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Where Judaism Differed, reviews, 1957-1958.

NEW BOOKS

Theology and Philosophy

WHERE JUDAISM DIFFERED by Abba Hillel Silver, The Macmillan Company, 318 pages, \$4.50.

Perhaps this book marks a turning point in religious literature. For two generations writers have been extolling the "one world" in religion. We have been told that denominationalism is passing out and we are accepting togetherness. Judaism, we are informed, is practically the same as liberal Christianity. It is urged that all religions should shake off their differences and get together in a great rally to destroy communistic atheism. The simple fact remains that heritages do vary. Now the distinguished leader of The Temple of Cleveland presents a treatise to show that the Judaism of yesterday and today differs in many respects from Christianity.

The book carries this thesis through many subjects. They are: On Being Different, On Clinging to Eminence, On Rejecting Treasures, On Being Reasonable, On Social Progress, That Men Need to Be Saved, That Men Should Not Enjoy Life, That Men Should Not Resist Evil, and, That Death Is Better than Life.

The reviewer enjoyed the wise vision of the author revealed in the many historic quotations in the presentation. Here, undoubtedly, is one of the great religious scholars of our time. However, he found difficulty, time after time, in reaching the same conclusions.

History does tell the stories of Christian sects which gloried in sadness and self-negation. But this is more than offset by the experience of spiritual security acquired through Christian faith. Joyful saints outnumber the gloomy. Christianity has never glorified a wailing wall given immortality by the practices of the residents of ancient Jerusalem. Pacifism has been spotted throughout Christian history, but it would be difficult to find any evidence of a pacifist Christian Church from the days of Constantine to the present. Indeed, many of us are ashamed of our war record.

Dr. Silver points out that Judaism finds more joy in living than in death. He finds that Christians put too much emphasis on memorials, church crypts, etc. My own observation reveals that memorial lights in synagogues and elaborate monuments in cemeteries are not exclusively the property of Christians.

On the whole I believe that the book is timely and worth-while. Perhaps, it will start a revival of sectarian books. For some years our leaders have sought to woo all religions to the same fold and we have forgotten our differing heritages. With this "all smiles and happiness" trend there has been a decrease in spiritual literacy which is to be regretted. Christian denominations might find it stimulating to rediscover their own heritages.

W.H.L.

THE THEOLOGY OF CALVIN by Wilhelm Niesel (Translated by Harold Knight), The Westminster Press, \$4.00.

Two things give special significance to this book. First, it represents the sincere and capable scholarship of Reformed scholars of Europe in expounding the teachings of John Calvin and their relevancy for modern man. No scholar in this category is better qualified than Wilhelm Niesel.

The second contribution of the book is that it represents how much closer the great Protestant leaders are to each other than we have been used to thinking. Careful digging finds their roots inextricably interwoven.

The author's stated purpose is to lay bare Calvin's key doctrine or conviction. He finds it to be "the self-revelation of God to which Holy Scripture bears wit-

ness". Calvin sought to bring all thought subject to that revelation. But, according to Dr. Niesel, the Holy Spirit must both be present in the Word and moving within us as we hear it if the Word is ever to enter our hearts.

It is in this final emphasis on religion as experiential reality that the one deep solemn note of unanimity is sounded by such men as Calvin, Luther and Wesley. Apparently discordant notes have been sounded mainly by those who have mistaken the peripheral emphases for the central theme.

No one could claim this is an easily read volume. No one could deny it is a book worth reading and will well repay those who will give it careful attention.

C.M.D.

GROUND TO STAND ON, by John H. Otwell, Oxford University Press, 232 pages, \$4.25.

Dr. John Otwell, Professor of Old Testament at the Pacific School of Religion, Berkeley, California, has written here a book that purports to speak to the intellectual skeptic of today. In spite of our present-day religious revival, there is still, according to the author, a widely prevalent skepticism.

Dr. Otwell's apologetic seeks to answer this present-day skepticism. He is particularly well-equipped to do this, both from the stand-point of academic training and experience. Although the book is in no sense autobiographical, the author was himself a skeptic in his earlier years. His own journey from skepticism to his present theism helps him to know the questions that need answering.

This is a good book in spite of its weaknesses. Certainly it will set you thinking. The one point the reviewer would make is that the Divine Human Encounter which has led Dr. Otwell to this present theistic plateau has also led others to a full-fledged Christian view of life.

Fortunately, the author seems to be humble and nice enough to admit this. Perhaps that is why he is most enjoyable.

IN BUT NOT OF THE WORLD by Robert W. Spike, Association Press 110 pages, \$2.00.

Prepared for the Interseminary Committee of the National Council of Churches, this is a "notebook of theology and practice in the local church" by the Director of Evangelism of the Congregational Christian Churches.

What They Are Saying

It has been my observation that over the years in the field of magazines of interest to the Protestant clergy, *Church Management* has made a distinctive contribution to the dissemination of information about religious books, perhaps unequalled in this country.

James S. Best
Harper and Brothers

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Stanley W. Heath
The Westminster Press

AUGUST 1957

COMMENTARY

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"WHERE JUDAISM DIFFERED"

Reflections on a Recent Work

JAKOB J. PETUCHOWSKI

IN THE history of every religion there are periods of dynamic growth, when the faith is open to developments originating from within and to accretions from the outside. In such periods—as, for example, the formative age of Pharisaic Rabbinic Judaism—we find very little systematic theology and even less dogmatic fixing of creed. But these periods of dynamic growth alternate with others of theological stock-taking and creedal formulation, when the attempt is made to view the totality of inherited religious notions from a single perspective, and to bring them into a unified system. Such stock-taking becomes particularly important when a religious community or church has to compete for the loyalty of its erstwhile adherents against the attractions of outside influences and alien philosophical or religious teachings. Thus we find St. Thomas Aquinas in the 13th century not merely listing the doctrines of his church, but presenting them as a *summa contra gentiles*. In Judaism, too, whenever we come upon a creedal formulation or an attempt at systematization, we shall not go far astray in looking for overtones of either *contra gentiles* or of *contra haereses*.

The present is obviously one of those periods in the history of Judaism that call for a *summa* of this kind. The earlier

dogmatic formulations of Judaism have been found wanting by a generation born and raised in this scientific-pragmatic-psychologic age. The absolute rule of Jewish law—which in itself had been instrumental in insuring Jewish survival—broke down more than a hundred years ago, while the possibility of reconciling certain prevalent notions in philosophy and religion with the somewhat nebulous content of what passes as "Judaism" has, to say the least, become problematical.

Abba Hillel Silver's *Where Judaism Differed* is one of the more noteworthy attempts recently made to meet this need for a *summa*. The general effect of Rabbi Silver's book is bound to be disturbing, if only because it injects a note of discord into the current harmonious symphony of what is known as "the Judeo-Christian tradition"—a very popular concept by which both Jews and Christians stand to profit. For Christians, the idea of a continuous tradition with Judaism provides a respectable pedigree, making Christianity no mere newcomer on the scene of religion, but simply the legitimate heir of the old (pre-Christian) covenant with Israel. For Jews the hyphen which links "Judeo" to "Christian" provides a hope of gaining acceptance: something of the taken-for-granted-ness of Christianity is likely to rub off on Judaism as a result of their collocation.

Dr. Silver does not deny the "underlying unity" of Judaism and Christianity—and Islam, for that matter—and he points out that there are wide areas of common interest in which all religions can cooperate in mutual helpfulness and respect. But the bulk of his book is devoted to an analysis of the far-reaching differences which are fundamental and serious enough to make

USEFUL as the phrase "Judeo-Christian tradition" is in calling attention to common religious ground, we must not lose sight of the fact—as JAKOB J. PETUCHOWSKI reminds us in his consideration of Abba Hillel Silver's *Where Judaism Differed* (Macmillan, 318 pp., \$4.50)—that Judaism is different. Dr. Petuchowski is assistant professor of Rabbinics at Hebrew Union College; he appears frequently in this magazine, his most recent writing being "A Conference on the Psalms" (April).

us pause before we again consider either Judaism or Christianity as mere appendages of each other.

But if this emphasis is bound to have a disturbing effect in some circles, it will also be reassuring in others. For speak as we may of the "Judeo-Christian tradition," the fact remains that Jews have always been a group apart, and the search for the *raison d'être* of this separate Jewish existence gives more than an occasional headache to the poorly informed Jew. Does Judaism merely mean Christianity minus the Christ? Is the Church perhaps right in maintaining that the true "fulfillment" of the "Old Testament" is to be found in the New, that Judaism became fossilized with (or some time before) the appearance of Jesus—so that ancestral loyalty rather than personal conviction is the force that keeps Judaism alive? Or is Judaism inherently worthwhile—not only for the Jew, but for the world as a whole?

Dr. Silver's book is written out of a profound conviction that Judaism is intrinsically valuable, and his eloquent arguments can do much to dispel the stereotyped image of Judaism which Christian polemicists have produced, and which Toynbee has recently attempted to foster. This book may also be the symptom of a new birth of self-respect and self-confidence on the part of Jews, the emergence of a Jewry willing to share rather than to hide, to teach rather than to submerge.

WHERE JUDAISM DIFFERED is, then, a work of Jewish apologetics. It has become fashionable to sneer at apologetics and to treat of religious problems as if they existed in a vacuum. But apologetics is nothing more than the defense of Judaism against the dominant intellectual climate of the surrounding world, and as such it has formed the basis of great Jewish literature throughout the ages. The Bible itself can be read as Judaism's answer to Palestinian paganism. The Rabbis of the Mishnah, Talmud, and Midrash had to reckon first with Hellenistic-Roman influences,

and then with nascent and rising Christianity. The great Jewish philosophers of the Middle Ages—including, of course, Maimonides—aimed at defining the superiority of Judaism to Christianity, Islam, and the various Greek philosophical systems that had been re-interpreted to suit the theological needs of the day. Franz Rosenzweig himself, for all his sneering at apologetics, cannot be understood outside the context of the Hegelian Idealism to which he opposed his philosophy of Judaism.

It is only to be expected, therefore, that a Jewish writer today should address himself to the confrontation of Judaism with 20th-century Christianity in general and the existentialist trend in Christianity in particular—all the more so since several attempts have already been made to carry the concepts of Christian existentialism into the heart of Judaism itself.

But though Dr. Silver spends so much time in polemicizing against "what was excluded" by Judaism, he is far from implying that Judaism is mere negation, nothing but the rejection of non-Judaism. A whole chapter of his book is given over to the subject of "Being Receptive [to other cultures]": "Jews never sought to isolate themselves intellectually or spiritually behind an iron wall except in periods of persecution, when isolation was forced upon them, or when the surrounding culture was deemed morally noxious and threatened to submerge their own values."

To set the record straight, Dr. Silver also has to account for the Jewish "rejection" of Jesus and Christianity. The chapter "On Rejecting Treasures" is a variation on the old Jewish quip about the New Testament: "It is both good and new; but what is good is not new, and what is new is not good." What the Jews rejected, says Dr. Silver, "was the Messianism of Jesus, Paul's onslaught on the Law, his gospel of redemption through the atoning death and resurrection of Jesus, and the doctrine of God incarnate in man. How could it have been otherwise?" And again: "Judaism rejected noth-

ing in the teachings of Jesus which, if accepted, would have added one cubit to its stature or in any way reenforced its monotheism or its moral code."

The rest of the book is an elaboration on this theme. What emerges is a Judaism which neither despises reason nor attempts to suppress human instincts. This Judaism is vitally concerned with social progress, and it does not regard itself as superior to man's material needs and to their satisfaction. It can take in its stride Aldous Huxley's condescending reference to "humanistic meliorism," or T. S. Eliot's finicism about "devising the perfect refrigerator and working out a rational morality." Man's reaching out for mastery over nature, his enterprise, his prosperity, and his belief in his high destiny were never judged by this Judaism to be haughtiness or pride, the kind of sin on which Christian existentialism harps so continuously. This Judaism knows of no Fall or Original Sin, and consequently it needs no "saviours." "Pessimism is a form of atheism, for it omits God from man's calculations."

Similarly, this Judaism sees no religious virtue in shunning the enjoyment of life. What asceticism there arose in Judaism was always confined to the fringe sects, and never entered the mainstream. Judaism believes in the equality of men as well as in man's freedom of moral choice. True enough, we cannot overlook the definite limitations of environment and heredity, "but these are not ironclad, absolute, or unalterable. While man is not all-powerful, he is not powerless either."

Nor, with all its emphasis on the blessing of peace, does Judaism stand for absolute pacifism. The commandment that we "resist not evil" (which finds its classic formulation in the Sermon on the Mount) can be understood only in terms of Jesus' mystical conception of the "end of the world." Not only could this not appeal to his Jewish contemporaries, longing for liberation from the Roman yoke, but the Church itself "pushed it far into the background." Judaism, *per contra*, while it hates war and

the shedding of blood, nevertheless "summoned men to resist all evil—the evil in themselves and the evil in society." Finally, Judaism, as Dr. Silver sees it, rejects the view that "death is better than life," and—though doctrines of resurrection and immortality did gain admission from the outside—the main emphasis of Judaism remained this-worldly, believing that "there is a blessed immortality in the echoing renown of one's life on earth."

Of particular importance within the climate of contemporary theological thought is Dr. Silver's chapter on "Avoiding Alternatives." "The teachers of Judaism almost instinctively rejected a formula of Either/Or in assaying religious values." Rather can it be said that they were not afraid to face a paradox with an answer of "Both!" This applies to such problems as the conflict between Divine Justice and Divine Love, between the individual and the community, between God and man, faith and reason, social justice and private property, loyalty to the original Torah and evolution of the "Oral Law," *halachah* and *aggadah*, divine omniscience and man's free will. "Judaism frankly confronted the paradoxes which exist in theologic and philosophic thought. But while its Sages wrestled with them on the plane of inquiry, they did not for a moment slow down the pursuit of their moral objectives."

IF, THEN, we drop all the beliefs and ideas from which Dr. Silver's Judaism "differs," we are left more or less with the doctrinal content of what (rightly or wrongly) has come to be known as "classical" Reform Judaism—a theocentric humanism, liberal and optimistic in its outlook, and broad in its sympathies. Dr. Silver's awareness of the historic continuity which links the modern Jew spiritually as well as physically to the Israel of the Bible, his mastery of the sources of Rabbiric Judaism and his use of them in the presentation of doctrine, no less than his firm conviction of the permanent character of Jewish separateness, all make it impossible to accuse his statement of

"classical" Reform Judaism—as other statements of it have on occasion been justifiably accused—of representing nothing but a form of Unitarianism. It is only to be expected, of course, that a Zionist leader like Abba Hillel Silver would modify the "classical" platform at least in one of its planks. "Judaism," he tells us, "saw no inconsistency between religious universalism and nationalism"; and, in the face of earlier one-sided interpretations of "Prophetic Religion," he argues that "the prophets of Israel were strong 'nationalists.'"

This may help to disarm those critics whose opposition to Reform Judaism was called forth by its early anti-Zionist bias. But Dr. Silver does not significantly modify any other planks of the classical platform, and traditionalists who give top priority to what is so un-Jewishly called "customs and ceremonies," or even "folkways," will find no reinstatement of the centrality of the *mitzvot* in his book (though Judaism as he conceives it would be able to go along as easily with a maximum of ritual observance as with the barest minimum). In this Dr. Silver is pretty much at one with the official Reform position today. For even the modern revisions of early Reform (such as the "Columbus Platform" of 1937), which encourage a greater amount of ceremonial practice, have provided no more adequate theological basis for such practice than did the "classical" formulations. Despite the recent increase in "ceremonial pageantry" among Reform Jews, it cannot truthfully be said that official Reform Judaism has yet revised its theological stand on the matter of *mitzvot*.

Where Dr. Silver—like classical Reform itself—is most fundamentally at variance with the theological temper of the day is in his optimism and his faith in human capacities; in short, his liberalism. It is only too obvious to the fashionable neo-orthodox school of theology (both Protestant and Jewish) that liberalism "did not work," that its irrelevance and shallowness are amply demonstrated by the evidence of 20th-century political floundering and the general

state of "anxiety" and "estrangement" that marks the private life of modern man. The fact, is, however, that all this evidence of the "bankruptcy" of liberalism can no more impugn the attachment of a man to the values of liberalism than similar evidence of the human authorship of the Bible can impugn a belief in the divine origin of Scripture. An espousal of the cause of liberalism is as much a "commitment" as the "leap of faith" on which a Reinhold Niebuhr and a Will Herberg base their own religious philosophy.

DR. SILVER, however, does not offer his book as a restatement of classical Reform Judaism; he wants to be taken for an exponent of Judaism as a whole. "Judaism's spiritual message remained one and the same through the ages," so that "while numerous inconsistencies may be found in it which should neither be ignored nor exaggerated unduly, there is clearly visible in Judaism a steady and dominant coherence, a self-consistency, which links together all its stages of change and development and gives it structure and unity of tone and character. It possesses the unity not of a system but of a symphony." We are particularly warned against the "temptation to exploit a stray quotation which may be found in some corner of Jewish literature and to make it carry more than its weight in order to establish some major deviation from normative Judaism."

Here we get into dangerous territory. George Foot Moore, in his monumental work on the Judaism of the first centuries of the Christian Era, established a general consensus of opinion from among the various utterances of the Tannaim, and, discounting the views of apocalypticists and other sectarians who were by-passed in the future development of Judaism, he was able to define the nature of "normative Judaism." But to determine what has been "normative" in the subsequent seventeen centuries is no easy task.

"Judaism," the late Dr. Leo Baeck recognized in his *Essence of Judaism*, "did not

affix itself to any particular period so as to finish up with it; never did it become complete. The task abides, but not its solution. The old revelation always becomes a new revelation: Judaism experiences a *continuous renaissance*." The practical consequences of this are apparent in the courageous way in which Pharisaic-Rabbinic Judaism handled the adaptation of Biblical law to the changing conditions of the times.* But what about the *doctrinal* content of Judaism? This became a real problem from the 18th century on.

Moses Mendelssohn, trying to reconcile his Deistic philosophy with traditional Judaism, had claimed that Judaism was "revealed Law," but that the revelation was not given in order to teach Israel the "truths of religion." These latter were universal, and human reason their source. In other words, what is "normative" in Judaism—to paraphrase Mendelssohn—is the *mitzvot* or obedience to the divine law—a law which will remain in force until such time as God Himself sees fit to abolish it as publicly and unmistakably as He originally promulgated it.

Curiously enough, though Mendelssohn appears as the "father" of Reform Judaism in so many popular presentations of modern Jewish history, the early Reformers actually turned his philosophy upside down in order to arrive at their own position. Distinguishing between the "temporal" and the "eternal," they relegated the whole system of Jewish law and *mitzvot* to the former sphere, and declared that the essence of Judaism was precisely its doctrinal content, those "eternal verities of Israel's faith" for which Mendelssohn had been unable to find a specifically "Jewish" classification. As far as the Reformers were concerned, therefore, the "normative" in Judaism lay in the realm of belief rather than in practice.

Now, it would have been ludicrous if the Reformers, of all people, had shown them-

selves unaware of the changes to which the doctrinal content of Judaism had been forever subject. They themselves, for example, rejected the traditional belief in an ultimate Jewish return to Palestine, as well as the belief in a personal Messiah, reinstating instead the concept of the "Mission of Israel" which, while not altogether novel, had lain dormant for a number of centuries. Change, therefore, had always taken place, though perhaps, as far as the early Reformers were concerned, less so in the realm of doctrine than in the realm of the Law.

Would it, then, be correct to say that the "normative" in Judaism, in both creed and deed, has been open to continual change, never representing any fixed or final form? To answer in the affirmative would tell us about Judaism only that it is a living organism, subject, like every vital thing, to the law, the "norm," of change. If, however, we wish to understand the nature of the constant substratum on which any change takes place, we must become aware of the twofold meaning of the term "normative." Where, for example, "normative" means a statistical average, "normative Judaism" would be determined authoritatively only by means of statistical inquiry.

An illustration will make this clear. That "the righteous of all nations have a share in the World-to-Come" was the opinion of one rabbi in the Talmud. Another rabbi disagreed. Since it was not a *legal* discussion which prompted the expression of these views, no vote was taken to decide the issue once and for all. But what came to be the prevalent view of Judaism as a whole? The famous 19th-century master of Jewish bibliography, Moritz Steinschneider, actually went through the totality of Jewish literature available to him, carefully counting the number of authors who had adopted the positive view as against the negative. Thus Steinschneider discovered that the overwhelming majority of authoritative Jewish writers, through the ages, believed that "the righteous of all nations have a share in the World-to-Come." Here, then, in the face of anti-Jewish attacks based on

*See my article "The Pharisaic Tradition Today," COMMENTARY, February 1956.

the *assumption* that Judaism denies the possibility of salvation to Gentiles, it can be stated unequivocally that the "normative" Jewish view on this question has been universalistic and not exclusivist.

TO SPEAK of "normative Judaism" in terms of the "average," is to espouse, either intentionally or unwittingly, the statistical approach. It is, however, extremely doubtful that our sources are ample enough to permit a statistical examination of all aspects of Jewish belief and practice. It is far more likely, therefore, that the phrase "normative Judaism" is usually meant to convey the "norm" in terms of law and standards. The "normative" in Judaism would in this case be the law of Judaism's very being, that aspect of it which makes Judaism what it is, and distinguishes the "mainstream" from heretical and schismatic extremes as well as from alien religious systems. From this perspective we know, without recourse to statistics, that notwithstanding all change and development certain basic Jewish beliefs have remained fairly constant for at least two thousand years—whether or not they are retained in modern restatements of the essence of Judaism. The modern writer on Judaism who purports to relate what has always been "normative Judaism" would have to take these beliefs into account, even though, as an individual thinker, he may see fit to advocate their rejection or reformulation.

It is, therefore, surprising to find Dr. Silver—who is attempting to define "normative Judaism" in this latter sense—quoting the 15th-century philosopher Joseph Albo in support of the statement that "Judaism does not stand or fall with the belief in a Messiah," without referring to the polemical context (a Christian-Jewish "dialogue," medieval style) in which Albo's statement has to be read. Again, Dr. Silver's invocation of the 4th-century Amora, Hillel, who denied the coming of the Messiah altogether, is a misuse of precisely the kind of "stray quotation" against which he himself warns us. And, considering that every

single traditional Jewish service contains a reference to the coming of a personal Messiah, is it really fair to say that the "Jews sensed that the idea [of a Messiah], inspiring as a hope, was hopeless as a reality. An actual Messiah is always unfulfillment. . . ." True enough, Reform Judaism got rid of the belief in a personal Messiah, but it changed its liturgy accordingly ("redemption" instead of the "redeemer") and emphasized the "Messianic Age" in place of the Messiah. It did not, however, deny that it differed from traditional Judaism on that score.

And even more surprising is Dr. Silver's treatment of chapters 2 and 3 of the Book of Genesis, the chapters which Christians read as the "Story of the Fall," and on which they base their doctrine of Original Sin. Modern Christian existentialism, with the help of the process of *Entmythologisierung*, has been able to salvage the essential "truth" of that story, even if its historicity has had to be abandoned under the impact of the "higher criticism" of the Bible. Will Herberg (in *Judaism and Modern Man*) looks at the story through the same Christian spectacles for the benefit of the modern Jew. "Both 'original sin' and 'original perfection,'" says Herberg, "are aspects of the existential moment, true of every point in history but not themselves historical." Jewish tradition indeed knows of "the sin of the first man," and of the loss of Paradise as its consequence. But it was left to Christianity to work out in detail the doctrine of the "Fall" with its universal human implications. And it was left to Will Herberg within the framework of Judaism to relate this to the cardinal sin of "Pride," and (with an assist from T. S. Eliot's "The Hollow Men") to tell us that the original perfection of Paradise is the perfection of the idea; the fall occurs in the transition to action. "In idea, the self is capable of achieving a position in which its own anxieties and interests are transcended, but when the idea gives way to action, the self always manages to insinuate itself again at the heart of the enterprise." This interpretation is

perfectly in line with the famous words of the Apostle Paul in the seventh chapter of Romans: "The good I would, I do not, and the evil I would not, that I do. . . when I would do good, evil is present with me."

Dr. Silver is right in pointing out that the doctrine of Original Sin has no place in "normative Judaism." But he goes further than this in his rejection of that doctrine. Even without their Christian interpretation, the chapters in Genesis which Christians take as the basis for their doctrine of Original Sin arouse Dr. Silver's dissatisfaction because these Biblical chapters themselves reflect views which he cannot accept as "normative" Jewish doctrine. (Since he feels the need to throw out the text as well as the interpretation, he almost makes it appear as if the text would lend support to the Christian and Herbergian interpretation, after all!)

"The myths of chapters two to eleven of Genesis," Dr. Silver writes, "filtered and reworked ethically and monotheistically though they were, do not escape the inevitable tragic denouement characteristic of all ancient mythology." On the other hand, "the creation account which is given in the first chapters of Genesis (1-2:3) represents the final Biblical recension and is entirely purged of all mythological elements. It knows nothing of any Garden of Eden, of any tree of life and tree of knowledge . . . of any beguiling serpent, of any disobedience . . . of any divine curse or of any expulsion from Eden."

Now this may all be very true, but the fact remains that in "the final Biblical recension" the "offensive" chapters were left intact alongside the more "refined" or "purged" ones. As such they have formed part of "normative Judaism" since the canonization of the Bible—and the Rabbis did not refrain from commenting on them. Whatever Dr. Silver may feel personally about the value of such "mythological" trappings, his researches into origins should

not allow him to carry the "fallacy of primitivism" to the point where he is unable to regard two of the first three chapters of the Bible as a constituent part of "normative Judaism."

The same criticism applies to Dr. Silver's views on resurrection and immortality. To maintain that these doctrines came into Judaism from the Persians and the Greeks, that their acceptance was at first resisted, and that early (Biblical) Judaism knew nothing of them, is Dr. Silver's prerogative. Yet the important fact is that these disputed doctrines *did* ultimately gain admission, and for well nigh two thousand years they have been a relatively conspicuous part of "normative Judaism."

ALL this raises the question of whether it is possible to write the kind of book Dr. Silver has meant to write, a book reflecting his own deeply felt convictions, while at the same time laying claim to an unbroken continuity with the "normative Judaism" of the past. In 1903, the Englishman Morris Joseph wrote his *Judaism as Creed and Life*, in which he set forth what in England might be considered a moderate version of Reform Judaism, and what in America would definitely be classified as Conservatism. He, too, took all of Jewish letters for his province. But in his preface he makes the following point: "From what has been said it will be evident that what I am here presenting is only one view of Judaism. As a consequence, I have left out of account certain doctrines and prescriptions which are irreconcilable with that view." Such an admission may leave an author wide open to criticism, but probably less so than Dr. Silver's confident assertion that the Judaism he is describing has been the Judaism of all the ages. A great deal of thinking still needs to be done by other writers to determine the precise relation between modern Jewish thought and the Judaism of the past.

WOMEN'S VIEWPOINT

List of 'Great' Books
Now Includes Silver's

By HELEN COHEN



THROUGH THE years the mister has brought home a great many books which had been sent to the paper to be reviewed. Of course I don't get to read through more than a few (no time and some don't particularly interest me) but of those that I have read I have felt some are a waste of good paper and would just as well never have been printed. Others are acceptable. And once in a while I dip into one which I decide is a book to be treasured.

Off hand I would include in these precious few that I would hate to lose such volumes as Peace of Mind, Life is With People (the study of Jewish life in Eastern Europe), the autobiography of Solomon Maimon for its first-hand account of Jewish life in the eighteenth Century, the Shulchan Aruch, the guide book our grandparents lived by.

I HAVE BEEN reading another such work which I have decided belongs among those books I would treasure — Rabbi Abba Hillel Silver's "Where Judaism Differed."

Rabbi Silver presents Judaism's stand on such question as resisting evil, enjoying life, the equality of man, the relative emphasis on life and death, the need for man to be saved. And he does so courageously, clearly, revealing not only great scholarship but independent thinking.

IT IS POSSIBLE that, as a critic in commentary pointed out, in a few instances Rabbi Silver presents not so much what Judaism stands for as what Rabbi Silver would like for Judaism to stand for, but on the whole one would judge that his presentation is accurate and that any Jew who reads the book must become a little more self-respecting as a Jew. It is a volume that this generation needs and one that can appeal to today's mind.

For an example of Rabbi Silver's presentation, let's look at Judaism's stand on suffering.

"Suffering," writes Rabbi Silver, "should not be sought out as something desirable, but when it is inexorable it should be accepted, whether merited or unmerited, without resentment, bitterness, or rebellion . . . But suffering (Judaism felt) is not a virtue in itself. It is not the key to the mystery of life. To court poverty and persecution is frequently the sign of a neurosis. If at the behest of a great devotion a man, knowing suffering and sacrifice to be unavoidable, never-

theless does not abandon his cause, his merit is great. But in such a drama of the human soul it is character that is exalted, not suffering . . . Pain and tragedy are not the prerequisites of greatness . . . One need not be broken and tortured to discover the goodness and love of God . . . One should not force the crown of martyrdom. Greater by far than holiness achieved through one's suffering is responsiveness to the suffering of other men. That is compassion, one of the profoundest and noblest teachings of Judaism. To share suffering and by so doing to lessen and alleviate it—to be 'hurt . . . for the hurt of the daughter of my people' (Jer. 8:21)—that is the ultimate stadium in man's spiritual progress."

WE'VE HEARD before about the harm that divorce does to the children involved, but on the whole it was a rather vague presentation—the child is hurt. How? Oh, it's an unpleasant experience, we are told.

Well, the experience is defined more concretely for us in a release in last week's New York Times on the 52nd annual meeting of the American Sociological Society.

IN A SURVEY of college students whose parents had been divorced, it was found that all those questioned "felt handicapped in social life afterward. They reported having felt different and inferior to other children, ashamed and embarrassed. One third said they had tried to 'save face' and 'cover up' the fact of divorce, some by telling friends a parent was away on a trip or dead."

Something for couples (with children) who are contemplating divorce to think about.

Israel Oil Find

TEL AVIV (NJP) — New oil areas have been discovered here, the Jerusalem Post reported this week. A drill stem test showed presence of oil at Bror 3 near here. The test was stopped when the oil rose to within 50 feet of the surface, when the examining geologist became convinced a rich layer was present. The test pumping is scheduled for a fortnight from now.

SYNAGOGUE ARISING

NEW YORK — Construction of a new synagogue at the Mosad Aliyah Children's Village, in Petach Tikvah, is now going forward.

STOWAWAY
OR NOT?

JAFFA (NJP) — When is a stowaway a stowaway?

That would be a proper question in the case of 14-year-old Deborah Pasternak. Deborah had left Israel eight months ago when her father emigrated to Cuba.

Lonesome for Israel, she promised herself to stowaway on the first Israel boat, which she promptly did when and Israeli freighter docked at Havana.

What's on the Air

RADIO

Sunday, Sept. 8, 10:05 a. m. EDT

Rabbi Jacob K. Shankman of Temple Israel, New Rochelle, N. Y., will speak on the Message of Israel program, ABC.

Sunday, Sept. 8, 12:30 p. m. EDT

Mark Van Doren and Maurice Samuel will present the last of a series of dialogues on The Wisdom Books of the Bible, on the Eternal Light program, NBC.

TOURS, STUDIES ISRAEL

JERUSALEM — Lart Bunlart, director of rehabilitation in the Thailand government, came to Israel last week for a month's study tour.

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Israel Plans Big Tax
On Trips Out of Country

JERUSALEM (NJP) — Israel may impose a tax of 150 Israeli pounds on its citizens who want to take trips out of the country.

Finance Minister Levi Eshkol told the press that a tax on pleasure trips was "certainly just and moral" to raise funds for housing, hospitalization and social welfare for new immigrants.

He said that certain categories would undoubtedly be given reductions from the tax, including students and scientists, if their trips were "really" for study and research.

The previous fee on exit visas was five pounds. The levy was imposed by administrative action

of the ministerial economic committee, not by legislation.

Eshkol answered public opposition by saying "the extravagance of vacation trips" in recent months does not jibe with Israel's economic condition. He said there is doubt the overwhelming majority of trips abroad come under the heading of luxuries.

PILGRIMAGES PLANNED

NEW YORK — Two pilgrimage tours to Israel during the Jewish State's 10th anniversary are planned under the auspices of the Mizrahi Women's Organization of America.

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The Book of the Week

This is an unusual book and highly rewarding. Basically it is an inquiry into the distinctiveness of Judaism. Actually, it is a somewhat informal presentation of Jewish history, Jewish belief, and Jewish religious practice, all in a nutshell designed to show **Where Judaism Differed*** the author, the Rev. Dr. Abba Hillel Silver.

Silver, is one of the more distinguished of American Rabbis and recognized everywhere as one who can speak competently not only for American Jews, but authoritatively also for world-Jewry. He is certainly recognized as the foremost spokesman for his co-religionists in the United States. While his book gives the impression of being an informal presentation of the history of Judaism, it deals largely with its revolutionary message of unity, freedom and compassion. Dr. Silver contrasts the faith and humanitarianism of Judaism with those of other religions in the course of history. Covering a period of nearly two thirds of the recorded history of mankind, Judaism has gone through many changes beginning with its earliest experiences down to the complex of problems which present themselves in the middle of the twentieth century. The whole story emerges as a moving one, rather than as simply a collection of dimly related points. What is more, it is a book of high integrity and remarkable readability.

Looking into our spiritual past, we Jews can better understand our present and prepare hopefully for our future; and we understand best when the capacities of our imagination have been fully stirred. Dr. Silver's **Where Judaism Differed** is eminently successful in making this appeal.

The teachings of Judaism "are broadly diffused in prophetic utterances, legal codes, history, precepts, parable and drama." Judaism is a religion which manifests a clear upward movement in human development through which one discerns the unfolding of "the progress and perseverance of a group of cardinal and ethical ideas. Judaism held high a light in the darkness of the world." To be sure not all the darkness is dispelled but there is enough light to guide man along his way, and society to a fuller and happier life.

That the Jews were the first to give mankind a philosophy of history is a fact of which even the more cultured in Jewry are hardly aware. Convincingly and with great skill, D. Silver explains how they did it. The Jews simply followed the scriptural admonition to recall historic experiences. The biblical phrase "Consider the days of old" had a profound impression upon the development of Judaism. It built its future, as it were, on the basis of vital memories, the kind of memories which were not merely chroniclers' dry data, but memories which were instructive and pregnant with meaning. "Most of the religious festivals of Judaism and even the Sabbath day itself, regardless of their origin, came in time to be principally festivals of remembrance, memorials of the exodus from Egypt—the greatest moment in Jewish history. The seasonal, nature character of these festivals was deliberately subordinated to the historic motif." Judaism has also given mankind something else;

something that is even greater in importance than its other gifts to humanity. It proclaimed the One and only God and in so doing denied the very existence of any other God. Moreover, it created the universal God idea, the concept of the universal Fatherhood of God and its logical corollary, the universal brotherhood of man.

One who reads Dr. Silver's book from cover to cover cannot escape falling in love with Judaism. It is written with a remarkably fine sense of proportion.

J. BL.



* Philadelphia. The Jewish Publication Society of America, 1957. 318 pages.

WHERE JUDAISM DIFFERED. By Abba
H. Silver. N.Y., Macmillan, 1956. Pp. 318.
\$4.50.

This is an ardent defense of Judaism as the supreme religion as contrasted with all the other religions, especially Christianity. The good things in Christianity are what have been retained from Judaism and the Old Testament, which the author always speaks of as "the Bible." What Christianity added and thus marred the original deposit of Judaism were three things, 1) the apocalyptic messianism of Jesus, 2) the Pauline emphasis on the vicarious sacrifice of Christ for the sins of mankind, and 3) John's emphasis on the incarnation of God in Christ. Very serious exception is taken to

the "pessimism" of Christianity concerning human sins, "Original Sin" only after mentioned in the discussion. Naturally "Neo-orthodoxy" with its existentialism as held by Kierkegaard, Barth and Niebuhr is severely criticized. Predestination as exemplified by Luther and Calvin seems to the author to be the correct interpretation of Protestantism, seeming to forget that Arminius and Wesley ever lived on love had any influence—neither is even mentioned in the discussion. Extreme antipathy is leveled against any form of asceticism, whether in paganism, Christianity, or even in Judaism. Christianity is also blamed for being other-worldly, the standpoint of the author being that of the Sadducees in the New Testament who did not believe in immortality. Rabbi Silver is a distinguished representative of Reform Judaism. It would seem to be rather an easy-going religion in which man is not only free but able rather easily to overcome every tendency in his own life and is quite capable of making this world over into an ideal habitat for humanity with little or no concern about death or the hereafter. Of course, the word "gospel" is not used, and it would seem to me that there is little in what the author declares to be true Judaism which contains a message for men distraught by the evil in their lives or for the world which is today facing perils as difficult as those ever confronted to the human race. It is true that emphasis is laid on the strict monotheism of the Old Testament, on the Jewish belief in the equality of all men before God, on human freedom, but somehow the seriousness of human life, in which sin plays so large a part, the need of men of a Savior, a Savior who is Lord and Master and who, as the eternal, living Christ, is daily present in the life of Christian men and women, all these are left out and what is put in their place is a rather barren humanism, not calculated to give hope and courage to an age almost in despair.

—Edmund D. Soper

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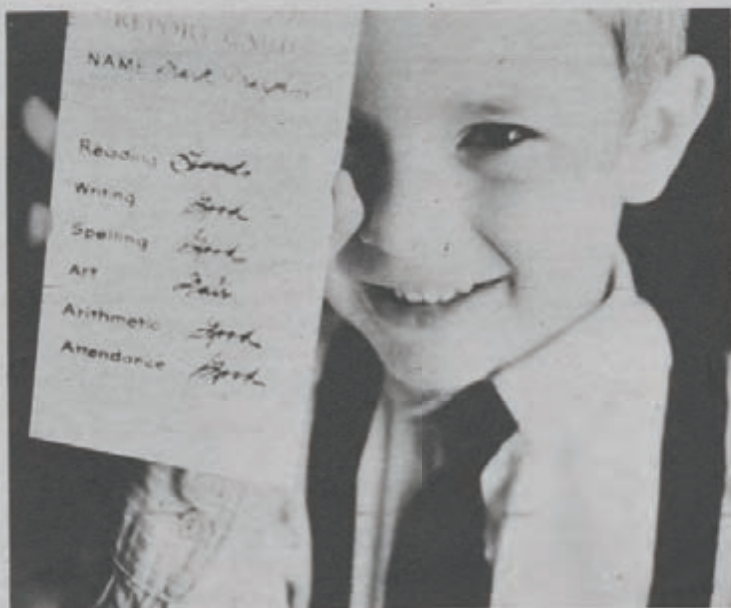
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books

Reviewed by TRUDE WEISS-ROSMARIN

THE STORY OF JUDAISM.

By Bernard J. Bamberger. The Union of American Hebrew Congregations. 477 pages. \$5.

WHERE THEY DIFFERED.

By Abba Hillel Silver. Macmillan Co. 318 pages. \$4.50.

JUDAISM UNDER FREEDOM.

By Ira Eisenstein. The Reconstructionist Press. 262 pages. \$3.50.

ALTHOUGH Rabbis Bamberger, Silver and Eisenstein differ in their respective approaches to Judaism in its American phase of development and form of expression, as well as in their selective emphases on the leading ideas and ideals of the past, they share the common ground of the legacy and the concern over its survival.

While Rabbi Bamberger's history of what he terms "the inner content of Jewish life" is primarily "centered on religious ideas, observances, and institutions," Rabbi

Eisenstein's collection of essays marks a station, as it were, in what he describes as his "constant search for the proper synthesis of Judaism and Americanism." Rabbi Silver, too, recognizes the centrality of religion in the Jewish pattern and is mindful of that which all religions have in common. He argues, however, that the differences between Judaism and Christianity should be stressed as, otherwise, stagnation and loss of individual creativeness is bound to overtake them. Writes Rabbi Silver:

"There is much which all religions have in common and much which differentiates them. Their common purpose in the world will not be advanced by merger or amalgamation. Were all arts, philosophies and religions cast into one mold, mankind would be the poorer for it. Unwillingness to recognize differences in religion 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 to gloss over these differences as a gesture of goodwill is a superficial act which serves neither the purposes of scholarship nor the realities of the situation. It is far better and more practical to look for ways of working together on the basis of a forthright recognition of dissimilarities rather than on a fictitious assumption of identity."

Rabbi Silver's book covers a good deal of the ground which Rabbi Bamberger spreads out before the reader. However, while "The Story of Judaism" is a chronological presentation and, as the author informs us in the opening sentence, meant "not for the scholar, but for the general reader," Rabbi Silver's volume is problem-centered and frankly scholarly, although non-technical. Rabbi Eisenstein's volume is a miscelany of popular and scholarly essays on Judaism, Zionism and Israel which originally appeared in magazines for the general Jewish reader, as well as in publications for the cognoscenti.

Rabbi Bamberger's chronicle of Judaism is divided into eight parts, subdivided into a sum total of sixty-two chapters. They tell the story that began with Abraham and which is now entering upon a new cycle—in Israel and in America—with the skill of the experienced teacher and the artistry of a creative writer. Unlike many Jewish scholars who honestly mean to write "for the general reader" but end up by producing still another book for the experts, Rabbi Bamberger has fully lived up to his pledge. One need not have any previous Jewish knowledge in order to understand his book which is thoroughly adult in its approach and non-technical in the presentation. The division of the volume into brief chapters and the appended "Questions for Study and Discussion" make "The Story of Judaism" a natural for adult study groups as well as a good text for home study.

Many will question Rabbi Bam-

berger's departmentalization of "the core of Jewish experience" into a "religious" realm and into "secular philosophies," for, as Rabbi Silver reiterates, it is precisely the unification of the religious and the secular, the spiritual and the physical—on the level of the individual as well as on that of the Jewish people—which makes Judaism "different."

Also, we are not so sure as Rabbi Bamberger is that "the American Jewish Renaissance" is a genuine religious-spiritual renaissance. Recent studies of Jewish suburbia seem to prove that, thus far, the "return to Judaism" is a return to organizational and synagogue affiliation primarily. Hadassah members will be gratified that Rabbi Bamberger notes their "monumental work for public health and child welfare in Palestine," but they will hardly relish his description of Hadassah as "the official women's section of the Zionist Organization of America." But these minor objections in no wise detract from the excellence and usefulness of "The Story of Judaism."

WHILE Rabbis Silver and Bamberger are primarily concerned with "theory," Rabbi Eisenstein implements his ideological chapters with practical suggestions. Thus he defines as "our task today: to bring the 'alienated' Jew a sense of history and an appreciation of the potentialities of Jewish life" by means of the "art of Jewish living" in the matrix of "reconstructed" Judaism. As an "orthodox" Reconstructionist, Rabbi Eisenstein follows Dr. Kaplan faithfully also in demanding a "revision" of the doctrine of Jewish chosenness.

Like the Father of Reconstructionism, Dr. Eisenstein overlooks what both Drs. Bamberger and Silver state so well, namely, that chosenness, as interpreted by Jews, is not an accolade of self-glorification but a hard discipline of self-purification (Silver) and that the doctrine of Jewish chosenness, i.e., the mission of Israel, is not particularistic but "is part of Jewish universalism" (Bamberger).

One may also wonder whether Rabbi Eisenstein's hope for the rise of "a religion of democracy in America" and his profession of "faith in inter-faith" is not the hankering for the kind of universalism which Rabbi Silver disowns as follows: "The one universal God does not require one universal church in which to be worshipped, but one universal devotion. In the realms of ascertainable facts, uniformity can be looked for. In the realms of art and philosophy there can be only sincerity of quest and expression—only dedication. Religion is the supreme art of humanity."

American Jewry is still far from being the "democratic community" which Rabbi Eisenstein delineates according to the Reconstructionist blue-print, but in the spiritual-intellectual realm of expression democracy is well established and even taken for granted. We therefore anticipate that these three new interpretative presentations of Judaism in three different keys will find the audience and response they richly deserve.

TRUDE WEISS-ROSMARIN writes extensively on Jewish subjects. She is the editor of "The Jewish Spectator."



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Isaiah 32:17

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September 1957 — Elul 5717

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SECTION TWO

'All Rivers Run to the Sea'

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

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



Abba Hillel Silver

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

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

Continued on page 4

Forceful Presentation of Reconstructionist Views

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

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



Mordecai M. Kaplan

Continued on page 8

The Man With Big Eyes And an Equally Big Heart

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

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



Eddie Cantor

Continued on page 5

Writers and Their Works

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

WE cannot blink the fact that even the educated American Jew knows little of modern Hebrew literature. Thanks to such writers as Maurice Samuel, the names of great Jewish moderns like Sholom Aleichem and Isaac Loeb Peretz have become better known among a handful.

The name of Bialik finds an echoing response here and there. Mention these and, one must confess, the rest is a terra incognita.

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

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

Continued on page 2

The Genial Charm of the Man Shines Through

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

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

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

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

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

Continued on page 3

To Revive the Best Traditions of German-Jewish Scholarship

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

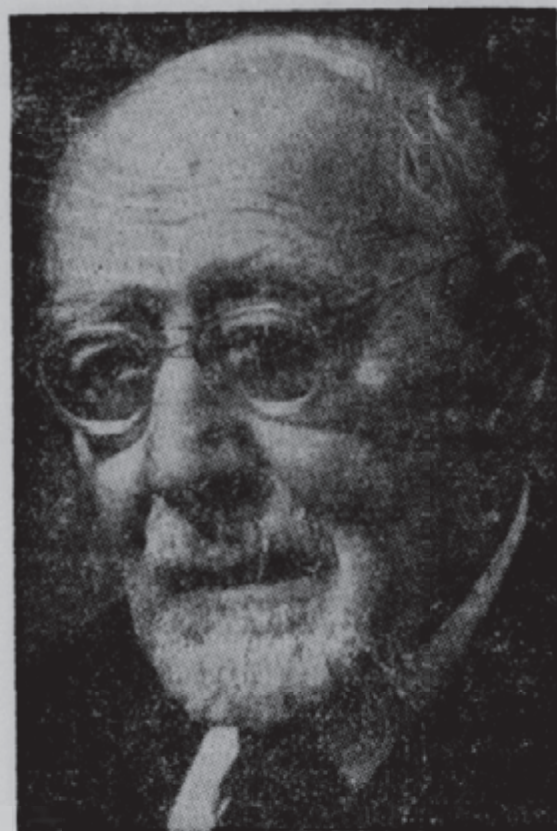
THIS volume is a remarkable attempt to revive the best traditions of the distinguished German-Jewish scholarship of the past and, in this reviewer's opinion, a successful and promising beginning in this direction.

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

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

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

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



Leo Baeck

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

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

PHILIP FRIEDMAN.

The Realities of the Human Spirit

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

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

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

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

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

STEVEN S. SCHWARZSCHILD.

Give Jewish Books

'All Rivers Run To the Sea'

Continued from page 1

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

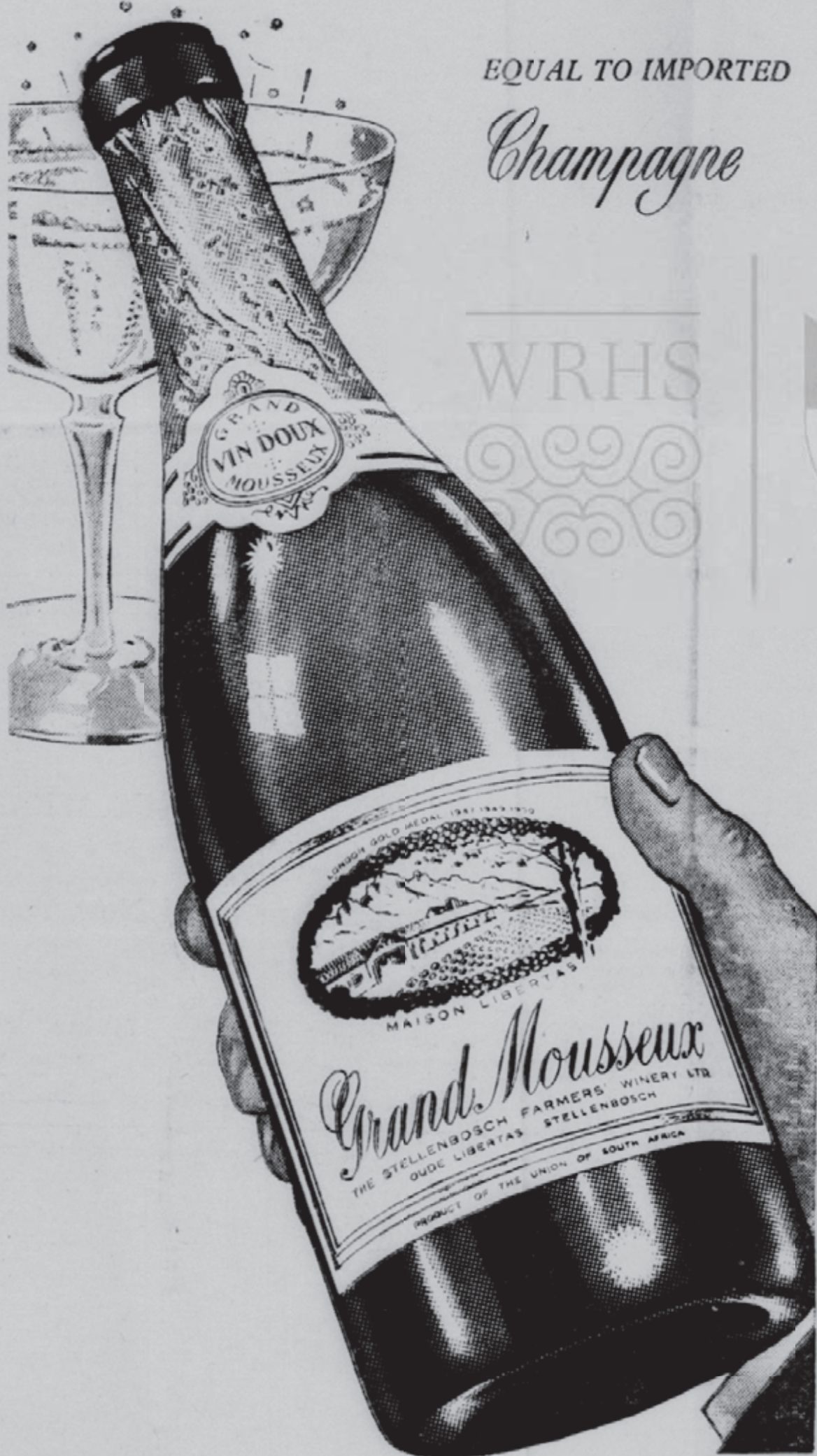
Beautifully written, rich with learning, directed to the vital issues of life that are the concern of Jews and all religious people, Rabbi Silver's book examines and discusses at least fourteen different areas of religious experience and points out where Judaism differs from Christianity and Islam and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

M. J. C.



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Judaism Is Different From Other Religions, Says Rabbi Silver

Dr. Abba Hillel Silver, American Jewry's outstanding orator and Zionist leader, is one of the ablest interpreters of Jewish values. His published works are among the modern literary Jewish classics. His latest work, "Where Judaism Differed," adds to his stature as evaluator of Jewish ethical beliefs. Dr. Silver relates the points on which Judaism and other faiths agree, and gives an interesting account of those on which they differ.

Our "prophets and their successors fashioned a way of life for men, which like some Gulf Stream flowed for centuries steadily and discernibly through the great waters of humanity," he tells us at the outset.

"These men did not carve in marble or cast in bronze, or fashion domestic art an epic of ageless beauty... or build large empires... They developed a clean and noble art of life for men and nations, without which, as we witnessed in our day, the populous city becomes a heap and man reverts to the jungle."

PROGRESS AND PERSEVERANCE

"Just as history... manifests an upward movement in human development, so does Judaism reveal in its development the progress and perseverance of a group of cardinal spiritual and ethical ideas," Rabbi Silver states.

"The accent in Judaism is never on abstract speculation but on an ethical message and a programme... Judaism is Torah—'teaching.' Judaism's 'way' is designed to sustain and advance life, not to escape or transcend it... To propagate this faith—to proclaim God's unity in love—Israel deemed itself chosen as an instrument of leadership."

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

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

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

He adds that "to serve as a corroborating witness for another faith and to be superseded has, however, never received the willing co-operation of the Jews and Judaism... They had a strong will to live."

At the same time, "Jews never sought to isolate themselves intellectually or spiritually behind an iron wall except in periods of persecution, when isolation was forced upon them..."

ROOTED IN TIME

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

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

"On the treatment of slaves," he writes: "The Hebrew Code is infinitely more human... The Hebrew Code, which did not originate or develop among a governing caste, makes no distinction between noblemen and commoners..."

"Slavery was never extensive in Israel... Hebrew slaves lost none of the rights possessed by other members of the community... The spirit of the people did not approve of any one of its members voluntarily choosing to remain a bondman."

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

"To Professor Toynbee, Judaism has survived 'only as a fossil' and Jews are among the relics of the Syriac civilisation."

"What a sorry fossil and what a lively corpse! The challenging role which Judaism played in Christendom throughout the centuries is surely known to every student of Christianity. No Christian theologian and no Church council ever made the mistake of regarding Judaism as petrified and Jews as negligible driftwood."

"From the time of Constantine onward, legislation was enacted by secular or ecclesiastical authorities to separate and isolate Jews from Christians and to restrict social intercourse between them out of fear of 'Judaizing' influences. The Talmud and other Jewish books were ordered burned by papal bull and Church councils, lest they endanger the true faith."

"The prodigious literary polemics against Jew and Judaism through nearly all of the Christian centuries seem to suggest that the Church viewed them as serious antagonists, a force against which



RABBI ABBA HILLEL SILVER, who combines the qualities of a great orator with those of a polished writer.

it must defend itself—but never as a relic.

"Professor Toynbee's violent onslaught on the amazing effrontery of the Zionists of the twentieth century in accomplishing successfully the re-establishment of the State of Israel is his own indirect acknowledgment that it is somewhat premature to speak of Jews as 'fossils.'"

Dr. Silver makes reference to Mark 2:27—"that the Sabbath was made for man and not man for the Sabbath"—and replying to critical assertions, he maintains that "this did not represent any break with the basic attitude of Pharisaic Judaism."

He explains "Both the Gospel and the Rabbis were probably quoting a popular folk saying long in vogue among the people. It was an established principle that in the case of danger to human life, in war, in sickness or accident, all the laws of the Sabbath may be suspended..."

"Some Jewish rigorists sought to make the Sabbath a day of total inactivity, even to the point of refusing to engage in self-defence on it. But long before the days of Jesus, during the Maccabean revolt, this strict view of Sabbath observance, which was probably held by the Chassidim, had been relaxed." Another very interesting commentary in Dr. Silver's book is on pacifism.

"In Jesus' mystical outlook," he writes, "the world was fast coming to an end and there was no point in resisting evil." He described the Jewish viewpoint.

PACIFISM REJECTED

"Judaism rejected all doctrines of non-resistance and all forms of pacifism. It demanded action from its devotees."

"It taught that there is evil in society and that it is man's duty to

Continued on page 53

"WE AMERICAN JEWS"

● Continued from page 51

Jewish teaching we hope to make even better Americans of ourselves. The Jewish teaching of justice and compassion, the Jewish teaching to love thy neighbour. All that, it seems to me, goes into being a good citizen of whatever country.

You speak of "national Jewish dignity." Most of us over here think of American Jewish dignity . . . to hold the head high as a Jew and American . . . as one of a people who came here impoverished and made a great good life . . . not only in what we gather for ourselves, but also in all the goodness we have contributed to this land . . . the goodness of arts, sciences and of healing . . . the goodness of our part in social services, in politics and in administration of laws.

For those reasons we can walk with high dignity enough as Jews and Americans. Our experience tells us that a full Jewish life can be lived here, and not only in Israel, as you say. There's really no separation . . . no split at all . . . in the identity of Jewish Americans. We believe we are better Americans by being good Jews . . . that is, good Jews in the ethical and spiritual sense of being Jewish.

FULFILLED AS JEWS

And I needn't tell you, sir, how Jewishly well we have done as Jews here. Our religious institutions, our vast philanthropies for depressed Jews, our outpouring of immense help to Jews in Europe ever since World War I, our millions upon millions given towards making a good land for all Jews who may come to Israel. Aren't we well fulfilled as Jews then?

This is not the way of pitiable exiles in Galuth, as it is called. Yes, we are fulfilled Jews even far from Israel. Most of us think of Israel as a national home for those who go to live there; our own national home is right here in America. Of course, we are particularly concerned with the citizens of Israel because they are religious brethren of ours, nurtured out of the same Book . . . fellow travellers of ours with Moses in that remote part of the world.

So, please sir, don't be sorry for



NO SPLIT PERSONALITY, HE:

Dr. Abraham Flexner, 90-year-old American educator who already has achieved two great life-time goals, now looks toward the establishment of a foundation to serve the humanities. The two major accomplishments for which he has earned recognition were the regeneration of medical education in the United States and the founding of the Institute for Advanced Study at Princeton. Each has had an immeasurably deep impact on American life. Dr. Flexner is one of those great American Jews of whom Columnist Segal was thinking when he wrote his spirited reply to Premier Ben Gurion's charge that the Jew outside Israel was living in "two or more conflicting worlds."

us as homeless exiles . . . wanderers in dire need of a secure home. Between you and me, I myself feel so comfortable up here on the seventh floor of this apartment

house. As I write this, I look out to the trees that stand higher than my window . . . to the green hills to the West . . . and I am content to dwell in this lovely scene. This is no Galuth.

The only Galuth I know is the exile from the abundance of the earth that is suffered by all those . . . Gentiles as well as Jews . . . whose poverty condemns them to the slums of the big cities. Yes, even in our city there is such a Galuth, but there are no Jews in it.

Well, Mr. Ben Gurion, that's about all. And may the Jews in Israel be allowed by their surrounding enemies to enjoy the same fullness of Jewish life that we have over here.

JUDAISM IS DIFFERENT FROM OTHER RELIGIONS

● Continued from page 50

overcome it—if need be, by force, though force is by no means the only way by which evil can be overcome . . . Judaism believed that righteous laws and sound regulations on behalf of those who are in need are ways of training and developing man and of directing him away from brutality and selfishness towards the good life."

There are differences and also an underlying unity, and Dr. Silver's conclusion is:

"Judaism, which differed and continues to differ from other religions in significant matters of belief and practice, has sought and seeks opportunities of friendly co-operation with them in all things which may contribute to the building of the good society, firm in its own convictions, reverent of theirs, hoping for the great day of universal reconciliation of all peoples, when they shall not hurt nor destroy in all My holy mountain, and the earth shall be full of the knowledge of God as the water covers the sea."

It is difficult to do full justice to Dr. Silver's "Where Judaism Differed" in a review, no matter how long.

It is a book to be read and re-read, as a guide to understanding Jewish values. It is a volume of great merit and will be treasured by all who possess it.

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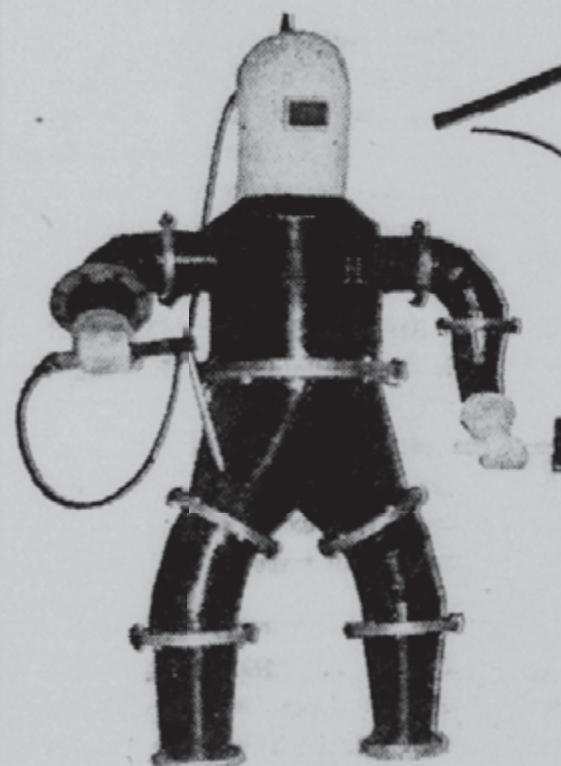
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JEWISH STUDIES AT HILLEL BASED ON BOOK BY RABBI ABBA HILLEL SILVER

"Where Judaism Differed," a book by the noted Jewish scholar, Rabbi Abba Hillel Silver, will be the basis for a series of Sunday morning Jewish studies classes at B'nai B'rith Hillel Foundation, 46 E. 16th Ave.

The classes, to be held at 11 a. m. every Sunday during the Fall quarter, will be conducted on alternate weeks by Rabbi Harry Kaplan, Hillel director, and Rabbi Lester Segal, associate director, respectively.

Rabbi Silver's book is an explanation and discussion of Judaism as a theology; its differences from other great religions and the historical reasons for these differences. It will be used as a text for the classes.

The first in the series will be "The Distinctiveness of Judaism," conducted by Rabbi Kaplan tomorrow.

On Oct. 13, Rabbi Segal will lead the class in a discussion of "Sin and Redemption from a Jewish Point of View."

On Oct. 20, "Social Progress as a Jewish Ideal" will be discussed. The topic on Oct. 27 will be "The Golden Mean in Judaism."

"Jewish Ideals of Equality and Democracy" will be discussed on Nov. 3; "Free Will and Determinism," Nov. 10; "The Jewish Attitude to Non-Resistance," Nov. 17; "The Goodness of Life," Nov. 24; "Immortality and a Future Life," Dec. 8.

The classes are open to the public.

OBITUARIES

LOPPER

Max Lopper, 78, of 1168 Lilley Ave., died Sept. 24.

Survivors include his wife — Yetta, two sons — Morris and Sam, two daughters — Miss Lena Lopper and Mrs. Beatrice T. Cohen, all of Columbus.

Funeral services were held from Snider Memorial Chapel, with Rabbi E. Finkel officiating. Interment was in Ahavas Shalom cemetery.

ROTH

Mrs. Ida Roth, 68, 987 Lilley Ave., died Sept. 28 at home.

She is survived by two sons — Irvin and Carl of Columbus; four daughters, Mrs. Jeannette Friedman, Columbus; Mrs. Sylvia Bauman of Austin, Tex.; Mrs. Eva Shindler, New York, and Mrs. Shirley Greenfield, Cleveland; 18 grandchildren, two great-grandchildren, three sisters — Mrs. Lena Margulies, Mrs. Mary Rubin and Mrs. Minnie Peer, all of Columbus.

Funeral services were held at Snider Memorial Chapel, with Rabbi David Stavsky officiating. Interment was in new Beth Jacob cemetery.

A RE-PRINT

(Editor's note: Due to errors which crept into the poem "1957-5718" by A. W. Robins in last week's Chronicle, we are reprinting it as the author intended it to read.)

A YEAR TO REMEMBER

The year 5717 is a Year to remember; It was the year Egypt Vowed Israel to Dismember! But the Lord of Hosts Discomfited the heroes Of the Nile, who raced For home like frightened Geese in a steady file!

With the weapons the Kremlin furnished, Nasser was to kill; But one-eyed DAYAN (*) Grabbed them, saying: "Tovarishch!" (**) you Can only pay the bill! And so we pray to God Almighty on the holy New Year Day, to Bless Israel with peace And plenty — and Frustrate her foes In every way!

(*) Israeli Chief of Staff
(**) Comrade

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AT MOBILIZATION CONFERENCE — Holding a giant sized trowel, symbol of the Builder of Israel" Housing Bond, are Harold Schottenstein and Mr. and Mrs. William Goodman, who, with Dr. Ivan Gilbert, shown at left, and Mrs. Gilbert and Mrs. Sherman Sharwell attended the Mobilization Conference for Israel in New York City last month. Max Varon, Israeli Consul in New York, is shown at right.

A Housing Bond, costing \$3,000 will build one home for an immigrant family. If sufficient Israel Bonds are purchased this year, as many as 30,000 family dwellings can be built to accommodate more than 100,000 men, women and children.

Mr. Goodman is chairman of the Bond drive in Columbus and Dr. Gilbert heads the Executive Committee. Mr. Schottenstein is chairman of the Agudas Achim High Holiday Bond Committee.

'Clean-Up' Campaign By Zion Women

WANTED: old clothes, kitchen utensils, dishes, bric-a-brac — in fact, anything saleable in a resale shop. B'nai B'rith, Zion Chapter, is out on a "Clean-Up" campaign. Mrs. William Nullman and Mrs. Alex Bernstein, co-chairmen of the rummage sale for Zion, will call at your home and pick up merchandise. The chapter uses this means as one way to obtain additional funds for its many projects. Members can obtain credit toward their earning-fund donor, as all merchandise is evaluated and proper credit is given.

Earning-fund credit is also given for collection of merchandise, or selling in the store, located at 1828 S. Parsons Ave. \$1 per pick-up load, and \$1 per working hour is given, in credit.

To volunteer service to B'nai B'rith's Resale Shop, in either material items or services of labor, call Mrs. Nullman, BE. 5-6568, or Mrs. Bernstein, CL. 2-3580.

The shop opens Sunday, at 1828 S. Parsons Ave., 10 a. m.

Closing Party For 'AK' Softballers

Aaron Dahnner and newly-appointed Sam Knecht, co-chairmen of the "AK" softball league, are inviting the 100 "old timers" of 1957 to the first annual closing banquet. It's Sunday, Nov. 10.

Possible site for the affair has been designated as the Dispatch Country Club, with ex-chairman Lou Berliner in charge of arrangements.

Knecht has been appointed program chairman for the evening. His committee will include Alfred Rosen, Bernie Kreiselman, Meyer Kravitz, Henry Finke, Ike Cohen.

LAW FIRM MOVES INTO NEW BEACON BLDG.

The Columbus law firm of Schwartz, Gurevitz and Schwartz, has moved into a new suite of offices on the sixth floor of the recently-completed Beacon Bldg., 50 W. Gay St.

For the past 25 years, the firm has maintained law offices at 50 W. Broad. The move will provide larger and more modern quarters.

Members of the firm include Stanley Schwartz, Samuel Gurevitz and Stanley Schwartz, Jr. Recently associated with the firm in the practice of law is Sidney H. Golden, former Assistant Secretary of the Ohio State Bar Association.

Link-Twig Luncheon Scheduled Nov. 14

Thursday, Nov. 14, has been selected as the date for the luncheon and card party sponsored by Link I and Twig 19 at the Jewish Center.

Mrs. William Barash is serving as general chairman of the afternoon social. Proceeds of the card party and luncheon will be divided equally among the groups' projects, the Columbus Jewish Home for Aged and Children's Hospital.

Tickets for the affair are obtainable from members of the organization or the general chairman, Mrs. Barash. Admission is either \$2.25 in cash, or sales tax stamps in the amount of \$225 (or \$75 cash value).

Arc IV Tea Oct. 23 Governor's Mansion

Arc IV members are receiving invitations to a tea at the Governor's Mansion Wednesday, Oct. 23, 1-3 p. m. The tea will serve as a kick-off for the city-wide "twilight drive" to be held in November, and will be a means to attract new Arc group formations.

Next regular meeting is Tuesday, 8 p. m., at the Center, with Mrs. Ed Solomon, Mrs. Irving Felner and Mrs. Bernard Moos as hostesses.

A CORRECTION

Dr. B. W. Abramson, respected leader in community affairs, made the Appeal for Israel Bonds at the Kol Nidre services of Congregation Ahavas Shalom. He was introduced by Sol Rising, president of the Congregation. Last week, it was mistakenly reported that Robert Lurie would speak at the Ohio Ave. Congregation on Yom Kippur Day.

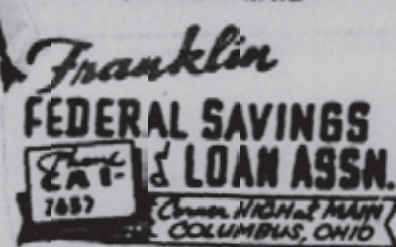
Dr. Abramson has been conducting the Appeal at Ahavas Shalom for the past several years.



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שבועון כלי-מבטאה של ההסתדרות העברית באמריקה יוצא על-ידי חברת "הדואר"

בששתתפות המחלקה לחינוך ותרבות של הסוכנות היהודית

ניו-יורק, ז' חשוון, תשי"ח

(מנחם ריבולוב ז"ל, עורך תרפ"ג-תשי"ח)

שנת השלושים ושבע, גליון א (א'תרפ"ה)

דברי השבוע

"הדואר" לשנתו ה"ז

השנה שעברה על "הדואר" היתה שנת מאמץ וגם הישג. עצם הופעתו הקבועה של העתון במשך השנה היא הישג, שאינו נקנה בלי מאמץ; הישג היה גם כן בחגיגת יובל ה"ה של העתון, בין בצורתו הספרותית ובין בצורתו החברתית. בשנה שעברה חלו גם חילופי-גברא בהנהלת חברת "הדואר" ומר ישראל ניומאן נבחר נשיא, והרב ד"ר שמעון פדרבוש, נשיא הקודם — נבחר נשיא-כבוד לה. ההנהלה החדשה עמדה בראש המאמץ הכספי להבטחת שנתו של "הדואר", ושותפים נאמנים היו לה בנאמני העתון בכמה קהילות. יעמדו כולם על התודה ועל הפרכה.

המאמץ הכספי בכל צורתו, במגביות-ציבור ובתרומות-יחיד, הוא צורך טבעי לשבועון עברי בגולה; אפילו עתונים אנגלים נזקקים לו. אבל אין הוא צריך לעולם להיות אלא אמצעי של מילואים והשלמה להבטחת תקציבו של העתון. עיקרו של זה, עיקר קיומו ועיקר זכות-קיומו, היא תפוצתו של העתון. עתון עברי בגולה, ביוחד, שואף להרחיב תפוצתו לא רק לשם פרנסתו, אלא לשם תעודתו. לשם כך נוצר ולשם כך עמלים בקיומו וטורחים בכלכלתו — שיהא נפוץ במספר רב ביותר של בתי יהודים ונקרא על ידי מספר רב ביותר של יודעי עברית. קריאה עברית בגולה היא שירות לאומי יקר-ערך ולתכלית זו נוצר "הדואר", נוסף לתכליתו השנית, רמת-ערך גם היא, לשמש בית-יודע-ועידוד לסופר העברי בארץ הזאת. הגדלת תפוצתו של העתון היא, על כן, לא רק צורך כספי, חיוני מאד, אלא גם חובת-תרבות המוטלת עליו ועל כל הצמאים לראות בהרחבת והעמקת אחיזתו של הלשון והספרות העברית ביהדות אמריקה.

השנה הזאת, שנת ה"ז של "הדואר", תוקדש למאמץ מרופז ומכוון לשם הגדלת התפוצה של העתון. השאיפה היא: אל פייס חותמים חדשים על "הדואר" ומוספיו. אין זה מספר מופלג מן המציאות ומן האפשרות. פי עשרה ועשרים ושלשים מזה הוא מספר יודעי עברית בקרב יהדות אמריקה, כולל ארצות-הברית וקאנאדה ומכסיקו והארצות הסמוכות. אלא שמפוזרים הם, אחד בעיר ושנים במשפחה, ואין הם יודעים אלא ליודעיהם, היינו לבני חוגם, אגודתם, בית-כנסתם וכדומה. כדי שיצליח, אפוא, המאמץ הזה — והצלחתו היא בנפש העתון — מן ההכרח שישתתפו בו חברים רבים, קוראי העתון וחותריו וחפצי-קיומו, בכל מקום שהם. הם המכירים את קוראי עברית בסביבתם והם היכולים להפוך קוראים-בכוח לקוראים-בפועל. כל קורא נאמן של העתון חייב לראות את עצמו כמי שאליו במיוחד מכוונת הקריאה; תן ידך וחלקך במאמץ המשותף הזה להרחיב את תפוצת העתון ולהרבות קוראיו!

על אחת כמה וכמה שחובה זו מוטלת על כל אגודה עברית, על כל חוג עברי מאורגן, חוגים אלה נוטים להסתפק בסידור אספות ומסיבות, שיש בהן, כמובן, נאומים והרצאות בעברית, ודאי, עברית-בציבור זו רבה חשיבותה

לטיפוח ההתעניינות העברית והאחוזה העברית. אבל בלי עברית-ביחידות אין העברית-בציבור אלא מעין "חזית" ותפאורה, שבוודאי גם היא יפה היותה מהעדרה, אבל אין בה בכדי לקיים ממשות עברית בת קיים והמשך. בראש דאגותיו ופעולותיו של כל חוג עברי צריכה, על כן, להיות ההשתדלות להכניס את העברית לביטוי-חיים של כל חבר ושל כל יודע-עברית וקורא-עברית אפשרי אשר בסביבתו. השתתפות נמרצה במאמץ להגדלת התפוצה של "הדואר" נותנת לכל חוג עברי הזדמנות למלא חובת-יסוד זו.

הנהלת "הדואר" תפנה אל נאמני העתון ותבקש מהם השתתפות פעילה במאמץ-השנה הזה. תיכנס-נא פנייתו אל הלב וכל חותם וקורא יתאמץ להעלות חלקו במאמץ הכולל, וחלק לחלק יצטרף לחשבון גדול. מ. ה.

השלום החם

רוסיה זכתה במירון המדעי בחידוש ה"לבנה" שלה — במירון דווקא. כי אין חידוש זה מסוג החידושים החלוציים שציגו את הישגי המדע בדורות האחרונים. המצאת הטלפון והרדיו או אור-החשמל והאווירון לא היתה ענין של מירון והתחרות. לא עסקו בדבר אלא בעלי-הדבר, כל, אדיסון והאחים רייט ודומיהם היו חלוצים לא רק

תוכן הגליון:

דברי השבוע:	מ. ה. "הדואר" לשנתו ה"ז
מ. מ. השלום החם; (ב) מסביב לנקודה.	
ד"ר יעקב רוזנבאלד	אחרי חמשים שנה
דוד בן-מרדכי בליי	כרושטשוב והיהודים
פרופ. אברהם בן-ציון	בשנת העשור בישראל
מיכאל דשא	שקיעה בעיני-גוי
דניאל פרסקי	על הפרק: חינוך
א. תושב	שקט של בטחון
יהושע בן-חנניה	עדת הקראים במצרים
ובישראל	
פרופ. מרדכי קפלן	המפנה החדש בצינונות
אהרן צייטלין	שלשה שירים
יעקב פייכמאן	גן-הירק
יעקב חורגין	חידתו של מיקי
ספרים וספרים:	
צבי רודי	החברה היהודית
אבא גורדין	מדות שהתורה נדרשת בהם
א. ר. מ.	מקור השם אלגאוי
בתרבות העברית; ידיעות וצינונים.	
תוכן המוסף לקורא הצעיר:	
ה. לייף	יהודי רוסיה — עיניהם לציון
יהודה סלוצקי	פגישה במדבר סיני
ל. שפאל	המושבה הראשונה של יהודי רוסיה
בארצות הברית	
אבשלום	פרופ. יקותיאל גינצבורג —
חכם המתימטיקה	
מלון המוסף; תמונות וציורים.	

בהישגם, בסוף-מעשה שלהם, אלא גם במחשבה-תחילה שלהם, בעצם חתירתם אל ההישג הזה, בעצם אמונתם באפשרות השגתו של אותו הישג. ואילו בענין ה"לבנה", כמו בענין הקליעים בכלל, עוסקים בו כאן ושם ובמקומות הרבה, ואמריקה אפילו פירסמה מראש מועד שילוח ה"לבנה" שלה למרומים. הנתונים המדעיים ידועים והמטרות המעשיות ידועות, ונחוץ רק המעבר בדרך הביצוע הטכני, הנמשכת מן הידיעה המדעית אל המטרה המעשית. במירון המעבר הזה זכתה רוסיה, ולא קל להבין את הדבר. שר-ההגנה שלנו עד לפני שבועיים, מר טשארלס א. וויל-סון, גזר, מטעמי חסכון, לבטל עבודת "תוספת-זמן" של אנשי-המדע העובדים במקצוע ההגנה. הוא נהג במשרד ההגנה כדרך שהיה נוהג בתנאים דומים ב"דזשינרל מוטורס": תלה "שעון-זמן" בפתח המדע — שמונה שעות ליום. אין ה"עסק" משתלם יותר, נקל לשער, מה היה מראה עולם בזמננו אילו עברו כל אנשי-המדע, מגלילי ועד איינשטיין, לפי שעון-הזמן הזה. מה שטוב ל"דזשינרל מוטורס" כמעט המיט שואה על ארצות-הברית.

לא נאמרו הדברים לשם התנחמות, אלא כדי להבליט את שותפותו של המדע בימינו. הנטיה הרווחת עד עתה, גם בחוגים הרשמיים, היתה לייחס את הישגיה של רוסיה הסובייטית במדע האטומי לכושר הריגול שלה. הישגה האחרון של רוסיה זעזע את ההשקפה הנוחה הזאת. לאחר יצירת פצצת-האטום הראשונה, שהיה בה משום פריצת-דרך מדעית וטכנית חלוצית, כבר אמרו חכמים, שלא יעברו חמש עד עשר שנים והפצצה תהא גם נחלתה של רוסיה. הריגול המוצלח רק החיש את הדבר. עכשיו באה ה"לבנה" הרוסית והוכיחה שאין גבול גיאוגרפי ומדיני לשימוש בכוח-ההגנה האטומי שנגלה פתאום לאדם. כל המשחק הדיפלומטי של משרדי-החוץ במזרח ובמערב — נראה עתה כמשחק-ילדים לנוכח הכוח הזה שניתן ביד האדם, במזרח ובמערב גם יחד. גלום דוליס, האיש "החי בטעות, פי טבור הוא שדיפלומט הוא", כאמרתו הנכונה של ד"ר אלווין דזשונסון, או כרושטשוב פושק-השפתים שכל העולם נראה לו בעד עינים צרות של איפר אוקראיני, יחלשו על יחסי מדינות ועמים לעתיד? אפטר עיקר פשלונו של האדם הוא שפמקום ארגון האומות המאוחדות נעשה ארגון הדיפלומטים המאוחדים, או המפולגים. רק התקרבות חדשה בין צמחים, בין המוני בני-אדם לארצותיהם ולמשטריהם, תפתח פתח-הצלה לאנושות בתקופת ה"לבנות" העשויות בידי אדם.

בכלל נראה שכל תכסיסי מדיניות החוץ של המערב, ולכל-לראש של אמריקה, נתיישנו וניטלה תועלתם. אלה הם תכסיסי מלחמה קרה. מכוונים כנגד שיטת ההסגר והחסיפה שנקט בה סטאלין — הסגר על רוסיה מפני כל נגיעה עם המערב והשתדלות מתמדת לחטוף מיד המערב כל מה שניתן לחטוף — בטורקיה או ביוון, בפרס או בקוריאה, בכל מקום שהוא. זה היה עיקרה של המלחמה הקרה שפתחה רוסיה על המערב מיד עם תום מלחמת-העולם. וביסודה מונח היה הפחד מפני המערב. כנגדה מכוונים היו צעדי המדיניות האמריקאית, מתכנית מארשאל והברית האטלנטית עד "הפעולה המשטרית" בקוריאה.

אבא גורדין

מדות שהיהדות נדרשת בהם

Where Judaism Differs, An Inquiry into the Distinctiveness of Judaism, by Abba Hillel Silver, N. Y., Macmillan Co., 1956, pp. 318.

הספר הזה, כשמו, מטפל במה שמייחד את אמונת היהדות משאר האמונות, ובדרך-הטיפול הזאת מעלה המחבר, ד"ר אבא הלל סילבר, בדיונו כמה וכמה גופי יהדות, כמו לאומיות ואוניברסליות ביהדות, היחיד והחברה, יחס היהדות לחיים ולמנעמי החיים, לחטא ולחוטא ועוד ועוד. ולא זו בלבד, אלא שדרך זו מאפשרת לו להפליג גם לתחומי המחשבה הדתית והפילוסופית שמחוץ ליהדות ולברר את עמדת היהדות בבעיות המעסיקות את המחשבה האת לזרמיה.

נציע בזה כמה מעיקרי דעותיו ומחשבותיו של המחבר בסוגיות שהוא דן בהן.

עם ישראל לא אימץ לו יהדותו כמו הרומאים, למשל, את הנצרות. הוא יצר אותה. היהודים והיהדות נכנסו לתוך ההיסטוריה בעת ובעונה אחת" (עמוד 13). דבר זה עושה את ישראל לחטיבת עם נבדל בעולם. מתוך שבטי ישראל בימים מקדם כמה חבורה של אנשים שבשורה בפייהם לעמם ולאנושות. הם הכירו בחידושה ובטיבה המהפכני של בשורתם. הם חזו מראש שהם מטעינים שליחות מיוחדת על שכמם עמם, שעדיין אינו מוכשר לקבלה, וחבלי בדירות שתעמידהו בקשרי מלחמה עם כל באי-עולם. ויש לדייק: שליחות, ולא דת עממית-פרטית. היהדות היא תורה לאומית בהחלט ואוניברסלית במידה לא פחותה. המאור שבה מאיר לארץ ולכל הדורים עליה. אמנם, היהודים לא התאמצו ביותר להפיץ דעות דתם ברבים. אבל הבלגה זו באה להם, לדעת המחבר, מהכרח ולא מרצון. הם פבשו נבואתם מפני שהיו, ברוב ימיהם, עם לבדו ישכון, נרדפים ומדוכאים ולא היו אכזרים למדי לשתף בני אומות העולם בצרותיהם. "גר שבא להתגייס אומרים לו: מה ראית שבאת להתגייס, אי אתה יודע שישאל בזמן הזה דוויס, סחופים וייסורים באים עליהם" (יבמות מ"ז, ע"א). ובתקופות-חירות חששו וחשדו את הרוצים להיללות עליהם שמה כוונתם להרע להם, ואמרו "קשים גרים לישראל כספחת" (שם, ע"ב). ואך היתה להם הרווחה דרשו: "לא הגלה הקב"ה את ישראל לבין האומות אלא כדי שיתווספו עליהם גרים" (פסחים ע"ז, ע"ב). והעדה היהודית ברומי התעסקה בגיור במידה מרובה כזו עד שהמשטרה ראתה צורך לגרש מן העיר את ראשי התעמלונים" (עמוד 78). דת היהדות לא היתה... למנופולין של עם ישראל. היא הוצאה לאנושות. הברית הכרותה בין ה' וישראל היתה ברית האנושות, ואתנך לברית עם, לאור גוים" (ישעיה מ"ב, ו'). והאור לא דהה מבודד, ולא שיתוף, אלא אור של מגדלור" (עמוד 15).

היהדות מתנגדת לאנוכיות גסה, אבל היא לא קלקלה את הצפוי לאומה בעתיד. המהפכה העצומה אשר התרחשה על העם היהודי בעשרים השנים האחרונות, חורבן יהדות מזרח-אירופה והקמת מדינת ישראל, לא זכתה עדיין להערכה סוציולוגית נכונה וממצה, אם כי לא חסרו נסיונות לתאר ובמידת מה גם להסביר את מה שנתרחש.

הבעיות המזדקרות בשטח זה הן רבות ומסובכות. מה יהא גורל יהודי-הגולה אם הטמיעה תמשיך לאכול בהם בכל פה? איך יוגדר תפקידה של מדינת ישראל לא רק כבית לאומי וכמקלט בטוח אלא כנושאת דגל של נציאות סוציאלית חדשה? כיצד תיפתר היחסים בינה לבין מרבית העם בגולה, לא רק מבחינה ארגונית ופזר-כאלית ולא גם רגשית, אלא בקביעת מעמדו של העם וברכיו לקראת הימים הבאים? כי כל המתעלם מבעיות הנאמנות הכפולה, מבעיות הדו-תרבותיות והדו-מדיניות על כל הפרוץ בהן, מתעלם מן המציאות.

טרטקובר רק נוגע בכל הבעיות האלה בסוף החלק הראשון של ספרו "החברה היהודית", ויש לקוות שבעיות עדינות אלה תופנה לברורן וליבוןן בחלק ב' של הספר, אשר להופעתו הקרובה אנו מצפים.

החברה היהודית. כי נוסף לכל הפרובלימטיקה המיתודית-לוגית במחקר הסוציולוגי בכלל, מתעוררת השאלה אם עצם השוני בחברה היהודית אינו מחייב גם דרכים מיוחדות בשיטת המחקר. הרי החברה היהודית "שונה בדרכי תגובתה מעמים אחרים ונתקיימה לכאורה נגד חוקי ההגיון הרגיל בין בשבתה על אדמתה ובין בפזורה בין הגוים". אולם בהסתמכותו על הישגי הסוציולוגיה והפילוסופיה הסוציאלית הוברר לו, למחבר, כי הדרך לברור מהות החברה היהודית היא לראותה בתוך חברה רגילה ומתוך השוואה איתה. נאמן לתכניתו, עליה הרצה טרטקובר במאמרו שנתפרסם ב"החקופה" פרץ כ"ח (תרצ"ו) על תפקיד הסוציולוגיה של העם היהודי, הוא נוקט פאן בשיטות המחקר הכללי אנב הפרת התנאים המיוחדים שבה חיה ופעלה החברה היהודית. נקיטה זו בולטת בכל פרק משמונת הפרקים, הכתובים בצורה מונוגרפית וכל אחד מהם קובע ברכה לעצמו. אולם כחוט השני עוברת בכולם האידאיה של יחודיות האומה היהודית במשפחת העמים בכל הדורות, ומפאן גובעת במישרין ההפרה באחדות ישראל בהווה.

לשכחו של המחבר ייאמר, כי הצליח במעבר ממחשבה מופשטת להרצאה תיאורית ובהקמת הקשר בין הסוציולוגיה ובין הסטאטיסטיקה, על אף הקושי המיוחד בסטאטיסטיקה היהודית, שאינה מושלמת כל-עיקר, פרט למחקר הסטאטיסטי בישראל הנעשה מאז קום המדינה. כן זימנו לו הפיגוראפיה והאטוביגוראפיה חומר רצוי בהכרת מהותה של החברה היהודית, החל מימי הלאומיות היהודית המודרנית. בשפעת ידיעות מפורטות הוא מגולל יריעה רחבה של מצב האוכלוסיות היהודיות בעולם כולו, בהטעמת בעיות היסוד של הדימוגרפיה היהודית, והגלגולים שחלו בהן בגלל גורמי הפיזור והטמיעה בארצות שונות ולבסוף על ידי גורמי ההגירה למדינות הים והעליה לארץ-ישראל שאין למצוא דוגמתה (מבחינת מניעיה ונימוקיה) בנודדים ובהגירות של העמים האחרים. לא פחות מפליא המחבר בכורש הניתוח של שבילי הכלפלה היהודית, המפותלת מפני הצורך המתחדש לעתים בהמצאות פרגסות חדשות ובמעבר ממקצוע למקצוע.

הנדרש לבעיות הפוליטיקה של היהודים ויחס הממשלות אליהם ימצא חומר מאלף בפרקים על הסוציולוגיה הפוליטית, ביחוד בניתוחים של המאבק לזכויות אזרחיות ולאומיות וגורלו של האוטונומיזם היהודי. המחנכים ועסקי התרבות יוכלו להסתייע בהרבה ממסקנותיו בדבר המאבק על נשמת האומה בפרק המכיל תיאור ממצה של התרבות הישראלית, לשונות היהודים, התבוללות וטמיעה, וביחוד החינוך של הנוער היהודי ותנועותיו. אם איני טועה, זו הפעם הראשונה שניתנת לנו הרצאה שיטתית, לפי מיטב המקורות של ימינו, על שבטי ישראל בכל ארצות תבל, מיהודי ארצות-הברית עד המזרח הקרוב ומן היהודים במערב אירופה עד נדחי ישראל במזרח הרחוק.

חזקה על חוקר החברה היהודית בתקופת המעבר שלנו, שהיא כנראה הגורלית ביותר באלפיים השנים האחרונות, שיפנה את מבטו גם לקראת עתיד קיומה של האומה. צודק טרטקובר בהדגישו, כי "תמורות היסוד אשר חלו בחיי ישראל בדור האחרון ואלה שבפניהן אנו ניצבים כיום לא מצאו עדיין את ביטוי הנכון בספרות המדעית". הנה, למשל, חורבן היהדות המסורתית וההתבוללות במערב אירופה שימשו גורם חשוב להתפתחותה של חכמת ישראל, שנדרשה לחקר העבר היהודי, אבל ההווה היהודי לא עניין אז את חכמי ישראל, כי לא ראו בו דבר של ממש, ולא העתיד, שבו לא האמינו. לעומת זה חל מפנה לטובה בחקר העם היהודי בעקבות המהפכה בחיים היהודיים בסוף המאה הקודמת ובראשית מאה הנוכחית בעטיה של התוזה רבת-הממדים ביהדות מזרח אירופה וראשית תנועה התחיה, שסללו דרכים חדשות לפני המחשב היהודי (נחמן קרוכמל, אחד העם, פאסמאניק והבאים אחרים). השאיפה להבנת העבר ההיסטורי נזדווגה למחקר של ההווה ונולדה המגמה להבין

סופרים וספרים

צבי רודי

החברה היהודית

אריה טרטקובר, החברה היהודית, הוצאת "מסדה", תשי"ז. פרק א': יהודי הגולה.

על אף המחקר המסונף במדע החברה לאחר מלחמת-העולם השנייה, לא זכתה הסוציולוגיה של העמים, ובכלל זה של העם היהודי, לטיפול שיטתי מקיף וכן גם אין להצביע לפי שעה על מיתודה אחידה, פחות או יותר מקובלת, בתחום כחקר זה. בסוציולוגיה ההשוואתית מתחיל רק עתה להתאזרח מושג הסוציולוגיה של העמים.

כי יש להבדיל בין שני המושגים: סוציולוגיה צרפתית, אנגלית או יהודית וכיוצא בה, ובין סוציולוגיה של העם הצרפתי, האנגלי או היהודי וכו'. המושג סוציולוגיה יהודית בא להורות מה שפעלו ויצרו חוקרים יהודים בשדה הסוציולוגיה על כל ענפיה ורשויותיה, ואף מושג זה טעון הגבלה, כי אם גם נוכל להצביע על שורה ארוכה של סוציולוגים חשובים ממוצא יהודי בלשונות ובארצות שונות, הרי לא יצרו ולא חקרו בתחום גיאוגרפי יהודי ובשפה יהודית, אלא חקרו ויצרו בצרפתים, גרמנים וכו'. ואילו הסוציולוגיה של העם היהודי הוא מקצוע מדעי מיוחד לעצמו, ולא עוד אלא שהוא בעל היקף יותר רחב מאשר הסוציולוגיה של עמים אחרים. ההיסטוריה הישראלית המסופעת, על ההתבדלות המיוחדת במינה של העם היהודי במשפחת העמים, מספקים לנו חומר מגוון ועשיר למחקר סוציולוגי. הבהרת יחודיות זו של הסוציולוגיה היהודית הטיל על עצמו א. טרטקובר בקנה-מידה רחב, בספרו החדש.

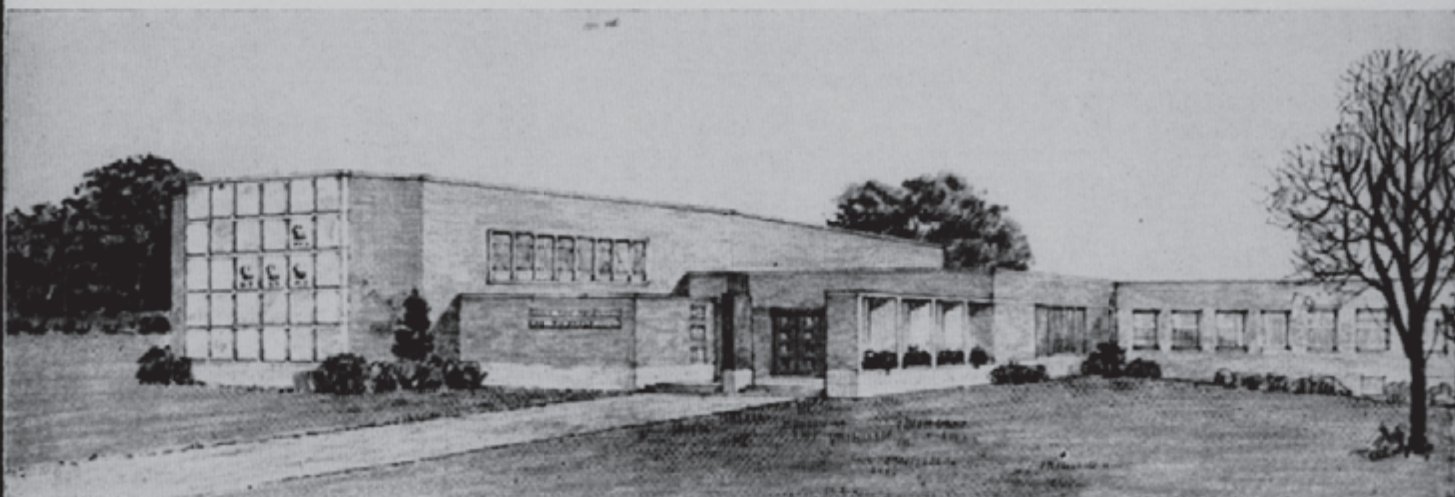
לאחר כתיבתם של אחד העם, דניאל פאסמאניק (אותו אין המחבר אָמנם מזכיר), יחזקאל קויפמן, צבי וויסלבסקי, ארתור רופין, י. לשצניסקי, ליבמן הרש ואחרים, שכל אחד מהם התגדר בתחום מסוים הקרוב לו ביותר, הרי טרטקובר נדרש למכלול הסוציולוגי של העם היהודי, ותיבירו ישמש התחלה לסוציולוגיה יהודית, במובן האמור למעלה, בשפה העברית ובארץ העברית.

הספר מוקדש להסבר דמותה של החברה היהודית בהווה, אגב תהיה על בעית עתידה של יהדות התפוצות. מובן שהמחבר נתקל בראשונה בשאלה המיתודולוגית החשובה והמסובכת כאחת, היינו, בדבר דרכי המחקר של

עתיד לעבור דרך ארוכה פרשות הרבים, אף שהוא עצמו מוסיף מציני זרים. במכתביה לא הזכירה אף פעם את יאיר. עובדה זו נסתברה לי על נקלה, מידיעתי את יחס התייגוב שלה כלפי יאיר מאז. אָמנם, במכתבי הורי מצאתי פה ושם הערות-אגב קצרות על ניצה המופיעה לעתים קרובות בחוף עם יאיר, ובין השורות בצבץ אלי אירצון סמוי. אולם אותי דווקא שעשעו הערות אלו. הייתי מתחייך לעצמי חיוך של נקמה מבודחת. הרי לך ניצה הגיבורה! גם היא, כנראה, לא עלתה לה עדיין להיפטר מן הטרדן הלזה, ומה אני כי תלין עלי?

ולפתע פתאום חדלו לגמרי מכתבים מניצה, שבועות, חדשים — ושתיקה בלתי רגילה אף לגבי ניצה הרשלנית בכתיבה מעין זו. אפשר, שגם בפזיגור ממושך זה לא היה עדיין פדי להטריד את דעתי, אילולא העובדה, שגם הורי חדלו מלהזכיר את ניצה במכתביהם אלי. כתבתי אליה פעם ושתים ושלוש — ואין תשובה. דחקתי בהורי שיודיעוני את פשר השתיקה, והם פשוט התעלמו מבקשותי. באוני אז ימים של חששות. ומעניין: אף חשש משלי לא נאחו ביאיר. ויום אחד אני מקבל מהורי לא את איגרת-האוויר הרגילה, אלא מכתב, וכאשר פתחתי את המעטפה נשר על שולחני קטע מעתון ישראלי. זאת היתה מודעת נשואין בין ניצה שקמוני ויאיר הירמן, ובמכתב של הורי, בין שאר ענינים של כלום ושל חשיבות, ורק משפט אחד: "ואתה המשך בהשתלמותך, כי אין הענין ראוי אפילו להרהור יחיד". (סוף יבוא)

Temple Israel Bulletin



FRIDAY, EVENING, NOVEMBER 22, 8:00 P. M.

SABBATH HONORING OUR NEW MEMBERS

Rabbi Paul Gorin will discuss
a significant book by Rabbi Abba Hillel Silver

"WHERE JUDAISM DIFFERED"

The Sabbath Tea will be tendered in honor of
our new members following the Service.

* * * *

FRIDAY EVENING, NOVEMBER 29, 8:00 P. M.

Rabbi Paul Gorin will speak on
the provocative best-seller by Meyer Levin

"COMPULSION"

Following the Service, there will be a
Sabbath Tea held in the Auditorium. Our
Youth Group will be hosts to the college
students, now on vacation for Thanksgiving.



The Temple Bulletin

TEMPLE ISRAEL

Third at Loma

Long Beach, Calif.

Affiliated with the
Union of American Hebrew Congregations

FRIDAY NIGHT AT YOUR TEMPLE
November 22, 1957 — 8:30 o'clock

INVITATION TO TORAH — II

- | | |
|-----------------------------|-------------------------|
| 1. Where Judaism Differed | — Rabbi Harvey Franklin |
| 2. The Current Jewish Scene | — Joshua Marcus |
| 3. A Guide To Jewish Living | — Rabbi Wolli Kaelter |

Classes begin at 9:15 and end at 10:05

Franz Rosenzweig on Jewish Learning

The classroom must remain the ante-room leading to the synagogue and of participation in its service.

The "Jewish Adult Education Movement" is the latest and perhaps most important movement among contemporary Jews. This movement, however, should begin with its own bare beginnings, which would be simply a space to speak in and time in which to speak.

People will appear who prove by the very fact of their coming to the discussion room of a school of Jewish adult education that the Jewish human being is alive in them. Otherwise, they would not come. The teachers will be discovered in the same discussion room and the same discussion period as the students. And in the same discussion hour the same person may be heard as both master and student.

All the "stuffed shirts" and those who aspire to become "stuffed shirts", all these young and old cases of senility, simply won't dare to enter the discussion room. Questions are asked there, but they want proclamations. Doubts are entertained there, but they want programs. Desires are expressed there, but they want demands.

Here and there someone will say longingly, "How beautiful," and think hesitantly, "If such a thing only existed—". It depends on them and only on them whether it does exist. It depends on their power to wish, their urge to question, their courage to doubt. Among them are the students and the masters.

Sabbath Lights: Mrs. David Wigod

Sabbath Flowers: Mr. and Mrs. Abe Tenenbaum

A Social Hour will follow

Sabbath Morning Worship

November 23, 1957 — 11 o'clock

TORAH READING — TOLEDOT — Gen. 25.19-34

Sunday Morning Seminar[®]

9:45 — 11:15 o'clock

GREAT JEWISH BOOKS

Samuel Gladstone—"Heinrich Graetz—History of the Jews"

Breakfast by LBTY

[®]In the Youth Lounge — Basement of School Building

Sunday Morning Worship

November 24, 1957 — 11:15 o'clock

Parents of Religious School children as well as members of the Congregation are urged to attend the Saturday and Sunday Service

(Schedule of Worship Services continued on page 3)

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MAKE JEWISH BOOK

The period from November 15 to December 15 is this year's Jewish Book Month, held in order to encourage the acquiring and reading of books of Jewish interest. It is observed during the month preceding Hanukkah so that we may have the opportunity of giving Jewish books as Hanukkah gifts, as well as purchasing them for our own use.

Accordingly, the Bulletin presents in this issue a listing of some suggested books, together with a brief description of each. The list of books, for our younger people, includes in each case a recommended age range. The order blank provided makes it possible for you to order and receive your books conveniently and quickly. Complete and mail it now.

Two Outstanding Jewish Books Reviewed

JUSTICE AND JUDAISM. By Albert Vorspan and Eugene J. Lipman.

Virtually every American rabbi has on occasion preached about the timeless truths of Judaism and how they apply to the problems of our time. In most instances the sermon has contained references largely unfamiliar to the Jewish layman. With the publication of this book, Rabbi Lipman and Mr. Vorspan have done the layman a tremendous service by providing at long last a comprehensive and up-to-date volume on Judaism and the major problems of society.

The introductory chapter provides the theological bases for a social action movement in the American synagogue and the succeeding chapters apply the ethics and teachings of Judaism to such contemporary issues as housing, education, marriage and the family, crime, punishment and juvenile delinquency, civic reform, civil rights, civil liberties, religious liberty, interreligious activities, economic affairs, immigration, peace and international relations.

The orientation of this easy-to-read,

beautifully printed book is Judaism and its ethical imperatives. Concretely, for example, this means that Jews for the most part oppose segregation not out of Jewish self-interest or because the U. S. Supreme Court has spoken, or even because of the importance of equality in democracy—but because our belief in Judaism gives us no alternative.

WHERE JUDAISM DIFFERED. By Abba Hillel Silver.

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

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

Not so—this fine book by Rabbi Abba Hillel Silver—scholar, rabbi, statesman. He appeals not for uniformity of faiths, but for the acceptance of differences as of right. "All rivers run to the sea, but their courses and channels differ widely. Each system of thought has its own texture and pattern, and each faith its own perspectives." There are, of course, great common unities; they must ever be kept in mind. But, the differences are real and they must ever be respected and revered, and never obscured.

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

The Librarian Speaks

"By Love Possessed" is on the best seller list. Did you know that our Library has it? We also have three other best-selling books, in addition to current religious volumes.

Our Library is well stocked with 5,600 volumes on History, Religion, Language, Fiction, Juvenile and Adult books.

The next four weeks are devoted to Jewish Book Month. Won't you please come up to see us?

JOY DIGIROLAMO, Librarian

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Dedicated to the advancement of Judaism as a religious civilization, to the upbuilding of Eretz Yisrael, and to the furtherance of universal freedom, justice and peace.

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The Theme of Alienation in the American Jewish Novel

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EDITORIALS

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ing from scientific technological development, he might have had occasion to revise his earlier conceptions concerning "religion" and "science." Perhaps not. Dr. Philips may well invalidate Freud's theoretical musings on religion. He, cannot, unfortunately, deny the empirical basis of those Freudian theories.

This book is well worth the attention of the intelligent layman or professional. Aside from the author's overly polemic approach toward his material, and some lack of semantic clarity, this volume is excellent in all other aspects.

AARON J. WEISS

AARON J. WEISS is a rabbi and a psychologist. He is presently connected with the Riverside Hospital, in New York.

THE UNIQUENESS OF JUDAISM

WHERE JUDAISM DIFFERED, by Abba Hillel Silver, The MacMillan Co., New York, 1956, 318 pp.

THE term "Judeo-Christian tradition" has become to some Jews a preferred substitute for "Judaism." Some use the terms interchangeably, depending upon who the readers or listeners happen to be. This developing habit is not a matter of sloppy semantics; it results from calculated intent. The intent is to convey the impression that the highest values of the Jewish tradition are also common to the Christian heritage; that Judaism makes no special claim to authorship of the great moral and ethical imperatives that are at least the subconscious underpinning of Western civilization. The implication is that the little hyphen really bridges two worlds and that in no essentials of faith are Jews radically different from Christians. The hyphen becomes a long musical slur to blur the distinctive theological and philosophical notes and to make them appear as minor matters.

In short, to many Jews this over-worked synthesis, "Judeo-Christian," has become an apologia for Judaism and an umbrella that gives Christian sanction to Judaism. Fainthearted and fearful Jews, ignorant Jews, gladly carry this umbrella even when the sun is shining. In a serious conversation, I heard a Jewish intellectual define himself as being essentially a "Judeo-Christian" on the grounds that Christianity has accepted many of the great truths developed in the Jewish tradition.

Correcting the Fallacy of a Judeo-Christian Tradition

Abba Hillel Silver has written a book attempting to correct this fallacy. He has taken up the challenge of the question—"Exactly what does Judaism stand for and what is its own peculiar character?"

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

Judaism rejected a complete synthesis with the major religions it encountered, because it differed with the principal tenets of each of them. And as it differed, it developed its own internal life in direct contradistinction to the ways of life that flowed inevitably from other religious outlooks. Thus the Jews became a differing and different people as they remained true to their own tradition. The Jews rejected

Baal worship with its "orgiastic and licentious rituals." Judaism rejected Hellenism, because it saw in it "the threat to its own sober morality, its code of personal piety." The Jews rejected Jesus and the Christianity which followed him, because "what the Jews rejected was the Messianism of Jesus, his onslaught on the Law, the gospel of redemption through the atoning death and resurrection of Jesus and the doctrine of God incarnate in man. The Jews did not reject the God concept of Jesus, which was Jewish in essence and which Jesus derived from the Torah. The New Testament adds nothing to the content of the idea of God which is not already present in the literature and faith of Israel. The ethics of Jesus, too, were standard Jewish ethics except as regards non-resistance, non-concern with the material needs of life and the love of one's enemies."

Judaism differs in being a way of life and work rather than the acceptance of faith without works. It differs in believing that life is meant to be enjoyed and in its hostility to asceticism. Judaism further denies that evil is inevitable and that man can escape it only after death through salvation that comes only with faith.

The Price Paid for Jewish Religious Distinctiveness

"Whatever pride the Jews derived from the knowledge that they were the designated guardians of a precious and eternal truth, is more than compensated for by the heavy price which they were prepared to pay and did pay for it in suffering and persecution." This is the reverse side of the medal, for Judaism was more than a spiritual treasure that the Jews had come to possess for their own private satisfaction. It presented severe challenges to them to live by their faith in a hostile and intolerant world. Each succeeding age tells its own story of the price that was paid. And yet they remained faithful. 'Look down from the Heavens and see,' rises the

anguished cry from its litany of prayer, 'how we have become a scorn and a derision among the nations; we are counted as sheep brought to the slaughter to be slain and destroyed, to be smitten and reproached. Yet despite all this we have not forgotten Thy Name. We beseech Thee forget us not!'

And we can set beside this the refrain of a prayer so triumphant, so defiant, and so overflowing with gratitude as this: 'Happy are we! How goodly is our portion—how pleasant our lives—how beautiful our heritage—how happy we are to be privileged to proclaim at sunrise and sunset, 'Hear, O Israel, the Lord our God, the Lord is One!'

The author concludes his book by an honest statement of the common ground which Judaism shares with other religions, after having thoroughly explored the uniqueness and the differences in Judaism. "Other religions, too, developed their characteristic ways based on their unique traditions and experiences. There is much that all religions have in common and much which differentiates them. Their common purpose in the world will not be advanced by merger or amalgamation. The attempt to gloss over these differences as a gesture of good-will is a superficial act which serves neither the purposes of scholarship nor the realities of the situation. Judaism, which has differed and continues to differ from other religions in significant matters of beliefs and practices, has sought and seeks opportunities of friendly cooperation with them in all things which may contribute to the building of the good society.

Abba Hillel Silver has rendered a distinguished service to truth, to scholarship, to Judaism and to better understanding among the religions of the world.

ARMOND E. COHEN

ARMOND E. COHEN is rabbi of the Park Synagogue, Cleveland Heights, and a frequent contributor to *The Reconstructionist*.

Rabbis and Good Will

By CHARLES E. SHULMAN

THERE CAN be no gainsaying the fact that American Rabbis are among the best agents of good will between Jews and Christians in the United States. They are generally well informed, personable and articulate. They are popular spokesmen for their people at mixed gatherings sponsored by Service Clubs, schools, patriotic societies, fraternal orders, churches, synagogues and other groups. They have contributed a great deal to the national brotherhood effort under the auspices of the National Conference of Christians and Jews. They are considered eloquent speakers among the nation's clergy and they deliver addresses over the radio and television networks. They write persuasively and their books are known in many American households. Not a few of them have made invaluable contributions to American social, political, cultural and literary life. Yet, when Rabbis enter alien fields, they invariably cause more misunderstanding than understanding, more harm than good, more confusion than enlightenment. Their motives are of the best, but the results of their excursions are of dubious value.

It is a strange compulsion that moves Rabbis to embark on sermons dealing with the subject of Jesus and the Christian religion at the Christmas and Easter seasons. These topics belong strictly in a Christian pulpit. No Christian clergymen ever seems to feel impelled to choose a Jewish holiday to launch a sermon paying tribute to Judaism, while explaining why he cannot accept the total concept of the Jewish religion. But Rabbis, who cannot resist the temptation to wander off into Christian vineyards, labor under the mistaken assumption that their public declarations will change the basic religious thinking of Christians. They will not.

Last year Dr. Maurice N. Eisendrath spoke over a radio network on the subject "A Rabbi Looks at Christmas." He decried the transformation of Christmas into a heathen holiday. As a Jew, he said, he lives by the teachings of Jesus, even though he does not accept him as the Messiah. He commiserated with the Christian leaders whose most holy day has been stripped of its "profound spiritual significance and more exalted moral challenge." Speaking of the appealing, alluring, ennobling "Jew of Nazareth" he added:

Rabbi Shulman, a frequent contributor to this magazine, is the spiritual leader of Riverdale Temple.

Did the Jews really reject Jesus? Of course they did not. Why, as a matter of fact, the only ones who accepted him during his brief sojourn on earth were Jews. How could the adherents of Judaism who had learned in the very first chapter of their holy scriptures that man is made in the image of God oppose the fundamental teachings of Jesus concerning likewise the essential holiness of mankind? . . . Neither Jesus nor his teachings were rejected by the Jews. What they did reject was the concept promulgated by his later followers concerning his "messiahship," his "Christ-ship" if you will, for those Jews had learned well the conditions which alone would accompany the coming of their long awaited messiah, universal peace, unqualified justice, etc. . . .

No one who has stood amid the crumbling ruins of the ancient synagogue at Capernaum on the shore of the sea of Galilee, where indubitably Jesus first learned the laws of Moses at the feet of his Jewish teachers and where he subsequently preached to the Jewish fishermen and tradesmen from Tiberias nearby, can fail to acknowledge that Jesus was a Jew among Jews, in no wise rejected by them—his kinsmen, blood of his blood, bones of his bones, spirit of his spirit, whose devoutly cherished Torah, or law, he had come not to destroy but to fulfill."

No matter how carefully a Jew may present a discourse on Jesus, he is bound to create some confusion in the minds of a Christian audience. The Jew looks at the founder of Christianity objectively. Christians regard Jesus subjectively. If Christianity means anything at all to its adherents, it is because of the supernatural character of Jesus. No explanation by any non-Christian concerning the nature of the founder of Christianity can alter this fact. To the Christian, Jesus is the Christ, the Messiah, God Incarnate. Anything short of this will hardly prove satisfying to believing Christians. It is on this foundation that Christianity stands. It is in this light that the Yiddish poet Jacob Glatstein, writing in the *Day-Morning Journal*, correctly observed:

What exactly does a rabbi mean by his deep concern for Christianity? All things considered, what is Christmas? The annual celebration of the birthday of Jesus—an event of vital religious signif-

icance. For, with the single exception of the Unitarians, Christians see in Christmas the fact that Jesus was born of a virgin mother and a holy spirit, not as a human being but as a God. Unravelled of its peelings, this is the core of Christianity. Jesus is God in the Christian way of thinking.

But did the Jews accept Jesus, as Dr. Eisendrath maintains? Not if we distinguish between the overwhelming majority who followed the Jewish tradition and the handful who were the followers of Jesus. No less an authority on the Talmud than Professor Jacob Z. Lauterbach has shown fairly conclusively that there were cardinal differences in the fundamental teachings of Jesus and the Rabbis of his day. In his essay "The Talmud and the Gospels" Dr. Lauterbach writes:

Judaism and Christianity, like a mother and her daughter, have certain striking resemblances, though they are at the same time different in many important respects as well as in their general appearance and expression. They have very much in common and agree in some teachings, but they also differ radically in other fundamental teachings and disagree on many important questions, such as the idea of the God conception, the belief in the future and the doctrine of salvation.

We must remember that most of the works of the New Testament, at least in their original form, were written *before the final breach between Judaism and Christianity* (italics ours). And lest we forget, with all the resemblances between mother and daughter, Judaism and Christianity are not identical, but disagree in many fundamentals as well as minor differences.

In such attitudes as the conception of God, the respect for the Torah, the resistance to evil and faith in God's providence, Dr. Lauterbach reveals striking enough differences between Jewish teachings and the teachings of Jesus. Some of these are:

ATTITUDE TOWARD GOD: Jesus is given the divine name "Lord", especially in the Gospels of Luke and John. He is called "the only begotten son of God," the son of God who shares in the authority of the father. As against such teachings the Talmud emphasizes the pure monotheistic conception of God. All men are his children. He has no favorite son. Only to God may prayers be made. One need not and should not, according to the Talmud (Berakot 13b), invoke the mediation even of the angel Gabriel or Michael. But Jesus claims to have the authority to forgive sins as the Father in Heaven does (Luke V, 24). He instructs his disciples to

go out and teach baptism in the name of the Father, Son and Holy Ghost. (Matt. XXVIII, 19).

ATTITUDE TOWARD THE SABBATH: When the Talmud says "The Sabbath is given to you, but you are not given to the Sabbath," it means only to infer that when human life is in danger the law of the Sabbath is given to man to do with it whatever he wishes or to abrogate it at will. Yet Jesus made his statement while defending his disciples who had gone into a field to pluck grain on a Sabbath when they could have done so at any other time since there was no emergency.

FAITH IN GOD'S PROVIDENCE: Both the Jewish teachings and the teachings of Jesus express belief in God's providence, says Dr. Lauterbach. But in the application there is a fundamental difference. There is a beautiful parable in the Talmud which Jesus also employs in Matthew VI to illustrate the belief that God provides for His creatures: "Did you ever see an animal or bird that had any trade as a carrier or a tailor or shopkeeper, and yet it is provided for without any sustained effort on its part. These animals are created in the service of man. Now I who am created to serve my master (God), should I not be all the more provided for without my effort? But I must have misbehaved in my conduct and for this reason I have forfeited my right of support and must labor and work for a living." Right here in the same passage in the Talmud the Rabbis insist that a man must teach his son a trade or profession (as one says: "Flay a carcass in the street rather than be dependent on another for a livelihood."). The Rabbis of the Talmud did not make saints of praying mendicants, nor do they permit one to rely on miraculous cures. This is the Jewish idea of God's providence. In Christianity poverty becomes an ideal, a virtue, while the Talmud considers it a misfortune. A poor man, according to Jewish thinking, is as a dead man. In Christian teaching wealth is regarded as an evil. Jesus taught: "It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of heaven. (Mark XXIV, 25). The Rabbis rejected this concept. Instead they encouraged sharing with the poor.

ATTITUDE TOWARD ONE'S ENEMY: There is a profound difference between Jewish teaching and the teaching of Jesus on this point. The Rabbis objected to the teaching "an eye for an eye," just as Jesus did. Long before his time, Dr. Lauterbach tells us, they had interpreted the law to mean compensation instead of retaliation, and when Jesus said: "You have heard it said 'an eye for an eye,' he could very easily have added, had he chosen to do so, "and you have also heard the

interpretation of this law to mean compensation." But he is far from the Jewish teaching when he declares: "But I say unto you, resist not evil, whosoever smite thee on the right cheek turn to him the other also." The Rabbis stressed the law in the Torah which commanded the removal of evil doers in their midst, and Jews throughout the centuries have consistently held with them, that it is ethically right to resist evil and to prevent it even with the use of force if necessary.

Dr. Abba Hillel Silver, in his recent volume, "Where Judaism Differed," pointedly refers to the gulf existing between the two religions in the interpretation of the command to love one's enemy. In his chapter "On Rejecting Treasures" he says:

Nowhere is the command given in the Bible to love one's enemy. This is contrary to human nature, and as such it is impossible of fulfillment. To require men to fulfill the impossible is to bring confusion and frustration into their spiritual lives and possibly to cause them to recoil in despair even from those duties which are capable of fulfillment... The Christian Gospels themselves demonstrate how impossible the fulfillment of Jesus' mandate to love one's enemies is when he who was otherwise so tender and forgiving, is portrayed as denouncing the Scribes and Pharisees as a 'brood of vipers' (Matt. XI, 34), 'blind fools' (Matt. XXIII, 17), 'hypocrites and serpents,' (Matt. XV, 23) and consigning them to damnation, woe and hell. (Matt. XXIII, 33). He used a whip of cords to drive the money changers out of the Temple, pouring out their coins on the ground and overturning their tables. (Matt. XXI, 12). If controversy can arouse such bitterness in the most idealistic of men, how can one expect ordinary mortals who are entangled and tossed about in the fierce conflicts and rivalries of daily existence to love their enemies?

The difficulty of accepting Jesus' teaching on non-resistance has been heavily underscored in recent times by statements of world Catholic and Protestant leaders sanctioning the use of force to prevent evil and upholding thereby the traditional Jewish viewpoint. In his annual Christmas message for 1956 Pope Pius XII stated:

Present day conditions which find no counterparts in the past should be clear to everyone. There is no longer room for doubt concerning aims and methods which rely on tanks, when these latter noisily crash over borders and sow death in order to force civilian people into a pattern of life they

explicitly detest, when destroying as it were the stages of possible negotiation and mediation, the threat is made of using atomic weapons to gain certain demands, be they justified or not. It is clear that in the present circumstances there can be verified in a nation the situation wherein every effort to avoid war being expended in vain, war—for effective self-defense and with the hope of a favorable outcome against unjust attack—could not be considered unlawful. If, therefore, a people and a government—both having been chosen by free election—in a moment of extreme danger, decide by legitimate instruments of internal and external policy on defensive precautions, and carry out the plans which they consider necessary, they do not act immorally. Therefore a Catholic citizen cannot invoke his own conscience in order to refuse to serve and fulfill those duties the law imposes.

Reinhold Niebuhr, respected Protestant authority throughout the world, criticized the note of pacifism in recent international affairs in his statement:

We speak bravely of strengthening the United Nations and acting through the United Nations. But without a united western leadership, the United Nations is threatened with the fate of the old League of Nations... Perhaps this impotence is due to the American doctrine that force is ruled out in any and all circumstances. This allows the communists to have their way by merely threatening force.

The history of American rabbinical adventures into Christian fields at special seasons of the Christian calendar has invariably shown that no matter how laudable the aim, how persuasive the reasoning, how firm the authority cited, the end result has been failure. When the late Stephen S. Wise reviewed Professor Klausner's "Jesus" from his Carnegie Hall Pulpit, some three decades ago, and expressed the idea that Jews ought to claim Jesus for their own, he was met with some interesting reactions—Jewish protests and Christian invitations to undergo baptism. A loyal Christian thinks of Jesus as Divinity. He will not welcome Jewish efforts to bridge a two thousand year old gulf between Judaism and Christianity based on the assumption that Jesus is not the Son of God. Nor will the loyal Jew accept Jesus and his teachings in any context other than that which is Jewish in source and interpretation. Dr. Silver, in the volume already referred to, concludes his thesis with these wise words:

Were all arts, philosophies and religions cast into one mold, mankind would be the poorer for

it. Unwillingness to recognize differences in religions is no evidence of broadmindedness. To ignore these differences is to assume a similarity of doctrine and outlook which does not exist in the present. The attempt to gloss over these differences as a gesture of goodwill is a superficial act which

serves neither the purposes of scholarship nor the realities of the situation. It is far better and more practical to look for ways of working together on the basis of a forthright recognition of dissimilarities rather than on a fictitious assumption of identity.

Rabbi Israel

By ARNOLD SHERMAN

IT WAS BOTH disconcerting and morbid. I felt an overwhelming sense of guilt as I replaced the receiver of my phone. Rabbi Israel, an old friend, symbol, and antagonist, was dead. The man who had introduced me to religion, weaned me on the nectar of Jewish tradition, and colored and somewhat embittered my future was no longer among the living.

More years have elapsed than I like to recall since I was led into the stuffy Talmud Torah in Bensonhurst and presented to Rabbi Israel. He was then about fifty, clean shaven and vaguely obese. He wore his bi-focals on the bridge of his nose and although he was not particularly tall, I remember distinctly that he left me with the impression of extraordinary height.

For a few moments I was completely disregarded. My mother and Rabbi Israel spoke in hushed tones. Unhappily, I realized that they were deciding my fate and that I was to be consigned to religious training.

Ineffectually, I had protested my parents' decision. "I'm too young," I complained to my father, "and besides I know enough about God already."

"And what makes you say that?" I was asked.

"I speak to God every day."

"Every day?"

"Yes. On the way from school."

"And what do you talk about?" my father asked incredulously.

"Oh, lots of things," I murmured evasively, not really wanting to disturb the sublime, unilateral relationship I enjoyed with God by including a third party, even if it happened to be my father.

"Has God taught you how to read the *Haftorah*?" he asked pointedly after a moment of reflection.

"No," I answered, not even knowing what he meant.

"And I don't suppose you've learned much about Jewish history and traditions in your daily conversations?"

"No," I said miserably. "We don't talk about things like that."

"Well then," my father concluded triumphantly, "perhaps a few years in *Cheder* will round out your knowledge."

Rehashing in my mind what I then considered a cruel turn of fate, I heard my mother and the Rabbi turn from their conversation and approach me.

"So you are the young man who is so interested in becoming a Hebrew student," the Rabbi turned to me. "What's your name?"

As I repeated my given name, he shook his finger at me. "Here," he admonished, "we use only our Hebrew names. Don't you know what it is?"

Nervously, I searched my mind for a meaning to his question and after a few seconds of puzzlement I came up with the answer.

Cheder for all my original objections to it, was not quite as dismal as I had anticipated. True, there were days when the tedium of learning the Hebrew alphabet, grammar and *Chumash* by heart nearly drove me to distraction. By and large, however, these chores were more than compensated by Jewish history. Soon I was imagining myself as Judah Maccabee, Bar Kochba, and occasionally, the Messiah himself. Also, my fellow-students were "good boys," which meant that they were full of mischief and equally resentful of the additional hours spent in attending Talmud Torah. Rebels that we were, we took outlandish delight in contradicting in deed everything we learned.

Rebellious though we were, Rabbi Israel did nonetheless manage to indoctrinate us with a healthy respect for the Jewish past. None of us were destined to become Rabbis but neither did we become "goyim." While not admitting it to ourselves, we were becoming imbued with the respect for tradition which, more than anything else, is Judaism. Our young minds were beginning to grasp the fact that we were the products of endless dreams and suffering. While we studied in the safety and security of the Talmud Torah, our brethren in Europe were being slaughtered for no better reason

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

From WHERE JUDAISM DIFFERED by Abba Hillel Silver

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

... Such an exaggerated pessimism is diametrically opposed to Judaism's conception of man's nature, endowments, and achievements. Judaism does not build God's absoluteness on man's nothingness. Man can, to a large degree, make his own world; and man has, to a large degree, made it. In spite of frequent and tragic setbacks, man has moved forward to more knowledge, to higher standards of living, to greater social justice.

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

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

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

... The moral life and human aspirations are the "sacraments" of Judaism. It recognizes no others. There are no beliefs which "save" men. There are no ceremonial or ritual acts the very performance of which bestows supernatural grace and saving power. There are visible symbols in Judaism, signs of the covenant, memorials of fidelity, but no sacraments. From earnest and faithful quest of the good life, in all ways, great or small, flow all divine grace and power.

SCIENTIFIC ODDITIES OF THE TALMUD

Benjamin Franklin's experiment with the kite and key (1706) is credited with discovering electricity. Yet we find this statement in the Talmud: "If one places an iron bar among fowl to ward off bad luck, that is forbidden superstition ('the practices of the Emorites'); but if it is done because of electrical storm (to attract lightning), it is permitted.

Tosefta Shabbath VII

* * *

The calendar ordained by Moses is a lunar one, consisting of twelve months totaling 314 days, 11 less than in the solar calendar. Rabbis Samuel and Adah had a controversy concerning the length of the solar year. Adah claimed it consists of 365 days, 5 hours, 55 minutes, and 25-25/47th seconds, and that the difference between the equinoxes is 91 days, 7 hours, 28-15/13 minutes. Samuel said this difference is 91 days, 7½ hours, (a difference in their theories of 13½ minutes).

The amazing thing about Adah's calculation, made some sixteen hundred

years ago, is that it is almost identical with the one made by Professor William Harkness, former Astronomical Director of the U. S. Naval Observatory at Washington, who, with modern scientific instruments, calculated the length of the solar year as 365 days, 5 hours, 55 minutes, and 25,439 seconds.

* * *

Dr. Halley, in 1720, invented the diving-bell, taking his idea from Professor Scott's discovery in 1664 based on a book by John Thessner in 1538. Yet in the treatise, Mikva'oth, in the Mishnah, we are told that a utensil immersed with its mouth (opening) toward the water is not considered immersed properly for religious purification. And Obadiah ben Abraham Bertinoro (1430-1500) comments that the reason for its invalidity is that the air remaining in the utensil prevents the water from entering fully.

—Reprinted from

"A Book of Jewish Curiosities"
by David H. Hausdorff

IS THIS A RELIGION OF "CONVENIENCE"?

Among the mildest charges that the "orthodox" make against Reform Judaism is that it is "religion of convenience." So-called "Torah-true" Judaism is too strenuous for us softies! We follow the easier, effortless way.

The very fact that this accusation is made at all is some indication of its falsity. Is it a rose-strewn path we pursue when we join a Reform Synagogue and send our children to a liberal Jewish religious school?—when, having done so, we must endure the taunts of many of our "orthodox" neighbors who call us pagans, or worse, for having departed from the way of our fathers? That, on the one hand, while others of our "friends" give us the benefit of their judgment on our intelligence and our intellectual honesty for turning to organized religion at all!

The easy way would be to join one or the other of our critics: either the "orthodox" or the pagans. "Orthodoxy" offers the convenience of not having to change at all, no bothersome adjustments to anything new or different, no nuisance of having to square our theology with our scientific knowledge, our religious practices with our esthetic standards. The pagans offer the convenience of no obligations at all—no services to attend, no congregational projects to support, no troublesome discipline of faith, prayer, study or ritual, no expense of membership dues or charity pledge, no need to identify our personal fate with the destiny of our people.

No, the liberal is in the intensely inconvenient position of trying to stand up and live between the lower millstone of the fundamentalists who are so sure of so many things that aren't so, and the upper millstone of the atheists who are so sure of their belief that you can't believe in anything.

"The disciples of the wise," says the rabbis, "have no rest even in the world to come." They have no rest because they are tireless in their efforts to bring about the world that shall be. They know no ease or peace because they have taken upon themselves the task of seeking the truth about themselves, their world and its Creator and the Author of their life—wherever the quest may lead.

It isn't the easiest way to spend one's life. But religious liberals are persuaded that it is the worthiest and best.

—Rabbi Albert S. Goldstein
Brookline, Mass.

[November 1957] The Bulletin
of Temple Beth El, Detroit
Michigan]

ראבאי סילווער'ס ניי ווערק ווען היסטארישער אידישקייט

פון אברהם ביק

ABBA HILLEL SILVER, Where Judaism Differed. Published By Macmillan.

מיט די דאזיגע ווערטער שטעלט זיך דר. סילווער אוועק אין איין ריי מיט זיינע רעפארמירטע פארגייער, וועלכע האבן אויך געהאט א סך פאך ליטשן טעמפערעמענט, קעמפערש'ס קייט און סאציאלאגישע קענטענישן. זיינע פארגייער, וואס האבן געטוישט געדינט דעם דעמאקראטישן געדאנק און געהאלפן לייוו די סאציאלע פראגמאטן פון אמעריקע, אזעלכע גייסטיגע פארגייער ווי די ראבינער דר. דעיוויד איינהארן, עמיל ג. הירש און סטיפן ס. ווייט.

אויף דעם פראגרעסיוו אידישן מענטשן, וואס איבערגעסירט זיך נישט באזונדערס מיט רעליגיעזע ביכער, וועט אבער סילווער'ס בוך ווירקן סטיי מולירנדיג דורך זיין רעאלן צוגאנג. דער אטעם פון ליבעראליזם און הור מאניזם, גלויבן אין מענטשן און אין דער קראפט פון מענטשן, זיינען די לייט-מאטיוו פון סילווער'ס בוך. דער סטיל פון בוך איז, נאטירלעך, א מידישער, אן אראטאגרישער. געוויסע קאפיטלען לייגען זיך ווי "סויר" מאנט, ווי דרשות, אבער דאס זיינען נישט קיין אבסטראקטע און שיינע שפראך-פליטערלעך. אדער מליצות. דר. סילווער קוקט אריין אין חומש און מדרש ווי דער פארצייטיגער מניח וואס פלעגט אהין אריינקוקן, כדי ארויסצונעמען - א געלונגענע דרשה אויף שבת. אבער דר. סילווער קוקט אויך אריין אין וואכעדיגן לעבן, אין די סאציאלע און פאליטישע פראבלעם מען פון מלחמה און פרידן, און וויל זיי געבן א ליוונג אין ליכט פון אלע טעם היסטארישער אידישקייט. אין דעם לינט דער ווערט פון זיין בוך, "מ'ס וואס אידישקייט איז אנדערש".

וועגן סאציאלן פראגראם

ניט ווייניג פון די מאדערנע בעלי-תשובה און רעליגיעזע ווינען בא-ווירקט פון רעאקציע און אומגלויבן אין פראגראם. אייניגע פון זיי האבן געשריבן גאנץ אפן, אז צופיל פראגראם, פרויהייט, פירט צו נאטירלעכער אסימילאציע, אויפלייוונג, און אז די מענטשלעכע עקזיסטענץ קאן מען נישט דערקלערן מיט קיין שום פראגראם-עסעס.

קלאר און אויסגעהאלטן טרעט דר. סילווער ארויס געגן די רעליגיעזע פארלייקענער פון פראגראם, וועלכע טענה'ען, אז "די צוקונפט וועט נישט ברוינגען עפעס וואס איז אין תוך ניי, וויל ס'איז נישטא קיין גייעס אונטער דער זון". "פאר אידן, - שרייבט סילווער, - איז סאציאלער פראגראם א געוואונטשענע רעאליטעט. דאס איז דער סאמע תוך פון די העבריי אישע גביאים. די גביאים האבן נישט אנגענומען קיין נאטעסדינסט, וואס שליסט אויס די דינסט צום לעבעדיגן מענטשן. מיט אומפארגלייכלעכער עלאקווענץ האבן די אידישע גביאים גערופן די פרויען און מענער פון זייער צייט, צו טראכטן ווייניגער וועגן די חרשים, שבת'ס און יום טובים, און מער פון דעם שוואכן און באליידיגטן, דעם יתום, דער אלמנה און דעם עקס-פלואטירטן. זיי האבן זיי אויפגעפאך דער צו גלויבן, אז די געזעלשאפט קאן דערלויבט ווערן. ציון קאן אויס-געלויבט ווערן דורך גערעכטיגקייט די גערעכטע געזעלשאפט קאן אויפגע-בויט ווערן. דא אויף דער ערד, פריי פון מלחמות, עקספלאטאציע און מורא" (די ווערטער אונטערשטראכן פון מחבר).

קריסטלעכע קאנצעפציע פון "אידיש" נער זינד, אז דער מענטש איז איינ-זאם אין דעם אוניווערס און קאן דער היבער נישט לייוו קיין מאראלישע און סאציאלע פראבלעמען, סייידן דורך טיפידעליגעזער אונטערטעניגקייט צו א מיסטישער קראפט, וואס איז אי-בער געשיכטע און איבער דער נא-טור.

שוין גלייך אין זיין אריינפיר צום בוך זאגט דער מחבר: "ניט קיין ספעציעלע מעטאפיזיק און 'העכערער וויסן' איז נויטיג פאר דערליוונג לויטן באנעם פון היסטארישן אידן-טום. אידישקייט זאגט נישט צו קיין גסימ'דיגע אדער עוואנגעלישע נאולה (אויסלייוונג); עס איז אויך נישט קיין לערע פאר יחידים, פאר איינצלענע. אידישקייט פרובירט נישט פארענטפערן זאכן, וואס קאנען נישט פארענטפערט ווערן. דער וועג פון אידנטום איז צו אנטוויקלען דאס לעבן און נישט צו אנטוויפן אדער אנטרינגען פון לעבן, ווי עס לערנען אלע רעליגיעזע 'אנט-דיגער' ('עסקעפיזם'), עס איז בלויז א לערע פון לעבן, וואס פאדערט לער-נען, פראקטיצירן און פארוויקלעכן" סילווער'ס אנשפאר אויף נאט איז פארייטיגט זיך, א טעאלאגישער אבער פאר אים איז וויכטיג דער נאטירלעך דאנק, ווי ער האט זיך אנטוויקלט און געוויקלט אויפן מענטשלעכן לעבן און דער אידישער גלויבן, ווי ער האט געלעבט אין דער אידישער געזעל-שאפט.

אין אלע קאפיטלען פון בוך ווערט אונטערשטראכן די ארגאנישע בא-העפטונג פון אידישקייט אדער אי-דישע רעליגיע מיט סאציאלע און פא-ליטישע פראבלעמען.

זיינען אבער די דאזיגע טעגדענען פון רעליגיע אדער טעאלאגיע ווייט נישט אידיש-אריינגעל.

עס איז נישט קיין צופאל, וואס די ביכער פון דעם "בעל-תשובה", וויל הערבערג, באגרייבן אידישקייט אויף די עקזיסטענציאליסטישע טעאריעס פון קריסטלעכע טעאלאגן און גייען אזוי ווייט ווי פאדערן, אז אידן זאלן זיין דער אוואנגארד פון איינפירן דער ליניעזע לימודים אין די פאבליק סקולס.

די דאזיגע אידישקייט איז שוין גארנישט אריינגעל; זי קומט דירעקט פון נישט-אידישע קוואלן און מען קען אויף איר אנווענדן דאס אלטע ווערטל: "ווי עס קריסטלט זיך אזוי אידלט זיך".

דאס גייע ווערק, "מיט וואס אידיש-קייט איז אנדערש" פון דעם באקאנטן רעפארמירטן ראבאי און לאנג-אריגן פידער פון אמעריקאנער ציוניזם אבא הלל סילווער, איז באמת אן אויס-נאם אין דער אפאלאגעטישער אדער טעאלאגישער "דוידאזאזם"-ליטערא-טור.

א רעאליסטישער צוגאנג צום היסטארישן אידן

אין קורצן קען מען אויפפאסן דר. סילווער'ס טעאריע אין א רעאליסטישן צוגאנג צו דער דורות-דינער אנטוויק-לונג פון דער אידישער רעליגיע און קולטור. אידישקייט, - האלט דאס באי סילווער, - איז נישט קיין רעליגיע אין דעם דאגמאטישן קינדלעכן זין. עס איז אן אלץ אדומעמענדיגער לעבנס-שטייגער, וואס אנטהאלט אין זיך פאלקס-מנהגים, נאציאנאלע טרא-דיציעס א.א.וו. דר. סילווער ווארפט אפ די טעא-ריעס פון עקזיסטענציאלזם און די

אין לעצטן יארצענדליג זיינען דער-שינען א סך ביכער וועגן אידישקייט - "דוידאזאזם" אדער אידישע רע-ליגיע. די אלע ביכער זוכן א וועג צו ריינער אריינגעלער אידישקייט און דארפן מכלומדשט באווייזן, אז דער סעקולאריזם, די וועלטלעכקייט האט באקראטיט און מען דארף זיך צו-ריקסערן צו רעליגיע. אין דער אמת'ן

Opinion

Where Zionism Differs

By JACOB S. RICHMAN

After the creation of the State of Israel in 1948, many felt that the Zionist Movement was no longer necessary and should be abandoned. Now, they said, all Jews as "Friends of Israel" would support the cultural and financial needs and the Israeli government would require no political or public relations assistance.

In Philadelphia, for example, the leaders of the Palestine Society formally dissolved what had been a fine, outstanding Zionist organization. They committed an egregious error, however, for they had ignored the basic tenet of Zionism—namely, that Zionism is not merely a movement to establish a Jewish state, but rather to create a Jewish National Home in Palestine containing a Jewish community (the Yishuv) which would promote for the Jewish people a vibrant and productive Jewish culture and civilization in Palestine, a continuous, evolving and ever-developing process.

Overlooked was the fact that a "Friend of Israel" in aiding all the people of Israel, both Jew and Gentile, acts not because of personal association with or involvement in the development of the Yishuv but as a philanthropist helping refugees, as a democrat aiding the only bastion of democracy and friend of the West in the Middle East, as a lover of pioneering supporting the development of a backward, under-developed area, or as an investor seeking to make profit in a state with promise of a successful economic future; BUT NOT as a Jew helping himself as part of the Jewish people which is the ultimate beneficiary of the activities of the Jewish community in Israel.

How does this difference between "Zionist" and "Friend of Israel" appear in actual life? In a given situation, does the Zionist act differently from the "Friend of Israel?" The most recent significant event evoking Jewish responses was Israel's defensive invasion of Egypt. A study of the statements issued and actions re-

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JACOB S. RICHMAN, Editor

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Profile

"2-4-7 and 8"

Turn a Zionist spotlight on Gabriel Berk and one is immediately confronted with a slight puzzle concerning the otherwise orderly life, habits and activities of the chairman of the 1957-58 Philadelphia Zionist Fund. The puzzle concerns the sequence of the numbers 2-4-7 and 8.

Those are the ages of Gabe's youngsters—Tod, 2; Lawrence, 4; Edward, 7, and Steven, 8. The



Gabe Berk

number 7 jars the precisionist's mind. By all the rules of logic and simple arithmetic, the sequence should be 2-4-6 and 8. What happened when Edward came along between Lawrence and Steven with Tod as the

current point?

Gabe and his charming wife, Phyllis, who also had a part in the evolution of this mathematical illogic, have a very simple answer. "It was just one of those things," they say, adding that "no matter how you add, subtract, divide or multiply their ages, you couldn't find 4 nicer boys in the world."

The Greatest Yet

With which we agree 100%, to keep our observations in a mathe-

matical framework. Nor can you find a nicer chairman than Gabe Berk. Gabe's been adding up the one and one of Zionism for a long time. Two years ago, he decided to make it for life once and for all and became a Life Member. With that step, Gabe took his first official place in the PZO as a Board member and this year was elected treasurer.

Zionism, his law practice at 1420 Walnut St. and his 4 boys keep him plenty busy. But he finds time anyway to serve as a Board member of the Philadelphia Psychiatric Hospital and Temple Sinai; as treasurer of the Business and Professional Group, American Jewish Congress, and as an Associate Trade Council Chairman, Allied Jewish Appeal. His ambition? To make this the greatest PZF Campaign yet! Amen.

(As we went to press, we learned with great sorrow of the accident to young Tod. The prayers of the entire Philadelphia Zionist Organization go out to Gabe and Phyllis for a swift and complete recovery of their youngster.)

Progress

Eilat—One Year Later

Freedom of navigation in the Gulf of Akaba, probably the most tangible achievement of the Sinai Campaign, has become of great importance to Israel's expanding foreign trade and to the development of Eilat, Israel's fast-growing port on the Gulf, since last November.

It is expected that exports and imports of dry cargo in Eilat port's first year will total about 80,000 tons. This is still very far from the anticipated 700,000 to go through Eilat each year when the port is put into operation. It remains nevertheless a remarkable success, proving that the port is not just a political issue but a going economic concern.

Exports to Rise

Israel exports through Eilat consisted mainly of cement, cardboard boxes, and general cargo, such as fruit juices, textiles and automobiles. Imports included oilseeds, timber, canned meat, carbide, sisal and corn.

In the future Israel will also export through Eilat bulk cargoes such as potash, phosphates, salt, insecticides and fungicides, as well as a long list of general cargo items which are now penetrating the Asian and African markets.

Much construction has already

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Books

"Where Judaism Differed"

Reviewed by
THELMA RICHMAN

The problem with which the modern Jew wrestles is one of discovering his own image as an individual and as a member of the group called the Jewish people. Unlike his ancestors, who could view that image against a solid background of a tightly knit organic community, or against a religious formulation of life centered in synagogal commitment, the modern Jew must define himself within a framework so nebulous that the image is blurred.

A book such as "Where Judaism Differed," by Abba Hillel Silver, can be of considerable value to today's Jew. It permits him to see Judaism whole, across the vast centuries of its development and, more important, in juxtaposition to all of the other religious and philosophical systems with which it has battled throughout the ages. Although the emphasis is on the "difference," there are no overtones of belligerency in the delineation of these differences. But Dr. Silver does not hesitate to meet them head on.

Basic Judaism

Basic Judaism defined itself from the very start in the Covenant of Abraham and, at Sinai, with the Jewish people assuming the responsibility to live out the ways of God as a witness to the nations. The separateness of the Jewish people was sharpened in the first stages of Judaism's development in three periods. There was first the collision with the Baal religions of the Middle Eastern world. Judaism battled idol worship which remained among its own people and all of the alien forms which kept pressing on the ancient Hebrews from without. That it succeeded gloriously is witnessed by the heights of monotheistic, socially conscious idealism which the age of the prophets stamped for all time on the Judaic character.

The second test came with Israel's contact with Hellenistic civilization. The great period of Greek philosophy left its imprint on Judaism. But this same Greece wallowed in an immorality hitherto unknown among the peoples of the area because it justified this immorality as a form of virtue. It was a world of paganism, of mystery religions and of cults that spelled a great danger to the Jews who came in contact with it. The clash found its ultimate form in the rebellion of the Maccabees, and again Judaism conquered by retaining the pure Judaic form both ideologically and religiously.

It is the third challenge which constituted a tremendous cleavage, a breach which through 2,000

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Future

"Hebrew Zionism"

The vital obligations of Zionism toward the promotion of adult Hebrew education and the encouragement of Hebrew Day Schools for the survival of creative Judaism in this country were stressed at an all-day National Conference on Hebrew Education and Hebrew Day Schools held last month under the sponsorship of the Zionist Organization of America at the Building of the Carnegie Endowment for International Peace, New York City.

At the same time, the Conference heard criticism of current methods in the teaching of the Hebrew language coupled with proposals for a more basic study of Hebrew through the learning of the deeper meanings of Jewish thoughts, ethics, and literary creations which would influence the student's everyday living as Jews.

2 Philadelphians Participate

Participating in the conference were two Philadelphians, Louis Newman, principal of Akiba Hebrew Academy, and David Horowitz, assistant superintendent of the Board of Education.

In a comprehensive report on the student body, educational goals and achievements of Akiba, Mr. Newman claimed that the Academy is "different in a basic respect

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PZO Endorses ZOA-JNF Partnership in Adullam-Kfar Silver Projects

KFAR SILVER AGRICULTURAL INSTITUTE

ADULLAM



Israeli youngsters relax with a hora after strenuous classes. ZOA-sponsored school in heart of Negev teaches scientific farming.



Israeli engineer teams survey Adullam wilderness near Jordan border where 17 new Israeli settlements will be built.

Books

(Continued from Page 2)

years has left its mark, both on the Jewish people and on the Western world. This, of course, was the rise of Christianity from within the Jewish fold itself. Dr. Silver analyzes with precision the moments of clash between Christian theology as it evolved in the first centuries and Judaism's insistence on its pristine forms.

Which Is the Goal?

On the fundamentals — God, original sin, salvation and immortality—Judaism had to resolve to go its own way. The either/ors which have plagued all the other religions and philosophies of human existence simply do not exist for Judaism: is God's mercy or justice the basis of morality? Is faith or knowledge the road to personal identification with God? Is the individual or society the goal of the good? Is faith in God's purpose or good works the way to perfectibility?

Judaism answers quite simply—these are not alternatives, they are co-elements in man's endless striving for perfection. All the other ways, demanding a choice, flying in the face of man's nature and life's reality, must end in frustration, or negation. Nirvana, Asceticism, Re-incarnation, the Kingdom (after death), the self-denying ideal of the Stoics, the mysticism of the Gnostics, the nihilism of Christian Existentialism,—these are the ways of pessimism whose ultimate is Atheism, the denial of God. For no matter how the logic is twisted they are rooted in a "god" whose world is a shambles—without harmony, without meaning, without purpose for man.

Dr. Silver, without denying the validity of other religious systems, or their particular place in the history of man's spiritual ascent, places the stress on Judaism. It is the reasons for Judaism's uniqueness and its persistence in the originally formulated state that occupy the major portion of the book. It is for the reader to make the final step—that of identification with Judaism as the valid system for him.

One would wish that Dr. Silver

Adullam in the Bible

By PHILIP S. RESNIKOV

It has often been said that in Israel, every foot of the land recalls to us some part of our people's history as it is related in the Bible. So it is with Adullam, the tract which is to be redeemed by the Zionist Organization of America in cooperation with the Jewish National Fund.

The first reference in the Bible to the region of Adullam carries us back to the times of the Patriarchs. (Genesis, ch.38, v.1). Later, during the conquest of ancient Canaan by Joshua, one of the kings captured by him was the king of Adullam. And, after the conquest, Adullam is referred to as one of the cities in the inheritance of the tribe of Judah. (Joshua, ch. 12 and ch. 15).

Adullam is, of course, the site of the famous Cave of Adullam, to which David fled from the wrath of Saul. "David therefore departed thence, and escaped to the Cave of Adullam; and when his brethren and all his father's house heard it, they went thither to him. And everyone that was in distress . . . gathered themselves unto him." (I Sam. ch.22, v.1).

Tourism in Israel Up

TEL AVIV (ZINS)—During September, 5,582 tourists entered Israel as compared to 3,583 during the same month last year, according to the Government tourist office. September also brought 4,146 immigrants (3,356 last September) and 6,112 returning residents.

During the first six months of

had gone on to show where Judaism today "differs" from the religious, moral, social and intellectual currents which buffet it on all sides with a force certainly equal to that of Baalism, Hellenism, and even early Christianity. Particularly, how does this pristine Orthodox Judaism which the author leaves suspended somewhere in the early eighteenth century respond to the inner challenge of its own "reformers" to whose school Rabbi Silver himself belongs? If this had been done, then the self-understanding of the contemporary Jew, struggling for identity, might have been better served.

The Cave of Adullam is also referred to in II Sam. ch. 23, as a headquarters of King David, during one of his battles against the Philistines.

When King Rehoboam, son of Solomon, defended his kingdom against Jeroboam after Solomon's death, he fortified, among other cities for the defense of Jerusalem, the city of Adullam. Is history again repeating itself? The plans for the development of the Adullam region envisage its use as a military strongpoint, as well as a site for the settlement of many refugee families.

Perhaps the reference by the Prophet Micah, is most significant: "The glory of Israel shall come to Adullam." Shall we, as devoted Zionists, grasp the opportunity to bring this prophecy to pass?

the current fiscal year, April through September, 5,045 persons including 4,700 Jews emigrated from Israel, and 42,615, of whom 1,474 were non-Jews, arrived. The number of emigrants in September was 474.

PHILA. ZIONIST ORGANIZATION

1022 Bankers Sec. Bldg.

Philadelphia 7, Pa.

Living Links with Israel

The Zionist Organization of America and the Jewish National Fund have joined hands in carrying through these two great projects — Adullam and Kfar Silver. Individual members of the Zionist Organization as well as districts and regions can now perpetuate their names, forging for themselves an eternal link with Israel, through bequests in wills, the assignment of insurance and gifts of Israel Bonds.

Future

(Continued from Page 2)

from most Jewish all-day schools."

He reported that "the opening of the Akiba Hebrew Academy as a co-educational Jewish Junior and Senior day school in September, 1946, was one response of a small group of concerned Jews, lay and professional, to the inadequate opportunities for meaningful Jewish education in the city of Philadelphia," adding: "Although they were optimistic about its ultimate success, the founders called the undertaking an experiment because they set an educational goal for the school which was unique among Jewish day schools; they called the total educational program of the school experimental because they were ready to change it were it to fail in achieving their purposes."


Dr. Joseph Tenenbaum, chairman of the ZOA Committee on Jewish Education and Culture, presided.




Mr. Abba Hillel Silver
The Temple
Cleveland, Ohio

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THE BULLETIN OF THE ANSHE EMET



Volume XXIX

DECEMBER 13, 1957

KISLEV 20, 5718

No. 14

SHOULD JEWISH YOUTH REBEL?

Generally, the "revolt of youth" is looked upon askance by the elders. It is considered destructive, nihilistic, and one of those unfortunate aspects of growing up which the parents must somehow endure and try to survive. But the kind of revolt which Rabbi Eisenstein will speak about tonight is of a different sort. In fact, he will encourage the revolt, and perhaps even attempt to induce it.

Hanukkah Begins Tuesday Evening December 17

Hanukkah, the Festival of Lights and Rededication, begins this year on Tuesday, December 17, at sundown.

Light one candle on Tuesday evening and add one candle every evening thereafter until December 24. The last day of Hanukkah is December 25.

Candles may be purchased at our Synagogue office for 25c a box, and Menorot for 30c each. More expensive candelabra may be obtained through the Sisterhood Ceremonial and Gift Shop.

Schools To Hold Annual Hanukkah Celebrations

The annual Hanukkah Assembly of the Day School will take place on Friday, December 20, at 10:30 A.M. in the Community Hall.

The Hebrew and Sunday Schools will hold their celebration on Sunday, December 22, at 11:00 A.M. in the Synagogue. The program of the Kindergarten, first and second grade children will take place on the same day at 10:00 o'clock in the Community Hall.

Parents, our members and friends, will want to reserve the dates.

Shabbat Services

FRIDAY, DECEMBER 13, AT 8:30 P.M.

RABBI IRA EISENSTEIN

WILL SPEAK ON

"Time For Jewish Youth To Rebel"

Cantor Silverman and the Choir, directed by Erwin Jospe, will participate

BAT MITZVAH: SUSAN GREEN

Daughter of Mr. and Mrs. Jules R. Green

Reception and Tea Following the Services

SATURDAY, DECEMBER 14, AT 10:15 A.M.

Weekly Portion — "VAYESHEV"

Genesis 37.1 - 40.23

Prophets — Amos 2.6 - 3.8

BAR MITZVAH: BILLY FREUND

Son of Mr. and Mrs. Charles Freund

CHILDREN'S SERVICES AT 10:30 A.M.

Seminary TV Programs For December

On Sunday, December 15, the Jewish Theological Seminary of America, on NBC's religious television hour, "Frontiers of Faith" (Channel 5, 8:00 A.M.), will present a program devoted to Hanukkah, which will utilize both music and narration to convey the meaning and spirit of the holiday.

"Boulevard Jasmine," a story by Sylvia Berger of the Jews in the ghetto of Casablanca, will be presented on Sunday, December 22.

THE SISTERHOOD GIFT SHOP AND BOOK SHOP

carries a complete line of Articles appropriate as Hanukkah Gifts. Contact Mrs. Jack Kornbluth, Mrs. Morris Singer or Mrs. Albert Stern.

Kindle Shabbat Candles at 4:03 P.M.

JUDAISM — A RELIGION OF FAITH AND WORK

(From "Where Judaism Differed" by Abba Hillel Silver)

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

Such an exaggerated pessimism is diametrically opposed to Judaism's
(Continued on page 2)

FROM THE RABBI

(Resumé of the sermon delivered
November 29)

On Thanksgiving Day, it is proper to ask: for what shall we be grateful? Usually, we are told to "count our blessings." But is there not a touch of callousness in thanking God for blessings which are not shared by others? How does it really sound to our inner, sensitive ear to say (as we pass the hospital): "Thank God I am not sick; thank God it's these other people"? What piety is represented by the sentiment: "Thank God I live in America where food is plentiful; in other words, thank God I am not suffering like the Chinese"? It seems to me that one can also detect a note of self-satisfaction, as though God, in His wisdom, knows whom to feed and whom to starve. Obviously, the well-fed are the more virtuous.

Better that we should thank God — for God. That is to say, let us be grateful that we live in a world in which God operates through the moral law, a world in which there is cosmos rather than chaos, order and not primordial *tohu va-vohu*, a world in which the good strives to emerge, the way the plant emerges out of the dark earth, circumventing all obstacles, driven by the Life Force that will not be denied.

So does good emerge even out of the evil that men do, in unexpected ways, by devious routes. The Sages long ago discerned this mysterious process when they taught: "Man is obliged to praise God for the evil just as he praises God for the good." What seems to be the unmitigated evil may be — and often is — a blessing in disguise. When God hardened the heart of Pharaoh, and he did not allow the Israelites to go into the desert for a three-day festival to the Eternal, it seemed as though they had suffered irreparable harm. But in reality, if he had given his consent, the Israelites might have remained in Egypt as slaves for a long time. Instead, Pharaoh's obstinacy, in the end, proved a blessing from God.

Today, good emerges out of seemingly unredeemable evil. The Russian Sputnik has destroyed the last vestiges of McCarthyism, unified our defense forces, alerted the nation to the deficiencies in our educational

JUDAISM —

(Continued from page 1)

conception of man's nature, endowments, and achievements. Judaism does not build God's absoluteness on man's nothingness. Man can, to a large degree, make his own world; and man has, to a large degree, made it. In spite of frequent and tragic setbacks, man has moved forward to more knowledge, to higher standards of living, to greater social justice. . . .

"Yours is not the duty to complete the task, neither are you free to desist from it" (Abot 2:16). "Share your burden with God and He will sustain you. He will never suffer the righteous to be moved" (Ps. 55:23).

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

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

systems, revived bi-partisanship in our foreign policy and compelled us to fortify our NATO allies. Little Rock has compelled us to recognize the high cost of prejudice.

Ten years ago, the hardened heart of Great Britain brought the State of Israel into being. The Arab boycott now promises to render Israel more and more self-sufficient. Thus life drives us to do the things we should have done, but failed to do because of our frailties. Call it, as Harry Emerson Fosdick does, "forced decisions," call it the ironies of

Our Anshe Emet Family

PULPIT FLOWERS

The pulpit flowers for this Shabbat are a gift from Mr. and Mrs. Charles Freund in honor of the Bar Mitzvah of their son, Billy, and in memory of their beloved father, Joseph Gross.

JOY

Congratulations to Mr. and Mrs. Herman Berns on the birth of a grand-daughter, Karen Rachel, born to Mr. and Mrs. Myron Epstein; to Mr. and Mrs. Harry Chernin on the marriage of their daughter, Myrna Sue, to Donald Lorl; to Mrs. Samuel E. Davidson and Mr. and Mrs. Ben B. Manaster on the marriage of their children, David Davidson to Joan Manaster; to Mr. and Mrs. Louis Levitz on the engagement of their grand-daughter, and to Mr. and Mrs. Sy N. Schmon on the engagement of their daughter, Judith, to Stuart Raffel; to Mrs. Louis B. Newman on the engagement of her son, Gerald H. Harris, to Sheila Schwartz.

GOOD WISHES

Our best wishes to Mrs. Bayta Dubovik of our Day School Staff for a speedy recovery.

CONTRIBUTIONS

TO THE SYNAGOGUE: From Mr. and Mrs. Samuel Fumel; Mrs. Morris Gordin in honor of naming of baby of Mr. and Mrs. Yale Solomon; Mr. and Mrs. Burton S. Horwitch in honor of birth of son; Mr. and Mrs. S. Minuk in memory of Arthur Weiner; Louis Rosenberg in honor of naming of grandchild; Mr. and Mrs. Charles L. Shane in honor of naming of son; Misses Kitty and Evelyn Wolfe for Yahrzeit of father, Sam Wolfe; Maurice Wolff for speedy recovery of Sol Carmel; Mr. and Mrs. Maurice Wolff for speedy recovery of Sam J. Meyers.

TO THE BET MIDRASH FUND: From Mrs. R. Haffrom in honor of recovery of son; M. Kirshner for Yahrzeit; Mrs. A. D. Marks in memory of Yahrzeit of parents, Mr. and Mrs. Jack Goldberg; Jacob Neumark for recovery of son, Joachim; Mrs. Sophie Stein in memory of Albert Fried-

(Continued on page 3)

history, call it the ill wind which blows nobody good. In truth, this is God at work in the affairs of men. Thank God for God.

Ira Eisenstein

YOUNG PEOPLES LEAGUE

December Dance

SUNDAY, DECEMBER 15
9:00 P.M.

Featuring
BERT BENDER and His Orchestra

M. I. KURLAND SUR LA COLONISATION DE CLASSES MOYENNES

Le lundi 9 ct. M. Itzhak Kurland, Directeur Général du Département Economique de l'Agence Juive, se trouvant pour un bref séjour en Europe, fit une conférence devant le Comité Central élargi de l'O.S.F. sur le travail du Département Economique et les perspectives de l'immigration en Israël des personnes appartenant aux classes moyennes.

La conférence de M. Kurland n'était pas destinée à faire de la propagande, mais c'était un sérieux compte-rendu sur l'activité d'une branche de l'Agence Juive dont le budget n'atteint même pas 1 % de l'ensemble des dépenses faites par les 12 départements de l'Organisation Sioniste Mondiale en Israël. M. Kurland dit notamment :

A un moment où le flot de l'immigration prolétarienne commence à se tarir, le grand réservoir de l'aliya future est constitué par les centaines de milliers de Juifs de classes moyennes vivant en grande partie dans l'hémisphère occidentale. C'est cet élément qui alimente les fonds de construction nationale, le K.H. et le K.K.L.; et pourtant, l'Organisation Sioniste s'est jusqu'à ce jour très peu intéressée à cet élément en tant que candidats à l'immigration en Israël. Cependant, ce sont ces petits entrepreneurs, commerçants, artisans, ces ingénieurs, chimistes, techniciens qui peuvent donner à la vie économique de l'Etat d'Israël l'essor qui fera de lui un pays indépendant à l'instar d'une Suisse ou d'une Belgique. Mais pour y arriver, il faut se débarrasser de toute une routine de cinquante ans de travail centré uniquement sur le secteur collectiviste et chargé de fortes attaches émotives auprès des masses juives pour lesquelles le progrès social paraissait indissolublement lié à un bouleversement des structures économiques de notre société. Il est vrai que les déceptions de la révolution communiste en Russie, les déboires de la direction collective en Israël ont créé aujourd'hui un terrain favorable à une révision de la politique économique dans l'Etat Juif. On commence à apprécier la force de volonté et d'initiative de ces Juifs pauvres, qui venus des ghettos de l'Est, ont su créer aux Etats-Unis, en Amérique du Sud, en Europe occidentale des entreprises florissantes. C'est ici que le Département Economique voit sa tâche essentielle : aider à promouvoir ce changement de mentalité en faveur des classes moyennes, faire comprendre que le travail de ces classes en Israël est un travail de vrais pionniers, aider les immigrants appartenant à ces couches à s'intégrer dans la vie économique du pays.

M. Kurland décrit le travail que, malgré l'exiguïté de son budget, le Département Economique a pu faire dans ce domaine, grâce à l'énergie et au dynamisme de son jeune chef, Léon Dultzin.

La discussion qui suivit la conférence de M. Kurland fut très animée. Tous les orateurs exprimèrent le mécontentement grandissant parmi les militants sionistes qui commencent à se révolter contre une poli-

tique qui considère les « bourgeois » juifs de la diaspora comme des moutons à tondre pour la construction d'une société collective en Israël. Si les opinions divergeaient sur les moyens à mettre en service afin de renverser le régime actuel en Israël, toutes les interventions sans exceptions visaient à un changement radical dans le système politique et économique du régime.

LA FONDATION DE L'INSTITUT « ABBA HILLEL SILVER » A PARIS

Le 2^e soir Hanoukka a eu lieu, avec beaucoup de solennité et dans une atmosphère de fête, l'assemblée constitutive de l'institut culturel de l'Organisation Sioniste de France, dont le but principal est de créer un centre pour notre jeunesse et nos intellectuels.

Le président du parti, M. Luksenbourg, fit le discours d'inauguration et M. Josef WEINBERG, initiateur de l'œuvre, développa, dans une allocution pleine de foi et d'enthousiasme, les grandes lignes de son projet. Il annonça que — parmi maintes autres activités — sont prévues pour l'avenir immédiat les suivantes :

a) Une MAISON D'EDITION pour des ouvrages traitant des problèmes juifs et sionistes, en plusieurs langues, mais avant tout en français. M. Weinberg croit pouvoir promettre que déjà en Janvier 1958 les premiers pas seront faits

pour la réalisation de ce but et il annonça son intention de publier, comme premier livre, le dernier ouvrage du Dr. Abba Hillel SILVER « Where Judaism Differs » — Là où le Judaïsme est différent. » (Une critique de ce livre du chef spirituel du sionisme moderne paraît si-dessous dans ce numéro.) Assumant le consentement du Dr. Silver, la traduction française de son livre sera confiée au Dr. Oppenheim.

b) Des PRIX (100.000 francs) sont prévus pour les meilleurs ouvrages, sur des questions juives et sionistes, et qui seront soumis à une commission spéciale composée par des personnalités éminentes du monde de la pensée juive. DEUX PRIX PAR AN sont déjà offerts, POUR LES TROIS PROCHAINES ANNEES. Les donateurs les dédient à la mémoire d'un cher être disparu.

c) Une PUBLICATION va paraître, quatre fois par an, consacrée à la philosophie, la science et l'art juif.

M. WEINBERG souligne la signification que tous ces projets prendront dans notre effort de rapprocher à nouveau la jeunesse juive, déçue du faux messianisme marxiste, mais qui n'a pas encore trouvé le chemin du retour vers son peuple.

Le public distingué approuva par acclamation la proposition de M. Weinberg de donner au nouveau centre culturel le nom de ABBA HILLEL SILVER. Tous les invités présents — et sept invités absents — donnèrent leurs signatures comme « fondateurs de l'Institut Abba Hillel Silver ».

„Là où le Judaïsme est différent”

Il n'y a pas de doute : Dr. Abba Hillel Silver est le personnage magnifique du Judaïsme américain. C'était lui qui souleva les millions de Juifs américains pendant les longues années de lutte contre l'anti-Sionisme de Roosevelt ; c'était lui qui força les dirigeants de l'Agence Juive et du Congrès Américain Juif à agir, à parler, à demander quand ils désiraient « encore attendre », jusqu'à ce que M. Roosevelt leur donnât « la lumière verte ». Sans Silver, les défaitistes — ceux qui aujourd'hui se groupent à nouveau autour de M. Lipsky et les dames de la Hadassah — auraient été les maîtres du Judaïsme américain, et avec cela du sionisme mondial. Silver était la force principale qui déclencha la pression presque irrésistible des 5 millions de Juifs des U.S.A. sur le Congrès américain et, après la mort de Roosevelt, sur le président Truman. Il devint le chef du Judaïsme mondial dans les jours de la discussion du plan de l'UNSCOP. Quel bonheur pour notre peuple que nous l'ayons eu à ce moment décisif de notre histoire. Quel malheur pour notre peuple que la politique myope du Gouvernement israélien l'éloigna de sa position dirigeante bientôt après l'armistice.

Dr. Silver aurait pu lutter contre Ben Gourion — mais il n'est lutteur que quand il s'agit de la défense de son peuple. Il se retira dans « son » Temple — sa communauté de Cleveland où il travaille comme rabbin. Aujourd'hui, il met dans nos mains le résultat de ces neuf ans de retraite, de congé, de la politique. C'est un livre si nécessaire pour les Juifs de la Diaspora, ainsi que pour ceux d'Israël que l'on se demande

pourquoi personne ne l'a écrit jusqu'à aujourd'hui.

Le livre explique nettement ce que les « autres » pensent, enseignent, croient — et en quoi nous, les Juifs, sommes différents; en quoi le Judaïsme diffère des autres religions et des autres philosophies.

Silver décrit — en grandes lignes, et en détail — ce que les « autres » disent : les chrétiens, les payens, les Hindous, les Bouddhistes et les philosophes. Et contrairement à tous les « apologistes » du Judaïsme, enchantés de prouver que les « autres » disent ce que notre Thora dit aussi — et que « au fond », il n'y a pas beaucoup de différence entre le christianisme, et encore moins entre l'Islam, et nous autres Juifs, Silver explique tranquillement, pas sur pas, page après page : NON ! Nous sommes différents. Il n'y a presque rien de commun entre les autres et le Judaïsme, le vrai Judaïsme de la Bible et du Talmud et même celui des penseurs juifs du moyen âge. Et Silver démolit la croyance de la Haskalah ; le Judaïsme n'est pas du tout « humanisme ». Le Judaïsme n'est même pas un vague monothéisme tel que les Unitariens ou les Bahaïs le possèdent.

(Oscar Goldberg disait que ces monothéistes placent le « bon Dieu » si haut dans les cieux qu'il n'a plus rien à faire avec les hommes de ce monde; une religion qui nous rappelle celle des Epicuriens, les « Apikorsim » du Talmud.) En nous donnant partout la thèse juive à côté de son antithèse chrétienne, payenne, platonique, chinoise, Silver nous donne un total de la conception du

(Suite p. 10)

QUARANTE ANS APRES LA DECLARATION DE BALFOUR.

Le rôle de Weizmann et de Joseph Cowen

par Josef FRAENKEL (Londres).

Chayim Weizmann fut la grande surprise de la première guerre mondiale en tant de diplomate et homme d'Etat.

Avant 1914, il avait été l'adversaire acharné de sionisme dit « politique ». Il lutta, pendant des années, contre David WOLFSOHN, président de l'Organisation Sioniste en succession de Théodore Herzl. Weizmann arriva, avec l'aide des sionistes « pratiques » (c'est-à-dire l'école qui méprisait le travail diplomatique et politique auprès les « non-Juifs » et demandait une concentration des efforts sionistes uniquement sur le travail de colonisation en Palestine) et les Ahad Haamistes (adversaires eux aussi de la diplomatie Herzlienne et enthousiastes du travail culturel et hébreu) — à triompher sur Wolfsohn, devenu cardiaque, en 1911.

Les Sionistes « pratiques » réalisèrent un Exécutif sioniste sans aucun Herzlien à Berlin, et Weizmann lui-même pensait les y joindre ; la ligne officielle du sionisme d'avant guerre s'éloigna du sionisme Herzlien et s'approcha de plus en plus aux idées des Hovévé Zion.

Mais Weizmann resta en Angleterre où il s'était établi depuis 1904. Là aussi il mena la lutte contre les adhérents de Herzl et tâcha de les éloigner de la direction de la Fédération Sioniste de Grande-Bretagne. Il en resulta d'abord des discussions idéologiques interminables, ensuite des conflits personnels et la English Zionist Federation faillait en devenir la victime.

Aucun *modus vivendi* ne put être établi. Les sionistes « pratiques » insistèrent d'avoir une organisation sioniste à eux ; de former une deuxième « fédération ». Le

monde juif, de la « religion » juive telle qu'elle existe depuis 3.500 ans, pratiquement inchangée — et néanmoins tellement inconnue que notre siècle ne sait pas, que le seul Judaïsme pourrait donner la réponse aux problèmes insolubles de notre temps.

Silver est un Rabbi réformé ; mais son livre parle le langage des « mitsvoth asseh » du Judaïsme traditionnel. C'est par les mitsvoth que le Judaïsme se distingue. « avant tout », des autres religions ! Puisque c'est un Silver, un rabbi réformé, qui écrit cela, cela a l'effet d'un cri d'alarme, d'un cri « shouvou banim ! », retournez, mes fils ! Notre chemin n'était pas bon, ce n'était pas celui des Juifs...

En vérité, c'est un livre alarmant. Il est facile à lire ; n'importe quel « am haarets » peut suivre les explications du maître. Mais c'est un livre que même les philosophes professionnels et les talmidey hakhamim liront et reliront. Pour apprendre. Pour s'instruire. Pour mieux apprécier — en quoi Israël était, et reste toujours, différent...

Dr. W. von WEISL.

président de la Fédération Anglaise, Dr Charles Dreyfus — le même qui avait présenté le Dr Weizmann en 1906 à son vieil ami Arthur James BALFOUR, craignait que ces tendances ne deviennent un véritable danger pour le sionisme anglais. On se plaignait des difficultés que Weizmann lui faisait et proposa même la liquidation de la Fédération Sioniste de Grande-Bretagne pour éviter l'existence simultanée de plus d'une seule fédération anglaise. En 1913 les chefs de l'Exécutif Sioniste, Professeur Warburg et d'autres, arrivèrent en Angleterre pour « établir l'ordre » dans la fédération, pour préparer un coup d'Etat, comme les sionistes anglais le dirent. Mais le résultat de leur intervention était le contraire de celui auquel Weizmann et ses amis s'attendaient : on élut comme président — le chef des sionistes « politiques » Herzliens, Joseph COWEN. Cette élection marqua un nouveau chapitre de l'histoire sioniste en Angleterre.

**

Qui était ce Joseph Cowen, l'adversaire de Weizmann ?

Il était de la famille du grand écrivain et poète Israël Zangwill, un des plus grands noms du Judaïsme britannique. Invité, par hasard, par Zangwill de l'accompagner au premier congrès sioniste (en 1897), il fut conquis, devenait un ami et collaborateur de Herzl, Nordau et Wolfsohn et un des chefs de la tendance politique.

Nordau a écrit sur lui : « Je recommande vivement M. Joseph Cowen (comme un des trois membres proposés comme directeurs de l'Exécutif sioniste après la mort de Herzl). Sa candidature au lieu de la mienne sera pour le bien du mouvement. Il faut absolument qu'un Anglais ou un Américain soient dans la direction du mouvement. M. COWEN est la personne la plus indiquée pour ce poste. Il est extrêmement intelligent, énergique, d'une fidélité absolue, sans enfants, économiquement indépendant et il aime voyager... ».

Ce fut Joseph Cowen qui a sauvé l'E.S.F. Lui-même d'ensemble avec ses amis se donnèrent au travail. Cowen était presque partout : dans chaque « society » (organisations locales), dans chaque ville. Il avertissait les événements proches : il exigeait d'être prêt pour le moment quand la Palestine tomberait dans les mains d'une des grandes Puissances.

Quand la guerre éclata, le sionisme « pratique » cessa sur le champ d'exister : tous devinrent des sionistes politiques !

Cowen redoubla d'efforts ; il se mit en contact avec Louis Brandes et son nouveau comité, l'« American Provisional Executive Committee for Zionist Affairs ». Il se rendit à New York, en 1915, pour rapporter une conversation qu'il avait eu avec Lloyd George, dans laquelle le dernier lui avait dit qu'il est impossible de faire quelque

chose pour les Juifs tant qu'ils ne sont pas d'accord entre eux. COWEN essaya d'établir l'unité au sein du Sionisme, demandée par Lloyd George.

A ce temps, un tohu-bohu régnait dans l'activité politique des sionistes : tout le monde négociait ou désirait négocier. Au fond, seuls les deux membres de l'Exécutif, Nahum Sokolov et Tschlenov, y étaient autorisés et, à part d'eux, encore Cowen.

Mais en outre le « Haham » Dr M. Gaster était à Londres, vice-président du dernier congrès sioniste ; Dr Chayim Weizmann, le président de la Commission Permanente du Congrès, Léopold Kessler, un membre du Comité d'Action (à ce temps une fonction plus importante qu'aujourd'hui) et Herbert Bentwich, « Grand Commandeur de l'Ordre des Anciens Maccabés », la concurrence de la Fédération Sioniste Anglaise.

Tous étaient d'accord qu'il fallait faire de la politique — la question était donc comment créer une ligne commune. Janvier 1916, un « Zionist Committee », comité sioniste fut formé : mais les négociations sérieuses ne commencèrent qu'en Octobre de cette année, quand le catholique Sir Mark Sykes, un secrétaire adjoint du cabinet de la guerre, et l'Arménien Malcolm s'y joignirent : les deux derniers par romantisme.

C'est à cette époque que Weizmann se fit de plus en plus remarquer ; il renouvela ses relations avec Balfour, fit la connaissance de Lloyd George, devint la force motrice même sans participer à toutes les négociations. Ses amis, convaincus qu'il serait avantageux de lui donner une légitimation de la part de l'organisation sioniste britannique, demandèrent de Joseph Cowen de démissionner en sa faveur. Quoique Cowen était sûr d'être réélu, il renonça à sa place, et la conférence annuelle de l'English Zionist Federation du 2 Février 1917 institua Weizmann son président.

Cette élection lui donna l'autorité nécessaire pour ces négociations avec les hommes d'Etat britanniques. Neuf mois plus tard la déclaration historique de Balfour, dans sa lettre au Lord Rothchild, termina avec les paroles : « Je vous serais reconnaissant si vous vouliez communiquer cette déclaration à la Fédération Sioniste ».

**

LA DECLARATION DE BALFOUR N'EST PAS SEULEMENT LE RESULTAT des efforts de Weizmann, Sokolow, Cowen et tant d'autres, mais aussi la conséquence de toute une littérature anglaise protestante, qui traitait, dès les jours de Cromwell, le thème de la « restauration d'Israël ». Une génération anglaise après l'autre a réfléchi sur la question juive et leurs pensées avaient imprégné profondément la mentalité britannique.

Cette opinion publique anglaise fut symbolisée dans les personnes de Balfour et Lloyd George, Sykes et Malcolm, Sidebotham et Scott. Cette opinion publique était l'assistance la plus importante pour Weizmann, Sokolow, Cowen et Lord Rothschild, au temps de la déclaration de Balfour, il y a quarante ans.

א בוך פון דויערהאפטן ווערט

צום דערשיינען פון הלל סילווערס בוך:
„ווי יודאאיזם האט זיך אונטערשידן“

„ווי יודאאיזם האט זיך אונטערשידן“

דער אבא הלל סילווער האט זיך אויסגע-
צייכנט מיט זיין ארבעט לטובת דעם
וועלט-יידנטום, גאנץ באזונדערס אויפן
געביט פון ציוניזם, ווי די פאליטישע אר-
בעט איז כסדר אזוי אקטיוו אין האלט אים
אבסאָרבירט. עס איז ממש צו באוונדערן
דעם פאקט, וואס דער סילווער, טראץ זיין
פארנומענקייט, איז געווען בכוח סיי פריער
און סיי איצט צו שרייבן ביכער פון דויער-
האפטן ווערט. סטודענטן וועלן ממשיך זיין
לייענען אין געניסן פון זיינע ביכער וואס
ער האט געשריבן מיט יאָרן צוריק און פון
זיין פארלעצטן בוך, אינטערן נאָמען:
„משיחישע ספעקולאציעס אין ישראל“.
דער סילווער איז אַ גרויסער מומחה אין
דער העברעאישער ליטעראטור. ער בא-
זיצט אַ דינאמישן טעמפעראמענט און איז
אומאפהענגיק אלס דענקער און שריפט-
שטעלער. זייער פיל פון זיינע ווערטפולע
ביכער קומען פון זיין גרויסער עפנטלע-
כער פלאטפאָרם-געניטקייט. די ביכער זיי-
נען פארעפנטלעכט פון די טויזנטער רע-
דעס און רעפעראטן זיינע, וואס ער האט
געהאלטן, ווי אַ מענטש, וואס איז אַ מומחה
אויף דער פלאטפאָרם און אויף דער בינע,
ווערט ער זייער שנעל פארוואנדלט אין אַ
געניטן טעכניקער אויך אויפן געביט פון
מענטשלעכער קאמוניקאציע. ער פאר-
שטייט כמעט אינסטינקטיוו וואס זיינע צו-
הערער ווייסן שוין יאָ און וואס זיי ווייסן
ניט, וואס עס איז פאר זיי קלאָר און וואס
עס איז פאר זיי ניט פארשטענדלעך. ער
ווייסט ווי אזוי צו זיי צו רעדן און וואס עס
דארף געזאָגט ווערן אויף אַן איינדרוקס-
פולן און דירעקטראכטן אויפן. דער סיל-
ווערס ביכער, חוץ דעם וואס זיי ווערן גע-
לייענט אין שטודירט, זיינען זיי אויך איינ-
דרוקספול; זיי זיינען קלאָר און דייטלעך.
זיי דעקן אויף דעם גרויסן רעדנערס גע-
ניטקייט און באהאוונטקייט אויסצודריקן

דעם שווערסטן געדאנק איינפאך, אין אַ
פשוטער שפראך, צו מאכן דאָס אומפאר-
שטענדלעכע זייער קלאָר און דייטלעך.
די כאַראַקטעריסטישע שטריכן געפינען
מיר אין אלע שאַפונגען פון דער סילווער
אין אין אַ גרויסער מאָס אין זיין לעצטן
בוך: „ווי יודאאיזם האט זיך אונטערשידן“.
זייער פיל קלאַרקייט איז גייטיק אויפן גע-
ביט פון יידישער טעאָלאָגיע. יודאאיזם
איז ניט אַ פילאָזאָפישע אָדער טעאָלאָגישע
רעליגיע. אונדזער גלויבן איז אנטשטאָנען
פון דער דערפארונג און פון דער אינ-
ספיראציע, וואס איז אונדז געגעבן געוואָרן
דורך אונדזערע לערער און פירער. מיר
האָבן ניט קיין אייגענע טיילטע סעריע פון
יידישער פילאָזאָפיש-טעאָלאָגישער ליטע-
ראטור. יעדער שרייבער מוז אויף זיין
שטייגער צוריקגיין צום יידישן לעבן, זיך
פארטיפן אין דער יידישער געשיכטע,
שטודירן די פארשידענע יידישע באַווע-
גונגען און פון דעם גאנצן מאַטעריאל לאָזן
טריפן „דאָס לעבעדיקע וואסער“ — אַ מאַ-
טעריאל פון וועלכן יודאאיזם איז זייער
וויכטיק אין אנטשיידנד. בכדי צו שרייבן
אַ יידישע טעאָלאָגיע, דארף אַ מענטש
דורכאויס קענען דאָס גאנצע יידנטום, זיין
דערפארונג און זיינע געדאנקען. דער סיל-
ווערס בוך שפיגלט אַפּ פאר אונדז אין
קלאַרע און אין לעבעדיקע שטריכן די אלע
וואנדערונגען פון אונדזער לעבן אלס יידן.
ווען יודאאיזם איז געוואָרן סיסטעמאַטי-
זירט ביי פארשידענע געלעגנהייטן אין
לויף פון אונדזער געשיכטע, איז עס גע-
ווענלעך געווען די רעאקציע צו געוויסע
אידעען, וואס זיינען אנטשטאָנען ווי קאַנ-
קורענץ-אידעען, ווי למשל: די גריכישע
פילאָזאָפיע אָדער ווי פיינטלעכע אידעען
(ווען דער וויכוח מיט קריסטלעכע גייסט-
לעכע איז ארויפגעצוונגען געוואָרן אויף
אונדז אין מיטל-אלטער). עס איז נאָטיר-

לעך צו שרייבן אַ שילדערונג פון יודאאיזם
ווי אַ פארגלייך מיט אַנדערע גלויבנס.
דערפאר האט דער סילווער זיין בוך אַ נאָ-
מען געגעבן: „ווי יודאאיזם האט זיך אונ-
טערשידן“. דער מחבר פארנעמט זיך מיט
די אונטערשידן אין זיין בוך. ער ווייזט אָן
אויף דער איינציקארטיקייט פון יודאאיזם
פון זיין סאמע אָנהויב. דער מחבר רירט
דערביי ניט אָן דעם ווערט פון אַנדערע
גלויבנס און פארמינערט ניט די גרויסקייט
פון יודאאיזם.
אין זיין ענטפער אויף דער כסדרדיקער
פראגע פון די קריסטן: „פארוואס האָבן
יידן אָפּגעוואָרפן יעזוסן ווי דעם אייסליי-
זער“ — באהאנדלט דער סילווער די טעמע
ריין היסטאָריש, ער פארבינדט זי מיט דער
מאָדערנסטער אַנקלאָגע פון טויבני, וועל-
כער האט די אלטע פראגע פון די קריסטן
פרעזענטירט אין אַנדערע ווערטער.
דאָס קאפיטל זעקס פון בוך: „אָפּזאָגנדיק
זיך פון אוצרות“ איז אַ פיינע דערקלערונג
אויף דער דאָזיקער טעמע. דאָס קאפיטל
קען געלייענט ווערן פון קריסטן אָן ווי-
דערווילן און דאָס דאָזיקע קאפיטל קען גע-
לייענט ווערן פון יידן מיט ניט ווייניק
שטאַלץ.
דאָס קאפיטל זיבן איז דאָס עכטסטע אין
וויקזאמסטע קאפיטל פון גאנצן בוך. אינ-
טערן נאָמען: „פארמיידנדיק אלטערנא-
טיוון“ הויבט זיך עס אָן מיט פאַלגנדע
ווערטער: „די לערער פון יודאאיזם האָבן
כמעט אינסטינקטיוו אָפּגעוואָרפן די פאַר-
מילע: פון ענטוועדער/אָדער, ווען זיי
האָבן געפרוווט די רעליגיעזע ווערטן“.
דאָס קאפיטל ענדיקט זיך מיט דעם פאַר-
אָגראַף: „עס איז פאראן אַ באוונדערנ-
דיקער באלאנס און פראגמאטישע קוואלי-
טעט אין יודאאיזם, וואס אין דער צייט,
ווען ער האט ניט פארבאָטן זיך צו באַקערן
צום מיסטישן אָדער צום געטלעכן גלויבן,
יידן.

ERETZ ISRAEL

REVISTA ILUSTRADA PARA LA AMERICA LATINA

Director: Dr. A. MIBASHAN

PASTEUR 341, piso 3º
T. E. 47-0159
BUENOS AIRES

Suscripción anual:
50 pesos m/n. en la Argentina.
5 pesos m/ur. en el Uruguay.
1500 pesos chilenos en Chile.
3 dólares US en otros países.

CORREO
ARGENTINO
Central 3

FRANQUEO PAGADO

Concesión N° 413

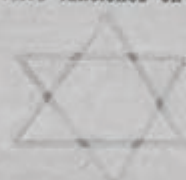
TARIFA REDUCIDA

Concesión N° 507

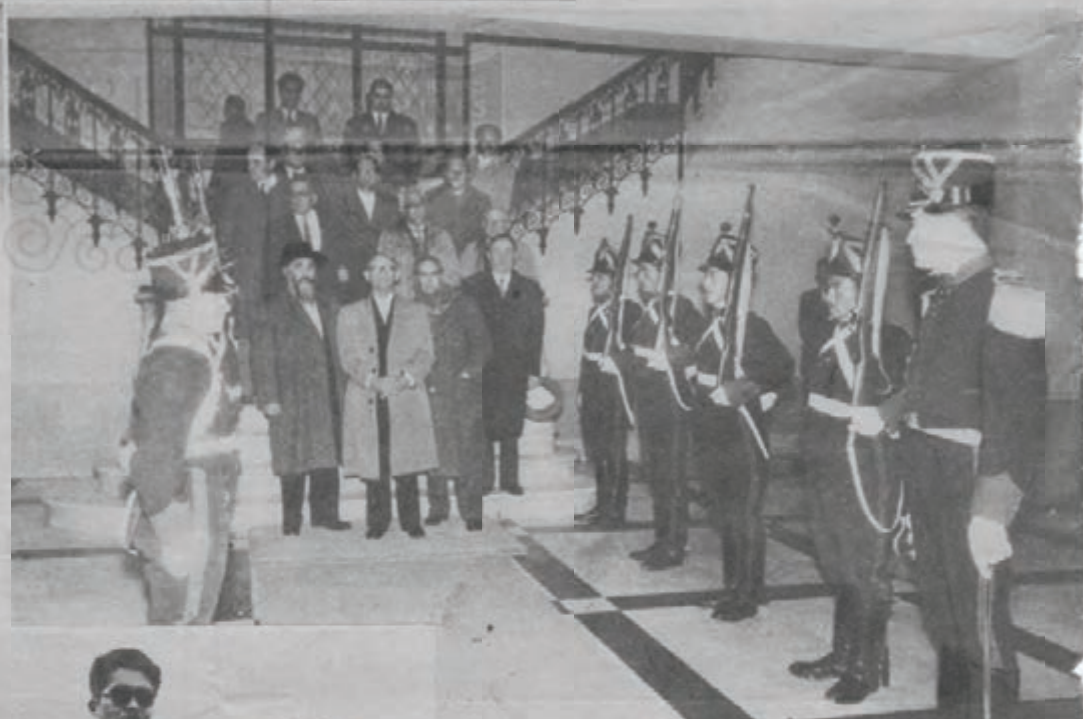
ACTUALIDAD



En Israel, como es sabido, los soldados mujeres cumplen iguales tareas que los hombres. Aquí vemos un destacamento de tropa femenina, rindiendo honores a un diplomático extranjero, camino a la presentación de sus credenciales al Presidente de la Nación. Es probablemente la única guardia de honor femenina que cumple tales funciones en la actualidad.



En Montevideo, la delegación de la Knesset —parlamento de Israel— fue recibida con honores militares en la Casa de Gobierno, al entrar allí para presentar sus saludos al jefe del Consejo de Gobierno Uruguayo.



Desde Sde Boker, donde pasó una breve temporada de vacaciones, el Premier, David Ben Gurión, hizo una escapada hacia el lido de la famosa "franja de Gaza", donde el ejército de Israel sigue en posición de alerta, para prevenir cualquier sorpresa de parte de los buenos vecinos... Lo vemos aquí en compañía de algunos jefes militares, recordando en una reunión sencilla el gran día, 29 de octubre de 1956, cuando las fuerzas israelíes fueron movilizadas para dar el paseo de unos 400 kilómetros que se dio en llamar la "Acción Sinaí".



COMPRE BUENOS LIBROS

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(en rústica o encuadernados)

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DIRIJASE SIN DEMORA A

EDITORIAL CANDELABRO

PASTEUR 341 - 3er. p. — T. E. 47-0159

JUDAISMO, PROBLEMAS JUDIOS

"DONDE EL JUDAISMO DIFIERE". Por Abba Hilel Silver. Macmillan, Nueva York, 1957.

En compacto y vivaz relato de la corriente principal del judaísmo, el señor Silver logra presentar la problemática del judaísmo con gran autoridad y en sus rasgos distintivos de unidad, libertad y compasión. Es un hecho que en nuestros días pocos se han preocupado de analizar el judaísmo histórica y filosóficamente, sin exégesis y para el uso del profano. Reconociendo plenamente el vital contacto entre el judaísmo y cristianismo, el libro arroja luz sobre sus agudas divergencias a lo largo de dos milenios. El rabino Silver admite lo universal y común a todas las religiones, pero cree que igual importancia poseen las diferencias, que subraya con honda sinceridad a fin de poder adoptar una actitud realista de cooperación consciente. Como dirigente máximo del sionismo estadounidense, el doctor Silver siente que la historia de Israel no es una mera concatenación de acontecimientos fatales, sino el desarrollo de un proceso moral de la humanidad.

"MOTIVOS ACTUALES". Por Mordejai Herbst. Editado por el autor, Rosario, 1957.

Ensayos, recuerdos, cuentos y artículos en idish, sobre la problemática judía local argentina, en amplia extensión, que merecen ser considerados por todos aquellos que actúan y piensan en favor de la solución de los problemas educacionales. Con varias ilustraciones en pluma.

"SEMBLANZAS HISTORICAS". Por Yudel Mark. Editado por el Fondo Alter Rozental para la Literatura infantil judía. Buenos Aires, 1957.

Valiosa colección en idish de perfiles de la historia judía, en redacción adaptada a la mente juvenil. Episodios de la edad media y de nuestra época, especialmente del ghetto de Varsovia. Es de esperar que tenga la difusión merecida entre la juventud.

"DIARIO DE OTOÑO". Por Eugene Relgis. Americalee, Bs. Aires, 1956.

Eugen Relgis, desde hace varios años radicado en Montevideo, ya es bien conocido por el público de habla castellana, especialmente por sus ensayos "Profetas y poetas". Humanista y pacifista, Relgis presenta en "Diario de otoño" elementos, testimonios y fragmentos "que servirán para reconstruir la imagen de una época y de una sociedad".

"COMENTARIO". Entrega de julio-agosto-septiembre. Publicación del Instituto Judío Argentino de Cultura e Información, Bs. Aires, 1957.

Como siempre, la excelente revista trimestral "Comentario" trae rico material en ensayos integrados y artículos de relevante análisis de actualidad. Asimismo son dignos de mención los comentarios de libros y autores realizados con esmero y finura.

PROBLEMAS HUMANOS

"EL OTRO LUGAR". Por J. B. Priestley. Hachette, Bs. Aires, 1957.

En cuidadosa traducción de María Martínez Sierra, Priestley es nuevamente presentado al público de habla castellana con esos cuentos fantásticos, hábilmente escritos, como todo lo originado en la pluma de este inglés enamorado del malabarismo brillante, cuyo gusto por implicar más de lo que realmente dice, es tan suyo. Con gran elegancia hace sus planteamientos, y recién en los desenlaces uno se da cuenta de la "trampa", en la que, por otra parte, entró con curiosidad y placer. La agudeza pseudopsicológica de Priestley lo llevó a ser favorito de cierto ambiente británico y sus capitulaciones magistrales le han valido gran circulación entre los escapistas, legión en su patria, cuyo condigno pontífice máximo puede considerárselo.

"PROGRAMA ECONOMICO PARA UNA DEMOCRACIA VIVIENTE". Por Irving H. Flamm. Liveright Publisher, Nueva York.

"Enfoque capitalista para una economía planeada", llama el autor su interesantísimo estudio de gran actualidad. Y detalla: "Las leyes serán hechas no para reprimir, sino para conformar las motivaciones humanas naturales. Una sociedad en la cual tanto la empresa pública como la privada sobrevivan, cada una operativa en aquel sector donde resulta más eficaz, libre de controles y trabas".

"LIBRO DE CONTEMPLACION". Por Dagobert Runes. Philosophical Library, Nueva York, 1957.

"Book of Contemplation" titula el doctor Dagobert Runes su ameno, pero no menos profundo tomo de acertados y valientes pensamientos acerca de las cosas de nuestra generación, sus tabús, mentiras y preciadas altisonancias. Con ironía no exenta de cariño, el ex director del Instituto de Educación Avanzada desinfla muchos de los juicios corrientes y fastiga lo fatuo, más aceptable entre nosotros que lo esencial.

"JOSE MARTI Y LA COMPRESION HUMANA". Por Marco Pitchon. Editado por la Bené Brit, La Habana, Cuba, 1957.

Este tomo de casi 400 páginas, apareció en edición lujosa en el centenario de José Martí, contiene documentos, cartas y fotos referentes a la vida y obra del apóstol cubano, y gran cantidad de cartas de diversos lugares del mundo, aplaudiendo la feliz iniciativa de los que emprendieron celebrar la fecha en esta forma.

ULTIMO CATALOGO COMPLETO DE

EDITORIAL CANDELABRO

Director: Dr. A. MIBASHAN

PASTEUR 341, 1er. piso, Of. 1

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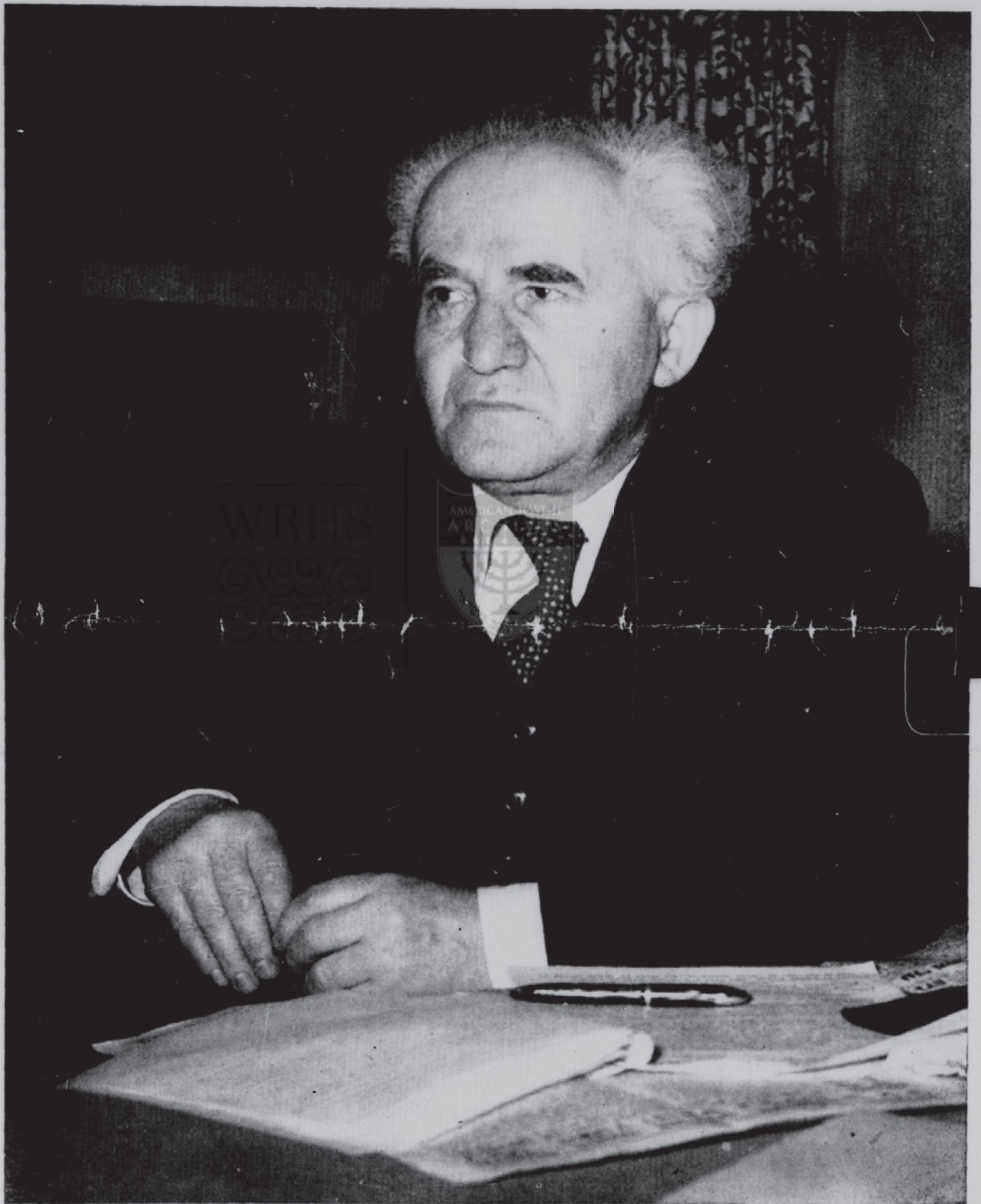
Siguiendo con la tarea que se ha impuesto desde su creación, a saber: *Difundir buenos libros sobre tópicos judíos e israelíes en idioma castellano*, la EDITORIAL CANDELABRO cumple con la honrosa misión de ser un mensajero espiritual del judaísmo ante judíos, como ante gentiles.

En menos de cinco años, EDITORIAL CANDELABRO ha dado a publicidad 26 obras, algunas de autores célebres, desarrollando así una labor difícilmente igualada en la historia cultural del judaísmo argentino.

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Published in the Interests of Canadian Jewry



DAVID BEN GURION — ISRAEL'S PRIME MINISTER FIGHTS A CABINET CRISIS

The Jewish Standard

TORONTO
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**MIND AND
SPADE**

VIEWS ON PAST AND PRESENT IN JEWISH LIFE

By PROF. F. M. HEICHELHEIM

Where Judaism Differed

Rabbi Abba Hillel Silver, the brilliant speaker and renowned Zionist leader, has written a book about the uniqueness of Judaism as a creed, with the above title, which deserves to be read with care. This is not an easy treatise and has, therefore, to be digested slowly. Only then will the reader appreciate how great the religious tradition of Biblical, Talmudic, and mediaeval Judaism is and how it has been enriched by modern experiences and studies. Not a few observations have obviously been made by Rabbi Silver for the first time and all examples which he has selected deserve the attention of every Jew from the Orthodox to the Reform wings.

Judaism, according to Rabbi Silver, possesses the unity not of a system but of a symphony. Nevertheless, it has always retained an unmistakable character of its own. Along with the individual's inalienable rights go his obligations to society. Any totalitarianism would be viewed by Judaism as disastrous to the spiritual growth of the individual. For Rabbi Silver the central message of Judaism deals with "doing justly, loving mercy and walking humbly with your God" (Micah 6:8). God's foreknowledge cannot contradict man's freedom. Judaism, which differed and continues to differ from other religions, has nevertheless sought and seeks opportunities of friendly co-operation with them in all things which may contribute to the building of the good society on our globe.

There are minor shortcomings in this stimulating book. It must be said that there are a few, though not many, faulty interpretations to be found. More serious is the fact that Rabbi Silver is quite often too positive in stating what other creeds and what Judaism stand for and which trends the one or other of them was never prepared to accept, in either important or unimportant matters. For example, anti-nationalistic theology is not "inherently un-Jewish." The numerous Jewish religious universalities, from Jeremiah or the authors of Job and Jonah, to Moses Mendelsohn and Samson Raphael Hirsch, and then to the framers of the Pittsburgh Declaration in American Reform Judaism, were never heretics and cannot be stigmatized as heretics. Rabbi Silver contradicts himself here when he writes, briefly, but approvingly, of Jewish universalism on pages 74 and 228. Similar contradictions are found in what Rabbi Silver has to say about the primacy of Jewish group, against individual, religiosity.

That Judaism "never" passed over into pacifism or non-resistance is rightly contradicted when Rabbi Silver himself teaches us that "the end of war, universal peace" are main objectives of Judaism and that Judaism generally "hated war and the shedding of blood," as many well-known passages prove. Similarly, Rabbi Silver attacks the

modern Jewish existentialists, but in fact supports their main argument, that man is helpless without being near to, or at least in search of, God. The most surprising omission of this book does not, however, lie in inconsistencies such as these. Rabbi Silver shows no understanding or approval of the not always minor contributions which the Zionist movement has made to Judaism as a creed.

At the end of Chapter I these conclusions (Please turn to Page 13)

**MR. ROLAND
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MIND AND SPADE

(Concluded from Page 10)

tributions are not mentioned, although the reader would expect a reference to them. Ahad Ha'am has tried to spiritualize Zionism by contending that absolute justice lies at the foundation of Judaism and has to crown every truly Jewish action. Ahad Ha'am is unconvincingly attacked for this praiseworthy effort. The most decisive question in Zionism, as a religious movement, was and still is whether it is permissible for a truly Jewish organization or state to draw the sword, except in an irrefutable case of self defence.

As my readers know, a minority movement of Zionists under Rabbi Judah Magnes (who is not mentioned at all), Martin Buber and a few others,

has laid down what I think is, on the whole, sound theological doctrine for our century. Another minority movement has tried, and still tries, to "bring the sword into the Synagogue". It is not sufficiently known that the poems of the satanic founder of the so-called Stern gang were supposed to have a religious meaning, though they represent the worst form of Jewish assimilation to militant Islamic theology which we have had for a millennium. No wonder that the Jewish immigrants to Israel from Islamic countries were specially attracted by the radical organization or the more moderate ones which have, or had, an affinity to this heretic theology.

About all this Rabbi Silver remains silent. He does show, indirectly, in occasional remarks, a middle position in relation to these burning problems, which is certainly nearer to Rabbi Magnes than to the Stern gang. In any case, this is a thoughtful book by a very distinguished American Reform rabbi which, if one considers the Jewish political position of the famous author, is surprisingly non-partisan.

AT THE RECENT CONVENTION OF the Canadian Hadassah Organization, in Toronto, a resolution was adopted re-affirming a pledge made last spring, in Israel, that each Hadassah member learn at least 500 Hebrew words.

In Toronto, Hadassah has embarked on a comprehensive program to make the study of Hebrew an integral part of the Hadassah program. Weekly classes are conducted for beginners, intermediate and advanced students.

In addition, a Hebrew-speaking discussion group has been formed, under the leadership of Mrs. Stuart E. Rosenberg. Judging by the response, it would appear that this group fills a long-felt need in the community. The next meeting will take the form of an *Aruchat Boker* at the home of Mrs. Stuart E. Rosenberg, 14 Dewbourne Ave. and is being held on Tuesday morning, Jan. 14.

Hadassah has opened this group to all Hebrew-speaking women in Toronto. Anyone wishing to participate may obtain particulars from Mrs. David Newman, LEnnox 4-3974, or Mrs. Max Smolack, ORchard 2607.



ARTHUR LISWOOD, of the new Mount Sinai Hospital, who will participate in the Conference of the Canadian Jewish Congress, Central Region, being held in Windsor Jan. 17-19.

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WHAT IS REFORM JUDAISM?

When we speak of Reform Judaism we are not speaking of a new kind of Judaism. It was only the name that was new as it came into being near the end of the 18th century in Germany. This name has become the label of that interpretation of Judaism which recognizes and emphasizes the dynamic character of the Jewish religion—*dynamic*, which is the opposite of arrested or static Judaism.

Reform Judaism emphasizes what is inherent in all Judaism, the principle of progression in the concepts and forms of the Jewish religion.

—Rabbi Abraham J. Feldman

WHAT JUDAISM OFFERS

Judaism is a reasonable faith, responsive both to man's instincts and to his aspirations. It offers mankind a gospel of social progress and it summons men to social action, to the building of the good society in justice, in brotherhood, and in peace.

It is a faith built not on salvationism or resignation or asceticism. It has confidence in man's inexhaustible spiritual resources. It teaches a boundless reverence for life and for all that contributes to its noble fulfillment and enjoyment.

—Rabbi Abba Hillel Silver

Sabbath Services

FRIDAY EVENING, JANUARY 3, at 8:30 o'clock

RABBI BAYLINSON will preach on

"THE JEWISH HERITAGE"

WHAT IS REFORM JUDAISM'S HERITAGE?

* * *

SATURDAY MORNING, JANUARY 4, at 11:15

RABBI BAYLINSON will preach on

"STEPHEN S. WISE:

PIONEER AND PREACHER"

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"IMMORTAL JEWS OF OUR TIME"

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[1958]

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Bulletin



Religious Service

Sunday Morning, February 16 at 11:00 o'clock

RABBI MARTIN

will preach on

DR. ABBA HILLEL SILVER'S BOOK

"WHERE JUDAISM DIFFERED"

AN INQUIRY INTO THE DISTINCTIVENESS OF JUDAISM

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TWELVE RULES FOR HAPPINESS

I

Live a simple life. Be temperate in your habits. Avoid self-seeking and selfishness. Make simplicity the keynote of your daily plans. Simple things are best.

II

Spend less than you earn. This may be difficult but it pays big dividends. Keep out of debt. Cultivate frugality, prudence and self-denial. Avoid extravagance.

III

Think constructively. Train yourself to think clearly and accurately. Store your mind with useful thoughts. Stand porter at the door of your mind.

IV

Cultivate a yielding disposition. Resist the common tendency to want things your own way. Try to see the other person's point of view.

V

Be grateful. Begin the day with gratitude for your opportunities and blessings. Be glad for the privilege of life and work.

VI

Rule your moods. Cultivate a mental attitude of peace and good will.

VII

Give generously. There is no greater joy in life than to render happiness to others by means of intelligent giving.

VIII

Work with right motives. The highest purpose of your life should be to grow in spiritual grace and power.

IX

Be interested in others. Divert your mind from self-centeredness. In the degree that you give, serve, and help will you experience the by-product of happiness.

X

Live in the daylight compartment. This means living one day at a time. Concentrate on your immediate task. Make the most of today for it is all that you have.

XI

Have a hobby. Nature study, walking, gardening, music, golfing, carpentry, stamp collecting, sketching, voice culture, foreign language, books, photography, social service, public speaking, travel, authorship, are samples. Cultivate an avocation to which you can turn for diversion and relaxation.

XII

Keep close to God. True and enduring happiness depends on close alliance with Him. It is your privilege to share His thoughts for your spiritual nourishment, and to have a constant assurance of divine protection and guidance.

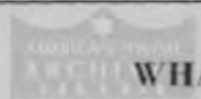
—National Religious Press

THE ETERNALLY SIGNIFICANT

It is not the purpose of religion to lift us up out of the ordinary world into some supernatural world of special revelation. Its task is to show us the divine in the midst of the human; the eternally significant as it appears within the framework of commonplace, day-to-day events.

The problem for most of us is to find religious meaning in the place where we are, among the people with whom we live and work, in the jobs we have to do, and the events we experience. We expect religious experience to be something strange, when it is actually to be found in the way we understand and live through what happens to us day by day.

Growth in religion is growth in sensitiveness, growth in awareness, growth in the capacity to see and understand the deepest meaning of what we think and say and do. All other kinds of growth are secondary as compared to this, and this kind of growth brings with it all else that is worthwhile. —REV. HARRY C. MESERVE



WHAT JUDAISM OFFERS

Judaism is a reasonable faith, responsive both to man's instincts and to his aspirations. It offers mankind a gospel of social progress and it summons men to social action, to the building of the good society in justice, in brotherhood, and in peace.

It is a faith built not on salvationism or resignation or asceticism. It has confidence in man's inexhaustible spiritual resources. It teaches a boundless reverence for life and for all that contributes to its noble fulfillment and enjoyment.

—RABBI ABBA HILLEL SILVER

DESTINY

We sow our thoughts and reap our actions. We sow our actions and reap our habits. We sow our habits and reap our characters. We sow our characters and reap our destiny.

—C. A. HALL

Chicago Sinai Congregation Bulletin

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March 24, 1958

Page 2

The historical background of the separation of Christianity from Judaism was the topic of a symposium held March 21 at Temple Emanu-El in New York, under the auspices of the New York Extension Division of Dropsie College for Hebrew and Cognate Learning (Philadelphia). Participating in the discussion were Rabbi Abba Hillel Silver of Cleveland, author of "Where Judaism Differed," Dr. Morton S. Enslin of St. Lawrence University, Canton, N.Y., and Dr. Solomon Zeitlin of Dropsie College. The outstanding agreement of all three was that "there is no competitive rivalry between Christianity and Judaism." Rabbi Silver pointed out that "though each faith has its own perspective, these differences should not obscure the underlying unity of the human race or the common needs of human life which all the great religions of mankind aim to serve, or the urgency for their close cooperation to achieve their common purpose."

* * * * *

סופרים וספרים

יוחנן פוגרבינסקי

ספר על אבא הלל סילבר

"אבא הלל סילבר", מאת ישעיהו וינוגרד. תל-אביב, הוצאת הוועד הציוני, תשי"ז. 456 עמודים.

יש להשתומם שעד היום הזה לא זכו מנהיגים ציונים חשובים לביוגרפיות מקיפות על חייהם ופעולותיהם למען הציונות והגשמתה. השנה נמלאו ששים שנה לקונגרס הציוני הראשון ובתנועה הציונית הרי פעלו מאז מספר אישים דגולים משכמם ומעלה גבוהים, בהם כמה אנשי שם שנתפרסמו בעולם קודם שהצטרפו לתנועה הציונית, כגון מאכס נורדוי, ישראל זנגוויל והשופט לואיס דמפיץ בראנדייס. עד היום זכינו רק לשתי ביוגרפיות מקיפות: אחת על הרצל (של הד"ר אלכס פיינ) והשניה על זאב ז'בוטינסקי (של הד"ר יוסף שכתמן). ביחוד דלה בשטח הביוגרפי וגם ההיסטורי הציונות האמריקאית ומנהיגותה. מכאן הענין המיוחד בספרו של מר ישעיהו וינוגרד, שהיה במחיצתו של ד"ר סילבר הרבה שנים, וגם ליווה את הד"ר סילבר בביקוריו בארץ ושימש לו מזכיר והפיר מקורב את פעולתו הציונית והציבורית של הד"ר סילבר ואת השפעתו על המוני העם הודות לכשרון הנאום שלו. מתוך הערצה אישית לד"ר סילבר אסף, כדבורה זו המלקטת את עסיסי הפרחים בשביל הדבש שלה מכל פרח ופרח, חומר ביוגרפי מכל מקום, מחייו, פעולתו ומעשיו, וגם בדק נאומיו והרצאותיו במקומות שונים ובתקופות שונות, ומכל החומר הזה גיבש בספר מקיף את דמותו של המנהיג הציוני הדגול הזה במשך ארבעים שנות פעולה ציונית. הספר "אבא הלל סילבר, חייו, חזונו ופעלו", הכתוב בסגנון עברי נאה, יצא לאור בהידור בלתי-מצוי עם שפע של צילומים ומכיל שלושה חלקים. בחלקו הראשון מסופרים פרטי חייו ופעלו של ד"ר סילבר. המחבר מכניס אותנו בראשונה לעיירה הליטאית שבה נולד סילבר, נותן לנו תיאור מלא ומקיף של בית אביו, שבו נולד, גודל ונתחנך, ומוסיף לארוג את סיפור חייו של ד"ר סילבר בעברו לארצות-הברית ובהשתלמותו ב"היברו יוניון קולידזש" בסינסינטי, מרכז ההתבוללות בימים ההם. ד"ר סילבר לא נפגש מאווריה של סינסינטי, הוא היה מחוסן עוד מבית אביו והיה ממיסדי "המועדון על שם ד"ר הרצל" בניו-יורק עוד בגיל רך מאוד. המחבר מכניס אותנו לראשית פעולתו כרב וכמטיף דתי ומנהיג רוחני, עד שגדל והיה במשך הזמן לטריפון ומטיף לתקומת ישראל.

כבר לוועידת לונדון הציונית, שהתאספה בשנת 1920, נשלח ד"ר סילבר הצעיר בתור חבר המשלחת של ציוני אמריקה, שבראשה עמד בראנדייס, והוא גם הופיע בשמה בנאום שעשה רושם כפיר על המשתתפים בוועידה זו. והרי באותה המשלחת הציונית מטעם ציוני אמריקה השתתפו ענקים, כגון בראנדייס, וויזו, ליפסקי, יעקב די-האז, פראנקפורטר וכו', וסילבר נבחר להופיע בשמם, והוא אז רק בן עשרים ושבע!

עם סיום לימודיו בקולידזש בסינסינטי נתמנה ד"ר סילבר לרב בקליבלנד, ומסתבר שהיו כמה גבאים שהיססו בבחירה זו מפאת צעירותו המופלגת. אך ההיסוסים הללו פגו אחרי ששמעו את דרשותיו הראשונות ב"היכל". ד"ר סילבר התמסר לחקירת התנועה המשיחית, ותוצאת עבודתו זו היתה ספרו לתולדות הרעיון המשיחי בישראל, שהפרופ' יוסף קלוזנר, אחד המומחים הגדולים בתולדות בית שני ובחקירת הרעיון המשיחי, מעיד עליו, שהוא עבודה מדעית חשובה.

אך לא איש כד"ר סילבר ישקוט על שמריו, על כסא הרבנות שלו בקליבלנד ועל יד שולחן עבודתו. עוד מעט נראה אותו בעבודתו הציבורית, המעמידה אותו בשורה הראשונה של עסקני היהדות האמריקאית והוא תופס לאט לאט את מקומו כ"מדברנא דאומתא". בעיקר הוא גדל כמנהיג ציוני בשנות מלחמת העולם השנייה, כנפול על שכמו המשימה לייצג את עמו בתקופה הרת סערות

וסכנות. לעולם לא תישכח פעולתו הברוכה של הד"ר סילבר כשעמד על הדוכן העליון של אומות העולם ותבע זכות קיום לעמו.

כל פרשת הפעולה הציונית והציבורית של ד"ר סילבר מסופרת על ידי מר וינוגרד בכ"ה פרקים. יש לציין במיוחד את הפרקים על אחיו הפכור מכס סילבר ועל חברו לעבודה ציונית משותפת, המשמש כיום ראש ההסתדרות הציונית האמריקאית, עמנואל ניומאן.

בחלקו השני של הספר רק שמונה פרקים, שבהם מספר מר וינוגרד על ביקורי סילבר בארץ ועל גלי ההתלהבות שעוררו בשוב הישראלי ביקוריו. בפרקים האלה מסופר איך קיבלו את פניו בארץ, איך נתכבד בארחות-כבוד בערים הראשיות של מדינת ישראל, ואיך נוסדו מוסדות וישובים לכבודו ונקראו על שמו. כמו כן מסופר איך חגגו במדינת ישראל את יובלו הששים של סילבר. מעניינים הפרטים המסופרים על מעמדו של ד"ר סילבר במפלגה הריפובליקאית בארצות-הברית.

החליט המחבר — ותבוא עליו ברכה — לתת לנו גם דוגמאות מנאומיו המרובים של ד"ר סילבר. אנו יודעים שהד"ר סילבר נחשב לאחר מטובי הנאומים בארצות-הברית, אך נאומיו שבאו בחלק השלישי מראים לנו, כי הוא לא רק נואם רב-פשרון, אלא גם נואם חושב המעמיק ראות במדיניות העולמית ובמדיניות הציונית. הנאום שנשא ד"ר סילבר בקונגרס הציוני העשירי הוא נאום היסטורי. לידי גובה כזה, גם בהרצאות הדברים וגם בתוכן, יכול היה להתרומם רק מכס נורדוי או זאב ז'בוטינסקי.

אף-על-פי-כן מורגש בספר הזה שחסר משהו. ד"ר סילבר, הטריפון והמדינאי הציוני, עומד בשנים האחרונות מרחוק. מה גרם לכך, שהאיש הזה, שהוא בלי ספק האישיות הציונית החשובה ביותר ובעלת ההשפעה בחוגי הממשלה האמריקאית פיוס, יעמוד מרחוק ולא יתערב ולא ישמיע את קולו בשאלות המנסרות בעולמנו הציוני? תשובה על השאלות הללו אין המחבר נותן לנו. אך פרט לחסרון זה נתן לנו מר וינוגרד ביוגרפיה מקיפה, המקיפה למעשה גם את תולדות הציונות בארצות-הברית. וצדק הפרופ' קלוזנר שמציין באגרת פרטית למחבר, כי המונח "גרפיה" מפיצה אור יקרות לא רק על אישיות יוצאת מן הכלל, אלא על הציונות במשך שלושים השנים האחרונות. ועוד מציין הפרופ' קלוזנר באותו המכתב, כי "אלמלא היו קמים לשטן לפעילותו היה, אפשר, כל התהליך של ההיסטוריה במדינת ישראל אחר מעיקרו במשך תשע השנים האחרונות".

ראוי הוא הספר הזה, שבו מקופלות כל תולדות הציונות בארצות-הברית ופעולתה לטובת הקמת מדינת ישראל, להמצא בבית כל ציוני.

אנכי לא טעיתי

ברשימתו על "ספר הדואר" ב"פארוורטס" גליון 16 ביולי 1957, הזכיר הרב א. ב. שורין גם את מאמרי "אילה" — חלוקן העתונות העברית באמריקה" והעיר על טעות שמצא בזה שכתבתי שצבי הירש ברנשטיין הוציא את "די פאסט", העתון האידי הראשון באמריקה, בעת שלפי י. ד. אייזנשטיין בספרו "אוצר זכרונות" קדמו ל"די פאסט" שני עתונים אידיים שיצאו בשנות הששים בעריכת מרדכי יהלמשיין: "די אידישע פרעסע" ו"ניו-יארקער יידישע צייטונג", הראשון בשנת 1866 והשני בשנת 1867.

אולם לוא קרא הוב שורין את מאמרי "מקורות עבריים לתולדות העתונות האידית באמריקה" ב"חורב" כרך ט', היה רואה שלא אנכי טעיתי, כי אם הוא שטעה. במאמר זה צטטתי את דברי נחמיה דוב הופמאן במאמרו "ששה חדשים בניו-יורק" שנדפס ב"המגיד" לשנת תרמ"ו, על יהלמשיין ועל שני העתונים הנזכרים שהוציא בשנות הששים, והוספתי לומר: "הופעת עתון בשם זה (די יודישע פרעסע) על ידי יהלמשיין מזכיר גם י. ד. אייזנשטיין בספרו "אוצר זכרונות", וכפי הנראה שאב גם הוא את הידיעה ממאמרו של הופמאן, אבל מסתירה בדברי הופמאן באותו מאמר, הוכחתו שיהלמשיין לא נמצא בשנת 1866 בניו-יורק ולפיכך לא הוציא באותה שנה את "די יודישע פרעסע" — עתון שמציאותו אינה ידועה כלל. ה"ניו יארקער יידישע צייטונג" אגמם הופיע, אבל לא בשנת 1867 כי אם בשנת 1872, שנתים אחרי הופעת "די פאסט", על-ידי כתריל צבי שרהוון וע. שרגל, ואולי ערך בידי יהלמשיין גיסו של שרהוון, כי הוא ערך את ה"יידישע גאזעטען" ושאר עתוני שרהוון.

יעקב סיון

על גרשון אפרת

(לפרישתו מכהונתו בהיכל בית מרכזי בפורט אמבוי, נ. דושי.)

גרשון אפרת הוא תופעה נדירה בעולם החזנות, הן מפאת כשרונו והשכלתו המוסיקליים והעבריים והן מפאת מזגו ואופיו, מזג אדם "אפרתי", מצניע לכת ועדין טעם. אכן, הוא השפיע רוב טובה עלינו, ביחוד החזנים הצעירים. הללו עמדו על-פירוב נבוכים לפני ספרות עשירה וענפה של נגינתנו הדתית, שנצברה במשך דורות, ספרות מלאה עדית, בינונית וחיבורית מוסיקלית (הכול לפי השפלתו וטעמו של המחבר-המלחין) ועליו, על החזן הצעיר, ניטל לבור את הגרעין מתוך התבן והקש, לדעת מה לקרב ומה להרחיק, לאכול תוכו של תרימון ולזרוק קליפתו. ולא תמיד הוכשר החזן הצעיר לכך. לפיכך חזיון נפרץ היה זה, שאדם נכנס לבית-כנסת או ל"היכל" לשמוע אל הרינה ואל התפילה, ואזנו קולטת רפרטואר פלול ומסוכסך מיצירות ואלמנטים מוסיקליים שונים ומנוגדים, נגינות קלסיות יקרות-ערך בצדם של לחנים זולים וחסרי טעם, "ריר חלמית" ממש... כי המבונים לחזנות הקיימים פיוס רק זה מקרוב נוסדו, ורוב חזני דורנו למדו מה שלמדו וקיבלו מה שקיבלו לא מפי מורים, מחנכים ומדריכים הראויים לשמם, אלא מחזנים ומנהלי-מקהלה בודדים, שלמרות כשרונותיהם, טעמם של רבים מהם רחוק היה מהיות משופה, וכך נשתרר מצב של אנדרלמוסיה גמורה בשדה המוסיקה הדתית שלנו, ביחוד בארץ זו.

עד שבא המוסיקאי המחונן ובעל הטעם העדין, מר גרשון אפרת, והתחיל לדלות את המרגליות והפנינים מים זמרתנו הדתית והוסיף עליהן מיצירותיו הוא, יצירות נאות ומשובחות הן מצד צורתן ההרמונית החדישה והן מצד תוכנן הלחני; ניפה, ליקט, חיבר, סידר וערך כרך אחר כרך, חמישה כרכים מלאים וגדושים מסלחה ושמנה של ספרות זמרתנו הדתית, באופן שחזן דורנו ושל הדורות הבאים שוב לא יצטרך לצלול בעצמו לתוך נבכי ים זמרתנו, על כל הסכנה שבדבר להפשל בדבר שאינו מהוגן ובעל טעם יהודי, כי בכרכיה של האנתולוגיה החזנית של גרשון אפרת ימצא הפול מוכן ומוזמן לפניו בכשרון גדול ובטוב טעם.

עכשיו שגרשון אפרת פרש מכהונתו בתור חזן ומורה למוסיקה בקהילתו, נברכהו שיזכה להמשיך את עבודתו, עבודה מלחין-מחבר בשדה זמרתנו הדתית, במשך שנים רבות מתוך מנוחת נפש ושלווה מבורכת ברכת יצירה שאינה פוסקת.

תיקון טעות

בגליון ל"ג של "הדואר", באוטוביוגרפיה של א. ש. שווארץ ז"ל, "מספר חיי", בפסקה תשנית, במקום: וילדה עשרה ילדים, אשר חשעה מהם מתו, צ"ל: אשר חמישה מהם מתו. בשירו של משה ברינד, "זמר-מזמור", שבא באותו גליון, נשמטו שתי שורות, שמקומן לפני שורות האחרונות: ואולי היו אלה דמנות-שמחה? שהגיע לשבעים ולכליל-שר זכה.

רומאן חדש מאת זלמן שניאור

בהוצאת "דער קוואל" בניו-יורק הופיע זה עכשיו הרומאן "הממזר" של זלמן שניאור. הספר מתאר על רקע רחב הווי החיים של יהדות רוסיה בדור העבר והוא עולה בעמקו האמנותית אף על "נח פנדר" שעשה רושם עז כל כך בשעתו. זהו הספר השני בסדרה ספרי המופת היוצאים על ידי הוצאת "דער קוואל", שמייסדו הוא העסקן הספרותי הידוע מר ישראל לונדון.

ספר שער החסידות

תורות, שיחות, סיפורים ופרקי-תולדות של חכמי החסידות מומן הבעש"ט ועד ימינו, בצירוף מבואות והערות. מאת אליעזר שטיינגן. הוצאת ספרים מ. גיומן בע"מ. תל-אביב תשי"ז. 399 עמודים בתבנית גדולה. — נסיון לכנס את פרקי החסידות על שבחי צדיקה וסיפורי-מעשיותיה, תורותיה, שיחותיה ואמרותיה, כסדרם וכהלכחם, לפי דיוקנים נכונים ובהנאם לדיוקי מקורות, ראשי פרקים המצוטטים למסכת שלמה ורצופה החל מן הבעש"ט עד אחרוני האדמו"רים בזמננו.

חוברת חדשה של "דאס ווארט"

יזאה לאור חוברת מס' 173 של "דאס ווארט" ביבליאטעק, מאת ש. צ. זצור. בתוכן: א. דורכטאג; א. מאי-אסטיניע גראוויס; ב. באלעאטעוועט גיט צופיל איבער א צווייטן. ב. א תשובה, וואס איז קיין תשובה גיט, ועד.

NEW BOOKS

Reviewed by DR. ISRAEL H. LEVINTHAL

✓ "WHERE JUDAISM DIFFERED," by Abba Hillel Silver. Jewish Publication Society and Macmillan Co.

This is a book that should be read by every thinking Jew of our day. We speak and hear so much of the Judeo-Christian ethic, of the similarities that mark both religions, that we are apt to forget or to overlook the fact that there are essential differences between the two.

Rabbi Abba Hillel Silver has performed this important task of showing wherein Judaism differs with great skill and with a richness of learning and scholarship. In masterly fashion he reveals the uniqueness of the Jewish outlook upon life and the world, wherein Judaism differed from all ancient religions and philosophies. Taking every aspect of ethical and theological teaching, he points out the distinctiveness of the Jewish views in marked contrast to the views propounded in all other religions.

His aim throughout the entire volume is not to disparage the views or beliefs of the other religions—indeed, he treats their views with great respect; but he does endeavor to give a clear analysis of the Jewish concepts, and by constantly emphasizing their distinctiveness from the others, he gives the reader the opportunity to judge their value and worthwhileness.

Dr. Silver writes with his accustomed eloquence, and the reader is captivated by the beauty of language and style as well as by its contents.

All Jews will benefit much from its reading; and to Christians it will offer a better and finer appreciation of Judaism and its relevancy for the world of today.

"ISRAEL: ITS ROLE IN CIVILIZATION," edited by Moshe Davis. Harper and Bros.

The rise of the State of Israel in 1948 gave hope not only to the Jewish community in that land but to Jews throughout the world that this reborn State will serve as a haven of rest for homeless Jews and that it will become the spiritual and cultural center of the Jewish people everywhere. The hope was also felt that in the present struggle of the

entire world to be reborn on firmer foundations of genuine civilization, this new State of Israel may be able—as it did in ancient times—to give to the world a new vision of national life that shall be a rich contribution to the birth of a new and better world.

To strengthen this hope and to study means how to turn this hope into reality was the reason which prompted the Jewish Theological Seminary of America, in cooperation with the Jewish Agency for Palestine, to organize the Seminary Israel Institute.

This Institute has conducted annual study courses and lectures on the spiritual and cultural problems facing the new State, and on the ideals which should animate the life of the State and its people.

Dr. Moshe Davis has edited a number of the most notable lectures which have been delivered at the Institute in the first four years of its existence, so that readers everywhere may benefit from the richness of thought and scholarship which these lectures offer.

The book is divided into four Sections:

1. The Role of Israel in the Modern World, offering masterly addresses by Professor Louis Finkelstein and Prime Minister Ben Gurion.
2. What History Teaches, includes learned addresses by such noted scholars as William F. Albright, H. Louis Ginsberg, Salo W. Baron, Saul Lieberman and others.
3. The New State. Here the brilliant Abba Eban, the late Yahim Greenberg, Martin Buber and others discuss the various aspects of life in the emerging society of Israel.
4. America and Israel, in which a number of thinkers speak of the relationship that should exist between the greatest and one of the youngest democracies in the world.

All the lecturers are outstanding specialists in their fields, and each has made a distinct contribution to the discussion of the great problems that face Israel. Dr. Davis is to be congratulated for editing the volumes in such skillful and fine fashion.

"THE WORLD OF MOSES MAIMONIDES," With Selections from His Writings. by Jacob S. Minkin, Thomas Yoseloff.

No figure in Jewish history since the close up of the Talmudic era has had a greater influence on Jewish life and thought than Moses Maimonides. Foremost codifier of Jewish law, great philosopher and noted physician, he won for himself the role of leading authority and guide for the religious life of the Jews not only in his day but up to modern times.

Dr. Jacob S. Minkin, who has already greatly enriched Jewish literature with his popular works — "The Romance of Hassidism," "Herod, King of the Jews" "Abarbanel and the Expulsion of the Jews from Spain" — has now made another notable contribution to our cultural life in this splendid work on the life and times of this unique personality, Moses Maimonides, with selections from his writings.

Dr. Minkin possesses the great gift of popularizing even the most difficult theme. Thus, within the space of the 150 pages, he creates for the reader a fascinating story of the dramatic life of Maimonides and at the same time gives a clear picture of the world in which Maimonides lived. The remainder of the book—about 300 pages—consists of an anthology of selections from all the writings of this great master. This is done with great care and thoughtfulness, systematically dealing with themes that are of great interest to thinking Jews of our day. A list of some of the subjects which Dr. Minkin chose from the teachings of Maimonides will immediately show the importance of such a selection: God as He is; God and the Existence of Evil; Divine Providence and Free Will; The Precepts of the Torah; Prophecy, Prophets and Moses; Government; Judges, Courts and Justice; Trade, Labor and Charity; Israel and Palestine.

The book is the result of much scholarly research, and yet is designed primarily for the general reader rather than for the specialist. It is written with charm, and the reader will not only

Codex, giving variants from the Erfurt Codex, the Genizah manuscripts and the first edition of Venice in 1521. The editor supplies parallel references in Talmudic literature and furnished commentary and introduction. This is the definitive product of a desideratum in this field. Dr. Lieberman has put all under obligation by this monument of first class Jewish scholarship. On the same level of learning is *The Sifra* or the *Torat Kohanim*, edited by Louis Finkelstein (JTS), according to the punctuated Codex Assemani LXVI of the Vatican, which is the oldest Hebrew Ms. in existence. The JTS is to be congratulated on these publications of Jewish scholarship at their best. The former set was issued through the generosity of Louis H. Rabinowitz who has established a Research Institute in Rabbinics.

Meyer Waxman's new book of collected essays *Bishvile Ha-Sifrut V'ha Machshava Ha-Ivrit* (Yabne) contains informative essays on M. H. Luzzatto, Elijah Gaon, Immortality and other topics, all marked by vast erudition and thorough understanding. Israel Kono-vitz has collected all the material on *Rabbi Akiba* in Talmud and Midrash, has arranged them topically with introduction and notes (Mosad Kuk) and thus has furnished us with a handy reference in Hebrew to the work and words of that sage. Solomon Simonson in the *Responsa* of Leon de Modena (in Hebrew and the title is somewhat different from my English version), has gathered the decisions of that worthy, and given us also introduction and notes (Kuk).

Samuel K. Mirsky gives us for the first time *Commentary* (Perush) by R.

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.

Judah b. Benjamin Anav on Alfasi Tractate Pesachim, from a ms. in Paris and has furnished an introduction and notes (Talpiot, Yeshiva University). From the Mosad Kuk comes *Yesod Hamishna V'arichata*, a study of "the chain of tradition" and transmission from the time of the Men of the Great Synagogue to the Mishna, by Reubin Margoliot. From the Yeshiva University comes another study in addition to the above mentioned, *The Responsa* (in Hebrew) of Rabbenu Gershon edited and annotated with a preface



Uriel Birnbaum

JEWISH BOOK MONTH

November 15 - December 15, 1957

1957 Book List

issued by

The Jewish Book Council of Cleveland

The Jewish Book Council of Cleveland is jointly sponsored by the Bureau of Jewish Education, the Jewish Community Centers, and the Women's Organization of the Jewish Community Federation, all affiliates of the Jewish Community Federation.

This selected book list was compiled by the librarians of the Bureau of Jewish Education, the congregational libraries, the foreign literature division of the Cleveland Public Library and members of the Jewish Book Council.

BOOKS TO BE REMEMBERED

(from our previous lists)

AWAKENED: a novel. Margaret Abrams. Under the influence of a rabbi and his wife, a converted woman realizes the beauty and profundity of the Jewish religion.

BLESSED IS THE LAND. Louis Zara. An exciting novel about Asser Levy and the twenty-two Jews who came to New Amsterdam in 1654.

CERTAIN PEOPLE OF THE BOOK. Maurice Samuel. Essays analyzing and interpreting Biblical personalities.

GREAT JEWISH BOOKS. S. Caplan & H. U. Ribalow, eds. Chapters on the essence of the great Jewish classics from the Bible to the present era.

HER CHILDREN CALL HER BLESSED. Franz Kobler, ed. An anthology culled from our vast Jewish literature presenting the historic role of the Jewish mother in the lives of our great leaders and thinkers.

JOURNEY TO THE DAWN.

IN THE MORNING LIGHT.

THE SUN AT NOON.

A trilogy by Charles Angoff. A chronicle of Jewish American family life.

JUDAISM AND MODERN MAN. Will Herberg. An interpretation of the Jewish religion for the modern American Jew.

LAST TEMPTATION: a novel. Joseph Viertel. A refugee European couple seeking a new life in Jerusalem are faced with their greatest trial.

LIFE IS WITH PEOPLE. M. Zborowski & E. Herzog. Presents the mores of the Jewish "shtetl," the small town of eastern Europe.

THE SACRIFICE. Adele Wiseman. A well written novel presenting some of the basic issues of Jewish living through the story of an immigrant family.

THE SECOND SCROLL. A. M. Klein. A beautifully told story of a symbolic pilgrimage through Canada, Europe and Israel.

TONGUE OF THE PROPHETS. Robert St. John. A dramatic biography of the life of Eliezer Ben Yehudah who revived Hebrew as a modern spoken language.

WHERE JUDAISM DIFFERED. Abba Hillel Silver. A forthright discussion of the distinctive traits of Judaism, contrasting them with those of Christianity and other religions.