



Abba Hillel Silver Collection Digitization Project

Featuring collections from the Western Reserve Historical Society and
The Jacob Rader Marcus Center of the American Jewish Archives

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

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

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

Reel
217

Box
81

Folder
62

Where Judaism Differed, reviews, 1957.

**1957
COURSES**

Institute of Jewish Studies

of the Reform Congregations
of Baltimore



Rabbi Abba Hillel Silver
February 5



Dr. A. Powell Davies
February 19



Dr. Jacob R. Marcus
February 26

Extended Seminars

February 12 • March 5

The Combined Choral Groups

will present

"SING UNTO THE LORD"

March 12

"Make of your study a permanent habit."

Sayings of the Fathers

NINTH SEASON

Institute of Jewish Studies

Sponsored by the Reform Congregations of Baltimore

For the ninth consecutive year, the Reform Congregations of Baltimore and the Board of Jewish Education join to present a diversified and stimulating program. It has been determined by evaluation studies that our subscribers feel that insufficient time has been provided for the seminars. In order to increase the time available for both the instructor and for group discussion, two evenings will be given over to extended seminars, approximately doubling the time previously available.

THE INSTITUTE will be held on six consecutive Tuesday evenings this year, from February 5 to March 12, inclusive. Seven regular Seminars will be given each Tuesday evening, by the local rabbis and professors of the Baltimore Hebrew College—from 8:15 to 9:05. By popular request, the Seminars on the second and fifth Tuesday evenings will be extended to 10:15. On the first, third, and fifth Tuesday evenings, three outstanding Lectures by guest-speakers will be presented from 9:15 to 10:15. On the last Tuesday evening, March 12, at 9:15, a Program of Jewish Music will be presented by the Cantors and combined Choral Groups of the three large Baltimore Reform congregations.

The Dates: Tuesday, February 5, 12, 19, 26, March 5, 12

The Place: Straus Auditorium (Baltimore Hebrew Congregation)
7401 Park Heights Avenue.

The Time: Seminars 8:15; Lectures 9:15

REGISTRATION INFORMATION

Regular Institute Ticket for all 6 sessions.....\$3.00

Single Session Ticket.....\$1.25

Special Student Ticket for all 6 sessions.....\$1.50

Enrollment is open to all members of Reform Congregations and their friends and to all students at local educational institutions. For further information apply to the Temple Offices of the Congregations listed on page 8 or call the Board of Jewish Education LAfayette 3-3429.

LECTURES . . . starting at 9:15 P.M. PROMPTLY

Tuesday, February 5

"WHERE JUDAISM DIFFERED"

by RABBI ABBA HILLEL SILVER

Dr. Abba Hillel Silver has for nearly 40 years been the spiritual leader of The Temple in Cleveland, the largest liberal Jewish congregation in the United States.

He has been actively identified with many social movements of our day. He was an early champion of the rights of organized labor, and one of the first advocates in the United States of unemployment insurance. Dr. Silver is regarded as the foremost spokesman of Zionism in the United States. He represented the movement before the Assembly of the United Nations, and is one of the leaders responsible for the establishment of the State of Israel.

During the Inauguration Ceremonies of President Dwight D. Eisenhower on January 20, 1953, Dr. Silver delivered a prayer. He was recently honored in Life magazine as one of the twelve leading preachers in the United States.

Dr. Silver is author of several volumes on history and religion, notably his work on "Religion in a Changing World" and "The World Crisis and Jewish Survival." His book, "Vision and Victory," is a collection of his major addresses during the crucial years prior to the establishment of the State of Israel.

Within the past few weeks, the MacMillan Company has published Dr. Silver's most recent work, from which we have taken the title for his lecture in Baltimore. In this book, Rabbi Silver discusses the special distinctiveness of Judaism, as contrasted with other religions, and particularly with Christianity.

Tuesday, February 19

"THE MEANING OF THE DEAD SEA SCROLLS FOR RELIGION TODAY"

by DR. A. POWELL DAVIES

The Rev. Dr. Davies is the distinguished minister of All Saints' Unitarian Church, of Washington, D. C. Born and educated in England, he came to this country in 1928, and has become noted for his energetic liberalism, both as a preacher and as a writer. He is the author of a number of books, including: *American Destiny*; *The Faith of an Unrepentant Liberal*; *America's Real Religion*; *Man's Vast Future*; *The Temptation to be God*; *The Urge to Persecute*; *The Language of the Heart*; and most recently, the best-selling *The Meaning of the Dead Sea Scrolls*. The subject which Dr. Davies will discuss for our Institute is one which has excited great interest over the past several years, both among Bible scholars and historians and among the general public.

Beth Israel Topics

CONGREGATION BETH ISRAEL—Established 1888, Atlantic City, New Jersey

Volume VI

January, 1957



Shevat 5717

Number 5

The Services

FRIDAY AT 8:15 P.M.—JANUARY 4

"WHO IS YOUR MAN OF THE YEAR?"

SATURDAY AT 10:45 A.M.—JANUARY 5

"LET MY PEOPLE GO!" (Bo)

FRIDAY—JANUARY 11

DEDICATION SERVICES FOR
DOWN-BEACH BRANCH

8:15 P.M.—TEMPLE

9:30 P.M.—DOWN-BEACH BRANCH

Official Transfer from Margate Community Church to
Beth Israel Congregation with Rev. Oran Presley and
Mr. Henry D. Kahrs, as participants

SATURDAY AT 10:45 A.M.—JANUARY 12

"FORWARD—OR BACKWARD?" (B'shallach)

FRIDAY AT 8:15 P.M.—JANUARY 18

SERVICE AND SYMPOSIUM BY
TEMPLE YOUTH

"Inventory: Today and Tomorrow for Teenagers"

SATURDAY AT 10:45 A.M.—JANUARY 19

"IS THE 'DECALOGUE' A MONOLOGUE?"
(Yithro)

FRIDAY AT 8:15 P.M.—JANUARY 25

"WHERE JUDAISM DIFFERED"

Review-Sermon of Latest Book by
Abba Hillel Silver

SPECIAL MUSIC BY JUNIOR CHOIR

SATURDAY AT 10:45 A.M.—JANUARY 26

"CODE OF THE COVENANT" (Mishpatim)

"Resolutions" for New Year

(And Reflections on Life by Jewish
Sages Through the Ages)

Whatsoever is brought upon thee take cheerfully and be patient when thou art brought to a low estate. For gold is tried in fire and acceptable men in adversity. They that fear God will prepare their hearts and humble their souls in His sight, saying: "We will fall into His hand and not into the hands of men; for as His majesty is, so is His mercy." Seek not out the things that are above thy strength, but that which is commanded thee, think thereupon

with reverence; for it is not needful to thee to see things with thine own eyes that are in secret. Be not curious in unnecessary matters, for more things are shown unto thee than men understand. Deliver him that suffereth wrong from the hand of the oppressor, and be not faint-hearted when thou sittest in judgment; observe the opportunity and beware of evil, and be never shamed when it concerneth the soul for there is a shame that bringeth sin and there is shame which is glory and grace. Accept no person's authority against thy soul and let no respect of any person cause thee to fall. Refrain not to speak when there

is occasion to do good, and hide not thy wisdom; for by speech wisdom shall be known and learning by the tongue. In no wise speak against the truth; but be ashamed of the error of thine ignorance. Be not hasty in thy tongue, whilst thou get slack and remiss in thy deeds . . . Let thy life be sincere; be swift to hear the words of the wise and learn from them to give all thine answers with patience. Honor and shame is in the speech and the tongue of man often causeth his fall. Be not known as a whisperer of slander and lie not in wait against thy neighbor with thy tongue.



E1457

The Temple Chronicle of Temple Emanu-El

SAN FRANCISCO 18, CALIFORNIA

Sabbath Services

Friday Evenings

FEBRUARY 1 AT 8:15 P.M.

Rabbi Meyer Heller will preach on
"THE GREATNESS OF LINCOLN"

—o—
FEBRUARY 8 AT 8:15 P.M.

✓ Rabbi Alvin I. Fine will preach on
"WHERE JUDAISM DIFFERED"

(A review of the recent book by Rabbi Abba Hillel Silver)

—o—
FEBRUARY 15 AT 8:15 P.M.

Rabbi Meyer Heller will preach on
"THE KADDISH — A GREAT MOMENT IN OUR PRAYER BOOK"

—o—
FEBRUARY 22 AT 8:15 P.M.

Rabbi Alvin I. Fine will preach on
"A PREVIEW OF 'THE TEN COMMANDMENTS' "

—o—
SATURDAY MORNINGS — 10:30 A.M., IN THE TEMPLE

Rabbi Fine and Rabbi Heller will preach

Noted Scholar to Preach at Congregation Emanu-El

Rabbi Louis H. Silberman, noted scholar and Professor at Vanderbilt University in Nashville, Tennessee, will occupy our pulpit on Friday evening, March 1. Please reserve that date.



Founded 1850

Benjamin Wilk, President

John C. Hopp, Vice-President

Philip R. Marcuse, Treasurer

Rabbi Sherwin T. Wine, Assistant Rabbi
(On Leave, Chaplain, U. S. Army)

Irving I. Katz, Executive Secretary

Jason H. Tickton, Music Director

Dr. Richard C. Hertz, Rabbi

Rabbi David A. Baylinson
Assistant Rabbi

Dr. Norman Drachler, Educational Director

Karl B. Segall, Director of Cemeteries

The BULLETIN of TEMPLE BETH EL DETROIT

Affiliated Since 1873 with Union of American Hebrew Congregations

OUR DISTINGUISHED GUEST

It is with extreme pleasure that we announce to the members of the congregation that our guest speaker this Friday evening will be the distinguished American Jewish leader, Rabbi Abba Hillel Silver.

Dr. Silver is regarded as the leading Jewish spiritual leader in America and one of the most distinguished rabbis in the world. He has ministered for forty years to The Temple in Cleveland, the largest Liberal Jewish congregation in the country.



Rabbi Silver has been actively identified with many social movements of our day. He was an early champion of the rights of organized labor and one of the first advocates of employment insurance in the United States. He is regarded as the foremost spokesman of Zionism in the United States. He represented the movement before the General Assembly of the United Nations and was one of the leaders responsible for the establishment of the State of Israel. He delivered a prayer at the Inauguration Ceremonies of President Dwight D. Eisenhower in 1953 and was recently honored in *Life Magazine* as one of the twelve leading preachers in the United States.

Rabbi Silver is the author of several outstanding volumes on history and religion. His latest work, *"Where Judaism Differed,"* has been widely acclaimed in religious circles.

Ordained at the Hebrew Union College, Rabbi Silver holds honorary degrees from many American universities. He is a past President of the Central Conference of American Rabbis.

Sabbath Services

FRIDAY EVENING

February 1, at 8:30 o'clock

RABBI ABBA HILLEL SILVER

will preach on

THE PRESIDENT AND A NEW LOOK AT THE MIDDLE EAST

• • •

SATURDAY MORNING

February 2, at 11:15 o'clock

FOURTH IN A SERIES OF SABBATH SERMONS ON

"THE TALMUD AND THE MODERN JEW"

RABBI DAVID A. BAYLINSON will preach on

AKIBA AND THE HASTY VOW

TUESDAY
NIGHT

FEBRUARY

12

8:30 P.M.

Franklin
Memorial
Hall

Members - AND WIVES - Are Cordially Invited

To the Annual, Interest-filled

EVENING with the RABBIS

Dr. Hertz and Rabbi Baylinson

will answer questions and moderate
discussion of a variety of current,
significant problems.

Refreshments, of course!

Men's Club of Temple Beth El

WHERE JUDAISM DIFFERED

What are the spiritual insights of Judaism which give it a distinctive stamp and character?

Here is a beautiful summation by Dr. Abba Hillel Silver in his new book, *"Where Judaism Differed."*

"That God is One—Spiritual, Creator and Ruler of the universe, in dwelling all nature, and yet transcending it; near to man in all his needs, and yet beyond man's full comprehension. That man, while fashioned out of the earth, is nevertheless made in the spiritual image of God. That while he is bound by his physical and mental limitations, he is boundless in his moral aspirations and is free to determine his own spiritual progress through his own efforts assisted by the grace of God. That both body and soul are of God, and that the whole of man—body, mind and soul, is sacred. That all men are equal in their essential humanity and in the sight of God. That there is but one moral law for prince and pauper, ruler and subject, native born and stranger. That

life is good and a gracious gift of God. That the moral ills which exist in the world can be overcome, and that in overcoming them lies the true meaning and the adventure of human life. That an age of universal justice, brotherhood, and peace awaits the human race and can be hastened by the efforts of the human race. That there is divine retribution in ways and forms not always clear to man. That man's concern should be with life this side of the grave. These are the basic and enduring ideas of Judaism."

What does Judaism say about man's need to be saved?

"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 of man is not enchained. The idea that man needs to be 'saved' either 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 . . . Man does not need saviours nor mediators between himself and God. Man needs help in his moral struggles — encouragement, hope, confidence. Such help comes from turning to God, and it is at all times available. Man, according to Judaism, needs teachers and guides. A man rises and is brought nearer to God by sincere actions and good works . . . Not even a belief in Judaism is a requirement for 'salvation.' It is open to all men. Gentiles who avoid the grave moral offenses are in the same category as the most pious among the Jews . . . 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."

World Over

עולם
ומולד

A MAGAZINE FOR BOYS AND GIRLS



Keep

p. 2





ABBA HILLEL SILVER

At a special dinner recently, the Zionist Organization of America gave Dr. Abba Hillel Silver a silver map of Israel to honor him for "fifty historic years of Zionist devotion."

The gift was a fitting one, for Dr. Silver, as much as any other single American, deserves a lion's share of the credit for the establish-

ment of the State of Israel.

While the idea of a Jewish State was still only a dream, Dr. Silver served as chairman of the American section of the Jewish Agency for Palestine and was prominent in a host of other Zionist and Jewish organizations.

When the State of Israel was being created by the United Nations, Dr. Silver fought for its establishment before the General Assembly.

In addition to his devotion to Zionism, however, Dr. Silver has distinguished himself in many American and American-Jewish causes. Born in Lithuania in 1893, he came to the United States as a child. He holds degrees from four universities and has written a number of books on history and religion. For almost forty years he has served as Rabbi of The Temple in Cleveland, one of the largest Reform congregations in the United States.

During inauguration ceremonies for President Eisenhower in 1953, Dr. Silver was invited to deliver a prayer, and he was recently honored in *Life* magazine as one of the twelve leading preachers in the United States.

In his book *Inside U.S.A.*, John Gunther calls Dr. Silver "the first citizen of Cleveland." In addition to this, Dr. Silver might well be called "the first honorary citizen of Israel," and he is certainly one of the foremost Jews in America today.

WORLD OVER

A magazine for boys and girls

Vol. 18, No. 8, February 1, 1957

Ezekiel Schloss }
Morris Epstein } Editors

Published every other week from the end of October to the middle of May, by the Jewish Education Committee of New York, Inc., a non-profit membership corporation, a member agency of the FEDERATION OF JEWISH PHILANTHROPIES OF NEW YORK. Publication office: 1776 Broadway, New York 19, N. Y. Subscription rates: 15 issues \$2.50; group subscription (five or more to same address) \$1.50. Re-entered as second class matter, November 25, 1953, at the Post Office at New York, N. Y., under the Act of March 3, 1879. Printed in U.S.A. Copyright 1957 by the JEWISH EDUCATION COMMITTEE OF NEW YORK, INC. Samuel S. Schneerson, President; Leo J. Goldberger, Chairman of the Board; Saul J. Lance, Chairman of the Advisory Board; Azriel Eisenberg, Executive Vice-President; Louis L. Ruffman, Associate Director; J. M. Horden, Controller, Publication Committee; Harry Starr, Chairman; Mrs. Louis Brodsky, Joseph E. Cohen, Mrs. Gabriel Hamburger, Jacob Stein, Rabbi A. Alan Steinbach.

1957

CALENDAR

5717

FEBRUARY

SHEVAT-ADAR I

Fri.	1	Sunset 5:12 (E.S.T.)—1st Day Rosh Hodesh Adar I	30
Sat.	2	Portion of Week: Terumah—2nd Day Rosh Hodesh Adar I	1
Sun.	3		2
Mon.	4		3
Tues.	5		4
Wed.	6		5
Thur.	7		6
Fri.	8	Sunset 5:21 (Eastern Standard Time)	7
Sat.	9	Portion of the Week: Tetzaveh	8
Sun.	10		9
Mon.	11		10
Tues.	12	Lincoln's Birthday	11
Wed.	13		12
Thur.	14		13

What Happens in TERUMAH and TETZAVEH

While Moses was on Mt. Sinai, the Lord commanded him to tell the Children of Israel to build a Tabernacle, so that He could dwell among them. The Tabernacle was to be made of gold, silver, brass, hides, and cloth, which the people were to bring as offerings. The contents of the Tabernacle, including the holy ark, the candlestick, and the altar, were described to Moses vividly and in exact detail. There was to be a lamp burning continually. God appointed Aaron and his sons and their descendants to be His priests. The priests were to wear certain holy garments. Moses received exact descriptions of how the special clothing, such as the breastplate, the robe, and the headdress, were to be made. Then God told Moses how to anoint Aaron and to prepare sacrifices so that the priesthood would be made holy.

About the Cover

Meet the Ziz. You've never seen a Ziz? Well, who has! All we know about it is what we read in the Aggadah, that great assortment of Jewish lore and fancy of olden days. The Ziz, we learn, is the gigantic King of the Birds. His feet touch the earth and his head scrapes the sky. His wing-span darkens the heavens. But, at the same time, the wings protect us from fiercer-than-fierce storms. Once a bird was seen standing in water that covered its feet. The bird said "Don't bathe here. A carpenter dropped an ax at this spot; it took seven years to reach bottom!" Everyone knew it was the Ziz.—And so would you!



COUNTRY ENGLAND

JOURNAL CHURCH TIMES

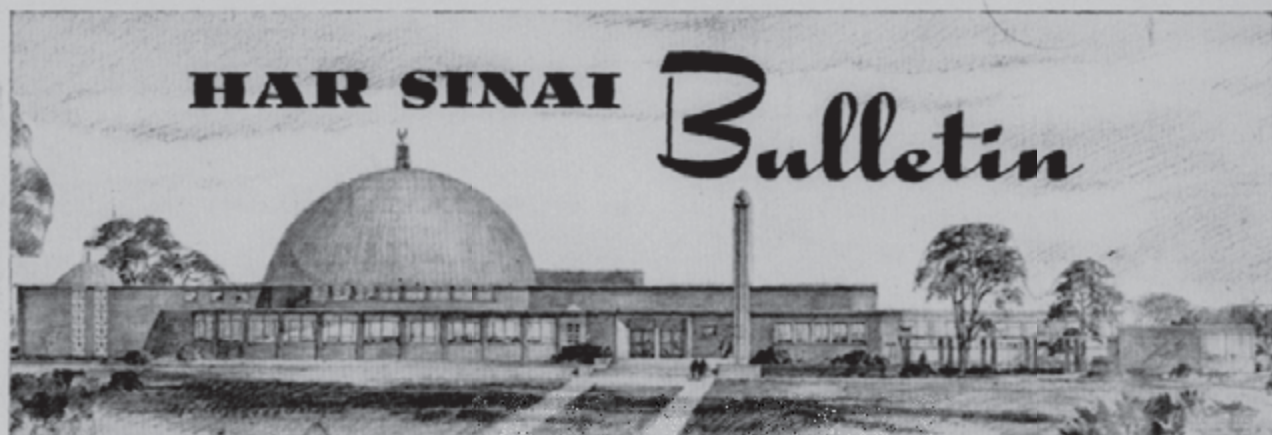
AUTHOR SILVER

DATE FEBRUARY 1, 1957

TITLE WHERE JUDAISM DIFFERED



Where Judaism Differed, by Abba Hillel Silver (Macmillan, New York, 31s. 6d.), is an interesting examination, by a devout and learned rabbi, of the distinctive tenets of Judaism compared with other philosophies and religions, including Christianity.



BALTIMORE, MD.

FEBRUARY 8, 1957

VOL. 35—No. 10

Schedule of Religious Services

Friday, February 8 . . . 8:15 p.m. The Center

Guest preacher for Brotherhood Sabbath—Rev. Dr. Frederick W. Helfer,
Pastor of The Christian Temple and colleague of our Rabbi on the
Sunday TV Panel—"Man's Basic Nature"

Hosts and Hostesses for the Oneg Shabbat and Reception following the Service:

Mr. and Mrs. Kenneth B. Levin

Mr. and Mrs. Irvin Levin

Mr. and Mrs. Jay P. Levin

Mr. and Mrs. Aaron L. Sugar

Mr. and Mrs. Martin Lurie

Saturday, February 9 . . . 10:30 a.m. The Center

*An Island In A Stormy Sea—Can Israel Maintain Her Integrity In A Hostile
World?*

Friday, February 15 . . . 8:15 p.m. The Center

*"Should We Try to Remain Different?"—Reflections on the book and recent
lecture of Rabbi Abba Hillel Silver on "WHERE JUDAISM DEFERRED"*

Hosts and Hostesses for the Oneg Shabbat and Reception following the Service:

Mr. and Mrs. Harry Cole

Mr. and Mrs. Leonard A. Ginsberg

Mr. and Mrs. Nathan Mayer

Mr. and Mrs. Malcolm Gordon

Mr. and Mrs. Samuel Weisman

Saturday, February 16 . . . 10:30 a.m. The Center

Lessons In Blood—What Hungary has taught us

OVER THE RABBI'S DESK

THIS is the month of Brotherhood and birth-days. The lives of the truly great leaders of our nation remind us that we are "our brothers' keepers." Certainly no lesson of divisiveness or of misanthropy can be drawn from the lives and the teachings of Washington or Lincoln. Do you recall the immortal words Lincoln used in his second inaugural address, "to bind up the nation's wounds." This is a mission we are called upon to perform in our day.

There are people who have been wounded in the wars of yesterday, in life's unending struggle, in accidental encounters with those who place hate before love in the category of virtues. Our task is to bind up wounds. Philanthropy is one way of doing it. Community service is another. Brotherhood is yet another. We are summoned to the service of our fellow-men in the spirit of brotherliness. Some have no money to give; but none is so poor that he lacks sentiments of Brotherhood to impart.

A.S.

INSTITUTE OF JEWISH STUDIES BEGINS FEBRUARY 5

Rabbi Abba Hillel Silver will officially open the Institute of Jewish Studies of Baltimore's Reform Congregations on Tuesday evening, February 5. Rabbi Silver will discuss the theme of his new book, "Where Judaism Differed" in the lecture he will deliver at 9:15, following the seminars which will be in session from 8:15 to 9:05.

Rabbi of The Temple in Cleveland for nearly 40 years, Dr. Silver was an early champion of the rights of organized labor and one of the first advocates in the United States of unemployment insurance. He is a lecturer of note, and is the author of several volumes on history and religion. His most recent work, from which the title of his lecture is taken, discusses the special distinctiveness of Judaism as contrasted with other religions, particularly with Christianity.

Enrollment in the six-week series of the Institute includes attendance at the outstanding lectures to be presented and participation in a seminar of your choice, conducted by the rabbis of the participating Reform congregations and members of the faculty of the Baltimore Hebrew College. The registration fee is \$3 for the entire series; \$1.50 for students. Single lecture admissions are \$1.25. The office will be glad to accept registrations.

All sessions of the Institute are held at the Baltimore Hebrew Congregation, 7401 Park Heights Avenue.

Sympathy to:

Mrs. Joseph Colvin, in the passing of her father, Archie D. Horwits.

Mrs. Martin Schreiber, in the passing of her mother, Rhea Summerfield.

Mr. Louis Getz, in the passing of his brother, George Getz.

Congratulations to . . .

Mr. and Mrs. Bernard Goldstein, Mr. and Mrs. Samuel Scherr and Mr. and Mrs. Harry Goldstein on the birth of their son and grandson, David Michael Goldstein.

Mr. and Mrs. Max A. Epstein on their 5th wedding anniversary.

Mr. and Mrs. Jack R. Heneson on their 25th wedding anniversary.

Mr. and Mrs. Victor Frenkil on their 25th wedding anniversary.

Mr. and Mrs. William B. Schwartz on their 10th wedding anniversary.

Neil Ambach and Carol Epstein on their marriage.

Merle Barr and Arnold Greenberg on their marriage.

Calendar of Events

BOY SCOUT TROOP	
Tuesdays	7:30 p.m.
CONGREGATION	
Board of Trustees Meeting	
Monday, February 11	8:00 p.m.
Institute of Jewish Studies	
Tuesdays, February 12 to March 12	
Lectures and Seminars	8:15 p.m.
(At Baltimore Hebrew Congregation)	
GIRL SCOUT TROOP	
Tuesdays	3:30 p.m.
BROTHERHOOD	
Board Meeting, Monday, March 4	
Father and Son Dinner	
Thursday, February 21	6:30 p.m.
CHORAL GROUP	
Mondays	8:00 p.m.
COUPLES CLUB	
Sunday, February 24	6:00 p.m.
SISTERHOOD	
Oneg Shabbat and Book Review	
Saturday, February 16	2:30 p.m.
Board Meeting, Thursday, Feb. 28	10:30 a.m.
Meeting, Monday, March 4	12:30 p.m.
Peace and World Relations Program	
Thursday, February 7	1:00 p.m.
(This is the third in a series of four programs on this theme. This session will be held at Har Sinai Center.)	
RELIGIOUS SCHOOL	
Sundays	9:30 a.m.
Faculty Luncheon	
Sunday, February 10	1:00 p.m.
YOUTH GROUP ACTIVITIES	
SENIOR SOCIAL SOCIETY	
Sunday, February 10	8:00 p.m.
SINAI SOCIETY	
Meeting, Sunday, February 17	6:00 p.m.
DANCE CLASSES	
Wednesdays	7:00 p.m.
Thursdays	3:30 and 7:30 p.m.
YOUTH DANCE	
Saturday, February 9	7:30 p.m.



Non-Profit Org.
U. S. POSTAGE
PAID
ALTOONA, PA.
Permit No. 24

Temple Beth Israel Bulletin

TEMPLE BETH ISRAEL
COLUMBIA PARK, ALTOONA, PENNSYLVANIA
(Member, Union of American Hebrew Congregations)
NATHAN KABER, Rabbi and Editor

Return Postage Guaranteed

Miss Miriam Leikind
Ansel Road at E. 105th St.
Cleveland, Ohio

Vol. XXX

February 15, 1957

No. 19

ANNUAL INTER-FAITH SERVICE-7.45 P.M. BRING A CHRISTIAN FRIEND TO TEMPLE

RABBI KABER

will speak on

"THE JUDAEO-CHRISTIAN TRADITION"

The Annual Inter-Faith Reception will be held in the Social Hall.

Candle Lighter: Mrs. Abe Cohen
Torah Assistant: Mr. Joseph Sherman

KADDISH will be recited for: Mark Shapiro, Hannah Greenberg, Deana Berger
Blum, Jacob E. Bechhoefer, Benjamin Dreifus, Nettie Newman, Sarah
Karasek, Israel Maximon.

"DIFFERENCES AND UNDERLYING UNITY"

"All rivers run to the sea, but their courses and channels differ widely. Each system of thought has its own texture and pattern, and each faith its own perspectives... Differences should not obscure the underlying unity of the human race or the common needs of human life which all institutions and beliefs of mankind aim to serve, or the urgency for their close cooperation to achieve their common purposes.

"The one universal God does not require one universal church in which to be worshiped, 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... There are great areas of common interests in which all religions can cooperate in mutual helpfulness and respect, influencing one another and learning from one another

-from "Where Judaism Differed" by Abba Hillel Silver. This book is in
The Temple Library.

March Family Night Service, Friday, March 1 and not March 8 as
announced from the Pulpit earlier this month.

Religion
OUR MOST
CONSTRUCTIVE
DEFENSE

FRIDAY NIGHT IS TEMPLE NIGHT!

February 15, 1957

Dr. Jacob J. Weinstein
K. A. M. Temple
930 East 50th Street
Chicago 15, Illinois

My dear Jacob:

I want to tell you how much I appreciated your very lovely review of my book which appeared in American Judaism of January.

I am happy that you found the book so worth while. I tried hard to make it so, believing that this kind of a book is needed, especially by the young generation of Jews who need a sounder understanding of their religious heritage to guide and sustain them in the intellectually bewildering world in which they find themselves.

With warmest regards and all good wishes, I remain

Most cordially yours,

ABBA HILLEL SILVER

ahs;sl

NEWS-LETTER

C O N G R E G A T I O N

E M A N U - E L

Vol. 2

February 27, 1957

No. 12

SABBATH EVE SERVICES

FRIDAY, MARCH 1, 1957 at 8:15 P.M.

Rabbi Rosenbaum will speak on

"THE MOST WASTED HOUR IN THE WEEK"

Bar Mitzvah of

Andre Friedlis

son of Mr. and Mrs. Julius Friedlis

FRIDAY, MARCH 8, 1957 at 8:15 P.M.

Rabbi Rosenbaum will speak on

"WHERE JUDAISM DIFFERED" - I

The infant daughter of Mr. and Mrs. Lawrence Strager
will be blessed at this service.

Candle Blessing Mrs. Lawrence Strager
Haftorah Reading Lawrence Strager
Haftorah Blessing Mrs. Bernard Lieberman
Torah Blessing Edward Woloveck
Kiddush Dr. Bernard Lieberman

ABOUT THE SERMONS . . .

Recently an article in "Life" Magazine entitled "The Most Wasted Hour in the Week" discussed the ineffectiveness of Sunday School instruction in Christian churches. Many in our congregation have wondered if the same strictures apply to our Religious School. On March 1, I will discuss what such an investigation would find in a Jewish school like ours, some of our limitations and the possibility of this educational medium.

On March 8, I will initiate a consideration of the book "Where Judaism Differed" by Rabbi Abba Hillel Silver. Because there are good values in every religion, we sometimes imagine these to be identical and interchangeable. Religions are different. The ideas rather than the practices in which Judaism differs from other faiths are clearly indicated in this volume so well worthy of your attention.

M.R.

Beth Israel Topics

CONGREGATION BETH ISRAEL—Established 1888, Atlantic City, New Jersey

Volume VI

February, 1957



Adar 5717

Number 6

The Services

FRIDAY AT 8:15 P.M.—FEBRUARY 1

REVIEW-SERMON:
"WHERE JUDAISM DIFFERED"

(Latest Book By Rabbi Abba Hillel Silver)

SATURDAY AT 10:45 A.M.—FEBRUARY 2

"THREE DIMENSIONS" (Terumah)

SUNDAY AT 11:00 A.M.—FEBRUARY 3

Dedication Services--Downbeach Branch

(Facilities for Primary Department and Other Activities)

Dedicatory Address By Rabbi Joel Y. Zion

Regional Director, Union of American Hebrew
Congregations

SPECIAL MUSIC BY JUNIOR CHOIR

FRIDAY AT 8:15 P.M.—FEBRUARY 8

"IF LINCOLN LIVED TODAY!"

SATURDAY AT 10:45 A.M.—FEBRUARY 9

"OIL FOR LAMPS OF ISRAEL" (Tezaveh)

FRIDAY AT 8:15 P.M.—FEBRUARY 15

Special Program of Music

By Cape Island Baptist Church Choir of
Cape May

SATURDAY AT 10:45 A.M.—FEBRUARY 16

"CONSCIENCE MONEY" (Ki Sisaw)

FRIDAY AT 8:15 P.M.—FEBRUARY 22

"Brotherhood Week"—Service 1

BETH ISRAEL TEMPLE

DR. HORACE MANN BOND

President, Lincoln University

(Cosponsorship With Margate Community Church
and the Reverend Oran Presley)

SOCIAL AFTER SERVICES

SATURDAY AT 10:45 A.M.—FEBRUARY 23

"TIME AND SPACE"—IN WORSHIP
(Vayakel-Pekudai)

SUNDAY AT 10:45 A.M.—FEBRUARY 24

"Brotherhood Week"—Service 11

Margate Community Church

Ventnor Parkway at Thurlow Avenue, Margate City

DR. HORACE MANN BOND

President, Lincoln University

(Cosponsorship with Beth Israel Congregation)

TREES GROW . . . AND GLOW

(Dedicated to the Living Memories of the "Founding Father" and the
"Great Emancipator" . . . whose ideals live in each of us.)

WOODSMEN of the west, in a mood of memory,
know their trees even after those trees are dead,
for the colors and prisms they absorbed in their every
ring are all released and live anew in the glow of a log-
fire. When a tree is burned they do not merely feel its
warmth and hear its crackling undertone when they
look into the glow-coals and follow their flames into
embers and the embers into the faintest flickers. They
see the world anew and the tree again in the coals that
glow. As one not so long ago explains it, "When you
look deep into the coals . . . you can find the pinks and
violets of dawn, the blueness of the sky, the burning
brightness of the noonday sun, the angry black of a
thundercloud, the crimson of the sunset, the silver radi-

ance of the moonlight, the brilliant transparency of the
stars."

Whenever we see death we find life anew, if we
but look into the afterglow and find that personalities—
their kind words, their solid good deeds, their high
hopes, their dreams, their love, their very facial and
physical features and too, their spiritual expressions
reflected, often duplicated, in the lives of loved ones
that remain. As the log of the forest gives up its soul,
its story of life, in the warm glow of colors, as light for
the night, so each life gone lives in us and releases in us
the prisms of its whole nature, from the violets of its
dawns unto the crimsons of its dusks. It is as a fire that
burns within us even when it can no longer be a light
that shines upon us . . . —Martin M. Weitz.

Saturday Review

MARCH 9, 1957 / 20¢



Brian Connell, author of "A Watcher on the Rhine."

HAS AMERICA LOST ITS SENSE OF HUMOR?

By Howard Florance

PITCHMEN IN THE PULPIT . . . in SR's Religious Book Survey

worker Park Hays Miller relates his own experience to explain "Why I am a Presbyterian" (Nelson, \$2.75). Exchanging a Protestant pulpit for a combat plane, Colonel Dean E. Hess distinguished himself as a pilot and as a humanitarian who saved thousands of Korean War orphans; his "Battle Hymn" (McGraw-Hill, \$3.95) is a moving autobiography. Though the monastic life is usually veiled in secrecy, Thomas Merton's "Silence in Heaven" (Studio-Crowell, \$7.95) reveals in text and ninety breathtaking photographs the spiritual pilgrimage and serenity of the monk. Father John LaFarge's autobiography received so fine a response that it was decided to follow up with "A John LaFarge Reader," edited by Thurston N. Davis and Joseph Small (American Press, \$3.50); this elaborates on his interracial work and work as an editor. Known for his forthright stands, Rabbi Abba Hillel Silver in "Where Judaism Differed" (Macmillan, \$4.50) urges that we realistically accept religious dissimilarities as bases rather than barriers to human co-operation.

INFORMATION GUIDES: Readers who seek information on the background and observances of religious calendar dates might turn to "The Christian Year" (Muhlenberg, \$3.75), by Edward T. Horn, head of the Lutheran Joint Commission on the Common Liturgy, or they might consult "The Holyday Book" (Harcourt, Brace, \$3), by Francis X. Weiser, the national youth director of the Catholic Central Union of America. Bible-centered and evangelical, "The Douglass Sunday School Lessons: 1957," by Earl L. Douglass (Macmillan, \$2.95), is the newest in a forty-year series. Edited by Roland E. Wolseley, "Writing for the Religious Market" (Association Press, \$4) not only tells the writer where to place his material but it also demonstrates the extent of the press, religious and secular, that concerns itself with church affairs. "Nelson's Complete Concordance of the Revised Standard Version Bible" (Nelson, \$16.50) lives up to expectations as a much-needed reference-guide to the Revised King James Bible. One can hardly ask for more profusely illustrated and textually planned Bible geographies than are offered by the "Atlas of the Bible" (Nelson, \$15), written by L. H. Grollenberg and translated from the French by Joyce M. H. Reid, and the "Rand McNally Bible Atlas," by Emil G. Kraeling (Rand McNally, \$8.95). "Jews in the World of Science" (Monde Publishers, \$18) forms a world-wide biographical dictionary of four thousand Jewish figures in the natural and social sciences.

See fabulous Spain

the MELIA way!

Spain is enchanting the year around! The blue skies of Castile . . . the jasmine-scented South . . . the isles of Majorca . . . the vitality of Catalonia . . . the green lushness of Galicia . . . all invite you to come!

But see Spain the carefree Melia way! For instance, visit Andalusia by motor coach from Madrid to Granada; on to sunny Malaga and Algeciras at Gibraltar. See Cadiz, Seville. Stop over in Cordoba, city of the Caliphs.

All in seven days for as little as \$111 including accommodations in luxury hotels; de luxe motor coaches with English-speaking guides; all meals; extensive sightseeing.

See your
Travel Agent
or write:



MELIA *tours* INC.

336 Park Avenue, New York 22, N. Y.—MU 8-6970

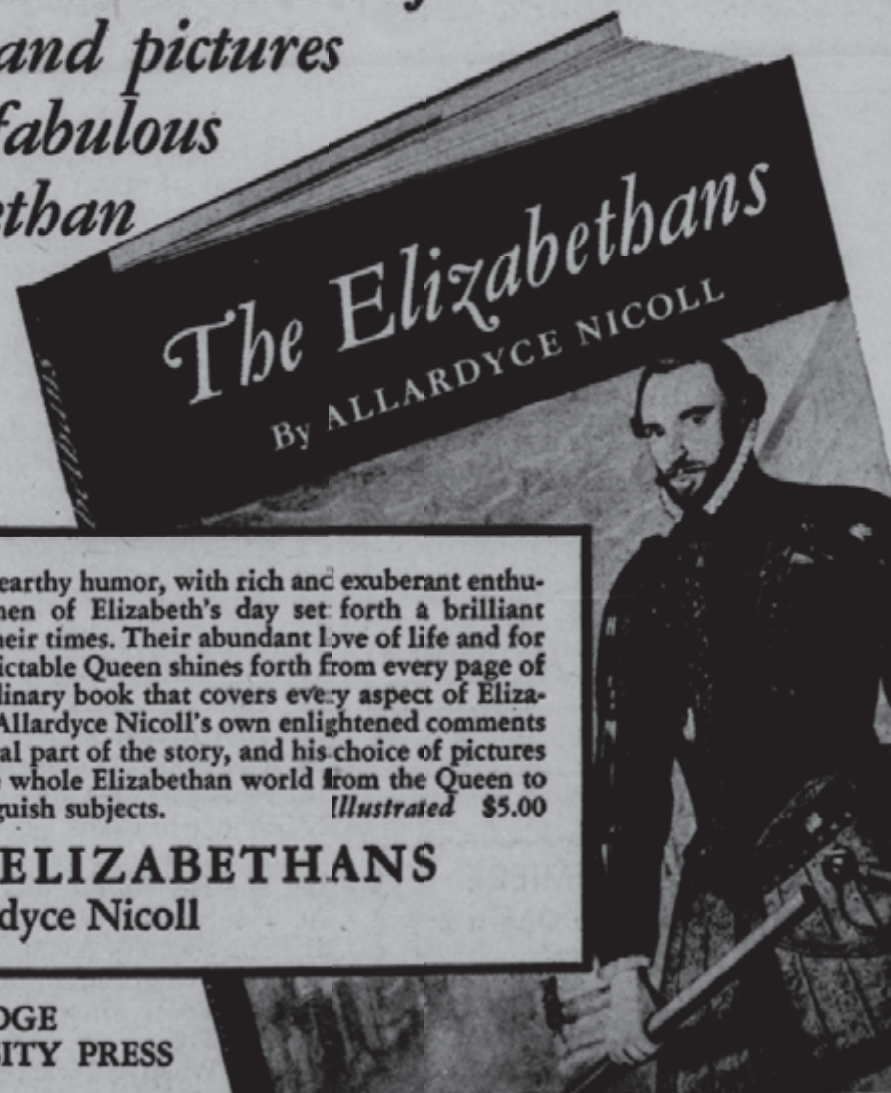
A treasure house of
words and pictures
of the fabulous
Elizabethan
age

The Elizabethans
By ALLARDYCE NICOLL

With sharp, earthy humor, with rich and exuberant enthusiasm, the men of Elizabeth's day set forth a brilliant portrait of their times. Their abundant love of life and for their unpredictable Queen shines forth from every page of this extraordinary book that covers every aspect of Elizabethan life. Allardyce Nicoll's own enlightened comments are an integral part of the story, and his choice of pictures shows us the whole Elizabethan world from the Queen to her most roguish subjects. *Illustrated \$5.00*

THE ELIZABETHANS
by Allardyce Nicoll

CAMBRIDGE
UNIVERSITY PRESS



NEWS-LETTER

C O N G R E G A T I O N E M A N U - E L

Vol. 2

March 13, 1957

No. 13

JOINT SABBATH SERVICE AT TEMPLE BETH EL

FRIDAY, MARCH 15, 1957 at 8:30 P.M.

At this service we worship with the congregations of
Temple Israel and Temple Beth El.

Rabbi Ferdinand M. Isserman will speak on

"REFORM JUDAISM AROUND THE WORLD"

There will be no service in our sanctuary that evening, Friday, March 15.

PURIM SERVICE

Saturday, March 16, 1957 at 7:45 P.M.

The Junior Choir will present the
Purim Story in a cantata entitled

"STAR OVER SHUSHAN"

SABBATH SERVICE

FRIDAY, MARCH 22, 1957 at 8:15 P.M.

Rabbi Rosenbaum will speak on

"WHERE JUDAISM DIFFERED" - II

Bas Mitzvah of
Diane Pierce

daughter of Mr. and Mrs. A. Leon Pierce

ABOUT THE SERVICES . . .

The joint service at Temple Beth El on March 15 is one which the three Reform Congregations of Greater Detroit hold annually. We hope to be hosts in the future. Dr. Isserman, who hails from St. Louis is one of the leading Rabbis of America. I am sure you will find his message rewarding. Try to be with us.

On Saturday evening, March 16, which is the eve of Purim, we present the Megillah in the form of a cantata. Special service has been prepared in which all the family, not just children, can participate.

On March 22, I shall continue the presentation and consideration of Dr. Abba Hillel Silver's new book.

Jew and Christian Old Testament

By

Isaac H. Silver, *Where
They Differed* (Macmillan, New
York, London Branch), 31s. 6d.).

Professor Zimmerli and J. Jeremias, *Servant of God* (S.C.M. Press,
London), 10s. 6d.).

Prof. Ellen Chase, *Life and
Image in the Old Testament*
(Lansdown, London), 10s. 6d.).

Prof. Marshall Howe, *The
Old Testament* (Allen and Unwin,
London), 20s.).

The author of the first of these
books is the Rabbi of a
Liberal Jewish Synagogue
in Cleveland, Ohio, and he presents
an attractively written volume
on the faith of Judaism,
which emphasizes throughout its
differences from other religions,
especially from Christianity.
The author does not write in any
dogmatic style, but aims to bring out
the fundamentally humanistic
values of Judaism and of the
Old Testament, as he understands

them. He repudiates the entire conception
of man needing salvation from sin,
and of no salvation which
man cannot achieve for himself by
obedience to God's commands. He
sees no place for sin in the
scheme of God, and that not by
some integration into his purpose
but is in itself alien to that
purpose. He says: "Good and evil are
eternal forces in eternal conflict,
and one must destroy the other,

They are complementary attributes of
God's creation, which are reconciled
in the wisdom of God." This certainly
differs widely from the Christian view,
and seems to the reviewer to run
counter to not a little in the thought
of the Old Testament.

Rabbi Silver is widely read, and
every reader will gain much from the
reading of this book in his under-
standing of what Liberal Judaism
stands for, and especially from the
many sidelights on the history and
thought of Judaism through the ages.

The second book contains the
translation of an important article in
the great German *Theological Word-
book on the New Testament*, which
has been in course of publication for
the past 25 years. It contains
a comprehensive survey of the thought
of the Old Testament on the Servant,
including a study of the Septuagint
version, by Professor Zimmerli, and
of that of late Judaism and of the
New Testament by Professor Jeremias.
His learning is immense, and through-
out there is an economy of words,
so that very close reading is needed
to master its contents.

Grateful

Naturally much attention is paid
to the Servant in Deutero-Isaiah, and
to the interpretations of the figure in
Judaism and in the New Testament,
but much more than this is included
here. The abundant footnotes contain
references to a very voluminous
literature, and ministers and theo-
logical students will be grateful for
access to this key article from the
German work.

No Trage



NEWS-LETTER

C O N G R E G A T I O N E M A N U - E L

Vol. 2

March 27, 1957

No. 14

SABBATH SERVICES

FRIDAY, MARCH 29, 1957 at 8:15 P.M.

Rabbi Rosenbaum will speak on
"WHERE JUDAISM DIFFERED" - III

Bar Mitzvah of
Leon Paul Meyers
son of Mr. and Mrs. Joseph Meyers

The infant daughter of Dr. and Mrs. Marvin J. DeRoven
will be Blessed

FRIDAY, APRIL 5, 1957 at 8:15 P.M.

Candle Blessing.....	Mrs. Jacob Kutchai
Torah Blessing	Mr. Henry Sterngold
Torah Reading	Mr. A. Leon Pierce
Haftarah Blessing	Mr. Mort Maurer
Haftarah Reading	Mr. Myran Unger
Kiddush.....	Mr. Sigmund Barna

Rabbi Rosenbaum will speak on
"OUR FASHIONABLE RELIGIOUS VOCABULARY"

ABOUT THE SERMONS . . .

On March 29th, I shall conclude the presentation of significant material in the new work by Dr. Abba Hillel Silver.

On April 5th, I want to discuss what are the terms particularly popular in modern religion. Certain of them are valid, but some are antithetical to the best spirit of our faith no matter how frequently used.

CONGREGATION EMANU-EL
14450 W. Ten Mile Road
OAK PARK 37, MICHIGAN



THE TEMPLE BULLETIN

CONGREGATION BETH ISRAEL

"Where Strangers Become Friends."

PORTLAND, OREGON



5717 — 1956-57

Vol. VII.

FRIDAY, MARCH 29, 1957

No. 31

FRIDAY EVENING SERVICE

8:00 o'clock

RABBI NODEL

will speak on:

"WHERE JUDAISM DIFFERED"

by Dr. Abba Hillel Silver

A review of an outstanding book by

America's outstanding Rabbi.

The Public is Invited

SATURDAY MORNING
SABBATH WORSHIP—IN THE CHAPEL
11:00 A.M.

"The Jewish Faith" conducted by Rabbi Nodel
every Sunday, 9:00 A.M., Station KOIN

SABBATH CANDLES

This Friday evening Mrs. Sol Myerson will recite the Blessings and kindle the Sabbath Candles at the beginning of the Service.

USHER CORPS

The ushers for the Friday Evening Service this week will be Samuel H. Kaufman and Norman D. Savinar.



Temple Bulletin

of Temple Beth-Or

Montgomery, Alabama

Affiliated with the Union of American Hebrew Congregations

VOL. XXVII

MARCH, 1957 — ADAR II 5717

NO. 7

Calendar of Services

FRIDAY, MARCH 1st
JOINT SERVICES WITH ETZ AHAYEM CONGREGATION
"WHAT HOPE CAN DO FOR MAN"

FRIDAY, MARCH 8th
THE TRAINING OF THE AMERICAN RABBI —
YESTERDAY AND TODAY
A Sermon in honor of Founder's Day of the H.U.C.—J.I.R.

SUNDAY, MARCH 10th, 11:00 A.M.
FAMILY SERVICE

FRIDAY, MARCH 15th
"THE MOST WASTED HOUR IN THE WEEK"

FRIDAY, MARCH 22nd
"FOR SUCH A TIME AS THIS"

FRIDAY, MARCH 29th
"WHERE JUDAISM DIFFERED"
A Review of Abba H. Silver's book

Services Every Friday at 8 P.M and Saturday at 10:30 A.M.

Emanuel Bulletin

BEVERLY
HILLS
AND
WESTWOOD
•
CALIFORNIA

Vol. 19

MARCH, 1957

Number 6

March Services and Sermons

RABBI BERNARD HARRISON

CANTOR EDWARD KRAWL

Friday	March 8	"THE GOD OF REVELATION"
	8:30 P.M.	TEMPLERS SABBATH
Saturday	March 9	BAR MITZVAH — HARRY RICHARD SCHAEFER,
	10:30 A.M.	son of Mr. and Mrs. Samuel Schaefer
Friday	March 15	"THE NEED FOR PREPAREDNESS"
	8:30 P.M.	Consecration of New Members
Saturday	March 16	PURIM FAMILY SERVICE
	6:30 P.M.	
Friday	March 22	ABBA HILLEL SILVER'S "WHERE JUDAISM DIFFERED (A Review)"
	8:30 P.M.	
Saturday	March 23	BAR MITZVAH — MARK BRECHER KISLINGER
	10:30 A.M.	son of Mr. and Mrs. Eugene Kislinger
Friday	March 29	"THE ISSUES IN THE SCHOOL BOARD ELECTION"
	8:30 P.M.	
Saturday	March 30	BAR MITZVAH — RANDOLPH M. EVEN
	10:30 A.M.	son of Dr. and Mrs. Martin M. Even
Friday	April 5	"SHOULD THE PATIENT BE TOLD THE TRUTH?"
	8:30 P.M.	(Panel Discussion. Dr. Louis Sperling, Surgeon; Dr. Barnett Sharrin, Psychiatrist; Rabbi Harrison).

NEW MEMBERS CONSECRATION

On Friday evening, March 15th, we will celebrate the Consecration of new members who have joined the Temple in recent months.

Special Services will be conducted, and all members and friends are cordially invited to be present.

Sponsoring Committee includes Joseph S. Schapiro, Chairman, and Messrs. Max Ponder, Lou Brown, Cee Cole, and Al Dershewitz, together with a representative from Sisterhood.

MAKE PLANS NOW — OUR SUMMER CAMPS

Our Day Camp will once again be under the splendid direction of Al Chucier, Saturday Supervisor in Religious School and Vice-Principal of the L.A. Canterbury School. Season begins July 1, for 7 weeks — Monday thru Friday, 9:30 to 4. Send now for registration forms. Children from 5 to 11 years old. Greatly reduced prices for members.

Hebrew Day Camp is for older youngsters, finished with first year Hebrew, and up. New program this year — 7 weeks at a reduced price, if registration fills. Information coming!

REWARD OFFERED!!!!

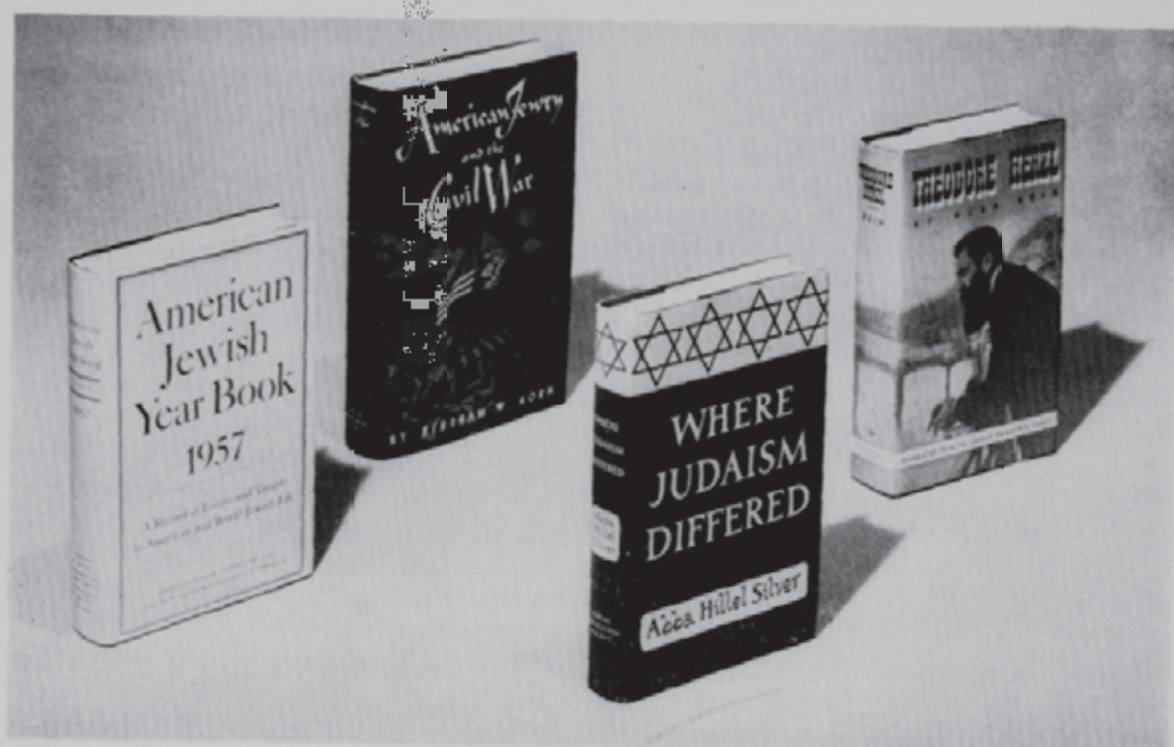
LOST? A contact with the "Man Upstairs?" Perhaps it's just a temporary lapse. We offer a renegotiation of ties and a return to the fold; I.E. A simple

20 MINUTE EVENING SERVICE OF PRAYER AND MEDITATION IN THE CHAPEL AT 5:30 — MONDAY - THURSDAY.

REWARD? Inner Glow:

The feeling of Peace and Contentment. For many, the chance to recite the Kaddish for a Loved one.

P.S. THIS IS A STANDING REWARD!
PRICELESS — TOO!



FOUR WORKS OF SCHOLARSHIPS, three of them new and one a valuable reprint, have recently been issued by the JPS. The 1957 issue of the *American Jewish Year Book*, edited by Morris Fine, is Volume 58 in the unbroken series of Jewish life. Bertram W. Korn's *American Jewry and the Civil War* is a penetrating study, with illustrations, of Jewish life in the North and South during the great American domestic crisis. In *Where Judaism Differed*, Abba Hillel Silver probes

the central and individual concepts of Jewish religious thought, contrasting them with the ideas of other religions, past and present, in a challenging and authoritative discussion. Alex Bein's famous biography of the father of Zionism, *Theodore Herzl*, in the excellent translation by Maurice Samuel, is the latest JPS reprint. Originally issued in 1940, it has remained, through repeated printings, the most popular and highly-regarded biography of Herzl.

the JPS bookmark

222 North Fifteenth St.
Philadelphia 2, Pa.



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

MARCH - 1957

P. 77

The **JEWISH DIGEST**

Go to Dachau

by Richard Jay Wuriman

THE LIFE OF JEWISH COWARDICE

by Israel Yefroikin

THE PURIM MYSTERIES

by Solomon Grayzel

THE MARRIAGE RACKET

by Leo Heiman

TEXTS WITHOUT PREJUDICE

WRAPS OFF THE REBBETZIN

by Sylvia A. Barras

40c per Copy

Sacred prostitution, unbridled orgiastic rites—these were among the practices of ancient religions.

SEXUAL DECENCY

Excerpted from the book WHERE JUDAISM DIFFERED

By ABBA HILLEL SILVER

In his newest work, the eminent rabbi and scholar gives a lively account of the main-stream of Judaism and its distinctive traits, showing where and explaining why and how Judaism differs from all other religions.

NOWHERE in ancient literature is the institution of sacrifices as the essential and supreme form of worship condemned or even questioned, as was the case with the prophets of Israel. One searches in vain for a clear call to distinguish the true worship of God from ritual and sacrifice, and to identify it with ethical conduct.

The God of Judaism was not interested in worshippers trampling His court, in incense and offerings, "in thousand of rams and ten thousand of rivers of oil." His sole requirement was that men should "seek justice, relieve the oppressed, defend the orphan, plead for the widow" (Is. 1:17).

Occasionally one catches a fugitive note in the ritual texts of Babylon and Assyria suggesting a conception of sin as moral offense, as in the Shurpu series of incantations, but little more than that. No line is drawn between taboo

sins and moral sins, and there is certainly no attempt, as with Judaism, radically to subordinate one to the other. By making this distinction, Judaism gave new dimensions to man's spiritual world.

Nowhere is there a revulsion against the sex motif which is so central to the mythologies of ancient religions, or against the institution of sacred prostitution, which was connected with their worship, or against the unbridled orgiastic rites of their nature festivals.

Judaism alone called these practices and their sex symbolism obscene. "There shall be no cult prostitute of the daughters of Israel, neither shall there be a cult prostitute of the sons of Israel. You shall not bring the hire of a harlot, or the wages of a dog [Sodomite] into the house of the Lord your God . . . for both of these are an abomination to the

"Where Judaism Differed," by Abba Hillel Silver. Published by The Macmillan Co., 60 Fifth Avenue, New York. Price \$4.50. Copyright 1956 by Abba Hillel Silver. Reprinted by permission of the publishers.

Lord your God" (Dt. 23:19).

Professor Albright [noted Christian Bible scholar] states that "it was fortunate for the future of monotheism that the Canaanites, with their orgiastic nature-worship, their cult of fertility in the form of serpent symbols and sensuous nudity and their gross mythology, were replaced by Israel, with its nomadic simplicity and purity of life, its lofty monotheism, and its severe code of ethics."

Along with the banishment of all sexual rites and sacred prostitution, Judaism at the same time refused to sanction vowed chastity as a form of worship—a religious institution which was common in antiquity.

Laxity in sexual matters which characterized so many of the peoples of antiquity and which was sanctioned by the example of their gods was execrated by Judaism in an unparalleled way. Purity of family life, to a degree practically unknown in the ancient world—even amongst its advanced circles—became the norm for the Jewish way of life, and it has remained a characteristic of Jewish behavior throughout the ages.

To perceive the difference one needs but to recall the recommendation of Plato in his *Republic* (Bk. V) and his *Laws* (Bk. V) on the basis of the ancient saying "Friends have all things in common," that women should be held in common, and children as well—a practice which would destroy family life altogether. The utility of the proposal, in Plato's mind,

was beyond question; only the possibility of effectuating it remained in doubt.

Lycurgus, the reputed founder of the Constitution of Sparta, decreed for his countrymen the honorable practice of giving "the use of their wives to those whom they should think fit, so that they might have children by them" for the purposes of breeding strong men and soldiers, or simply as an accommodation, since the matter was not worth fighting over.

That women are by nature common property was a theory widely held in the ancient world, and Plato therefore did not advance any shocking new proposal when he advocated the community of women for his warrior-saints. This view was also subscribed to by many Stoics. Zeno (4-3 C.B.C.), the founder of the Stoic school at Athens, advocated it, as did the Stoic Chrysippus (3 C.B.C.). So did Diogenes the Cynic, according to the testimony of Diogenes Laertius.

Epictetus, who opposed this view of his fellow Stoics, reports that the idea was very popular among the women of Rome: "At Rome the women have in their hands Plato's 'Republic,' because he insists on community of women."

From the writings of Clement of Alexandria (2-3 C.), it appears that such ideas were entertained even by some of the heretical Christian sects, like the Carpocratians, whose founders derived them from their Hellenistic environment and traced them back

to Plato. The orthodox church denounced and repudiated these sects.

The writings of Seneca, Juvenal, Martial, Tacitus, Suetonius, Dio Cassius all reveal the moral degeneration of Roman society, in which promiscuity, sodomy, and lesbianism were widely practiced. So also do the writings of Paul (Rom. 1:24-27). They help us to realize the violent contrast between the standards of this society and the Jewish standards of sexual decency, the sanctity of marriage and of family life.

Modesty was urged upon men and women by Judaism. The principle laid down was: "Sanctify yourself even in things permitted to you." New concepts were introduced: *zni'-ut*—modesty, moral delicacy; *boshet*—reticence, sensitiveness to all that is gross. "There is nothing more beloved of God than *zni'-ut*"; and, "He who does not possess the quality of *bushah*, it is certain that his ancestors were not present at Mount Sinai."

This code of *boshet* (Ecclus. 41:16) did not result from any prudery on the part of the people of Israel. It was an expression of reverence for life itself and for the dignity of man. It was the esthetics of morality which Judaism introduced to the ancient world, the "beauty of holiness." Three thousand years of Jewish literature are distinguished by a remarkable freedom from vulgarity and lubricity. "It is man's duty to keep away from unseemliness, from what resembles unseemliness

and from the semblance of a semblance."

Such a concept makes it inconceivable that the obscenities of Attic comedy, for example, which so delighted Athenian audiences, would have been tolerated in any city in Israel.

Socrates was a sage of unimpeachable moral character, "the best, wisest and most upright of his age." But what sage in Israel would have boasted, even playfully, of being a lifelong victim of Eros, a "lover" of Alcibiades, and would have spoken of homosexual perversion as complacently as Socrates did? And what was the moral tone of a people that would show no aversion to this?

John J. I. Dollinger, in "The Gentile and the Jew," said: "With the Greeks this phenomenon (*paiderastia*) exhibited all the symptoms of a great national disease, a kind of moral pestilence . . . In very truth, the whole of society was infected with it, and people inhaled the pestilence with the air they breathed."

It was from the Greeks, according to Herodotus, that the Persians learned this perversion. And as for the Romans—"By the time the last days of the free republic were reached, the vice had attained a fearful degree among the Romans."

To the Sages of Israel sexual perversion was under the curse of God. It was so rare among the people, and regarded with such abhorrence, that "a Jew was not to be suspected either of pederasty or bestiality."

Even unclean speech was condemned. Gehenna is made deep, declared the rabbis, for the man who speaks lewdly, and for him who listens to it and is silent. Throughout they urged men to use the *lashon nekiah*—the clean, chaste speech, the *lishna ma'alya*—the euphemism, to avoid the coarse vulgar term.

Many of the biblical and later rabbinic injunctions which have been characterized as "particularistic" and "exclusive" were in fact motivated by this overriding concern to keep the life of the individual Jew and the Jewish family clean and uncorrupted.

Man never quite disentangled himself from the dim memories of his subhuman life. Ancient man was aware of a common lineage with the animal, though he was aware also that he was something more than an animal. But no clear

boundaries were recognized between man and beast and between man and his gods. In his mythological world there roamed beings who were half man and half beast, and his ancient legends told of cosmic struggles between beasts and gods in human form. His closeness to the life of animals reached even the point of carnal commerce with them. Biblical law punished such perversions with death (Ex 22:18; Lev. 20:15-16).

The prohibition against partaking of the blood of animals (Dt. 12:16; Lev. 3:17, et al) was in all probability also motivated by the desire to cleanse the nature of man and to remove him from affinity with the beast, for the blood was regarded as the seat of the soul or the life of man and beast. "And you shall not eat the life with the flesh" (Dt. 12:23).



A little story was told by the Russian writer Turgenev: I was walking along the street . . . I was stopped by a decrepit old beggar. Bloodshot, tearful blue lips, coarse rags, festering wounds . . . Oh, how hideously poverty had eaten into this miserable creature!

He held out to me a red, swollen filthy hand. He groaned, he mumbled of help.

I began feeling in all my pockets . . . No purse, no watch, not even a handkerchief . . . I had taken nothing with me. And the beggar was still waiting . . . and his outstretched hand feebly shook and trembled.

Confused, abashed, I warmly clasped his filthy, shaking hand . . . "Don't be angry, brother; I have nothing, brother."

The beggar stared at me with his bloodshot eyes; his blue lips smiled; and he in his turn gripped my chilly fingers.

"What of it, brother?" he mumbled. "Thanks for this, too. That is a gift, too, brother."

I knew that I too, had received a gift from my brother.

Review -

p 181

JUDAISM

*A Quarterly Journal of
Jewish Life and Thought*



VOL. 6: NO. 2

SPRING 1957

\$1 A COPY

REVIEWS

Where Judaism Differed by Abba Hillel Silver, MacMillan & Co., New York, N.Y., 1956, pp. 318.

In the early summer of 1956 a mild flurry was created in the Jewish world. Two Israeli scholars reported that they had studied the finger prints of some 4,000 Jews of various origins and had found them to be genetically related—of one basic pattern. As might perhaps have been expected, there were some protesting replies, especially in America. Here it was asserted that the finger print theory is totally unscientific and that it could not be proved that the Jews are in this wise linked to each other.

The matter was not settled definitively, and may never be. Yet one fact does persist: Jews have managed not only to remain, but to remain apart, distinguishable, different. Arnold Toynbee (who has already been shown very adequately to be a man of considerable lack of knowledge, or of prejudice or, of both) notwithstanding, scholars, historians and theologians have been impressed by the historicity of Jewish survival. The *finger print* theory may not be valid, but Judaism's past and continuing *imprint* on civilization is real, incontrovertible, and, for some, quite explicable.

According to Abba Hillel Silver, for example, this survival and imprint are both to be explained by Judaism's unique teachings. For him the key to Judaism lies in "the particular idea of a universalistic faith in the stewardship of a consecrated people." He finds "no inconsistency between the universalism and separatism in this underlying motif which has kept Judaism basically the same today as through the ages."

Three great critical eras in Judaism's history, Silver recalls, were the testing

ground of this key idea and during none of these climactic ages was it found wanting. The first of these three periods was the days of Moses and thereafter when pagan *baal* worship was the great threat to Judaism. The second was the peril Hellenism represented to the survival of Judaism. And the last was Christianity's emergence which might have overwhelmed Judaism, but did not. In all these crises, "Judaism was not engulfed, but resolved instead to go its own way."

Rabbi Silver then begins a vivid and eloquent description of the many ways in which Judaism had differed from all the other faiths, and, logically, God is his first subject. No true monotheism existed before Judaism and none for long centuries after it came into being, he reminds us, and no concept of monotheism was as pure of genealogies of the gods and battles of the gods; of polytheistic elements; of the sex motif with its orgies and primitive cults; or of witchcraft. On the other hand, no concept of God like Judaism's stressed the need for good treatment of the poor and the laborer, of the oppressed and downtrodden. "For the sake of pioneering in universalizing their faith," Dr. Silver comments, "pure and intact, free from heathen admixture, the Jews persisted in their separateness, resolved to stand alone."

Of the three critical eras Judaism faced and survived, that of Christianity's rise is still, of course, an ongoing matter and will interest the reader in Silver's analysis of that confrontation. The Jews rejected four concepts of the new faith, Silver recalls: the messianic role of Jesus; Paul's attack on the law; Paul's gospel of redemption for all our sins through the atoning death and resurrection of Jesus; and the doctrine of God incarnate in man.

Speaking of Judaism's daughter religion, the author writes with a poetic quality that typifies the entire volume, "A mighty stream of influence flowed out of Judaism at the beginning of the common era, dividing from it, watering many lands and cultures. But the river which is Judaism, replenished by the ageless springs of its own inspiration, continued to follow its own course to its appointed destiny known only to God."

At this point Dr. Silver becomes more specific in his portrayal of the differences that have characterized Judaism in its avoidance of unrealistic extremes, instead of singling out either justice or mercy as a dominant ideal, it sought to harmonize the two. Instead of stressing the virtues of the individual or society, it stressed both. Rather than making faith or knowledge its goal, Judaism made of them a two-fold objective. It was not law or lore that became its essential literary and spiritual heritage, but both.

Peace was ever Judaism's hope; but it was never permitted to become a fatuous pacifism. The messianic ideal sustained the spirit of Judaism, but it never centered itself about any specific messiah. And asceticism was shunned. "Virtue," writes Silver, "is not the middle course between opposing views, but the determined ascent along gradual levels of self improvement."

Faith in the possibility of human progress, not found in other religions, was Judaism's underlying conviction. Study and contemplation, important as they are, were not regarded as ends in themselves but as roads to the service of mankind for such purposes as the elimination of war, the establishment of international cooperation, the eradication of poverty and the securing of the rights of the individual. Again, Judaism knows of no original sin, nor of salvation, nor of the concept that life is evil, as does Christianity.

A concluding chapter reassures the reader that the vital and historic differences do not deny the underlying unity

which binds all men and faiths together.

Here, then, is a lucid and forthright rendition of the author's theme. He has fulfilled his purpose well. One might wish to look more closely at a detail here and there for added interpretation. Thus: did Judaism *really* reconcile satisfactorily and completely the needs of society and the individual? There is a strong feeling on the part of some that the final effect in Judaism was a glossing over of the needs of the individual, just as Christianity has tended to neglect the needs of society, and that there is room in both for a restoration of some balance. Or: if Judaism has insisted that man has freedom of will (not all Jewish sages have been ready to say so without serious qualification), may it not be more helpful not only for the sake of realism, but also for the sake of our moral will, if we recognized the shackles that sometimes bind it and that call for old as well as new insights to help release it for the choices we would have it make.

But these are relatively minor problems in the face of the over-riding theme—the uniqueness of Judaism's teachings. The question is not to what degree the book is correct for it is overwhelmingly incontrovertible, but how the modern Jew will live with it. Despite, for example, the book's concluding chapter, "Where Judaism Differed" might be interpreted as not giving too much encouragement to that which so many American Jews have come to look upon with comforting acceptance as the "Judaean-Christian" heritage. It does not matter that some few have begun more recently to question the felicity and accuracy of the phrase; it would still seem to be a concept that gives great numbers of Jews what they crave, namely, a sense of belonging to America by spiritual as well as political consent.

In that term of reference, the fine line of distinction between appreciating the unique teachings of Judaism and the inclination to harbor an offensive sense of superiority tends to trouble some of our people. Instinctively, perhaps, they

have sensed that which Ernest Jones, Sigmund Freud's biographer, once wrote about the "Jewish Problem." "There is much reason for thinking," Jones said, "that the non-assimilation of the Jews is found in the peculiarly exclusive nature of their own religious beliefs." "However," he continued, "moral teachers are often feared or respected, but seldom loved or even liked." And there is little evidence that the American Jew cares only for respect. Human that he is, he wishes and needs to be liked. Indeed, one wonders whether being liked may not even be a condition for being respected.

In any event, it is to Silver's closing words that we may again turn for help. For the resolution of the dilemma can only lie in making these unique teachings of Judaism our genuine inner strength rather than a mask for feelings of inferiority. The latter may be strident tribalism; the former is a quiet and purposeful dedication.

Such quiet and purposeful dedication, it is to be hoped, will be the product of the coalescence of the ingredients Silver alludes to: the recognition that "it is not argued that... in all matters in which Judaism differed from other systems of religious belief it was superior to them;" the awareness that "no religious body has warrant for complacency... for none has fulfilled its promise and its mission in the world;" and the understanding that "there are great areas of common interests in which all religions can cooperate in mutual helpfulness and respect."

JOSEPH R. NAROT

Miami, Florida

The Sane Society by Erich Fromm, Rinehart & Co., New York, N. Y., 1955, pp. 370.

Our perceptive psychologist, the possessor of an acute cultural awareness, exhorts us to subjugate Gynthian self-alienation (p. 143) to Delphian self-realization, (p. 168). "The whole life of the individual is nothing but the process of giving birth to himself; indeed, we should be fully born, when

we die—although it is the tragic fate of most individuals to die before they are born... The alienation and automatization lead to an ever-increasing insanity. Life has no meaning, there is no joy, no faith, no reality. Everybody is 'happy'—except that he does not feel, does not reason, does not love... Reason, man's blessing, is also his curse... Estranged man, being afraid of newly won freedom surrenders to the overt authority of democracy... Neither belief, nor disbelief, cause any sleepless nights, nor any serious concern. In fact, whether a man in our culture believes in God or not makes hardly any difference, either from a psychological or from a truly religious standpoint. In both instances, he does not care—either about God or about the answer to the problem of his existence. God has been transformed into a remote General Director of the Universe, Inc.; you know that He is there, He runs the show, (although it probably would run without Him too), you never see Him, but you acknowledge His leadership while you are 'doing your part'... Not God but man is dead".

The "managerially manipulated and alienated personality" pursues shallow, fanciful, and artificial ends. We acquire to have, not to use; the love of exchange has replaced the love of possession; the marketing orientation overgrows the productive orientation; we "eat" a phantasy of food and have lost contact with the real thing we eat (we do not know how bread is made); we drink labels; we have opinions and prejudices but no convictions, likes and dislikes but no will, fairness but no righteousness. Push-button power and electric brain uproot and weaken the "consumption-hungry" human puppet. It does not appear surprising that the individual, expelled from his guileless paradise, alienated from nature and his fellow-man, and reduced to a personality package whose body, mind and soul are his capital, should ask, "Is life worth living?"

"Managerial societies make machines act like men and produce men, who act



Temple Bulletin

of Temple Beth-Or

Montgomery, Alabama

Affiliated with the Union of American Hebrew Congregations

VOL. XXVII

APRIL, 1957 — NISAN 5717

NO. 8

Calendar Of Services

Friday, April 5th

“WHERE JUDAISM DIFFERED”

A Review of Rabbi Abba Hillel Silver's Book

Friday, April 12th

FEDERATION SABBATH

A Joint Service with Agudath Israel and Etz Ahyim
Mr. Label Katz of New Orleans will speak.

Sunday, April 14th, 11:00 A.M.

FAMILY SERVICE

PASSOVER SERVICES

Monday, April 15th, 6:00 P.M.

Congregational Seder 6:30 P.M.

Tuesday, April 16th, 10:30

Friday, April 19th, 8:00 P.M.

“EGYPT THEN AND NOW”

Friday, April 26th

Joint Services with Agudath Israel at Agudath Israel Synagogue
Rabbi Joseph Reich will speak.

Where Judaism Differed by our colleague Abba Hillel Silver (Macmillan) is a superb book, and though it is not a formal systematic treatise it is the best introduction to Judaism that I know, certainly for the modern thinking Jew who seeks orientation. Rabbi Silver illuminates everything he touches by virtue of a clear mind which is at home in the facts and a delightful style that his passion for his faith and people forges into poetry. I almost envy the writer for his is a book that every rabbi has wanted to write. Silver has done it and done it grandly. A volume in *The Story of Judaism* from our colleague Bernard J. Bamberger (UAHC) evokes almost equal enthusiasm from me. The work achieves what it set out to do, to give the fundamentals of Judaism, God, prayer, etc. The scholarship is wide but not ponderous, the presentation felicitous and covers a wide range. The volume is very readable and provides a real guide to our modern perplexed.

THE JEWISH

MARKED COPY

horizon

and

THE MIZRACHI OUTLOOK

20 CENTS

Israel's Stake In Jordan's Stability

(Page 3)

How Bar Cochba Resisted Romans

(Page 9)

Judaism Without Hydrated Theology

(Page 17)

APRIL-MAY, 1957
IYAR-SIVAN, 5717



Judaism's Unique Pattern

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

Reviewed by Benzion C. Kaganoff

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

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

Explaining Judaism

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

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

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

RABBI BENZION C. KAGANOFF is rabbi of Congregation Ezras Israel of Chicago and president of the Chicago Rabbinical Council. He was ordained by the Hebrew Theological College in 1948, and was graduated from Northwestern University in 1946. Rabbi Kaganoff has contributed to *Commentary* and other publications.

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

Badge of Shame

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

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

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

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

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

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

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

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

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

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

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

(*Congress Weekly*, February 18, 1957)

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

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

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

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

Unique Pattern

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

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

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

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

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

THE TEACHER'S MERIT

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

Taanit 24a

3 on Israel: Eban, Elath, Silver

By FRANK O'NEILL

Nine years after its birth, the tiny republic of Israel clings tenaciously to life on this anniversary day, an island of democracy in a sea of hostile Arab states sworn to its destruction.

An observer of recent events needs no crystal ball to see that in this struggling democracy the West has its strongest ideological ally against Communist influence in the Middle East. Yet the West plays devious diplomatic games with Israel, the United States cuts capers in "brinkmanship," and the United Nations issues fiat and mandates for the amusement of Egypt's dictator Nasser, a neo-Hitler whose contempt for the world parliament is plain.

Three New Books

Three modern prophets give eloquent voice to Israel's role, political and spiritual, in these days of crisis:

VOICE OF ISRAEL, by Abba Eban, ambassador of Israel to

the United States, chronicles the young nation's defeat of pan-Arab armies in 1948 (the year of Israel's birth) and its continuing fight for support in the forum of world public opinion. The book is published today (Horizon Press, \$3.95).

ISRAEL AND HER NEIGHBORS, by Eliahu Elath (World, \$2.75), describes the relationship of Israel to the other countries of the Middle East, also the peculiar problems involved in the Bedouin "desert civilization." Elath is Israel's ambassador to Great Britain.

WHERE JUDAISM DIFFERED, by Rabbi Abba Hillel Silver of Cleveland, is a scholarly inquiry into the distinctiveness of Judaism as a religious humanism which has given spiritual cohesion to the Jewish people for nearly 35 centuries. (Macmillan, \$4.50).

Part of Divine Plan

Rabbi Silver views Judaism in human history as an unfolding moral process, "the articu-

lation in time of an immanent diving plan." He contrasts Judaism and Christianity, discusses their sharp divergencies, and tell why Judaism resolved to go its own way. But underneath the differences, he finds this underlying unity:

"That man is made in the spiritual image of God . . . That all men are equal in their essential humanity in the sight of God. That there is but one moral law for prince and pauper, ruler and subject, native born and stranger. That the moral ills which exist in the world can be overcome. That an age of universal justice, brotherhood and peace awaits the human race and can be hastened by efforts of the human race."

Rabbi Silver's book is entirely an exposition of Judaic faith and moral principles, but its message of hope in the ultimate good life lends spiritual force to the political aspirations expressed by Eban and Elath.

Throughout centuries of dispersion, says Elath in his book, Israel has always remained the Promised Land for Jews all over the world. Today Jews have come "home" from the four corners of the earth . . . "The Israelis are exiles returning to the land of their Kings and Prophets." This beautifully concise and informative book is composed of a group of lectures given by Ambassador Elath at Brandeis University.

Exiles Returning "Home"

Ambassador Eban gives a year-by-year story of Israel's rebirth in a collection of his public addresses, many of them in the United Nations.

As the tenth year of the republic begins, new vistas open with international recognition of the right of free passage in the Gulf of Aqaba and the Straits of Tiran. In another decade, Eban foresees an Israel of three million population, the Negev and Galilee abloom, and Jordan waters carried to dry areas in the south. And most hopeful of all, after peace itself, nuclear and solar energy bringing freedom from the servitude of imported oil.

A noble dream indeed, and a mighty challenge to the peacemakers.

News 5-6-57

South London

Liberal Jewish Synagogue

WENT'S ROAD, STREATHAM, S.W. 16
TEL. STREATHAM 4787

FROM THE MINISTER
REV. J. D. RAYNER, M.A.
2, HAROLD ROAD,
LONDON, S.E. 18
TEL. LIVINGSTONE 0274

13th May, 1957

William Company,
New York,
South Audley Street

Sir,

I have been asked to send you
a copy of the York Quarterly Review
which contains a review (which I wrote)
of a book recently published by you -
"Where Judaism Differed".

At the same time I should like
to congratulate you. It is an admirable
work, and I am glad to have had the
privilege of reviewing it.

Yours faithfully,



BOOK REVIEWS

Where Judaism Differed: An Inquiry into the Distinctiveness of Judaism, by Abba Hillel Silver (Published by the Macmillan Company, New York and London, 1956, 31s. 6d.).

This is a masterly exposition of the essential character of the Jewish Faith. It purports to be purely expository, but the historical and comparative treatment gives it an apologetic quality. Though the author remarks that "it is not argued in these chapters that in all matters in which Judaism differed from other systems of religious thought it was superior to them" (p. 287), yet the overall effect is that of an eloquent defence of Judaism as a "classic" religion unequalled in grandeur and wholesomeness.

The author is an American Reform Rabbi well-known as a leading Zionist—though his Zionism does not appreciably affect his theology—and as a scholar whose previous works include a history of Messianic speculation in Israel. He seems to possess a remarkable knowledge, not only of the whole range of Jewish literature, but also of Comparative Religion and of the Classical writers. From this vast knowledge he draws an abundance of apposite quotations both in expounding Judaism and in contrasting it with other systems of thought, especially Greek and Christian.

Whether he is always fair to these other systems, only an expert can judge. There is a manifest desire to be fair; but the emphasis on contrasts is bound to obscure the merits of the non-Jewish religions as well as the areas of agreement.

There are a few weaknesses. Some of the chapters are too long, some of the titles too uninformative, and some of the words too difficult, to make for easy reading. Usually, but not always, the author is careful to qualify his generalizations. The subjects of Redemption (chapter 10), the Servant Poems (p. 173), the love of enemies (pp. 137-8), the doctrine of non-resistance and pacifism (chapter 14) and idolatry (chapter 15) are dismissed too lightly. Yet the book is full of revealing insights, often expressed in telling apophorisms: the Greeks did not hunger and thirst after righteousness (p. 30) — Judaism taught mankind to see the "Thou" only in God (p. 41) — the ancients did not love their gods (p. 72) — Judaism chose the way of complete faith in the face of incomplete knowledge (pp. 115-6).

To the Jew this book will give renewed confidence in the soundness of his faith and in the importance of maintaining its distinctiveness. To the Christian, however, the author's intention, it is a challenge, and an exceedingly powerful one. The challenge is epitomized in the author's assertion (p. 106) that in rejecting Christianity, Judaism "rejected no treasure." The argument in support of this runs through most of the 300 pages. Christians ought to read and consider it. The outcome is likely to be a modification of the traditional assumption of the inferiority of Judaism, and perhaps even some measure of reorientation in Christianity itself.

JOHN D. RAYNER;

(Minister, South London Liberal Jewish Synagogue)

A Modern Pilgrim in the Holy Land, by André Frossard (Harvill Press, 13s. 6d.).

The Salt of the Earth. M. Frossard's account of monks and nuns, was full of interest, although he is a devout and apparently uncritical Roman Catholic, but the Holy Land is too near to sorrow and strife to be funny: "suffering is always round the corner, and always nearly unbelievable in its dimensions." The pilgrim could not go straight through the Gospel, for modern boundaries and passports; at best he leads us through Lebanon to the Road to Damascus, and then down to the Dead Sea, "the world's lowest spot," by the left bank of the Jordan.

92

THE LIBERAL JEWISH MONTHLY

Published by the Union of Liberal and Progressive Synagogues

Vol. XXVIII, No. 5 MAY, 1957 Price 6d.

COMMENTARY: The H-Bomb Tests; Two Worlds—and a Third	82	THE BELIEFS AND PRACTICES OF LIBERAL JUDAISM: (10) The History of Liberal Judaism <i>By the Rev. John D. Rayner</i>	89
RACE RELATIONS IN SOUTH AFRICA <i>By Rabbi Dr. André Ungar</i>	84	BOOK REVIEWS	91
THE JEWISH COMMUNITY OF THE DEAD SEA <i>By Professor Sabatino Moscati</i>	86	YOUTH PAGE	94
		WITH OUR JUNIORS	95
		UNION NEWS	96

The Role of the Layman in Our Movement

will be the subject of the Discussion at the Annual Meeting
of the Union on

SUNDAY, MAY 12th

Annual General Meeting — 3-30 — 4-30 p.m.
Tea — 4-30 — 5-0 p.m.
Discussion on above Subject — 5-0 — 8-0 p.m.

at the

LIBERAL JEWISH SYNAGOGUE, 28 St. John's Wood Road, N.W.8

All members of the Union are cordially invited

Further particulars and names of Speakers on page 83

God's character and draws its inspiration and its strength from communion with God in the fellowship of his people and in private experiences.

"Death and Beyond" is the subject of the next lecture. Having examined all the relevant passages of the Old Testament, the author comes to the conclusion that there is no uniform or sure faith in an after-life that is meaningful, but there are reachings out after such a faith. We have, in any case, the thought of a life with God, and deriving from his fellowship. "There is here something more satisfying than philosophy can offer, and something more deeply religious. It is because the abiding God is the source of that life that the life itself is abiding."

The Kingdom of God

The last lecture has the title "The Day of the Lord." Throughout the Old Testament there is a forward look to "the end of days." The pictures of the Golden Age are always of a universal character; it was never conceived in merely economic or political, but always in moral and spiritual terms, so that it is appropriately thought of as the Kingdom of God, whether that term is used or not. The Old Testament has given us the vision still not far realised of a world in enduring peace, bound together in a common rule marked by perfect justice and full accord with the Will of God, with all its life resting on a universal resort to

his House and submission to his Law.

Dr. Rowley's book shows on every page a profound scholarship, special proofs of which are the numerous footnotes as well as the indexes. (The only books which I missed in these were Kaufmann Kohler's *Jewish Theology* and Leo Baeck's *The Essence of Judaism*.) Moreover it is written in a clear and noble style. Most important of all, the author's judgments are unbiased, carefully considered and convincing. Always he demonstrates what Israel had in common with others and where its genius revealed new ideas. His criticism is conservative: he believes, for example, in the Mosaic origin of the Decalogue, and does not deny the reality of miracles. It goes without saying that he believes in Jesus as the prophesied Saviour and in the New Testament as the fulfilment of the Old. But nowhere does he contrast the two to the detriment of the latter; that, he says, would be unfair. He warns against reading one Testament into the other. There are none of those well-known prejudices demonstrated by taking words out of their context: the God of vengeance, the post-exilic hard, legal and unspiritual Judaism, the nationalistic pride of the chosen people or the narrowness of its moral maxims. No liberal Jewish theologian could do more justice to his Bible than this Christian scholar does. We Jews are deeply indebted to Dr. Rowley for this exemplary contribution to Old Testament theology.

systems of thought; and there is an abundance of exceedingly well chosen quotations to support the argument at each stage.

Rabbi Silver is also well known as an eminent leader of American Zionism. But this makes little difference to his theology, which remains universalistic. He does, indeed, criticise as "inherently un-Jewish" the extreme "antinationalism" of certain phases of the Reform Movement (p. 37), and he defends the national element in the Messianic idea as by no means necessarily unspiritual (pp. 120-1). But these are largely justified correctives of opposite exaggerations.

Contrasts with Other Religions

The method is historical. Each chapter deals with one aspect of the characteristically Jewish attitude—its respect for reason, its belief in social progress, its emphasis on the dignity and freedom of man, its opposition to asceticism, its democracy, its this-worldliness. This is then contrasted, one by one, with other systems of thought, such as Hinduism and Buddhism, the various schools of Greek philosophy, Christianity and Islam—especially Christianity.

Whether the author is always completely fair to these rival systems, only an expert can judge. But since he is in search of contrasts—especially contrasts in Judaism's favour—the strong points of the other systems inevitably receive less attention than the weak. Nevertheless, the author is generally careful to avoid the danger—inherent in such comparisons—of overstatement. For example, in the chapter entitled "That Men should not Enjoy Life" he devotes several pages to the various ascetic trends in Jewish history which were exceptions to the general rule. On the other hand, the statement that in rejecting Christianity Judaism "rejected no treasure" (p. 106) is too categorical, and contrasts unfavourably with the fairer assessment of C. G. Montefiore whom, curiously, he does not quote. There are other matters, too, in which he overstates his case. He overdraws the contrast between the meanings of 'redemption' in Judaism and Christianity (p. 158 ff.). He fails to consider a sense of 'love' in which to love one's enemy is *not* "contrary to human nature" (pp. 137-8). He dismisses too lightly the significance of the Servant Poems as "poetry, not dogma" (p. 173). He fails to qualify the remark that Judaism rejected "all forms of pacifism"

A MASTERLY DEFENCE OF JUDAISM

WHERE JUDAISM DIFFERED: An Inquiry into the Distinctiveness of Judaism. ABBA HILLEL SILVER (Macmillan, 31s. 6d.)

As a defence of Judaism this is probably the greatest book of the century. It is, indeed, intended to be expository rather than apologetic. Says the author: "It is not argued in these chapters that in all matters in which Judaism differed from other systems of religious belief it was superior to them" (p. 287). But this remark comes at the end of the book, by which time a powerful case has been built up for the unequalled grandeur of Judaism as a religion at once sane and lofty, realistic and idealistic, which again and again in its history resisted the temptation of

side-stepping into the false realms of unreason, superstition and exaggeration.

The author is an American Reform Rabbi who has previously enriched Jewish scholarship with such studies as *A History of Messianic Speculation in Israel*. He possesses an amazingly thorough knowledge of Jewish Literature—Biblical, Hellenistic, Rabbinic, Medieval and Modern—and seems also to be well versed in Comparative Religion and the Classics. This wide erudition he uses to splendid effect, both in analysing Judaism and in comparing it with other

(p. 258; here Dr. Mattuck's treatment in *Jewish Ethics* is more cautious). He plays down too much the importance of the doctrine of immortality (Ch. XV). One could pick other faults. The term "Evil Inclination" (p. 219) ought to have been explained. Some little-known technical terms (theogony, theomachy, soteriological, chiliastic, etc.) could possibly have been avoided. And some of the chapters are indigestibly long.

"A Passionate Faith"

But these weaknesses are trivial compared with the author's great positive achievement. Again and again he goes to the very roots of the Jewish philosophy of life, and with a wealth of learning which makes his arguments tremendously impressive. There are deep insights and felicitous aphorisms. The Greeks "did not hunger and thirst after righteousness" (p. 30). Judaism "chose the way of complete faith in the face of incomplete knowledge" (pp. 115-6). "Judaism was never merely a moral

philosophy. It was always a passionate faith" (pp. 145-6). There are some trenchant criticisms of Arnold Toynbee—"an impressionistic historian out on a global tour" (p. 78).

This book will take its place in history beside the works of Philo and Halevi as one of the classic defences of Judaism, written from the vantage-point of the 20th century and of modern historical knowledge. Such a defence is much needed in our time. Being few and scattered, and surrounded by an environment which traditionally regards Judaism as an imperfect form of Christianity, we are all too apt to develop an inferiority complex in respect of our religion. To that *Where Judaism Differed* is a wholesome antidote. Every Jew who reads this book—and every Jew ought to read it—is bound to derive from it a new confidence in the soundness of his faith, a new pride in the glory of its past, and a new zeal for its perpetuation. For this the author deserves the highest praise.

JOHN D. RAYNER

MEN WHO SERVED AFRICA. By Josephine Kamm. (Harrap, 10s.6d.)

FROM THE "Darkest Africa" of Mungo Park to Albert Schweitzer's hospital at Lambaréné and the new state of Ghana is a great distance both in time and thought. In her latest book for young people—*Men Who Served Africa*—Josephine Kamm helps to bridge this gap. "Africa Called Them" might be an alternative for her eight chapters illustrate the spell that Africa has exercised from 1774, when Horace Walpole wrote "All Europe will not furnish me with another paragraph, Africa is indeed coming into fashion," until the present day.

These "servants of Africa" are a wonderfully varied crew, romantic explorers like James Bruce who cured the Ras of Abyssinia's son of smallpox; big game hunters such as Samuel White Baker, missionaries like Krapf and Rebmann, the discoverers of the great snow mountains of Equatorial Africa; traders such as the ex-office boy George Taubman Goldie, founder of the Royal Nigerian Company, and naturalists like Sir Harry Johnston, friend of the pygmies who once talked a cannibal chief out of dining on him.

The nineteenth-century "Grab

for Africa" is hardly touched on here, although between the lines we catch glimpses of the European nations struggling for stakes in the black man's homeland. On the other hand, this book makes it clear that on the whole the white man's coming was a gain, since the Africans were already being exploited both by Arab slavers and by their own despotic kings. Alexander Mackay, first into Ugan-

da, summed this up when he wrote, "Africa may be for the Africans, but Africans will never be saved only by the Africans."

The fight against slavery is one of the main themes of the book, which describes the work of anti-slavers like Wilberforce and Clarkson who never set foot in Africa and men such as Clapperton who, beginning simply as explorers, were so shocked by what they saw of the slave trade that they joined the struggle against it.

It is significant that one of the last of the great men discussed in this book should be an African. James Aggrey, son of a Gold Coast Princess, who became first head of that Achemota College which did so much to make the birth of Ghana possible.

This book will touch the imaginations and generous feelings of the children who read it, and for those who wish to know more there is an excellent book list.

S. L. RICARDO

BOOKS RECEIVED

THE NATURE OF JEWISH HISTORY—ITS UNIVERSAL SIGNIFICANCE. By J. L. TALMON. The Inaugural Hillel Foundation Lecture. (Hillel Foundation, 1 Endsleigh Street, London, W.C.1. 3s.)

TRAMP ROYAL. By SIR MICHAEL BRUCE. (Pan Books, 2s. 6d.)

The author relates his adventures in helping Jews to escape from the Nazis.

LOVE AND MARRIAGE. By DR. EUSTACE CRESSER. Revised edn. (Pan Books, 2s.). Includes a short section on "The Jewish Marriage".

Now Reprinted—

THE TRIAL OF JESUS A JEWISH VIEW

By Rabbi Dr. ISRAEL I. MATTUCK

An Address given at the Liberal Jewish Synagogue on
October 29th, 1928

Price One Shilling

The Liberal Jewish Synagogue, 28 St. John's Wood Road
London, N.W.8

June 7, 1957

Dr. Solomon Zeitlin
Drake Hotel
Philadelphia, Pa.

My dear Professor Zeitlin:

Perhaps Dr. Felix A. Levy of Chicago would be a good man to review my book for the Jewish Quarterly.

His address is 433 Briar Place, Chicago, Illinois.

I hope you are preparing for a pleasant summer's vacation.

With warmest regards in which Mrs. Silver joins me, I remain

Most cordially yours,

AHS:sl

ABBA HILLEL SILVER

WHERE JUDAISM DIFFERED

(An inquiry into the distinctiveness of Judaism)

By RABBI ABBA HILLEL SILVER

The Macmillan Co.—1956

Here is an attempt, as the title implies, to discuss the basic principles and ideals of Judaism and to compare them with the other great and influential religions and philosophies the world has produced during the 35 centuries of the life of Judaism. In the very capable hands of Rabbi Silver, one of the most eminent American Rabbis of today, the attempt is altogether successful. This lively account of the faith and humanitarianism of Israel, shows how in its moral unfolding it came into contact with, influenced, and was influenced by the ancient pagan religions with their fertility cults and ancestor worship; Classical Greek myths and God concepts; early Christianity and Islam.

Throughout the book, Rabbi Silver quotes extensively to substantiate his arguments and illustrate his views—not only from the Bible and Rabbis, but from such varied authors as Toynbee, Plato, Nietzsche, Tennyson, Aurelius, as well as the Koran and other scriptures.

In the opening chapters, Rabbi Silver shows that Jews "never sought to isolate themselves intellectually or spiritually behind an iron wall . . . except when it was forced on them." It was, however, necessary to separate themselves from the moral depravity of heathen peoples, in order to preserve their way of life. Yet this way of life was ever opened to any man who wished to embrace it. Judaism has had desperate struggles throughout its history to preserve its purity and mission. Rabbi Silver discusses the danger of the penetration of Hellenism into the social and cultural life of Israel. A similar danger arose with the birth and rapid spread of Christianity. However, Jewish exclusiveness never became so that it destroyed the receptivity of the Jewish mind and its responsiveness to alien cultures. In the diaspora, the language, literature, science and philosophy of the varied cultures which it came into contact with was studied. Yet when this secular knowledge threatened to supplant the Torah and Halacha, "frightened voices were raised in warning." Its history has shown that it is not conservatism or unyielding dogma that has preserved Judaism, but its dynamic quality which has made it ready and able to

meet the changing needs of life.

Judaism was undoubtedly influenced by many varied sources, but its basic principles brought something radically new and different to mankind—Unity, Freedom and Compassion. The concept of a universal God, who had chosen the people of Israel "to proclaim His universality and unity." Not only in its ethical outlook did Judaism surpass anything attained in the ancient world, but in its legal system as well. Rabbi Silver's comparisons between Biblical laws and those of other ancient codes should be of interest to most readers. To take one small aspect, "Judaism forbade torture." Think of the nobility and originality of this law, born in an age when diabolic and iniquitous cruelty was common practise!

Rabbi Silver disproves the theories that Judaism is based on fear which expressed itself in legal austerity. It is rather an outcome of love of God and of His works, combined with a deep feeling of gratitude. "Happy are we. How goodly is our portion, how pleasant our lot, how beautiful our heritage." A prayer of people who had suffered centuries of exile outrage and indignity.

In the chapter "On Rejecting Treasures," Rabbi Silver discusses the contrasts between Judaism and Christianity, and shows why Judaism resolved to go its own way. He maintains that nothing in the teachings of Jesus could have added to the monotheism or moral code of Judaism. It was to the gentile world that Christianity made its invaluable contribution.

The fact that Judaism is a livable faith is stressed throughout this book. It is a very demanding, but always a reasonable faith. . . "it is not too high pitched for the ordinary human needs." Judaism always had faith in human perfectability, which was always the goal, and offered the Torah as a means of striving towards it. This is contrasted with the view of Jesus, "The gate is narrow and the way is hard, that leads to life, and those who find it are few." Judaism is a summons to ethical knowledge, finding expression in ethical action.

The ideas of "Original Sin" and the need of a "Saviour" were foreign to Jewish thought. The Jewish and Christian theories of repentance of sin are analysed, as are their different attitudes to asceticism. Although uncompromising self denial and mortification were ex-

(Continued on next page)

THE SOUTH BRITISH INSURANCE COMPANY LTD.

FOR YOUR INSURANCE REQUIREMENTS

35/39 FIELD STREET, DURBAN

PHONE 24731

RANDOM THOUGHTS

Ours is a city that is world-famous for its panoramic views, which is apt to make us rather blasé when we see something that is scenically beautiful. But within the last couple of months two scenes in the environs of the Temple really delighted my eyes.

Most striking of all was the sight of the assembled crowd on the glorious lawns of the Temple at the Dedication ceremony. The scene from the Press table of the smartly dressed crowd seated on those beautiful lawns, skirted by the magnificent bronze edifice of the Temple on the one side and those towering tall trees rising from the gardens and embankment on the other, all scintillating in glorious sunlight, was breath-taking. The setting forms a natural amphitheatre for an outdoor function of this nature which is unsurpassable for its sheer beauty anywhere. No wonder the speakers were inspired to such oratory!

The other fine sight was the view I got when I climbed the stage to have a last look at the tables when all was ready for the holding of the communal Seder on Erev Pesach. This beautiful hall, with its magnificent concealed lighting, framing the heavily laden and well-appointed tables, set a scene for a banquet fit for a king.

And before leaving the aesthetically beautiful things of the Dedication ceremony, I thought our Rabbi's performance of his, the major part of the ceremony, was magnificent. I thought the calm beauty of his opening prayer and the relaxed and spiritual beauty he brought to the scene when he stood, the personification of dignity and calm, at the plaque, were more impressive and moving than all the histrionics in the world. His words there were few but every one I thought was a jewel.

Sad we are to think we won't have him with us for a couple of months as he and Mrs. Miller leave early in June to accompany Deborah, who is to further her education overseas. We are all sorry that Deborah is leaving us and will miss her beautiful organ accompaniment of the choir. While we shall receive many benefits from Rabbi's trip—to mention one, he will be representing the S.A. Union at the World Conference for Progressive Judaism in Amsterdam—we shall miss him badly and while the Eternal Light in the Temple will continue to shine, it will seem to us at the Temple

to glow less brightly until he returns. We say a fond farewell to Deborah, and, to Rabbi and Mrs. Miller, au revoir, we wish you a pleasant and enjoyable trip, and may you return refreshed so that your unbounded energy and enthusiasm may continue unabated.

He has been at it again!

The President has forsaken the role of electrician and has now turned builder and constructor with truly shattering effect.

Skin and hair have been flying!

Space will not permit me to tell you about it now but in our next issue I will tell you the full tale of how the man who gets things done confounded the experts by performing a miracle in an incredibly short space of time.

J.B.

(Continued from previous page)

toll by most religions, it was never accepted by Judaism. Jewish ascetic groups made their appearance at various times, but normal Judaism advocated the living of good lives, accepting daily tasks and moral responsibility.

Much is devoted to the various attitudes towards man's freedom and essential equality. The paradox between man's free will and God's prescience was bound to be raised in this book, and Rabbi Silver forwards numerous views of both Jewish and non-Jewish thinkers. He seems, however, to agree with Bahya that the problem is "too complicated for human solution."

In the final chapter of this fine book, "Differences and Underlying Unity," Rabbi Silver states his belief that all religions have traits in common, but others which strongly differentiate them. He concludes that it is through the recognition and acceptance of these differences, that ways of working together can be found. "Differences should not obscure the underlying unity of the human race or the common needs of human life, or the urgency for their close co-operation to achieve their common purpose."

—Reviewed by MOLLY TELEM.

20% More ZIP in the
MORRIS MINOR '1000'

SEE IT AT

MCCARTHY RODWAY LTD.

175 SMITH STREET
DURBAN