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Rabbi Dr. Norman Lamm
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My dear Rabbi Lamm:

The study of your most recent essay in TRADITION, on "The New Morality under Religious Auspices", not forgetting the previous contribution to TRADITION ("Faith and Doubt" to which you had to come back, in reply to Mr. Jeffrey Silver's not too gracious communication) brought the following to my mind.

While I am hardly the one to bring publications in the field of religion or in the field of philosophy to your attention, I take the liberty of mentioning to you the name of a good friend of mine because his outstanding work as a theologian, scholar, contributions to the field of literary criticism, relationship between religion, literature and art, inter alia, might be of interest to you.

He was my colleague at Howard U., and he, Rev. Dr. Nathan Scott Jr., (an Episcopalian) is now Professor of Theology and Literature in The Divinity School of The University of Chicago (Chicago, Ill. 60637).

It is especially his publication which I just had the pleasure of receiving from him, as a token of his friendship, "The Broken Center, Studies in the Theological Horizon of Modern Literature," (Yale, Paperbound) that I wish to bring to your attention.

Nathan Scott Jr. is a prolific writer. His language and style sometimes frighten me. His previous writings (listed in "The Broken Center") and some forthcoming ones he mentioned to me will perhaps interest you, too.

New titles: "Adversity and Grace: Studies in Recent American Literature;" "Negative Capability: Studies in the New Literature and the Religious Situation;" in addition, he tells me, he just completed another book (on Existentialism) to be published by WORLD in autumn.

"The Broken Center" Studies provide the interested scholar, and most of all those who are deeply concerned with all the "faith" problems of today, be they within our own camp or extra muros, with enriching and - disturbing food for thought. Needless to say that the Nathan Scotts et al show the wide "credibility" (the word, in its root, is indeed appropriate) gap that separates traditional Judaism and those who "deify" Jesus, while, almost paradoxically, for many of them "God is dead." But, forgive me. There is no necessity of giving you an introduction to my friend (Negro). If his writings and his approaches to the aforementioned problems are of interest to you, you will discover the meaningfulness of Nathan Scott's work for yourself.

While reading your "New Morality..." essay, I read, at the same time, more than one review of the most recent shocking presentation by a "Jewish" novelist, Philip Roth, of this latest not-s-new immorality in modern American novel-writing. Do I fall into the trap of generalization in saying that there is an ominous increase of ~~of~~ the Philip Roth type of "Jewish" contributions to the literature of the Sixties? And can it be explained, to a certain

degree, by a complete alienation of these writers from their parental and ancestral environment, and, at the same time, by a shameful disdain for those who taught (did they indeed teach what ought to have been taught?) the two sets of "shelosha devarim" on which both Judaism and the world stands - or falls...

I thought of a man well-known to us: Herman Wouk. I asked myself the other day, whether a gifted, though perhaps not too brilliant, not any longer too prolific writer, novelist, dramatist (whatever his future work will reveal) could join the "best-sellers" of our days, ^{whether} if an inner urge, a certain ability (of which he showed a not-too-impressive example - in my humble opinion - in "Marjorie Morningstar") a Philip Rothian drive to hide nothing, would propel him into those dirt jungles, too.

Or, I ask myself, might what inspired him in his years of Jewish "apprenticeship", have fought within him against the latest Yetzer ha-rah poison to mince no dirty words, to say everything?

It might be a pathetic struggle: "Two souls, alas, are within my breast."

Now I realize what a lengthy epistle had resulted from my original thought: of bringing Dr. Nathan Scott's name and writings to your attention. Let me only add that, on the other hand, I took the liberty and the pleasure of telling him about your enriching contribution, both in your capacity as a Rabbi and teacher within the Torah-true community, ^{as} ~~an~~ a professor of philosophy, ~~and~~ as a scholar and writer.

Purim is over. Material and spiritual preparations for Pesach have started, and that means a very, very busy schedule, not only for the good housewives, but, last not least, for our Rabbanim.

Well, I add the burden of spending your valuable time in reading my letter to your greater burdens....

Having come across, these days, a fine Midrashic word, let me conclude with it and combine with it my best wishes for you and yours:

Is there not a great *midrashic* 'vision'?

pre-1922

Cordially yours,

Carl Danneberg

P.S. Hannah Arendt's searching, though provocative and challenging essay "Reflections on Violence" provides good insights, together with your series of "Ethics of Protest". To be sure, your insight stems from other sources, other traditions.

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