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Sub-series A: Alphabetical, 1914-1965, undated.

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48

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Messianic Speculation in Israel reaction, 1927-1931.

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325 SUPERIOR AVENUE N E CLEVELAND OHIO

Oct. 1, 1927

My dear Rabbi Silver,

I was greatly pleased to receive your gift of "Messianic Speculation in Israel". It was, however, a little overwhelming to read your kind reference to me in the preface, words that went considerably beyond anything that the White Collection, with its limited supply of Hebrew books, could offer. Your acknowledgment far more than ~~repay~~ repays any services we could render.

With best wishes, I am

Very sincerely yours,



Gordon W. Thayer

Rabbi Abba Hillel Silver



JULIAN W. MACK
U. S. CIRCUIT JUDGE
NEW YORK CITY

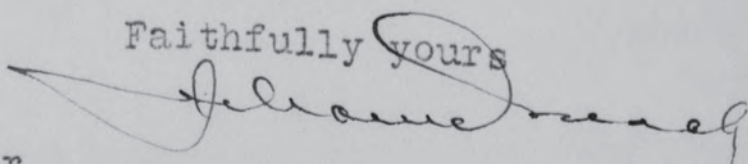
October 3, 1927

My dear Silver:

Thank you heartily for sending me your book. I am not going to make any promises as to the time that I shall read it, because there are already a number of outstanding promises. But I shall take it up at the earliest opportunity. The table of contents I have at least looked through, and that makes me want to see the rest.

Mrs. Mack joins me in all good wishes for a happy New Year to you and Mrs. Silver.

Faithfully yours

A handwritten signature in dark ink, appearing to read "Julian W. Mack", written over the typed words "Faithfully yours". The signature is fluid and cursive.

Rabbi A. H. Silver

THE JEWISH THEOLOGICAL SEMINARY OF AMERICA
531-535 WEST ONE HUNDRED AND TWENTY-THIRD STREET
NEW YORK CITY

OFFICE OF THE REGISTRAR
PROFESSOR ISRAEL DAVIDSON

October 4, 1927

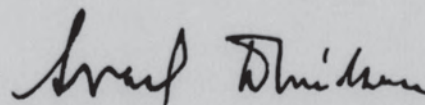
Dear Doctor Silver:-

"Messianic Speculation in Israel" is a very good topic with which to occupy one's self during the Holydays. I therefore thank you doubly for your courtesy in sending a copy of your book to me, as well as for timing it so well. Even a superficial glance justifies me congratulating you most heartily on your excellent piece of work.

I hope to be able to send you, within the very near future, a copy of my Genizah poetry.

With kindest regards and greetings of the season, I am,

Very sincerely yours,



ISRAEL DAVIDSON

Reverend Doctor Abba Hillel Silver,
Cincinnati, Ohio.

The New York Public Library

Astor, Lenox and Tilden Foundations

476 FIFTH AVENUE

New York, Oct. 4, 1927.

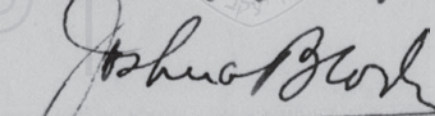
Rabbi Abba Hillel Silver
The Temple
E. 105th St. at Ansel Rd.
Cleveland, Ohio

Dear Silver:

I have just received your book which as usual I had already read. I am writing to acknowledge the receipt of it and to express to you my congratulations upon its publication and my thanks for a copy which you were good enough to send me. I shall read it again and I know, not without profit.

With all good wishes of the season and with kindest greetings to Mrs. Silver, I am, as ever,

Sincerely yours,



JOSHUA BLOCH
Chief, Jewish Division.

ADOLPH S. OCHS PUBLISHER

The New York Times
Times Square

October 12, 1927

Rabbi A.H. Silver
Cleveland
Ohio

My dear Rabbi Silver:

In Mr. Ochs' absence from the city, permit me to acknowledge receipt of your letter of the 7th, and to thank you for sending him a copy of your book MESSIANIC SPECULATION IN ISRAEL. I am sure he will find it most interesting, and that he will appreciate your kind thought of him.

A copy has been sent to our Book Review Department for review.

Very truly yours,

William Keller Rans
Secretary

HEBREW UNION COLLEGE LIBRARY

A. S. OKO, LIBRARIAN
CINCINNATI, OHIO

October 20, 1927.

Dr. Abba H. Silver,
Cleveland,
Ohio.

Dear Dr. Silver:

This is my first chance to write and thank you for your "History of Messianic Speculation in Israel". I greatly appreciate your thoughtfulness. I am leaving for New York and am taking the book along for Reiselektüre. I know I will enjoy reading it. *Kindest regards.*

Cordially yours,

A. S. Oko

THE
LIBRARY
OF
THE JEWISH THEOLOGICAL SEMINARY OF AMERICA
531-535 WEST ONE HUNDRED AND TWENTY-THIRD STREET
NEW YORK CITY

PROF. ALEXANDER MARX
LIBRARIAN

October 20, 1927.

My dear Rabbi Silver:

I want to thank you for your interesting book, Messianic Speculation in Israel, which you were so kind to send me. As I only returned from Europe shortly before New Years I had no chance till now to look over your book.

It must have been some fun to work out all those queer calculations. You might have found a few more in Hazofeh, Vol. V, 1921, p. 195 seq. About the expectation of the Messiah in connection with the invasion of the Mongols, 1240-41, see Zeitschrift fuer Geschichte der Juden in Deutschland, Vol. I, pp. 99-102, Vol. II, pp. 382-83, Magazine Vol. XV, 113f.

While reading your book I made a few notes which perhaps may be of some interest to you. In discussing the various apocalypses of the Mohammedan period you take it for granted that they are all originally from that period and recast later. I think, that matter would require a fuller discussion. Your note 25, p. 43 "but confer Steinschneider" is hardly sufficient. The book of Elijah, according to its latest editor, Bottenweiser, originally dates from the third century. I wonder that his Outline of the Neo-Hebraic Apocalyptic Literature, Cincinnati 1901, is nowhere referred to.

P. 48 you speak of the Alphabet of Rabbi Akiba in discussing Codex British Mus. 1076,16, but there is no reason to make any connection between this $\alpha\beta\gamma\delta\epsilon\zeta\eta\theta\iota\kappa\lambda\mu\text{ נט פז צט קכ$ and the well-known Midrash.

Ib. The Persian story of Daniel ought not merely be quoted in the modern Hebrew translation, but also the edition of the Persian original in Merx, Archiv I, 1867, pp. 385-427. The historical part was reedited by James Darmesteter, Melanges Renier, Paris 1886, pp. 405-20,



The Hebrew Union College
CINCINNATI

441

Oct. 27, 1927

Dear Silver:

I wish to thank you for your book which you were so kind to send me. It is a very creditable piece of work. I hope and pray that you continue your work in the field of Jewish learning, and thus even in this respect be a model or exemplary rabbi by showing that one can be a busy rabbi and yet also find a little time for the Torah.

With best wishes and kindest regards to you and your wife

I am cordially yours
Jacob Z. Lauterbach

Baltimore Hebrew Congregation

MADISON AVE. AND ROBERT ST.
BALTIMORE, MD.

OFFICE OF THE RABBI

1 - XI - 27

Dear Abba,

I'm in the midst of
your book and I want to tell
you it is the finest product of
Jewish scholarship in this country
since Kohlen's *Theology*.

We're anticipating your
visit here for the union and will
love to have you back .. Bring
Jenks with you.

Hurriedly,

Moses

WESTERN RESERVE UNIVERSITY
CLEVELAND

RELIGIOUS EDUCATION

1666 Magnolia Drive,
Nov. 7th 1927.

My dear Rabbi Silver:

Today there came to me a copy of your "Messianic Speculation in Israel," with your card enclosed. This gift from the gifted author I greatly appreciate both for what it evidently is in itself and as an expression of a friendship which I highly prize.

So far I have only dipped into the book here and there, but I am impressed with your wealth of learning, fine literary style and lucid thinking. I anticipate much pleasure and profit in the careful perusal of the book. I very sincerely thank you.

Very cordially yours,

J. S. McWilliams.

File with
Mess. Speculation

בית הספרים הלאומי והאוניברסיטאי
JEWISH NATIONAL AND UNIVERSITY LIBRARY
دار الكتب للامة اليهودية وللجامعة العبرية

ירושלים. 24.11.27

לכ'
הא' אבא הלל סלבר.
ק ל י ב ל נ ד.

א.נ.
בתורה רבה הננו מאשרים את קבלת ספרו
"Messianic Speculation in Israel" משימצא אצלנו
בודאי קוראים רבים. יואיל כ' לעזור לנו
גם להבא בעבודתנו.

ברגשי כבוד

22.7

THE COMMUNITY CHURCH

PARK AVENUE AND THIRTY-FOURTH STREET

NEW YORK CITY

MINISTERS

JOHN HAYNES HOLMES
JOHN HERMAN RANDALL

CHURCH HOUSE AND OFFICES
12 PARK AVENUE

December 2, 1927

My dear Silver -

Your book has just come, and I have been
looking it through.

How do you do it? Years ago I dreamed
of being a scholar, and of adding, perhaps, a sand-
grain to the heap of human knowledge. - But all
that went flitting years ago! - I'm just spend-
ing myself in talking and writing of so fugi-
tive a character that nothing will be left after
the wind of a day has passed. Thus with
pride find humility!

But, by the great Jehovah, here you are
doing it! I envy you, admire you, acclaim you!
Especially do I thank for remembering me so
graciously with this copy of your book. - As
always, with warmest fraternal greetings -

Very sincerely yours
John Haynes Holmes

GEORGE P. BRETT, PRESIDENT

A. H. NELSON, VICE PRESIDENT

L. J. LUCAS, SECRETARY

GEORGE P. BRETT, JR., TREASURER

CHICAGO
BOSTON
ATLANTA
DALLAS
SAN FRANCISCO
LONDON
TORONTO
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THE MACMILLAN COMPANY
PUBLISHERS
60 FIFTH AVENUE
NEW YORK

C. H. SEAVER, EDUCATIONAL DEPT.
R. R. SMITH, COLLEGE DEPT.
H. S. LATHAM, EDITORIAL }
GEORGE P. BRETT, JR., SALES } TRADE
J. N. MYERS, MEDICAL DEPT. } DEPT.
L. H. SEAMAN, JUVENILE DEPT.
W. H. MURRAY, RELIGIOUS DEPT.

TELEPHONE WATKINS 8090

December 2, 1927.

Rabbi Abba H. Silver,
The Temple,
Cleveland, Ohio.

My dear Dr. Silver:

I am enclosing corrections made in the pages of your book, A HISTORY OF MESSIANIC SPECULATION IN ISRAEL, together with proof of the errata which we are going to insert in all copies and sheets at hand. Will you check these corrections and the slip at your early convenience, and return them to me? There has been considerable delay in having this matter taken care of. If you will return the proof promptly, it will be much appreciated.

Sincerely yours,

J. C. Lund

THE MACMILLAN COMPANY
Editorial Department

FOL.ADM

ERRATA

- Page 62. Line 14 should read אמוני.
- Page 65. Line 6 should read בארמוני and belongs at the beginning of line 5.
- Page 89. Line 26. *Ibbur* should read *Gilgul*.
- Page 129. Line 24, should read הבלת הראשונים.
- Page 138. Note 112, should read האר"י.
- Page 151. Line 4 should read *Annus Mirabilis*.
- Page 158. Note 13 should read החסידות.
- Page 185. Note 81 should read רסהרא,
- Page 187. Note 96 should read עסוהנת.
- Page 189. Note 104 should read אחדסכם גולח לברברי ואהר סכם
לססטרי (Sarmatia) רוסה כסו שגליחםכלכם... נכשתעבזחם בע' אנסות
- Page 200. Note 25 should read χρόνους ἢ τοὺς καιροὺς.
- Page 209. Line 13 should read באחרית ה'ס'ם.
- Page 220. Note 61 should read ספר כעחון.

messianic spec

Dec. 5th, 1927.

Mr. F. O. Lund,
c/o The MacMillan Co.,
60 Fifth Ave.,
New York, N. Y.

My dear Mr. Lund:-

I am returning herewith the
corrected pages of my book, as well as the
list of Errata.

I have taken the liberty of
adding four more corrections, which I have
discovered upon a closer perusal of the book.

The correction on page 115
you have made in the book, but it has been
omitted from the Errata list.

I would appreciate very much
if you will send me final proofs.

With kindest regards and
thanking you for your helpfulness all along,
permit me to remain

Very sincerely yours,

AHS/IR

GEORGE P. BRETT, PRESIDENT

A. H. NELSON, VICE PRESIDENT

L. J. LUCAS, SECRETARY

GEORGE P. BRETT, JR., TREASURER

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J. N. MYERS, MEDICAL DEPT.
L. H. SEAMAN, JUVENILE DEPT.
W. H. MURRAY, RELIGIOUS DEPT.

TELEPHONE WATKINS 8090

December 16, 1927.

Rabbi Abba H. Silver,
The Temple,
Cleveland, Ohio.

My dear Dr. Silver:

I am sending to you, herewith, revised proof of the corrections which we are making in the plates of A HISTORY OF MESSIANIC SPECULATION IN ISRAEL together with new proof of the errata slip which we are to insert in the sheets and books at hand. I do hope that you will now find this material complete in every way.

Very truly yours,

J. C. Lund

THE MACMILLAN COMPANY
Editorial Department

FOL.ADM

ERRATA

- Page 62. Line 14 should read אמוני.
- Page 65. Line 6 should read בארמוני and belongs at the beginning of line 5.
- Page 87. Note 24 should read בנר.
- Page 89. Line 26. *Ibbur* should read *Gilgul*.
- Page 99. Line 23 should read *Palestinian*.
- Page 104. Line 10 should read *Senior*.
- Page 115. Note 11 should read *inserere*.
- Page 127. Line 4 and 7 should read 531 and 1531.
- Page 129. Line 24, should read קבלת הראשונים.
- Page 138. Note 112, should read הארץ.
- Page 151. Line 4 should read *Annus Mirabilis*.
- Page 158. Note 13 should read החסידות.
- Page 185. Note 81 should read דמקרא.
- Page 187. Note 96 should read עמוקות.
- Page 189. Note 104 should read אחד מכם נולה לברברי ואחד מכם
לסמטרי (Sarmatia) דומה כמו שגליתם כולכם . . . ונשתעבדתם בע' אומות.
- Page 200. Note 25 should read χρόνους ἢ τοὺς καιροὺς.
- Page 209. Line 13 should read באחרית הימים.
- Page 220. Note 61 should read ספר נצחון.

Dec. 22d, 1927.

Mr. F. O. Lund,
The MacMillan Co.,
60 Fifth Ave.,
New York, N. Y.

My dear Mr. Lund:-

I am returning herewith the
revised proof as well as the errata list.

There is but one correction on the
errata list and one on page 65. The word
in the sixth line should be shifted to the begin-
ning of the fifth line right after the figure 21,
and the word in the middle of the fifth
line should take its place.

With kindest regards, permit me
to remain

Very sincerely yours,

AHS/IR

904 LEXINGTON AVENUE
AVONDALE
CINCINNATI

Under Mr. M. A. M.
Sperber

Dr. Abba Hittel Silas
Cleveland, Ohio.,

Dec., 27/27

Dear Abba:—

Yesterday was the first
time that I was over this academy
your to visit the college & while
there I found your complementary
copy of "Messianic Messengers in
Israel". Need I tell you
how I appreciate your kind
thought for me. The subject is
one in which I have always
been interested & therefore
your book is doubly welcome.

am happy to hear that
I am now recovered from
my first long illness that

I Ever Experienced & trust it
will be the last.

With very best wishes
to you & yours.

Yours,

Carlo J. Apperstein

It is my honor

MESSIANIC SPECULATION

"An extremely interesting and valuable book. A real storehouse of learning. The author has contributed here a most interesting chapter to the history of the Messianic movement. He is one of the first to have drawn attention to the important part which the calculations of the date of the Messianic Advent have played in that movement.

The author can be heartily congratulated on a good piece of scholarly work, and on his addition of an important chapter to the history of the Messianic movement."

Reviewed by Haham Dr. M. Gaster
December, 1927 issue of The Jewish Guardian.

"With the modesty of a true scholar Dr. Silver presents his "Messianic Speculation in Israel", wherein, well within the limits of three hundred pages, he unfolds the history of a hope for Redemption that Israel clung to throughout the ages as the drowning man might cling to the proverbially unredeeming straw.

With the austere dignity of a writer of history, Dr. Silver introduces, each in turn, the various calculators and the basis of their revealing calculations.

Dr. Silver is fully aware that he is writing history and not an interpretation of history, and he therefore presents his material, heavily documented and fortified with authority, in the detached and unprejudiced manner befitting his subject.

Dr. Silver's book makes no popular reading, and it was apparently not intended for such. But to the student of Jewish History, and especially to the student of Religious History, it should prove a very valuable book for its authenticity, conciseness, and excellence of presentation.

Reviewed by Yossef Gaer
December, 1927 issue of The Reflex

Jan. 24th, 1928.

Mr. William H. Murray,
The MacMillan Co.,
64 Fifth Ave.,
New York, N. Y.

My dear Mr. Murray:-

I am enclosing herewith a copy of the review of my book, which appeared in the Jewish Guardian of England, Dec. 30th, 1927, written by the Chief Rabbi of the Sephardic Communities of the British Empire, Dr. M. Gaster. I thought you might be interested in seeing it.

The following appeared in the Evening Transcript of Boston, Mass. on Dec. 17th, 1927:-

"This book by Rabbi Silver, a profound scholar, an ardent Zionist and one of the leading Rabbis in this country, is a scholar's book, compressing into one volume a wide range of study. A valuable addition to Messianic literature."

The following appeared in The Crozer Quarterly, Jan. 1928, reviewed by Dave G. Mathews:-

"This study will be found most illuminating and helpful to all students of Christian history who are ready to learn from parallel movements found in other religions."

With kindest regards, permit me
to remain

Very sincerely yours,

AHS/IR

REVIEWED BY HAHAM DR. M. GASTER

An extremely interesting and valuable book. A real storehouse of learning. The author has contributed here a most interesting chapter to the history of the Messianic movement. He is one of the first to have drawn attention to the important part which the calculations of the date of the Messianic Advent have played in that movement. Many a time the query rose from the impatient lips of the sufferers, 'When is the end?' The dates given in Daniel and many forms of mystical interpretation of the Biblical text have been the means by which those who tried to calculate the 'end' tried to find the expected solution. Dr. Silver marshalls now all the authorities who have attempted to calculate the 'end' going as far back as the first century and then carrying the story down to Samuel ha Kohen of Pisa of the seventeenth century. These calculations have contributed not a little to the appearance of the many pseudo-Messiahs. In the second part, Dr. Silver then gives us a full array of the men who opposed such calculations, conscious of their futility and of the danger to which they were leading. Here the list begins with the Talmudic period and finishes with Moses ben Menahem of Prague, of the end of the seventeenth century. A brief description of the various methods of calculation is then given, and the book concludes with an excellent index. The author can be heartily congratulated on a good piece of scholarly work, and on his addition of an important chapter to the history of the Messianic movement.

GEORGE P. BRETT, PRESIDENT

A. H. NELSON, VICE PRESIDENT

L. J. LUCAS, SECRETARY

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L. H. SEAMAN, JUVENILE DEPT.
W. H. MURRAY, RELIGIOUS DEPT.

TELEPHONE ALGONQUIN 2100

January 26, 1928.

Rabbi Abba H. Silver,
The Temple,
Cleveland, Ohio.

My dear Rabbi Silver:

We now have inserted the errata slip
in all copies of your book, A HISTORY OF MESSIANIC SPECULATION
IN ISRAEL, in stock at the present time. There is one matter which
I wish you would check and that is this: are all the pages, duplicate
proofs which I am enclosing, actually O.K. for another printing?

Sincerely yours,

Fritz O. Lund
THE MACMILLAN COMPANY
Editorial Department

FOL.ADM

January 30th, 1928.

Mr. F. O. Lund,
The MacMillan Co.,
60 Fifth Ave.,
New York, N. Y.

My dear Mr. Lund:-

I have checked over the printed
matter which you sent me. The Errata slip is
O.K.

Pages 62, 65, 129, 138, 151, 158,
187, 189, 200, 209, 220 are O. K.

Pages 87, 89, 99, 104, 115, 127,
and 185 have not had the corrections inserted.
I have made the corrections on each page.

With kindest regards, permit me
to remain

Very sincerely yours,

AHS/IR

mess. spec

The TEMPLE BULLETIN

THE TEMPLE
East 105th St. and Ansel Rd.
CLEVELAND, OHIO

Abba Hillel Silver, D.D.
RABBI

Rabbi Leon I. Feuer
Minister of Religious Education

SUNDAY, FEBRUARY 5, 1928

10:30 A. M.

R A B B I S I L V E R

will speak on

WRHS AMERICAN JEWISH ARCHIVES
"ARE WOMEN DOMINATING
AMERICAN LIFE TODAY?"

Members are requested to be in their seats before 10:30

Friday Evening Service
5:30 to 6:10

Sabbath Morning Service
11:00 to 12:00

The Temple Bulletin, published weekly from the middle of September to June, by Tifereth Israel Congregation, E. 105th Street at Ansel Road. Cleveland, Ohio. E. E. Wolf, Pres.; Emanuel Einstein, Treas.; Rabbi Leon I. Feuer, Editor. Subscription price, 50 cents per annum.

Entered as second-class matter, Dec. 11, 1925, at the Post Office at Cleveland, Ohio, under the act of March 3, 1879.

The Musical Program for Sunday, Feb. 5, 1928

Mr. Beymer will play the following organ numbers:

Prelude:

ProcessionalUrteaga
Adorationde Arbaolaza
DreamsStoughton

Postlude:

Festal Postlude.....Schminke

The choir will sing the anthems "Praise the Lord" by Burdett and "Thou Wilt Keep Him in Perfect Peace" by Foster, with Mrs. Woodcock as soprano soloist.

Rabbi Silver's Addresses

During the week Rabbi Silver addressed the Annual Meeting of The Women's Hospital Association; The Annual Banquet of the Cleveland I. O. B. B. and Emmanuel Church Fellowship of Cleveland.

During the month of February Rabbi Silver will address The National Child Welfare Conference in New York City; The Institute on International Relations. Buffalo, N. Y.; The Hillel Foundation of the University of Michigan; The Student Body of Western Reserve University; The Annual Meeting of the Reform Congregation of Erie, Pa., and The Parents' and Teachers' Meeting of the Shaw High School.

Coming Temple Events

Temple Men's Club Fathers' and Sons' Night—Wednesday, February 1st—6:30 P. M.—Mahler Hall

Fine Arts Group Monthly Program—Sunday, February 5th—2:30 P. M.—Mahler Hall.

Temple Women's Association Symposium Meeting—Wednesday, February 15th—2:30 P. M.—Mahler Hall

Confirmation Class Orphan Home Party—Wednesday, February 22nd—6:00 P. M.—Mahler Hall

Alumni and Congregational Formal Dance—Saturday evening, March 3rd—Hotel Cleveland

Temple Religious School

Report for the Month of January

Total enrollment, including the High School—1359.

Number of pupils, Kindergarten to the 9th grade, incl.—1234.

Average attendance for the month—92%.

Miss Bernice Grodin's 2C class had 100% attendance for the month.

The following classes had 100% for the week: 2C, Bernice Grodin; 4D, Ruth Bernstein; 4E, Ben Dryer; 5A, Thelma Gimp; 5D, Anna Pogust; Special 7th, Ben Dryer; 7D, Helen Suit; 9B, Nettie Lumberg; 9C, Ada Krause; 9D, Seville Fink; 9E, Edith Ruben.

Average attendance for the week—92½%.

Sunshine Fund

The Sunshine Fund Collection for the week amounted to \$41.51.

"Ask Me Another" contest

The "Ask Me Another" contest of the Junior High School began officially on Saturday, January 28th, and will run for a period of eight weeks. The children are demonstrating unusual interest in this contest. 132 children have enrolled as contestants.

The Temple Women's Association is planning the following unusual program for its February Meeting on Wednesday afternoon, Feb. 15th

At 2:30 P. M., in Mahler Hall.

"Symposium on the Contribution of the Foreign-Born Groups to the Life of Cleveland"

Speakers

Harry F. Payer, eminent Cleveland attorney and noted orator.

"The Czechs and the Bohemians."

Joseph Remenyi, publicist, author and student of international relations.

"The Hungarians and the Peoples of the Balkans."

Charles A. Wolfram, well-known Cleveland attorney.

"The Germans and the Peoples of Northwestern Europe."

Dr. Nicola Cerri, former Italian Consul, leader of the Italians in Cleveland.

"The Italians and the Mediterranean Peoples."

A musical program is being arranged consisting of representative folk-songs for each group.

A Busy Week at the Temple

Last week was an unusually active one at the Temple, featured by three interesting events.

On Tuesday evening the Theatre Guild added another excellent production to its already fine record with the play "Within The Walls", coached by Mrs. Heydemann and presented by a very fine cast.

On Wednesday evening the Parent-Teacher Association held its second Supper Meeting of the year. The speaker of the evening, Dr. Reinhold Neibuhr of Detroit, gave a highly stimulating address on "Democracy in Religious Education."

On Saturday afternoon the Temple Women's Association presented a reading of Galsworthy's "Escape." The play was well interpreted by the large group of women who took part.

All these events aroused a fine congregational interest and were well attended.

Temple Women's Association

Literary Afternoon

On Monday, February 6th, at 10:00 A. M. in room 20 of the school building, Mrs. Fuldheim will lecture on "The Life of Disraeli" by Andre Maurois.

Comments on Dr. Silver's Book

"MESSIANIC SPECULATION IN ISRAEL"

"An extremely interesting and valuable book. A real storehouse of learning. The author has contributed here a most interesting chapter to the history of the Messianic movement. He is one of the first to have drawn attention to the important part which the calculations of the date of the Messianic Advent have played in that movement.

The author can be heartily congratulated on a good piece of scholarly work, and on his addition of an important chapter to the history of the Messianic movement."

Haham Dr. M. Gaster, The Jewish Guardian, London, England.



"This work has the virtue of being well-planned and admirably written, and proves that Rabbi Silver is a painstaking scholar."

The Jewish Chronicle, London, England.

"This book by Rabbi Silver, a profound scholar, and ardent Zionist and one of the leading Rabbis in this country, is a scholar's valuable addition to Messianic literature."

The Evening Transcript, Boston, Mass.

"Your book has just come and I have been looking it through. How do you do it? Years ago I dreamed of being a scholar, and of adding, perhaps a small grain to the heap of human knowledge.—But all that went flitting years ago!—I'm just spending myself talking and writing of so fugitive a character that nothing will be left after the wind of a day has passed. Thus doth pride find humility!

But, by the great Jehovah, here you are *doing* it! I envy you, admire you, acclaim you!"

John Haynes Holmes.

"This study will be found most illuminating and helpful to all students of Christian history who are ready to learn from parallel movements found in other religions."

The Crozer Quarterly.

WRHS
AMERICAN JEWISH ARCHIVES
"Dr. Silver's book makes no popular reading, and it is apparently not intended for such. But to the student of Jewish History, and especially to the student of Religious History, it should prove a very valuable book for its authenticity, conciseness, and excellence of presentation."

The Reflex.

"A scholarly sketch of the sort we have here will be welcomed by students who are unfamiliar with the history of Jewish thought. They will recognize the fairness and good sense of the author, and the moderation shown where he might well be tempted to use heated language."

American Church Monthly.

Temple Men's Club

All members of the Temple Men's Club who have acting or singing ability are requested to get in touch with Mr. Irving Glueck, Main 0010, in reference to the program for the annual meeting in May.

Fine Arts Group

The Fine Arts Group will hold

its monthly meeting Sunday afternoon, February 5th, at 2:30 P. M. in Mahler Hall.

The following children will take part: Alice Rothschild; Cecile Hausner; Jane Taussig; Charles Simon; Irene Jaskalek; Frances Klein; Myron Selker; Charles Zwick; Carol Bell and Betty Wolgemuth.

The Temple Wishes to Acknowledge with Thanks the Following Contributions:

To the Floral Fund

Robert H. Gries

In memory of Father, Rabbi Moses J. Gries

To the Scholarship Fund

Harry Resnick

In memory of Mother, Ella Resnick

Jennie K. Sampliner

In memory of Husband, Joseph N. Sampliner

Mrs. Henry Auerbach

In memory of Julius Harburger

Eleanor Garson

In memory of Mother, Fannie S. Garson

To the Library

An engrossed copy of Rabbi Silver's poem "America" was presented to The Temple Library in commemoration of the 80th birthday of Mr. Herman Goldsmith by Edna Goldsmith.

REVEREND KIRK B. O'FERRALL
EMMANUEL CHURCH
CLEVELAND

March 3, 1928.

Rabbi Abba Hillel Silver,
The Temple,
Cleveland, Ohio.

My dear Rabbi Silver:-

Thank you so much
for the copy of "Messianic Speculation
in Israel". I appreciate very much
the fact that you have sent me your
book, and I shall read it with the
greatest interest.

With kindest person-
al regards, believe me,

Most faithfully,

Kirk B. O'Ferrall



PLYMOUTH CHURCH
of SHAKER HEIGHTS
Coventry and Weymouth Roads,
Near Shaker Boulevard
CHARLES HAVEN MYERS, D.D.
Minister
CHARLES H. SMALL, D.D. MR. LINDEN S. DODSON
Director of Pastoral Activities Director of Religious Education

Cleveland

7d with
Mormonism

March 5, 1928

Rabbi Abba Hillel Silver
1485 East 106th Street
Cleveland

My dear Silver:-

Thanks very much for the complimentary copy of your book - "Messianic Speculation in Israel." I have already read a great deal of it and have been especially interested in your treatment of the subject in Chapter I and particularly what you have to say about Maimonides. In my reading I have been amazed at the persistence of the Messianic hope and I shall look forward with a great deal of interest to the continuation of the subject in your next volume.

With best wishes, I am

Very cordially yours,

J. Myers

CHM-C
Pers.

March 6th, 1928.

Mr. Samuel Feigen,
c/o "Hadoar",
111 Fifth Ave.,
New York, N. Y.

My dear Mr. Feigen:-

I have just read, with pleasure, your review of my book, in the "Hadoar" of March second. I want to compliment you on the thoroughness of your analysis and on the fairness of your treatment. Today yours is the most comprehensive and helpful review of my book which has been printed.

I trust that I may have the pleasure in the near future of making your acquaintance.

With kindest regards,
permit me to remain

Very sincerely yours,

AHS/IR

WALTER C. GIERSBACH
ASSISTANT PASTOR
AND
SUPERINTENDENT OF SCHOOL

MISS LOUISE HARPER
PASTOR'S ASSISTANT
AND
DIRECTOR OF RELIGIOUS EDUCATION

EUCLID AVENUE CONGREGATIONAL CHURCH
EUCLID AVENUE AT EAST 96TH STREET
CLEVELAND

FERDINAND Q. BLANCHARD
MINISTER

MISS HELEN LUSK
CHURCH CLERK

HERBERT C. MOATZ
TREASURER

March 7, 1928.

Messam
[Signature]

My dear Rabbi Silver:-

I have not had the opportunity since receiving it to do more than read a very little in your new book. I am, however, looking forward with great interest to reading it and I very deeply appreciate your kindness in sending me a copy. It has a special sentimental value thus, which is wholly apart from its great value as a piece of scholarly writing.

With kindest regards

as always, I am

Faithfully yours,

Ferd Q. Blanchard

FQB:LEW

135 S. Aiken Ave.,

E. E. Pittsburgh, Pa.

March 8, 1928

Rabbi A.H. Silver,

The Temple,

Cleveland, Ohio.

My dear Rabbi Silver:

Enclosed you will please find
a review of your book "History of Messianic Specula-
tions in Israel", published in the Hebrew weekly,
"Hadoar", vol. 8, pages 281-283.

Wishing you much success in your
future work, I remain,

Sincerely yours,

Samuel I. Feigin

THE BISHOP COADJUTOR OF OHIO
2241 PROSPECT AVENUE
CLEVELAND

March 8, 1928

Rabbi Silver

Cleveland, O.

My dear Rabbi,-

Thank you very much for
sending me the "Messianic Speculation in
Israel". I shall enjoy looking into it.
This is a tardy acknowledgement of your
kindness but I have been away from the
city for more than a week.

With all good wishes,

I am,

Cordially yours

Warren L. Rogers
H

THE HEBREW UNION COLLEGE

CINCINNATI

OFFICE OF THE PRESIDENT

March 8, 1928.

Rev. Dr. Abba H. Silver,
The Temple,
105th St. at Ansel Road,
Cleveland, Ohio.

My dear Abba:

Many thanks for sending me the copy of the comments upon your book "Messianic Speculation in Israel". It pleased me indeed to read them and to know that your book is so well appreciated. These things are always encouraging and gratifying and I congratulate you most heartily upon these notices.

With cordial greetings for yourself and Virginia,
I am ever

Faithfully yours,

Julian Morgenstern,

JM/s

Miss Spee

THE
EPWORTH-EUCLID
METHODIST EPISCOPAL CHURCH
PROSPECT AVE. AND E. 55TH ST.
CLEVELAND, OHIO
LOUIS C. WRIGHT, PASTOR

March 8, 1928

My Dear Rabbi Silver,-

It gives me a very agreeable feeling around my liver or something to receive one of your books from you. Last fall I looked one over for a little and put it down on my list of those which I was to read during the year. So you have spoiled a sale by sending me one, but I do appreciate it and thank you most heartily for it. It will be good to know something of your mood and accents as I read it.

That was a peach of a talk that you gave right at Bishop O'Reilly the other night. I thought both you and Dan Bradley shook religion loose from a lot of its trappings and made it big enough for everyone. It is good to get together on all kinds of occasions. I went to the service where he was made a bishop and managed most of the time to keep myself in a state of reverence and sympathy towards the often hidden ideals behind the show. But there surely is progress being made towards a religion of life.

I am in a hurry to be a nearer neighbor to you. I dread the transplanting process but I am thoroughly tired of the turmoil and waiting.

Gratefully yours,

Louis C. Wright

By Mess Silver

THE FIRST UNITARIAN CHURCH

Euclid Ave. at East 82nd Street

CLEVELAND

Mar. 13, 1928

DILWORTH LUPTON, *Minister*

Rabbi Abba Hillel Silver,
10311 Lake Shore Blvd.
Cleveland, O.

Dear Rabbi Silver:

I very much appreciate your sending me a copy of your book, "Messianic Speculation in Irsael!" It looks most readable and I shall enjoy going over it. What an enormous amount of time and energy you must have put into its creation.

I regret very much that Mrs. Lupton and I do not have more of an opportunity to see you and Mrs. Silver.

By the way, I see you are just ten years my junior.

Faithfully yours,

Dilworth Lupton

March 29th, 1928.

Mr. William H. Murray,
The MacMillan Co.,
64 Fifth Ave.,
New York, N. Y.

My dear Mr. Murray:-

A fine and comprehensive review
of my book appeared in the Hebrew Weekly, "Hadoar",
published in New York. Under separate cover I
am sending you a copy of it for your files.

Another fine review in the Hebrew
appeared in the "Haolam" of London. I have
ordered a few extra copies and upon their arrival
I shall send you one.

With kindest regards, permit me
to remain

Very sincerely yours,

AHS/IR

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A. H. NELSON, VICE PRESIDENT

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NEW YORK

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W. H. MURRAY, RELIGIOUS DEPT.

TELEPHONE ALGONQUIN 2100

March 31, 1928

Rabbi Abba Hillel Silver,
The Temple,
East 105th St. at Ansel Road,
Cleveland, Ohio.

My dear Rabbi Silver:

I have your letter of March 29 and will be
on the lookout for the two reviews that you mention in
"Hadoar" and "Haolam". Let me thank you for taking this
pains to see that we have copies for our files.

Yours very truly,

THE MACMILLAN COMPANY
Religious Books Department

WHM:FAL

W. H. MURRAY

W H Murray
L

Miss Spier

April 12th, 1928.

Dr. David De Sola Pool,
New York City, N. Y.

My dear Doctor Pool:-

The April issue of The Menorah Journal has just come to hand and I find in it your comprehensive review of my book. I need not say to you that I read your comments with keen interest and deep appreciation.

You read the book with a sympathetic understanding and you wrote your review in that felicitous and stimulating vein which characterizes all your writings. I am happy that you were asked to write the review. I rather feared that The Menorah Journal would instruct someone who is unscrupulous to "go after" Rabbi Silver because of what happened two years ago in connection with my article "Why Do The Heathens Rage?"

With kindest regards, permit
me to remain

Very sincerely yours,

AHS/IR

"Merriman"

TRINITY CATHEDRAL
CLEVELAND

19. April 1928.

My dear Rabbi Silver :-

By a rare and charming coincidence the gift of your Book 'Messianic Speculation in Israel' came to me the day I was keeping the anniversary of my birth. It gave an unusually happy touch to a colorful day, and deepened the quickening pulse throbs which friendly words and gifts had started.

Thank you so much, my wise and gifted friend, for the book, and for the inscribed words in your own hands. For its content, and for the inscription, it will be treasured by my children in days to come.

When your book ^{first} came to light I made myself the ~~owner~~ owner of a copy, which copy marked I am going to send to a dear priest friend of mine in a far off city to whom I frequently make mention of you - for he knows how greatly I admire you. He will be as glad to have my copy as I am proud to have the one you sent me. He and I have corresponded a bit about your Chapter ten, which I have told him and I shall be interested in hearing what he ^{will} write me concerning what I once wrote him after reading your section on Astrology namely that by Nature man is incurably a sun worshipper; and that as he grows in culture he becomes an ardent Adventist. Certainly the Hebrews gave to life its forward golden outlook as well as its upward look. Dear Rabbi Silver again I am in your debt.

Sincerely & Gratefully Francis D. Tate

1

DIocese OF CLEVELAND

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CLEVELAND

OFFICE OF THE BISHOP

April
Twenty-First
1928.

Rabbi Abba Hillel Silver,
The Jewish Temple,
Cleveland, Ohio.

My dear Rabbi Silver:

I wish to thank you for your
thoughtfulness in sending me your book -

WRHS AMERICAN JEWISH ARCHIVES
"MESSIANIC SPECULATION IN ISRAEL"

I am sure I will read it with
pleasure and much interest, even though I cannot
agree with your conclusions.

Even a very cursory thumbing
of the pages gives proof of your scholarly erudi-
tion.

With kindest personal good
wishes,

Very sincerely yours,

Joseph I. ...
Bishop of Cleveland.

[April 17, 1928]

WESTERN RESERVE UNIVERSITY
CLEVELAND, OHIO

ROBERT ERNEST VINSON
PRESIDENT

My dear Dr. Silver:-

"Russian Speculation in Israel" has just come and I am looking forward to some delightful hours with it - It happens to be a favorite topic of mine and from the table of contents I am glad to see you have found much ground which has not heretofore been available to me - Thank you for it - It will furnish a good basis upon which to enroll you among the alumni of Reserve this year.

Always cordially yours,

Robert Ernest Vinson -

Saturday -

*Miss
Spice*

May 8th, 1928.

Dr. Zevi Cohen,
c/o Dos Yiddishe Folk,
111 Fifth Ave.,
New York, N. Y.

My dear Dr. Cohen:-

I have just finished reading your review of my book in Dos Yiddishe Folk and I wish to express to you my gratitude for the fine sympathetic manner in which you reviewed the book.

I have been aware of some of the omissions to which you call my attention and I shall add a chapter covering that field in my second volume.

By the way, you probably did not notice in my foot note on page 181 that I have in preparation a study of the Shabbetai Zebi movement in which I intend to bring the story of Messianic Speculations in Israel up to the present time. I hope to have the work completed in about three years.

I have also deliberately avoided the philosophic interpretation of the whole Messianic saga in Israel until after I shall have collected and scientifically arranged and expounded all the data.

I shall appreciate receiving from you any interesting items bearing on this subject.

With kindest regards and thanking you again for your thoughtful and understanding review, permit me to remain

Very sincerely yours,

AHS/IR

May 21st, 1928.

Mr. W. H. Murray,
The Macmillan Co.,
60 Fifth Ave.,
New York, N. Y.

My dear Mr. Murray:-

I am enclosing herewith
three reviews of my book which appeared
recently. I thought you might be interested
in seeing them.

With kindest regards permit
me to remain

Very sincerely yours,

AHS/IR

GEORGE P. BRETT, PRESIDENT

A. H. NELSON, VICE PRESIDENT

L. J. LUCAS, SECRETARY

GEORGE P. BRETT, JR. TREASURER

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J. N. MYERS, MEDICAL DEPT. } DEPT.
L. H. SEAMAN, JUVENILE DEPT.
W. H. MURRAY, RELIGIOUS DEPT.

TELEPHONE ALGONQUIN 2100

May 24, 1928

Rabbi Abba Hillel Silver,
The Temple,
East 105th St. at Ansel Road,
Cleveland, Ohio.

My dear Rabbi Silver:

We thank you for your thoughtfulness in sending
the three reviews of your book, which we have placed in our files
for use in the future as occasion arises.

Yours very truly,

THE MACMILLAN COMPANY
Religious Books Department

W. H. Murray

W. H. MURRAY *L.*

WHM:FAL



Miss Spec

Dr. Zwi Cohen,
159 Second Ave.,
New York, N.Y.

May 27, 1928

Dr. Abba Hillel Silver,
The Temple,
East 105 str.
Cleveland, O.

Dear Doctor:

I have just come upon your letter having been out of town the last two weeks. Needless, to tell you of my gratitude for your kind words. Your book impressed me most deeply as being one of the most fundamental researches in Chachmath Yisroel, and I am certain that you will in time bring your work to a high perfection.

I am also thankful for the confidence and trust you have placed in me in asking me to assist you in the collection of material. At the conclusion of my vacation in the Fall, I will try to collect the necessary quotations from the Jewish Response, Homiletics. Cabbalah, and especially from the Karaite literature.

With best wishes for your further work, I remain

Sincerely yours,

Zwi Cohen

"Miss Spec"

June 1st, 1928.

Mr. Meyer W. Weisgal,
111 Fifth Ave.,
New York, N. Y.

My dear Mr. Weisgal:-

I have just read the review of my book which appeared in this week's issue of The New Palestine.

I had hoped that after waiting three-quarters of a year to review the book, that The New Palestine would give at least a fairly intelligent statement of the contents of the book. Instead of that your reviewer devoted almost the entire article to a presentation of his own "bauch-sevoros" about the Messianic idea in Israel and one brief paragraph, based probably upon the scanning of the index page of the volume, about the book itself. It is clear that the reviewer did not read the book for he missed the whole point of it.

What in the world does he mean by saying that from a scientific point of view the work is incomplete, without indicating wherein it is incomplete?

Very sincerely yours,

AHS/IR

July 16th, 1928.

Mr. Charles T. Henderson,
1213 W. 3d St.,
Cleveland, Ohio.

My dear Mr. Henderson:-

In the last issue of your delightful magazine I read your editorial on "Jesus, a Mystic?" in which you take issue with my characterization of Jesus as a mystic. My statement was not made in a sermon. It was made in my book, "Messianic Speculation in Israel" which was published a few months ago. I am taking pleasure in sending you a copy of this book and would request you to read the first twenty-five pages. You will then understand why I arrived at my conclusion.

You say in your last paragraph that there is no mysticism in the Golden Rule, that the religious comments of Jesus were...plain, common sense and practical....Do you really believe that his pacifism and communism were plain, common sense and practical? And do you really also feel that his overwhelming conviction that the world in which he lived was fast coming to an end to be replaced miraculously by a kingdom of perfection in his own life-time was common sense and practical?

It is a mistake to try to make of Jesus a Rotarian.

Should you find time I would appreciate very much if, after reading the first few pages of my book which treat of the role of Jesus in the age-old Messianic saga, you would write me your reactions.

With kindest regards, permit me to remain .

Very sincerely yours,

AHS/UR

ANNUAL STATEMENT OF ROYALTY ACCOUNT

THE MACMILLAN COMPANY

PUBLISHERS

JUL 28 1928

60 FIFTH AVENUE, NEW YORK

M. Rabbi: Abba Hillel Silver

By Royalty for fiscal year ending April 30th, 1928 on your book

(1) History of Messianic Speculation in Israel.

1440	" @ .35	15400
45	" " .17 1/2	787
1	" " .21	21
		<u>\$ 16208</u>



NOV 28 1928

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KINDLY OBLIGE BY FILING THIS STATEMENT FOR REFERENCE

"mess spec"

T O W N
and Country Club News
1215 West 5rd St. • Cleveland, Ohio
Charles T. Henderson Editor
George M. Carleton . . . Managing Editor
Warren C. Platt Publisher

Cleveland Aug. 8 1928

My Dear Rabbi Silver:-

Thanks for your Messiah book, of which I read much more than the prescribed first twenty-five pages. It is interesting and illuminating, and in essence, at least, should precede Renan's life of Jesus. Christians - I use the term broadly and loosely - have not always a background for their picture of this character whom they have made their god. The messiah phase of Jesus is hurriedly sketched and hastily passed through in order to reach the divine Effulgence proper.

The fact is that Jesus, in the churches' conception, is about half messiah and half saviour. In fact, he is neither. What the reaction of your book on others may be I do not know, but I gleaned from it the Jewish historical and religious background from which sprang the Redeemer of the Christians - a connection never clear to me before. A hair divided the Jewish messiah idea from the germinated seed of the great Christian church idea of redemption. One step, an unavoidable step, perhaps and certainly a logical one, and the Jewish messiah became the Christian saviour. He is one. The latter idea is only a translation of the former. Am I right?

My picture of the man Jesus is described in a remark I often make to a Catholic associate of mine. Our work carries us together hour after hour along country roads, over night in the same hotel, at the same table, and I am fond of him. Catholic and Protestant occasionally become such friends that they can talk religion, but only occasionally. We are that kind of friends. He calls me an atheist, because, he says, I "deny God", meaning that I refuse to accept the man Jesus as God.

"Not at all," say I, always, at this point. "It is you who degrade the character of Jesus and it is men like myself who exalt him. It is you Christians who blaspheme his name, not I. I reverence him as a man. You worship him as a god. He was a good man, but a poor god, a failure as a god, in fact. Now, which is better and which is the truer form of veneration, to admire and study him as a good man, or to worship him as a poor god? You have taken a first rate man and degraded him into a false deity. I keep him on the highest level possible to attain, goodness and unselfishness in a man."

So, I take Jesus as a good man instead of as a faulty god - and a faulty god is, of course, exactly no god at all, or worse. You will recognize the foregoing as shallow argument, and so it is, but of necessity on a par with the Santa Claus religion which has grown out of the sincere, but erroneous messiahship of Jesus.

T O W N

and Country Club News

1215 West 3rd St. • Cleveland, Ohio

Charles T. Henderson Editor

George M. Carleton . . . Managing Editor

Warren C. Platt Publisher

Symbolically, and there is religious, intellectual and spiritual justification for this symbolical consideration of Jesus, the Messiah of the Jews and the Redeemer of the Christians is the same - Hope. But the literal religion which the Christian church built around their saviour, after they had abducted a Jewish Messiah in order to do so, is to me a very hateful thing and one to be destroyed. If, to translate the Saviour of the Christian church into even a fairly good Rotarian, subject to reason and to laws and ordinances, will advance this most salutary cause, I may be pardoned - from my own viewpoint - if your charge against me in this respect be true. You said I tried to make Jesus into a sort of super-Rotarian.

As between a Rotarian and the Christian church's teaching that Jesus was a miraculously born son of God who now "arranges" things which his friends wish from the hands of the Omnipotent - even to everlasting life, - give me the Rotarian. Personally, I wouldn't wish to be either a Rotarian or the kind of saviour-fixer imagined by orthodox Christianity. But if a choice were compulsory - .

I believe, also, that an organization, in this case a church, that promises things it can not deliver, is a base institution. Further, I believe it wrong and wrongful to impose a celestially directed and hence irresponsible and unanswerable authority over men's actions. The mistaken messiah who became saviour is the mythical agency of such a wrongfully imposed authority. Why isn't truth sufficient for the good that is inherent in churches? I believe it is and cry, Out with all angelical go-betweens who are reported as saying and doing things which can not be checked up! I believe the Christian system of fixing things with God through his son, who believes in doing things only for his friends and fellow lodge members, is corrupt and corrupting.

Leaving out the Catholic church, for I am a Protestant and hence must be fair, what harm do you yourself see the church, from which I have departed, doing in this country, through an authority over its members gained by the saviour myth? Plenty. So I war with it by assailing its divine hinges, the saviour myth itself.

But I tire you. Be assured only of my sincerity and clearness of purpose in what I do to materialize the character and person of Jesus.

Yours very truly,

Charles T. Henderson

A Jewish Organization Devoted to Social and Religious Work Among Students at the University

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EDYTHE ELLER
Secy. Student Council

MILTON ADELMAN
Treas. Student Council

March 25, 1929.

Dr. Abba Hillel Silver,
The Temple,
Cleveland, Ohio.

Dear Dr. Silver:

I am adding the enclosed note in my chapter on the "Rise of Christianity." I wonder if it is a fair summary of the position which you take in your volume "Messianic Speculation in Israel."

There is still time to make changes, inasmuch as George Foot Moore is still going over the whole manuscript and it will probably not go to press for another three weeks.

I would appreciate it if you would drop me a note suggesting whether this brief comment adequately summarizes your interpretation of Jesus' ministry.

With many thanks for your many kindnesses to me,

Sincerely yours,

A. L. Sachar

ANNUAL STATEMENT OF ROYALTY ACCOUNT

THE MACMILLAN COMPANY

PUBLISHERS

60 FIFTH AVENUE, NEW YORK

JUL 29 1930

M Rabbi Abba Hillel Silver

By Royalty for fiscal year ending April 30th, 1930 on your book

A History of Messianic Speculation in Israel.

31 copies @ .35

1085

Export 6 " " .15 1/2

105

" 3 " " .21

63

\$ 1253



PLEASE NOTE THAT THE ABOVE IS DUE AND PAYABLE

NOV 29 1930

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E. G. HELGESON
GEORGE P. BRETT, JR.
General Manager

November 27, 1931

WRHS

In July we sent you the usual statement of royalty earnings for the fiscal year ending April 30, 1931. We now take pleasure in sending you the enclosed check in payment of the amount thus reported as earned.

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Very sincerely yours,

THE MACMILLAN COMPANY



ניטוי) מאת בית-המדרש לרפנים ריפורמיים בסינסינאטי, וכולן יצא עתה בהדור רב, על נייר טוב, באותיות בהירות, בלי שגיאות (מלבד אחדות באותיות העבריות המובאות בספר) ועונג הוא לקחתו ביד. ואמנם, עבודה מדעית מיוסדת ומסודרת יפה, החשובה לחוקר ומועילה לקורא המשפיל, אצורה בספר זה.

חשיבות הספר רבה מפמה פנים. חשוב הוא בתור ילקוט של כל המאמרים העוסקים בגלוי הקץ מהתקופה שלפני חורבן הבית השני עד המאה השבע-עשרה ועד בכלל. לפנינו עוברים מחשבי ומגלי קצים שבתקופה התלמודית: התנאים והאמוראים, בתקופה המושלמית: מדרשים, רבנים, פילוסופים ומשוררים, בימי מסעות הצלב, במאות הבאות אחריהם עד גלות ספרד, במאות השבע-עשרה והשבע-עשרה. יחד אתם יופיעו גם מחשבי הקצים בעולם הנוצרי, גם תזכרנה הקבלות לרעיונות משיחיים בעולם האישלם. המחבר מראה בזה את יניקת התחומים בעולם הדעות, בגלותו על-ידי כך את רוח העולם, שהוא המפוע לכל ההנהגות, ביהודים, בנוצרים וכמושלמים.

לעומת המגלים את הקץ יזכרו גם המתנגדים לגלוי הקצים בישראל — הן בספרות התלמודית והן בספרות שלאחריה. לפעמים יופיעו אותם האנשים בשני המדורות יחד, גם בתור עוסקים בגלוי הקץ וגם בתור מזהירים לבלי להסמך על גלוי הקץ ולבלי עסוק בזה. לבסוף יציע את חמשת המקורות שהשתמשו בהם מגלי-הקצים, אם כי לא ככולם החלו בזמן אחד. המקורות הם: ספר דניאל, רמזים משיחיים בשאך פתבי הקודש, זמן הגלויות הקודמות (מצרים ובבל), גימטריות ואצטגנינות. מקצר הוא בשלש המקורות הראשונים, מאריך בשנים האחרונים ומעיר על עתיקותם וקדמות ההשתמשות בהם בישראל.

וככה מחולק הספר לשלשה חלקים פלתי-שוים: (א) הספיקור-לאציה המשיחית (1—192); (ב) ההתנגדות לספיקולאציה המשיחית (193—239); (ג) המיתודולוגיה (241—259). בסוף הספר יש גם מפתח מפורט ומסודר יפה (261—268).

עבודה רבה שקועה בלקוט הדברים. בדק המחבר בכל ספר שיש בו זכר למשיחיות, גלוי הקץ או התנגדות לגלוי, קרא הדברים בתשומת לב הדרושה, שאב מפלי ראשון, תרגם במקום שלא מצא לפניו תרגום מן המוכן, באר, קבע כל דבר בסדרו הכרונולוגי, הוסיף זמן כל מחבר בצדו, לפי העולה מחקירת ההיסטוריה והספרות, באר כל זמן שבמקור לפי התאריך הרגיל, כדי לקרב אותו לחוש הזמן של הקורא המודרני. ואם כי מצא הרבה מפלי-העזר מוכנים לפניו וקבלם בלי התעסקות בפרטי החקירה, יש גם מקומות שבחר לו דעה עצמית, כמו בדבר זמן הפור פרקי דר' אליעזר, או הכריע בין דעות, כמו בדבר גלוי הקץ של פעל, "הנצחון". וכל מקור מסומן בדיוק במראה המקומות, בדרוש בעבודה מדעית. על-יד כל ספר מסומנים הזמן ומקום הוצאתו, עבודיו, אם היו פאלה. מראי-המקומות וההערות הפרטיות יבואו מתחת הגליון. אין ד"ר סילוור מרבה להזכיר שמות מחברים וספרים, עד כי לפעמים נראה שמחק את הסגה. הספר, איפוא, אינו מקלט לחומר בלבד, כי אם גם בנין משוכלל. יש בו תולדות ישראל ותולדות הספרות העברית, גם הרבה מתולדות העולם והמחשבה הנוצרית, כפי שהם משתקפים בתוך תולדות הספיקולאציה המשיחית.

החומר המובא אינו שווה בכמותו בכל מקום. יש והמחבר יזכיר רק קטע קטן או גדול ויתרגם אותו בשלמות; יש וירצה תוכן כל הספר או הספרים בקצרה (השווה ספרי אברבנאל וכדומה). יש ספרים פאלה, שרק בזמן האחרון יצאו לאור, ויש שזה כבר לא ראו אור עולם ומנוחתם כבוד במדף הספריות וד"ר סילוור דובבם מחדש. סדרן טוב הוא המחבר. כל החומר הרב מסודר יפה. כל פרק ותקופתו, כל איש או ספר ומספרו בתוך הפרק. סיכומים מקילים לעפל את הנקרא, הפסקים של התנ"ך מתורגמים בשלמותם בכל מקום שיופיעו, כדי שלא להטריח את הקורא לעיין בתנ"ך.

פתוח הספר בנעימות: בשפה צחה, בסגנון בהיר, המעיט בפסוקים בלשונם המקורית, גם אלה המובאים בעברית תורגמו (מלבד אחד) לאנגלית. רק פסוקים אחדים הובאו בלאטינית בלשונם המקורית ונשארו בלי תרגום, אבל גם אלה בהערות הן. בזה שלם מס לדרך החקירה של המומחים. חפץ היה ד"ר סילוור, כי ספרו יקרא על-ידי רבים ולא שאף להתנגד ברוב ידיעות, באופן שהקורא לא ישבח את המחבר ויעזוב את תורתו.

ולמרות כל המעלות שבספר יאזכרו רבים מן הקוראים בהווכחם, כי הספר אינו עוסק בפתנועות המשיחיות, בגלוי החזון והנבואה של חולמינו הגדולים, גם לא בהתפתחות הרעיון המשיחי, בתולדותיו, התעשרותו, עליותיו וירידותיו, צורותיו השונות לפי הזמנים והארצות. אבל טועה הוא מי שחושב, כי ספרו של ד"ר סילוור אינו אלא מקס ספרים, שורה של מאמרים יבשים וחשבוניות קצים בלבד. ואם אמנם הספר אינו מה שיכול להיות, הנהו יותר מה שאמר להיות: יש בו לא רק חשבוניות קצים,

אמרתי: נסור שוב לשמאל. הן לא ימין ילך מי שצריך לשמאלו של רחוב. אין זה מן ההגיון. כך עושים רק בכוונה. וככה עשינו. וכן עשה גם ההולך מאחורינו. רק מרחק עשרה צעדים בינינו ובינו. לא היה כל ספק, שהוא כרוך אחרינו. לאמיתו של דבר, לא היה לי מה לרא. בסף לא היה בידי. ובכן, המעיל הצבאי?

אבל אני לנערה חרדתי. ואמרתי: נשוב עוד פעם אל עבר הרחוב מזה. וגם הבלתי-יודע לי שב. עברנו שוב לימין — והימין גם הוא. ברור הדבר, שהוא מתחקה על עקבותינו. מוטב נלך באמצע הרחוב. אם יתנפל עלי — תפני את לאשר תפני ואני אעפכנו. בצדי הרחוב הפתים מכאן או מכאן מעפכים אותנו. עברנו לאמצע הרחוב. כמובן, עבר גם הוא ועשה דרכו באמצע הרחוב.

כל פלויזין לא היה בידי. אבל היה בכיסי מפתח של ברזל — מפתח גדול מאד, מאלה שנשארו לפליטה בבתים הישנים. באין דבר אחר אפשר היה להשתמש גם בו לצורך הגנה. אינני יודע אם באמת הדבר כך, אך ב"תיאוריה" זה טוב מאד: צריך להפות אל תחת הסנטר או אל תחת האף ולכוון למעלה. פשהדם נוזל מן האף, אין אדם יכול לעמוד ולמשול ברוחו. הוצאתי את המפתח ואחזתי באמצע. הפעם שמחתי, כי הוא כל-כך פבר. עד אז הייתי מתרעם עליו על קרעו פים מעילי.

איך יתנפל הלה? מאחור או מפנים? מוטב יתנפל פנים אל פנים. אין ספק שיתנפל. ואם כן, למה לחפות.

אמרתי: נעמוד על עמדנו. ויעמוד גם הוא.

לאט עשינו מספר צעדים נכחנו — והוא עבר על פנינו במרחק צעדים, העבירנו... ונשאר עומד על מקומו. — בתי, נוסו לימין. אני אקרב אליו. עתה ראיתי היטב את פניו פשהוא עומד וממתין לנו. הניפותי את המפתח עד גובה שכמי ובצעדים מדורים אני הולך ונגש אליו. איך יתאנה? יבקש נדבה או ידרוש פספ? וכשהייתי אך במרחק צעד אחד ממנו אני שומע קול: — דוקטור, הלא אתה הוא? והקול לא מוזר לי.

השחתי את ידי. — ומי אתה?

— פלום לא תפירני? אני קויפמאן, קויפמאן הרצען! — יקחוך השד והעזאזל, שניהם יחד, יקירי! הלא כל העת אתה הולך אחרינו? ומפני מה לא נגשת תיכף? — מפקפק הייתי, אם אתה זה או לא. על כל פנים, אמרתי, מוטב ללכת בעקבות מי שהוא מלכת יחירי. עתה לא נשאר כל ספק בידי.

— רואה אתה, יקירי, את זה, מהסס אני מה טוב יותר: ברקה או מתחת לסנטר...

— גם זה וגם זה למותר, חברי הרופא. נלכה יחדיו, הלא במעט שכנים אנו. קרא לבתך, מי שם אתך? למה נעמוד? ברלין, 1926.

סופרים וספקרים

ד"ר שמואל פייגין:

ספר על מחשבי קצים

Abba Hillel Silver, D. D., a History of Messianic speculation in Israel (From the First through the Seventeenth Centuries). New York. The Macmillan Company, 1927. 268 pp.

אבא הלל סילוור, המחבר הצעיר בן ל"ה, היה מוכתר מפבר בכתרים שונים: בכתר פהונה — רב ריפורמי באחת הקהלות החשובות באמריקה (קליוולאנד של אוהאיו); בכתר מלכות — סגן נשיא ההסתדרות הציונית בארצות-הברית, ועוד; בכתר שם טוב — בתור נואם בעל פשרון גדול ואיש הגון מאד. והנה בא לקנות לו גם בכתר תורה, בחברו ספר על גלוי הקצים בישראל, שבעד חלקו זכה לפני זה לתואר "המלומד האלהי" (דוקטור דיבי-

מצע, מחשבי הקצים ומשיחי השקר, הנה בפרק האחרון חסר החלק האחרון. הסבה, כנראה, היא שבכאן המחבר לסדר את משיחי השקר של התקופה, את שבת-יציבי והנוהים אחריו, מצא לפניו חומר מרובה הראוי לספר מיוחד, שהוא מבטיח את הכנתו בספר הזה (עיון עמוד 181, הערה 74). ואם כי טוב לשמוע, שפנה לתנועות המשיחיות עצמן, יש בכל זאת להצטער על שלא המשיך את עבודתו הנכחית עד הסוף, לא הרצה על גלוי הקצים עד הזמן האחרון. מסופקני, אם בזכר המלבי"ם אפשר לצאת ידי חובת גלוי הקצים במשך שתי המאות האחרונות.

יותר מזה, בשם שאפשר היה לצפות למבוא, הסוקר על התנועה המשיחית מראשית היסטוריה ישראל, עם העתיד, ככה רשאים היינו לצפות לסיום הספר, שבו ידגיש המחבר, כי גם הציונות אינה אלא תנועה משיחית מודרנית. פשם שגלה ראשית ההשתמשות בגימטריאות, בנוטריקין, באצטגנינות בתור חומר לגלות את הקץ, פן היה עליו להראות, כי קבוצת הגלויות, העבודה הפוליטית ובנין הארץ בתור תרופה להבאת המשיח והגאולה הלאומית, מדעת או שלא מדעת. אמן, גם המבוא וגם הסיום הם מחוץ לגבול הספר, אבל יש בהם משום הד הנצח היהודי.

חסרה בספר גם הרצאת המקורות בפרוטרוט. המקור היותר חשוב שהשתמשו בו מגלי הקץ, הם הפסוקים בדניאל, החוזים את קץ הרדיפות של אנטיוכוס והקמת התמיד (דניאל ז': כ"ה; ח': י"ד; ט': כ"ד—כ"ז; י"ב: ז', י"א, י"ב). פעמים רבות מביא אותם המחבר, מתרגם אותם בכל מקום. היה ראוי, איפוא, כי ירצה את הפסוקים האלה בראשית הספר, יבאר את פונתם ההיסטורית טרם שהוא בא לפרט את הדעות השונות על אותם הפסוקים בבארו את הקץ המכוון בהם. הדבר לא נעשה בראשית הספר, גם במיתור דולגיה נשארו הדברים סתומים, אם כי הוא מזכיר הפעם את המספרים שבפסוקים. ואם אמן החוקר הקורא את הספר הזה וראוי יודע את דניאל והפסוקים, אבל לא בשבילם צריך היה המחבר לטרוח ולתרגם את הפסוקים בכל פעם. ולקורא המשפיל יש צורך בהרצאה מוקדמת זו, הן בנוגע לפסוקים שבדניאל והן לפסוקים שבשאר כתבי הקודש ששמשו מקור לגלוי הקץ.

וחבל שלא הוסיף המחבר מפתח לפי הפסוקים יחד עם השתלשלות ביאוריהם במשך כל הזמנים. מפתח כזה היה חשוב בתור עזר לחוקרי תולדות הפרשנות בכלל והעברית בפרט. ואמן יש בקטעים המובאים בספר חשיבות גם לתולדות המשיחיות, גם לתולדות הפרשנות. יש גם דעות המפליאות בהשקפתן המדעית (השווה, למשל, גיקטליא, אפרנאל וכדומה).

גם הטון בספר פגום לפעמים, צורם את האוזן היהודית. לא כל-כך פתחו השליחי לפעמים להזוי חזיונות היהודים, כמו יחסו החיובי לחזוים הנוצרים. אמן המחבר פופר בתעודה הנבואית של ישו, אבל הפרת תעודתו בכלל, ולוא גם החזיונות, נותנת טעם לפגם. צריך לברר פעם, כי אין לישו, לפאול ולנוהים אחריהם חלק פעולם המחשבה היהודית. אין לאסור חקירה בהם, אבל אין לערפב את התחומים, פאילו משלנו הם. כנראה, פון ד"ר סילוור בספרו לחבריו פהני הדת, שבנוצרים ובישראל, שיחסם לנוצרי שונה מיחס היהודי הפשוט. מטעם זה גם סתם המפורש להם, כמו קץ האלה, לשבחו ואמר, כי לא החניה לקוראיו, לא האפיל על דעותיו, אם כי לא תמיד ינעמו דבריו לנוצרים.

יש מקומות להעיר גם על תוכן הספר. חומר חדש, בלתי-נחקר, אין בו. למשל, כמה היו חייבים לו תורה אלמלי גלה לנו איזה מקורות של נדחי היהודים בחש, מאיר על מרירותיהם התכופות של הפלשים נגד הממשלה המרפזית, בתור תוצאה של חשבונות פאלה. לעומת זה יש חומר, שאפשר להטיל ספק אם הוא שייך לספרות גלוי הקץ. ביאורי הפסוקים במפרשים, פסוקים בשערי הספרים, גם השירים המביעים פמיה משיחית — אינם חומר של גלוי הקץ.

יש גם פרטים מסופקים בספר. המחבר חושב את רבן יוחנן פן זכאי למצפה לבואת המשיח הקרובה. וראיתו? המשפט האחרון שאמר לתלמידיו הוא: "פנו כלים מפני הטומאה והכינו כסא לחזקיהו מלך יהודה שפא" (ברכות כ"ח:). והרב סילוור דורש, כי חזקיהו הוא מלך המשיח. לדעתו, אין צורך בדרשתו. רבן יוחנן פן זכאי, הנשיא בזמן המלחמה ואחריה פיבנה (עד פוא רבן גמליאל) והמרפיץ תורה כל ימיו, ראָה לפני מותו את הצדיק שבמלכי יהודה, שפא ללוותו, לבית-עולמו, פי כמוהו משל בעמו וכמוהו הרפיץ תורה בישראל. ולמרות גדולתו צווה, "לפנות פלים מפני הטומאה", פי אדם הוא פשאָר בני-האדם ומטמא באוהל. בכל אופן, אין פונים היסטוריה על דרשות.

לחנם סובר ד"ר סילוור, פי דברי הרמב"ם ש"המשיח יהיה חכם מפל אדם, גדול מפל הנביאים, חוץ ממשה" נאמרו ב"אגרת תימן" רק לשם חזק הלכות (עמוד 215). גם ב"משנה תורה" יאמר הרמב"ם: "מפני שאותו המלך שיעמוד מזרע דוד בעל חכמה יהיה

פי אם גם אביהם ובנם — המצע שעליו צמחה הדרישה לחשבונות והשפעת הגלויים על החיים, היינו הופעות משיחי השקר. כל פרק הנהו כריכה נעימה ומושכת את הלב משני עבריה החיצוניים, תיאור הצד ההיסטורי והתרפתי מצד אחד, הזכרת המשיחים השונים, שבין המגלים וזולתם, אמןם בקיצור נמרץ, מצד שני. מבין לאלה נמצא ה"מרור" — הספיקולאציות עצמן.

התוך העיקרי נקרא לרוב פקושי והוא מיגע, לא באשמת רצון המחבר, פי אם מתוך קשי הענין. חשבונות, פירושי פסוקים, גימטריאות, נוטריקין וכדומה — אינם דברים המושכים את הלב, אם גם תוצאתם הנה הבאת הגאולה לישראל ולעולם.

אפשר, פי לא זכה עוד המחבר באותו מפתח הקסמים, שעל-ידי מנעו נהפך כל חומר לזהב; לא ידע, אולי, המחבר להשקיע מבעד הפנין הנוסד אותו דבר החזון השוכן בנפש החוקר. אפשר, פי יותר מהיסטוריה של הספיקולאציה המשיחית יש בספר חומר לספיקולאציה משיחית המסודר באופן כרונולוגי והמואָר בהיסטוריה. ואולי גם שפע חומר לחץ עליו ולא נתן לו להשתחרר ממנו ולהיות אָדון לו. בקיצור, העבודה לא התרוממה ליצירה מדעית. אבל מעטים הם היוצרים, וצער עוד המחבר. רצון, התענינות ושיטה מדעית מבטיחים עבודה פוריה; וסוף היצירה לבוא.

אכן, מלבד החומר המלוקט והמסודר יפה, מלבד העבודה המדעית והשיטתית, מלבד הידיעות הרבות בהיסטוריה ובספרות, פיהודית בכללית, יש בספר גם רעיונות שלא הודגשו קודם: השפעת קץ האלה בתולדות המשיחיות; השפעת גלוי הקצים על הופעת משיחי השקר; ההבדל בין "חכמי הרזים" שבישראל ובגוים ביחסם לתנ"ך: הראשונים מגלים פו את רזיהם, האחרונים דורשים בטלון. ואמן, התורה לישראל פער לגוף, הגדל עמו ומשתנה לפיו; התורה לגוים פלבוש, הדורש חלופו בגידול הגוף.

חשיבות הספר לקורא היהודי המשפיל הוא גם פרעיון הפללי העולה מאליו, פלי כל הדגשה יתרה של המחבר: הרעיון המשיחי הוא חוט השדרה של ההיסטוריה היהודית. כל דור ודור בקש משיחו. הואש, הפא אחרי בטול קץ אחר, לא הרפה את הידים לזמן רב. פל יוצר הגיב לדרישה הזאת. רובם קבעו את הקץ בזמנם או סמוך לזמנם, פולם חפצו לזכות לו פמימם. רק מעטים דחו את הקץ לזמן רחוק. הפופר במשיח מבזה את כל ההיסטוריה היהודית, רבת ענות ותקנות גאולה. ואם פי המחבר ידבר לפעמים פלי כבוד על הזיות אלה, יצרף הקורא פעל הלב את העובדות לאפופיה של מבקשי משיח. הספר הנהו חתירה תחת אחד מיסודות ההתבוללות.

ויש בספר גם הבלטת עובדה אחת המעוררת מחשבה בלב כל קורא. חזוים שונים נפאו לקץ ואמן מה שהוא יוצא מן הפלל בא בזמן קצם. החזוים נפאו לטוב ובא היפוכו; טעו איפוא רק בפתרון הקץ. שנת תתנ"ו היתה שנת קץ ובה חל מסע הצלב הראשון וגזירותיו; פן שנת ת"ח, ועוד. יש, איפוא, ידיעה חוץ מידיעת הנראה, הממש, אם פי הידיעה הפרורה זכות נבחרים היא, פנביאים וכחזוים בשעתם...

עשיר הספר בתכנו ומשובלל בצורתו, החיצונית והפנימית. אך לא נצל גם מפנימות פלליות ופרטיות, שאינן מפחיתות אמן את ערך הספר בכלל.

ראשית, הספר נראה פאילו מתחיל מן האמצע. המחבר סובר, פי לא יסורי העם, פי אם האמונה, שפרבע השני של המאָה הראשונה של הספירה הרגילה חל קץ האלה, היא שהסבה את ההופעות המשיחיות בסוף ימי הבית השני. והא ראיה, פי מצב היהודים לא היה גרוע, לפי דעתו, פרבע השני מפרבע הראשון, בכל זאת רק בשני ולא בראשון הופיעו המשיחים. המתנגד לדעה הזאת יוכל אמן לטעון, פי ברבע הראשון לא פקעה עוד הסבלנות וכאשר מלאה הסאָה בשני בקש העם גאולה. סילוור הדגיש, פי בקשת המשיח קשורה ביסורים; במקום שלא תכפו הצרות, בבכל, לא הרבו לעסוק בגלוי הקץ פבמקום שרבו, בארץ-ישראל. אבל נניח, פי צדק, פי קץ האלה הוא שהביא את התסיסה המשיחית בתקופה הקדומה, פשם שתפס מקום בתקופה המאוחרת והיה גם אחת הסבות של מסעות הצלב (ראה עמוד 63, הערה 20). הדבר הראשון מה שהמחבר צריך היה לעשות, הוא — לבאר את מהות קץ האלה, את יסודותיו ומקורותיו, את החשבונות ומוצאם. אחרי ידיעה ברורה, המיוסדת על ראיות, על הערך של קץ האלה בתקופה ההיא, היה ראוי להוסיף על הקשר בין "יום ה'", שלו נפאו הנביאים והקץ שבאפוקליפסיה הישראלית והמזרחית וכן קץ האלה; לברר את המקום שתפס בהשקפת העולם המזרחית בכלל והישראלית בפרט. הבלעת הדברים היסודיים האלה בתוך הרצאתו, פלי הדגשה מיוחדת, הייבת פזה, שהספר נראה פאילו מתחיל באמצע.

וכן הוא מפסיק באמצע. תולדות גלוי הקץ אינן פוסקות במאָה השבע-עשרה. בשעה שפל הפרקים מכילים שלשה חלקים:

יותר מִטֵּלְמָה ונביא גדול הוא קרוב לְמִשֶּׁה רַבֵּנוֹ" (הלכות תשובה ט': ב').

למרות הפנימות הקלות, שאפשר למצוא בסדר, בטון, בתוכן ובדעות של הספר, אין הוא נפסל על־ידן וראוי הוא לחקירה, הגיון וקריאה, לקוראים לועזים, שזיקה להם ליהדות, וגם לקוראים עבריים. וכשם שאבא הלל מחייב את הרבנים העוסקים לרוב בדברים שאין בהם מריח תורה, כן ראוי, פי יזפה את עצמו להוציא ספרו זה — והספרים הבאים אחריו — גם פעברית לעבריים: ראווה עבודתו התמה של ד"ר סילוור שתאצר בספרותנו!

חדשות ספרותיות

מלון רפואי עברי

בתוצאת הספריה הרפואית, היוצאת לאור על־ידי ד"ר א. מלתי, יצא לאור מלון עברי רפואי עברית מאת ד"ר א. מלתי, הכולל מונחים בחכמת הרפואה ומדעי הטבע, בצירוף הערות וציורים. בוח נמלא צורך רב בטרמינולוגיה עברית לחכמת הרפואה ומדעי הטבע, חסרון שהיה מורגש זה כמה. המחבר קבץ את נדתי המונחים העבריים הפזורים על שבעת ימיו ספרותנו וכנסם למדור אחד בצורת המלון הזה ותוסיף אלה המיוחדים. המלון מחזיק 196 עמודים, נדפס בהדור ומכור יפה.

ספרים שנתקבלו למערכת

תולדות הספרות העברית החדשה, עם דוגמות של מבחר הספרות, מאת פ. לחובר, ספר א', תוצאת "דביר", תל־אביב, תרפ"ח. 149 עמודים.

בתוך עמי, ספרי הנדבך ומקרא לבית־הספר ולבית־האב, מאת ש. בן־ציון. א' — ספר ראשון (לאחר אלף־בית). תל־אביב, התרפ"ח. 124 עמודים.

תולדות ישראל לילדים, ספר למוד ההיסטוריה העברית ולמוד ההווה בקשר עם העבר, מאת מ. מ. תומרוב ואברהם גולד, ספר ג', חלק שני — מכבוש הארץ עד מלוכת שלמה. תוצאת "היכרו פובלישינג קומפאני", ניו־יורק, תרפ"ח. קכ"ו עמודים.

התלמוד ותכמת הרפואה, מאת ד"ר י. ל. קאצנלסון, תוצאת "היום", ברלין, תרפ"ח. 401 + 18 (ציורים) עמודים.

כלפי תשעים ותשעה, מאת אורי צבי גרינברג, תוצאת "סרן", תל־אביב, תרפ"ח. מ"ו עמודים.

אלוף בצלות ואלוף שום, בדיחה עממית בתרזים, כתובה בידי ח. נ. ביאליק, תוצאת "דביר", תל־אביב, תרפ"ח. י"ח עמוד.

שלמה מלך החיות והעופות, ארבע אנגרות, כתובה בידי ח. נ. ביאליק, תוצאת "דביר", תל־אביב, תרפ"ח. כ"א עמוד.

נפלאות, חוכרות א'ב', ג', מאת ש. בן־ציון (ספרי מקרא "עופר"), תוצאת "דביר", תל־אביב תרפ"ח. 15 + 22 + 16 עמוד.

הדחליל, מאת לווי־קיפניס, תוצאת "דביר", תל־אביב, תרפ"ח. 12 עמוד.

מעשה בתפוח שהלך לשוח, מאת לווי־קיפניס, תוצאת "דביר", תל־אביב, תרפ"ח. 12 עמוד.

הנמר שהלך להפוך חבר ברוי, מאת לווי־קיפניס, תוצאת "דביר", תל־אביב, תרפ"ח. 10 עמוד.

זמורה, מאת לווי־קיפניס, תוצאת "דביר", תל־אביב, תרפ"ח. 10 עמוד.

נמצאה האבדה, מהזה לילדים בשחי מערכות, מאת שלמה הלל, תוצאת "דביר", תל־אביב, תרפ"ח. 34 עמודים.

הנגר, ירחון מקצועי מצויר לחרושת העץ ולמקצועות הקרובים לה. חוברת א', ירושלים, שבט, תרפ"ח. 32 עמודים.

מהו לנו מדע המקרא? תוצאת הפתיחה של הרב פרופ' פ. פרלס במכון למדעי היהדות של האוניברסיטה העברית. ירושלים, תרפ"ז. כ"ב עמודים.

חומשי ח. א. קאפלאן, תוצאת "למוד", ווארשה, תרפ"ז. חלק ראשון — בראשית, 166 עמודים עם מבלות, חלק שני — שמות־דברים, 159 עמודים.

מה ספר ירח לוי, שיחות ואגדות, מאת יחואל היילפרין. תוצאת "הגנה", תל־אביב, תרפ"ז. 28 עמודים.

בכורים, גליון חמשה־עשר בשבט, שנת תרפ"ח, יוצא לאור על־ידי תלמידי בית־הספר "מהזיקי תלמוד־תורה בבורו־פארק", בעזרת המורה אליהו פרסקי. שנה שלישית, חוברת שלישית.

WORD STUDIES, by Dr. Samuel Feigin, Reprinted from the American Journal of Semitic Languages and Literatures. 1926. 10 pp.

THE J. T. A. (Jewish Telegraphic Agency)—Its Function Its Importance and Its Service to American Jewry, New York, 1927, 31 pp.

THE JEWISH COLONIAL TRUST DILEMMA, An Appeal to Common Sense, by H. Rasily. London, 1927. 12 pp.

בארונדס — גובר, א. שפיוזחנדלר — מזכיר. עובדת תכנית של הפצה והעבודה מתחילה.

מועצה

ליום א', 25 במארץ, תקרא בבית-המלון „פנסילוויניה“ מועצה מיוחדת של חברי הועד הפועל הגדול של ההסתדרות וכן עסקנים עברים ודועים. במועצה זו תוצע תכנית מסוימת לעבודה מחודשת.

נשף

בסוף מארץ יערך נשף עברי גדול של „הדואר“, אשר בו ישתתפו טובי האמנים. הפרטים יבואו.

עברית ברדיו

המתלקה היהודית של תחנת הרדיו W.B.H.Y. החליטה להקציע מקום לעברית בתכניותיה השבועיות. על-פי הצעת מר ניופילד, מנהל המתלקה, מעבדת ההסתדרות העברית תכנית לשם הפצת דבר התרבות והספרות העברית על-ידי הרדיו.

במוצאי שבת זו, בשעה 7, ישא מ. דיבולוב נאום עברי על התרבות העברית מהתחנה W.B.H.Y. שאר הפרטים על התכנית העברית וסדורה יבואו.

הרצאת פרופ' שניאורסון

במוצאי שבת שעברה נערכה בברונקסוול של ניו-יורק על-ידי השכונת הציונית המקומית, יחד עם ההסתדרות העברית, הרצאה של פרופ' פ. שניאורסון. הרצאתו זאת, ככל הרצאותיו, היתה יפה ומסברה דיו צרכה בדוגמות ובמשלים מנסיבותיו הפרדגוגיים והמדיציניים. פרופ' שניאורסון הרצה על הילד הנודד והעם הנודד — והקהל שנתאסף שמע אליו בענין רב. בראש הנשף ישב יצחק הסין, שספר לפני הקהל על עבודות ההסתדרות העברית.

באגודות ובמוסדות

נשף-פורים של אגודת המורים העברים

העברים של ניו-יורק מזדמנים ביום א' הבא, 4 במארץ, בשעה 6 אחרי הצהרים, בנשף של המורים העברים, באולם „האנינגטון“, 216 רחוב 2 מזרחית. מלבד האמנים מורים שווארץ (תמופיע בפעם הראשונה בעברית), דוד ורדי, חנה יואלית, החונים ב. תגי וברומברג, משתתפים בתכנית המוסיקאית מקהלת צעירי-ציון בנצחון מ. נתמזן, והכנרית הדסה כהנא — כליות אסתר סומרשטיין. מלבד זה, יופיע עתון התולי ויהיו מחוללות. כרטיסים אפשר להשיג בלשכת האגודה, 425 רחוב לאפאויט, ובלשכת „צעירי-ציון“, 202 איסט ברודוויי.

פועד להוצאת כתבי פרישמאן

הועד להוצאת כתבי פרישמאן, שנוסד מקרוב בניו-יורק, נגש לעבודתו. מורים איזומאן, הגובר, עומד בראש העבודה. מלבד תרומות יחידים, שחלק מהן כבר נכנסו לקופה, משתדל הועד לאסוף גם חותמים לכתבי פרישמאן העתידיים להופיע. לתכלית זו כבר בקרה לילי פרישמאן, אלמנת המנוח, כמה ערים במדינות פנסילוויניה ומאסאטשוסטס, ועתה היא יוצאת לערי הדרום והמערב. שם תערוך הרצאות ותעסוק ברכישת חותמים לכתבים. ועד פרישמאן פונה אל כל חובבי הספרות העברית בבקשה לקבל את פני מרת פרישמאן כראוי לה ולסיוע בעבודתה.

ב„התחיה“

התחרות ספרותית — ביום א', 12 בפברואר, נתקיימה אספה כללית של חברי „התחיה“ בניו-יורק, באולם המרכז היהודי, 128 רחוב סטאנטון. כמאתים חברים וחברות השתתפו ודנו על ארגון הסתדרות נוער כללית באמריקה. העבודה תחלק לשלושה סעיפים: א) ארגון פנימי, ב) עריכת תעמולה בקרב הנוער וקריאת אל הקהל העברי, ג) הכנות אל הועידה הראשונה, שתערך בסוף יוני. ש. האלקין הלהיב בדבריו הלבביים את החברים לעבודה עברית ושבת את „התחיה“ על מעשיה עד כה. הוא גם קרא לחברים שיתממו על „הדים“ וכחמש-עשר חותמים נוספו באותו מעמד. נבחרו לפקידו המרכז: יוסף קליומאן — מנהל ראשי, ג. פרישברג — מזכיר, מרת יונינה פרקמור — גזברת. התכנית לעבודה כללית ולתעמולה נתקבלה. באספה הכללית הכריזה „התחיה“ על ההתחרות הספרותית הראשונה, שהיא עורכת בין תלמידי בתי-ספר עברים. המשתתפים צריכים להיות תלמידי בתי-ספר. החברים מוכרחים להיות מקוריים ולהשלח ללשכת „התחיה“, 187 רחוב הנרי, לא יאוחר מ-26 באפריל. אסור למורה לתקן ולשנות מן התוכן של החבור. הפרסים הם: 25 דולאר ומדאליה של זהב — פרס ראשון, 15 דולאר ומדאליה של כסף — פרס שני, 10 דולאר ומדאליה של ברונזה — פרס שלישי. המורים והמנהלים מתבקשים לזרז את תלמידיהם. נושא החבור — לבחירת הכותב.

הרצאת הרב מירסקי. — במוצאי-שבת שעברה, 25 בפברואר, הרצה הרב י. ק. מירסקי לפני חברי „התחיה“ באולם המרכז היהודי, על תולדות הקהילות בארץ-ישראל. בתמונות בהירות תאר את העבודה הגדולה שעמדה לפני הקהילות בארץ וחיבותה הגדולה. במוצאי שבת זו, 3 במארץ, תערך אספה חשובה באולם „התחיה“, 187 רחוב הנרי, קומה שנייה.

MISSING PAGE (S)



who places in the time of Godefroy of Bouillon.

P. 99, Isaac Ha-Kohen is not an Italian, but a Palestinian (see Steinschneider's Cat. Bodleiana p. 1130). Why was this book not considered like the others? ✓

P. 104, instead of Samson Sachs read Senior. ✓

P. 106, last line, read Cardoso.

P. 116, for fictions about the lost tribes a reference to the newspaper letters about the red Jews in the Kaukasus (H. Loewe, Zur Kunde von den Juden im Kaukasus, aus zwei alten deutschen Zeitungen, Charlottenburg 1900; see also latest Seminary Register p. 141) might have been in place.

P. 127 read 531 and 1531. The author of the statement, that no Messiah was to be expected, is generally referred to as R. Hiller. ✓

P. 130, about Abraham Halevi the paper of Gershom Scholem, Jerusalem 1925, reprint from Kirjat Sepher, deserves mention.

P. 138, why do you consider the other version of Shibhe Ha-Ari to be the later one? It is already incorporated in ^{Sa} ~~Sa~~mbari's chronicle.

I do not know what you mean by your statement, p. 143, that Abravanel's writings first made their appearance in Venice 1496-7.

P. 147, according to a contemporary writer, Reubeni was burnt also, see R. E. J. 61, 135.

P. 195, you cannot very well say that a statement of the Amora R. Jonathan was further elaborated in the Mekilta de R. Simeon, which after all is a Tannaitic book.

An index of the various Messianic dates spread all over the volume would have been very helpful. The few notes will show you how much I am interested in your book.

With repeated thanks and good wishes for a happy New Year,

Very sincerely yours

Alexander Marx

Messianic Spec.

*Abba Hillel Silver, in his recent volume, "Messianic Speculations in Israel" throws an entirely different stress upon the ministry of Jesus. By his interpretation Jesus was neither a Jewish prophet nor primarily concerned with a gospel of social amelioration. He was essentially a child of the Messianic speculation of his day, when men were led to believe on the basis of their chronology that the sixth millenium - the Millenium - was near at hand and that therefore the Messiah would soon appear. The essential preachment of Jesus was that, "the time is fulfilled and the Kingdom of God is at hand," and that men must swiftly repent if they wish to escape "the wrath that is to come" - the birth-throes of the Messianic times. These apocalyptic thoughts dominated all his teachings, and he was put to death by the Roman masters of the country as a political agitator. The words "King of the Jews" which were written over his head when he was crucified are the key to the whole situation. Dr. Silver's brilliant thesis adds another to the many conflicting interpretations which baffle the modern student of Jesus.

* Abba Hillel Silver's recent volume, "Messianic Speculation in Israel," throws an entirely different stress upon the ministry of Jesus. By his interpretation, Jesus was not a Jewish prophet, nor a liberal, nor primarily concerned with a gospel of social amelioration. He was essentially a child of Messianic speculation, preaching that the end of the world was nigh and that only those would be saved who repented. His Messianic ideals dominated all his teaching, and he was put to death by the Roman masters of the country as a political agitator. The words "King of the Jews" which were written over his head when he was crucified are the key to the whole situation. Dr. Silver's brilliant thesis adds another to the many conflicting interpretations which baffle the modern student of Jesus.



Gerard E. Patterson

Messiah

My dear Rabbi -

Thank you so
much for your very
gracious gift of your
book.
Fine. I sent a copy to
At Christmas

Bishop Levenson. He told
me of his keen interest
in reading it
with every personal
wish and again many
thanks. I remain
Sincerely yours Ward Paterson

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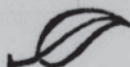
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"Your book has just come and I have been looking it through. How do you do it? Years ago I dreamed of being a scholar, and of adding, perhaps a small grain to the heap of human knowledge. - But all that went flitting years ago! - I'm just spending myself in talking and writing of so fugitive a character that nothing will be left after the wind of a day has passed. Thus doth pride find humility! But, by the great Jehovah, here you are doing it! I envy you, admire you, acclaim you!

By John Haynes Holmes,
Community Church, New York City.

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"This book by Rabbi Silver, a profound scholar, an ardent Zionist and one of the leading Rabbis in this country, is a scholar's book, compressing into one volume a wide range of study. A valuable addition to Messianic literature.

From The Evening Transcript, Boston, Mass. December 17, 1927.

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"This work has the virtue of being well-planned and admirably written, and proves that Rabbi Silver is a painstaking scholar."

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"This study will be found most illuminating and helpful to all students of Christian history who are ready to learn from parallel movements found in other religions."

From The Crozer Quarterly, Jan. 1928 - Dave G. Mathews.

MESSIANIC SPECULATION IN ISRAEL

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MESSIANIC SPECULATION

(1) "An extremely interesting and valuable book. A real storehouse of learning. The author has contributed here a most interesting chapter to the history of the Messianic movement. He is one of the first to have drawn attention to the important part which the calculations of the date of the Messianic Advent have played in that movement.

The author can be heartily congratulated on a good piece of scholarly work, and on his addition of an important chapter to the history of the Messianic movement."

~~Reviewed by Haham Dr. M. Gaster~~
~~December, 1927 issue of The Jewish Guardian, London, England~~

"With the modesty of a true scholar Dr. Silver presents his "Messianic Speculation in Israel", wherein, well within the limits of three hundred pages, he unfolds the history of a hope for Redemption that Israel clung to throughout the ages as the drowning man might cling to the proverbially unredeeming straw.

(6) With the austere dignity of a writer of history, Dr. Silver introduces, each in turn, the various calculators and the basis of their revealing calculations.

Dr. Silver is fully aware that he is writing history and not an interpretation of history, and he therefore presents his material, heavily documented and fortified with authority, in the detached and unprejudiced manner befitting his subject.

Dr. Silver's book makes no popular reading, and it was apparently not intended for such. But to the student of Jewish History, and especially to the student of Religious History, it should prove a very valuable book for its authenticity, conciseness, and excellence of presentation.

~~Reviewed by Yossef Gaer~~
~~December, 1927 issue of The Reflex~~

TRADE REPRESENTATIVE'S NOTE
SALES NEWS ON CURRENT RELIGIOUS BOOKS
(Weeks of Dec. 4th, to Dec. 31st)

MESSIANIC SPECULATION IN ISRAEL by Dr. Abba Hillel Silver

✓ The Reflex, New York, (Jewish): "To the student of Jewish History, and especially to the student of Religious History, it should prove a very valuable book for its authenticity, conciseness, and excellence of presentation."

② The Expositor, Cleveland, Ohio, (Interdenominational): "Rabbi Silver's book mainly concerns Jews: but students of religious history in general will find the work both interesting and illuminating."

④ The Southern Israelite, Augusta, Georgia, (Jewish): "We hope that this volume will have a wide-spread distribution and that it will be used, not as just a mere reading book, but one for study and research purposes."

⑦ American Church Monthly, New York, (Protestant Episcopal): "A scholarly sketch of the sort we have here will be welcomed by students who are unfamiliar with the history of Jewish thought. They will recognize the fairness and good sense of the author, and the moderation shown where he might well be tempted to use heated language." "W 45 St. N.Y."

NEW STUDIES IN MYSTICAL RELIGION by Rufus M. Jones

The Sunday-School World, Philadelphia, Penna., (Nondenominational): "All those interested in the subject of mystical religion will be glad to know that there is a new book on the subject by Dr. Rufus Jones, who has long been recognized as one of the ablest writers upon themes dealing with the deeper spiritual experiences."

THE PARADOX OF RELIGION by Willard L. Sperry

Church Management, Cleveland, Ohio, (Nondenominational): "He deals clearly and cogently with postulates which go to the very heart of our present problem in spiritual adventuring."

The United Presbyterian, Pittsburgh, Pa., (Presbyterian): "The style is charming, the discussion enlightening."

The Churchman, New York, (Protestant Episcopal): "The lectures read like pleasant, thoughtful reveries, and will amply reward the thoughtful reader."

UNDERSTANDING THE APOSTLES' CREED by Donald McFayden, Ph.D.

Church Management, Cleveland, Ohio, (Nondenominational): "His book is indispensable for any student of the Apostles' Creed."

The Expositor, Cleveland, Ohio, (Interdenominational): "This book is an able defense of the validity and value of the Creed. It is written in a most gracious, as well as in a scholarly, way."

Yale Divinity News, New Haven, Conn. (Nondenominational): "It is written by a well-informed student and teacher of history for laymen, with none of the claptrap that often disfigures 'popular' writing."

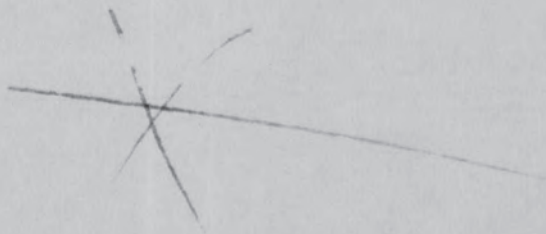
Worship
School-Cl. Hghs

Cradle Hymn.

1. Array in a manger,
we criit for his bed.
The little lord Jesus lay down his
sweet head
The stars in the heavens looked down
when he lay the little lord
Jesus asleep.  the way
How cattle are bawling, the poor
baby wakes, but little lord
Jesus no crying he makes.
I love the lord Jesus; look
down from the sky and stay by
my cradle to watch lullabye.
2. Be near me lord Jesus,
I ask thee to stay close
by me for ever and love me,
I pray; Bless all the

dear children in thy tender
care and take no
human to live with thee
there.

Away in a manger
we cut for his bed, the
little Lord Jesus lay
down his sweet head.
The stars in the heavens
looked down where he
lay - the little Lord
Jesus asleep in the
hay.



NATIONAL NEGRO HYMN

File

Lift every voice and sing
Till earth and heaven ring
Ring with the harmonies of Liberty
Let our rejoicing rise
High as the list'ning skies
Let it resound loud as the rolling sea

Sing a song full of the faith that
the dark past has taught us
Sing a song full of the hope that
the present has brought us
Facing the rising sun of our
new day begun
Let us march on till victory is won

Stony the road we trod
Bitter the chast'ning rod
Felt in the days when hope unborn had died
Yet with a steady beat
Have not our weary feet
Come to the place for which our fathers
sighed?

We have come over a way that with
tears has been watered
We have come, treading our path tho'
the blood of the slaughtered
Out from the gloomy past
Till now we stand at last
Where the white gleam of our bright
star is cast

God of our weary years
God of our silent tears
Thou who hast brought us thus far
on the way
Thou who hast by Thy might
Led us into the light
Keep us forever in the path we pray

Lest our feet our feet stray from the
places, our God where we met Thee
Lest our hearts drunk with the wine of
the world we forget Thee
Shadowed beneath Thy hand
May we forever stand
True to our God
True to our Native land

WRHS



83

LAST MUSICAL HOUR
of the Season
Sunday June 12th 1927
from 4 to 5 P.M.
St. James A.M.E. Church
8401 Cedar Ave

D.Ormonde Walker Minister

PROGRAMME

- 1 PROCESSIONAL Choir
- 2 NEGRO NATIONAL ANTHEM J.Weldon Johnson
Audience
- 3 INVOCATION Rev.D.O.Walker
- 4 ORGAN SOLO Mrs.Vashti Scott
(a) SELECTED
(b) SELECTED
- 5 SENIOR CHOIR
LET US CHEER THE WEARY TRAVELER
- 6 HARMONY TRIO
Mrs.Olive Ball, Mrs.Pearl Johnson, Mrs.Maudena Brown
(a) DEEP RIVER H.T.Burleigh
(b) EXHORTATION Will Marion Cook
- 7 READING Mrs.Amanda Wardell
THE ODE TO ETHIOPIA Dunbar
- 8 SENIOR CHOIR GREAT DAY

SILVER OFFERING

- 9 METROPOLITAN QUARTETTE
Mrs.Bess Sop. Mrs.Simmons Contr.
Mr Simmons Tenor Mr Buchanan Bass
(a) SELECTED
(b) SELECTED
- 10 SENIOR CHOIR COULDN'T HEAR NOBODY PRAY

Marguerite Sanford Organist
Harry E.Thompson Director
J.Milton Smyles Chairman