



Daniel Jeremy Silver Collection Digitization Project

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

MS-4850: Daniel Jeremy Silver Papers, 1972-1993.

Series II: Subject Files, 1956-1993, undated.

Reel
28

Box
9

Folder
367

Neusner, Jacob, correspondence and articles, 1967-1981.

AUG 31 1967

Jacob Neusner 32 RAYTON ROAD · HANOVER · NEW HAMPSHIRE 03755
TEL. (603) 643-2418

8.30.67

Mr. Harry Barron
National Foundation for Jewish Culture
315 Park Ave. S.
NYC

Dear Harry,

Thank you for your letter of the 28th. Your letter to Dean Smith is precisely what was needed, and a real service.

As to the possibility of 'restructuring' the American Academy for Jewish Research to meet the needs which the Culture Foundation has recognized and is trying to serve, I have several questions. First of all, The AAJR is not, in fact, an open membership group, for it is I believe in the hands of its fellows. Members merely pay dues, but the programs and policies of the AAJR are set by a much smaller group. That policy is very wise, because it is intended to keep the AAJR in the hands of qualified scholars. On the other hand, as I look at the list of fellows, printed in the 1966 PAAJR p. xii, I find the names of remarkably few professors of Hebrew or Judaica in colleges and universities in the USA and Canada, and except for Gerson Cohen and Isidore Twersky, I can find the names of no one under the age of 45, even of 50. Further, while the faculties of JTS, HUC-JIR, and Yeshiva University are very well represented, it is difficult to find other institutions listed at all. To be exact, of 40 fellows, excluding men in retirement, only eleven are not teaching in Jewish institutions. None of the fellows is a gentile, although I can think of at least a few important scholars who are not of Jewish origin.

So the issue arises, is the AAJR really interested in the kind of 'restructuring', or in the broader issues to be confronted through the conference? Is it prepared to admit other than theologically-trained Jewish scholars? Is it interested in the wide range of Jewish learning pursued today? Is it prepared to publish the kind of quarterly we now lack? Given the predominance, for valid, historical reasons, of conservative Jews -- or orthodox or reform ones -- is it willing to accept in positions of responsibility Jews and non-Jews who do not conform to the several accepted expressions of Judaism?

[Aug 30, 1967]

Jacob Neusner 32 RAYTON ROAD · HANOVER · NEW HAMPSHIRE 03755
TEL. (603) 643-2418

2

I have not heard from Cohen, and I do not know whether he has the answers to these questions. I twice wrote to Salo Baron, and asked him his view of the nascent program of the Foundation, but so far, have not had a reply. I assume that if Cohen plans to propose a restructuring of the AAJR, he will know whether the AAJR wants to be restructured or not. I see no point in discussing whether it is the appropriate instrument until we have the answer to that question. I am not an active member of the AAJR, and indeed, had no plans to renew my membership at all, so obviously, those who really know the AAJR and its leadership must provide authoritative answers.

I may add that Baron has been extremely kind to me, both personally and professionally, and I told him that for that reason, I am not prepared to participate in any program he disapproves of. Except for my teacher, Morton Smith (who so far seems not to have figured in any discussion, because he is not Jewish), Baron is the only scholar, young or old, to place me in his debt through friendship, cordiality, and where appropriate, careful criticism. That debt means more to me than anything else; I have already expressed to you my view on the importance of organizations and institutions.

I am sharing these thoughts with Gerson. You already know how much I prize his judgment on this particular project as on many other matters.

Warm regards,

Jack

10/31/67

Dan,
For your information,
Jack

Jacob Neusner 32 RAYTON ROAD · HANOVER · NEW HAMPSHIRE 03755
TEL. (603) 643-2418

10.31.67

Mr. Harry Barron
National Foundation for Jewish Culture

Dear Harry,

May I briefly summarize my response to the perfectly
unfortunate meeting today:

1. I do not concede to the JTSA senior faculty the right
to stand in judgment on my, or any one else's, scholarly
qualifications. To criticize, to suggest, yes, but to
make overall personal judgments, no. ^{=AAJR}
2. I do not concede to the JTSA senior faculty the right
to say, we shall busy ourselves with scholarship, and you
university people can worry about inconsequential matters. ^{=AAJR}
3. I cannot accept second class status in a situation where
I do not regard myself as second-class to anyone.

I hope Judah Shapiro will forgive me for suggesting that
I am not alone in the above propositions. Indeed, can you
conceive the reform-trained scholars ever supporting the
second-class relationship projected for them by Gerson and
Halkin, by any form of compromise proposed by Blau or Arthur
Hyman, or by any one else?

It is perfectly clear to me that the AAJR is not a useful
organization for Jewish scholarly, as well as academic
purposes. Its leadership insists upon the right to issue
ukases concerning who will live and who will die, and those
willing to give them that right deserve to have them for
judges. The elitist-but-inclusive principle was divided
into sheer elitism of the snottiest kind, and I was not the
only person who left the meeting thoroughly disgusted with
the indignities inflicted -- gratuitously -- directly or
by innuendo. The spirit of the meeting cannot be different
from the spirit of the AAJR. I for one have not a sufficiency
of masochism to subject myself to anything of the kind.

I regard my trips to NYC, which are expensive for you and
extremely tiring for me, as a complete waste of time, and
in the light of today's meeting, can only wonder what origin-
ally might have been in mind. I need hardly add that
I see no further usefulness whatever for myself in these
discussions, nor indeed, for the discussions themselves.

Sincerely,

cc. Rabbi Daniel Silver
Prof. Gerson Cohen

Jacob Neusner

November 3, 1967

Dr. Jacob Neusner
32 Rayton Road
Hanover, New Hampshire 03755

Dear Jack:

I heard from Harry about the meeting which confirms my predictions. We will have to create a new structure responsive to the feelings of the men. It will probably grow out of the deliberations of the Foundation's advisory council. At least one good thing came out of the first meeting — that we had a chance to meet.

Sincerely,

DANIEL JEREMY SILVER

DJS:rvf

Jacbb Neusner 32 RAYTON ROAD · HANOVER · NEW HAMPSHIRE 03755
TEL. (603) 643-2418

11.6.67

Dear Daniel,

I agree about the need for a new structure. But neither Judah nor Harry indicated any such intentions.

At any rate, I cannot accept the designation of all fellows of the AAJR as "aristocrats and patricians" and the non-fellows as "proletarians and plebeians", and I suspect few others will accept it, except the fellows themselves.

For my part, I'd prefer to be left out of the Foundation's advisory council, if you were thinking otherwise (and I do not assume you were). I gave a lot of time to the preliminary meetings, three trips to NYC, and came away with a profound sense of having been let down. We should all live and be well, and we'll be around fifteen or twenty years from now to renew relationships; for now, let other people take up the burden. In any case, I was just elected Vice President and Program Chairman of the American Academy of Religion, and next year will be president, so I have as much to do in organizational matters (zorkhe zibbur) as I can manage.

But I shall look forward to future meetings with you. If you had been listened to more thoughtfully at the September meeting, the October one would have turned out differently. I believe that is an absolutely sound fact.

Warm regards,

Jack

Jacob Neusner 32 RAYTON ROAD · HANOVER · NEW HAMPSHIRE 03755
TEL. (603) 643-2418



12.17.67

Dear Dan,

Joel Zylberberg was here. I hope he is admitted to Dartmouth. He is a nice kid.

Barron just sent me a list of your advisory council selections. I was genuinely surprised at being left out, having been called to NYC so many times in so brief a period to proffer "advice", but I assume that you have good reasons for your choices and exclusions. But in the light of your choices, I was not a little bit surprised to receive a visit from someone you sent to me.

WRHS
Sincerely yours,


Jacob Neusner

December 20, 1967

Mr. Harry Barron
Executive Director
National Foundation for Jewish Culture
315 Park Avenue South
New York, N. Y. 10010

Dear Harry:

The enclosed letter from Neusner and my answer are self-explanatory. If you still have a copy of his letter asking not to be appointed send it on to me. He is a young man who is going to have to learn not to pop off so much.

Sincerely,

DANIEL JEREMY SILVER

DJS:rvf

NATIONAL FOUNDATION FOR JEWISH CULTURE

315 PARK AVENUE SOUTH

NEW YORK, N. Y. 10010

777-5383

Office of the President

December 20, 1967

Dr. Jacob Neusner
32 Rayton Road
Hanover, New Hampshire 03755

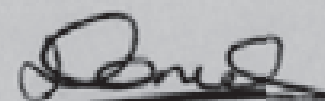
Dear Jacob:

Two months ago you sent a letter to Harry Barron where inter alia you mentioned your new responsibilities with the Academy and your desire not to be involved for the moment with any further work with our advisory group. Acting on your own request our Board list was compiled in its present form.

The Board has staggered three year terms and a mandatory leave before re-election.

I appreciate your seeing Joel Zylberberg and I assure you that our selection had nothing to do with any lack of respect or friendship. With all good wishes for the new year, I remain

Sincerely,



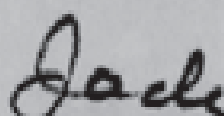
DANIEL JEREMY SILVER

DJS:rvf

12/24/67

You apparently did not read Harry's reply to my letter, or my reply to his, etc. etc. A summary is in my last letter to him, 12/21/67; I'll try to get you a copy. I believe you do not comprehend the situation.

Sincerely,



P.S.

The dean
tells me
he has

not yet completed
his application!

G.

Jacob Neusner 32 RAYTON ROAD · HANOVER · NEW HAMPSHIRE 03755
TEL. (603) 643-2418

For your
information
JN 11/5/68

12.21.67

Ar Harry,

Thank you for your excellent letter of Dec. 18th. Like the earlier one I similarly described, it is believed by your actions.

I wish to distinguish between personal and professional considerations.

Personal: When you wanted my help, you called me to ask for it. When you no longer wanted it, you did not even take the trouble to write a letter and so inform me. You called last July to ask me to come to NYC to see you, and I did so. You called me again for a meeting ~~the~~ Sept. 4th, and I came. I came again for a small gathering Oct. 31st. Three trips to NYC are more than I have made, by three, for any other purpose, organization, or institution in more than two years. When the Chancellor of Jewish Theological Seminary, whom I respect and to whom I have a considerable debt for learning and support in crucial years, ~~asked~~ asked me to come to see him, I did not find myself able to do so. But to support your program, I manufactured the time. Further, you repeatedly asked me to take a leadership-role in the formation of some sort of meeting or even society. I repeatedly said I was not looking for honors or glory. Yet when you formed your advisory council, you left me out, and this after you had already demanded and received so much of my time. And in doing so, as I said, you did not even take the trouble to inform me.

Professional: And what, after all, was the issue which produced profound tension between us? Was it a matter of personal honor? I think not. The issue was simply whether or not whatever organization was to take shape would adhere to simple and basic democratic attitudes and procedures. What I opposed -- and I was not alone -- was the preservation in Jewish scholarly life of attitudes of arrogance, snobbery, ~~some~~ groundless contempt for human beings. I argued for the principle of elitism and inclusivism, that is, everyone who was a reputable scholar should be included on an equal basis, and everyone who was not a reputable scholar should not be included at all.

For the sake of that principle, I jeopardized friendships of many years standing with people I profoundly respected. Indeed it was from Halkin, who at the meeting of 10/31/67 expressed all the hostility and contempt for scholarship outside of the Jewish Theological Seminary of America he could, from whom I first gained insight into the importance of democratic and healthy attitudes. He suffered from their absence, and so told me.

[Dec 21, 1967]

Jacob Neusner 32 RAYTON ROAD · HANOVER · NEW HAMPSHIRE 03755
TEL. (603) 643-2418

2

Illustrations of the contrary attitudes were the allegations by Gerson Cohen that no one at Yeshiva University was worthy of inclusion in the society of fellows of the American Academy of Jewish Research; that "we" shall decide who is worthy and who is not; that "we" shall make no provision for the inclusion of more than two or three fellows a year into the society; that the late Professor Mirsky organized "his" group only because he was excluded from the inner councils of the AAJR; that no one at HUC was worthy; etc. etc.

Further illustrations may be derived from your failure to include in your advisory council a single professor at a Hebrew Teachers College; a single representative of the Jewish scholarly community in Chicago, in Los Angeles, and elsewhere; and so forth.

What disturbed me at the meeting of 10/31/67 was that neither you nor Judah Shapiro seemed aware of what was at issue. When Joe Blau made his proposal that everyone in a bona fide position in higher education be included, he was not even given a respectful reply. Halkin's answer, that "we" will not accept the "accreditation" of university departments or boards of trustees seemed to me an apt illustration of the delusions of grandeur against which some of us were attempting to argue.

Indeed, at the meeting of 10/31/67, the entire burden of arguing for principles I know you espouse for Jewish community life was left to Sarna and myself, as if we were the 'young upstarts' and you had identified yourself and your foundation with what passes itself off as the 'Establishment'.

When, consequently, I indicated how deeply perturbed I was by the tenor of the meeting of 10/31/67, you replied in a most gracious way. I was completely satisfied that my interpretation of your position was false. It was only afterward that I became aware, not through your courtesy, that you had not only excluded me, from whom you had asked and received so much time and effort, from your advisory council, but indeed appointed someone else from my university for that purpose. My colleagues at Brown were well aware of my interest in your project, and will wonder at what you have done.

Now to respond to your letter of Dec. 18th: The issue is not, and never was, whether you are able "to move rapidly or in the precise direction" I had in mind. You wrongly suppose you know what I had in mind. I hoped only to make whatever contribution I could to what you had in mind. Your failure to take the leadership in discussions 9/4/67 and 10/31/67 resulted in the present impasse. Indeed, I was not the only person who

(Dec 21, 1967)

Jacob Neusner 32 RAYTON ROAD · HANOVER · NEW HAMPSHIRE 03755
TEL. (603) 643-2418

3

regarded you and Judah Shapiro as bunglers. You abandoned not a program but a principle, and that is, democracy in organizational life and in human relationships. We do not have that "objective" in common, so there is no basis whatever for common efforts.

That you interpret matters in terms of personality conflicts is only half-right. Obviously, principles and personalities quickly meld and flow into one another. Yet the conflict at 10/31/67 was between people who knew and earlier had liked one another. I have never had anything but the highest regard for Gerson Cohen and Abe Halkin, as people, as teachers -- for both were my teachers --, and as friends. I think both are learned and creative scholars. That personalities came into conflict is undeniable. That principles were involved seems not to be perceived by you.

In the meanwhile, you will see announcements of the formation of a permanent Judaica Section in the American Academy of Religion, to parallel the Academy's Asian Religions Section. This is intended to serve the needs of professors of religion who specialize in Judaic studies, just as the Conference on Jewish Philosophy and the one on Jewish Social Studies serve the needs of philosophers and social scientists respectively. I wish to assure you that this effort, which is meant to be modest and unassuming, is in no way a replacement of some umbrella - organization, but rather, as I said, to fill the need for a relevant group. I am in a position to meet that need. I did not seek the Vice Presidency of the AAR, but since it has come to me, I am using it in part to serve the interests of Jewish learning. The AAR Section is open to all AAR members, and AAR membership is open to professors of religion and cognate areas. There is no distinction made between patrician and proletarian members, unlike the AAJR as Gerson Cohen described it. Perhaps we lose some aura of brilliance, some patina of fraternity-like exclusivism, but we do not need to exclude anyone in order to retain respect for everyone.

There is between you and me no conflict of personalities whatever. I liked you when I first met you, and while I think you have bungled a splendid opportunity, I still like you. We differ on the principles enunciated in Emerson's lecture "The American Scholar", which I suggest you read, as you familiarize yourself with the ideals -- if not the realities -- of American universities your foundation purports to be serving in part.

You may, to reply specifically, not count on my continued interest, counsel or support; no interest, because I can think of no further reason to be interested in what you are doing;

(Dec 21, 1967)

Jacob Neusner 32 RAYTON ROAD • HANOVER • NEW HAMPSHIRE 03755
TEL. (603) 643-2418

4

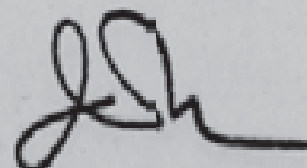
no counsel, because it was to begin with solicited and then most graciously received, but finally most ungraciously rejected, before the eyes of my colleagues; and no support for them is no foundation for support.

As to attaching an adverse motivation to your not appointing me to your advisory council, I most certainly have attached such an 'adverse motivation'. Indeed, I attach a highly hostile motivation to Judah Shapiro's failure to reply to my, believe me, friendly, letter after 10/31/67, in which I offered my hand in friendship, and specifically stated I held no hard feelings for his rudeness to me at that meeting.

So there will be no more trips to NYC to meet with you. There will be no further applications on my part to your Foundation for funds. Such applications must imply confidence in the principles and judgment of the foundation to which one applies. Without such confidence and respect, an application for support with a foundation's purported program must be insincere and self-serving. There is not the slightest misunderstanding between us. We understand each other well. The record of our correspondence should make it clear. No "chat" can add clarity to anything which is still obscure. Had you sincerely wanted to "chat" with me, in connection with your plans for your advisory council, for example, you could, as you did last July, have made a phone call, and have done so in the proper time, and not when it was obviously too late.

May I apologize for errors in my typing, especially in a letter I have worked on so hard. I do not write in haste. This is the third draft of my letter. I am simply not a good typist, and do not have professional typing at my disposal. I mean no disrespect to you in sending less than a perfect copy. I should add that carbons of this letter will be shared with friends with whom I have discussed the foundation's apparent intentions, at various times, and to whom I had confided great hopes and expectations on account of what I regarded as your effectiveness and intelligence in going about your business. Whatever you think, I do not want my friends to be misinformed as to what has taken place.

Sincerely yours,



January 5, 1968

Mr. Harry Barron
Executive Director
National Foundation for Jewish Culture
315 Park Avenue South
New York, N. Y. 10010

Dear Harry:

I came across Neusner's November letter to me.
The first sentence of paragraph three you might
read back to him.

Sincerely,

DANIEL JEREMY SILVER

DJS:rvf



DEPARTMENT OF
RELIGIOUS STUDIES

BROWN UNIVERSITY Providence, Rhode Island • 02912

PROFESSOR JACOB NEUSNER
70 VASSAR AVENUE
PROVIDENCE, RHODE ISLAND 02906

10 25 68

Dear Dan,

I have applied to the Foundation for a small grant to support the publication of my essays by Vallentine, Mitchell in London and Ktav in NYC. The book is called JUDAISM IN THE SECULAR AGE: ESSAYS ON FELLOWSHIP, COMMUNITY, AND FREEDOM, and the manuscript is presently with Rabbi Rosenthal in your NYC office. A letter from Vallentine, Mitchell, accepting the manuscript and detailing the basis for their requested subsidy, is also with Rabbi Rosenthal. The sum involved is \$1,000.

I have paid out the sum, and the book is now being set in type. I shall be able to make alterations on the galleys, in order to acknowledge whatever help you can offer, as late as January or February.

My reason for writing is simply to call the matter to your attention and to express the hope that it may merit your interest and support.

Rabbi Jick at Brandeis is coming to see me this Thursday in connection with a proposed conference on university studies in Judaica and Hebraica. He seems to me a first-rate person, and we at Brown are eager to cooperate with him.

The American Academy of Religion Judaica section got underway at Dallas, as Rabbi Braude may have told you. Mike Meyer of the NUC faculty did all the work, and did it extremely well. Now Henry Fischel of Indiana will organize the group, among the Academy's ten permanent sections, for the next two meetings, with Mike and myself as his executive committee. As president of the AAR I want to stand aside, but if you have any suggestions about the program, they will be most welcome. The suggestion I hope you will make is that you read a paper at the next meeting, in Boston, in October, 1969. In any event, I do not think the AAR section competes with anyone else, and I felt the Dallas sessions were a good beginning.

Best wishes,

Jack

October 29, 1968

Dr. Jacob Neusner
70 Vassar Avenue
Providence, Rhode Island 02906

Dear Jacob:

Your request comes at a time when the Foundation is really without disposable funds and though the request is a modest one it cannot be easily handled. This is doubly true because we have generally not directly subvented publication but rather try to defray the cost of the period of writing and research. This is a fine point, I know, and I don't press it. What I am saying is that if we can find some free money and get our Academic Council to agree, I will see what can be done. For future reference, please make such requests around February 15th because our allocations are made during the spring season.

I see no reason why the Foundation and Jick cannot cooperate in catalyzing a Conference on Academic Jewish Studies. I would not like to see those narrow institutional concerns which inevitably leads to the fragmentation of everyone's effort. Jick has been in contact with Harry Barron and I would hope, and confidently believe, that a program can be worked out between us. We (the Foundation and Brandeis) are, after all, only brokers and agents.

Thank you for your invitation to read a paper at the Boston meeting of the AAR. God willing, I will be pleased to do so. With all good wishes, I remain

Sincerely,

DANIEL JEREMY SILVER

DJS:rvf



VALLENTINE, MITCHELL & CO. LTD · PUBLISHERS

18 CURSITOR STREET, LONDON EC4 · HOLBORN WC2

DIRECTORS · D. P. KESSLER · W. FRANKEL · M. EPSTEIN

VM/PCM/GL

9th October 1968

Professor Jacob Neusner
70 Vassar Avenue
Providence
Rhode Island 02906
U.S.A.

Dear Professor Neusner

JUDAISM IN THE SECULAR AGE

As you are aware Stephen Albert, the previous Manager of Vallentine, Mitchell was forced to leave this company in the spring for family reasons and since then Tony Humphrey has been acting as consultant. From early in September I have been doing my best to take up where Stephen Albert left off.

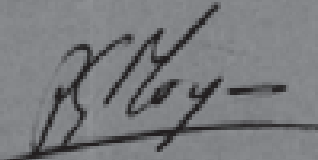
We now have firm quotes from the printers for your book and in confirmation of Mr Humphrey's letter of 3rd July I am glad to say that it will be possible to reduce the amount of subvention required to \$ 1,000.

You will appreciate that with a sale of only 750 copies to the United States together with an even more limited market in the United Kingdom this book is not going to be a money-spinner.

If you would kindly indicate your agreement to making this company a grant (i.e. non-repayable by royalties or book purchases) of \$ 1,000 then we can move towards a contract between us.

I have noted the question of your requirement of 200 copies at trade terms.

Yours sincerely


P.G. MAYERS
Manager

NATIONAL FOUNDATION FOR JEWISH CULTURE

315 PARK AVENUE SOUTH

NEW YORK, N. Y. 10010

777-5383

October 28, 1968

Prof. Jacob Neusner
70 Vassar Avenue
Providence, Rhode Island 02906

Dear Jack:

Julius Rosenthal gave me your letter to him in which you request a grant of \$1,000 to cover payment already made by you to Vallentine Mitchell & Company for the publication of 750 copies of Judaism in the Secular Age.

I am indeed sorry that the Foundation is unable to act on your request for I regard you as one of the most thoughtful and productive American Jewish scholars and would like to be helpful. Unfortunately, this is the time of year when we have no funds available, having committed our resources last Spring to the grants awarded for the current academic year. In point of fact, we do not yet have the funds to cover these obligations. Moreover, the Foundation has very rarely made subventions to meet publishing costs, preferring to provide financial assistance for actual research and writing.

While I know this will be a disappointment to you, I hope you will understand our situation. I do wish it could be otherwise. I daresay there will be other occasions when we can be helpful to you.

Warmest regards and good wishes.

Cordially

Harry I. Barron
Executive Director

ew

COUNCIL OF JEWISH CULTURAL AGENCIES

American Academy for Jewish Research • American Jewish Congress • American Jewish Historical Society • Leo Baeck Institute • Canadian Jewish Congress
Conference on Jewish Social Studies • Congress for Jewish Culture • Council of Jewish Federations and Welfare Funds • Dropsie College • Histadruth Jewish
of America • Jewish Agency for Israel • Jewish Publication Society of America • Jewish Reconstruction Foundation, Inc. • National Jewish Welfare Board
Yeshiva University • YIVO Institute for Jewish Research



BROWN UNIVERSITY *Providence, Rhode Island • 02912*

70 Vassar Ave. Providence 02906

DEPARTMENT OF
RELIGIOUS STUDIES

10 30 68

Dear Harry,

I was especially surprised by your letter since Rabbi Rosenthal had explicitly and in the name of the Foundation stated in Dallas that you would provide the necessary funds, accounting for my having provided them in advance. In any event you obviously cannot be held to that commitment. Fortunately I can well afford to pay the money myself. I came to you because I felt that essays written for the benefit of Jewish community discourse about Jewish community issues might elicit recognition, in the form of modest support, that the community in fact wished to participate in the project. I require no financial assistance for actual research and writing, which Brown supports as part of its scholarly concern, and I derived not a penny from the publication of the essays in various, penurious Jewish journals. The unavailability of funds would have posed no problem; I could have acknowledged support, which could have been provided when in hand.

In any event as I told Julius I am not planning any future volumes relevant to contemporary Jewish affairs or interests, and I have no difficulty in publishing my scholarly books without any sort of subsidy. Indeed, my publisher actually pays royalties. It is a strange, sad paradox, but I'm sure you could add many to the list, that what I do which is fundamentally irrelevant to Jewry, that is my historical researches, are abundantly supported by my university and my publisher, but what I try to do within the context of the Jewish community must be paid for out of my own pocket. As a matter of sheer self-respect I could never continue, not for one minute, in such a degrading relationship.

I have special reason to be glad that the prayer
P.D. 1005 10-2-68 10-2-68 10-2-68 has been answered
with regard to me, and that I need not depend upon
the community or any of its instrumentalities for any
reason.

Sincerely,

Jed Neusner



BROWN UNIVERSITY

Providence, Rhode Island • 02912

DEPARTMENT OF
RELIGIOUS STUDIES

10 30 68

Dear Dan,

This will conclude the matter concerning which I just recently wrote you.

You certainly have your job cut out for you, if the Foundation is to find the resources to carry out the sorts of commitments implied in its published statements and title, for it is really a question of money. As I said I'm glad I don't need yours. I asked as a mark of respect for the Foundation and belief in it. Further, Rabbi Rosenthal had asked for and received so substantial a commitment of time and effort on my part, both in Providence and in Dallas, as well as in correspondence, *if how calls* that I readily assumed such a request would be welcome.

I do hope, as I wrote earlier, that you can take an active part in the American Academy of Religion Judaic Studies section. I feel confident that we can give you an appropriately warm reception as a scholar among scholars, and that you will have none of the frustrations I encounter when in your neck of the woods.

Sincerely,

Jack

P.S. Don't bother to return the correspondence, which you may discard.

Neusner

November 4, 1968

Dr. Jacob Neusner
Brown University
70 Vassar Avenue
Providence, Rhode Island 02906

Dear Jacob:

I could not agree more that my job is cut out for me as to getting the necessary funds are concerned. When I took over the Foundation, it had less than \$40,000 a year of disposable income. I have increased this by half but it is not yet half enough. I know you appreciate the need and the size of the task.

I want to say simply one other thing. Julius Rosenthal had no business making any commitment on behalf of the Foundation. His only connection with us was a responsibility to help conduct a survey on academic Judaism. Unfortunately, in a number of instances, he went far beyond his assignment. He is no longer connected with the Foundation. I repeat, on penalty of seeming repetitious that we are eager to cooperate - that our funding decisions are made in March and April by the Advisory Board and the Executive Board. I hope that by next spring we will have a much bigger pie to divide.

By the way, I just finished working my way through your third volume. It has given me my first in depth understanding of Babylonian Jewry and I am grateful to you for it.

With all good wishes, I remain

Sincerely,

DANIEL JEREMY SILVER

DJS:rvt

Jacob Neusner 70 VASSAR AVENUE • PROVIDENCE • RHODE ISLAND 02906
Telephone 401-751-6984

9 2 74

Dear Dan,

During your editorship as at CCAR Journal and your presidency of the NFJC you gave yeoman-service to a great many scholars, in the former position by seeing to it that they might address a fairly wide audience, in the latter by doing what should be done to nurture the younger scholars. In both positions you did a good bit for me personally, particularly in the former, encouraging me to speak to a wide audience, in the way I chose, about scholarly matters. I was grateful at the time; I am still more grateful now, that that, and virtually all other places in which I (and others) might speak to the larger community have been destroyed, in each instance by a poor appointment as editor (Judaism, CCAR journal, Conservative Judaism, and so forth and so on). I call this to your attention because I wish to dedicate to you, with the above explanation, a book of essays of mine which I have just sent to Holland, EARLY RABBINIC JUDAISM. HISTORICAL STUDIES OF RELIGION, LITERATURE, AND ART. None of these papers appeared in the CCAR Journal, so it cannot be construed as quid quo pro.

There is nothing terribly personal in this dedication, though I feel a very deep personal tie to you and your family, mother, wife, son. I remember -- more vividly than your public services -- your private kindnesses, for instance, picking me up at Oberlin (that is one instance among a great many). But I do not dedicate my scholarly books in a personal way; that is reserved for my text books, which are mementoes to this one and that one. The scholarly books are dedicated to scholars for scholarly reasons (except for HISTORY II-V, which covered the various children born during that period).

I hope I may have your permission to include this dedication.

Best wishes,

Jack

September 9, 1974

Dr. Jacob Neusner
70 Vassar Avenue
Providence, Rhode Island 02906

Dear Jack:

I am flattered and touched by the suggestion that you might dedicate your next book on Early Rabbinic Judaism to me. I am most grateful for the paragraph in which you indicate your appreciation of my efforts in various directions. Thank you so very much.

In matters more immediate The Temple is going full blast. Bernie Martin's and my book ought to be out late this month. Then I will go out to give a few lectures to help it get launched. I didn't get to do too much on Moses this summer, but I hope to have that project well in hand by next summer. My very best to your family and for a healthy and happy New Year.

Sincerely,

Daniel Jeremy Silver

DJS:mp

Jacob Neusner 70 VASSAR AVENUE • PROVIDENCE • RHODE ISLAND 02906
Telephone 401-751-6984

6 27 75

Dear Dan,

I found myself subjected to insulting remarks and other sorts of verbal harassment yesterday, something that happens here at Brown almost never. When I walked into the door, Harry virtually jumped on me with some current lashon hara, something to do with Yerushalmi's reaction to something I wrote. It is unfair to Yerushalmi, who has every right to express himself in his own way; and it is unfair to me, since I had the right to catch my breath and take my coat off. Then I am told that dissertations are worthless and should not be published; Brill publishes too much in the way of Judaica dissertations and they are not worthwhile. I am the only one there who bears responsibility for this sort of work, so the remark cannot have been without its purpose. The fact is that my series contains dissertations from seven reputable universities (thus far), Yale, Columbia, Brandeis, N Y U, Oxford, Hebrew University, and Brown. - These dissertations were recommended by their directors for publication. Several have been printed already. Martin himself admitted he has not seen or read any one of them (par for the course in Jewish scholarship). Yet they are "worthless, Brill publishes too much," and so on. Now I see no reason that I should be subjected to that sort of insult, on the one hand, and spend any time with you people on the other. This is especially problematic when you consider the direct verbal harassment of Atik, on the one side, and, when he got finished, Barron. I just don't know of any way to communicate when I am interrupted in the middle of sentences. Barron does this routinely -- I suppose there is a course for Jewish communal workers in bad manners -- and Atik learns from him.

At any rate I will not ever again have anything to do with the Foundation and resign herewith from the academic advisory council. It is nothing short of a disgrace that such an unpleasant -- gratuitously unpleasant -- experience was under your auspices. When I chair meetings, which I do from time to time, I do not permit that sort of thing to go on. It was like a fraternity hazing.

As to your proposal for a dissertation/monograph series, you will be competing with JTS, HUC, JPS, Ktav, and so on. I really don't care what you do. If you think my work and my students' some how belongs together with the work of people in quite remote areas, you are free to think so and to spend your money to make it happen, but you won't see any manuscripts from my part of the world, as you know

[June 27, 1975]

2

perfectly well. You can always go to your rebbie Zeitlin and get work from him and his students (if there are any).

What is disreputable is the denigration, under your auspices, of the efforts of people who do do the work, and who work hard at teaching and at scholarship. No one ever asked you to agree with, or even to like, such work as I do. But I would have expected the sort of routine civility and courtesy that I enjoy, along with everyone else, in my professional life -- and in my personal life too. That much is always owed. It was an unforgiveable display of gratuitous discourtesy and of a mean spirit, and in response to what? to the fact that I gave you a day out of my life, which I miss and can ill-afford to waste.

The Foundation was the last Jewish community 'agency' with which I tried to remain in touch. You should not think I think you are worse than any of the others. I always thought that you might be better. I know several others, whose advice and collaboration you have sought in the past, and who are sought out by other Jewish community agencies, groups, and so on, who have reached the same conclusion I reached yesterday, which is to have nothing to do with such an unpleasant and gratuitously hurtful and mean-spirited bunch.

Sincerely,

Jack Newson

July 7, 1975

Dr. Jacob Neusner
70 Vassar Avenue
Providence, Rhode Island 02906

Dear Jack:

I cannot tell you when I have been more saddened or shocked by a letter. I left the meeting Thursday full of gratitude to you and eager to spend a few hours under a clear Maine sky with your book. Maine cooperated and I found your essays, as always, intriguing and stimulating. Indeed, I had a question I wanted to put to you. It came from reading the essay in which you compare various theories about Dura Europus and come down in favor of Goodenough. The argument is persuasive. I have always been convinced of the deep mystical element in early Judaism. However, I wondered about the role of the artists. It is my understanding that these were wandering professionals, probably the same people who decorated the local Mithra shrine and worked on the synagogues, and I have often wondered which details were due to conscious planning and which to professional conventions. In any case, I have rarely been as touched by a friend's generosity of spirit and then to find that somehow I was responsible for his embarrassment was both a shock and a cause of profound remorse.

Jack, I can only say that I am sorry for whatever ways my guidance of that meeting may have contributed to your displeasure or malaise. I came to the meeting without a prepared agenda. I had no intentions to have the meeting be disagreeable for anyone - least of all for you. I guess I am incredibly insensitive but the only serious disagreement I felt at the meeting came between Rosenthal and yourself and others and involved a healthy and useful discussion of serious issues. I don't know what was said to you privately. I do know that all of us verbal types tend to interrupt each other and I guess I have become unfortunately inured to that kind of activity.

[JULY 7, 1975]

As you could tell, I had no hidden agenda. I had been asked to sponsor the prizes through our Board and had done so willingly. I wanted the committee's advice before any final plans were made and I thought the idea of separate submissions subsequently circulated to the full committee was an intelligent one. If unfeeling or callous statements were made during that discussion I was unaware of their import and can only repeat my apologies for not cutting them short.

I am glad that you did not nurse this wound and got it off your chest; but I do hope that you will now be able to accept my apology for sins witting or unwitting. Believe me, I would never willingly contribute to your displeasure. I value you too highly and hope that our friendship will survive this bad moment.

I am enclosing several offprints which I had planned to mail to you along with my post-Maine letter of thanks. You paid me a great honor and I can't tell you how grieved I am that I somehow managed to dash the moment for both of us.

With all good wishes from house to house, I remain

Sincerely,

Daniel Jeremy Silver

DJS:mp

Encl.



Department of Religious Studies

Brown University
Providence, Rhode Island 02912
401 863-3104

JUL 10 1975

Jacob Neusner
Professor of Religious Studies

7 8 75

Dear Harry,

I thought your phone call a very constructive gesture, especially so since you were able to see that I was not talking about nothing. It leaves good will in place of bad, and your concluding remarks, in particular, are appreciated and accepted. Still, I do not think I want to risk any more such experiences and therefore will reaffirm my resignation. I just have not got the energy or the time -- or the need -- to suffer such things. But you personally should know that it is ~~not~~ beki tov. Silver has not been heard from, but that is of no weight; people have a different sense of responsibility toward one another.

7/6 '75

I include my up to date resume, so you can have actual facts in hand; I do not think you can know precisely how many sins, in the form of 'excessive publishing' I have committed.

I also enclose the review. No one here can discern anything malicious in it; the editor of the journal reread it with the same accusation in mind and is unable to see any basis for the charge; so too the book editor. Schorsch's comment on it specifically referred to the courtesy shown Meyer. I guess saying something that does not please someone is eo ipse evidence of maliciousness. Like 'publishing too much' it is unanswerable -- and, bluntly, contemptible.

I don't foresee seeing you again, certainly not in the near future, but if we should meet, it can be as friends.

Sincerely,

Jacob Neusner



Department of Religious Studies

Brown University
Providence, Rhode Island 02912
401 863-3104

Jacob Neusner
Professor of Religious Studies

7 9 75

Dear Dan,

Your letter of the 7th does much to ease the hurt. What always upsets me in encounters with the Jewish scholars is negative judgments based on nothing, a kind of generalized bittul. To condemn publishing dissertations is just as mindless as to advocate publishing dissertations. Some should, others should not be published. But to gripe against "Brill's publishing too much Judaica dissertations, junk" is not a minor matter. First, as I stated on the spot, Hey, fella', you're talking about me. That made no impression. Then, "but these are good works." Silence. Then, "well, have you read them." No. Good God, what am I supposed to be, a piece of wood? As I stressed, seven universities, seven very diverse scholars (who don't even like each other) stand behind the various dissertations. Is that not something? You cannot possibly be unaware of what I have to contend with to do my work, if only because, from 1962, Zeitlin has been announcing I am a charlatan, something he printed only a decade later so that people could see the 'basis' and evaluate for themselves what he had to say. I cannot go to a meeting without having someone tell me, "You publish too much," or without having someone, to my face, make fun of me (as Hallo did 6/26). Whether or not this is "really" a compliment, an expression of envy, or whatever, it makes life exceedingly uncomfortable. And I don't like it one bit, and I don't have to put up with it. The grossness and coarseness and crudity are repulsive but can be avoided. After all, Jews also don't have to attend meetings of the KKK. For my part, I just don't go anywhere any more, and I don't feel a huge loss. On the other hand, in what I hope is a gentlemanly way, I do give as good as I get -- but I don't make ad hominem attacks, and I don't make it a habit of insulting people to their faces, publicly or privately. In this regard Wacholder's behavior is, in my experience, characteristic of the field as a whole. I don't know whether I told you that, when I was at Oberlin, his daughter came, with her friends, after one of the lectures, to announce, "My father told me to come to your lecture and write down all the mistakes." There is no limit, no decency, no hope for reasonable discourse, no dignity, no respect -- let alone

respect for effort, let alone respect for actual achievement. Gerson Cohen used to say (many times), "Every time I see you, I feel bad." Of course that was what he said to me. What he said to others I happen, alas, to know full well. And so it goes. So what does a Wacholder or a Cohen or a Zeitlin gain by vicious language? To a Zeitlin, one simply says nothing. Anyone who takes him seriously won't understand a reply anyhow, and anyone who doesn't doesn't need one. He leaves no shemes of humanity to those he excoriates; they are subhuman. It is nothing different from hearing Hitler talk about the Jews, vermin, to be exterminated. Zeitlin is not our only Hitler; he is only the loudest voice.

What has all this to do with you? At the meeting, I was a guest; no one was paying me to be there; as I stressed, I don't see myself as a client of the Foundation. I came and tried to contribute what I know, what I believe to be an informed, responsible, and mature judgment. Does that fact not impose a responsibility on a chairman? Granted, Martin can exercise the right of free speech and with a straight face denounce me. But do I not get a right of reply? As I think I told you, I felt like Israel at the UN.

There are two sides to it. On the human side, I can understand why I would hear acutely what you might not hear at all. I think I can hear, even, what is said along these lines to and about third parties, and can respond; but no one treats you this way, to my knowledge; and it surely is not routine in your experience, as it is in my experience, to find nearly all encounters with people not in your everyday world to be painful. Perhaps one should not listen; but it's hard not to. I accept your apology and I believe that, in future meetings if there are any, we can be friends as before.

But the other side is beyond your control. I just won't come any more, because I never, ever go anywhere a second time when I have reason to believe it will be unpleasant. I just can't see why I should. I don't owe a whole lot to Jewish organizations or institutions, all the more so to the field of Jewish studies; no one has given me the time of day, in Jewish scholarship, excluding Lieberman, in the recent past, Twersky, and one or two others. If I discover myself humiliated and allow it to happen a second time, it's my fault. As a matter of self-respect and dignity, I cannot commit that fault.

If this seems extreme to you, ask yourself how you would feel reading Zeitlin and knowing he would not allow you to reply in his journal; and multiply that; and measure that against what you might feel was justly coming to you for -- if nothing else -- hard work. As Twersky said to me just last night, "At least you study and work. Not many do."

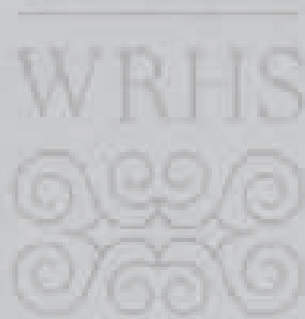
In about a month Ktav will send you my book of essays THE ACADEMIC STUDY OF JUDAISM, which I ordered for you. Read the last two papers. Scholem called me crazy and said no one in the world takes anything you do seriously;

[July 9, 1975]

you're an exasperated and desperate man. Urbach's missile may not have come your way; he sent it to everyone in the world and said, Nothing you write is of interest to anyone except your psychiatrist, etc. (i single-spaced pages). I have replied in these simple papers. And in them you will understand why I will never come to such meetings again, although why I find it not at all difficult (as I said) to accept your letter.

Sincerely,

Jack Shuster



August 13, 1975

Dr. Jack Neusner
Department of Religious Studies
Brown University
Providence, Rhode Island 02912

Dear Jack:

I appreciate the ~~largeness~~ largeness of spirit of your last letter and hope that the New York unpleasantness is behind us.

The Review of Books and Religion asked me to review your American Judaism and I thought you might be interested in the enclosed.

We are well. It has been a busy summer, largely given over to a mortgage reduction campaign which, fortunately, is proceeding very well. There are times when you have to spend energy on the nuts and bolts. In any case, I hope our paths will cross in the not-too-distant future. With all good wishes I remain

Sincerely,

Daniel Jeremy Silver

DJS:mp

Encl.



Department of Religious Studies

Brown University
Providence, Rhode Island 02912
401 863-3104

Jacob Neusner
Professor of Religious Studies

8 18 75

Dear Dan,

The review is very professional, and I am pleased with it, and especially with the fact that you really do understand what the two textbooks -- this one and AM JUD ADV IN MODERNITY -- were meant to do. I think you're the only one.

Right now the processes are moving forward which will leave me in the following lovely situation:

University Professor
Professor of Religious Studies
The Ungerleider Distinguished Scholar of Judaic Studies.

The last named is a new endowed position. The Univ Professorship (one of 3 at Brown) is the university's own money, a very big deal in my world. The public announcement should come around Sept. 15 or so.

Best wishes,

Dan



Department of Religious Studies
Brown University
Providence, Rhode Island 02912
401 863-3104

Jacob Neusner
University Professor
Professor of Religious Studies
The Ungerleider Distinguished Scholar of Judaic Studies

9 21 77

Dear Dan,

Professor Porton, University of Illinois, read to me Harry Barron's rejection-letter for his application in connection with the publication of his book (third book, as it happens). That letter is insulting to Porton, to me, to the Richter Foundation, and to the standards of courtesy maintained in the field of Judaic studies, low though they are. I think you owe it to people who turn to your Foundation to pay them those minimal human courtesies which are taken for granted in ordinary human affairs.

Why Barron thinks he must insult me, humiliate Porton, and make the Foundation look like a bunch of yo-yos -- all this in the name of "the Jewish community" -- I do not know. But I may have enemies, and I also have friends, who will see this letter and will not be at all impressed with it, or with the person who wrote it, or, it follows, the community institution which it represents.

What in the hell did I (or Porton) ever do to you that you people should find this sort of nonsense important and meaningful?

Sincerely,

Jack

NATIONAL FOUNDATION FOR JEWISH CULTURE

122 EAST 42ND STREET

NEW YORK, N. Y. 10017

490-2280

September 29, 1977

Rabbi Daniel Jeremy Silver
The Temple
University Circle at Silver Park
Cleveland, Ohio 44106

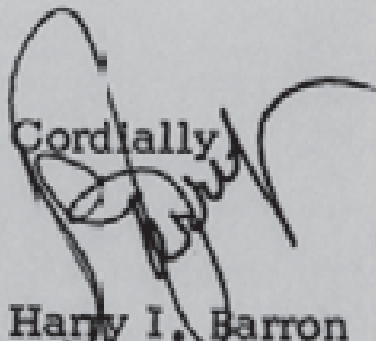
Dear Dan:

It was good to hear from you and I enjoyed our chat. Let's do it more often.

I am enclosing a copy of my letter to Dr. Gary Porton about which Jack Neusner called you. I don't know what he is so exercised about unless it is the final paragraph which is somewhat gratuitous, I'll admit. However, you can judge for yourself and respond as you deem appropriate.

As soon as I can get to it I will try to put together some of the material on the Academic Advisory Council and shall be in touch with you. Meanwhile you might want to give some thought to some suitable people.

Warm regards.

Cordially


Harry I. Barron
Executive Director

HIB:bg-encl.

[with Sept 29, 1977]

NATIONAL FOUNDATION FOR JEWISH CULTURE

122 EAST 42ND STREET

NEW YORK, N.Y. 10017

490-2280

August 22, 1977

Dr. Gary G. Porton, Assistant Professor
Program in Religious Studies
University of Illinois at Urbana
4016 Foreign Languages Building
Urbana, Illinois 61801

Dear Dr. Porton:

This is in response to your letter of August 18th in which you request financial assistance from this Foundation in support of your forthcoming publication.

For the past three years the National Foundation for Jewish Culture has had to discontinue publication grants since its limited financial resources compel it to restrict its grants to pre-doctoral fellowships.

If you have not already done so, you may want to apply to the American Academy for Jewish Research, 3080 Broadway, New York, NY 10027. It makes publication grants from time to time in the field in which you are working.

I note, too, that you received a grant this year from the National Endowment for the Humanities. You have a parenthetical note that this cannot be used for support of publication. I call your attention, however, to the enclosed release from the NEH which refers to a change in that agency's policy which now makes it possible to fund publications based on work for which an NEH grant had been awarded. Perhaps you can follow this up.

I trust that your efforts will prove successful so that your work can be published without further delay. (Incidentally, you probably know that E. J. Brill is about the most expensive publisher in the world and requires exorbitant subventions. Inasmuch as Professor Neusner is Editor of the Series, it is quite appropriate that the Max Richter Foundation has assisted you in the past with subvention grants.) Every good wish.

Sincerely,

Harry I. Barron
Executive Director

dbb
enc

October 4, 1977

Dr. Jacob Neusner
Department of Religious Studies
Brown University
Providence, Rhode Island 02912

Dear Jack:

I had better tell to you my present relationship with the Foundation. I go in once a year to chair the Academic Grants Committee. I have not been to a board meeting in two years. Until I called Harry Barron to ask about the Porton matter I have not talked to the office since May.

I am eager that the Foundation continue its present fellowship support and its subvention of the AJS publications program. The Foundation has embarked on a program of activity in the arts which I consider unfortunate and I am determined that the level of support to scholarship will not be diminished.

Needless to say, I was not aware of the Porton matter though I do know of a general policy of not supporting scholarly publications. You may have a bone to pick with Harry, but you have none with me.

Everyone is well here. I am busy with the shul, some teaching, my book on Moses, and the family. Both boys are in Cambridge and I am struggling to provide the wherewithal which will keep them there. I do not know if you saw the Conference lecture I gave to the CCAR last June so I am enclosing a copy.

With all good wishes for the New Year I remain

Sincerely,

Daniel Jeremy Silver

DJS:mp



Department of Religious Studies
Brown University
Providence, Rhode Island 02912
401 863-3104

Jacob Neusner
University Professor
Professor of Religious Studies
The Ungerleider Distinguished Scholar of Judaic Studies

6 3 80

Dear Dan,

I have had a chance to get a full report on the discussion of Peck's application. Since you people are spending public Jewish money, you surely will have to bear responsibility for your decisions. You have consistently closed off NFJC funds to Brown graduate students, and we now see fully and clearly precisely why this has been done. If you had specific criticisms of the results of our program -- I mean, our concrete achievements, the students we have trained and placed, the record of our students as professors, the character and quality of the books they have published -- we should receive your decision with interest, and not with the contempt with which, in fact, we receive it. If, further, you compared our students as young scholars, their books and their tenure record (for of our 15 Ph Ds, all are placed and over half now have tenure) with the books and tenure record of other Judaica graduate programs, e.g., Harvard's, or Brandeis's, or HUC's, or JTSA's, you would see that our record compares rather well. Indeed, any objective measure of actual achievement -- as distinct from the prejudice of ignorant people, who know precisely what is wrong with books they have never opened and professors they have never met -- would have led you and Barron to encourage, not to discourage, support of our program.

Be that as it may, I want to make absolutely certain that you know where you stand with me. The decision regarding Peck is the end of your standing, in my view and in that of many others with whom I have communicated, as a reputable counsel to something which proposes to have anything to do with Jewish academic life. I remind you that it was on the very day that I delivered to you a book which, in my stupidity, I dedicated to you as a friend (!), that you and your co-worker, Barron, embarrassed and humiliated me -- and this gratuitously. I wonder how you can think of yourself as an honorable person. You have accomplished the miracle of turning a friend and admirer into someone who holds you in utter contempt.

June 9, 1980

Dr. Jacob Neusner
Department of Religious Studies
Brown University
Providence, Rhode Island 02912

Dear Jack:

You have a bit of paranoia in you which I suppose is both the source of your remarkable accomplishments and of your inability to separate friendship from automatic approval of all that you and your disciples accomplish. I am sorry for that because I truly respect your scholarly achievements.

Your intemperate letter was unfortunate on many levels. There are few enough of us devoted to the field we cherish for us to be at each other's throats. It suggests that you labor under a conspiracy theory as if Harry Barron and I determine to whom grants shall be made, and have decided, ex cathedra, that no grants shall be made to Brown. May I remind you that there are twelve members on the council, that papers are graded by three members, and that those with the highest grade are reviewed by the entire committee. I reviewed no papers this year and, to the best of my knowledge, have never made any remark disparaging the Brown system.

Your program does create some problems for the Foundation since, as you know, our grants are designed for those near to completion of their doctorates, and in all other situations the thesis is not begun until the comprehensive examinations have been taken. Simply put, you are quite wrong if you believe the Foundation, as an organization, or I disparage your program.

I know that there must be a certain pleasure in dumping on some supposed enemy, but this kind of activity is, frankly, childish; particularly when the enemy exists only in your mind. The world does not consist of those who are for you and those who are against you. I hope that now that you have vented your spleen you will have second thoughts of the excess of language to which you are, unfortunately, prone. I have not changed in spirit or in quality from the "friend" to whom you once were kind enough to dedicate a book or from the rabbi who was delighted to invite you to his congregation. Some day I hope you will regret the

excessiveness of your reaction to this particular incident and apologize for your letter so that we can continue to work together in the vineyard. But make no mistake about it, an apology is required.

DJS:mp





HEBREW UNION COLLEGE—JEWISH INSTITUTE OF RELIGION

Cincinnati • New York • Los Angeles • Jerusalem

SCHOOL OF GRADUATE STUDIES
Office of the Dean

3101 CLIFTON AVENUE • CINCINNATI, OHIO 45220
(513) 221-1875

June 16, 1980

PERSONAL

Rabbi Daniel Jeremy Silver
The Temple
University Circle at Silver Park
Cleveland, Ohio 44106

Dear Daniel,

Many thanks for the copies of your correspondence with our friend Neusner. In the very same mail this morning my letter to him (of which I sent you a copy) came back to me unopened with the following handwritten notation on the envelope in his handwriting: does not wish at this time further transactions with (and a line connecting to the word Dean printed on my return address and with his signature and 6/11/80 as the date when this important event took place).

The man is a paranoid menace.

I now have a letter from Barron in which he assures me that no one in his office gave Neusner any of the details of the discussion at the committee's meeting. You assure me of the same in your letter to me. There can be only one other possibility — that some member of the committee itself revealed details of the discussion to him, and I am fairly certain that I know who it is.

There is a sentence in Barron's letter to me that gives me some pause. "He [Neusner] is trying to press Abe [Atik] to obtain a reconsideration of the decision on his student, Peck, holding out the implied promise of help to the Foundation in its dealings with the National Endowment for the Humanities (he serves on the NEH Commission)."

I have no doubt that Neusner would not hesitate to use his position on the NEH Commission to mess with the details of particular institutions and grants. This would really be unconscionable behavior. I have known other members in the past of the Commission and they have assured me that they have used the position as one of 'senior statesman' and never got involved in individual cases. How do we stop this man?

Your own letter to Neusner — which I hope he opened and read — says everything that needed saying but I doubt that it will do any good.

Rabbi Daniel Jeremy Silver (continued)

-2-

June 16, 1980

I too am sorry that this happened but we have to plan to do something about it.

All the best for a pleasant summer nonetheless.

Yours,

Herbert

Herbert E. Paper

HHP:rmn



June 20, 1980

Rabbi Herbert H. Paper
HUC - JIR
3101 Clifton Avenue
Cincinnati, Ohio 45220

Dear Herb:

I got my letter back the same way. Apparently we have to read his bile, but he protects himself from what others think. Believe me, Peck has no chance of getting an award from the Foundation.

I am open to all suggestions as to how we deal with Neusner.

Sincerely,

Daniel Jeremy Silver

DJS:mp

NATIONAL FOUNDATION FOR JEWISH CULTURE

122 EAST 42ND STREET

NEW YORK, N.Y. 10017

490-2280

June 20, 1980

COPY

Dr. Jacob Neusner
Department of Religious Studies
Brown University
Providence, RI 02912

Dear Jack:

I, too, am saddened by the way things have turned out, and disappointed that you chose not to meet with me. I think we might have been able to find ways of working together, but even if I had been willing, it would have been entirely inappropriate for me to impose my own wishes and supercede the decisions of the Academic Advisory Council. That was, in effect, the condition you had imposed upon me if we were to meet, and one impossible for me to satisfy.

You have raised a number of issues which I think ought to be addressed. You noted that the National Foundation for Jewish Culture has been consistently rejecting applicants from your program at Brown, and you attribute this to extreme bias against you and Brown University. The facts are otherwise. Since 1973, three applicants from your program were Foundation Fellows: Baruch Bokser in 1973-74 who received \$3,000; Charles Primus in 1974-75, who you suggested did not require any funding; and Tzvee Zahavy in 1975-76 who received \$4,800. One student, Irving Mandelbaum, received a \$1,000 Comprehensive Examination Grant in 1977-78, although he had not succeeded in a previous grant application. We have not done an exhaustive search of our files, but to our knowledge there have been no other applicants from your program. I know of no other institution with that record.

I am surprised about your reaction to our process. You were a member of the Academic Advisory Council, and should recognize that the application review process we utilize, although not perfect, has an integrity which has been the subject of widespread commendation. The list of scholars who have served on the Academic Advisory Council, and I am sending you only a partial list, is by every account distinguished. Over the years the panels have proven to be balanced, competent of their function, and have fulfilled it well.

You have questioned the decision regarding Alan Peck's application in this year's meeting. He is obviously a well-qualified student, as was recognized by the Academic Advisory Council in selecting him as one of the finalists. Unfortunately, as you well know, there are never sufficient funds to cover the needs of all meritorious applicants, and after a difficult

- 2 -

June 20, 1980

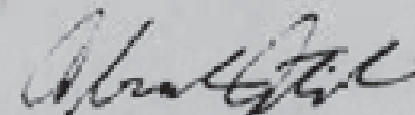
Dr. Jacob Neusner

discussion Mr. Peck was placed in the category of alternate for whom funds might or might not become available. This should be viewed as a genuine achievement, and cannot be taken as a negative reflection on Mr. Peck's capacity or merit, or of the academic program with which he is affiliated.

None of the recommendations regarding grants were made lightly. Applications were reviewed several times in competition with each other. The discussion was wide-ranging, the individual evaluations were on the relative merit of the application, and the final decision collective. Though there was no unanimity, no one expressed any question regarding the integrity of the process or of the participants.

Despite the events of the past several weeks, I believe that we each wish to serve the best interests of the Jewish community. It may still be possible for us to explore how to do this constructively.

Sincerely,


Abraham Atik

aa/dbs

enc

cc: Carmi Schwartz
Darrell Friedman
Dr. Daniel Jeremy Silver
Dr. Herbert Paper
Dr. Michael A. Meyer

October 26, 1981

Dr. Jacob Neusner
Department of Religious Studies
Brown University
Providence, R.I. 02912

Dear ~~Jack~~ *Dr. Neusner*;

I have received a copy of Greenstein's, Turning Point,
from the Scholars Press with a notation that it was
sent with your compliments. I have read it with in-
terest and I am grateful for the copy.

Sincerely,

Daniel Jeremy Silver

DJS:mp

SCHOLARS PRESS

10923

101 Salem Street

Chico, California 95926

INVOICE TO:

SHIP TO:

Rabbi Daniel Silver
The Temple
University Circle at Silver Place
Cleveland, Ohio 44106



DATE: 09-21-81

TERMS: NET 30 DAYS

Please make checks payable to Scholars Press

Customer Order No.

Dated

Book No.	Author and Short Title	Quantity	List Price	Discount Price	Total
140012	Greenstein: turning Point	1	12.00	8.00	8.00
<div style="display: flex; justify-content: space-around; align-items: center;"> <div style="text-align: center;">  <p>Compliments of JACOB NEUSNER</p> </div> <div style="text-align: center;">  </div> </div>					

- Return one copy of this invoice when making payment.
- Please refer to invoice number on all correspondence and payment vouchers.

CODE:

OS Temp. out of stock. Backordered
NYP Not yet published. Backordered
OP Out of print. Order cancelled.
*Title will be shipped from publisher.

SUBTOTAL

8.00

Tax
Handling

1.00 1.00

Postage

63

TOTAL DUE

COMPLIMENTARY

Reflections on Jewish Studies in Universities

By JACOB NEUSNER

Editor's Note: Rabbi Dr. Jacob Neusner, associate professor of Religion at Dartmouth College, has been appointed professor of Religious Studies at Brown University, beginning later this year. The author of several books, he has written numerous articles for learned and popular publications. The Advocate has been privileged to present many of his most trenchant ideas on Jewish history and life. This is the first article in a series.

Learning constitutes a central religious category in Judaism. From the earliest days of Pharisaism almost to the present time, "study of Torah" predominated. In various forms, in shaping the values of the Jews. The present-day academics in which "Torah" is studied quite properly claim descent from schools first founded in Palestine well before the third century B.C., and in Babylonia in the second century A.D. The books written in those schools and the conventions and canons of inquiry first laid down there continue to occupy students in traditional schools. Among the intellectual traditions which took shape in the Middle East in late antiquity, the Jewish one thrives much in the old way, as well as in new ones, and represents one of the oldest unbroken chains of learning among men, along with Confucianism and the study of philosophy.

The advent of the study of Judaism in American universities must be seen from this perspective. Judaism is no parvenue in the world of the academy. A scholar whose task is the study of Judaism may represent a relatively new phenomenon within the American universities, for until the late 1950s, only a few faculties included appointments in the subject of post-biblical Jewish learning. But there is nothing at all new about scholarly study of or within Judaism. If a scholar has achieved sufficient training in the classical tradition, its sources and methods, then he has become a new representative of a very old discipline.

I do not stress this matter because antiquity by itself bears any great prestige in my mind, but rather because Jews themselves today celebrate their "acceptance" by the now, apparently traditionless and rootless univer-

sities of America, as if they contributed nothing and conferred nothing. Given both their reverence for learning and veritable awe of the learned man, and also the persistence of these religious traits, in modern times, in cultural, secular forms, Jews bring to the university a rich appreciation of its central tasks and their tradition makes its contribution as well. But the university as we know it is only the most recent, and at present important, setting for the enterprise of the Jewish intellect.

My purpose here is not to argue the thesis that Jewish studies belong within the university curriculum, but rather, first, to analyze briefly what these studies comprehend, second, to distinguish between modes of Jewish learning in universities and in Jewish schools, and finally to adumbrate the place I believe appropriate for Jewish studies within the study of the history of religions. A second, equally important place, in Near Eastern studies, is not under discussion here.

First, what do we mean by Jewish studies? One must define "study of Torah," *Wissenschaft des Judentums*, "Hebraica," "Hebrew studies," "Judaica," "Jewish learning," and other terms used to denote the subject under discussion. Of these terms, the broadest is "Jewish learning," which includes the systematic study of the beliefs, actions, and literary and cultural products of all persons who have been called, or have called themselves "Jews" (of which more below). Within "Jewish learning," one may discern several fairly distinct categories.

First is "study of Torah," the traditional, religiously-motivated activity, defined over the centuries and focusing upon study of the Talmud, commentaries, legal codes, rabbinic interpretation of the Hebrew Bible, and similar sacred sciences pursued in classical Jewish academies and seminaries.

Second is "Hebraica" or "Hebrew studies," the study of the Hebrew language, biblical, cognate, and, more recently, modern literature, and related subjects, which was undertaken in American universities and Protestant divinity schools from the

very beginning, and now continues in Departments of Near Eastern Languages and Literatures, Linguistics and comparative Literature.

Third is "Judaica," the systematic study of Judaism, its history and theology, law and practices, and of the Jews as a group, generally in Departments of Religion or in the Social Sciences. Of these modes of Jewish learning, the third is under discussion. The divisions within "Jewish studies" are rarely marked out by such clear-cut boundaries as are suggested here. In general, university programs in "Jewish learning" are divided between Near Eastern and Religious Studies.

One requires, second, an adequate definition for the terms "Jew," "Jewish," "Judaism" and "Judaic." The study of Judaism includes its philosophy and theology, religious literature, art, music, law and history; a "Judaic" study focuses upon some aspect of Judaism as a religion. The study of the Jews concerns the culture, sociology, politics, languages, art, literature and other artifacts of the distinct, historical group of that name. That group is composed of people who were born of a Jewish mother or converted to Judaism. I offer the definition of the Jew given by Jewish law. One may broaden it slightly by adding that a Jew is one who thinks he is, or is thought by others to be, Jewish, with the qualification that such belief is not based upon mistaken facts. Whether or not one may isolate qualities which are distinctively "Jewish" is not at issue here.

In this definition, one must stress the importance of change. Qualities or phenomena which Jews borrowed from other peoples in one setting frequently became rooted in Judaism or Jewry, so that later on, or elsewhere, they come to be seen as peculiarly Judaic or Jewish. The Jewish calendar, that "unique" construction of Judaism, derives mostly from the Canaanites. It may be argued that the festivals were "montheized" or "Judaized," but in fact different verbal explanations have been imposed on the same festivals of the same natural phenomena of the same Palestinian agricultural year. In the early days of Reform Judaism, it was thought that

if one uncovered the "origin" of a practice or belief, he might then decide whether it is "essential" or peripheral. Nowadays one hears less and less about "origins," and while the exposure of the "genetic fallacy" may be part of the reason — for it was quickly recognized that the "origin" does not exhaust the meaning of a belief or practice — there is another part.

It was progressively more difficult, as scholarship advanced, to discover any deeply "Jewish" or "Israelite" practice which was not in some degree the creation of some other culture or civilization. The Jews, over long centuries, have taken for their own what was made originally by others, and their infinite adaptability has been made possible by short memories and tenacious insistence on the mythic-Jewish origins of purely gentile or pagan customs. Whatever was or was not Jewish, a great many things have become so.

So far I have not alluded to peculiar Jewish disciplines or methods of study although these exist, it is thought, in Talmudic dialectic. Yet that dialectic is formed of Roman principles of legal codification, and Greek principles of rhetoric, and in the age in which the Talmud took shape, one could probably find numerous parallels among Syriac, late-Babylonian and Hellenistic traditions, if these were sufficiently well known to us, just as the Jewish academies have their parallels.

While a discipline may be peculiar to a tradition of learning and still be derivative, I doubt that Jewish learning can be associated over a long period of time with any particular discipline, in the sense that sociology has its methods, or physics its procedures. Jewish learning can obviously lay no persuasive claim to an exclusive possession of subtlety or cleverness, or devotion to the intellectual life, or dedication to "matters of the spirit," or any of the other traits, pejorative or complimentary, claimed for it by its religious and secular enemies or apologists.

(TO BE CONTINUED)

Reflections on Jewish Studies in Universities III

By JACOB NEUSNER

Editor's Note: Rabbi Dr. Jacob Neusner, associate professor of Religion at Dartmouth College, has been appointed professor of Religious Studies at Brown University, beginning later this year. The author of several books, he has written numerous articles for learned and popular publications. The Advocate has been privileged to present many of his most trenchant ideas on Jewish history and life. This is the third article in a series.

No informed persons suppose that Jewish learning flourishes only, or especially, in university settings. Jewish schools at the higher level, yeshivot, seminaries, colleges of Jewish and Hebrew studies, institutions such as Brandeis and Yeshiva Universities with their centers, institutes, departments and programs of Jewish studies are all flourishing. They are going to continue to flourish, I hope, for the whole history of American Jewry.

If so, what is the relationship between university Jewish studies in a Jewish school?

Jewish learning in universities has to exist in relationship to the universe of discourse encompassed by the university. Pursued "for their own sake," that is to say, as an autonomous body of tradition and knowledge dependent upon no other tradition or knowledge for validation or relevance, Jewish studies have quite another existence. Seeing matters from this perspective, we may come to a clearer understanding of the relationship between a given "area-study" and those who actually live in the "area" which is under study.

Within the community of the faithful, Jewish studies have, from Pharisaic times onward, focused upon the study of the traditions believed to have been revealed at Sinai to Moses, according to Pharisaic belief, in both oral and written form. The written revelation is contained in the Pentateuch, and beyond that, in the prophetic books and the writings sup-

posed also to have been written under divine inspiration. The oral tradition was finally written down in the form of the Palestinian and Babylonian Talmuds, various collections of Scriptural exegeses known as Midrashim, and cognate literature.

Other literature produced by Jews in the long period from Ezra to Muhammed, ca. 440 B.C. to 640 A.D., was not preserved by the Pharisaic and rabbinical schools, and was not therefore included within the term "Torah." From the Islamic conquest of the Middle East, and the subsequent fructification of all fields of human thought, "Torah" expanded, even in rabbinical circles, to include the disciplines of philosophy and metaphysics. From the tenth century to the fifteenth, a vivid philosophical tradition took shape, under the impact of Moslem rationalism.

Still a third form of pre-modern Jewish studies existed in the form of Kabbalah, the Jewish mystical tradition, which conceived of the "Torah" under a wholly new guise, as an arcane doctrine of metaphysical mythology. A fourth form was the legal and ethical tradition. This was pursued, first through commentary upon the Babylonian Talmud, second, through legal research resulting in the issuance of a responsum, or letter in reply to a specific legal question, or in the provision of a court decision, and, third, through the construction of great codes of Jewish law, bringing up to date and organizing by various principles the discrete corpora of laws then being developed in various countries and by various authorities.

A fifth form was liturgical and in a measure belletristic, and resulted in the composition of a great corpus of poetry, both religious and secular, in the Hebrew language. A sixth was Bible-study and commentary. Of the modes of Jewish learning in pre-modern times, biblical-Talmudic studies were by far the most common, and the others existed in small and relatively isolated, uninfluential circles, except at

specific times and for local reasons.

The birth of *Wissenschaft des Judenthums* among the nineteenth century German Jews who had received both a classical Jewish and a university education added to the range of "Jewish studies" several modern sciences. These were, specifically, history, philology, text-criticism of the classical texts, Biblical studies in the modern mode. Added also, and of greater importance were the attitudes of complete freedom of interpretation as well as, in Prof. N. N. Glatzer's words, "freedom from the possible application of the results of scholarship to the conduct of life." A further change, Glatzer points out, was from the exegetical to the abstract mode of discourse. No longer were books called "contributions toward" or "comments on," but now major, comprehensive projects were undertaken. Most recently, sociology and contemporary history have begun to take shape in a particularly Jewish academic environment. Furthermore, books formerly ignored by Jews but preserved by Christians, such as the biblical apocrypha and the New Testament, Josephus, Philo, and the like, have reentered the framework of Jewish learning in modern times.

What unites classical and modern sciences of Judaism are the convictions, first, that such an entity as a "Jewish people" existed, which permits one to study as a unity the literature, history, and other cultural artifacts of people who lived in widely separated places and epochs; second, that sufficient unity pervaded the culture so one may meaningfully compose a "history of Jewish (as opposed merely to modern Hebrew) literature," or a "history of the Jews," or similar compositions; and third, that scholarship concerning "the Jewish people," its culture and religion and history, even its languages, is intrinsically important and interesting. Of greater importance, "Jewish studies" in an autonomous framework suppose not only their own intrinsic interest and import-

ance, but also their worth in shaping the values of the living generation, whether these be religious or secular. (*Wissenschaft des Judenthums* was not a university discipline, though it aspired to academic status, but the creation of the early reformers of Judaism who, despite disclaimers, intended through it to point the way toward the future development of the faith.)

"Jewish studies" in Jewish institutions, therefore, are pursued not only because they may illuminate some aspect of the humanities or social sciences, but, especially and immediately, because they will help the Jewish student to shape his beliefs and values by reference to the tradition "of which he is a part," or, more descriptively, which shaped his forefathers in various ways.

In my view, any cultural or religious tradition has the right to be taken seriously in its own terms, and especially by those to whom it addresses itself. It is not enough to study the traditions and lore of the Jews as aspects of "humanity," or because they may provide significant insight into the "human condition," as I once argued. The rhetoric may be appealing to some, but the results are disastrous to scholarship. All specificities, all boundaries, all possibility of commitment are quite properly destroyed when the particularities of Jewish learning are subsumed under, and then blotted out by, the perspectives of the humanities or social sciences. It is one thing to study Yiddish, Judeo-Arabic, Judeo-Persian, or Hebrew at various points in history, because they represent interesting data for the linguist, a valid and important perspective. But it is quite another to study the various languages Jews have regarded as Jewish in order to come to a deeper understanding of their values, or the way their languages shape and interpret visions of reality, or even in order to learn to express oneself through them.

The linguist may learn to make use of one of the many languages he studies; the philologist may penetrate into the deeper meaning of a word; but only the committed student, and his equally devoted teacher want to use that language and find a deeper means of self-expression through that use. Yiddish or Hebrew may well be studied by linguists or Orientalists, respectively, but the value of studying them is quite different, more personal and, I think, more profound, when believing Jews in an autonomous and self-contained setting learn them. Jewish studies represent a heteronomous body of learning; but they also constitute an autonomous tradition, with its own claims and value-statements. To ignore the latter is to render impossible the success of the former.

I argue, therefore, that certain kinds of Jewish studies belong within the university curriculum, others belong only within Jewish institutions of higher learning, such as seminaries, institutes for advanced study, and some in both. Rather than specify particular branches of Jewish studies for each setting, I offer particular criteria applying equally to all branches.

To take one example: the Talmud deserves to be studied—forever, I hope—in the classical, dialectical manner. It was composed with just such study in mind, and when deprived of the richness of commentary, scholarly disquisition, and the search for new insights in the perfectly traditional, old-fashioned modes, it loses its integrity. That is to say, study of the Talmud must be "study of Torah." But it also requires study as a historical document: as a source of philological and cultural facts, as a testimony to the state of religion, economic life, sociology, politics in ancient times; and as the repository of values which in various ways have later on shared the life of the Jews.

For social scientific purposes, the Talmud, as much as the Church Fathers, provides data of great interest for inquiry in the tradition of Max Weber and Ernst Troeltsch, to name only two sociologists of religion. I see no connection between classical Talmud-study and the university curriculum, but many relationships between Talmudic literature and various university studies in both humanities and social sciences.

To generalize, each branch of Jewish learning has its contribution to make to university studies, and the criterion for its admission to the university curriculum will be the possibility of the application of university methods of study and presuppositions.

I think it unfortunate that the success of Jewish studies within the university rests, as it has for a century, upon that of Jewish studies outside it. The mastery of the necessary languages and classical disciplines required for advanced scholarship in Jewish materials cannot be acquired in a few years or in a few courses. Jewish learning demands too deep an education for advanced work to be undertaken upon a foundation presently existing in university curricula alone. Today, therefore, Jewish studies, both in the history of Judaism and in the languages, literature, and history and sociology of the Jews, depend upon non-university resources.

At the present time, it may well be advantageous for the scholar of many Jewish subjects to be a Jew in origin and upbringing. The insufficiency of university facilities, and not the intrinsic character of the subject, is the cause. I think that the university must fully carry out its responsibilities, so that a person entering with no background in, or even contact with, the subject may, within the normal period of years, emerge as a suitably qualified scholar. Thus the university will preserve its own autonomy and achieve that self-sufficiency which in the end will protect and preserve its character.

No subject taught in a university must ultimately depend upon foundations laid outside of it. University scholars of Judaica must make maximum use of the substantial achievements of modern scholarship, which has produced the translations, concordances, critical texts, scientific commentaries needed to provide somewhat easier access to documents, mastery of which has otherwise required a lifetime of study.

On the other hand, one can hardly consign extra-university Jewish learning to the sterility or boredom of the old issues, forms, and procedures, as if the same problems which led to the development of contemporary humanities and social scientific scholarship within the university were not troublesome outside of it. Quite to the contrary, the philological, historical, social scientific, and other methods hammered out in the past century provide as useful a tool for analysis of a text in a seminary classroom as in a university. One may, of course, continue to ask the old questions and go through the old procedures. Proof of this possibility derives from the actuality of Jewish learning in more than a few Jewish institutions of higher learning. But the old questions seem less troubling and the old answers of diminishing persuasiveness. If we find a key to treasures of insight, it should open many doors. The newer modes of learning need, therefore, to reshape

the older ones.

The difference between modes of learning in a university and in other centers of study should be made explicit. Scholars in universities and Jewish-sponsored schools of higher learning will not differ in commitment, concern, or protagonism. But the focus of commitment and concern will be radically different. The university scholar seeks understanding of structures, the parochial scholar (and I do not use the word pejoratively) seeks participation in them. In a university, commitment is to the scholarly method or result; in a parochial institution, to the content of what is studied. In the university, concern is for humanity or society first, to a particular segment or example of it second. In the parochial institution, concern is for the group first, mankind afterward.

Protagonism in the parochial institution is taken for granted. In the university, one advocates scholarly alternatives; but the act of advocacy of a religion as such will quite prevent the comprehension of a religion "other than one's own," and I suspect it will also impede understanding "one's own" religion. In the parochial center of learning the significance of the opinion or perspective of the external environment, while one can hardly claim to ignore or exclude it, cannot be so decisive as the opinion and perspective of the tradition itself.

From the perspective of worldly reality, one can hardly locate "the Jewish people," but only various groups called Jewish, a term bearing various meanings in various settings, serving particular functions within different societies. In the Jewish school, on the other hand, "the Jewish people" loses its quotation-marks. It becomes a central category of analysis, but no less so than Jewish law or the God of Abraham, Isaac, and Jacob or the hope for the end of days and advent of the Messiah.

(To be continued.)

Reflections on Jewish Studies in Universities

IV

By JACOB NEUSNER

Editor's Note: Rabbi Dr. Jacob Neusner, associate professor of Religion at Dartmouth College, has been appointed professor of Religious Studies at Brown University, beginning later this year. The author of several books, he has written numerous articles for learned and popular publications. The Advocate has been privileged to present many of his most trenchant ideas on Jewish history and life. This is the fourth article in a series.

Within most university curricula, Jewish studies are located in Departments of Near Eastern Languages and Literatures, or in Departments of Religion. What role will Judaism play within Religion Departments? It seems to me Judaism will be most fruitfully studied from the perspectives of the history of religions, rather than from those of philosophy of religion, theology or similarly intellectually-centered approaches to the study of religion (generally, of course, Christianity).

What is the role of Jewish studies in the history of religions? The techniques of the history of religions and its categories of analysis have been applied unflinchingly mostly by scholars of Christian descent, to every religious tradition of mankind, both archaic and modern, except for two: Christianity and Judaism. Of the two, Judaism is still less studied than Christianity. While the Scriptures of ancient Israel have undergone religious-historical study, and while the Jewish sectarian environment between the Maccabees and the first century A.D., including the early Church, has been carefully examined from many perspectives, practically nothing has been done, except by a very few individuals, upon the history of Judaism since that time.

No sub-division within the history of religions known as "history of Judaism" has yet come into existence. The reason is that for Christianity, "history of religions" was really meant to provide a means of studying the religions of the Orient. The history of Judaism was clearly to be subsumed into the "Judaean-Christian tradition," which for theological reasons is not to be subjected to the same kind of analyses.

The "Judaean" part of the Judaean-Christian tradition usually drops away about 70 A.D., but never later than 135 A.D. Similarly in Protestant and non-sectarian schools, the "Roman Catholic" part of "Western" Christian tradition, or, under secular auspices, "civilization," falls away at the Reformation. Such extraordinary events in the history of Roman Catholicism as the nineteenth century Renaissance somehow find little if any, place in histories of Western "Judaean-Christianity."

The truth is that the university has been, where not Catholic, Protestant—though non-sectarian, liberal, and of a kindly disposition toward Jewish and Catholic, as well as Hindu, Buddhist, and Moslem students and their religions. It was the Protestant vision which shaped American university perspectives until the most recent past. That vision is, one must add, broader and more mature than the Jewish or Roman Catholic equivalents. The New Testament and the history of Christianity are not systematically studied in any Jewish-sponsored university, in this country or in the state of Israel, except in relationship to the history of Judaism, while great attention has been paid at notable non-sectarian, Protestant-oriented universities to the Jewish tradition.

Philip Ashby points out that the history of religions in America cannot be separated from the history of Protestant theological education. I think one may fairly add that the history of all forms of the study of religion in secular American universities can be written in terms of the history of cultural, if not religious, Protestantism. Nevertheless, it is hard to see how others, of different religious traditions, or of secular orientation, have improved upon the Protestant record.

With the growing maturity of the history of religions, however, I see no alternative to both the inclusion of Jewish data into that discipline, and the application of the issues and methods of that discipline to the study of Judaism. These, I suggest, are the specific points at which the field of "Jewish studies" have their most promising, best-integrated place within the university (outside of Near Eastern studies).

The history of religions, as I understand it, focuses upon the phenomena and the morphology of religions. It raises questions concerning the interpretation of the religious structures, including myths, ideas and theological attitudes, and rites and rituals, as means of perceiving reality, or structuring it, or interpreting it, used by men in various circumstances. The history of Judaism has already contributed considerable data to that study, mainly through the researches, in our own day, of Erwin R. Goodenough and Gershom G. Scholem, each of whom has shown, the one with archaeoclogical, the other with mystical sources, the possibilities of relating Jewish religious data to the broader patterns discerned in other religious situations.

Goodenough was, and Scholem is, primarily a historian of religion, secondarily a historian of Judaism, though it mattered not so much in the result, as in the attitude, motivation and focus of concern. Yet, if Goodenough and Scholem have contributed much, then we may only begin to appreciate the potential uses to be made of Jewish data.

When one considers, for example, the unstudied phenomenology of the rabbi, in his inseparable political, cultural and religious roles, one wonders how the nature of religious leadership as yet can be fully and properly comprehended. The rabbi, no less than the shaman, ought to provide basic information about the nature of the religious virtuoso and what he represents in the mind of his followers.

More broadly, however, one may suppose that Judaism, which seems so remote and intellectual in its central value-structure, is among the religions which have in past times laid the greatest stress upon the man-God in various forms, not only rabbinical, but also Messianic, and, certainly within Hasidism, mediatorial. In its struggle against modern Christianity, modern Judaism has insisted that Jesus "could not possibly have been the Messiah" because the Jews could not have believed in a man-God, or in a spiritual Savior who was not a politician or a general. That denial if correct, required the exclusion of Hasidism, only two generations behind the German Jewish scholars, of Frankism, three generations, and of Sabbateanism, four generations earlier. But it also excluded the possibility of comprehending the figure of the Talmudic rabbi himself.

A second interesting theme must be the transmutation of religion at the end of the viability of the ancient ways of perceiving reality. Descriptions of archaic or so-called primitive religions normally omit reference to modern or contemporary religious phenomena except among still-archaic peoples. But the great question in the history (not merely philosophy) of religion must be, what happens when archaic reality comes to an end and modernism begins?

It is one thing to regret, condemn, look back fondly or sadly. It is quite another simply to ignore the fact that something called, and calling itself, religion has persisted into modern times in various ways and forms, and therefore requires study.

I can think of no more interesting example of a religion in the throes of transmutation into the modern idiom, better documented, with more variations in time and space, and subtleties of definition, than the history of modern Judaism. I have mentioned only two issues within the history of religions which cannot, I think, be satisfactorily discussed without considerable attention to the history of Judaism. There are many others.

It is therefore the history of Judaism which finds a most natural accommodation within the curriculum. As a set of structures to be analyzed, and not as a set of theological (or other) propositions to be evaluated, Judaism becomes interesting to the world of the university. It is self-evident that the same principle holds for all religions, include Christianity. In particular, like the theologies of other traditions, the study of Jewish theology, except when examined from a comparative, or morphological perspective by historians of religion, and not as a self-validating system, has no place in the university curriculum. It is where Judaism, among other religious traditions, provides evidence of a particularity in which broader categories or issues may be exemplified, or find expression, that Judaism becomes relevant to the curriculum of the university.

I think it likely that Judaism may make its contribution toward the definition of larger structures of analysis. Eliade's work on archaic religions, Hinduism and Christianity quite naturally provided him with particular data, out of which generalities or categories of analysis emerged. Given somewhat different data — a religion mostly without cathedral or Temple. For thousands of years, for example, he might well have raised different issues to begin with. Judaism focuses, in the terms of analysis provided by Professor Jonathan Z. Smith, Univ. of California, upon the following structures: holy people, the structure of election, holy land, the structure of sacred space, Zion and exile, temple and synagogue; holy days, the structure of sacred time, the Sabbath, the feasts, the daily service; holy rites, structures of initiation; Holy law and Holy book, the cosmic law, personal piety, the law and interpretation; Holy men, rabbi and student, the philosopher, the magician, the mystic, the messiah and the Hasid. These "structures" illustrate the viability of Eliade's basic design of analysis, but also suggest ways in which particular, Jewish data might modulate those categories.

(TO BE CONTINUED)

Reflections on Jewish Studies in Universities

By JACOB NEUSNER

Editor's Note: Rabbi Dr. Jacob Neusner, associate professor of Religion at Dartmouth College, has been appointed professor of Religious Studies at Brown University, beginning later this year. The author of several books, he has written numerous articles for learned and popular publications. The Advocate has been privileged to present many of his most trenchant ideas on Jewish history and life. This is the fifth article in a series.

(v)

The comparative study of religions has redeveloped in recent times as a fruitful and illuminating approach. Such comparisons are no longer made in order to "prove" or "demonstrate" the superiority of one religion over another, but in order to understand a given religion in terms of the options and alternatives explored by other religions.

I look forward to the revivification of comparative studies of religions. In this the history of Judaism will both benefit and contribute. For example, taken in isolation, the rabbinical academy may be studied from antiquity to the present day, but without a significant awareness of what it really was, or what gave it its particular shape and method at a given time or place. When, however, one asks how the rabbinical school compared to the Hellenistic academy or to the Christian monastery, how it functions in society and in the faith, contrasted to the equivalent structures in Manichaeism, Buddhism, or Islam, much new insight may result. And it was the rabbinical academy which was the apparently unique leadership-training institution of Judaism. How much other central institutions, structures of belief or ritual or myth, and the like may be illumined by contrast or comparison with those of other religious traditions, we may only guess.

So while the history of Judaism has much to contribute to the history of religions, the issues of the broader field may raise wholly new questions, and provide quite novel perspectives, for the narrower one. Indeed, the richness of Scholem's perspectives derives in the end not from his grand study of Kabbalah, the science of which he himself founded, but rather from his ability to ask broader questions concerning the structure of Kabbalistic experience and thought.

We may turn, finally, to some issues confronting any segment of the history of religions. First, what is to be the relationship between the historian of Judaism and the historian of religions? It is not unreasonable to expect the former to become familiar with the methods, issues and ideas of the field as a whole, and to see his task as part of a larger undertaking. But the other side of the coin is this: Can a historian of religions make use of the history of Judaism without first becoming a specialist in Judaism? It is a painful and difficult question, for if, as I suggested above, Jewish studies must now depend in significant part upon the resources of Jewish, and not university, curricula, then how can a non-Jew hope to make a contribution to the history of Judaism, or through the history of Judaism to the history of religions?

On the one hand, it is difficult to conceive a genuine mastery of Judaism without a close study of the texts which for the most part preserve it. Judaism has few monuments outside of books and the "native-speakers" of the tradition, those who embody one or another aspect of the tradition in their own lives, are with few exceptions either not interested in addressing themselves to those outside the limited community of the faithful, or incapable of doing so.

Hence texts, almost alone, constitute the available evidence. To read them well, one must have undergone a long apprenticeship to master texts which represent a fundamentally oral tradition that has been transcribed. Talmudic studies in particular cannot be mastered without a teacher, or better, several teachers in both the old and modern manners.

Can Judaism be studied by one who has no personal relationship to it? I think so. Many useful things can be done by the historian of religions. First, since most of the major rabbinic texts of classical times exist in good English translations, the scholar who comes with particular issues or questions in mind may well locate what he feels is relevant and proceed to restudy the classical text in the original. Second, and more important, the historian of religions should be able to depend upon the results of the scholarship of others, philologists, text-critics, commentators, historians, historians of law, art, music, and theology, sociologists, and not have to repeat the processes which originally yielded their results. In every field of intellectual discipline, one customarily depends upon others, either predecessors or colleagues in cognate fields. Jewish learning does not present an arcane and remote exception.

The contrary view, that the true scholar is only one who has gone through the traditional processes of learning in the traditional modes and then rejected them for modern scholarship, predominates in many circles of Jewish scholarship. It reveals the latent Mandarinism of Jewish learning (itself a datum for the history of religions). Specific texts, mastered in ancient ways, through the old commentaries upon the questions, constitute the primary qualification for scholarship.

What is important is not what one can do with what he knows, but what he has "been through," as if exposure to the texts magically transformed and therefore qualified the student. Modern scholarship adds a second qualification, namely, disenchantment with the old methods after such exposure to them. It is no less a magical view of learning, but one which elevates to a norm the experience of alienation.

The question of "studying a religion not one's own" generally depends upon the supposition that one's own religion plays a central part in his capacity to comprehend some other. I do not see this as a serious class-room problem at the outset.

This is not to say that the study of the history of Judaism is not likely to raise certain broader questions about the nature of religion or "the science of religion." After the tasks of description, interpretation and understanding have been undertaken, the further responsibility of reconstituting the data has yet to be done. But I do not see how it can be done in the narrow framework of the history of Judaism, as it is studied in the university classroom. Rather, it is to be done in two ways and for two different purposes: first, in the Jewish seminary, for theological purposes, and, second, in the philosophy of religion, for phenomenological purposes.

One can hardly overestimate, moreover, the importance for Jewish learning of the history of Judaism within the context of the history of religions. Ashby quotes Kitagawa as follows:

"The expert in one religion must also be cognizant of the nature, history and expressions of religion beyond the one religion he seeks to understand. Adequate understanding of one religion is seldom, if ever, achieved by knowledge about that religion only. The historian of religions needs to possess wide knowledge of his subject in its universal expressions if he is to fathom one religion in depth." (In *Religion*, ed. Paul Ramsey, Englewood Cliffs, N.J., P. 44).

So far, with the major exceptions of Scholem and Goodenough, historians of Judaism have not taken comparative approaches very seriously. It is true that they have conjectured about "influences" of one thing upon something else, e.g. Iranian influences upon Qumran; but only rarely have they transcended such narrow, positivistic questions.

Most scholars of Jewish subjects would, moreover, accept Kitagawa's statement if it were phrased in any terms other than religion. It is recognized that one must master several languages, literatures, histories, cultures for the study of aspects of the Jews or Judaica. Jewish scholarship began, however, in the age of positivism, and has remained ever since the last refuge of fundamentalist, naive positivistic thinking. It has, therefore, not even bothered to apply its reductionist presuppositions to Judaism as a religion, but by and large ignores it to begin with.

So very little effort is devoted to the study of the history of Judaism that it is not even included in the curriculum of the Jewish Theological Seminary of America, for example. If it were possible, some scholars of Judaica would deny that Judaism existed as a religion in any sense, but only as a law, a culture or "civilization," a nation (people), or something — anything — other than as a "religion," or religious tradition. Others will go so far as to deny that Judaism, if it is a religion, has had any theologies.

An examination of the pages of Jewish scholarly journals will uncover remarkably few articles about Jewish religion, though there are a great many which contribute in some way to the study of Jewish religion. But those contributions take the form of intellectual or social history, philology, sociology, and text-criticism. One central contribution to the study of Judaism emergent in the universities will be a methodology appropriate to the study of the history of Judaism; a second will obviously be concern

for that study.

We therefore have a provisional task at hand: to learn what are appropriate issues and methods, and to bring these issues and methods to bear upon a rich and practically untouched, almost unknown religion. Since that religion has entered a new age in its history, with the general decay of pre-modern forms in the West, it should be clear that few Jews are in the situation of the Buddhist who comes to the West to study Buddhism.

Similarly, since the conversion of the Jews seems to be finally concluded, except as an eschatological hope to be left for the eschaton, Christians normally do not come to the study of Judaism in order to master the information necessary for a mission to the Jews. Atheists normally are less bothered by the absurdities of Judaism than those of Christianity, which impinge more readily upon their consciousness. One's personal "emotional condition" can play no role of consequence in the study of a religion few in the West have held in its classical forms for at least a century.

Whatever "engagement of feeling" we find therefore, may be of two kinds. First, it may be similar to the engagement of the classicist, or the antiquarian, namely, a fondness for the dead past and its glories. Since it is dead, one may speak of its glories. So far as it is alive, and in its many modulations, Judaism is very much alive, one cannot yet know what these glories may be, or what they are not. But the history of Judaism goes far, far beyond the nineteenth century, backward to at least the destruction of the first Temple, and I see sufficient grounds for many far-reaching investigations long before "feelings" and "involvements" pose much difficulty.

Since Eliade refers to problems of aesthetics, it may be useful to draw an analogy from the study of the history of art. One may penetrate very deeply, I think, into the art of Rembrandt without for a single minute intending to paint in his fashion. One may similarly penetrate deeply into the understanding of Jewish religion "on its own plane of reference" or on the plane of reference of religion as a phenomenon in human history, without intending to adopt that religion or any other. The "modernization" of Judaism is, therefore, what may make possible the study of its history.

Nonetheless, I think I err on the side of optimism. There is a second form of

"engagement of feeling" not to be ignored or denied. The very engagement of Jewish scholars in the study of Judaism is bound to operate as a personal factor. The influence of Yehzekel Kaufman's History of the Religion of Israel upon biblical scholars of conservative-Jewish origin cannot be explained entirely in terms of the persuasiveness of Kaufman's case, if only because he has made very little headway elsewhere. Kaufman supplies, rather, a peculiarly satisfying way for biblical scholarship in a supposedly modern form to co-exist with a very traditional formulation of Jewish theology, especially for people who want to continue to study the Bible as revelation.

Having abandoned the classical faith in the Pentateuch as revealed by God to Moses on Mt. Sinai, the conservative-Jewish scholar finds comfort in Kaufman's arguments leading to much the same faith, but on a much more positivistic basis, in the "Mosaic revolution" of monotheism within Israelite culture. It would moreover be a misunderstanding of the "modernization of Judaism" to suppose that modern Jews see themselves as discontinuous with the past. On the contrary, the very stuff of their modernism is the effort to restructure, or reform inherited, archaic beliefs, attitudes and patterns. Whether this is quite self-consciously done, as in reform and conservative Judaism, or quite unself-conscious to begin with, as among so-called orthodox and secular Jews, is not at issue here. What is important is that the modern proceeds from the archaic, and their relationships are subtle and difficult to comprehend.

Hence the Jewish scholar of Judaism, however secular or objective he may think himself, must still conscientiously attempt to meet Kitagawa's conditions, just like other historians of religion and for much the same reason: "First is a sympathetic understanding of religions other than one's own; second is an attitude of self-criticism, or even skepticism, about one's own religious background. And third is the 'scientific temper.'" In the beginning the Jewish historian of Judaism must see both himself and his enterprise as themselves constituting data in the modern history of Judaism. So, as elsewhere, the very act of scholarship affects what is under study.

(To be continued)

Reflections on Jewish Studies in Universities

By JACOB NEUSNER

Editor's Note: Rabbi Dr. Jacob Neusner, associate professor of Religion at Dartmouth College, has been appointed professor of Religious Studies at Brown University, beginning later this year. The author of several books, he has written numerous articles for learned and popular publications. The Advocate has been privileged to present many of his most trenchant ideas on Jewish history and life. This is the final article in series.

By JACOB NEUSNER

Conclusion

The broad range of "Jewish studies" may contribute to the university curriculum at many points, but the particular point at which a specialist in "Jewish studies" most nearly approximates the university's needs is in the field of the history of Judaism. That is not to suggest that the Hebrew language and specialists in the study of Hebrew literature do not belong in departments of Near Eastern languages and literatures, for they do, even though before recent times Hebrew literature was hardly a Near Eastern creation at any single, significant point in its history after the tenth century. Specialists in the sociology of the Jewish community may well make a noteworthy contribution to the social sciences. Specialists in a given period and locale of Jewish history obviously have their appropriate place in a history department, so long as they are adequately trained to make a contribution to the broader interests of that department. Specialists in medieval Jewish philosophy, or in modern Jewish "thought" may join in the discussions of the history of philosophy, or even in modern philosophical discourse pursued in old-fashioned ways (where these still persist).

But so far as "Jewish studies" cover an area by means of many disciplines, there can be no place for a "department of Jewish studies" though a "center" involving disciplinary specialists of many kinds obviously serves a useful purpose. And so far as a university offers a strong program in the study of religions, it is in that program that its primary appointment in "Jewish studies" should quite naturally find its place, though not to the exclusion of an appointment in Hebrew language and literature. Given the predominant content of those studies, I think it only appropriate.

A final point: the development of Jewish studies in universities must not be shaped to meet the parochial interests of the Jewish community, the synagogue or Judaism. Jewish community groups in recent times have discovered that "the future of the community" is being decided on the campus. They have therefore chosen to strengthen programs aimed at influencing the Jewish college student to come to an affirmative decision upon basic issues of Jewish identity and commitment. As chaplaincy, or Hillel programs, such efforts are wholly unobjectionable.

It is, however, quite natural for Jewish community groups to look upon professors in the field of Jewish learning in general, and of the history of Judaism in particular, as allies in the "struggle." They are widely expected to continue in the classroom the advocacy of Judaism which begins in the synagogue schools and continues in the pulpit. Secular Jewish organizations, interested in recruiting future leaders for their fund raising and other needs, similarly turn to the campus, and therefore to the professor of Jewish studies, particularly when he is a Jew to begin with, for support.

As I have emphasized before, I think Jewish studies belong in parochial settings as well as in universities. When in universities, however, neither such studies nor those responsible for pursuing them must be used for propagandistic purposes of any kind. It is not the responsibility of the professor of the history of Judaism, or of Hebrew, to interest himself in the state of the soul of his students, whether Jewish or gentile. It will render his true task impossible if he does so, except as he sees himself and his students as themselves constituting data for the study of the history of Judaism. It is certainly not the task of any professor to serve other than university commitments.

It may, therefore, be wise for universities to avoid dependence upon Jewish community funds in the creation and maintenance of programs in the field of Jewish learning. I do not suggest that the Jewish community and synagogue represent a more dangerous pressure group than any other, only that they are no less so. In any event, rabbis and others who have achieved significant mastery of Jewish traditional learning are not on that account appropriate candidates for full, or more especially part-time university posts any more than are local priests or ministers. Nothing will so endanger the healthy development of Jewish learning in its various modes within the university as the exploitation of that development for other than strictly and narrowly defined university purposes.

Judaic studies, that is, the study of the history of Judaism, and Hebrew studies, the study of Hebrew language and literature, together belong within the university curriculum of the humanities, the latter to serve the interests not only of linguists or Semitists, but also of students of religion. If, as G. E. von Grunebaum said in an article entitled *Islam in a Humanistic Education*, "A humanistic education will essay to evoke the widest possible range of responses to the stimuli of civilization," then within it, the history of Judaism provides a number of important perspectives. It is the account of the development of a world religion from close to the very beginnings of human history until the present day. Its history includes the most varied forms and expressions of that world religion, its formation into several sorts of political systems, its narrowing into essentially salvific forms, its broadening into a whole civilization (in Central and Eastern Europe), and finally, its renewed development in a series of complex and subtle responses to the modern situation.

In the development of Judaism, foreign cultural traditions were absorbed, modified, eliminated, illustrating the processes of cultural interaction and transformation (paraphrase of von Grunebaum). Finally, the history of Judaism contains a number of unifying elements, shared in other Western religions yet in some ways quite unique. Judaism is, as von Grunebaum says of Islam, "both close enough to the Western view of the world to be intellectually and emotionally understandable and sufficiently far removed from it to deepen, by contrast, the self-interpretation of the West."

WHAT TO DO ABOUT JUDAISM?

With the steady growth of religion-study, interest in adding specialists in non-Christian religions has matured. A perfectly natural next-step on campuses with considerable enrollments of students of Jewish origin-- and elsewhere, to be sure--is the addition of a scholar in the field of Judaism. Yet two problems have troubled such departments as have considered such a step, and even taken it.

First of all, what do you do with a Judaica specialist? Since the normal undergraduate curriculum follows the main lines of the Protestant divinity school divisions, with courses in OT, NT, Christian ethics (or, more recently, sociology of religion), religion and literature, science, and philosophy, history of Christianity and Church history, with a dustbin course of "world religions" or "history of religions" for everybody and everything else, Judaism has no obvious place. The "Judaico-" part of the "Judaico-Christian tradition" generally coincides with the so-called Old Testament, and post-biblical Judaism. That is to say, the history of Judaism in the past twenty centuries fits into no obvious slot.

Colleagues quite comfortable in their Protestant-Christian orientation to the study of religion feel a dislocation, therefore, and discover, after the classical issues of Protestant and Roman Catholic studies have been covered, that the addition of a specialist in Judaica creates a "zoo-department". Quite naturally seeking an integrated curriculum, they find it easiest to attain it by excluding Judaism. The integration follows of itself, especially so since a smattering of "world religions", generally not taught by specialists in Buddhism or Islam, is easily included in topical courses such as "Religion and Culture".

Secondly, how do you find a Judaica specialist? The history of modern Jewish scholarship does not include much exposure to, or concern with, the science of religion. The normal training in Jewish scholarship stresses philology, literature, medieval philosophy, text-studies of various kinds, and the history of the Jewish people. Many doctorates in the area of Jewish scholarship are attained in disciplinary departments of history, sociology, Near Eastern languages, or philosophy, or in Jewish divinity schools, and remarkably few in departments of religion. Jewish scholarship, moreover, exhibits a strongly positivistic bias, and questions which are actually theological or philosophical are frequently reduced to matters of "fact", as if "fact" was fact and could resolve issues in the humanities.

Finding a suitable candidate for a religion department post in Judaica represents, therefore, a formidable problem. People trained in other disciplines, such as history, social science, or literature,

Secondly, while I am not aware of such a distinction being prevalent among students at my own college, there is, so it seems to me, a related problem which I find disturbing. This problem is in respect to ordering books in religion for the college library from funds secured through Title II, or other federal grants. I have discovered that the college librarian is very hesitant about using such funds for the purchase of books in religion. Implicit in this hesitancy, as I see it, is a lingering suspicion that the teaching of religion is aimed at indoctrination rather than instruction. Books in Asian studies, including books on Asian religions, do not fall into this prohibited category, nor apparently, books on the Reformation if ordered by the history rather than the religion department. If this is not simply a local problem, some statement on this matter from the A.A.R. might be helpful.

Thirdly, as one who teaches in a denominational college, I bridle at the observation that in such colleges teachers of religion present a religious faith "apologetically. . . without apology," and that in such institutions religion is not taught in terms of its own subject matter. I would hazard the conjecture that in such denominational colleges the approach to the teaching of courses in religion does not differ greatly from that employed at Dartmouth. This does not mean, however, that either at Dartmouth or at a denominational college, religion is taught from a purely phenomenological or descriptive viewpoint. Accuracy in description is as requisite in the teaching of religion as in other areas of study, but in religion, as in the humanities in general, there is always the question of meaning. "What does this mean for me" is not an illegitimate question in the study of the humanities. It is rooted in the nature of the subject matter itself, concerned as it always is with the question of meaning. One of the purposes of study in the humanities is to engage the student in a dialogue which will lead to a more adequate and meaningful understanding of human existence. The danger of a purely historical or objective point of view, as has often been pointed out, is that one may become thoroughly conversant with the ideas of others but develop none of his own. Or worse, so far as the teacher of religion is concerned, to have a viewpoint and not to be conscious of it.

While the line of demarcation between the sciences and the humanities cannot be so clearly distinguished as it once was, still there remains a difference in approach. As Aristotle observed in his Nicomachean Ethics, ". . . for it is the mark of an educated man to look for precision in each class of things just so far as the nature of the subject admits; it is evidently equally foolish to accept probable reasoning from a mathematician and to demand from a rhetorician scientific proofs."

specializing in Jewish materials, should not be thought of as qualified by such training to take part in the curriculum of a department of religion. For religion department purposes, they should be understood as "native speakers" by contrast to linguists, or, in social scientific terms, as "informants" rather than field investigators. They know a great deal about Jewish tradition and this is not the place to analyze what that knowledge consists of -- but they know little, if anything, about the academic study of religion. They have slight understanding of what is equivalent, in the field of Jewish studies, to the study of other religions in the context of other traditions or cultures, or in the context of the study of religion.

Graduate programs in Religion, with emphasis upon the Jewish tradition as part of an integrated education in the science of religion, obviously will have to take shape to meet this need. Such programs will seek out well-educated "native speakers" of the Jewish tradition, and provide them with education in other religious traditions, in critical methods of the study of religions, and with some specific, advanced training in the field of the history of Judaism. The emphasis is upon the integration of the study of "Judaica" into the study of religion. The natural place for Judaica within the curriculum of both undergraduate and graduate religion-study is in the field of history of religions. "Theology" or "religious thought" is properly focussed upon Christian issues and methods. The "biblical field" is too limited chronologically to comprehend considerable data of Judaism. The several analytical fields do not need the distortion of further concentration upon a single tradition. It seems to me those who object to the "zoo-department" are quite correct, and that the study of religion through broader, more comprehensive categories than a single specific tradition is essential. I believe it is through history of religions that such an integrated curriculum is to be achieved, and it is there that the history of Judaism, in particular, is to find its place.

Specific courses in the history of Judaism would still, I think, make a useful contribution to the curriculum, just as specialized courses in other religious traditions should be offered. Such courses would naturally stress the issues of the common, or core curriculum: what is religion? what do the history of religion and the histories of religions reveal about human experience?

I confess that my own thinking about the teaching of the history of Judaism is still at its early stages. The following syllabus represents an effort to teach about the history of Judaism in late antiquity. I have avoided the term "Talmudic Judaism", for I do not believe an age in the history of a religion should be categorized by a book written by a few men in it; and also eschew the term "classical Judaism", because I am not sure what it means. The second paragraph is a paraphrase of

the opening statement of a syllabus by Professor Jonathan Z. Smith, University of California, Santa Barbara. In addition to class sessions, reading as specified, and examinations, the students are expected to write papers of about 25 typewritten pages on some specific aspect of rabbinic theology, that is, within the third unit of the course.

A History of Judaism from the Destruction of the Second Temple, 70 A.D., to the Arab Conquest, 640 A.D.

The purpose of this course is to discover the fundamental religious structures of Judaism as it existed in the first seven centuries A.D. Except for a brief survey, the history of the Jews will not be narrated.

The task is to try to interpret Jewish religious expressions in this period, not to judge them as 'true' or 'false' or to ask questions about their 'personal' or 'contemporary' relevance. While rabbinic Judaism has shaped the subsequent history of Judaism, the forms we shall study have been dead for centuries. The student is expected to attempt to understand what the religious structures of Judaism, in particular of the rabbinical estate, meant to a group which expressed the meaning of its existence, and interpreted or constructed reality through the religious myths, symbols, rituals, art, literature, social forms and social relationships, under study in this course.

I. INTRODUCTION

1. What is the History of Religions? What are the sources for the history of Judaism in Late Antiquity?
2. The Historical Setting

II. SALVATION THROUGH TORAH: RABBINIC JUDAISM AS A SALVIFIC SOCIETY IN ANCIENT JUDAISM

1. The Salvific Society in Antiquity
2. The Rabbinical Academy as a Salvific Society
3. The Configuration of the Rabbi and the Rabbinical Academy
4. The Rabbi as Politician and Witchdoctor
5. Handbook of the Life of Torah
6. Types of Salvation in Antiquity: The Rabbinic Way Compared to Others.

III. SOME STRUCTURES OF RABBINIC THEOLOGY

1. What Do We Mean by "Structures"
2. Holy People
3. Holy Place: Temple and Synagogue, Zion and Exile
4. Holy Time: Prayer
5. Holy Law: Torah and Study of Torah
6. God as Rabbi. The Rabbi as Living Torah.
7. Some Structures of Rabbinic Judaism, Summary, Creation, Revelation, Redemption

IV. JUDAISM AND OTHER RELIGIONS OF THE AGE
SOME COMPARISONS

1. Comparisons to Manichaeism and Astrological Cults
2. Comparisons to Eastern Christianity

To conclude: The above should be regarded as preliminary and tentative. I suffer from the limitations of insufficient education in history of religions and in methods in the study of religion which I have ascribed to others. If I have made progress, the reason is that my colleagues in Dartmouth College over the years have educated me in the study of other religious traditions in particular, but more important, in the study of religion in general. Since that is so, I am sure other departments of religion can begin the transformation of a "native speaker" into a scholar of religion -- and perhaps not only of native speakers of Judaism, but also of other religions, perhaps even of Christianity, into scholars of religion.

Jacob Neusner
Dartmouth College

Editor's Note:

Space limitations prevented inclusion within the above course syllabus the most interesting list of readings which are provided within the course. Anyone interested in seeing this bibliography should consult with Professor Neusner directly.

PROFESSOR NEUSNER TAKES NEW POSITION AT BROWN UNIVERSITY

Beginning in July, 1968, Professor Jacob Neusner will assume new duties as Professor of Religious Studies at Brown University. He is presently a member of the department of religion at Dartmouth College. Professor Neusner is known for his historical works, A History of the Jews in Babylonia, and A Life of Rabban Yohanan Ben Zakai. Currently he is serving as editor of Religions in Antiquity: Essays in Memory of Erwin Ramsdell Goodenough, a volume awaited with anticipation by members of AAR, especially pupils of the late Erwin Goodenough.

THE ASSOCIATION OF JEW WITH MUSLIM BY MEDIEVAL CHRISTIANS:
A NEW APPROACH TO THE ORIGINS OF MODERN ANTI-SEMITISM.

Dr. Allan Cutler, Assistant Professor of Jewish Studies and Medieval Religion, Department of Religion, Temple University Philadelphia, has recently been awarded a fellowship by the National Foundation on the Arts and the Humanities, for research during the Summer and Fall of 1967 in Philadelphia and Los Angeles, on the topic "The Association of Jew with Muslim by Medieval Christians: A New Approach to the Origins of Modern anti-Semitism." This topic involves a new hypothesis with regard to the medieval origins of modern anti-Semitism which he has developed during the course of several years of research on the history of medieval Christian attitudes toward Islam.

According to this new hypothesis, the great outburst of anti-Semitism is Western Europe in the High Middle Ages (1000-1300), carrying on over into the Later Middle Ages (1300-1500) and into modern times, was not due to the charge that the Jews Killed Christ, nor to economic and social rivalry between Jews and Christians. It was due rather to the dynamic expansion of medieval civilization between 900 and 1100 A.D. which resulted in the great clash between Christianity and Islam known as the Crusades. The Jews were caught in the middle. Because of their similarities to the Muslims, the Jews were viewed by Christians as Islamic fifth-columnists in Christian territory, agents of the foreign Islamic conspiracy. Had there been no great outburst of Christian hatred against the Muslims in the Crusades, there would have been no great outburst of anti-Semitism. With the developing Jewish-Christian dialogue of today, we are finally getting our chance to overcome the terrible legacy of anti-Semitism born out of medieval anti-Muslimism.