ואם קרה יקרה כדבר הזה, סערה עזה שאין דוגמתה תקום במדינת בריטאניה הגדולה ובפארלאמנט שלה ותפיל במשך זמן קצר את האשמים בדבר.

(הערה) בתרגומי של ת. א. פרידלנדר היה סותר, במסמכים יומיים של יצחק קאנצלסון היה יהודה, כמעט נעשה לשחקן בעל-מקצוע, קל תשכחו: הביטוי היה בידי השחקן האידי הפתול לאון בלאנק, והוא החסיד מאוד בכל המפעל התאגדותי, שיהא קשוי הדרך פעם אחרת, אָבא הלל נהרסם לשבח בכל חוגי הציונים העבריים שבני-יורק, הוא גם נהל את סניף הארלס של "ד"ר הרצל ציון קלוב", הוא עמד בראש וועד התעמולה, ושימש כיר באסון בשם הועד בוועידה השנתית הציונית העשירית, שם נאם נאום עברי נלהב — אולי נאום ראשון בכל תולדות הוועידות הציוניות.

בבר תיארתי בגליון סינסינאטי של "הדור" (שנה שמונה עשרה, גליון כ"ט) כיצד החליט, בפניו מסובי החברים של "ד"ר הרצל ציון קלוב" להבקיע את חותם הסינסינאטין הריפורמי בסניף הסינסינאטי — וכולם יצאו מקומרים בתואר "רבי" בשנים הראשונות שלחמשת-העולם הראשונה, בתוכו נמנה גם אָבא הלל סילוור, שנים (1913—1917) שימש בכרזת הרבנות בעיירה ווהלינג של הירבינג, אַחר-כך נתמנה רב בגוהלינג הריפורמי הידוע בקליב לאנג — ומיד יצא לו שם כבוד מתיב ביהדות האמריקאית בכל התנועה הציונית בפרט.

א. ה. סילוור צמח ועלה בוועידה לוועידה, משנה לשנה, הוא מצטיין בשתי תכונות יקרות, שהעלוהו והאמינהו על פני אחיו: מנהיג מלידה ומבטן — ואם לוקח-לבבות.

מנהיגותו כותנה מתוך סכנו, הוא בעל רצון פציר ובעל שיטה מסוימת, הוא יודע מה שהוא רוצה, ואם מצא את הדרך נכונה בעיניו, שוב לא ימוש משנה, לא איכפת לו אם אפילו ימצא במועט או ייטא לבדו — על דעותיו לא יוותר, מהשקפותיו לא יסור, הוא אינו נרתע מלהילחם על אמונותיו ועקרונותיו, והנה נוכחנו הנסיון, כי בכל פעם שהופרש לפניה מתוך התנגדותו ערוב — הוחזר אַחר-כך למקומו הראשי הקודם עוד ביתר כבוד ובוח, חיזור ראשו ואת לפני שנה כאשר הודח ברוב דעות מהיות יושב-ראש בוועד הציוני לשנת-החירום — נתעוררה דעת נקלה הציונית באמריקה במיה שלא היתה כמות, רוב הציונים נעממים צדו בזכותו ובזכות שיטתו — היא השיטה התוקפנית

שהיה סופר ועכשיו פעיל בהיאסף, צבי סקלר, ב. סלווין, גציל ולינבוין, נפתלי הרץ אימבר (בעל "התקווה"), ד"ר דוד בלוויסטיין (בעל "אדוקייטונאל אליאנס"), א. גוטיקמן (עורך-מנהל של העיתון היומי "די ווארלד"), חיים מאלין (סופר אידי ידוע) ועד — כולם עזרו ל"ד"ר הרצל ציון קלוב" בכל כוחם בדרך זו או אחרת, א. ל. הורוויץ (בעל "בית-הדורש למורים בבוסטון") היו שנים אחדות מנהל את ה"קלוב" הזה בתצלחת יתירה, והמורה העברי צבי שטרום היה מסייע בדיבור העברי, ואני עבדכם חפזתי וערכתי כל מיני כתבים עבריים בשביל החברים, וגם נאמתי בכל שעת-צורך.

מתוך סביבה כזו של חסימות, חיבה והערצה לא ייפלא איפוא אם שושנת האגודה, קשתה חיל רב והביאה תוצאות בליך רצויות, האגודה גידלה מתונה אינטליגנציה שלה, היא פיתחה כוחות של נאמנים, שהסיטו לדיעון הציוני גם באגודות אחרות לקטנים ולגדולים, היא הרגיבה את ידיעותיהם של החברים בדברי ימי ישראל, בשפה העברית ובספרות העברית — וביחוד בכל פרטי התורה וההיסטוריה של חז"ת-ציון והציונות המדינית, היא גם השילה על החברים (החברות לקשות פעולות משמיות למען הקרנות הלאומיות שלנו, באחת: היא קשרה את כל חבר למשקל-נפשו בקשרו ויחתיים וחיוניים, שלא יתקו עוד לעולם.

ד

אני הנבר ראה את ד"ר אָבא הלל סילוור מראשית גבייתו ועד הניסו למקומו הנוכחי כיום הזה, כבר קָו באגודה "ד"ר הרצל ציון קלוב" כיבר היה חסידיו, חינוכו העברי בבית אָבא ובישיבת וואלווין יחד עם מַעֲזֵי הפוררים באגודה זו, שאספותיה הראשונות נתקיימו גם-כן בביתו — המהמה שסבכו על נפשו סביבה ציונית-עברית עמוקה, אָבא הלל היה נער שחור ונאוה, נבחר-קופה והורפנים, בעל שְׁמֵרָה מתולדות ועינים בוערות, כולו ריז וסבולת, עליו ורענו, היה רוח-החיה באספות האגודה, במחנה בולדאון לא לקח יָלֵם חבל, אולם בכל שָׁר המחנות שיחק המסיידים חסונים וחזילים, כָּנוֹן: במחנה "ישיבת מצרים" של ד"ר י. ב. ואלקין היה משה, בקומיה "בסיום דרשה" מאת י. ת. כמעב היה המורה העברי, בקופיה של אָברהם רייזין "פידושק"י

2
ד"ר הרצל ציון קלוב" חי כְּעֵשֶׂר שנים חיים עשירים ומבוררים, ירד מגדולתו עם פרוץ מלחמת-העולם הראשונה, ואַחר כך נתמנה בתוך הסתירות, יתירה העצירה, אולם נדמה לי, כי עד היום אין לנו פה אגודה כזאת, אוכל להעיד בעת, אַחר מרחק רב של שנים ושל התפכחות, כי קוֹם מִיִּתְד היה לה — כהיות קסם כזה להתחדדות, אחיצנו-שלנו, מה היה מקור הקסם הזה? שתי סיבות היו לדבר, לדעתי: המִשְׁפָּחָתִיִּים הועימה והחמה בקרב החברים — וגם האידיאליזם היתירה ומסירות-הנפש לשפה ולציונות, החברים פָּרְצוּ הֵם אָף כיום הזה ידידים נאמנים וקָרִיב בנפש (בהית הדבר לחברי הסתירות, אחיצנו-הישנה), עוד לפני "השופר" הצעיר הכניסו באגודה "ד"ר הרצל ציון קלוב" את היסוד של הנשמה עצמית, עד כמה שאני זוכר, אָהבו החברים הצעירים בכל לב ונפש את אגודת-השעשועיהם, כולם היו כְּאִילֵים נאמנים, אשר פרו למשפעת אגודתם, בכמה החלבויות רצו אל האספות והקפידו לדבר רק עברית, בכמה שפחה הוציאו אל הפועל את כל המספלים הרבים והשונים של ה"קלוב" הזה, ויכולו לשער בעצמכם עד כמה היה רב הכוח העיוני, שנידל לו קבוצה שלמה של מנהיגים ציונים, הספורים בערי ארצות-הברית (א. ה. סילוור, י. בארון, ע. מייסלין, ש. כהן, מ. מליין, ב. בריקמן, ע. גוּפּאן, י. שווארץ, ב. פרידמאן, א. סלומאן, י. ש. אברהם, אסתר פיינשטיין, המנוחה בתשבע בראבולסקי ועוד; הספורים: המנוח ת. א. פרידלנדר, א. רגלסון, ר. גרוסמאן, ג. א. סיקולסקי, המנוח ע. ה. קולמאן, י. גוּפּאן, א. שיינמאק ועוד).

אָמנם רבו קָו הידיים לאגודה די מקרב אַנְשֵׁיהֶם שלנו, אָברהם גולדפאן חיבי פיתוח בשבילה מחנה עברי מקורי בשם "דוד במלחמה" — זו התנועה העברית, שרישומה בשעתה אין לשער בעת, ז. ה. באסלאנסקי, ד"ר אָדולף ראדין (הרב בבית הבנות של "אדוקייטונאל אליאנס"), סיפוס מעניין של מסיף ציוני, מלמד וחוקר בעברית ובאנגלית, אבי גולדברג, ראובן ברייזין, יוסף בארונז, ד"ר יהושע פֶּלֶךְ, גוליה בובליק, מרדכי דאנצין, יעקב שינמאן, אפרים קאפלאן, ו. קוטלר, יעקב מול (מי

הדבר

שבועון

יוצא על-ידי

ההסתדרות העברית באמריקה

בעריכת

מנחם ריפולוב

ניו-יורק, ט' שבט, תש"ז

שנת העשרים וחמש, גליון י (א'קצ)

מאת
מ. שושני

דברי השבוע

לפני במת החקירה

ביום ב' שזכר, 7 ביאנואר, נפתחו בוואשינגטון טון הישיבות הפומביות של ועדת החקירה האנגלית-אמריקאית לעניני פרץ-ישראל ושארית הפליטה באירופה. שנוצרה מטעם אטלי וטרומאן.

יחסנו לוועדה זו ידוע. בעינינו היא מיותרת וגם מסוכנת. היא נוצרה מתוך כוונות רעות. וחשבוניות-מזימה של פוליטיקאים שאינם רוצים לקיים הבטחות והם מבקשים דרכים לסבך ענין פשוט, בלבד את דעת הקהל. כדי שיוכלו לקפה את זכויותינו עוד יותר. ושוב נצטרך להתחיל מבראשית. על באי-כוחנו, שידברו בשמנו, תוטל שוב המשא הכבד והמעיק של הוכחת דברים שהם ידועים לכולנו, של תביעת חובות שלא שולמו, של דרישת צדק ומשפט, של גילוי פצעים שותתים דם.

כן, ענין קשה ורע הוא ענין הוועדה הזאת. שרוב חבריה האמריקאיים "ירוקים" הם בכל הענין הזה ורוב חבריה הבריטיים הם מתנגדינו, הרוצים להכות אותנו מכה ניצחת. וכישיבות הראשונות כבר הראו הללו את פרצופם.

ובכל זה לא היתה לנו היכולת להתרים את הוועדה הזאת. כפי שדרשו רבים, כי בהתרמה בלבד לא נשיג דבר. אנו מנוסים בטענות ומשפטים. וגם הפעם נבליג על היגון שבלב ונכבוש את הרגשת העלבון שלנו. ונתייצב לפני שליחי העמים האדירים לטעון את טענותינו ולדרוש את דרישותינו.

ואף כי מנוסים אנו בחסדי-לאומים, מרוב האכזבות שבאונו, תבלית אי-שם בלב אש-התקווה שלא יצליח מעשה-השטן וגם הוועדה זו ייסצא אנשים ישרים ואובי-ייקטיביים. ביחוד בין האמריקאיים, אשר יראו דברים כמות שהם ויוציאו משפט-צדק.

יש בה בוועדה זו אחד חסיד שהוא ידידנו הנאמן, המבין למצבנו והרוצה בשובתנו. הלא הוא דזשיימס ג. מקדונאלד, מי שתה הנציב לעניני הפליטים באירופה, ובו אנו בוטחים, שידע להעמיד את כל שאלת-היחסים באופן הנכון ובמסגרת הראויה לה.

אמנם, הוא מיעוט קטן, וודאי יעשו הבריטים כל אשר בכוחם ובערמתם כדי להפר את עצתו. אבל וודאי יעמוד כוחו בו ואילי יבואו לעזרתו גם מחברי-הוועדה האמריקאיים שאינם נגועים במארת הפוליטיקה האימפרי-ריאליסטית, ובעצה אחת יסכלו את עצת-הרשע של אלה אשר באו מוכנים ומזומנים לעשות את מעשה-המשלח. אנו לא חסצנו בוועדה ולא ראינו בה כל צורך. אבל מכיון שבאה ונהיפה, אין בכותנו להתרימה ולהתעלם ממנה. חובתנו היא להופיע ולדבר את דברנו בכל מקום שגורל עמנו נחתך שם. משאנו הוא, שעלינו לשאתו בכל כבדו המעיק ובכל הכבוד והגאון שהם שלנו מימות-עולם. שאלת-ישראל בכלל, ושאלת ארץ-ישראל בפרט, נעשתה שאלת-עולם. העומדת במרכז הענינים הבין-לאומיים ועלינו לעמוד על המשמר ולראות שלא ידברו

עלינו שלא במעמדנו ושלא יסרסו ודים את משא-הנפשנו. רק אנו עצמנו נוכל להיות מסרשי לבת של האומה ומליצי-היושר שלה.

שונא-ציון מבית ומחוץ רבים הם והללו וודאי יעלו על במת הוועדה להפיץ מזליה את רעלם ושנאתם. נהיה איפוא גם אנו שם ונוקיע לעין העולם את השקר ואת הכזב של שונאינו מבחוץ ואת השפלות ואת הפגידה של שונאינו מבפנים.

יודעים אנתנו שקשה תהיה המלחמה, והיא תהא נטושה על פני ארצות רבות. אבל דווקא מפני כך עלינו ללכת לכל מקום שחברי הוועדה הולכים — מכאן לאנגליה, משם לגרמניה ואוסטריה ומשם לארץ-ישראל — ולשאת אתנו את דברנו זאת משאנו, כדי שלא ישבש סמאל את הדרך וכדי שלא תנצח הערמה את האמת.

אנו לימודי וויכוחים, מי-י-קדם ומי-י-הבינים, וגם הפעם נדע להתווכח בגאון ולהגן על זכויותינו בעוז עד שיישמע קולנו ויופיע צדקנו לעיני העולם.

ליובל השלושים של ההסתדרות העברית

ביום א', ט"ז שבט ו-20 ביאנואר, יתקיים בניו-יורק משתת-היובל של ההסתדרות העברית באמריקה. למלאת שלושים שנה לקיומה. וראוי המאורע הזה לתשומת-לבם של כל שותרי-שפתנו ונאמני-תרבותנו באשר הם שם.

בתוך ההסתדרות העברית ומסביבה מרוכזות הפעולות החשובות ביותר והחיוניות ביותר של התנועה העממית בארצות-הברית, ובה נתגלה ונתגלם הרצון הקיבוצי שלנו לתחית תרבותנו בלשון המקור של האומה. ארוכה וקשה היתה הדרך אשר עברה בה ההסתדרות מיום היותה ועד עתה, וגם עתה עוד רבים המכשולים ואבני-הנגף בדרך הזאת.

שתי איכות גדולות וחרוצות יש לכל הפך תרבותי ולכל התעוררות רוחנית באמריקה, והן: עסי-הארצות והאדישות.

עסי-הארצות, שפשתה כנגע בהמוני-העם, הניעה למדרגה "קלאסית" ומטעם זה נעשתה ענין לליצנים, המלעיגים עליה ומתקלסים בה, אבל יודעים אנחנו שאין זה ענין לליצנות ולבדיחות-ידעת, זהו ענין רציני-טראגי, הגואל את מנוחתנו, זהו מחלה לאומית נואשת, המעמידה בסכנה את כל קיומנו הרוחני.

והאדישות אף היא פגמה מרובה, כי אם המכה הראשונה, עסי-הארצות, היא נחלת ההמונים, שלא למדו ולא שנו (ומטעם זה הם וק חוטאים-בשונג), הרי המכה השנייה, האדישות, היא גם נחלתם של אנשי-השכלה-ותרבות, ששנו ופירשו (ומטעם זה הם גם חוטאים-במודר), אדישות זו מבטלת את כל החיובי והמועיל ולועגת לכל הטוב והנעלה שיש ברוח האדם, ומפילא גם ממיתה את הרצון לעבוד ולפעול לטובת העם ותחיתו.

ונגד שני שונאים אלה נלחמה ההסתדרות העברית

תוכן הגליון

מ. שושני / דברי השבוע: (א) לפני במת החקירה; (ב) ליובל השלושים של ההסתדרות העברית.

מ. ריפולוב / ירושתו של היטלר.

בנימין שברון / התרם הערכי והפסקת העלייה.

דניאל פרסקי / אבא הלל סילבר.

יצחק גוינבוים / מאז ועד עתה.

קלמן וויסמאן / הישיבות הקטנות.

אברהם ברוידס / כמודר עולם התנועה...

צבי שארפשמין / שליחי היהדות.

שמואל קרויס / היות שלום אש.

ירעיה וירושלמי / כיתו של ביאליק.

ד"ר אפרים שמואלי / פכים קטנים.

בן-מנחם / מן המולדת.

משה מוהלר / על הורכנו הרוחני.

ש. ל. בלאנק / פלאית.

סופרים וספרים:

צבי מאיר רבינוביץ / "הליכות שבא".

ע. בקעזא / מסכת אבות.

א. נור / השבוע בדברי ימי ישראל.

א. פוקר / פרשת השבוע בחיי עמנו.

כתובות העברית.

יריעות ציונים.

בעולם ספרותנו.

תוכן "הדואר לנוער"

חנה סנש.

א. אפשטיין / פירות לט"ו בשבט.

אפרון / מעשה בעין.

זינא רבניוביץ / אורי מרמתי-כוכב.

מנחם מ. אדלשטיין / נקמה יהודית.

א. ז. ברישי / שיר הנומעים.

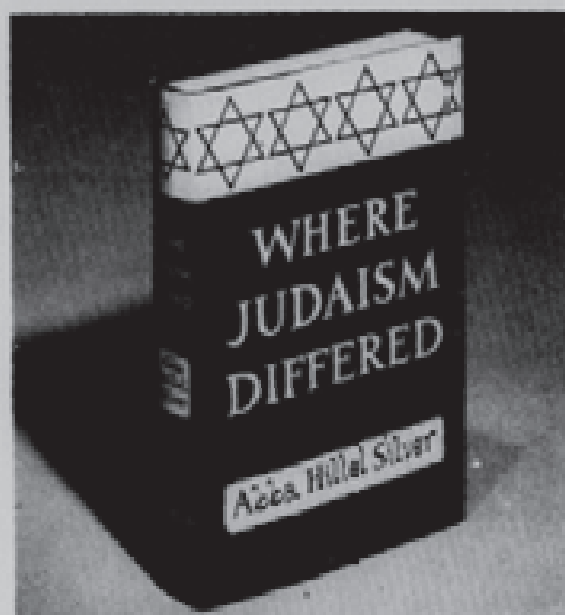
כדיחה.

ככית ישראל.

אורי וארת.



RABBI ABBA HILLEL SILVER, of Cleveland, is the author of **WHERE JUDAISM DIFFERED** (Macmillan, \$4.50). A scholarly inquiry into Judaism, the work also seeks to identify the common moral purposes of humanity. *9-27-60*



WHERE JUDAISM DIFFERED, a new book by Abba Hillel Silver, will

describe the essential teachings of Judaism as they differ from the thought and civilizations of the environment. Beginning with the ancient period, Dr. Silver traces the various environments in which Judaism functioned and shows its distinctive attitudes. Naturally the contemporary religious and intellectual world is discussed in the greatest length. Written in Dr. Silver's flowing and forceful style, the volume should prove of tremendous interest to every member of the Jewish Publication Society.

This fine book is to be published by the Macmillan Co. in the Fall, and the Jewish Publication Society will have the same book available next January, so that members of the Society will be able to include the book as one of their 1957 selections.

Bible Project Welcomed

(Continued from page 2)

ing a translation of the Holy Scriptures in accord with current English usage and the modern findings of biblical scholarship. Also warmly received was the news that sponsors of the project will receive copies of a numbered and limited first edition of the new Bible, specially bound and personalized, to mark their participation.

Those members who overlooked the Enrollment Form in the June Bookmark, or who neglected for other reasons to enlist in the work at that time, are urged to do so now. The JPS Board has asked for one thousand subscribers, each of whom will contribute \$25 a year to defray the costs of this project for the six years required to prepare the new translation. Members of the Society are the first to be asked to enroll in the campaign.

SPONSOR'S ENROLLMENT FORM

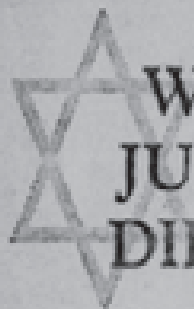
Edwin Wolf, 2nd, President
The Jewish Publication Society of America
222 N. Fifteenth St., Philadelphia 2, Pa.

Please enroll me as a Sponsor of the monumental project to revise the JPS translation of the Bible. I agree to contribute \$25 annually during each of the next six years for a total of \$150, as my share of the sum of \$150,000 required to prepare and publish the revised version.

☐ Bill me at \$25 annually for six years.

☐ Check enclosed in amount of \$.....

Signed.....



WHERE JUDAISM DIFFERED

by

Abba Hillel Silver

— a distinguished spiritual leader,
renowned orator and national Jewish
spokesman.



Photo by
Markness, N.Y.

Here is a lively account of the mainstream of Judaism, its distinctive traits, and its revolutionary message of unity, freedom and compassion. It shows the roots of Judaism as set deep in the practical needs of man—for a better and happier life. Emphasis is placed on its uncompromising morality and on the core of its faith and practice as compared with other religions in the course of history.

"An important, eloquent contribution to the understanding of Judaism." — M. Rosentock, *Library Journal* \$4.50

Available at your
bookstore or

The Macmillan Company

60 FIFTH AVENUE, NEW YORK 10, N.Y.

In Review
File

NEWS LETTER

TEMPLE BETH ISRAEL

1012 AVE. AT FLOWER
Phoenix, Arizona



VOLUME VIII

OCTOBER 12, 1956

NUMBER 3

CALENDAR OF EVENTS

- October 14 — Starlight Dinner Dance
16 — Men's Club Meeting
27 — TYM Halloween Dance
- November 6 — Sisterhood Paid-Up Luncheon Meeting
13 — Uniongram Tea at home of Mrs. John Kruglick.



JEWISH BOOK MONTH

October 26 - November 26

In honor of Jewish Book Month, Rabbi Plotkin will review the books of outstanding minds of our times. His first book will be "The Personal Letters of Stephen S. Wise" on October 26th; on November 2nd, "The Professor and the Fossil," by Maurice Samuels; November 9th, "Where Judaism Differed," by Rabbi Abba Hillel Silver. There will be a book display in the Auditorium, where books can be checked out.

Sabbath Services

Every Friday Evening at 8:30 P.M.
Every Saturday Morning at 11:15 A.M.

October 12th

B'NAI B'RITH SABBATH

Rabbi Plotkin Will Review:
"Cross Currents" by Forster and Epstein

October 19th

Bar Mitzvah of DONALD TEMPKIN

Son of Mr. and Mrs. Elliot Tempkin

Rabbi Plotkin Will Preach:
"Is a Head Covering Necessary?"

October 26th

JEWISH BOOK MONTH

Rabbi Plotkin Will Review:
"The Personal Letters of Stephen S. Wise"

November 2nd

Rabbi Plotkin Will Review:
"The Professor and the Fossil" by Maurice Samuels

Temple Beth Israel Newsletter

50¢ per Annum

Published September thru May

RABBI

Albert Plotkin, M.H.L., Study AM 6-4523
Home CR 4-1777

RABBI EMERITUS

A. L. Krohn, M.H.L., Litt. D.
Home AL 3-2570

Maurice P. Chesler Cantor

Charles Korrick Honorary President

Harry Rosenzweig President

Mrs. Bess Feldstein Temple Secretary

Dr. Seymour Fisher Editor

Temple Office — AM 5-1311

THE SABBATH PULPIT

"IS PRAYER THE ANSWER?"

Martin Buber tells us "When you speak cherish the thought of the secret of the voice and the word. Remember that you are a vessel and that your thought and your word are worlds that spread out. The word of the world — that is the Divine Presence, which when it is stirred desires something from the world of thought, and when you have drawn the light of God into your thought and word, pray that something of the abundance and blessings from the world of thought may pour over the world of the word. Then you, too, will receive what you need." In other words, Martin Buber is saying only—in the inner quiet of yourself can you find the meaning of prayer, and that is to cultivate it as a habit of your family life. Wherever three people sit down to a meal, if there is the spirit of prayer, it is a sanctuary for God.

My young people who return from the Camp have invariably reported that out of doors in the inspiring mountains they found a new inspiration for prayer. They captured something which they never got in their own houses of worship. The spirit of nature taught them something of God which even the beauty of the sanctuary never gave them. It was that inner communion with God which is the lost tradition of our day. This communion with God is something each has to find for himself, and no building or magnificent architecture can provide. We are building magnificent edifices for the worship of God, but it will be a lost cause unless we ourselves have that inner communion which will lift us to the state of truly praying. I will never forget my visit on a Friday night in the pious section where the Chasidim pray. There was a small room, dimly lit, plain to the point of monotony, but in the hearts of those who prayed there was a joy, an inner warmth that practically made the souls quiver. An additional soul had been added to the people and it rang through everyone who prayed with them. I asked myself as I stood there in Jerusalem, "What is it that they have? They have no buildings, no Sisterhood, no Brotherhood, no choir, but they had the spirit of prayer and this was greater than any edifice or the eloquence of any rabbi. "Pray", say the chasidim, "so that God is a part of you and not something apart from you. Stir your hearts and seek Me in the inner resources of your heart and there you will find Me, for in the worship of the Lord is the beauty of holiness. It is the Treasure House of the human spirit.

RELIGIOUS SCHOOL NOTES

We are proud to announce the following members of our Religious School staff for the coming School year:

Pre-Kindergarten	Miss Annette Engel
Kindergarten	Miss Annette Engel
First Grade	Mrs. Chester Stoloff
Second Grade	Miss Jeannette Heller
Third Grade	Mrs. Arnold Abelson
Fourth Grade	Mr. Hy Kossack
Fifth Grade	Mr. Michael Haskes
Sixth Grade	Mr. Sidney Kogan
Seventh Grade	Miss Gayla Copland
Eighth Grade	Mr. Ben Feiler
Ninth Grade	Mr. Herbert Finn
Confirmation	Rabbi Plotkin
Music and Dramatics	Miss Glorienne Engel
Junior Choir	Mrs. David Guberman
Librarian	Mrs. Jack Metz
Hebrew	Mr. Elliot Tempkin
Youth Group	Mr. Bernard Morris
Assistants	Lou Friedman, Saralyn Stein and David Stein

TEMPLE FUNDS

ALTAR FUND:

Mrs. Lillian Staman in memory of Max Staman.

MEMORIAL:

Mr. and Mrs. Manuel Rogozen in memory of Barnett Rogozen;

Miss Mary Wilson in memory of Rose Friend;

Mr. and Mrs. Samuel Harris in memory of Rebecca Hernstadt;

Mrs. I. Rosenzweig in memory of Hyman Zidko;

Mr. and Mrs. H. A. Glance in memory of Aaron and Leah Glance;

Mr. and Mrs. Harry Shevick in memory of Abraham Shevick;

Mr. and Mrs. Jacob Ramras in memory of Chae Angelevitch;

Dr. and Mrs. Albert Eckstein in memory of Hannah Frielich;

Dr. and Mrs. Joseph Ehrlich in memory of Isador B. Freed;

Mr. and Mrs. Hank Bland in memory of Mollie Hattie Locum.

Mr. and Mrs. Albert Zieger in memory of Edward Hoffman.

Mr. and Mrs. Max Fogelson in memory of Hannah Frielich.

Mr. and Mrs. Melvin Buros in memory of Joseph Bowytz.

Mr. and Mrs. Jack Swartz in memory of Rose Needle, Masha Shultz and Anna Sokol.

Mrs. R. Rosenzweig in memory of Allen Cushing's brothers.

SPECIAL THANKS:

to the Albert A. Horwitch Foundation for the very generous check to the Temple in honor of the marriage of Burton Horwitch to Myra Scult and in honor of the birth of Mark Alan Horwitch.

to Mr. and Mrs. Ivan Raden for their very generous gift of altar candles for the entire year in memory of Barnett, Abraham Raden and Bessie their parents, Celia Barnett, Edward Celia Raden.

LIBRARY FUND:

Mr. and Mrs. Mark Leibsohn in honor of naming Eric;

Mr. and Mrs. Morris Nodiff and Mr. and Mrs. Selig Dolgin for the recovery of Frank Dolgin.

Mr. and Mrs. Myron Rosenthal in honor of Newton Rosenzweig's marriage.

PRAYER BOOKS:

Mr. and Mrs. Jack Seider in memory of Esther Seider and Rose Dorfman.

Mr. and Mrs. Max Fogelson in memory of Hyman Zidko.

Dr. and Mrs. A. M. Lerner in memory of Hannah Frielich.

YOUTH SCHOLARSHIP:

Mr. and Mrs. Herman Multer in honor of naming Richard Lyle Goor.

CEMETERY FUND:

Mrs. Anne Kramer in memory of Wm. Lichtig.

WITH OUR TEMPLE FAMILY

NEW MEMBERS:

Mr. Charles King Straus, 1102 W. Edgemont.

Mr. and Mrs. Isaak Brooks, 2028 W. Earl.

Mr. and Mrs. Charles Jenefsky, 2830 W. Sweeny Ct.

Mr. and Mrs. Edward Biegel, 4001 N. 8th Avenue.

Mr. and Mrs. David Bartell, 5302 E. Calle Del Medio.

Dr. and Mrs. Herman Lipow, 1604 W. Clarendon.

Mr. and Mrs. Edward Schaeffer, 912 E. Cambridge.

MARRIED:

Newton Rosenzweig to Betty Dabney.

TEMPLE LIBRARY OPENS

Our Temple Library will reopen on October 7th. Mrs. Jack Metz will again serve as librarian. The Temple library will be open on Saturday and Sunday mornings from 9 until 12:40 P.M. Our library receives all books of Jewish interest as soon as they are off the press, and subscribes to the leading English-Jewish magazines and periodicals. Members of the Congregation are cordially invited to visit the library and to draw books for home reading.

BITY

Beth Israel Temple Youth, BITY, started the season off with a bang with a Parent-Youth barbecue dinner Sunday evening, September 23.

The Constitution Committee worked all summer preparing a draft of a constitution which was presented for discussion at a business meeting, Sunday evening, October 7.

South West Federation of Temple Youth, of which BITY is a member, will hold its Annual Conclave in El Paso during the Thanksgiving weekend. Many of the boys and girls would like to attend but transportation is a costly item. They are planning an affair to raise funds to help defray this expense.

Let's all get behind our boys and girls and when their plans are announced give them our wholehearted support.

Pay your dues and be our guest . . .

SISTERHOOD PAID-UP MEMBERSHIP LUNCHEON MEETING

Tuesday, November 6th
12:30 O'clock
Krohn Auditorium

Business Meeting and Program
1:30 O'clock

Mrs. Maurice P. Chesler, Presiding

THE PHOENIX CIVIC OPERA ASSOCIATION

Will Present a Cast of Leading Members in a Capsule Version of "Guys and Dolls"

Mrs. Sidney Pickelner, Mrs. Edward Friedman — Program Chairmen

The Peace and World Affairs report will be presented by

Mrs. Mayer Spitalny

There will be no charge for the services of a
qualified Baby Sitter
in the Kindergarten Room.

Circle II will be Hostesses
Mrs. Martin Horwitz, Leader
Guests — One Dollar per Plate

For Luncheon Reservations, Please Telephone

Mrs. Martin Horwitz — CR 4-9421

Mrs. Harry Nathanson — AM 5-5092

or the Temple Office — AM 5-1311

UNIONGRAM TEA

WEDNESDAY, NOVEMBER 13th AT 1:30
AT THE HOME OF MRS. JOHN KRUGLICK
2201 EAST GEORGIA AVENUE

A GALA AFTERNOON

Admission: \$1.00 Book of Uniongrams purchased at Sisterhood's
November 6th Meeting or at the Tea, for each member and
Guest.

Uniongrams are lovely note forms to be used for personal ex-
pressions on all occasions. Proceeds go to NFTS — YES Fund.
The Tea is open to the public — Come and bring your friends.
If you need transportation, please call Lois Chanen at WI 3-5917.

MRS. BURTON LEWIN, CHAIRMAN — WI 3-3780

PRE-CHANUKAH SHOPPING AND WORKSHOP

Sunday, November 4th, 3:00 to 9:00
P.M.

Help yourself — learn the true spirit
of Chanukah, Sunday, November 4th,
from 4 to 5 P.M. Rabbi Plotkin, Cantor
Chesler, and Mrs. Melvin Mervis have
graciously offered their services to en-
lighten you as to the spirit, songs and
decorations of our joyous Chanukah
holiday.

The Heritage Shop will be open at
3 o'clock for your convenient pre-cha-
nuhah shopping.

A barbecue supper for the entire
family will be served in the auditorium
from 5:30 to 7:00 P.M.

NEW DIRECTORS

Mrs. John Kruglick and Mrs. Hank
Bland have been elected by the Execu-
tive Committee to fill unexpired terms
as Directors, to replace Mrs. Edward
Blank and Mrs. Max Shoob whose re-
signations were most regretfully ac-
cepted.

CIRCLES

Are you going around in circles be-
cause you are confused about the work-
ings of the Circles? If you are, please
do not hesitate to call your Circle Co-
ordinator, Mrs. Myron Nuesbaum, CR
4-8316

HERITAGE SHOP

"Something New Has Been Added"
Not only do we have an enlarged and
complete assortment of merchandise on
display at our **new and permanent Heri-
tage Shop** — but something exciting
has been added.

We are installing a gift wrapping
service to make your purchase more
distinctive. For those who don't know
just the right gift to buy—gift certifi-
cates may be purchased in any amount
and are redeemable at the **Heritage
Shop**.

HOME ROOM MOTHERS

If you would like to serve as a Home
Room Mother for your child's class,
please call Mrs. Sam Mackoff, AM 5-4
535 or Mrs. Mrs. Herman Kroloff, AM
5-2777.

MEN'S CLUB DINNER MEETING

Tuesday, October 16th — P. M.

Members are invited to bring male guests for dinner.

\$2.00 per plate.

Program: Dr. Richard E. Duisberg, prominent Psychiatrist,
will speak on "HYPNOSIS".

Ask your wives to come to hear the speaker after the meeting,
about 8:00 P. M.

For dinner reservations call the Temple office, AM 5-1311, or
Bernard Bernstein, AM 5-9793.

MAGAZINES

Be Smart — Place your magazine or-
ders for Chanukah gifts NOW, so that
the publishers have time to process
them for holiday delivery. Gift cards
will be supplied and mailed for you at
any date you specify.

Call Ruth Raden, AM 6-9695 or Dor-
othy Rozefsky, WI 3-7168.

YEAR BOOK REMEMBRANCE CALENDAR

Deadline October 15th

Birthdays, Anniversaries and Memor-
ial listings should be made NOW. Call
Mrs. Robert Wagner, CR 4-6374.

IMPORTANT! If your address or
phone number has been changed since
publication of the last Sisterhood Year
Book let us know by October 15th, as
we must have the Year Book ready for
distribution at the November meeting.

Mrs. Chas. Schreiber.....WI 3-3770
Mrs. Jarvis Weiss.....AM 6-8119

In Memoriam

HANNAH FRIELICH

Wife of Albert, Mother of Yolanda
and Sanford

JOSEPH BOWYTZ

Father of Mrs. Melvin Buros

Your final invitation to . . .

THE SISTERHOOD AND BROTHERHOOD
STARLIGHT DINNER DANCE

Sunday evening, October Fourteenth

at Six-Thirty O'clock

Ten Dollars per Plate

in the Thunderbird Room
Cocktails in the Concho Room

We Most Proudly Present

CHARLIE BARNET
and His Fifteen-Piece Orchestra

Featuring
Lynn Franklin, Vocalist

Charlie Barnet and his renowned 'all-stars', is a top recording star. His "stock in trade" is complying with audience requests and "feeling out" his crowds, so that he plays an evening of well-balanced and pleasing entertainment. Dancers and non-dancers alike are enthusiastic about this orchestra.

Many of today's top stars have been associated with Charlie Barnet and his orchestra. It was he who encouraged and helped such personalities as Lena Horne, Fran Warren and Kay Starr — and currently he is presenting Lynn Franklin. Besides his many repeat engagements in the world's foremost entertainment spots, Barnet has contributed many musical milestones during his fabulous career.

Your Table Has Been Reserved If Your Check
Has Been Mailed To

Mrs. Nat Silverman
1720 West Mackenzie Drive
CR 4-5223

— or —

Mrs. Irvin Cooper
4214 Westview Drive
AM 5-9355

TABLES ARE STILL AVAILABLE!

Time is growing short — mail your check immediately — for an excellent dinner, an exciting and entertaining show by a top-notch orchestra — and the 'danceable' music which assures a social evening you'll long remember.

AND MOST IMPORTANT OF ALL . . .

the proceeds go to Sisterhood's and Brotherhood's support of our Temple Religious School and related youth activities.

WE'LL SEE YOU SUNDAY EVENING AT THE WESTWARD HO HOTEL!

TEMPLE BETH ISRAEL

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Dr A H Silver
E 105th St & Ansel
Cleveland 6, O.

Dr. Silver Interprets Message of Judaism

Reviewed by
Spencer D. Irwin

WHERE JUDAISM DIFFERED. By Abba Hillel Silver. (Macmillan Co. \$4.50. 318 pp.)

THE DEAD SEA SCRIPTURES IN ENGLISH TRANSLATION. With Introduction and Notes by Theodor H. Gaster. (Doubleday & Co. \$4. 350 pp.)

"There is much which all religions have in common and much which differentiates them. Their common purpose in the world will not be advanced by merger or amalgamation. Were all arts, philosophies, and religions cast into one mold, mankind would be the poorer for it."

This is the concluding thought of Rabbi Silver's book on the differences that mark Judaism from other religions. A work that will delight the scholar and intrigue the layman, the book is a beautiful exposition of comparative religion, with the emphasis, of course, on the faith the Cleveland author so notably serves. Reminding his readers that



Dr. Abba Hillel Silver

"the one universal God does not require one universal church in which to be worshiped, but one universal devotion," Rabbi Silver is mindful that the "humbling thought for all religions is the realization that none has fulfilled its promise and its mission in the world."

Running through his whole discussion of Judaism's great contributions to social progress, its attitude toward the individual, his freedom and rights and responsibilities, is the distinctive characteristic of the faith: Its tenacious clinging to monotheism.

Dr. Silver, of course, speaks of normative Judaism which was devoid of the characteristics of so many other faiths, the dualism of good and evil personified. There were, naturally, sects which took up these ideas, mainly from the Iranians after the Babylonian exile, but the monotheistic idea carried over to Christianity and to Islam directly from Judaism.

Dead Sea Scrolls

The extent of Judaism's contribution not only to the ethics, the morality and the human universalism which has become generally accepted in the West, but to the religious background of millions is enlarged by the Dead Sea Scrolls.

Dr. Silver mentions the sect that wrote the scrolls—probably the Essenes—in his chapter refuting the idea "that men should not enjoy life." But here, for the first time together, is a translation of these remarkable documents with pertinent notes by Dr. Gaster of Columbia University and Dropsie College, Philadelphia. Only the Book of Isaiah is lacking, for the reason that the scrolls so closely follow the modern version publication would be repetitious.

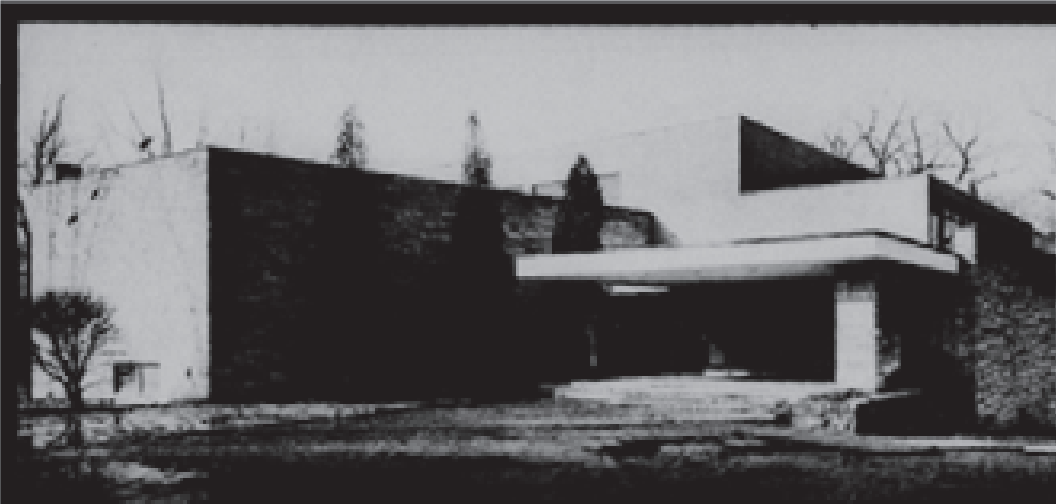
There have been scattered translations of these documents in the Millar Burrows and A. Dupont-Sommer works of these pre-Christian manuscripts, but now they can be read in their entirety. The brotherhood of the scrolls was a



DR. THEODOR H. GASTER

sect heavily influenced by the dualistic principle in religion. Their "The War of the Sons of Light and the Sons of Darkness" is an example.

Too much of the information about the scrolls has been obscured by the controversy among the scholars. Although Prof. Gaster has done a prime service in making available this complete translation he cannot refrain from joining the fray in his introduction. He seems to argue from the middle against both sides. Because whole passages and sentences in the scrolls are found in both the Old and the New Testaments he tends to belittle their importance as a contribution to the rise of Christianity.



Riverdale Temple

246th STREET AND INDEPENDENCE AVENUE
RIVERDALE 71, N. Y.

Kingsbridge 8-3800

(no enclosure)

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CHAS. E. SHULMAN
Rabbi

October 26, 1956

Dear Colleagues:

You might be interested in the enclosed
copy of review of your recently published volume which is
scheduled to appear in the Congress Weekly shortly.

I am hopeful that your book will have the
wide circulation it deserves for the reasons stated in
the review.

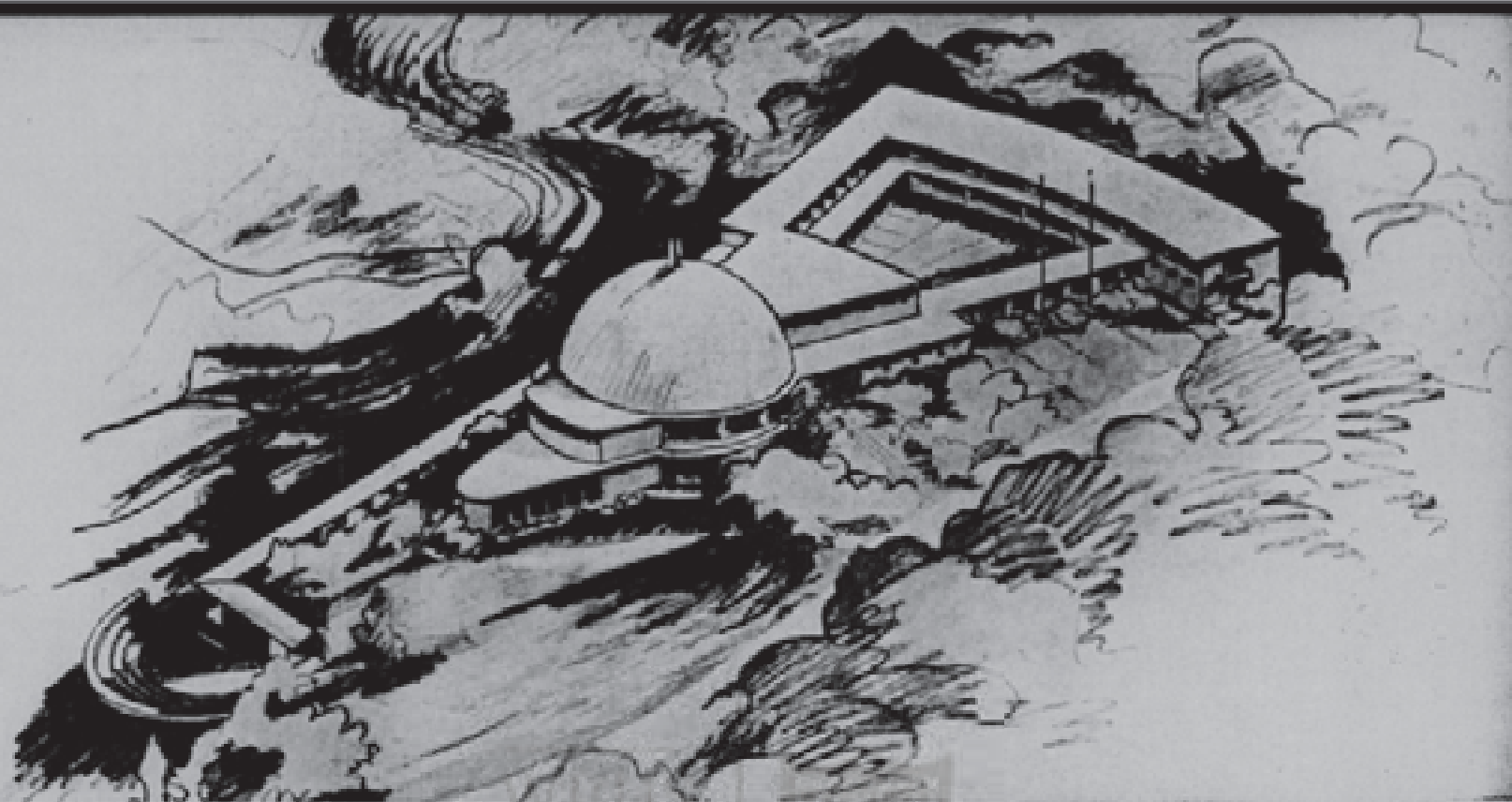
With kind regards.

Sincerely,

Charles E. Shulman

Charles E. Shulman

Dr. Abba Hillel Silver
The Temple
Cleveland, O.



PARK SYNAGOGUE BULLETIN

OF THE CLEVELAND JEWISH CENTER

OCTOBER 26, 1956 (21 Cheshvan 5717)

CANDLE LIGHTING 5:15 P.M.

Vol. XXXIV, No. 7—Cleveland Heights, O.

SABBATH EVE SERVICES

8:15 P.M.

RABBI COHEN

will review

Where Judaism Differs

The challenging new book by Rabbi Abba Hillel Silver

**RABBI ABBA HILLEL SILVER
TO BE AT PARK**

A book which has been received with great interest and warm enthusiasm is "Where Judaism Differs" by Rabbi Abba Hillel Silver. This Friday night Rabbi Cohen will review the book during the sermon period. The author will be present and will respond during the Oneg Shabbat Reception, which will be tendered in his honor by the Congregation.

Appeal for
Many-in-One
Campaign

Arabs'
'Extermination'
Propaganda
Must End
Editorials, Page 4

THE JEWISH NEWS

A Weekly Review



of Jewish Events

Candidates,
Political Issues
in Current
Campaign
Commentary, Pg. 2
News Stories,
Pages 14 and 27

Michigan's Only English-Jewish Newspaper—Incorporating The Detroit Jewish Chronicle

VOLUME XXX—No. 8 27 17100 W. 7 Mile Rd.—VE. 8-9364 — Detroit 35, October 26, 1956 \$5.00 Per Year; Single Copy 15c

Polish Jewry Confident New Gomulka Regime Will Oppose Anti-Semitic Manifestations

Catch Fedayeen at Nazareth; Landmine Kills 3 Israelis

TEL AVIV—A gang of Arab Fedayeen (suicide squad members), operating from Lebanese territory but under Egyptian directives, was captured near Nazareth, an Israeli military spokesman announced here Tuesday.

Among the arrested Arabs were two Lebanese and a number of residents of Arab villages in Upper Galilee.

Three Israeli soldiers were killed and 21 wounded in one of the most serious landmine incidents to occur along the Egyptian border in months. Of the 21 wounded, six are in critical condition. It was the first incident on the Egyptian border since August.

Two military vehicles were patrolling the area north of the Ketzot settlement in the Nitzana area when the first vehicle struck a landmine. The second truck rushed up to the scene and found two dead and many wounded. Upon its return to base the second vehicle hit a mine and further casualties were inflicted.

A Foreign Ministry spokesman charged that three Egyptian infiltrators, wearing rubber soled boots, had penetrated Israel territory for two miles to plant the landmines.

Israel Signs Contract for Jets

OTTAWA, (JTA)—The Israeli government signed a contract with Canadian of Montreal calling for the delivery of 24 Canadian-manufactured Sabrejets by April, the planes to be produced at the rate of four a month. The total price of the planes, including spare parts, will come to about \$7,200,000.



International Photo

At the UN: United Nations Secretary General Dag Hammarskjöld (left) talks with Israeli Minister Mordechai R. Kidron after urging the UN Security Council to condemn "all acts of violence" in the Middle East.



—International Radiophoto

Israeli Envoys Confer: Summoned home for consultation on the delicate situation in the Middle East, Israel ambassadors conferred in Jerusalem with Israel's Foreign Secretary Golda Meir (right). The others are Yosef Avidai, ambassador to Russia; Yaakov Tsur, France; Abba Eban, the United States, and Eliahu Elath, United Kingdom.

Reports from Poland, where Wladyslaw Gomulka gained control of the Communist Party's central committee by winning the First Secretaryship, are that the Jewish population feels secure.

Strong opposition to anti-Semitism has been assured. Prior to the present revolt against the influence of Soviet Russia's leaders upon Poland, Polish Communists evidenced opposition to the anti-Semitic policies of the Stalinists. Poland, for many decades one of the most anti-Semitic countries in Europe, on occasion has been philo-Semitic in recent years, especially in the last year, as an act of protest against Soviet Russia's policies.

A Jewish Telegraphic Agency cable from London reveals that Nikita S. Khrushchev, leader of the Communist Party in the Soviet Union, injected an anti-Semitic note into his angry talks here with Wladyslaw Gomulka, the former Polish leader who was purged and now has been restored to favor in the Polish Communist ranks and who is challenging Moscow's domination over Poland.

The correspondent of the British Broadcasting Corporation reported from Warsaw that when Khrushchev arrived there together with other top Soviet leaders, he told Gomulka: "Russian blood has been spilled for the liberation of Poland and now you want to turn the country over to Americans and to the Zionists." The Soviet leaders, including Khrushchev, flew back to Moscow after stormy conferences with members of the Polish Politburo which is supporting Gomulka's stand.

The Warsaw Jewish newspaper *Folkshtimme* reports that the Polish Politburo, at the historic meeting at which basic changes were made in its composition, was scheduled to discuss a resolution urging "an energetic ideological fight against anti-Semitism" and suggesting severe punishment of those who are "insulting people because of their racial or national origin." The resolution was introduced by representatives of the Wroclaw regional committee of the United Workers Party, the Communist Party of Poland.

The military delegation that accompanied Khrushchev to Warsaw included the only Jewish member of the Soviet Politburo, Lazar M. Kaganovich.

A report from London stated that Radio Moscow continued to broadcast anti-Israel propaganda into the Arab countries. Alleging that the Western "imperialists" have instigated Israel's retaliatory raids against Jordan, the radio said: "It is obvious to everyone that . . . behind Israel stand the Western quarters which provide the extreme elements in Israel with dollars and arms and encourage them to undertake various acts of provocation against the peace-loving Arab people."

(Related Story on Page 2)

Jordan's Election Results Aggravate M.E. Issues; Britain, Israel Accused by USSR

Anti-Western results of the election in Jordan on Sunday have created a new crisis in the Middle East.

The results, pro-Egyptian in character, are a victory also for the former Mufti of Jerusalem, Haj Ameen el Hussein, whose relatives were active in the election.

It is believed that Jordan now will seek assurances from Egypt and other Arab states that they will provide the \$35,000,000 which hitherto came as a military subsidy from Britain, so that Jordan may break her alliance with Britain.

A direct JTA teletype wire to The Jewish News on Tuesday quoted Radio Moscow as charging that "recent violations of the frontier by Israeli troops were part of a design to interfere in Jordan's domestic affairs, and artificially complicate the situation in the Middle East."

The Broadcast alleged that "it is obvious that after their unsuccessful attempts to solve the Suez Question by force the colonial circles of certain Western powers are doing their best to drive a wedge between the Arab states and create another pretext for interference in their domestic affairs." It was charged that the British "want Iraqi forces to go into Jordan not to defend it against Israel but to seize it."

Radio Moscow said "the actions of Britain and other Western powers in respect of Jordan constitute a new scheme fraught with a threat to peace in this area."

Eban, Golda Meir to Present Israel's Defense Before UN

UNITED NATIONS, N.Y. (JTA)—Ambassador Abba Eban, head of the Israeli delegation to the United Nations, returned from Israel to participate in the session of the Security Council at which Israel's and Jordan's charges and counter-charges are up for discussion.

Mrs. Golda Meir, Israel's Foreign Minister, will come to the United States to participate in the deliberations of the General Assembly.

Britain and the Soviet Union went on record at a Security Council meeting as supporting Jordan's charges against Israel. The United States did not express any opinion at that meeting, but is expected to state its views on the Israel-Jordan border tension this week.

Mordechai Kidron, deputy chief of the Israeli delegation, told the Security Council at Friday's meeting: "I can give assurance that if Jordan is prepared to put an end to the attacks on Israel, there will be peace on the frontier." He charged that Jordan has "persistently" violated not only the armistice agreement but also the cease-fire pledge its government gave to Secretary General Dag Hammarskjöld last April. Israel has suffered 37 dead and the wounding of scores of others at the Jordanian border since the April cease-fire pledge, Mr. Kidron said. Mr. Kidron asked the Security Council to wait for a full statement of Israel's policy from the chairman of the delegation, Abba S. Eban.

Dr. Silver's Splendid Evaluation

'Where Judaism Differed'

Dr. Abba Hillel Silver, American Jewry's outstanding orator and Zionist leader, is one of the ablest interpreters of Jewish values. His published works are among the modern literary Jewish classics. His latest work, "Where Judaism Differed," published by Macmillan (60 5th, NY 11), adds to his stature as evaluator of Jewish ethical beliefs.



Dr. Abba Hillel Silver

Dr. Silver relates the points on which Judaism and other faiths agree, and gives an interesting account of those on which they differ.

Our "prophets and their successors fashioned a way of life for men, which like some Gulf Stream flowed for centuries steadily and discernibly through the great waters of humanity," he tells us at the outset. "These men did not carve in marble or cast in bronze, or fashion domestic art and epic of ageless beauty . . . or build large empires . . . They developed a clean and noble art of life for men and nations, without which, as we witnessed in our day, the pious city becomes a heap and man reverts to the jungle."

"Just as history . . . manifests an upward movement in human development, so does Judaism reveal in its development the progress and perseverance of a group of cardinal spiritual and ethical ideas," Rabbi Silver states . . . "The accent in Judaism is never on abstract speculation but on an ethical message and a program . . . Judaism is Torah—'teaching.' Judaism's 'way' is designed to sustain and advance life, not to escape or transcend it . . . To propagate this faith—to proclaim God's unity in love—Israel deemed itself chosen as an instrument of leadership."

Describing Judaism's "outline of an unfolding moral process," Dr. Silver asserts that "the Jews were the first to give mankind a philosophy of history—rather than a philosophy of Being."

"The Jewish people," he admonishes his readers, "did not adopt Judaism as the Romans, for example, adopted Christianity. They created it. Jews and Judaism entered history simultaneously."

"Judaism was by some assigned the role of historic foil for Christianity," Rabbi Silver writes. "Two world religions kindled their fires at the altars of Judaism. Both Jews and Mohammed claimed no originality for their message. They did not come, they averred, to found a new religion but to restore the true faith of Abraham."

He adds that "to serve as a corroborating witness for another faith and to be superseded has, however, never received the willing cooperation of the Jews and Judaism . . . They had a strong will to live." At the same time, "Jews never sought to isolate themselves intellectually or spiritually behind an iron wall except in periods of persecution, when isolation was forced upon them . . ."

The versatile Spanish scholar Salvador de Madariaga is quoted: "The Spaniard is deeply rooted in space; the Jew in time."

Dr. Silver's volume contains so many historical references, so many instances of difference, that it becomes most difficult for a reviewer to select points of reference. He deals, for instance, with the modesty that was urged by Judaism, and he points out that "to the Sages of Israel sexual perversion was under the curse of God."

"On the treatment of slaves," he writes, "the Hebrew Code is infinitely more humane . . . The Hebrew Code, which did not originate or develop among a governing caste, makes no distinction between noblemen and commoners . . . Slavery was never extensive in Israel . . . Hebrew slaves lost none of the rights possessed by other members of the community . . . The spirit of the people did not approve of any one of its members voluntarily choosing to remain a bondman."

"The Jewish people was encouraged by its spiritual leaders to think of itself as eternal and to keep alive within itself a sense of greatness," Dr. Silver states. He takes care of the assault on Judaism by Prof. Arnold Toynbee:

"To Professor Toynbee, Judaism has survived 'only as a fossil' and Jews are among the relics of the Syrian civilization. What a spiny fossil and what a lively corpse! The challenging role which Judaism played in Christendom throughout the centuries is surely known to every student of Christianity. No Christian theologian and no Church council ever made the mistake of regarding Judaism as petrified and Jews as negligible driftwood. From the time of Constantine onward, legislation was enacted by secular or ecclesiastical authorities to separate and isolate Jews from Christians and to restrict social intercourse between them out of fear of 'Judaizing' influences. The Talmud and other Jewish books were ordered burned by papal bull and Church councils, lest they endanger the true faith. The prodigious literary polemics against Jew and Judaism through nearly all of the Christian centuries seem to suggest that the Church viewed them as serious antagonists, a force against which it must defend itself—but never as a relic. Professor Toynbee's violent onslaught on the amazing effrontery of the Zionists of the twentieth century in accomplishing successfully the reestablishment of the State of Israel is his own indirect acknowledgment that it is somewhat premature to speak of Jews as 'fossils.'"

Dr. Silver makes reference to Mark 2:27—"that the Sabbath was made for man and not man for the Sabbath"—and replying to critical assertions, he maintains that "this did not represent any break with the basic attitude of Pharisaic Judaism." He explains: "Both the Gospel and the Rabbis were probably quoting a popular folk saying long in vogue among the people. It was an established principle that in the case of danger to human life, in war, in sickness or accident, all the laws of the Sabbath may be suspended . . . Some Jewish rigorists sought to make the Sabbath a day of total inactivity, even to the point of refusing to engage in self-defense on it. But long before the days of Jesus, during the Maccabean revolt, this strict view of Sabbath observance, which was probably held by the Hasidim, had been relaxed."

Another very interesting commentary in Dr. Silver's book is on pacifism. "In Jesus' mystical outlook," he writes, "the world was fast coming to an end and there was no point in resisting evil." He describes the Jewish viewpoint:

"Judaism rejected all doctrines of nonresistance and all

Bnai Brith Classic

'Hillel the Elder: The Emergence of Classical Judaism'

Bnai Brith Hillel Foundation's program department has issued a third in its series of "Hillel Little Books." The newest volume is "Hillel the Elder: Emergence of Classical Judaism," by Prof. Nahum N. Glatzer.

The announcement has been made that the fourth volume in the series, due next Spring, will be "The World of the Talmud" by Rabbi Morris Adler, of Detroit.

Dr. Glatzer's "Hillel the Elder" is offered as a contribution to a better understanding of Judaism. It contains valuable interpretations of the sects of Pharisees, Sadducees and Essenes, the teachings of Hillel and the political conditions of the time. There is an important historical note on King Herod the Great who was a contemporary of Hillel.

As history and as an interpretation of the classical Judaism that emerged in that era, Dr. Glatzer's 100-page book assumes considerable importance. Hillel the Hasid, as opposed to Shammai, the sects who played historic roles in Hillel's days, the pursuit of knowledge and piety, the emergence of "dedicated learning" for an understanding of the words spoken on Sinai, are outlined by the author.

There is an interesting analysis of Hillel as "the prince of the community," "and the people looked upon him as their secret counter-king, the legitimate ruler opposed to Herod the usurper."

Legends are retold to illustrate the essay. There is a chapter on Hillel's proselytes, a note on Greece and Rome and a description of Hillel's death and the rise of Johanan ben Zakkai.

In an epilogue, on classical Judaism, Prof. Glatzer points out that it emphasizes learning, that "the Torah is more than a book; the teacher more than a dispenser, the discipline more than a recipient of information," and he adds:

"Classical Judaism . . . stands first of all for Torah . . . (it) developed in opposition to power-politics, militarism, and the deterioration of the official priesthood . . . (it) welcomed proselytes and accorded them equality of rights."

The Hillel Foundations are to be commended for sponsoring this important publications project which is a real contribution to Jewish learning.

\$64,000 Winner Injured; Should Never Have Left Sea

COPENHAGEN (JTA)—Peter Feuchen, writer-explorer who recently took top prize money on "The \$64,000 Question" television show on the subject of "the seven seas," was severely injured when his car and a truck collided on a highway near here.

The 70-year-old man suffered several broken ribs, a severe eye cut and head bruises when he was thrown through the windshield of his car and 20 yards from the road.

forms of pacifism. It demanded action from its devotees. It taught that there is evil in society and that it is man's duty to overcome it—if need be, by force, though force is by no means the only way by which evil can be overcome . . . Judaism believed that righteous laws and sound regulations in behalf of those who are in need are ways of training and developing man and of directing him away from brutality and selfishness toward the good life."

There are differences, and also an "underlying unity," and Dr. Silver's conclusion is: "Judaism, which differed and continues to differ from other religions in significant matters of belief and practice, has sought and seeks opportunities of friendly cooperation with them in all things which may contribute to the building of the good society, firm in its own convictions, reverent of theirs, hoping for the great day of universal reconciliation of all peoples, when 'they shall not hurt nor destroy in all My holy mountain, and the earth shall be full of the knowledge of God as the waters cover the sea.'"

It is difficult to do full justice to Dr. Silver's "Where Judaism Differed" in a review, no matter how long. It is a book to be read and reread, as a guide to understanding Jewish values. It is a volume of great merit and will be treasured by all who possess it.

Around the World . . .

A digest of current worldwide news reported by the Jewish Telegraphic Agency and other media.

Israel

TEL AVIV—Six Jewish children who escaped from a Wroclaw, Poland, orphanage and crossed the Polish-Czech border, were sentenced by a Czech court to two and six weeks' prison terms, it was reported here. Poland demanded extradition of the two girls and four boys, who were trying to reach a point from which they might emigrate to Israel.

Central America

MEXICO CITY—A united Ashkenazic community to be proclaimed here in January will include Zionists, Bandists, religious groups and unaffiliated persons. Based on the less representative "Nidche Israel" group, the new community will provide three million pesos for Ashkenazic educational, relief and communal organizations of Mexican Jews.

The United States

WASHINGTON—James C. Dunn will survey the U. S. Foreign Aid program in the Near East to study its effectiveness and future announced the Senate Foreign Relations Committee.

NEW YORK—Peace on the Arab-Israel border depends entirely on actions of Arab states; Israel will not start a war, declared Israel parliament member Berl Locker, here campaigning for Israel Histadrut . . . Affiliation of the Jewish Community Council of Perth Amboy with the National Community Relations Advisory Council was announced here . . . American Fund for Israel Institutions, which plans to build 12 community centers in outlying settlements of Israel, began its 1956 fall campaign for \$2 million at a dinner here . . . American Jewish Congress has scored the National Education Association for failing to take a clear stand on teachers' tours to countries discriminating against Jews . . . Variety reports the formation here of the Yiddish Dramatic Players by the Hebrew Actors Union "to promote employment for its members." F. Bimko's "Father and Son" will be the first play to be presented in the lower East Side theater.

LACONIA, N. H.—Arab-Israel peace talks are the Middle East's prime need, said Dr. Eliezer Yappou, Israeli UN delegate at the annual UN "Town Meeting of the World" here.

MIAMI—Presence of Milton Piedro, head of the National Association for Advancement and Protection of the Majority of White People, at a hearing of the Dade county school board influenced the vote of 4 to 1, banning a memorandum and date book of the Bnai Brith Anti-Defamation League, according to "The Jewish Floridian."

PHILADELPHIA—A single central organization for health, welfare and humanitarian work by Philadelphia Jews is the new Federation of Jewish Agencies of Greater Philadelphia, merging the Federation of Jewish Charities and Allied Jewish Appeal. . . . Jewish tailors at the Quartermaster Depot here will be permitted to leave work early on Friday because of the Sabbath.

Europe

GENEVA—A front page story on the third desecration of a Brooklyn synagogue was featured in a recent issue of the Warsaw Yiddish newspaper, "Folkstimme," which reached here . . . A special collection of Moscow-published poetry, marking "Poetry Day," included three Soviet Yiddish poets, Markish, Halkin, and Kvitko, in Russian translation, reported the Warsaw Yiddish newspaper "Folkstimme," which reached here.

VIENNA—Anti-semitic incidents in western Poland were reported in Polish newspapers arriving here. "Taybena Lada," communist journal, said that police aided the escape of several Poles who beat a Jewish child. In Waldenberg, a riot began between a Jewish salesman and several drunks. In Stettin, movie actors picked on and beat a Jewish couple in the Orbis restaurant and manhandled a waiter who tried to help the Jews.

FRANKFURT—A highly anti-Semitic characterization in the German play "Journalist" by Gustav Freytag has been toned down after indignant rebukes by German newspaper critics and Jewish theatergoers. One of its minor roles is that of a particularly offensive Jewish newspaperman—"Schmuck"—whose very name has been adopted as a German generic term for an unprincipled newsman.

BERLIN—Germany's last Denazification Court of Appeals here increased an \$8,200 fine to \$12,000 for Dr. Karl Genzken, sentenced less than ten years ago by an American military tribunal for subjecting concentration camp inmates to cruel pseudo-scientific tests.

LONDON—Though officials here stress that British RAF jets flying in Jordan are from Cyprus bases, it was reported from Amman that British jets arrived in Jordan to reinforce British air units already stationed there. . . . Haim Nachpitz, a Soviet Jew, sought and received asylum in Denmark, later left to settle in Israel, according to a British news agency quote of Copenhagen police.

'Couldn't Care Less,' Says Kaye of Ban on Films in Jordan's Theaters

NEW YORK (JTA)—Danny Kaye, whose films have been

banned in Jordan on the grounds that he is "an enthusiastic Zionist propagandist," said in Chicago that he "couldn't care less" about the ban.

It was reported in Variety, show business trade newspaper, that Kaye made the remark when asked for his reactions to the Jordanian move and added that "it so happens that I am not a Zionist."

Variety reported, however, that in the light of the famed comedian's recent work on behalf of UNICEF, the United Nations Children's Emergency Fund, the amusement industry at large was taking "a very dim view" of the "curious" ban.

There will probably be diplomatic repercussions via Washington, according to trade opinions," the Variety report concluded.

—P. S.

October 29, 1956

Mr. Charles E. Shulman
Riverdale Temple
246th Street & Independence Ave.
Riverdale 71, New York

My dear Friend:

It was indeed very thoughtful of you to write to me and send me a copy of the review which you made of my book and which will appear in the Congress Weekly. I read it with great pleasure indeed.

You have touched upon some of the very important highlights of my study in a penetrating manner and of the reasons which prompted me to write the book.

I trust that you are well. It is a long time since I have seen you and I hope we may see each other soon.

With warmest regards and thanking you again for your very fine and impressive review, I remain

Most cordially yours,

ABBA HILFEL SILVER

AHS:sl

TEMPLE WOMEN'S ADVISOR

Editors: Mrs. Oscar Bergman, Mrs. Irving Konigsberg, Mrs. Leon Newman, Mrs. S. Lee Rotman

SIXTIETH ANNIVERSARY CELEBRATION AN OUTSTANDING SUCCESS

On Tuesday, September 25th, The Temple Women's Association raised the curtain on its Sixtieth Anniversary Year with an exciting Fall Festival. Mahler Hall was dominated by a 40-foot runway, used to advantage by charming children and attractive models, to display articles made and sold by the Tuesday Activities Committees.

Mrs. Harry R. Horvitz was producer and director of this successful affair, assisted by Mrs. Edwin I. Cohen. The dialogue was written in rhyme by Mrs. Alfred Brock and Mrs. Allan M. Unger. The effective publicity was handled by Mrs. Leon Newman and Mrs. Lee Rotman.

Mahler Hall was given a Department Store atmosphere, complete with "Elevator", by Mrs. Milton Meyers and Mrs. Karl Tobias and a committee of talented women consisting of Mrs. Charles S. Adelstein, Mrs. Earl Behrens, Mrs. Bernard S. Davis, Mrs. Leon Diamond, Mrs. Julian Kasen, Mrs. Hayden Kline, Mrs. Paul Oppenheim, Mrs. William Orkin, Mrs. Oscar Ross, Mrs. Irwin J. Schwartz, Mrs. William Slavin, Mrs. Maurice Stoller, Mrs. Alvin Udelson, Mrs. Aaron Weitzman, Mrs. Henry Wolfson.

A snack in the Silver Grill was arranged by Mrs. Richard Adler and Mrs. Marc Goldstein and served by hostesses under the direction of Mrs. Ben Baron, Mrs. James Lissauer, Mrs. Lucille Shaw and Mrs. Lawrence Skall.

The models were professionally instructed by Mrs. Morton Barrisch and the efficient shoppers trained by Mrs. Maurice Koblitz, Jr., who also performed a specialty number. Another

specialty number was sung by Mrs. Alan Littman, Jr.

This wonderful program was made possible by the concentrated efforts of the sewing Chairmen under the direction of Mrs. Herbert Zipkin who worked through the summer making the articles and ordering the merchandise that was displayed. The Chairmen are: Quilts: Mrs. Lee August, Jr. Art Needle: Mrs. Jerome Braun and Mrs. Samuel A. Roth. Knit and Crochet: Mrs. Edwin Linoner and Mrs. John Samuels. Novelties: Mrs. Al Sherman and Mrs. Moe Weiner. Lilliputian: Mrs. Ben Fried and Mrs. Isidore Horvitz. Toys: Mrs. Ronald Benjamin and Mrs. Edwin Woolf. Aprons: Mrs. Henry Berger and Mrs. Lloyd Koenig. Specialties: Mrs. Charles S. Adelstein, Mrs. Ben Baron, Mrs. M. J. Koblitz, Jr., and Mrs. David Rosenberg. Community Sewing: Mrs. Will Englander, Mrs. Isaac Evans, Mrs. Arthur Friedman and Mrs. Nicholas Goodman. Israeli Gifts: Mrs. Lambert Oppenheim and Mrs. Herman Jacobson. Gift N' Gadget: Mrs. Sanford Noll and Mrs. Merrill Sands. Stationery: Mrs. A. C. Galvin and Mrs. Isidore Silber. Gift Wrapping: Mrs. Harold Friedman, Mrs. George Klein, and Mrs. Oscar Roth.

The afternoon ended in high spirits as Mrs. Abba Hillel Silver and Mrs. Daniel Jeremy Silver awarded door prizes to the lucky women whose names were picked from a hat box.

We are proud of our opening meeting and proud of the spirit, talent and efficiency of this committee which numbered over one hundred and fifty.

Thanks to all of you for a superb production.



AUTOGRAPH PARTY

The Temple Women's Association will be privileged to hear Rabbi Abba Hillel Silver review his newly published book "Where Judaism Differed", on Wednesday, October 10th, at 1:00 P.M. at Mahler Hall.

The book is "An Inquiry into the Distinctiveness of Judaism". It seeks to probe the differences and the similarities between Judaism and the other major religions.

Following his talk, Rabbi Silver has consented to autograph copies of his book.

Refreshments will be served. Guests are invited without charge.

If you wish a personally autographed copy of "Where Judaism Differed" but are unable to attend you may fill in the coupon below and mail it, with your check, to Mrs. Merrill Sands, c/o The Temple, 1855 Ansel Road, Cleveland 6, Ohio.

CHANUKAH GIFTS TO SERVICEMEN

The Temple Women's Association will again this year send Chanukah gifts to the sons and daughters of Temple members who are serving in the armed forces.

Because of postal regulations for overseas mailing, these names should be submitted without delay.

Send names and addresses by writing to Mrs. S. S. Reich, Chairman, 3290 Warrensville Center Road, or telephoning to The Temple Office, SWcetbriar 1-7555.

Please print

Name

Address

Zone No.

Enclosed find \$4.75 (\$4.50 plus 25c mailing charge) for my autographed copy of "Where Judaism Differed".

The Temple Bulletin

Published Weekly by
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Cleveland, Ohio



Vol. XLIII

OCTOBER 7, 1956

No. 1

Opening Sunday Morning Service

10:30 o'clock

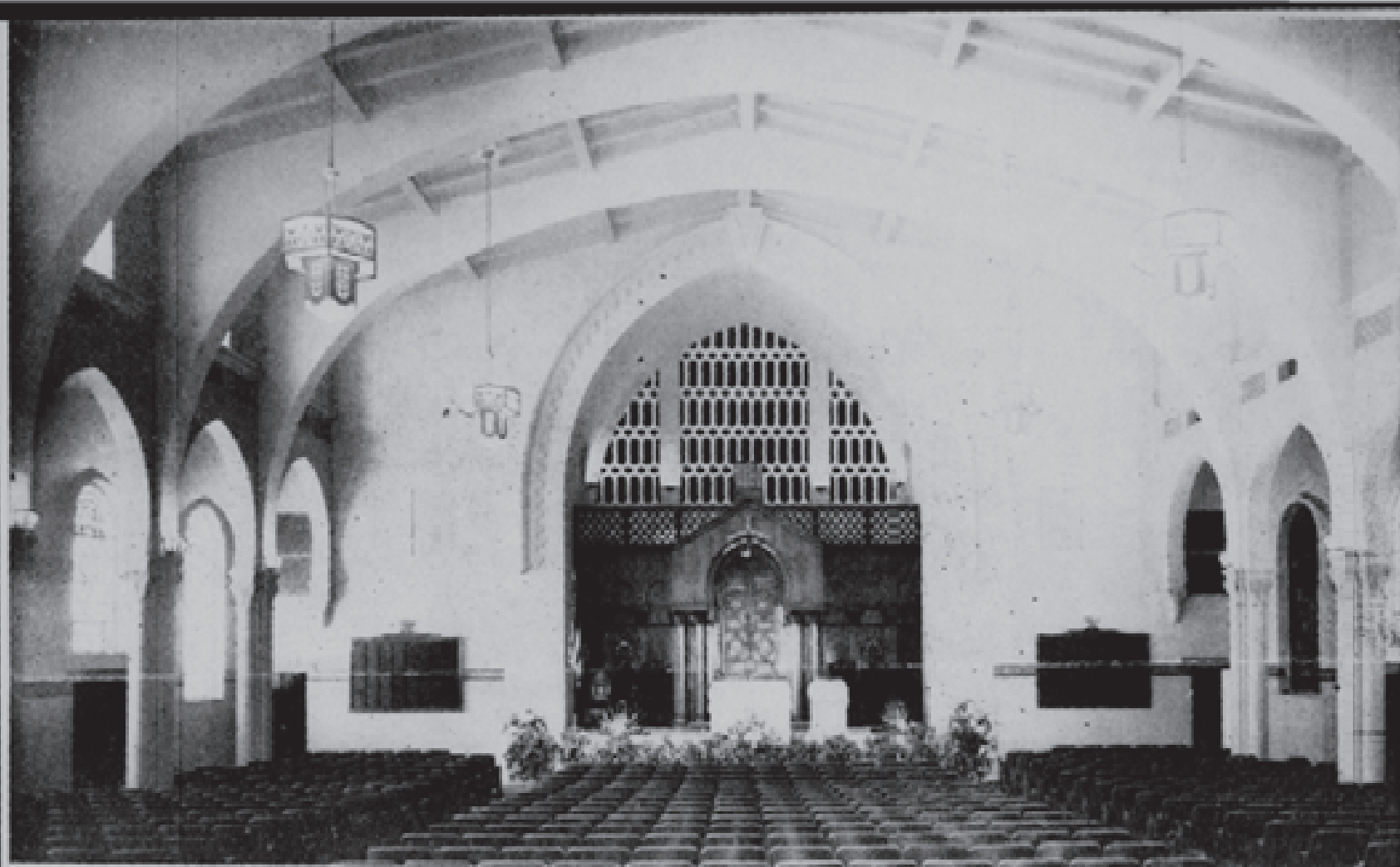


will speak on

The Suez Affair - - Munich On The Nile!

Friday Evening Services
5:30 to 6:10

Saturday Morning Services
11:00 to 12:00



Temple Israel Bulletin

137 N.E. 19th STREET, MIAMI

Volume 18

Friday, November 2, 1956

Number 12

SABBATH EVE SERVICE — 8:15 P.M.

DR. JOSEPH R. NAROT WILL DISCUSS

"WHERE JUDAISM DIFFERED"

A New Book On Judaism's Distinctive Faith
by Dr. Abba Hillel Silver

See inside

Cantor Jacob Bornstein and the Choir Will Render
The Musical Portion of the Service

Mrs. Sidney William Smith Will Conduct the Sabbath Candle Ritual

A Reception will follow the service

A Courtesy Bus, leaving the 15th Street Side of Jordan Marsh, is
provided for worshippers on Friday evening, at 7:45 and 8 p.m.

Sunday Morning, November 3rd, 10:00 A.M.

Bar Mitzva of

ARTHUR SMITH

of Mr. and Mrs. Sidney William Smith

Temple Israel of Miami

137 N.E. 19th Street, Miami 32, Florida - Ph. FR 9-1757

Affiliated with the Union of American
Hebrew Congregations

Rabbi: DR. JOSEPH E. NAROT

1077 N.E. 96th Street, Miami 38, Florida

Phone PL 4-4040

Rabbi Emeritus: Dr. Jacob H. Kaplan

Cantor: Jacob G. Bernstein

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THIS SABBATH EVE'S SERMON

"Where Judaism Differed"

What are the differences between Judaism and the other world religions? Do these differences justify the age-old separation of our faith from our neighbors' beliefs? How does the modern Jew feel about these differences? Are the distinctions worth preserving for the future? Should we be more concerned with them, than with the similarities which bind all men together?

All of these questions are stirred anew in our minds by Dr. Abba Hillel Silver's new book, "Where Judaism Differed".

The eminent Reform rabbi discusses those large areas of teaching in our own heritage, which set it aside from Christianity especially, but, for that matter, also from all other religious expressions.

If we are concerned with our destiny as Jews, we shall wish to ponder these questions this Sabbath Eve, and, perhaps, discuss them together at the reception following the service, in which we shall review this important topic.

J. R. N.

OUR CANTOR AND CHOIR WILL PERFORM

"How Goodly Are Thy Tents . . ."

"How goodly are thy tents, O Jacob, thy dwelling places, O Israel" is a verse from the Book of Numbers in the Bible, which is a most appropriate selection for the beginning of our Sabbath Eve service this Friday night.

As a matter of tradition, this verse was said by worshippers upon entering the synagogues of old.

The music for this prayer which will be rendered by the cantor and choir is one of the oldest synagogal compositions. It was written by Louis Lewandowski in the year 1871 and was first published in Germany.

As a synagogue "classic", it ranks among the better known works, having endeared itself to Jewry the world over through these many years. It is of noble character, combining the elements of majesty, as well as humility, in its melodic line.

SISTERHOOD SNAP SHOTS

Charter Members To Be Honored

Temple Israel's Sisterhood, in celebrating its 34th Anniversary, will honor its charter members at a Birthday Luncheon on Monday, November 5th, at 1 p.m. in the New Auditorium.

The catered luncheon, with a tariff of \$1.50 per person, will be followed by an afternoon card party.

Rummage Needed For Sale

Mrs. Louis Hirschfield, chairman of the Sisterhood's annual Rummage Sale, has suggested that each member, who is planning to attend the Birthday Luncheon, bring at least one salable item, which can be used during the November Rummage Sale.

If Temple members have goods that should be picked up, either call Mrs. Hirschfield at MOhawk 7-4320 or the Temple office. Assuring the Sisterhood of a successful sale, we ask that each Temple member make something available to the committee now.

Original Musical To Highlight Tea

If you haven't done so already, please make plans for attending the rousing Membership Tea on Wednesday afternoon, November 21st. Everything points to a terrific afternoon of entertainment and sparkling new friendships for the ladies of the Temple.

D - D A Y

IS COMING!!!!

Thank You, Paul

Our very good friend, Mr. Paul Barnett, has made a generous gift to the Sisterhood, and all the members of our organization want to express our thanks to him.

As an expression of our appreciation for the gift of a large five-drawer filing cabinet, which we so badly need for Sisterhood records, we sincerely say: "Thank you, Paul."

JUDAISM

A QUARTERLY JOURNAL OF JEWISH LIFE AND THOUGHT

November 13, 1966

15 EAST 84 STREET
NEW YORK 28, N. Y.
TRafalgar 9-4500

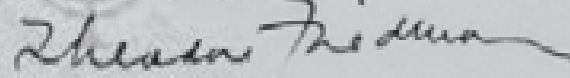
Dr Abba Hillel Silver
The Temple on the Heights
Cleveland Ohio

Dear Dr Silver:

We are most anxious to carry a review of your recently published book WHERE JUDAISM DIFFERED.

The McMillan Company writes us that their quota of review books has been filled. I wonder whether you could arrange to have a review copy sent to us?

Cordially yours,


Theodore Friedman
Managing Editor

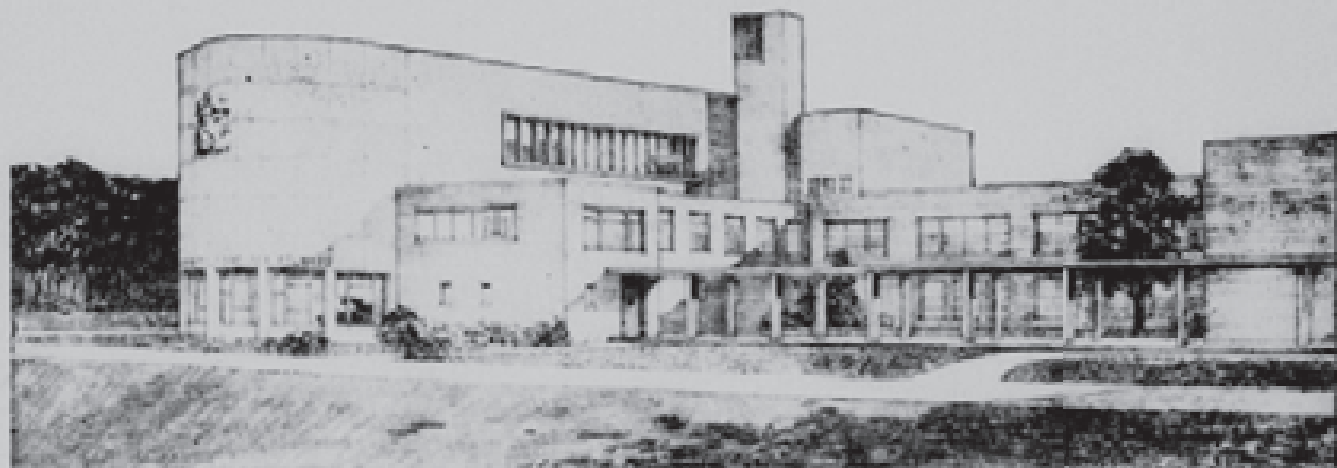
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(CONGREGATION OHABAI SHOLOM)

DR. WILLIAM B. SILVERMAN, *Rabbi*

VOL. 31, No. 11

NASHVILLE, TENNESSEE

NOVEMBER 16, 1956

SABBATH WORSHIP SERVICES

Friday Evening
November 16, 1956
at 8:00 o'clock



RABBI SILVERMAN

will offer the third Sermonic Book Review
in observance of Jewish Book Month.

3. "WHERE JUDAISM DIFFERED"

by ABRA HILLEL SILVER

AN INQUIRY INTO THE DISTINCTIVENESS OF JUDAISM.

SABBATH MORNING WORSHIP

SATURDAY, NOVEMBER 17, 1956 AT 11:25 A.M.

Scriptural Portion for the Week

Genesis 32:4-36:43

November 19, 1956

Mr. Theodore Friedman
Managing Editor
Judaism
15 East 84th Street
New York 28, New York

My dear Mr. Friedman:

At your request I am sending you, under separate cover, a copy of my new book *WHERE JUDAISM DIFFERED* for review purposes.

Most cordially yours,

ABBA HILLEL SILVER

AHS:sl

Congress *Weekly*

A Review of Jewish Interests

Outlook in the Middle East

JEREMIAH BEN-JACOB

Egypt's Nazi Propagandist

MALKAH RAYMIST

Britain's New Citizens

HERBERT FREEDEN

The Authentic Jewish Leader

MAURICE SAMUEL

14
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SEE PAGE

through the establishment of actual community in Palestine. This in no way means that Buber sees the building of true community as reserved to the Jews or that Diaspora Jews can abandon the task of working toward true community and justice.

My most serious questions concerning Herberg's interpretation of Buber arise in connection with his tendency to project a Protestant understanding of sin and revelation not only into his criticism but even into his interpretation of Buber's thought. In asserting that Buber's "I-It" relation "is a poignant expression of the 'wrongness' of the 'broken' character, of actual existence in this world," Herberg is following Reinhold Niebuhr rather than Buber. Herberg misunderstands Buber's interpretation of the Bible, moreover, as a "shift from the divine Thou to the divine I" in which "it is God who speaks first and man who responds." Of course, Buber sees the Bible as a dialogue between the "I" of the speaking God and the "Thou" of the hearing Israel. But he sees it equally as a dialogue between the autonomous "I" of man and the "eternal Thou" of God. The Bible "tells us how again and again God addresses man and is addressed by him," writes Buber in "The Dialogue between Heaven and Earth," and adds, "Man, lamenting suppliant, thanksgiving, praise-singing man, experiences himself as heard and understood, accepted and confirmed, by Him to Whom he addresses himself."

A dialogue to be real must be reciprocal. By curtailing this reciprocity in a one-sided relationship between the divine I and the human Thou, as many contemporary Christian theologians have also done, Herberg does grave injury to Buber's repeated stress on the initiative that man retains in the dialogue with God and, at the same time, sets up a distinction between Buber's general philosophy of dialogue and his Biblical faith which does not, in fact, exist. "Against Herberg's view of man 'being the Thou simply,'" Professor Buber himself has written me, "the Bible brings two great arguments: the book of Job (who only at the end gets an answer) and the book of Psalms (nearly all of them asking for a dialogue or thanking for an answer.)"

Despite his misconceptions, Herberg does justice to Buber in whom "the work and the deed have been fused in the authentic unity of the lived life."

Divergent Religious Thought

Reviewed by CHARLES E. SHULMAN

WHERE JUDAISM DIFFERED. By Abba Hillel Silver. Macmillan. 318 pp. \$4.50

Abba Hillel Silver has long been recognized as one of the foremost orators of our time. Comparatively few have been aware of his erudition and the wide range of his Jewish scholarship. His *Messianic Speculations in Israel*, published over a quarter of a century ago, established his reputation as one thoroughly at home in Jewish source material. His latest book, it is safe to predict, will constitute a necessary reference study for both Jews and Christians for years to come. Nothing so authoritative and thorough, dealing with essential differences in Jewish and Christian thinking, has heretofore appeared in the English language.

The popular form in which Dr. Silver's volume is written does not diminish the deep well of learning from which the author has drawn his observations. He has subtitled his book "an inquiry into the distinctiveness of Judaism." Set against the distinctive ideas of Buddhism, Hinduism, Taoism, Egyptian animism, Greek stoicism, Pauline Christianity and modern day existentialism, Judaism takes on a glow and color that one does not find when reading descriptions of it in the average book dealing with Jewish theology. This is in no small part due to the author's magnificent prose style and his persuasive manner of exposition. It is also due to the fact that the story is written in a spirit of devotion and love for the Jewish way of life.

Some of the chapters in this volume are of crucial importance not only to Jews who carelessly assume that there is practically little difference in Jewish and Christian outlook, but to Christians whose misconceptions of Judaism have been fed by ignorance extending over many centuries. Jews will learn precisely what Judaism does not represent. Christians will learn what it does represent. Both can come to a new and healthy respect for an unbroken religious tradition that has survived millenias of persecution and hardship among its adherents.

There are 16 chapters in the book and they cover an enormous range of thinking on perennial questions in the lives of people in the world today. They should help immeasurably toward achieving a better understanding of essential differences in

the various religious groups on such concepts as sin, salvation, life after death, freedom of will, resistance to evil, the messianic role of Jesus, the kingdom of this world, chosen people, peace of mind, good and evil, etc. In short, brilliant paragraphs Rabbi Silver presents many of these themes as an outline of comparative religion. On the question of salvation, for example, he begins by stating:

Judaism is not constructed around any drama of redemption. There is no term in the Hebrew language for "salvation" in a sacramental, redemptive sense. In Judaism the soul of man requires no "liberation" because the soul is not enchanted. The idea that man needs to be saved from the toils of life or from some Original Sin or from the prison house of matter or from baleful astrological influences is not part of Judaism. The Bible knows of no such concept as "Redemption from sin." The term *ga-ol* when used in Biblical sources refers to redemption from slavery, from an enemy, from imminent danger or death or exile. It also has legal implications. But in no instance does it refer to redemption from sin. This is true also of the terms *pa-dah* and *boke-a* which mean help and deliverance from trouble, affliction and danger. Savior and Redeemer in the Christological sense are not to be found in the Bible. Jewish theology accepts no doctrine affirming an inexorable round of rebirths in which the human soul is trapped and from which, in one way or another, it must be saved. Nor does it accept the doctrine of man's corrupt origin that all men descended from Adam contract original sin from him, and that his sin is transmitted by way of origin. We have had occasion to note in other connections that such ideas, so widespread in the non-Jewish world were not unknown to Judaism, and that references to them are to be found in its extensive literature. But they never were incorporated into the essential tenets of the faith.

After this introductory passage, Dr. Silver proceeds to sketch the concepts of salvation held by exponents of various religions from the Hindu philosophers who termed existence an evil from which man could be freed through renunciation to Paul who placed the doctrine of Original Sin at the core of Christianity. He points out that the Protestant Reformation of the sixteenth century made no substantial change in this doctrine and shows its

development in the modern school of Christian Existentialism where the doctrine "assumes a startlingly didactic truculence." "In defense of the theologic doctrine of Original Sin," he adds, "modern apologists have seized upon the complexes and the hidden feelings of guilt in man which psychoanalysis has brought to light."

Dr. Silver then goes on to present the Jewish conceptions of sin. Nowhere in Jewish literature is the Jew called upon to atone for any inherited burden of guilt. Judaism is decidedly concerned with the moral issues involved in man's sins but not with Original Sin. The author contrasts the thinking of Judaism and Christianity by calling attention to Reinhold Niebuhr's emphasis in Christian theology on sin, grace, forgiveness and justification, while the core of Jewish theology is located in the famous utterance of the prophet Micah that speaks of doing justly, loving mercy and walking humbly with God. Since Judaism has no conception of Original Sin, it follows that Judaism has no need for a Redeemer.

In dealing with modern Existentialism, Rabbi Silver offers a pertinent comment about the movement among Jewish theologians that is worthy of careful consideration by the thoughtful reader:

In recent decades the doctrine that man is helpless to save himself as reformulated by Existentialism, has won many adherents in Christian circles, and more recently, even among some Jewish theologians of the school of Martin Buber and Franz Rosenzweig, who would not themselves consent to be classified as Existentialists, but whose basic assumptions, in strange Judaic livery, clearly belong to it. Among disciples in the English-speaking world, these ideas of Existentialism appear even more exotic, lacking as they do the transcendental German philosophic idiom which accommodates itself so neatly to its elusive and inconsecutive disquisitions. Existentialism is a philosophy grounded in deep pessimism and disillusionment. Its mood is crisis; its idiom, death. 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. It is even suggested that the very thought of man cooperating in its establishment is presumptuous and is but another evidence of his besetting sin of pride. 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 the 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. This mood underlies also the secular branch of this philosophy of the school of Jean-Paul Sartre, which frequently verges on intellectual and moral nihilism.

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.

Rabbi Silver's treatment of this one subject reflects the high quality of his whole work. He has given the golden thread of Judaism a new luster by his erudite interpretations couched in language simple enough for the average reader to understand. It deserves a wide distribution among Christians, and an even wider distribution among Jews who live among Christians and ought to understand better the divergent streams of religious thought today.

The Alienated Man

THE VALUES OF VEBLEN: A Critical Appraisal. By Bernard Rosenberg. Foreword by Max Lerner. Public Affairs Press. 127 pp. \$2.50

Thorstein Veblen was a major folk hero of the intellectuals of the 1930's. He was both a member of the university community and the organized intellectual life of his country and yet not of it. Scorning convention, he became a symbol of the alienation which was the most typical social posture of the 1930's. Bernard Rosenberg's book is a study of Veblen's contributions presented against the background of his tempestuous life.

Rosenberg's major point of departure is the self-portrait which probably constitutes the background of Veblen's essay on "The Intellectual Pre-Eminence of Jews in Modern Europe." In this essay, Veblen suggested that Jews would ultimately suffer from the establishment of a homeland in Palestine because it would engender isolation. He felt that Jews "mediocratize" their position when they normalize it. This argument assumed that a period of complacency and contentment would result from Jews' aban-

doning their marginal status. Perhaps the best known exponent of this point of view is Arthur Koestler, who, unlike Veblen, advocates paying the price of conformity or mediocrity for an alleged normalcy even to exhorting Jews to embrace total assimilation. Veblen's argument against Zionism has been refuted by what has actually happened in Israel and in Jewish life since 1948.

To many readers Veblen's views on Zionism are interesting for the light they shed on Veblen himself and for the study of the intelligentsia as an American subculture. Veblen seems to have felt considerable identification with the Jew who is "a wayfaring man, a wanderer in the intellectual's no-man's land seeking another place to rest, farther along the road, somewhere over the horizon." A number of writers and sociologists have discussed the member of the intelligentsia as a special kind of conscripted alien who is uprooted and disoriented, much as Veblen saw the Jew.

George Simmel, for example, has used the image of *The Stranger*. Simmel selected European Jewry as the ideal example of *The Stranger*, who is characterized by mobility, objectivity, his role as confidant, and his freedom from conventions. Rosenberg suggests that Veblen was an excellent example of *The Stranger*, and that many of the values of his minority report derive from his curious suspension and psychological distance from the American scene.

Veblen was not only an economist and a social philosopher. He was also a literary artist whose work will endure as long as satire is appreciated. His description of leisure class women has the insightful acerbity of Swift and Dr. Johnson. Rosenberg notes Veblen's occasional haziness and faulty thinking, and his impressionism. He also notes the brilliance, the survival value of most of his ideas, and his remarkable prescience, as in his prediction of a second World War and of the forces that would help to create it and even who the combatants would be. Rosenberg's balanced appraisal of Veblen is a sensitive evocation of one of the most thoroughly maligned and excessively praised social scientists of the last hundred years. It is probably the best study of the work of a man whose imaginative visions carried him over the border from science to art and back again.

CHARLES WINTICK



THE ESSENCE OF JUDAISM

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

We have all but exhausted the vapid, unreal materialism of these days. Caught by what is merely different, we have gone after cults and tendencies, isms and ologies, and found that they are either sinister distortions or deliberate misinterpretations presented to an unstable public. There are fundamental verities that cannot be ignored or disavowed without personal and global calamity. Dr. Silver now proposes, in this present exposition, and with his customary lucidity, to enunciate the primal basis and essence of Judaism as a living force.

His thesis is the distinctiveness of Judaism as a religious humanism. His emphasis is not on mere speculative thought. He strikes a high note of challenge when he makes a distinction between the cultural contributions of the Greeks and the fundamental concept of Judaism, that all things begin with God and revert to the godhead. This is the guide to spiritual and also to material life.

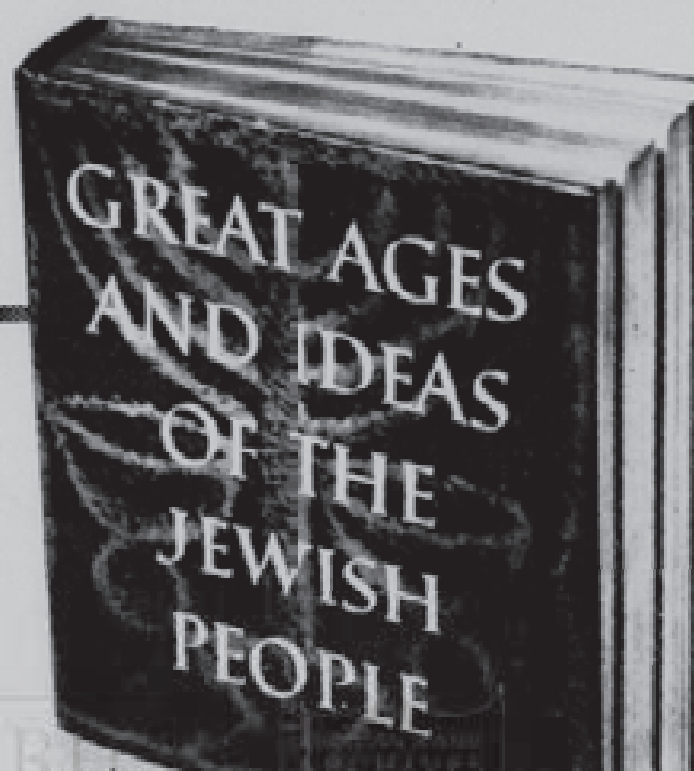
There are enlightening truths in the very introductory adumbration of the thesis. These truths stress that Judaism is designed to advance life, not to offer a means of escape, and that it is a pragmatic counselor as well as a devout morality. It reaches man on earth but it also rises to divine heights, spanning the entire range of human thought and human experience. Thus, in essence, Judaism is a way of life in which the divinity is always manifest and immanent, and in which the seminal motifs are earning and teaching, observing and practicing.

In some 16 chapters Dr. Silver, with apposite citations and documentation, elaborates this simple but largely overlooked concept of Judaism as a living religion. Judaism is not fitful or indulgent to whims. It is primary and universal, because its truths are primary and universal.

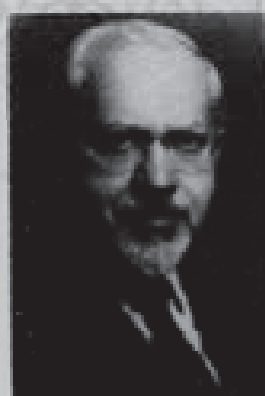
After a comprehensive historical survey of the background, Dr. Silver dwells on the elements of difference in Judaism, its persistence and achievement, its social progress and its essential spiritual teachings. In the process, he has many wise things to say on men and their ways, on Toynbee and his wild dogmatism, on physical labor as a discipline toward the

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QUESTIONS JEWS ASK:

Reconstructionist Answers

By MORDECAI M. KAPLAN

Unusual in form and content, this book deals with a wide range of Jewish ideas and ideals. It throws light upon the efforts of Jews to achieve a place for themselves in the modern world. Jew and non-Jew alike will find this book informative and inspiring.

The question and answer method employed contributes to the uniqueness of this volume.

Here are some of the 275 questions dealt with:

- Have Jews any moral obligation to perpetuate their heritage from the past?
- Why is there so much Jew-hatred in the world?
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- Should the New Testament be included in a curriculum of Jewish education?
- How does Jewish ethics differ from Christian?

532 Pages—\$4.75. RECONSTRUCTIONIST PRESS, 15 West 86th St., N. Y. C.

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spiritual life, on the ancient rural society of Israel and the perplexities of modern industrial proletarianism, on the Golden Mean as a Judaic rather than as an originally Greek concept. In all, Dr. Silver examines the principles of Judaism in their historical milieu, their applications through the centuries, and their vital impingements on modern Jewish life. It is a refreshing exposition. It cannot, by its very nature, be new in content, but its luminous clarifications are all the more engagingly forceful.

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

DR. HARRY E. WEDECK

BOOKS IN BRIEF REVIEW

THE BRANDEIS READER, edited by Ervin H. Pollack (Oceana) 216 pp., \$3.50.—This book appears during the nation-

wide centennial celebration of the birth of Louis D. Brandeis. Subtitled "the life and contributions of Mr. Justice Louis D. Brandeis," it contains a brief biography, and articles and speeches about his social, political, and economic views, written by outstanding jurists and others. But amazingly enough, the book contains nothing about Brandeis as a Jew—despite the fact that it includes an address delivered before the American Jewish Congress. Only a brief mention in the foreword reveals that Brandeis was a Jew at all, and for a time a great Zionist leader, but the important part that Jewishness played in his life, and his keen observations about Zionism—these are all omitted. Yet Brandeis will be regarded as one of the leading Jews of his generation.

A BOOK OF JEWISH CURIOSITIES, by David M. Hausdorff (Crown) 273 pp., \$3.50—Did you know that in ancient Jerusalem there was a place called "The Stone of Claiming"? Whoever lost or found anything went there, to reclaim or restore the property. This is only one of thousands of odd facts and ideas amassed by David Hausdorff in his fascinating collection of Jewish curiosities. You can leaf through this book and find intriguing oddities on every page, most of them brief items from the Talmud, the Midrash, and the Mishnah. They deal with the universe, people, occupations, ideas, etc. Many of these one- or two-sentence items are fairly unexciting, but the book as a whole bristles with curious and interesting facts or opinions.

THE WORLD TODAY

(Continued from page 5)

try and settle in Israel. It is the first nation behind the Iron Curtain to do so. The Israel Government is making arrangements to admit perhaps as many as 2,000 such orphans from Poland and other Communist countries that let them leave.

• • •

INNOVATION IN GERMANY.—The Jewish community of Frankfurt made massive contributions to German life before the Hitler era. It is therefore only natural that the Nazi destruction of Frankfurt's 35,000 Jews should have left perhaps a greater void than elsewhere in Germany.

At any rate, Frankfurt has now done something not yet performed in any other German city. It has decided to make formal restitution to the remnant of the Jewish community, to compensate it—so far as money can—for the looting and destruction of the Nazi period. The settlement will consist of \$760,000 in cash, and the return of title to a number of buildings that once housed a Jewish high school, an Orthodox elementary school,

a large synagogue, a Jewish hospital, and nine cemeteries.

Frankfurt is the first city in Germany to take such action; it was supported unanimously by all four parties represented in the City Council.

Our Fiction Comes of Age

(Continued from page 31)

that we have shown more of our innermost essence as a people, and we have done so in an honorable line of imaginative works. This is truly remarkable in view of the fact that our literary history is hardly more than fifty years old—that is, literary history of any significance. A score of our novels, I believe, will be read fifty years from today, and perhaps longer. They are superb as works of Jewish art, and they are superb as works of art in the stream of general American history. Even more of our short stories bid fair to endure.

The past year, indeed the past two years, have possibly not seen outstanding in either the novel or the short story—though I am not altogether sure about this. Two or three of the novels published in that period may turn out to be among our greatest glories, and the same may be true of a dozen of our short stories. Who knew the full stature of "Moby Dick"

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

—M. ROSENSTOCK,
Library Journal

Where Judaism Differed

By Abba Hillel Silver

Here is a lively account of the mainstream of Judaism, its distinctive traits, and its revolutionary message of unity, freedom and compassion. It shows the roots of Judaism as set deep in the practical needs of man—for a fuller and happier life. Emphasis is placed on its uncompromising morality and on the core of its faith and practice compared with other religions in the course of history.

The author is a distinguished Rabbi—national Jewish spokesman and orator. \$4.50

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Notes and News

A NEW LOOK AT THE BIBLE

This heading is the subtitle of a unique and thought-provoking textbook on the Bible, entitled *From the Beginning*, by Rabbi Ely E. Pilchik, spiritual leader of Temple B'nai Jeshurun, Newark, N. J.

This book, aimed at two groups of people—adults and older children in the religious school—is so designed that teachers too will benefit from it.

In twenty chapters, preceded by a lengthy introduction, the author, in his lucid style, presents, as stated in the preface, "our great biblical heritage in its historical unfolding." This is no substitute for the Sacred Text. Nothing will ever be. This book is meant as a sort of introduction to the Bible . . . The ideal approach is for parents and students to study the book together.

From the Beginning: A New Look at the Bible is a different type of Bible textbook, which will be welcomed by educators, as well as by students and teachers in progressive schools.

The book is beautifully printed and handsomely bound. (Bloch, \$3.00; see table of contents on page 29).

NEW VOLUME BY

RABBI ABBA HILLEL SILVER

"An Inquiry into the Distinctiveness of Judaism" is the thought-provoking subtitle of Doctor Abba Hillel Silver's latest scholarly work, *Where Judaism Differed*.

This lively, well written study by the renowned spiritual leader and orator clarifies unique and revolutionary messages of unity, freedom, and compassion. Thirty-five centuries ago it originated not as an adopted religion, but as one indigenous with the Jewish people. It created the universal God idea, and of the universal fatherhood of God, and the universal brotherhood of man. It places strong emphasis for a fuller and happier life on correct reasoning, an ethical message and moral action.

Rabbi Silver accents the serious differences in tradition, beliefs, and practices between Judaism and other religions, but suggests a realistic and hopeful attitude toward their common purpose and a greater day of good for the human race. (\$4.50; see table of contents on page 7).



- *A scholarly and thought-provoking volume on Judaism by a distinguished spiritual leader, renowned orator and national Jewish spokesman.*

WHERE JUDAISM DIFFERED

An Inquiry into the Distinctiveness of Judaism

By **ABBA HILLEL SILVER**

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- VIII. ON BEING REASONABLE
- IX. ON SOCIAL PROGRESS

- X. THAT MEN NEED TO BE SAVED
- XI. THAT MEN SHOULD NOT ENJOY LIFE
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- XVI. DIFFERENCES AND UNDERLYING UNITY

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"... Judaism's 'way' is designed to sustain and advance life, not to escape or transcend in its roots are set deep in the practical needs of man and it is fully responsive both to his instincts and to his aspirations. Judaism is a devout morality. The source of its authority is God. The motive force is the love of God and man. . . ." (From the Author's Introduction)

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ZIONIST ORGANIZATION OF CANADA
2025 UNIVERSITY STREET
MONTREAL

December 14, 1956

Dr. Abba Hillel Silver
The Temple
Cleveland, Ohio.

My dear Abba:

I am enclosing a copy of the Canadian Jewish Chronicle published in Montreal, in which I reviewed (on page two) your book, "Where Judaism Differed".

I realize that the review does not do adequate justice to your book. I read it once — it should be read three or four times before being reviewed. However, I felt that if I waited to read it again, I would delay writing the review because of the pressure of daily work. It serves at least to bring your book to the attention of a segment of Canadian Jews.

I do not know the exact circulation of the Canadian Jewish Chronicle, but it does reach a large group of people in Montreal, Toronto and Eastern Canada.

Do you recall the introduction you wrote to Rabbi Feldman's translation of Masliansky's sermons? Somehow or other your statement there that "the spoken word was not meant to be the written word" has remained in my memory from the time I read it.

With affectionate regards from Rebecca and myself to you and Virginia, I am,

Sincerely,

Joel Schwartz

P.S. I am sending two copies of the review to Macmillan Ltd. in Toronto.

Rabbi Jesse Schwartz
% Zionist Org. of Canada,
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The Canadian Jewish Chronicle

Montreal, Friday, December 14, 1956

THE SABBATH
Sedra Vayechi
Erev Shabbat
Friday, December 14th
Candle Lighting
at 3:50 p.m.
Mincha—Kabbalat Shabbat
at 4:00 p.m.

SABBATH SERVICES:
Shachrit at 9:00 a.m.
Scriptural Readings:
Torah: Genesis
Ch. 47, v. 28—Ch. 50, v. 26

VOL. XLII, No. 26

Dr. Nahum Goldmann Warns that the U.S.A. Will Identify Itself with Asian Bloc; 70,000 Immigrants Expected in Israel in 9 Months

JERUSALEM. — Dr. Nahum Goldman predicted at the small Actions Committee session that the U.S.A. will identify itself to a greater extent with the Asian bloc in order to keep the Asians from swinging to the U.S.S.R. He said that this does not mean that the U.S.A. will sit on the sidelines if Israel's existence is threatened. He warned that any U.N. Commission set up now to make Arab-Israel peace proposals might come up with entirely unsatisfactory ideas. He added that Israel's political path will long be thorny.

Dr. Goldmann continued that while American Jewry was solidly

behind Israel, it is not "in Israel's pocket" but he simultaneously praised U.S.A. Jewry's generosity to Israel through Israel Bond drive and U.J.A.

Mr. Z. Shragai reported that arrangements must be made for the emergency immigration of 70,000 Jews in the next nine months. He said that anti-Israel propaganda among Hungarian Jewish refugees was being counteracted.

He charged that Israel's Sinai campaign was not responsible for the expropriation-expulsion of Egyptian Jews. He added that he had information that these plans were made months before Sinai.

Knesset Compensates For Arab Deaths

JERUSALEM. — The Knesset acted this week to make amends to families of 49 Arabs who were killed in triangle border villages inside Israel when they violated the curfew during the Sinai campaign. Prime Minister Ben Gurion promised the commander and other members of the police units involved would be tried and punished. Ben Gurion described the situation as a "terrible tragedy" and asserted that Arabs were returning home after curfew "in all innocence."

Golda Meir Considers American Jewry Backing Israel

UNITED NATIONS.—Returning from a speaking engagement, one of a number she sandwiched in between tasks at the UN, Golda Meir said that American Jewry was "one hundred percent" behind Israel, adding that not since 1949 had there been such support and understanding of Israel's position among American Jews.

Chief Rabbi Nahoum Of Egypt Under House Arrest

TEL AVIV. — Egyptian Jews arriving in Israel during the last few days reported that Chief Rabbi Nahoum was under house arrest and was refused permission even to go to the synagogue.

Hyman Grover Lauded By Rabbi H. J. Stern For Israeli Effort

(Invocation given by Rabbi Dr. Harry J. Stern, Rabbi of Temple Emanu-El Westmount, and President of the Board of Jewish Ministers of Greater Montreal at the Testimonial Dinner in honour of Mr. Hyman Grover given by the Montreal Committee for the State of Israel Bonds):

אבות שבשמים צור ישראל וגואל

Our Father in Heaven, Rock of Israel and its Redeemer, bless, we pray Thee, the State of Israel.

חזק את ידי סניני ארץ קדשנו

Strengthen, we pray Thee, the hands of the defenders of the Holy Land, through whom Thou hast performed miracles

כזמן הזה כבימים ההם

in our day as in days of yore.

Give unto us citizens of this free land of Canada, that understanding which will make our support of the State of Israel at this time, that of unbounding sacrifice, so that by our generosity and brotherly action we serve notice to mankind that we Jews of the world stand united with our brethren of Israel in defence of Jewish nationhood and national sovereignty.

May Thy blessing rest upon the distinguished government leader
(Continued on page 1)

Montreal Jewry Honours Hyman Grover

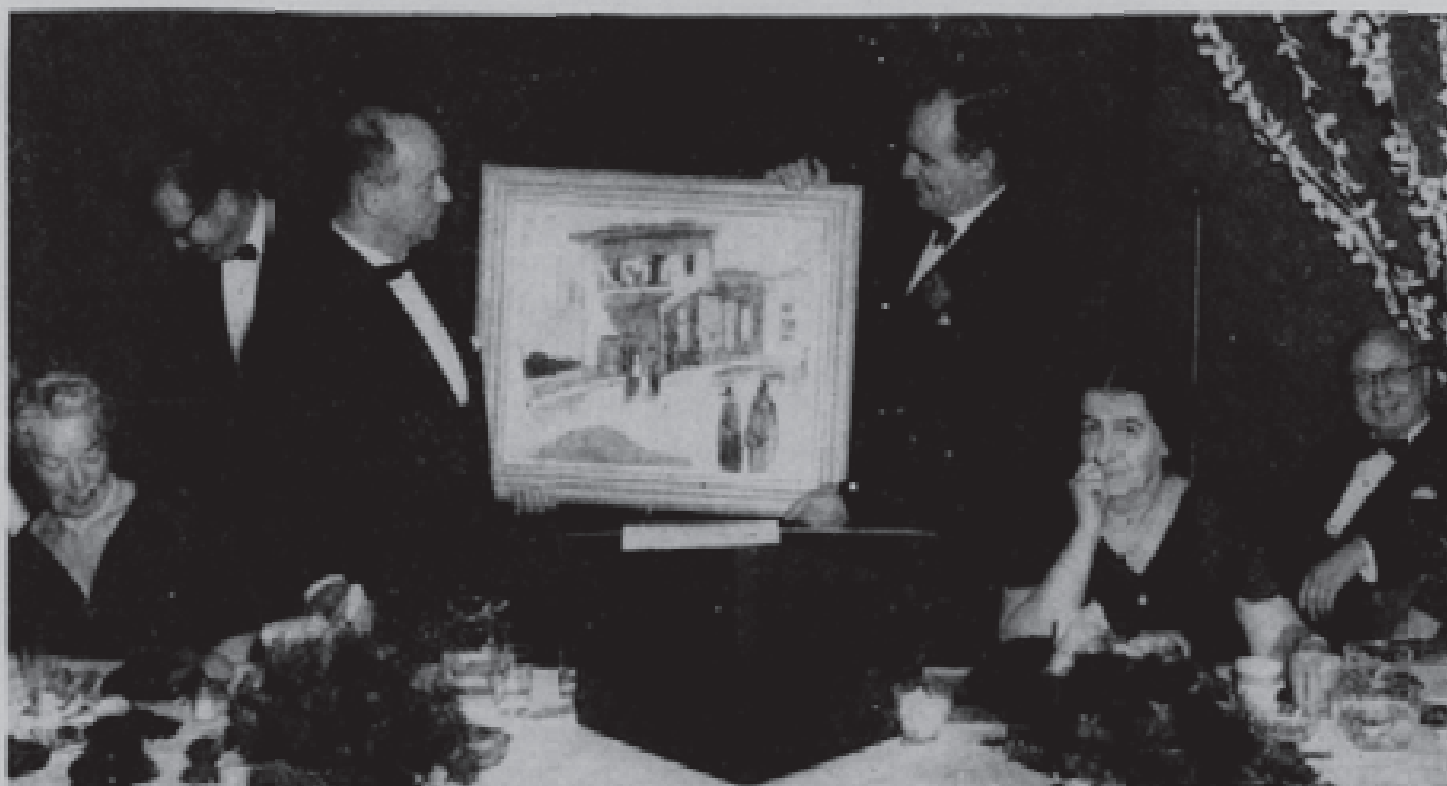


Photo by Sam Breitman

Engraving by Fox Brothers

The first chairman of the Montreal Israel Bond Committee, Hyman Grover, (3rd from left), is seen receiving an Israeli painting from Israel's Ambassador to Canada, His Excellency Michael S. Comay, at the Testimonial Dinner held in honour of Mr. Grover at the Show Mart. Others in the photo are (left to right): Mrs. Grover; A. R. Gruber, Montreal Israel Bond Manager; Mr. Grover; Mr. Comay; Her Excellency, Golda Meir, Israel's Minister of Foreign Affairs, who was the guest speaker; and Samuel Bronfman, President of Canada Israel Securities Limited, who was chairman of the evening. Mr. Max Wolofsky, co-Chairman of the Montreal Israel Bond Committee, was Toastmaster. Other participants in the program were Mrs. Anna Raginsky, Women's Division chairman; Joel Sternthal and Maxwell M. Kalman, co-chairmen; Rabbi Dr. H. J. Stern of Temple Emanu-El, who delivered the Invocation, and Marcel Kaufar.

BOOK REVIEW

Where Judaism Differed*

Reviewed by Rabbi Jesse Schwartz

Some years ago Rabbi Abba Hillel Silver wrote an introduction to an English translation of the Yiddish sermons of the well-known preacher, the late Zvi Hirsch Masliansky. Emphasizing that the sermons in print retained their original vitality, Dr. Silver remarked that as a rule "the spoken word was not meant to be the written word."

Some of the contents of "Where Judaism Differed" probably were used as sermon material. In print many a paragraph rings with the eloquence of Dr. Silver, the great orator. The written word here has a good deal of the power of the spoken word.

At this time of the year some rabbis are tempted to dissect their sermons to the subject of the common ground of Judaism and Christianity. In dilating on this common ground these rabbis tend to forget the differences that sincere Jews and Christians must recognize in the faiths they hold.

The late Canon Allan Shatford of the Church of St. James the Apostle in Montreal lectured a number of years ago at the Shaar Hashomayim Synagogue. He pointed out that there were sharp differences in the religious approach of Christians and Jews. This churchman said that Jews must understand that, to the devout Christian, Jesus is not just a teacher and prophet. He is to Christians the Son of God and it is silly to indulge in hollow prattle as if the differences do not exist.

What these differences are on some of the fundamental religious problems are stated and examined in Dr. Silver's book.

"Where Judaism Differed" sets forth the fundamental ideas of classical Judaism. The book is particularly welcome for its emphasis on the rationalistic aspects of Judaism and should serve to counteract some recent anti-rational and pessimistic tendencies among certain analysts of Jewish thought.

Those who have read an earlier book by Dr. Silver, "Messianic Speculations in Israel", will expect and find in his present volume a profound acquaintance with Jewish sources, beginning with the Bible, the Apocrypha and through the Rabbinic writings and mediaeval and modern Jewish thought.

One would like to quote many paragraphs from Dr. Silver's masterful presentation of the fundamental theses of Judaism.

Because the prophets did pro-

claim a universal message to mankind, the impression is found among some people that the prophets lacked a nationalistic note in their teachings. Dr. Silver points out:

"The prophets of Israel were strong nationalists — if such a modern term can properly be applied to these ancient spiritual leaders. It is used here to correct the impression which both Jewish and non-Jewish 'universalists' have attempted to create: that the prophets of Israel were 'nonpolitical' and supranational seers, even 'unpatriotic', not at all interested in the survival of the Jewish state, or the Jewish nation, but wrapped up wholly in faith and morals — as if religion is any less universal when it embraces the love of one's country, or the pride of one's own people. There is no evidence for such strange notions anywhere in the writings of the prophets. Within their ample world outlook the prophets found room for man, nation, and humanity. The prophets of Israel loved their people with a surpassing love, loved them even when they castigated them, fearing that their sins would bring disaster upon them."

Until recent years social thinkers of our time laid emphasis on environment as the determining factor in human development. Man had practically no scope; we were told, for self-determination as a creative moral being.

Dr. Silver indicates that "the best thought of our day has veered away from the doctrine of cultural-social determinism towards a more dynamic conception" that allows for "change and redirection by man himself."

This is an acceptance of the point of view of Judaism. "Everything is in the hands of God", say the Rabbis, "except the fear of God". And, says Dr. Silver, "Fear of God is the Rabbinic equivalent for man's ethical conduct and his religion".

Dr. Silver comments with special vigour on the ignorance of Arnold Toynbee, about Jewish history. To Toynbee, who regards the Jewish people after the time of the First Temple, as a fossil, Dr. Silver pens this eloquent retort:

"The composition of the noble postexilic psalms of exquisite spiritual sensitiveness, the tenderest minstrelsy of the human heart in communion with God; the Book of Job, the profoundest plumbing of human suffering and divine justice; the Wisdom literature of the Bible and Apocrypha, so rich in moral insights and so sagacious; the creation of the synagogue, the

most noble, original, and democratic religious institution in the ancient world; the establishment of a public school system for the training of children, rich and poor alike, and of a ritual of public worship devoid of sacrifices which was altogether unknown in the ancient world; the deepening of the universalistic motif in Judaism; the profound amplification of the concepts of charity, repentance, prayer, study, piety, and moral decorum, and, finally, the remarkable development of the Oral Law which provided new thoroughfares for the creative spiritual life of the people — these achievements of postexilic Judaism are certainly not evidence of any intellectual or spiritual sterility."

"Where Judaism Differed" is a book of sound scholarship, written in a style that conveys powerfully and clearly the writer's convictions about those aspects of Judaism that should concern every intelligent Jew.

This book will be immensely useful to adult study groups.

Hebrew University Student Body Using New Premises

Of the 4000 students enrolled for the current 1956-57 academic term at the Hebrew University, some 2000 are attending classes on the new campus at Givath Ram in Jerusalem. The figure compares with that of 300 students using completed quarters of the new University City only one year ago, and is double the entire number of students enrolled on the Mt. Scopus premises, now in exile, during its last year of operation in 1948.

Premises being used on the new

campus include: The Rev. Moses Bernard Lauterman Building for the Humanities, the Eliezer Kaplan School of Economics and Social Science, premises for Physical Science, Canada Hall, the Chaim Weizmann Memorial Laboratories, the Dr. Maxwell Lauterman Science Buildings and three physics laboratory buildings.

Javits Delivers Message From Pres. Eisenhower To Ben-Gurion

JERUSALEM — President Eisenhower reaffirmed the "bonds of sympathetic interest" between the United States and Israel and voiced "confidence that the present difficulties may be resolved in a peaceful manner."

The President's sentiments were expressed in a message to Premier David Ben Gurion delivered by Senator-elect Jacob K. Javits when he was received by the Premier here. Mr. Javits planned to "seek an audience" with Mr. Ben-Gurion and used that opportunity to send his message to the Israeli statesman.

Chicago Board Rejects Plea for Ritual Bath In Residential Area

CHICAGO — The Zoning Board of Appeals has denied an application for a permit to construct a ritual bath establishment in a city area now zoned for apartment houses after a resident of the area complained that use of a ritualarium was an "archaic tradition" and might be treated with derision by students of a nearby high school who passed the proposed site.



from
Coast to
Coast in
Canada...

BANK OF MONTREAL
Canada's First Bank

*by Abba Hillel Silver, Brett-Macmillan Ltd., (Toronto) \$4.50.

December 19, 1956

Mr. Jesse Schwartz
Zionist Organization of Canada
2025 University Street
Montreal, Canada

My dear Jesse:

Thank you so much for sending me a copy of the Canadian Jewish Chronicle which contained your review of my book WHERE JUDAISM DIFFERED.

I read your review with a great deal of pleasure. I am grateful to you for having taken time out from what must be a crowded life, to read and review my book.

I am happy that my book is being so well received. You may be interested in knowing that a second printing of the book is being issued this week and also that the Jewish Publication Society of America has ordered a special printing for its members of three thousand copies.

I do hope I will have the pleasure of seeing you again before very long.

With warm regards to you and Rebecca, in which Virginia joins me, I remain

Most cordially yours,

ABBA HILLEL SILVER

AHS:sl



Temple B'rith Kodesh

ROCHESTER • NEW YORK



RABBI PHILIP S. BERNSTEIN

will speak on

↓
**WHERE JUDAISM DIFFERED
A CHANUKAH-CHRISTMAS SERMON**

FRIDAY EVENING • DECEMBER 21, 1956

EIGHT FIFTEEN O'CLOCK

TEMPLE B'RITH KODESH

THE TEMPLE B'RITH KODESH BULLETIN

Published weekly, except during the summer, by Congregation B'rith Kodesh, 117 Gibbs St., Rochester 5, N. Y.

Philip S. Bernstein.....Rabbi
HA 6-8047

Joel G. Dobin.....Asst. Rabbi
HA 6-3280

Benjamin Goldstein....Exec. Sec'y
BA 5-7928

Garson Meyer.....President

Hyman B. Freeman.....Vice-President

Norman A. King.....Treasurer

Building Superintendent HA 6-5562

FRIDAY EVENING SERVICE

The title of Rabbi Bernstein's sermon next Friday night is taken from the new book, just published, by Rabbi Abba Hillel Silver. The sermon will deal with basic differences between Judaism and Christianity especially as revealed in the Chanukah-Christmas holidays. There will also be consideration of fundamental areas of agreement. What should be done about agreements and differences?

Mrs. Jack J. Koren will light the altar candles.

Mesdames Seward Weiss, Sam Lipsky, Harold Lewis, Chester Barash, Hy Friedland, Herman Gersh, Robert Miller, Samuel Cohn, Jerry Cohn, Michael Ferraro will be in charge of the Committee of Hostesses for the social hour following the services.

SATURDAY MORNING SERVICE

Ten-Thirty O'Clock

ALTAR FLOWERS

The altar flowers for the services last week end were provided by Mr. and Mrs. Mendell Schneider in honor of the Bar Mitzvah of their son, Eugene Schneider.

YAHARZEIT

The following loved ones will be memorialized in the services on Friday evening, December 21st: Samuel Bernstein, Philip Bunis, Ida Byer, Dora Charles, Samuel H. Cohn, Aaron Corris, Kive Creiner, Henry Fechenbach, William Forman, Stella Guggenheim Garson, Isidore Baruch Goldberg, Israel Goldman, Louis Goldstein, Oscar J. Goldstein, Sarah Goldwater, Morton L. Jandorf, Moses A. Levi, Louis Mayer, Eugene J. Menzel, Louis Parotsky, Theresa Pinksohn, Tillie Rosenberg, Max J. Shulman.

YOUTH SERVICE

The Annual Youth Service will be held on Friday evening, December 28th. A number of young people, home for the holidays, will participate in the speaking program and in the worship service.

A LOVELY MEMORIAL

Messrs. Andrew, Clifford, and Earl Lovenheim have made available for the Temple Museum a beautiful sterling silver Chanukah Menorah in memory of their beloved mother, Helene P. Lovenheim.

The Menorah now on display in one of the Museum cases in the Assembly Hall is of German origin, in 18th century Rococo style. Receptacles for oil are in the shape of lions, and the whole effect is one of dignity and beauty.

TEMPLE B'RITH KODESH

REMINDER— SISTERHOOD MEETING

The luncheon meeting of Sisterhood will take place on Wednesday, December 19th at 12:15 P.M.

Among other treats, there will be an unusual program presented by our own Temple B'rith Kodesh Teens. Mrs. Edward Stone is the Chairman of this group.

CRAZY 8's

There will be a meeting of the Crazy 8's in the Youth Room on Saturday evening, December 22nd.

RELIGIOUS SCHOOL

The winter recess of our Religious School will be on the following dates:

No Sunday School

December 23 and 30

No Hebrew School

December 24 to January 4, 1957

Sunday School resumes

January 8th

Hebrew School resumes

January 9th

ACKNOWLEDGMENTS

We gratefully acknowledge contributions to the

SARAH BERNSTEIN MEMORIAL FUND

Mr. and Mrs. Abraham Schulman, in memory of Helene P. Lovenheim.

Mrs. Dorothy D. Shavlan, in memory of Lt. Marvin J. Shavlan, and Julius Berman.

RABBI MYRON WEINGARTEN MEMORIAL FUND

Mr. and Mrs. Samuel J. Brody, in memory of Helene P. Lovenheim.

IRVING SILLER MEMORIAL FUND

Mr. and Mrs. Jack J. Koren, in memory of Helene P. Lovenheim, Sarah Soloway, Birdie Covner, Sarah Farber.

Mr. and Mrs. Raymond Bloom, in memory of David Meyer.

LIBRARY FUND

Hadassah Donor Group, in honor of the Bar Mitzvah of Loren Appelbaum.

Mrs. William Levinson, in memory of her husband, William Levinson.

Mr. and Mrs. Horace Hart, in memory of Milton Nusbaum.

Mr. and Mrs. Jules Klausner, in memory of Carrie Friedman.

BUILDING FUND

Dr. and Mrs. Michael Ferraro, Dr. and Mrs. Irving Katzman, Mr. and Mrs. Irving Nadritch, in memory of Belle Slater.

Mr. and Mrs. Ernest H. Gatzert, in memory of Trudy Guggenheim.

Mr. and Mrs. Louis R. Cohen, Miss Anna Schaft, in memory of David Meyer.

Mr. and Mrs. Lon I. L. Lipsetts, in memory of Sarah Soloway.

TEMPLE-BEN GOLESTEIN FUND

Mr. and Mrs. Thomas D. Haley, Mr. William Fay, Mr. and Mrs. F. Howard Fischer, Mr. and Mrs. Sol Lapidex, Mr. and Mrs. Mortimer London, Mrs. Louis Yampolski, Mr. Harry Smith, Miss Margaret Hockensen, Mr. and Mrs. Richard M. Block, Mr. and Mrs. Albert Bracker, Mr. John A. Spronz, Mr. and Mrs. Theodore Gordon, Mr. and Mrs. Sidney Salzman, Mr. and Mrs. William McDonnell, Mrs. Jonas Knopf, Mr. and Mrs. Gerald Bobry, in memory of Helene P. Lovenheim.

Mrs. Berta Haurwitz, in memory of her brother, Hans Litten.

Mr. and Mrs. Michael Reizenstein, in memory of Emma Mannheimer, and Ike Mannheimer.

Mrs. Sarah Harrison, Evelyn, Jack and Lester Harrison, in memory of Abraham Harrison, Blumie and Louis Finkelstein, and Lena Finkelstein.

Mr. and Mrs. Theodore Gordon, in memory of Belle Slater.

Mr. and Mrs. Sam Mink, in memory of Irving Weinstein.

Mr. Mitchell C. Jossem, in memory of Louis C. Goldstein.

TEMPLE B'RITH KODESH

Acknowledgments (cont'd)

Miss Dorothy Rosenzweig, David Steidlitz, in memory of Mr. Schensul.

Mr. Harry Kushner, Arita Ruth Kushner, Lawrence D. Kushner, in memory of Goldie J. Kushner.

Mr. and Mrs. David Morris, in honor of the Bar Mitzvah of David Weller Kates.

Mr. and Mrs. Abraham Francis, Mrs. Matilda Liebschutz, Mr. and Mrs. Maynard Hellman, Mr. and Mrs. Raymond Bloom, Mr. and Mrs. Nelson Cohen, Mr. and Mrs. Abe Stone, Mr. and Mrs. Louis Perlman, Mr. and Mrs. Abe Carr, Mr. Elmer Ball, Mr. Frank Russo, Mr. and Mrs. Sol Dworkin, in memory of Helene P. Lovenheim.

Mr. and Mrs. Fred Neisner, Mr. and Mrs. William J. Beckler, in memory of Milton A. Nusbaum.

Mr. and Mrs. William J. Beckler, Mr. and Mrs. Louis Siller, Sarah Caplan, in memory of Louis C. Goldstein.

Press Room Employees of Great Lakes Press, The Employees of Resco Manufacturing Company, Mr. and Mrs. Morris Hamburg, Mr. and Mrs. Frank Gans, Mr. and Mrs. Manary Forman, Mr. and Mrs. Hymen Kaplan, Mr. and Mrs. Lester H. Rappaport, in memory of Helene P. Lovenheim.

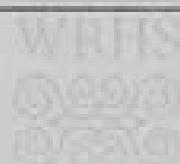
Mr. and Mrs. Hymen Kaplan, in memory of Mary and Oscar Goldstein.

Mr. and Mrs. Louis Siller, Mr. and Mrs. Sol Rose, Mr. and Mrs. Frank Gans, in memory of David Meyer.

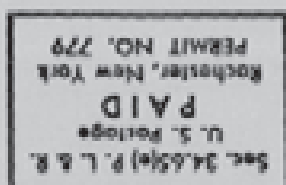
Sarah Caplan, in memory of Harris Isaacs.

Sixth Grade of Harley School, in memory of Milton L. Grossman.

Mr. and Mrs. Jerome E. Cohn, in memory of Samuel H. Cohn.



Rabbi Abba H. Silver
E. 105th St. at Ansel Rd.
% The Temple
Cleveland, Ohio



TEMPLE B'RITH KODESH
117 GIBBS ST.
ROCHESTER 3, N. Y.

the bookmark

PUBLISHED QUARTERLY AS A MEMBERSHIP SERVICE
BY THE JEWISH PUBLICATION SOCIETY OF AMERICA

Vol. 3, No. 4

December, 1956

Our List for 1957

BIOGRAPHY, HISTORY, RELIGION AND ART—these are the subjects under which the JPS list for 1957 may be classified. Let no reader be frightened by this array of high-sounding topics. The books themselves are on the whole not nearly so formidable. We feel sure that our members will find them not only useful and inherently interesting, but in each case a distinct contribution to Jewish life and thought.

Under Biography we shall have LOUIS MARSHALL: CHAMPION OF LIBERTY, a two-volume work of the important letters and papers of this unquestionably great man. The material has been selected by Charles Reznikoff and it will be prefaced by a biographical sketch from the skillful pen of Prof. Oscar Handlin. No other single Jewish personality was so widely—and so deservedly—respected towards the end of the 19th century and the first quarter of the 20th as Louis Marshall. We American Jews will forget him at the peril of all that is dear to us. Through these volumes he will be made to live again.

Certainly no one will question the worth-whileness of continuing Salo W. Baron's A SOCIAL AND RELIGIOUS HISTORY OF THE JEWS. The first two volumes of this exceptionally stimulating re-appraisal of Jewish history were published and distributed by the JPS (together with the Columbia University Press) in 1952. They dealt with the ancient period down to the end of the talmudic period. In 1957, three additional volumes will appear, covering the period of the Middle Ages.

Another book on the 1957 list comes

closest to being history, although it could be called sociology as well. It is a volume entitled THE EXILED AND THE REDEEMED. It was written originally in Hebrew, and its author is Yitzhak Ben-Zvi, President of Israel. This scholarly gentleman has for many years been a close student of the less known types of Jew: Georgians, Bokharans, Yemenites, and a dozen other groups of whom the Western Jew has rarely heard. President Ben-Zvi writes in an easy, attractive style. The book has already appeared in Hebrew and Spanish; it is soon to appear in French. The JPS is delighted to make it available in English.

The Jews of the present day cannot have too many books in the general field of religion. A minority group must know itself and the reason for its continuance. When, therefore, the JPS heard of a book with the fetching title, WHERE JUDAISM DIFFERED, prepared by the learned and gifted Abba Hillel Silver, it felt that here was a clear and dignified discussion that should be brought to the attention of our members. The original publishers are Macmillan and Co.; we shall dis-

(Continued on page 3)

A.E.C. Report

By E. A. SPEISER

*Chairman, Department of Oriental
Studies, University of Pennsylvania*

[In order to keep JPS members in touch with the work of the Advisory Editorial Committee for the Revision of the Bible Translation, the Bookmark intends to offer in every issue, brief comments by a member of the Committee. This is the second such article which discusses the problems and difficulties encountered by the Committee in the course of its work.]

The Bible has been the subject of continuous study for well over two thousand years. One might think, therefore, that little room, if any, has been left for improved translations. Yet such a view would be far from the truth. Archaeological and linguistic findings have been supplying new facts and new insights in a steady flow. Many of these results, however, have yet to be utilized in standard translations.

A difficult word or phrase can be spotted easily enough. The kind of garment, for instance, that Jacob made for Joseph (Genesis 37:3), or Amnon saw on Tamar (2 Samuel 13:18), had to be guessed by some to mean "sleeved robe" and by others "coat of colors." But sleeves were a normal feature of clothing, and color alone would not make the difference between the dress of a commoner and that of a princess. We now have texts describing the real articles that were involved. They were short garments, vests or bodices, which were ordinarily reserved for statues of Babylonian goddesses. They were notable chiefly for their rich ornamentation in gold, which is described in detail. As a matter of fact, the texts are actually itemized repair bills from the goldsmiths. The special present that Jacob gave Joseph was thus an "ornamented tunic" richly trimmed with gold.

1956 BOOKS

As this *Bookmark* goes to press in late November, we are hopeful that two additional books scheduled for 1956 publication will be available for distribution before the end of the year. They are: *Heinrich Heine and The Silver Fish. The History of the Jews in Philadelphia* should be ready in mid-January, while *Hebrew: The Eternal Language and the American Jewish Year Book* are scheduled for distribution in February.

Much harder to recognize at first glance are idiomatic expressions, because they seem to be so straightforward on the surface. But sooner or later they must betray themselves because they make little sense if translated literally and mechanically. Genesis 41 offers a good illustration of what is at stake. The chapter deals with the fate of two of pharaoh's higher officials, the chief cup-bearer and the chief baker. The whole account is built around a single idiomatic phrase which means literally "to lift the head." But the writer uses this idiom in several of its many meanings. He plays on the words as skillfully as a composer might play on the variations of a given theme.

Elsewhere in the Bible, this particular phrase can refer to the lifting of one's own head in pride (Ps. 24:7), or of another's head in consolation or as a sign of pardon (e.g., 2 Kings 25:27); there is also the specialized sense of taking stock, as in a census (Numbers 1:2). In this chapter the writer introduces several of these meanings in a highly subtle manner. When Joseph refers to the dream of the chief cup-bearer, he says, "In three days pharaoh will pardon you" (13). But the chief baker is told, in exactly the same terms, "In three days pharaoh will take off your head"

(Continued on page 7)



PLANNING future Society books, the Publication Committee held its Fall meeting in New York, at the House of Living Judaism. Present were (clockwise from left): Dr. Bertram W. Korn, Dr. H. W. Eitelson, J. Solis-Cohen, Jr., Harry Starr, Dr. Nahum N. Glatzer, Dr. Felix A. Levy, Executive Secretary Lesser Zussman, Vice President Dr. Jacob R. Marcus, President Edwin Wolf, 2nd, Publication Committee Chairman Judge Louis E. Levinthal, Editor Dr. Solomon Grayzel, Harry Schneiderman, Dr. Judah I. Goldin, Albert Mordell, Dr. Shalom Spiegel, Dr. Eli Ginzberg, Dr. Joshua Bloch, Dr. Oscar I. Janowsky.

Our List for 1957

(Continued from page 1)

tribute a special edition to members of the Society.

Piety has ever been a basic ingredient of Judaism. Rabbi Samuel Dresner's volume, *PRAYER, HUMILITY AND COMPASSION*, treats of Judaism as a functioning faith. It is written with charm and will provide both instruction and inspiration. Here, too, the JPS will co-publish with a commercial publisher, Harper and Brothers.

Several years ago the Society published *THE BOOK OF JONAH*, which combined Bible and art. On the same model we shall now publish *THE BOOK OF RUTH*, with Hebrew and English calligraphy by Franzisca Baruch and woodcuts by Jacob Steinhardt. The book is to be dedicated by the JPS to the memory of Rabbi Samuel Schulman, who for half a century was a devoted friend of the Society and the last surviving member of the commit-

tee which completed the 1917 translation of *THE HOLY SCRIPTURES*.

As annually for the past 59 years, the society will issue the *AMERICAN JEWISH YEAR BOOK*, compiled by the American Jewish Committee, with Morris Fine as editor. This will be Volume 59 in an unbroken series and will contain the facts and figures which are essential to the knowledge of events in world Jewry during the past year.

These ten volumes, in seven titles, constitute our 1957 list. Our members will, we hope, find in them the knowledge and inspiration that will make for better Jewish living.

One very important volume—*Nationalism and History*—by Simon Dubnow, edited with an introductory biographical essay by Koppel Pinsan—will be ready late in 1957, and will be available to members who request it. For administrative reasons, however, it will not be placed on the official list until 1958.



FOUR SIGNIFICANT NEW VOLUMES are featured in the JPS list of current publications. *The History of the Jews of Philadelphia*, by JPS President Edwin Wolf, 2nd, and Maxwell Whiteman, traces the growth of this major Jewish community and its contribution to the development of the city, from early colonial times until the age of Jackson. It will be published in January.

The comments, letters, poems and stories of Heinrich Heine speak for the poet in *Heinrich Heine*, a biographical anthology compiled and edited by Hugo Bieber and translated by Moses Hadas. The volume, marking the centennial of Heine's death, will be published this month.

Also scheduled for issuance in December is a new juvenile, *The Silver Fish and Other Stories of Adventure*, in which Eleazar Freed brings to life for 11 and 12-year-olds many exciting stories out of the Jewish past and present.

Louis Ginzberg's historic work of Jewish scholarship, *The Legends of the Jews*, is now compressed and edited with an introduction by Prof. Shalom Spiegel, and published in a single handsome volume entitled *Legends of the Bible*.

the JPS bookmark

222 North Fifteenth St.
Philadelphia 2, Pa

REV. DR. ABBA H. SILVER
THE TEMPLE
CLEVELAND, OHIO

The AMERICAN ZIONIST

Published by the Zionist Organization of America
145 East 32 Street, New York 16, N. Y.

Vol. XLVII

December, 1956

No. 3

ERNEST E. BARBARASH, Editor

THE AMERICAN ZIONIST is published by the Zionist Organization of America monthly except Oct.-Nov. when bi-monthly, and July and August when not published. All communications should be addressed to THE AMERICAN ZIONIST, 145 E. 32 St., New York 16, N. Y. Subscription price, \$2.00. Canadian subscription \$2.50. Foreign subscription, \$3.00. Re-entered as second class matter June 28, 1954 at the Post Office in New York, N. Y., under the act of March 3, 1879.

Will They Never Learn?

Reappraisals of our Middle East policies—including the agonizing variety—are now standard procedure in Washington. Indeed, it seems to be a case of reappraising the reappraisal of the day before. Meanwhile, the golden opportunity for a peace settlement is slipping away—rather, we seem to be throwing it away.

What a chance for imaginative diplomacy was at hand only a few weeks ago! In inflicting a decisive military defeat on Egypt, valiant little Israel had not only averted an otherwise inevitable aggression, but had prepared the ground for a final settlement of the Arab-Israel conflict. The Humpty-Dumpty of the Nile had had his great fall, and all the Soviet's tanks and planes could not have put Gamal Abdel Nasser together again—but for the fantastic performance of our own government, which rushed in to support this sworn enemy, even at the risk of disturbing the keystone of our foreign policy, the Atlantic Alliance. Instead of assuming the initiative for an Arab-Israel peace, we joined with the Soviet Union in denouncing our friends and in rehabilitating the dictator who had only recently suggested that Americans should "choke to death on their fury."

The leadership which our government asserted in the United Nations has unfortunately not served the cause of real peace in the Middle East—it is merely creating another illusion of tranquility, another false facade of stability behind which the unresolved causes of the last explosion will generate new, and perhaps greater, destructive power. As a result of our wooing of the Asian-African bloc, the machinery of the United Nations is being employed to restore the status quo ante, thereby perpetuating the very conditions that breed conflict in the Middle East.

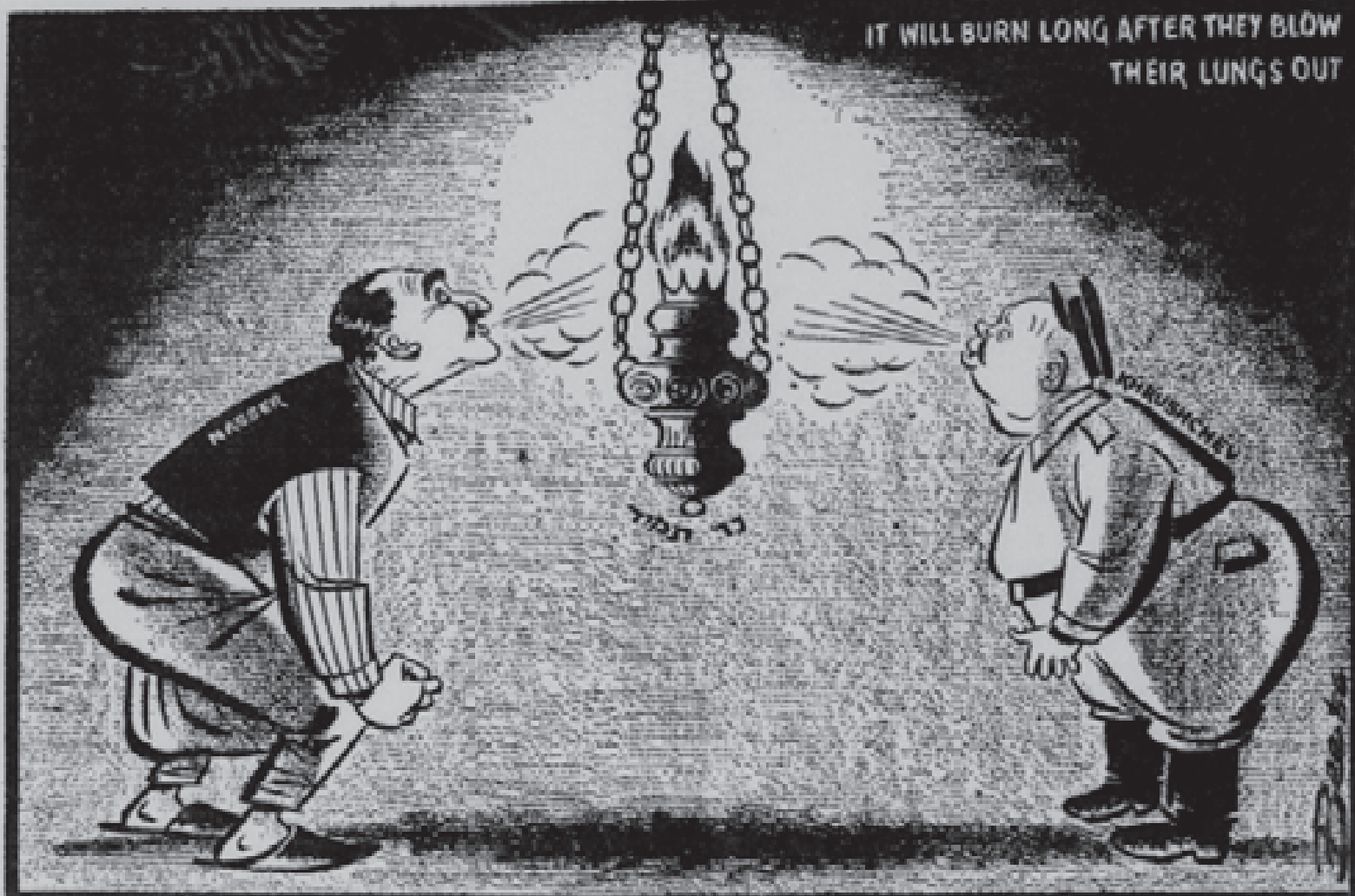
An infinitely wiser and more constructive policy was outlined in the brilliant address by Dr. Abba Hillel Silver at the ZOA-Israel Bond dinner in his honor, broadcast over the ABC network on Monday evening, December 17. Dr. Silver said:

"Our government should press most energetically in the United Nations for action which will bring the representatives of the governments of the Near East together around a conference table for the settlement of all the outstanding issues.

"It is not enough to clear the Suez Canal so that oil may again flow freely to the Western world. It is all-important for the peace of the world that all the major obstacles which have for years impeded free communication, trade and cooperation between the peoples of the Near East, fostered bitterness and acrimony, and led to periodic and bloody outbreaks and mounting crimes, should be removed without delay.

"Here is the challenge to true statesmanship. To denounce your friends when they have been driven to acts of desperation—partly due to your own blunders—may give you a momentary feeling of self-righteousness as well as expiation. To help them to achieve just and lasting political settlements, in which you assume your full share of responsibility and commitment, is the way of wisdom, friendship and inspired leadership.

"Nasser should not be permitted to dictate the terms and conditions of the withdrawal of the United Nations force. Only when order and



Deportation and Ruin

(Continued from Page 1)

is so vaguely worded as to enable any and all Egyptian Jews to be denationalized. To date fragmentary reports indicate that about 2,000 Jews have been imprisoned, many of them in long established concentration camps in the southern desert. About 900 of these prisoners are being held as hostages for the "good behaviour" (read "enforced silence") of members of their families who have left Egypt. Most of the hostages stem from Port Said where Egyptian police in the dead of night on November 1 swooped down on Jewish homes and seized a member of each family in what was described as a "security measure."

The general pattern seems to be the serving of deportation notices demanding the departure of Jews from Egypt within one week. Those failing to leave within that period face imprisonment and the confiscation of all of their property and belongings. For practically all Jews thus notified there is no immediate way of quitting Egypt: visas are difficult to secure and travel accommodations even harder. The few who are fortunate enough to arrange for both are permitted to take out twenty Egyptian Pounds and one suitcase of clothing. Their property goes to the State.

Eye Witness Reports

Reports of eye witnesses and of deportees arriving in Europe and Israel chill the heart:

Owners and managers of enterprises come to their offices to find the business sealed; bank accounts are frozen; no transactions are allowed; businessmen are required to hand over all account books and to furnish all details of their domestic and foreign transactions to allow the State to profitably continue the enterprise.

Jews are arrested in cafes and given no chance to go to their homes, even for money or passports; others are picked up in their homes by flying squads of soldiers acting at night; frequently household belongings are sold in impromptu public auctions which develop into giveaways to the crowds which flock to the scene.

One Jewish girl who arrived in London described Cairo as a "city of terror and despair—a place of brutality." Jews, she revealed, are beaten on the streets, refused food, hounded by police spies and subjected to a merciless barrage of vilification from public loud-speakers. Many shops refuse to sell to Jews; others charge exorbitant prices. Egyptian officers often obtain lists of Jews on the deportation lists and force them to sell their belongings to them for a fraction of their true value.

It has been reported by many of the refugees that the final provocation which made the Egyptian Chief Rabbi resign was Nasser's demand that he sign an order forcing all Jews to wear a distinctive badge.

The list of discriminatory measures seems endless: Jewish professionals are forbidden to practice; Jewish patients in hospitals have been thrown out; Jewish schools are closed; searches of Jewish homes are everyday occurrences.

Although the Egyptian government declared that it took its "security measures" after Israel began its Sinai campaign, the facts belie this assertion. The Egyptian Government, always anti-Jewish, had been engaged in discriminatory measures even during

security have been established along the Suez and in the Sinai Peninsula, and Nasser has abandoned his acts of illegality and belligerency, should that international force be withdrawn."

hpm

Farouk's days. However, up until the fall of the play-boy of the Nile, it was only the press—with the blessings of the Government—that attacked Israel (and the Jews of America). The Government contented itself by moving against "Zionists." Since the rise of Nasser, however, there has been a planned campaign to force the Jews out of Egypt. In Farouk's days one of the subdivisions of the Ministry of the Interior was a department called "Zionist police." This department is now known as the "Bureau of Jewish Affairs" and is principally concerned with the supervision of Jewish business men with a view toward their complete elimination. Jews are attacked as Jews, not as "Zionists." Cartoons and films depict the same caricature of the Jew as Streicher employed in the pages of "Der Stürmer."

This is not surprising for Nasser has introduced literally hundreds of German Nazis into his regime, many of them finding their way into the offices of public information and propaganda. One notorious Nazi recently discovered in the "Department of Anti-Israel Propaganda" was the infamous Johann von Leers who served as one of the chief Nazi aids to Goebbels. Another high ranking Nazi suspected of being somewhere in the Egyptian Government is Karl Eichmann, a wanted war criminal, the butcher of Warsaw, Lodz, Lublin and a host of other cities of Eastern Europe. It is not without significance that many of the vehicles captured by the Israelis in Sinai were found to have been emblazoned with the swastika; large numbers of the Arabic edition of Mein Kampf were found among captured Egyptian officers' belongings.

Governments Protest

A number of governments have registered their shock at this barbarous recrudescence of Nazism. The British and French Governments are taking steps to protect their nationals. The U.S. has expressed its "concern" in a note to Cairo. Israel, condemning the atrocities in the strongest possible terms, has announced that she is opening her doors to any and all Egyptian Jews who can get out; Abba Eban and Mrs. Golda Meir have both demanded action from the UN. In an address, Mrs. Meir complained to Secretary-General Dag Hammarskjöld that the Nasser Government is violating the Geneva Convention of 1949 providing for the protection of civilians in time of war, as well as the UN Convention on Genocide and the Universal Declaration of Human Rights. "The situation of the Jews in Egypt," stated Mrs. Meir, "is a direct challenge to the moral conscience of the United Nations and of the world. My Government again requests you, in the humanitarian interest, to approach the Egyptian Government as a matter of extreme urgency to persuade it to desist from this barbaric course."

To these protests Egyptian Foreign Minister Mahmoud Fawzi blandly replies: "To the best of my knowledge, to date their (the Jews') property has not been confiscated... The Jewish community in Egypt, as is the case with the Jewish community in other countries, is very prosperous and very rich. In our present difficulties of foreign exchange, it was not advisable or wise to allow them just to take out their money and affect the value of the economy."

At this writing the UN remains silent. It is known that Dag Hammarskjöld has received a report on the situation in Egypt but has yet to release it. A number of the UN delegations are pressing him hard to do so. Meanwhile, as the thunderous silence of the world body (in contrast to its outcry on the Hungarian refugees) revives memories of world apathy in the face of the Hitler atrocities a bare decade ago, the plight of Egyptian Jewry goes from bad to worse with all signs pointing to the elimination of one of the oldest of the world's Jewish communities.

Senate Leader Outlines Principles

U. N. Must Assure Israel Security

by Sen. Hubert H. Humphrey

To repair the damage to our Western alliances is the first necessity of our foreign policy. This will require more than just reassurances from the President to the leaders of Western Europe. It will require strengthening of NATO politically, economically and militarily. NATO is the bedrock of our military, political and economic security.

We must gain the confidence and the support of the people of Western Europe. We must help to meet the critical costs of the interruption of the lifeline of Western Europe from the Mediterranean into the Red Sea. We must give thought to construction of alternative means of transporting oil from the Middle East to Western Europe — perhaps by a pipeline across Israel from Elath on the Gulf of Aqaba to Haifa on the Mediterranean. Our major task, however, is to neutralize Soviet influence in the Middle East. This cannot be done by merely restoring the status quo. The United Nations Emergency Force is a bold step. The success of its mission, however, will be judged by whether or not genuine and real peace is brought to the Middle East.

UN Negotiations

The United Nations Force must remain long enough to permit negotiations between Israel and her neighbors. The United States must make it crystal clear that an armed truce is no substitute for peace. I suggest that we announce as guide lines for negotiation the following principles:

1. The independence of Israel is to be maintained and protected.

2. The boundaries between Israel and her neighbors must be settled and the agreement made binding on all parties.

3. There must be an assurance backed by the United Nations, and in particular the United States, that aggression and expansionism by any state will not be tolerated.

4. The Arab refugees must be relocated.

5. Economic aid shall take into consideration the needs of the region and not just the individual states.

6. Emphasis shall be placed upon major public works such as the Jordan river and the Nile river projects.

There is good will for the United States in the Middle East today. I sincerely believe there is a willingness to accept United States efforts to bring about negotiations and peaceful settlement. This opportunity may never come again. Therefore, we must act quickly and firmly.

Russians Ignore Pleas

The problems of the Middle East are but part of a total world pattern of unrest and violence. The world has been shocked by Soviet brutality and oppression in Hungary. To date the Soviet Union and the Soviet-imposed government of Hungary have ignored the pleas and resolutions of the United Nations. The United Nations is facing its most crucial test. If the decisions of the United Nations will be accepted only by the democracies and the nations outside the Soviet satellite system, then indeed the United Nations has failed in its mission.

For the past two weeks the world has

learned with increasing concern and shock of the mass persecution of the Jewish population in Egypt by the government of Colonel Nasser. There is evidence of deportation of thousands of stateless Jews.

Immediate Needs

Whether the Jewish community of Egypt will be salvaged will depend upon the determination and moral conscience of the democratic nations. There are three ways we can help at once.

1. The United Nations can by resolution declare its indignation and ask for an immediate cessation of these acts of discrimination and brutality.

2. The President should use the enormous influence and authority of his office to intervene personally with Colonel Nasser and advise him of the deep concern of the people of the United States and of their firm intention that these acts of persecution immediately be stopped.

3. The Congress has a responsibility to make certain that there be new immigration and refugee legislation that will contain ample provisions to cover these terrible and heartrending tragedies. Surely Soviet oppression in Hungary and Egyptian persecution of Jews in Egypt is ample evidence as to the need of an immigration and refugee policy that reflects the compassion, justice and humanity of the American people.

The above article is based on an address Senator Humphrey delivered before Yeshiva University, New York, on Dec. 9, 1956.

A Point of View

by Ernest E. Barbarash

Judaists' Callousness

The so-called American Council for Judaism has addressed a letter to the U. S. Secretary of State, in which it questions the veracity of the reported persecution of Jews in Egypt. True to form, the Judaists feel that the reports of these oppressions are nothing but "an abuse of propaganda techniques" employed by "political Zionists."

If there is any specific move in the long chain of its deliberate acts involving the fate of our people which exposes the true character of this anti-Zionist group before the bar of public opinion—this is it.

In its letter to the Secretary of State, the Council cites as an example earlier this year "the wide publicity given to the alleged (!) dire plight of Moroccan Jews" and in pretended innocence further says that the Council "does not know" whether the present publicity campaign about Egyptian Jews is of the same character.

This is sheer callousness—and nonsense.

What the Judaists imply is that the reports of the monstrous persecutions inflicted upon Egyptian Jewry, attended by Nazi-tested methods of torture, deprivation of home and property and deportations, are nothing but propaganda to discredit poor innocent Nasser.

Alfred M. Lillenthal, another anti-Zionist leader, on a visit to Cairo, called a press conference there and said that Nasser's arrests and internment of Jews and mass deportation were "no worse than the American treatment of Japanese nationals in World War II." William Richardson of the New York Post, who attended the same press conference, reporting that there are at least 3,000 Jews languishing in a Cairo concentration camp, has been an eye-witness to "rapacious Egyptians, eyes filled with greed, auctioning the worldly goods of refugees." Richardson relates that at the press conference "Lillenthal said the reports about persecution of Jews were inventions of the American press and of treacherous Zionists, including Premier Ben Gurion. 'The liquidation of the entire Jewish community in Cairo is the goal of Ben Gurion,' he said, adding that, 'The Ministry of Interior has assured me there will be no persecution of Jews.'"

Richardson, in an eye-witness account, paints a terrifying picture of confiscation and incarceration of Jewish refugees. He visited a synagogue. "Every Jew I talked to in that synagogue has a close friend or relative who had just 'disappeared,'" he reports.

The self-hating group of Judaists has sprung to the defense of the enemies of Israel at every instance when Israel was the victim of aggression and even when our brethren were attacked and maimed by roving mobs in Arab lands. The Judaists have stripped from themselves every vestige of compassion and sense of justice wherever the interests of our people and the little state of Israel are concerned.

During the early days of the Hitler regime there was a tiny group of wealthy German Jews who believed that by posing as super patriots they would be singled out for special favors. There were some of our faith even in this country who counseled "moderation" in public denunciation of Hitler's persecutions.

The American Council for Judaism which has assumed the cloak of super-patriotism has closed its eyes to reality. If the Judaists believe that they will gain the respect of Nasser and all enemies of Israel by their obsequious action in siding with them—then they are sadly mistaken. They will find that they have not only forfeited the regard of the American Jewish community but have earned the contempt of their allies as well.

The latest move by the Council for Judaism exculpating Nasser in the oppression of innocent Egyptian Jewry should be widely publicized in the American Jewish community.

Zionist Strength Needed

by Hon. James C. McDonald

An essential element in the grandeur of Justice Brandeis was his determined unwillingness to permit his judicial toga to stop his ears to the needs of the great moral causes to which he was devoted, or to silence his tongue and pen in the advocacy of those causes. To the very end of his long and double career he remained the active Zionist. What a tragedy that in today's crisis his profound wisdom and his resounding fearless voice cannot be heard in the councils of the nations.

Justice Brandeis' incisive reasoning would have cut through the tangled skein of UN cease-fires and its futile efforts to maintain an uneasy peace, which is no longer peace. He would have, I dare say, underlined that the Arab refusal to recognize Israel as a permanent neighbor, and to make peace with it, are the root causes of the more than eight years of near war, alternately hot and cold, in the Middle East. The net effect of the UN efforts: despite the persistent work during the first years of General Riley, and the recent work of General Burns to prevent violations of the armistice agreements, Arab intransigence has steadily grown. Indeed, the UN's practice of concentrating on the prevention of border incidents, a really impossible task, has served only to encourage the Arab states in their stubborn refusal to transform the armistices into peace treaties.

Arab Aggression

Why does not the UN demand peace or, at the very least, direct peace negotiations, as Israel has so repeatedly and consistently demanded? Why have the per-

sistent and mounting Arab threats to destroy Israel never been denounced by the UN as aggression; aggression which makes peace impossible? Why are sanctions called for against Israel without a word against Nasser's moves to encircle and destroy Israel? To cry out against Israel, which for more than eight years has pleaded for peace negotiations, and to excuse the Arab governments' brazenly proclaimed plans to unify their command in order to annihilate—as they frankly announce—the Jewish State, is logically absurd, morally unjustified, and in practice undermines all chances of peace.

Today's crisis emphasizes anew the need for an intensified campaign to strengthen the Zionist Organization of America. In 1947 and 1948, when Israel might have been still-born, Dr. Abba Hillel Silver, Dr. Emanuel Neumann and their colleagues were decisive factors in bringing the Third Jewish Commonwealth into being. Under their imaginative, forthright and uncompromising leadership, the seemingly impossible obstacles to Israel's establishment—hesitation in Washington (and perhaps in Tel Aviv), intensive hostility of the Arab states and vacillation of many members of the UN—were overcome.

Importance of ZOA

The need, therefore, for today is to strengthen the ZOA. Alert all Zionists and other friends of Israel to the present imperative need for organized, affirmative, fearless action. Nothing less than activities comparable to those of 1947-48 will suffice. The dangers to Israel's life is not less than then. Its enemies are already planning—in the event of Israel's responses to the UN cease-fire and withdrawal resolutions being interpreted as less than 100 percent acceptable—economic and even more serious sanctions. There are no signs that the UN plans to demand that the Arabs accept Israel's proffers of peace negotiations. On the contrary, prospects are for the continuance of the dreary round of border incidents and unceasing Arab propaganda, and preparations for Israel's destruction.

Even Dag Hammarskjöld, imaginative and daring though he has been—has similarly not grasped the heart of the matter, the Arab uncompromising hostility to Israel.

Israel Needs Friends

The challenge to American Zionists and to all other supporters of Israel is immediate and compelling. The challenge is also to Israel. Israel needs its friends as sorely as when, in its first months, it was embattled on all its frontiers. Now is, therefore, the time to sink party, ideological and personal differences. Now is the time to invoke the lofty and undaunted spirit of Justice Brandeis who foresaw, decades ago, that the Third Jewish Commonwealth in the Holy Land would fulfill the Jewish millennial dream. In the words of Isaiah:

*I will bring thy seed from the east
and gather thee from the west.
I will say to the North, Give up, and
to the South, Keep not back:
Bring my sons from far, and my
daughters from the ends of the
earth.*

Now is the time to remind Washington and the American people that Brandeis foretold that Israel would be a creative force for modernization and democracy in the whole Middle East. Hence the Administration and our people should never be allowed to forget that Israel's advancement advances also the vital interests of our country in that critical area.

Mr. McDonald was the first U. S. Ambassador to the State of Israel. The above article is based on an address he delivered at the Brandeis Centennial celebration at Hunter College, New York, under the sponsorship of the ZOA.

"The Egyptian nationalization of the Suez Canal is another step towards the liberation of Palestine. . . . Today the Suez Canal and tomorrow Palestine."

—Abdul Aziz E-Di, Egyptian
Charge d'Affaires in Amman

"When the Suez issue has been disposed of, Egypt will be concerned with one problem only, the problem of Palestine. . . . The Palestine problem will not be solved and there will be no peace between us and the Jews as long as a single grain of your soil (i.e. the Palestine Arabs') remain in enemy hands."

—Gamal Nasser, Oct. 27, 1954

BOOKS

The Pilgrimage of the Jews

WHERE JUDAISM DIFFERED

By Abba Hillel Silver. MacMillan, 1956. 318 pp. \$4.50.

Reviewed by
SOLOMON B. FREEHOF

FOR his many magnificent services which he has rendered to world Jewry Abba Hillel Silver has put us all in his debt. Having devoted so much time, especially in the field of Zionism where the political work is so continuously strenuous, it is all the more remarkable that he is able every now and then to produce a book of enduring worth. Students of the Kabbala will continue to read and benefit from his book written years ago, "Messianic Speculations in Israel."

The worth of his books derive from the fact that he is a thorough scholar in a number of branches of Hebraic literature; that he has a dynamic independence of temperament and, therefore, will never rest content until he has found some original approach and some creative ideas; and finally much of the value of his books comes from the grand public platform skill which he has displayed in thousands of addresses and lectures. A man who is a master of the platform and the pulpit as Silver is, develops very early into a technician in the field of human communication. He understands almost instinctively what his hearers already know and what they do not know, what is clear and what is vague, and how to say what needs to be said, in an impressive and memorable way. In other words, his books, besides being learned and original, are also eloquent, which means they are clear and effective and reveal the great public speaker's skill of making the difficult thought relatively simple and the vague idea crystal clear.

These characteristics are found in all his writings and to a marked degree in his latest book, "Where Judaism Differed." The qualities of originality and clarity are particularly needed in the field of Jewish theology with which this book deals. This is due to the fact that Judaism is not a philosophizing or theologizing religion. Our beliefs emerged from our experience and from the inspiration given us by our teachers and leaders. Whenever Judaism was systematized it was as it were by an after-thought. Therefore, we do not have a long and graded series of Jewish philosophical-theological literature. Each writer in this field, therefore, must go back to Jewish life, re-immersing himself in Jewish history, sense the mood of varied Jewish movements and currents of thought, and from all of the material redistill the "living water" of what Judaism essentially is. To write a Jewish theology a man needs to know virtually all of Jewry in its experience and its thoughts. Therefore, this book marshals before us in clear and vivid fashion the whole pilgrimage of our life as Jews.

When Judaism was systematized at various occasions through our history, it was usually in reaction to certain ideas which arose as rival ideas (as Greek philosophy) or as hostile ideas (as when disputations with Christian clergy were forced upon us in the Middle Ages). It is, therefore, natural to write a description of Judaism as a comparison with other beliefs. Hence, the title "Where Judaism Differed." Silver does precisely this in his book. He indicates the uniqueness of Judaism from its very beginning. He does this without deprecation; the worth of other faiths, yet without diminishing the grandeur of the uniqueness of Judaism. Thus in answer to the perennial Christian question, "Why did Jews reject Jesus as saviour," he deals with the theme historically but attaches it to the most modern charge by Toynbee which is the old Christian question repeated in other words. His chapter (VI) "On Rejecting Treasures" is a fine statement on this

theme. It could be read by Christians without resentment and cannot be read by Jews without pride.

The chapter in the entire book which appeals to this reviewer as most original and most effective is chapter VII entitled "On Avoiding Alternatives." It begins "The teachers of Judaism almost instinctively rejected a formula of Either/Or in assaying religious values." The chapter ends with the paragraph "There is a remarkable balance and pragmatic quality in Judaism which, while not proscribing deviation either into the mystical or into the pietistic, nevertheless kept these, as it were, within bounds. The periphery was never confused with the

Jewish Life in California

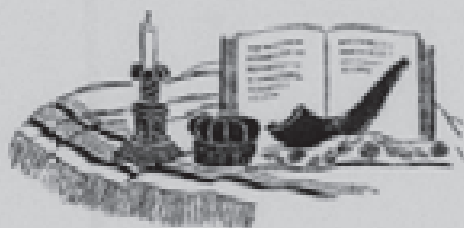
THREE YEARS IN AMERICA, 1859-1862

By Benjamin H. Translated from the German by Charles Reznikoff. The Jewish Publishing Society of America, 1956. 2 vols. 335 pages and 290 pages.

Reviewed by
ADAM Z. MARGOSHES

ISRAEL JOSEPH BENJAMIN, a Bohemian Jew, alone among modern Jews, set himself the task, in the middle of the nineteenth century, of emulating the medieval traveller, Benjamin of Tudela, by visiting and writing about every country in the world, paying particular attention to the various far-flung Jewish communities. It was a romantic idea, but not at all impracticable, and he actually accomplished the major part of his task; he wandered everywhere, including the United States of America, which in the mid-nineteenth century was a "far country."

He was equipped for his work by a broad, if not deep, education, both gen-



eral and Jewish, and a keen, perceptive intelligence. He had a breezy, journalistic German style of writing, well adapted to his purposes, and here excellently translated by Mr. Reznikoff.

As Oscar Handlin points out in his introduction, Benjamin had a moralistic turn of mind and a somewhat provincial, old-world orientation, which prevented him from seeing very profoundly into the new political and social forces at work in the young American republic. Like most other European observers of the pre-Civil War American scene, he saw nothing but raw, ugly materialism, political corruption and cultural ignorance and vulgarity. However, he was much more discerning in his description of the surface details of American life, especially in California. His experiences and observations in California, mostly San Francisco, form the largest and best part of the book. He sometimes rises to a kind of eloquence in drawing his picture of the color and the ceaseless, hustling activity of the gold rush days.

Oddly enough, he is least lively and interesting when talking about the Jews. For the first time in centuries, the Jews were playing an important part in the building of a great state, where they were respected as equals and frequently elected to high office. One would think that such an atmosphere would have been intoxi-



DR. ABBA HILLEL SILVER

center; and the surface eddies were never mistaken for the deep-carrying channels of the faith." Within this chapter the author makes clear the significance of many apparent contradictions in Jewish religious thought and reveals their

psychological harmony in Jewish life.

The final chapter expresses the mood of the book in its impact upon the relationship between Judaism and other religions. The uniqueness of Judaism does not preclude certain basic similarities with other great religions. It is with these similarities that we work in cooperation, but it is because of the differences that we must learn to respect each other and ourselves. In this last chapter there is this memorable paragraph: "The one universal God does not require one universal church in which to be worshipped, but one universal devotion. In the realms of ascertainable facts, uniformity can be looked for. In the realms of art and philosophy there can be only sincerity of quest and expression—only dedication. Religion is the supreme art of humanity."

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

Robbi Freehof, spiritual leader of Rodef Shalom Temple, Pittsburgh, Pa., has written extensively on Biblical and Rabbinic subjects. "The Responsa Literature" is the latest of his works.

Dina Doronne as the New Anne Frank

AN admirable feat is being performed by Dina Doronne (Peskin) in the almost forbidding task of succeeding that teen-age genius, Susan Strassberg, in the "Diary of Anne Frank" at the Cort Theatre. A sabra, born in Tel Aviv, Miss Doronne became a member of Habimah and was chosen to play the lead in the first full-length Israeli film, "The Faithful City." She was sent here to study the American theatre, won a scholarship to the Neighborhood Playhouse and recently found ultimate recognition in being offered a star's part on Broadway.

Anne Frank is an ideal role for what may be called the juvenile juvenile. Dina Doronne gives it—as a peer in a superb cast of actors—all the freshness and awkwardness of a bright thirteen-year-old and, in the second act, a touching performance of her metamorphosis into the bud of a woman, with all the headlong courage, fear, confusion and magnificence of a first love. Judging from this accomplishment there can be no doubt of an outstanding future for the young actress.

Play Is Reminder

The impact of the play is as strong as ever. It derives mainly from the authors' understanding of the human mind's healthy refusal to perceive and comprehend the sum-total of a crime like the one committed by the Nazis. By reducing the holocaust to the story of a family and, particularly, the fate of an adolescent girl, the play is able to present the enormity of genocide in a palatable manner, as it were, a manner that has a minimum of emotionality and is tender, often light and always without pity.

It is this very virtue of understating the horror of what happened not so long ago which acts as a reminder to those who are inclined to let bygones be bygones and leads to the realization that the only balance to the crime, the only growth that came out of its unspeakable villainess is not remorse, or even restitu-



tion, but the advent of the State of Israel. More than that, in watching little bitter-sweet Anne Frank, at least one member of the audience was struck by the rightness and inevitability of Israel's recent military action in Sinai, which forestalled another extermination threat and which stemmed from the resolve that never, never again shall anybody be allowed to indulge with impunity in the age-old pastime of torturing and killing Jews.

Rafael da Costa

New York ZOA Regions' Dinner For Silver Raises \$1,250,000 in Bonds

The raising of \$1,250,000 in Israel Bond investment funds in a special campaign conducted by the metropolitan Regions of the ZOA in honor of Dr. Abba Hillel Silver was announced at the Silver testimonial dinner held on Monday evening, December 17, in the Hotel Waldorf-Astoria, New York.

Some 1,000 persons—Zionist leaders and key-workers—from the metropolitan area attended the dinner in tribute to Dr. Silver's 50 historic years of Zionist devotion, held under the joint sponsorship of the metropolitan ZOA Regions and the Israel Bond Organization.

In his address, Dr. Silver called upon the U. S. Government to take "forthright leadership" in the United Nations to achieve a prominent peace settlement in the Middle East. Dr. Silver, an honorary president of the ZOA, who is chairman of the Board of Governors of the Israel Bond Organization, asserted:

"Our government should not wait until there is armed aggression or until that 'innocent' victim of aggression, Nasser, has had time to rebuild his badly shattered military establishment, or until Syria has had time to build up a vast arsenal of tanks, planes and guns provided by the Soviet Union. It should press most energetically in the United Nations for action which will bring the representatives of the governments of the Near East together around a conference table for the settlement of all the outstanding issues."

Rabbi Irving Miller, chairman of the American Zionist Council, presided at the dinner. Announcing the total amount of Bonds sold in Dr. Silver's honor, he declared that it gave "eloquent evidence of the devotion of the Zionist movement to the cause of Israel and reflects the profound determination of the American people to provide Israel with necessary investment funds in order to meet the present strains on its economy."

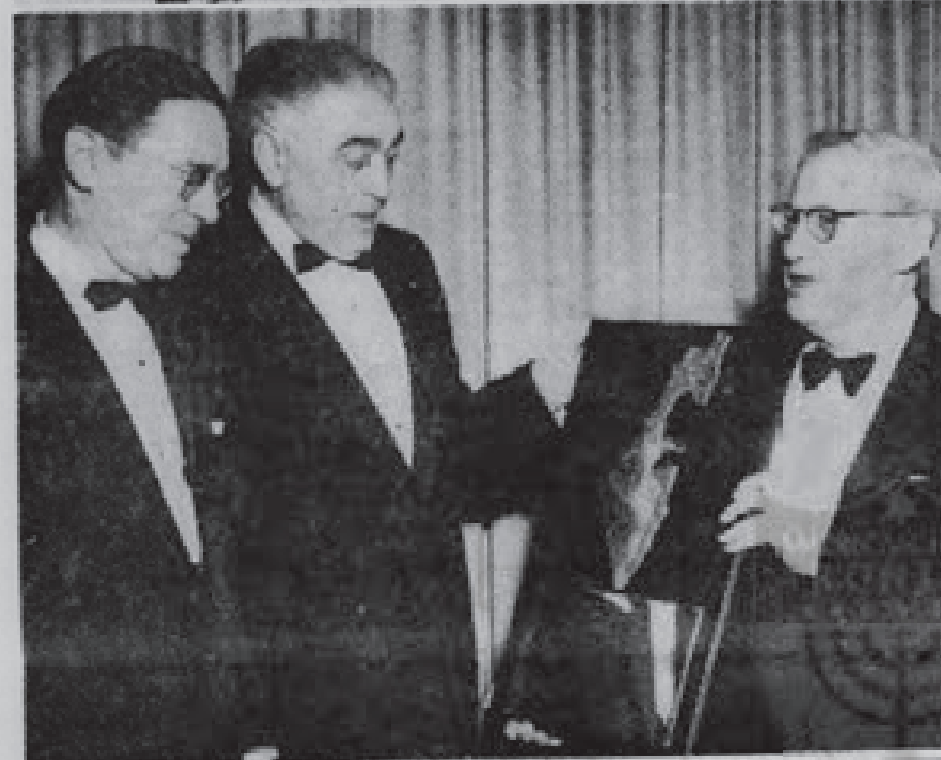
Presents Plaque

Dr. Emanuel Neumann, president of the ZOA, in presenting Dr. Silver with a plaque, a silver map of Israel, which cited the Zionist leader for "fifty rich, fulfilling and historic years of dedicated service and inspirational leadership in the cause of Zionism and a free and independent State of Israel," said:

"Dr. Silver now stands upon an eminence that is beyond the praise of his admirers or the criticism of his detractors. He looms before us as a towering historical figure, one of the greatest statesmen in Zionist history. Two names will be inscribed imperishably on the pages of our history, those of the two men who on two different fronts were jointly responsible for the establishment of the State of Israel and who are its principal architects: the one is the present Prime Minister of Israel, David Ben-Gurion; the other is our guest of honor, Dr. Abba Hillel Silver."

"Israel and Zionism have need of Dr. Silver today more than ever—have need of his wisdom, his sagacity, his brilliant leadership, his force and strength of character and above all, his indomitable courage. For Israel is facing its gravest crisis since its inception."

Dr. Neumann, warning against any delay in attaining a peace settlement in the Middle East emphasized the importance of bringing "the strongest pressure



Dr. Abba Hillel Silver addressing testimonial dinner tendered him by metropolitan Regions of the ZOA jointly with Israel Bond Organization at the Waldorf-Astoria Hotel. Seated from left to right are: Jacques Torczyner, Col. Haim Herzog, military Governor of Jerusalem, Dr. Joseph Schwartz, vice president of the Israel Bond Organization, Abraham Goodman, Rabbi Irving Miller and Dr. Emanuel Neumann.

Dr. Abba Hillel Silver is being presented with a special award by Dr. Emanuel Neumann, ZOA president (right), at the testimonial dinner in tribute to Dr. Silver's "50 years of devoted and heroic Zionist service." Looking on is Rabbi Irving Miller (left), chairman of the American Zionist Council.

to bear upon the Egyptian dictator (Col. Nasser) to arrive at a decent settlement of the Suez Canal issue and his conflict with Israel."

Asserting that the "real testing" of the United Nations is yet to come, Dr. Silver told the dinner: "It will soon come in the Near East, and on its outcome will depend the very survival of that international organization which was called into existence to preserve the peace of the world."

"The United Nations forces now being utilized in the Middle East," Dr. Silver added, "may either help achieve a final solution to the Middle East problem or, it may lead only to a restoration of the status quo ante from which all the evils flow, and for a carte blanche to the dictator Nasser to resume all his former dangerous adventures."

Rabbi Miller served as chairman of the committee that arranged the testimonial to Dr. Silver, with Dr. Neumann as honorary chairman. Albert Schiff was treasurer of the dinner committee and Abraham Goodman, chairman of the National Executive Council of the ZOA, was co-chairman.

"Nothing has so far happened," Dr. Silver warned, "to discourage Nasser from believing that the U.N. force will restore him to his former position and prestige in the Near East; his commandos free to range again across the borders of Israel; his blockade against Israeli shipping in the Suez and in the Gulf of Aqaba to remain in force; and he himself free to acquire again vast stores of weapons and munitions for an attack upon Israel."

"Now that our government has concluded that the best hope for

peace in the Middle East lies in the United Nations and has resolved to channel through it the consideration of its problems—a procedure which it had not followed in the past, choosing rather to find them outside the framework of the United Nations—it becomes increasingly urgent for

our government, whose authority and prestige in the Middle East have been augmented by recent events, to take forthright leadership in the United Nations to achieve solutions which will be in keeping with its expressed desire for impartial friendship to all concerned."

U. S. Maneuvered Into Dangerous Position — Neumann

The view that the "United States is being maneuvered into a most dangerous situation, as a major partner of the Bandung Powers" was expressed by Dr. Emanuel Neumann, ZOA president, in an address before the Presidents' Conference of 17 national Jewish organizations recently held in the Hotel Delmonico, New York.

Dr. Neumann, who presided over the second day morning session of the conference, said that "we may soon have to make our choice between the Asian-Arab bloc and our European allies from whom we are being estranged."

He further warned that "if Middle Eastern oil is dictating our national policy, we are heading for the collapse of the international system of defense so laboriously constructed."

"All the oil of Arabia will not compensate for the breakup of the Atlantic Alliance, the cornerstone of our national security," he said.

PHILADELPHIA, Pa. — Dr. Neumann addressed a large mobilization rally sponsored by the Philadelphia Zionist Organization. More than 1,000 persons crowded into the YM-YWHA building heard the ZOA president warn that Soviet Russia is playing for the "highest stakes" in the Middle East in its plan for world domination. "If they can take over the Middle East not just politically but militarily, both Africa and Asia will be theirs and the cause of the free world will be nigh doomed." He charged that the United States played into Russian hands by failing to halt the Soviet military build-up in the Arab countries.

The rally, which was presided over by Arnold Ginsburg, president of the Philadelphia ZOA, was also addressed by District Attorney Victor H. Blanc and Councilman Samuel Rose.

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NEW 1957 BOOKS



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TEN REWARDING BOOKS IN 1957 FOR THE MODERN READER

The Jewish Publication Society, in its 69th year, has kept today's reader in mind when planning its 1957 list of ten new books. The predominance of History is due to the particular relevance of the books involved; but the list also includes Biography, Religion and Art.

Three long-awaited volumes of Professor Salo W. Baron's *Social and Religious History of the Jews* will be ready in the Fall. The first two volumes in this series, published in 1952, were greeted with high acclaim, so that we anticipate great interest in Volumes 3 to 5. In a field related to History, that of Biography, we have listed a two volume set titled *Louis Marshall: Champion of Liberty*, covering the life and letters of one of the foremost Jews in the history of the United States.

The JPS is happy to offer this year two exceptional books in the field of Religion. The growing interest in the subject among the Jews of the U. S. is heartening. The hunger for "the word of God" must be satisfied in such a way as to increase it — this is the paradox of the life of the spirit. One great need has been for a clear, frank, unapologetic statement of the historic differences between Judaism and other religions. It is exactly what Dr. Abba Hillel Silver does in his book *Where Judaism Differed*. The past tense in which the title is couched should mislead no one; Judaism still differs in these respects. This book is an eloquent presentation of the subject.

Dr. Silver's book is Religion considered more or less on an intellectual basis. Dr. Samuel Dresner's *Prayer, Humility and Compassion*, is Religion viewed subjectively and personally. Here are three basic aspects of religious life — of every religion's life; what have they meant in Judaism? There has been too little of this type of literature for the modern Jew.

Israel has been the subject of many books in recent years. The one we are listing, however, is quite different. It deals, not with politics, economics, party-life, wars, or any of the numerous usual subjects connected with the new State, but with the origin of its human material, its population. One tends to overlook the significant fact that Israel is a "melting pot" of an extraordinary kind. Its present population consists of former residents of a score of different countries and almost every continent. What claim have these people on this land? What entitles them to call

Continued on Next Page

BIOGRAPHY

LOUIS MARSHALL: Champion of Liberty

Letters and addresses selected and edited by Charles Reznikoff; with a biographical introduction by Oscar Handlin.

Two volumes, about 1200 pages. List price \$10.00. Publication: First Quarter.



MARSHALL

Louis Marshall was a man of strong character and wide interests. His towering personality impressed itself on many aspects of American life and on almost every aspect of Jewish life. A lawyer, he rose to the top of his profession, although he never held public office. Repeatedly he appeared before the highest courts in the land where his arguments set precedents on important constitutional questions. An ardent patriot, he loved American ideals and defended them at great personal sacrifice. A good Jew, he was interested in every positive, constructive effort to make Judaism articulate and to make the American Jew worthy of his heritage.

Benjamin N. Cardozo described Louis Marshall as "... a great civic institution, coordinating the energies and activities of many men ... with all his intensely human traits he has acquired, in his own life, a new and, as it were, a corporate personality. He is a great lawyer; a great champion of ordered liberty; a great leader of his people; a great lover of mankind."

The project was to select from the letters, articles, briefs, and speeches of Louis Marshall those which would best illustrate his manifold activities and the quality of his mind and spirit. Most of this material deals with the protection of the rights of Jews and American Judaism. These include the Russian Passport Question, 1908-1911, the American immigration laws and the rights of immigrants; the Jewish Theological Seminary and Temple Emanuel of New York; Jewish education in the U. S.; the Minority Treaties in Eastern Europe after World War I; and the persecution of Jews in Poland and Rumania. Also included are Marshall's letters and legal briefs in protection of the rights of Catholics, Negroes and Orientals, as well as on the subject of Conservation, in which he was passionately interested.

To this has been added a biographical sketch by one of America's foremost historians, Professor Oscar Handlin of Harvard University. The whole work is valuable not only as a contribution to the history of American Jewry, but also as a significant chapter in the story of the unfolding of American freedom for all its citizens.

RELIGION

WHERE JUDAISM DIFFERED

by ABBA HILLEL SILVER; about 320 pages. List price \$4.50.

Publication: First Quarter.



SILVER

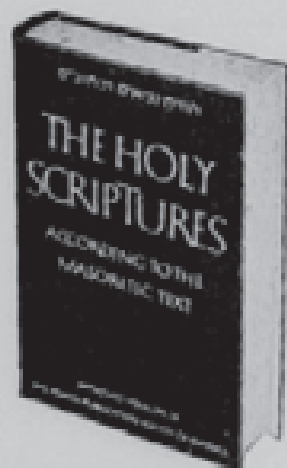
This is a history of Judaism by one of its foremost contemporary exponents. But it is not a history of the religion in the usual sense; it is rather an exposition of the ideas which make up the religion and give it its character. The American Jew, living in the midst of a Christian majority, is frequently asked — and even more frequently asks himself — wherein and why his religion differs from that of his neighbors. Pointing out the superficial differences will no longer do, since, in many instances, neither Jew nor Christian sees in them the results of conviction, but rather the outcome of historical accident. The very idea that religious and cultural differences are desirable has to be defended. This volume therefore goes down to fundamentals and presents the basic spiritual issues involved.

Among the topics treated in this volume are: the concept of the Chosen People, Monotheism, Salvation, Asceticism, Otherworldliness, and the like. Why does Judaism accept some of these concepts and reject others? Wherein are Judaism and Christianity at one and wherein do they differ? And, where both accept the same concepts, why does each give them different values and emphases? Dr. Silver is thorough without tiring. He describes his religion with firmness and without equivocation, without being offensive to those other religious views with which he compares or contrasts it. The discussion from beginning to end is in the clear, delightful style of which the author is master.

Dr. Silver represents the fifth generation of rabbis in his family. Educated at the University of Cincinnati and at the Hebrew Union College, he has for nearly forty years been the rabbi of The Temple in Cleveland. He has traveled extensively and lectured in many parts of the world. He has been a leader in the Zionist movement and represented it, both before and after the establishment of the State of Israel, before the Congress of the United States and the United Nations Assembly. He has written several volumes on history and religion.

BEST SELLING BOOKS

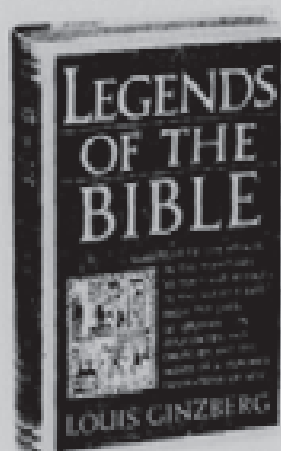
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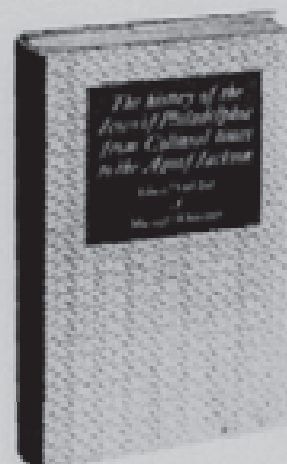
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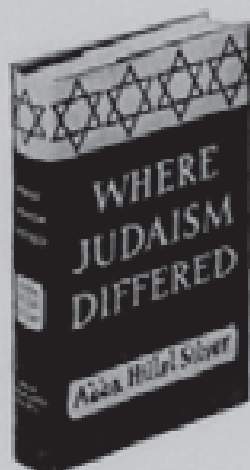
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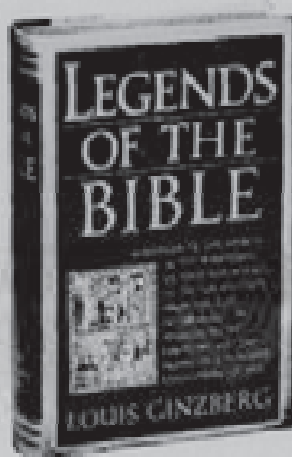
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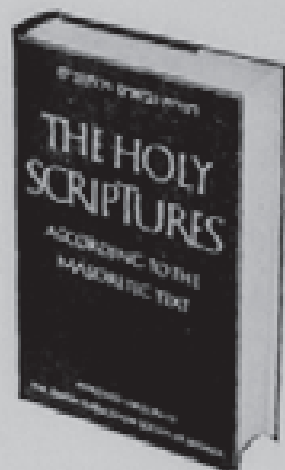
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EXODUS 13:3

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BOOKS

The Pilgrimage of the Jews

WHERE JUDAISM DIFFERED

By Abba Hillel Silver. MacMillan, 1956. 318 pp. \$4.50.

Reviewed by
SOLOMON B. FREEHOF

FOR his many magnificent services which he has rendered to world Jewry Abba Hillel Silver has put us all in his debt. Having devoted so much time, especially in the field of Zionism where the political work is so continuously strenuous, it is all the more remarkable that he is able every now and then to produce a book of enduring worth. Students of the Kabbala will continue to read and benefit from his book written years ago, "Messianic Speculations in Israel."

The worth of his books derive from the fact that he is a thorough scholar in a number of branches of Hebrew literature; that he has a dynamic independence of temperament and, therefore, will never rest content until he has found some original approach and some creative ideas; and finally much of the value of his books comes from the grand public platform skill which he has displayed in thousands of addresses and lectures. A man who is a master of the platform and the pulpit as Silver is, develops very early into a technician in the field of human communication. He understands almost instinctively what his hearers already know and what they do not know, what is clear and what is vague, and how to say what needs to be said, in an impressive and memorable way. In other words, his books, besides being learned and original, are also eloquent, which means they are clear and effective and reveal the great public speaker's skill of making the difficult thought relatively simple and the vague idea crystal clear.

These characteristics are found in all his writings and to a marked degree in his latest book, "Where Judaism Differed." The qualities of originality and clarity are particularly needed in the field of Jewish theology with which this book deals. This is due to the fact that Judaism is not a philosophizing or theologizing religion. Our beliefs emerged from our experience and from the inspiration given us by our teachers and leaders. Whenever Judaism was systematized it was as it were by an after-thought. Therefore, we do not have a long and graded series of Jewish philosophical-theological literature. Each writer in this field, therefore, must go back to Jewish life, re-immersion himself in Jewish history, sense the mood of varied Jewish movements and currents of thought, and from all of the material distill the "living water" of what Judaism essentially is. To write a Jewish theology a man needs to know virtually all of Jewry in its experience and its thoughts. Therefore, this book marshals before us in clear and vivid fashion the whole pilgrimage of our life as Jews.

When Judaism was systematized at various occasions through our history, it was usually in reaction to certain ideas which arose as rival ideas (as Greek philosophy) or as hostile ideas (as when disputations with Christian clergy were forced upon us in the Middle Ages). It is, therefore, natural to write a description of Judaism as a comparison with other beliefs. Hence, the title "Where Judaism Differed." Silver does precisely this in his book. He indicates the uniqueness of Judaism from its very beginning. He does this without deprecating the worth of other faiths, yet without diminishing the grandeur of the uniqueness of Judaism. Thus in answer to the perennial Christian question, "Why did Jews reject Jesus as savior," he deals with the theme historically but attaches it to the most modern charge by Toynbee which is the old Christian question repeated in other words. His chapter (VI) "On Rejecting Treasures" is a fine statement on this

theme. It could be read by Christians without resentment and cannot be read by Jews without pride.

The chapter in the entire book which appeals to this reviewer as most original and most effective is chapter VII entitled "On Avoiding Alternatives." It begins "The teachers of Judaism almost instinctively rejected a formula of Either/Or in assaying religious values." The chapter ends with the paragraph "There is a remarkable balance and pragmatic quality in Judaism which, while not proscribing deviation either into the mystical or into the pietistic, nevertheless kept these, as it were, within bounds. The periphery was never confused with the



DR. ABBA HILLEL SILVER

center; and the surface eddies were never mistaken for the deep-carrying channels of the faith." Within this chapter the author makes clear the significance of many apparent contradictions in Jewish religious thought and reveals their

Jewish Life in California

THREE YEARS IN AMERICA, 1859-1862

By Benjamin H. Translated from the German by Charles Reznikoff. The Jewish Publishing Society of America, 1956. 2 vols. 335 pages and 290 pages.

Reviewed by
ADAM Z. MARGOSHES

ISRAEL JOSEPH BENJAMIN, a Bohemian Jew, alone among modern Jews, set himself the task, in the middle of the nineteenth century, of emulating the medieval traveller, Benjamin of Tudela, by visiting and writing about every country in the world, paying particular attention to the various far-flung Jewish communities. It was a romantic idea, but not at all impracticable, and he actually accomplished the major part of his task; he wandered everywhere, including the United States of America, which in the mid-nineteenth century was a "far country."

He was equipped for his work by a broad, if not deep, education, both gen-



eral and Jewish, and a keen, perceptive intelligence. He had a breezy, journalistic German style of writing, well adapted to his purposes, and here excellently translated by Mr. Reznikoff.

As Oscar Handlin points out in his introduction, Benjamin had a moralistic turn of mind and a somewhat provincial, old-world orientation, which prevented him from seeing very profoundly into the new political and social forces at work in the young American republic. Like most other European observers of the pre-Civil War American scene, he saw nothing but raw, ugly materialism, political corruption and cultural ignorance and vulgarity. However, he was much more discerning in his description of the surface details of American life, especially in California. His experiences and observations in California, mostly San Francisco, form the largest and best part of the book. He sometimes rises to a kind of eloquence in drawing his picture of the color and the ceaseless, hustling activity of the gold rush days.

Oddly enough, he is least lively and interesting when talking about the Jews. For the first time in centuries, the Jews were playing an important part in the building of a great state, where they were respected as equals and frequently elected to high office. One would think that such an atmosphere would have been intoxic-

ating to a Jew from Europe. But apparently it wasn't.

Benjamin is certainly interested in the Jewish communities, and he is tireless in the compilation of lists of the numerous congregations and charitable organizations and their individual members. There is no doubt a mine of source material here for the Jewish American historian. But for the non-specialist reader these lists are merely boring. There is hardly a word about the secular activities of the Jews, even though the Jewish contribution to the settling and building of California was probably greater than anywhere else in the United States. The reason for this failure on Benjamin's part is probably to be found in the fact that his primary interest in the Jewish communities was personal; that is, he was interested in what they could or would contribute to his own welfare and future travels. Thus, when he has said that a given community is generous or stingy to "the stranger and the traveller," he has said everything.

Despite these shortcomings, the book remains the only account of Jewish life in California at this time, and one of the most complete records of the state just before the Civil War. The author sees only the excitement of the gold fever, but also the uprush of enthusiasm for the cause of the Union in the newly admitted state. At the start of the book Benjamin finds the causes of the "irrepressible conflict" in poor education and in the prevailing materialism, but in California he seems to have become infected himself with a passion for the Union and even an admiration for the new methods of public school education. It is a pity that his growing feeling for democracy never came to include the Chinese and the American Indians. His contempt for these races completely blinded him to the values of their ways of life. In fact, he speaks of the Chinese in exactly the same manner that anti-Semites speak of the Jews.

With all his narrowness and eccentricity, Benjamin is essentially an accurate reporter, with a flair for what is important in the scene before him. For example, in his interviews with Brigham Young—unfortunately brief—and his history of the Mormon religion, he grasped the importance of this great movement. In his account of the San Francisco Committee of Vigilance he shows an informed understanding of frontier conditions—though he is perhaps a shade too credulous in accepting the excuses of the vigilantes.

If, in general, his writings are prejudiced against the potentialities and actualities of the new world, the events of the past century have corrected similar errors on the part of almost every European traveller. "Three Years in America" is not unworthy to stand as a monument to the early history of what has become the greatest Jewish community in the world.

psychological harmony in Jewish life.

The final chapter expresses the mood of the book in its impact upon the relationship between Judaism and other religions. The uniqueness of Judaism does not preclude certain basic similarities with other great religions. It is with these similarities that we work in cooperation, but it is because of the differences that we must learn to respect each other and ourselves. In this last chapter there is this memorable paragraph: "The one universal God does not require one universal church in which to be worshipped, but one universal devotion. In the realms of ascertainable facts, uniformity can be looked for. In the realms of art and philosophy there can be only sincerity of quest and expression—only dedication. Religion is the supreme art of humanity."

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

Rabbi Freehof, spiritual leader of Rodef Shalom Temple, Pittsburgh, Pa., has written extensively on Biblical and Rabbinic subjects. "The Responsa Literature" is the latest of his works.

Dina Doronne as the New Anne Frank

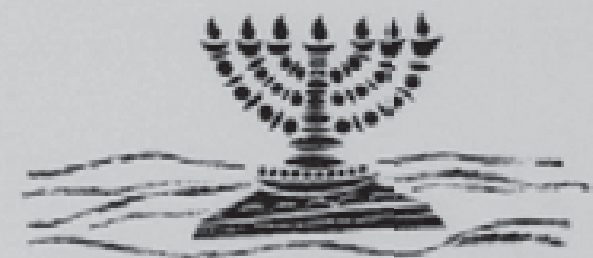
AN admirable feat is being performed by Dina Doronne (Peskin) in the almost foebidding task of succeeding that teen-age genius, Susan Strassberg, in the "Diary of Anne Frank" at the Cort Theatre. A sabra, born in Tel Aviv, Miss Doronne became a member of Habimah and was chosen to play the lead in the first full-length Israeli film, "The Faithful City." She was sent here to study the American theatre, won a scholarship to the Neighborhood Playhouse and recently found ultimate recognition in being offered a star's part on Broadway.

Anne Frank is an ideal role for what may be called the juvenile juvenile. Dina Doronne gives it—as a peer in a superb cast of actors—all the freshness and awkwardness of a bright thirteen-year-old and, in the second act, a touching performance of her metamorphosis into the bud of a woman, with all the headlong courage, fear, confusion and magnificence of a first love. Judging from this accomplishment there can be small doubt of an outstanding future for the young actress.

Play Is Reminder

The impact of the play is as strong as ever. It derives mainly from the authors' understanding of the human mind's healthy refusal to perceive and comprehend the sum-total of a crime like the one committed by the Nazis. By reducing the holocaust to the story of a family and, particularly, the fate of an adolescent girl, the play is able to present the enormity of genocide in a palatable manner, as it were, a manner that has a minimum of emotionality and is tender, often light and always without self-pity.

It is this very virtue of understating the horror of what happened not so long ago which acts as a reminder to those who are inclined to let bygones be bygones and leads to the realization that the only balance to the crime, the only growth that came out of its unspeakable violence is not remorse, or even restitu-



tion, but the advent of the State of Israel. More than that, in watching little bitter-sweet Anne Frank, at least one member of the audience was struck by the rightness and inevitability of Israel's recent military action in Sinai, which forestalled another extermination threat and which stemmed from the resolve that never, never again shall anybody be allowed to indulge with impunity in the age-old pastime of torturing and killing Jews.

Rafael da Costa

WHERE JUDAISM DIFFERED

Abba Hillel Silver

McMillan, 1956 318 pp. \$4.50

Review by Charles E. Smulman,
Rabbi, Riverdale Temple,
New York

Rabbi Hillel Silver has long been recognized as one of the foremost orators of our time. Comparatively few have been aware of his erudition and the wide range of his Jewish scholarship. His "Messianic Speculations in Israel" published over a quarter of a century ago established his reputation as one thoroughly at home in Jewish source material. His latest book, it is safe to predict, will constitute a necessary reference study for both Jews and Christians for years to come. Nothing so authoritative and thorough, dealing with essential differences in Jewish and Christian thinking, has heretofore appeared in the English language. It is indispensable to the average modern Jew who is unaware of much in Jewish thinking that was apparent to his forbears. The popular form in which Dr. Silver's volume is written does not diminish by an iota the deep well of learning from which the author has drawn his observations. He has subtitled his book "an inquiry into the distinctiveness of Judaism". Set against the distinctive ideas of Buddhism, Hinduism, Taoism, Egyptian animism, Greek Stoicism, Pauline Christianity and modern day Existentialism, Judaism takes on a glow and color that one does not find when reading descriptions of it in the average book dealing with Jewish theology. This is in no small part due to the author's magnificent English prose style and his persuasive manner of exposition. It is also due to the fact that the story is written in a dedicated spirit of devotion and love for the Jewish way of life.

Some of the chapters in this volume are of crucial importance not only to Jews who carelessly assume that there is practically little difference in Jewish and Christian outlook, but to Christians whose misconceptions of Judaism have been fed by ignorance extending over many centuries. Jews will learn precisely what Judaism does not represent. Christians will learn what it does represent. Both can come to a new and healthy respect for an unbroken religious tradition that has survived millenias of persecution and hardship among its adherents.

There are sixteen chapters in the book and they cover an enormous range

of thinking on perennial questions in the lives of people in the world today. The should help immeasurably toward achieving a better understanding of essential differences in the various religious groups on such concepts as sin, salvation, life after death, freedom of will, resistance to evil, the messianic role of Jesus, the kingdom of this world, chosen people, peace of mind, good and evil, etc. In short, brilliant paragraphs Rabbi Silver presents many of these themes as an outline of comparative of religion. On the question of salvation, for example, he begins by stating:

"Judaism is not constructed around any drama of redemption. There is no term in the Hebrew language for "salvation" in a sacramental, redemptive sense. In Judaism the soul of man requires no 'liberation' because the soul is not enchained. The idea that man needs to be saved from the coils of life or from some Original Sin or from the prison house of matter or from baleful astrological influences is not part of Judaism. The Bible knows of no such concept as 'Redemption' from sin.' The term ga-ol, when used in Biblical sources refers to redemption from slavery, from an enemy, from imminent danger or death or exile. It also has legal implications. But in no instance does it refer to redemption from sin. This is true also of the terms pa-doh and beshe-a which mean help and deliverance ~~from~~ from trouble, affliction and danger. Savior and Redeemer in the Christological sense are not to be found in the Bible. Jewish theology accepts no doctrine affirming an inexorable round of rebirths in which the human soul is trapped and from which, in one way or another, it must be saved. Nor does it accept the doctrine of man's corrupt origin 'that all men descended from Adam contract original sin from him, and that his sin is transmitted by way of origin. We have had occasion to note in other connections that such ideas, so widespread in the non-Jewish world were not unknown to Judaism, ~~and~~ and that references to them are to be found in its extensive literature. But they never ~~were~~ were incorporated into the essential tenets of the faith."

With this introductory passage setting the tone of the particular theme Dr. Silver then proceeds to sketch the concept of salvation held by Hindu philosophers as recorded in the Upanishads and the Vedanta which termed existence ~~and~~ an evil and miserable thing to be freed through renunciation and follows with brief statements on the Egyptian religion of the god Osiris, the Eleusinian mysteries of the god Kore, the Orphic mysteries of the god Dionysus Zagreus, the Phrygian mysteries centering around the Mother Goddess Cybele and the disobedience of Adam in the Garden of Eden which has become known in Christianity as the Original Sin which Paul placed at the core of the Christian doctrine. He points out that the Protestant Reformation of the sixteenth century made no substantial change in this doctrine and calls attention to the fact that in the modern school of Christian Existentialism the doctrine "it assumes a startlingly didactic truculence. In ~~the~~ defense of the theologic doctrine of Original Sin," he adds, "modern apologists have seized upon the complexes and the hidden feelings of guilt in men which psychoanalysis has brought to light." In contrast to such ideas prevailing in other religions there is presented the Jewish idea regarding sin. Nowhere in Jewish literature is the Jew summoned to atone for an inherited burden of guilt." Judaism is much

concerned with the moral issues involved in man's sins, but not with Original Sin.

Whereas the central message of the Christian Gospels, according to Reinhold Niebuhr, ~~emphasize~~ emphasize sin, grace, forgiveness and justification, the central message of Judaism deals with doing justly, loving mercy and walking humbly with God (Micah 6:8). Because there is no Original Sin in Judaism, it follows there is no need for a Redeemer. The "sacraments" of Judaism are the moral life and human aspiration.

Divine grace and power flow from earnest and faithful quest of the good life here on earth.

In dealing with modern Existentialism, Rabbi Silver ~~offers a~~ offers a ~~xxxxxx~~ pertinent comment about the movement among Jewish theologians that is worthy of careful consideration by the thoughtful reader:

"In recent decades the doctrine that man is helpless to save himself as reformulated by Existentialism, has won many adherents in Christian ~~circles~~ circles, and more recently, even among some Jewish theologians of the school of Martin Buber and Franz Rosenzweig, who ~~would~~ would not themselves consent to be classified as Existentialists, but whose basic assumptions, in strange Judaic livery, clearly belong to it. Among disciples in the English-speaking world, these ideas of Existentialism appear even more exotic, ~~having~~ as they do, the transcendental German philosophic idiom which accommodates itself so neatly to its elusive and inconsecutive disquisitions. Existentialism is a philosophy grounded in deep pessimism and disillusionment. Its mood is crisis; its idiom, death. Man cannot escape the predicaments in which his existence is involved; his mind is snared by irresolvable paradoxes. His efforts ~~at~~ at social and ethical improvement will not bring the Kingdom of God any nearer. It is ~~suggested~~ even suggested that the very thought of man cooperating in its establishment is presumptuous and is but another evidence of his besetting sin of pride. 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 the 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. This mood underlies also the secular branch of this philosophy of the school of Jean-Paul Sartre, which frequently verges on intellectual and moral nihilism.

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."

Rabbi Silver's treatment of this one subject among many is an index of the quality of his present undertaking. He has given the golden thread of Judaism new lustre by his ~~xxx~~ erudite interpretations couched in language simple enough for the average reader to understand. It deserves a wide distribution among Christians, ~~xxx~~ and an even wider distribution among Jews who live among Christians and ought to understand better the divergent streams of religious thought today.

NACHRICHTEN DER ALLGEMEINEN ZIONISTEN

Ein Buch von Rabbi Abba Hibel Silver

„The Jewish People“

(New York, Macmillan, New York und London 1956)

Dr. Abba Hibel Silver, eine der führenden Persönlichkeiten der Organisation Amerikas, hat mit diesem Band, den er als „The Jewish People“ betitelt, seine Untersuchung der Besonderheiten des Judentums in einer wissenschaftlich tiefen und daneben doch sehr anschaulichen Darstellung der Grundideen des Judentums und seine Entwicklung in der Menschheit herausgegeben. Das Judentum ist eine der ältesten Religionen vor etwa dreieinhalb Jahrtausenden, die heute eine neue Welle der Adaptionen oder der Adaptationen, wie man es auch ausdrücken möchte, aus dem Gottvatergedanken den Gedanken an den Schöpfer des Menschen. Trotz vieler Einflüsse und Veränderungen im Laufe seiner langen Geschichte, trotz der verschiedenen Interpretationen der klassischen jüdischen Schriften, ist die geistige Botschaft des Judentums die gleiche. Dr. Silver versucht, mit vielen Zitate belegten Erörterungen sucht, zu zeigen, wie die Anpassungsfähigkeit des Judentums, seinen Völkern seine festen Grenzen hatte, die in seinem Glauben verankert waren. Was es akzeptierte, formte es nach dem eigenen Geist und anderes lehnte es aus dem gleichen Grund ab. So lehnte es seine Anschauungen z. B. auf den Bereich der Sexualmoral, der Haltung gegenüber den Alten und Frauen, der Arbeit und Sklaverei, für einen sozialen Fortschritt, der auf einer andern Ebene — vom Monotheismus hatte, sich abhebt, von den andern Völkern und ging seine eigenen Wege. In den verschiedenen Zeiten der Geschichte — wir nennen hier die Zeiten des Hellenismus oder der Anfänge des Christentums — hat das Judentum konfrontiert war, keineswegs zerschlagen worden.

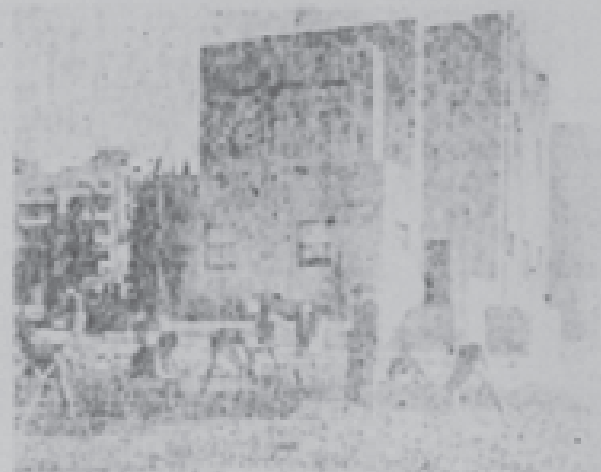
Dr. Silver führt auf seinen Untersuchungen der Unterschiede zwischen dem Judentum gegenüber den andern monotheistischen Religionen, doch es nicht nur fundamental Ideen, sondern auch Institutionen z. B. der Synagoge, Grundzüge, die es hat, wie die andern Religionen diese Werte verarbeiteten und ihren eigenen Perspektiven in andere Kulturen einbrachten. Weiterhin sieht Dr. Silver auch die geistige Botschaft des Judentums, er sucht Wege des Zusammenwachsens der Menschheit und einer allgemeinen Verständigung zwischen den Völkern in künftigen Tagen.

Handelsabkommen zwischen Norwegen und Israel

Ein Handelsabkommen, vom November 1956 bis Oktober 1957 zwischen den obigen Ländern getroffen. Israel hat von Norwegen ein Kontingent von insgesamt 13 Millionen norwegischer Kronen für Fischprodukte verschiedener Art, samt Palastina, erhalten, an Norwegen bewilligt. Das Kontingent des Exports an Norwegen beträgt 11 Millionen norwegischer Kronen und umfasst Zitrusfrüchte, Saftkonzentrate und Textilien. Der eventuelle Überschuss zu Gunsten Israels auf dem bilateralen Handelskonto kann an ein anderes Land, mit welchem ein Handelsabkommen hat, überführt werden. (G. Dy)

Salom Asch erkrankt

Der bekannte Schriftsteller Salom Asch, der jetzt in Bat Yam, einem kleinen Badeplatz bei Tel Aviv, wohnt, wurde zwischen dem 1. und 2. März erkrankt und wurde in ein Krankenhaus gebracht. Das erste Krankheitsbulletin läßt hoffen, daß keine schweren Komplikationen eintreten, den Dichter in 2—3 Wochen entlassen werden dürfte.



Jugend arbeitet auf H.K.-Boden am Stadtrand von Jerusalem

Auch in Jerusalem Verbot des Verkaufs von Schweinefleisch

Nach Tel Aviv hat nun auch der Stadtrat von Jerusalem, nach langer Diskussion und einer Abstimmung 11:2 ein Verbot des Verkaufs von Schweinefleisch eingeführt. Die Abstimmung fand zu Gunsten der Verbot, weil 2 Mitglieder der Koalition, der Vizebürgermeister Kalantar und das Mitglied der WIZO, Frau Ashbel, mit der Opposition für die Verordnung stimmten.

Der «Israel Bond» im Aufbauwerk des Staates

Im Kampfe um die Sicherheit und den Aufbau des Staates Israel spielt bekanntlich der Israel Bond eine große wirtschaftliche Rolle. Gedeihen und Verderben hängt von den Devisen einflüssen, die zum großen Teil durch die Bonds Organe mobilisiert werden, ab. Das ist letzthin bei einer Pressekonferenz in Jerusalem von Herrn David Schlegel, dem stellvertretenden Leiter der Devisenabteilung im Finanzministerium, wiederholt betont worden. Er wies besonders auf die außerordentliche Bedeutung der Bonds-Zeichnungen für den Aufbau des Landes und seiner Entwicklung hin. Die Einnahmen aus den Bonds-Zeichnungen machen etwa über ein Drittel der gesamten öffentlichen Gesamteinnahme an Devisen aus, die dem Staat jährlich für das Aufbaubudget zur Verfügung stehen.

Die gegenwärtige wirtschaftliche Lage Israels, besonders die erheblichen Ausfälle an Dollar-Einkommen seitens der Vereinigten Staaten, hat die Bonds-Anleihe in den Vordergrund der Kapitalmobilisierung gerückt. 135 Millionen Dollar sind im Budget des Finanzministers für die Aufbau- und Entwicklungsarbeiten des Landes für das Jahr 1957/58 vorgesehen. Gerade in diesem Jahr, mit dem gesteigerten Massen-Altjah und des ununterbrochenen Aufbaus, kommt den Bonds-Zeichnungen eine besondere wirtschaftliche Bedeutung zu. Alle das Bauprogramm von beiden Häusern des Knesset, der weitere Ausbau des Elektrizitätsnetzwerkes und der verschiedenen Industrien sowie die fortschreitende Irrigation vieler großer Ländereien, ist zum größten Teil abhängig von den Einnahmen aus den Bonds-Zeichnungen. Im Jahre 1956 sind insgesamt über 54 Millionen Dollar durch die «Bonds-Anleihe» mobilisiert worden. Diese Ziffer bedeutet eine Erhöhung von 25 % gegenüber dem Jahre 1955. Das Jahr 1957 soll eine weitere Erhöhung der Bonds-Zeichnungen bringen, damit das Aufbauwerk und die Aufnahmefähigkeit von neuen Ölim keine Unterbrechung erleiden.

Paris. Roger Iker, Preisträger des Prix Goncourt 1955, erhielt den Albert-Schweitzer-Preis, der von den Verlegern «Kindler» München ausgesetzt war.

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DONALD J. LOEB, *President*

C-2

LOUIS J. CASHDAN, *Rabbi*
FRANK J. ADLER, *Administrative Director*

IRVING LEVITAS, *Director of Education*

VOL. 9

FOR THE PERIOD OF JANUARY 1-15, 1957

NO. 9

Announcement of Services

SABBATH EVE SERVICES

FRIDAY EVENING, JANUARY 4, 8:20 P.M.

DR. MAYERBERG WILL PREACH:

"Some Glorious Prayers of Judaism"

FRIDAY EVENING, JANUARY 11, 8:20 P.M.

RABBI CASHDAN WILL PREACH:

"The Strength of Judaism"

With Reference to Rabbi Abba Hillel Silver's recently published book "Where Judaism Differed"

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Where Judaism Differed

By Rabbi Abba Hillel Silver
Macmillan 1956

Reviewed by
Rabbi Armond E. Cohen

The "Judeo-Christian" tradition has become in our time a popular substitute for "Judaism." Especially Jews use the two terms interchangeably. The implication is that whatever in Judaism is worth speaking about publicly, is also common to the Christian heritage. The insignificant hyphen not only unites the two words but serves as the bridge between two worlds. People speak glibly of American democracy as being founded on the Judeo-Christian tradition which is also said to be the moral and ethical foundation of Western Civilization. To many Jews this over-worked synthesis has become an apologetics for Judaism, and a convenient device to obliterate everything that is unique in Jewish theology and strikingly different in Jewish morals and ethics. Some have taken two words and a hyphen to make of them an umbrella of Christian sanction and protection under which Judaism may take cover in stormy weather.

Is it any wonder that Jewish intellectuals, unable to discover precisely what Judaism stands for and what it claims for its own character, have so frequently fled from us? They have not had the scholarly equipment with which to explore on their own the classic sources of the Jewish tradition in Bible, Talmud, Midrash or the vast literature of the Commentaries.

Abba Hillel Silver has written an authoritative reply to the challenge, "What is Judaism?" He has underscored the mighty doctrines and the moral precepts wherein Judaism differs from the other religious traditions. Rather than make Judaism like unto everything else, he has boldly restated where in Judaism is unique and in so doing has revealed the unique quality of the author himself. Here is a work of sound scholarship, and here is a man who throughout a dramatic career as preeminent tribune of a people, dynamic political leader, international statesman, prophet of social justice and reform, has yet remained essentially and above all, the man of

the Book—the student, the Rav. He replies to the challenge not with his own opinions but with the classic sources. It is not Silver telling what he thinks Judaism is but Moses, Akiba, Hillel, Maimonides, Nachmanides, Albo, Gamaliel, Issiah, all the classic creators and expositors of Judaism. Silver has carefully and lovingly followed the golden strands and described the pattern in which the great tapestry was woven.

What emerges is fundamental. Judaism is the first and only religion to maintain that all of human history is not the epic of Man seeking redemption from original sin, or man struggling hopelessly to overcome the evil fate decreed for him. It is rather the evolution of God's will and purpose achieved through man's endless effort to build the good society and to establish the Kingdom of God on earth. He writes, "Judaism sees in human history and in the history of Israel, no mere succession of events but the outline of the unfolding of a moral process, the articulation in time of an Immanent Divine Plan, glimpsed by man in retrospect and then, only dimly, but known to God in its completeness." Man can hasten or retard the fulfillment of God's purposes. But he is not a victim of them.

As Judaism rejected a synthesis with the major religions it encountered, so it differed with the major tenets of each of them; as it differed it developed its own internal life in contradistinction to the ways of life that flowed inevitably from other religious outlooks. Thus the Jews became a different and a differing people when they remained true to their own traditions. The Jews rejected Baal worship with its "orgiastic and licentious rituals." The Jews rejected Hellenism because in it they saw "the threat to its own sober morality, its code of personal piety."

They refused to substitute the gymnasium and amphitheatre for the synagogue. The Jews rejected Jesus and Christianity which followed him. "What the Jews rejected was the Messianism of Jesus, Paul's onslaught on the Law, his gospel of redemption through the atoning death and resurrection of Jesus and the doctrine of God incarnate in man. The Jews did

not reject the God concept of Jesus, which was Jewish in essence and Jesus derived it from the Torah. The New Testament adds nothing to the content of the idea of God, which is not already present in the literature and faith of Israel. The ethics of Jesus, too, were standard Jewish ethics except as regards non-resistance, non-concern with the material needs of life, and the love of one's enemies. Jesus' moral code is the code of Pharisaic Judaism in his day. The morality which the church taught, the heathen was Jewish morality."

Judaism differs because it is a way of life and of work rather than the acceptance of faith without works. It differs because it believes that life is meant to be enjoyed and that the heart of man is meant to be happy; that man is intended to eat, drink and labor and procreate and enjoy the physical senses which God gave to him, and none of these is evil and to deny them is to deny life. Judaism differs in demanding that man resist evil even unto death and it denies that evil is inevitable and that we escape it only after death through salvation that comes only with faith.

The author has rendered a great service to the Jewish people and to the world through his rediscovery of the essence of Judaism. After a full and triumphant career as the builder of the State of Israel, he has turned to the greater task of rebuilding the faith of Israel.

Israel Druzes Ask Protection For Druzes In Syria

Haifa, (JTA)—Representatives of the Druzes living in Israel at a press conference demanded that the Israeli Government take steps in defense of the Druzes in Syria, who are being persecuted by the present Syrian regime. They pledged full Druze support toward this end.

Define Concessions To Egypt At Israel's Expense as Immoral and Inexpedient

New York, Jan. 6, (JTA)—The United Nations was urged by 17 American Jewish leaders in a joint statement last night to bar the restoration of "conditions that would restore Egyptian domination" over Elath and the Straits of Tiran. The statement warned it "would be an act of the gravest injustice against the free world and Israel, and sheer folly from the point of view of America" if Egypt were permitted to restore gun positions that would again threaten "the free world's best hope for a second link between the Atlantic and Pacific" Oceans.

The 17 leaders also pointed out that "a simple withdrawal of Israeli troops from Gaza opens up the dangerous possibility of its reoccupation by Egyptian military forces" as a base for "the training, direction and dispatch of the murderous fedayeen squads whose mission has been to kill mercilessly and pillage wantonly on Israel soil."

The Jewish leaders, commenting on President Eisenhower's new Middle East plan, said that the "danger is not only rooted in a threat of aggression from sources outside the area." They added that "recent events have demonstrated that threats to Israel can quickly mount into threats to the entire western world."

The statement also asserted that while the United Nations has concentrated on the withdrawal of British, French and Israeli troops, called for in the UN November 2 cease-fire resolution, "Egyptian compliance has not been forthcoming for those portions of the resolution which call for the cessation of border raids and for adherence to the armistice agreement."

"Thirty days after adoption of the resolution, on December 2, Radio Cairo signaled the reopening of guerrilla raids against Israel's people," the statement asserted. "Israeli citizens have again been killed and wounded and property has been destroyed."

The Jewish leaders warned against "unilateral concessions to Egypt at Israel's expense" as both "immoral and inexpedient" and they urged that the United Nations with active United States support, "must press as vigorously for Egyptian compliance with the UN resolution as she has for British, French and Israeli compliance."

The statement was signed by the following presidents: Rabbi Philip S. Bernstein, American Zionist Committee for Public Affairs; Joseph Bressler, American Trade Union Council for Labor Israel; Mrs. Moshe S. Cahn, National Council of Jewish Women; William Carmen, Jewish War Veterans; Dr. Maurice N. Eisenrath, Union of American Hebrew Congregations; Moshe I. Feuerstein, Union of Orthodox Jewish Congregations of America; Dr. Miriam Freund, Hadassah; Dr. Israel Goldstein, American Jewish Congress.

Also, Dr. Nahum Goldmann,

10,000 Jews Register For Emigration From Egypt

Geneva, (JTA)—More than 10,000 stateless Egyptian Jews have registered for emigration from Egypt at a special Red Cross section opened in the office of the rabinate in Cairo, according to H. A. Goodman, chairman of the European executive of Agudat Israel.

The first batch of these Egyptian Jews will leave Alexandria soon for Europe, where they will be given assistance by Jewish organizations and by the office of the United Nations High Commissioner for Refugees, Mr. Goodman stated.

New York, (JTA)—Many Jewish refugees from Egypt have arrived at havens of refuge only to find themselves penniless, due to the worthlessness of travelers' checks or letters of credit bought from the Egyptian National Bank, according to information received by the World Jewish Congress in New York.

Ilona Massey to Head Review For Benefit of Hungarian Relief Fund

Ilona Massey, Hollywood singer and actress, will headline a special show for Hungarian Relief at Cleveland's Music Hall on Sunday afternoon, Jan. 13. The show will be presented by Cleveland stars and artists for the benefit of Hungarian relief. Herman Pincus is in charge of the afternoon's program.

Other headliners in the star-studded show include the Leontina Coban orchestra. Clevelanders taking part in the two-hour show include Joseph Rabb, violinist, Ernest King, leading a 20 piece string orchestra, Stephen Massey, Hungarian pianist, and Ilona Herman Strasser, soprano. All gate receipts and proceeds will be used for Hungarian relief. Tickets are now on sale at Barrow's downtown store, and by members of the United Hungarian Societies.

Lebanon Persecutes Jews

Geneva, Jan. 7, (JTA)—A group of Jews arriving here from the Lebanon reported today that the Lebanese Government is putting into effect a series of anti-Jewish measures. Thus far, the Jews associated with the Lebanon have already been expelled from the country. Among the obstacles put in the way of the Jews are exorbitant taxation, refusal to renew residence permits for non-Lebanese nationals and hindering the issuance of commercial licenses. There are some 5,000 Jews in the Lebanon. Most of the Jews who arrived here today were born in the Lebanon but could not obtain Lebanese nationality.

Israel Basketball Team to Start U. S. Tour Feb. 3

New York, (JTA)—The national basketball team of Israel will open a transcontinental series of appearances in the United States with a contest at Madison Square Garden in New York City on Sunday afternoon, February 3.

The visiting players are the Israeli Olympic team which was forced to withdraw from the recent Melbourne competition because of the hostilities in Egypt. The Israelis will be guided on their American tour by Elmer Ripley, noted American basketball coach who prepared the Israeli quint for the Olympic games.

Cleveland Participants In Conference On Group Life In America to Present Report

A report on the American Jewish Committee sponsored Arden House Conference on Group Life in America will be made by two Cleveland participants, Professor J. Milton Yinger of Oberlin College and Sidney Z. Vincent, director of the Jewish Community Relations Committee of the Cleveland Jewish Community Federation at a meeting of the Cleveland Chapter of the American Jewish Committee on Monday, Jan. 14 at 8:00 p.m., at the Suburban Temple. It is announced by Marion I. Levy, chairman of the Chapter.

Professor Yinger and Mr. Vincent will highlight the findings of three days of intensive sessions of discussions of religious-cultural groups in America by authorities with the experience and insight of history, psychology, theology and sociology, coupled with the experience of business, industry, labor, law and government. Professor Yinger and Mr. Vincent will relate some of the new ideas and con-

cepts of the broad changing patterns in group life in America as introduced at the Conference.

The purpose of the Arden House Conference was to help answer some of the nation's most compelling questions about the integration of minorities into American society.

The project was financed by a grant from the Lilly Endowment Foundation of Indianapolis, a philanthropic Foundation with an interest in higher education, religion, social sciences of these and other fields.

Irving R. Stotter, chairman of the Chapter program committee, will preside at the coming meeting.

News From Overseas

Vienna, (JTA)—Rabbi Herbert Friedman, executive vice-chairman of the United Jewish Appeal, is studying the latest developments in the Hungarian Jewish refugee situation here. He arrived from New York on a special mission this week.

A delegation of the Poale Agudas Israel organization has arrived here to organize refugee emigration to three Israeli villages planned to honor the names of three Hungarian Jewish heroes of World War II.

Rome, (JTA)—Two bills to liberalize government treatment of religious minorities in Italy, bringing practices into line with principles already set down in the country's new constitution, have been introduced in the Chamber of Deputies. A group of members of the Republican, Social-Democratic and Socialist Parties is backing both measures.

Tel Aviv, (ZINS)—West German Chancellor Konrad Adenauer has expressed willingness to be of assistance in efforts to bring about a settlement of the Israel-Arab dispute, reveals Hahaker's diplomatic correspondent. According to this report, it was Dr. Adenauer who revealed this intention to Israeli representatives in West Germany, and accordingly instructed West Germany's ambassador to Egypt to inform Col. Nasser. Dr. Adenauer also explained his approach to a Middle Eastern settlement to Krishna Menon, India's roving ambassador, who visited Bonn on his way to Cairo.

Tel Aviv, (ZINS)—The income in foreign currency from the export of citrus fruits reached \$43,000,000 out of total exports of \$48,000,000 in agricultural products for the current year, revealed Minister of Agriculture K. Luzzatto in a report to the Knesset. The consensus in citrus growers circles is that this is concrete evidence of the importance of the citrus industry in Israel's economic life, which heretofore has received too little attention in government offices.

London, Jan. 7, (JTA)—Bitter cases of unpublished attacks on Jews in Poland are reported in Trybuna Wobnow, official organ of the United Workers (Communist) Party in Poland, revealed here today. The paper also reveals that Jews were thrown out of work, solely because they were Jews. It calls for more intensive action to combat the anti-Jewish sentiment among the population. Folkstimm, the only Jew-

UN Sends Expert To Inspect Sinai Monastery

Paris, Jan. 7, (JTA)—Prof. Gerard Garitte of the University of Louvain, Belgium, left Paris for the Sinai Peninsula on an official mission for the United Nations Educational, Scientific and Cultural Organization to verify the present condition of ancient manuscripts stored in the St. Catherine Monastery. The request for an expert survey came to UNESCO from the Government of Israel following a number of published reports that the Monastery's priceless documents had been damaged by Israeli forces in the recent conflict. The Monastery dates from the Third Century.

Tel Aviv, (ZINS)—Israel's diamond industry, already the most important factor in the country's industrial export, will be doubled according to plans of the Ministry of Commerce and Industry. With the cooperation of the diamond industry, the first stage of the program will open up jobs for some 400 immigrants, which will account for an increase of three million dollars in diamond exports, and almost half a million Israeli pounds in taxes to the government.

Dusseldorf, (JTA)—The Central Council and the Central Welfare Agency, the two Jewish bodies in Germany, have established a joint "Leo Baeck Prize" to be awarded annually on Nov. 2, the anniversary of the death of Rabbi Dr. Leo Baeck, Berlin's foremost liberal rabbi for a generation. The cash prize is intended for scholars or students, without respect to nationality or religion, whose achievements, research plans or personality indicate that their works will be in the spirit of Rabbi Baeck.

Jerusalem, (JTA)—Diplomatic relations are to be established soon between Israel and Laos, according to sources in the Foreign Ministry here. The Kingdom of Laos will be the first Asian state to establish relations with Israel since the Bandung Conference of April, 1955.

Tel Aviv, (JTA)—Fred Monson, veteran Zionist leader of Boston, has invested \$250,000 in a consulting corporation to get under way in Israel. It was announced here. The corporation, known as Haifa, is expected to help hold down the growing unemployment problem.

London, (JTA)—The Poale Zion of Britain, a consultant section of the Labor Party presented a tentative program on the Middle East situation to the foreign affairs committee of the Labor Party.

Tel Aviv, (JTA)—Despite official denials by Egypt, the Nasser regime continues to expel Jews and to confiscate their property, Jewish Agency leader B. Z. Shragal told a press conference this week. He said a stream of Egyptian Jews continues to arrive at various Mediterranean ports.



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Exec. Vice President and Sec.	S. M. SCHULTZ	United States Government Bonds	1,106,200.00	Surplus	175,000.00
Treasurer	J. L. SIMON	F. H. A. Insured Mortgages	377,793.32	Undivided Profits	29,430.39
Assistant Vice President	EDWARD F. CONHAIM	State, Municipal Bonds	—	Unearned Interest	—
Assistant Vice President	R. E. KIEK	Other Bonds	100,000.00	Reserve for Contingencies and Taxes	41,020.34
Assistant Vice President	WILLIAM R. ADELMAN	Loans and Discounts	463,844.47	Time and Demand Deposits	2,361,384.11
Assistant Treasurer	S. R. GLADSTONE	Customers' Liability, Letters of Credit	—	U. S. Treasury Tax & Loan Deposits	315,858.40
Mgr. F.H.A. Mgr. Dept.	M. D. DAVIS	Other Assets	27,880.98	Letters of Credit	—
Controller	W. NEUBER	Bank Leasehold Improvements	—	Assigned Deposits (Security for Customers Loans)	317,546.11
		Total	\$2,618,237.45	Public Funds	379,000.00
				Other Liabilities	—
				Total	\$2,618,237.45

COMMERICAL AND SAVINGS BANKING

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ON SAVINGS DEPOSITS Up To \$10,000

(2½% on excess balances)

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January 30, 1957

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

Dear Rabbi Silver:

We are enclosing, with our compliments, a copy of the most recent issue of our Christian Friends Bulletin, which contains an excerpt from your book "Where Suddain Differed". We have also forwarded a copy to your publishers.

For your information, the Christian Friends Bulletin is distributed to some 12,000 ministers, Sunday School teachers, church editors and youth workers.

We sincerely hope that we may have brought your writings to the attention of a significant group in the church community who may wish to pursue them further through personal investigation.

Should you wish additional copies of this Bulletin please let us know. ✓

Cordially,

Arthur Gilbert

Rabbi Arthur Gilbert,
National Director
Dept. of Interreligious Cooperation

AG:ov
Encl.

NUMBER 1

Christian Friends

B U L L E T I N

✓

BOOKS ISSUE



Judaism — a religion of **FAITH** and **WORK**

From WHERE JUDAISM DIFFERED by ABRA HILLEL SILVER
MAC MILLAN CO., N.Y. 1956



... In recent decades the doctrine that man is helpless to save himself, as reformulated by Existentialism, has won many adherents in Christian circles, and more recently, even among some Jewish theologians. ... Existentialism is a philosophy grounded in deep pessimism and disillusionment. Its mood is crisis; its idiom, death. Man cannot escape the predicaments in which his existence is involved. His efforts at social and ethical improvement will not bring the Kingdom of God any nearer. It is even suggested that the very thought of man cooperating in its establishment is presumptuous and is but another evidence of his besetting sin of pride.

... 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. In spite of frequent and tragic setbacks, man has moved forward to more knowledge, to higher standards of living, to greater social justice.

... "Yours is not the duty to complete the task, neither are you free to

desist from it." (Abot 2:16) "Share your burden with God and He will sustain you. He will never suffer the righteous to be moved" (Ps. 55:23).

Pessimism is a form of atheism, for it omits God from man's calculations, and ignores the spirit of God that is in man. Man should continue to strive and aspire and build—again and yet again—upon the ruins of his many broken hopes and dreams. This is the wisdom of a people that has known many sorrows and disillusionments, and many stark tragedies, and has become too schooled for impatience and too old for despair. Judaism constantly reminds man that beyond all horizons there is God.

... The moral life and human aspirations are the "sacraments" of Judaism. It recognizes no others. 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.

JANUARY, 1957

VOL. VI, No. 3

American Judaism

Official Publication of Union of American Hebrew Congregations & Affiliates, National Federation of Temple Sisterhoods,
National Federation of Temple Brotherhoods, National Federation of Temple Youth, National Association of Temple Secretaries

TORONTO

(BY DAY AND NIGHT)

SCENE OF

44TH GENERAL
ASSEMBLY OF

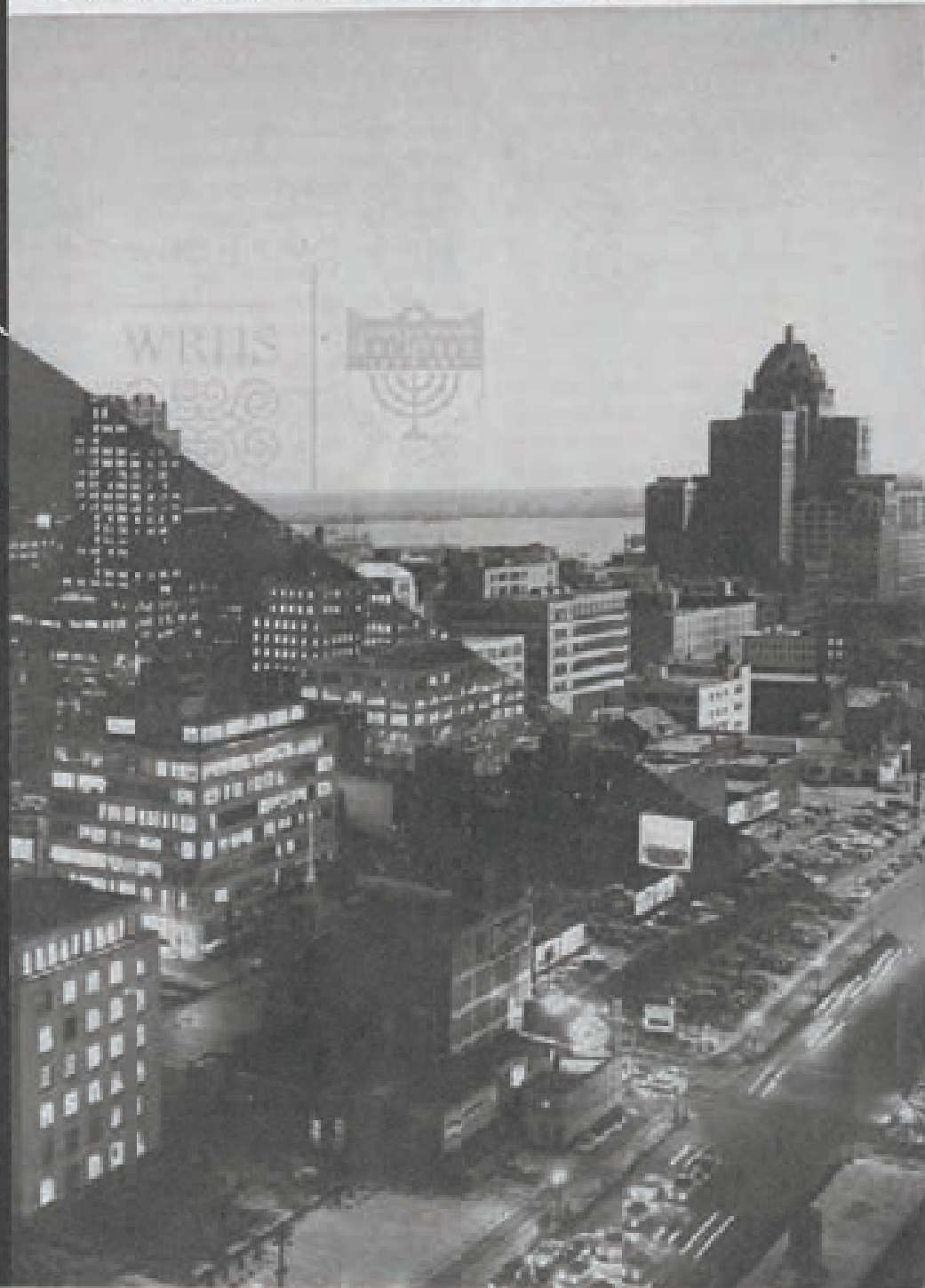
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APRIL 28 - MAY 2
1957

CONVENTION THEME:
"REFORM JUDAISM:
PRINCIPLES
IN
ACTION"



A MAJOR LITERARY WORK

by JACOB J. WEINSTEIN

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

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

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

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

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

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

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

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

Reason above Revelation

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



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

of a physical heaven so prominent in Christianity.

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

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

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

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

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

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

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

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

"JUDAISM HAS ITS OWN CHARACTERISTIC STYLE"

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

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

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

BOOKS

THE STRONG HAND. By Michael Blankfort. Little Brown & Co. \$3.75.

A young woman whose husband is presumed "missing in action," wants to marry an Orthodox rabbi. He wants to marry her, too, but the "strong hand" of Orthodoxy does not allow the match because the body of the husband has never been discovered. The consequent dilemma makes for an exciting, well-written novel. Something like it ought to be done about some of the problems besetting Reform rabbis.

A PICTURE DICTIONARY OF JEWISH LIFE. By Alvan D. Rubin. Behrman House. \$1.95.

Important Jewish names and articles are alphabetically arranged, defined and pictorialized in this attractive book. Rabbi Rubin's definitions are succinct and the art work, enchanting.

THE PERSONAL LETTERS OF STEPHEN WISE. By Justine Wise Polier and James Waterman Wise. Beacon Press. 1956. \$4.50.

Few will dispute that Stephen Wise was one of the most potent Americans of this century. Like all great men, his was a complex and even enigmatic personality. Consequently, we need the insights into this man that are provided by the letters he wrote over a period of exactly half a century to those who were dearest to him: his wife, his children and his close friend, Dr. John Haynes Holmes. It is to be regretted that the editors did not give us more transitional material between them. Nonetheless, every reader of these letters will feel warm emotion and pride in having shared a period of history with Stephen Wise.

BOOK PUBLICATION

is a complex process involving many skills, imagination, understanding. If you have a manuscript—religious or general—write to us or send it directly. There is no obligation on your part, and you will have prompt attention by cooperative publishers who know their business.

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