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Messianic Speculation in Israel, reprint, Beacon paperback series,
1957-1959.

BEACON PRESS, INC.



25 Beacon Street
Boston 8, Massachusetts

January 31, 1957

Rabbi Abba Hillel Silver
The Temple
E. 105th Street and Ansel Road
Cleveland, Ohio

Dear Rabbi Silver:

We would like very much to include in our Beacon paperback series, with which you are doubtless familiar, a reprint of your MESSIANIC SPECULATION IN ISRAEL. I have written to Macmillan about this, and they have informed me that the rights were returned to you when the book was declared out of print.

Our standard royalty rates are 6% on the list price of the paperback, and these are the terms we would offer on this book. I very much hope that you would like us to include the book in our series, and I further hope that you would be interested in preparing some sort of preface which might take cognizance of the scholarship which has accumulated since the date of original publication. This whole subject is of such essential interest to both Jews and Christians and your own treatment is so compelling, that I very much hope we will be able to make this book available to a new and much wider audience in Beacon paperbacks.

I look forward to hearing from you. Meanwhile, best wishes.

Sincerely,

A handwritten signature in dark ink, appearing to read 'T.A. Biedsoe', written in a cursive style.

Thomas A. Biedsoe
Director

February 7, 1957

Thomas A. Eledsoe, Director
Beacon Press, Inc.
25 Beacon Street
Boston 8, Massachusetts

My dear Mr. Eledsoe:

Permit me to thank you for your kind letter of January 31.

It pleased me to learn that you are interested in reprinting my MESSIANIC SPECULATION IN ISRAEL in your Beacon paperback series.

I would appreciate if you would let me know when you plan to make this reprint and how much of a preface you would wish me to write. The reason I ask is that I am very much over-burdened with work at this time and if you have in mind a long preface, involving considerable research, I would not be able to prepare it in the near future.

I shall be very happy to hear from you.

With warmest regards and all good wishes, I remain

Most cordially yours,

ABBA HILLEL SILVER

AHS:sl

BEACON PRESS, INC.



25 Beacon Street
Boston 8, Massachusetts

February 12, 1957

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

Dear Rabbi Silver:

Thanks for your note of February 7th. Our time schedule for a reprint of MESSIANIC SPECULATION IN ISRAEL can be tied directly to your own program. Obviously the earliest date we could plan to publish it would be the spring of 1958, ✓ which would mean delivery of the final manuscript of the Preface by, say, September 1st of this year. I do not have in mind a long preface, rather one of say ten pages which would review the work that has been done in the field since the publication of your book and relate this work to your own thesis. As I said in my previous letter, your basic conclusions have held up so well that such a review is all that would be called for.

If this schedule makes sense for you, and you would like me to prepare and forward contracts to you, please let me know. If you need more time, we can of course advance the book a season, although I would very much like to have it as soon as possible.

With best wishes,

Sincerely,

A handwritten signature in dark ink, appearing to read 'T. A. Biedsoe', written in a cursive style.

Thomas A. Biedsoe
Director

February 19, 1957

Mr. Thomas A. Bledsoe, Director
Beacon Press, Inc.
25 Beacon Street
Boston 8, Mass.

My dear Mr. Bledsoe:

Permit me to acknowledge receipt of your letter of February 12.

I shall try to have the manuscript of the preface for the edition of MESSIANIC SPECULATION IN ISRAEL ready by September. I hope that nothing will interfere with the schedule. However, I may find, later on, the need for more time. In that case I shall give you notice in ample time.

Please forward the contract to me.

With all good wishes I remain

Very cordially yours,

ABBA HILLEL SILVER

AHS:sl

BEACON PRESS, INC.



25 Beacon Street
Boston 8, Massachusetts

February 21, 1957

Rabbi Abba Hillel Silver
The Temple
East 105th Street as Ansel Road
Cleveland, Ohio

Dear Rabbi Silver:

I am very pleased to learn from your letter of February 19th that our schedule for MESSIANIC SPECULATION IN ISRAEL seems to fit yours. If it develops over the summer that it does not, let me know so that I can reschedule the book. Meanwhile, I'm enclosing contracts herewith, please sign and return both and I will return a copy for your files.

With best wishes,

Sincerely,

T. A. Bledsoe

Thomas A. Bledsoe
Director

February 26, 1957

Mr. Thomas A. Bledsoe, Director
Beacon Press, Inc.
25 Beacon Street
Boston 8, Massachusetts.

Dear Mr. Bledsoe:

In accordance with your request of February 21st, Rabbi Silver has signed both copies of the contracts with respect to a reprint edition of MESSIANIC SPECULATION IN ISRAEL and same are enclosed herewith.

It is my understanding that one copy will be returned for our files.

Sincerely,

Miss Sophia Levine
Secretary to Dr. Silver

/sl
encl.

April 9, 1957

Rabbi Joseph S. Shubow
125 Holland Road
Corner Fisher Avenue
Brookline 46, Mass.

My dear Joseph:

Thank you so much for sending me a copy of your review of my
MESSIANIC SPECULATION IN ISRAEL, which appeared in your Temple
B'nai Moshe Dedication Book.

I appreciate your thoughtfulness very much indeed.

It was very pleasant to see you in Boston and I hope we shall
have the opportunity of seeing each other soon again.

With warmest regards, I remain

Most cordially yours,

ABBA HILLEL SILVER

AHS:sl

RABBI JOSEPH S. SHUBOW
125 HOLLAND ROAD
(CORNER FISHER AVENUE)
BROOKLINE 46, MASS.
ASPINWALL 7-7626

OFFICE
TEMPLE BNAI MOSHE
1845 COMMONWEALTH AVENUE
BRIGHTON 35, MASS.
ALGONQUIN 4-3620

Dear Mr. Silver!

On p. 26 you
will find my review
of your work on "Messianism"
I have long ago
reviewed your recent
work!

Temple Bnai Moshe
Jedediah Book

Respectfully,
Joseph S. Shubow



NEW ENGLAND ZIONIST REGION

ZIONIST ORGANIZATION OF AMERICA

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April 29, 1957

בשר
כח נשן, ונשן
פומא "אמר"

Dr. Abba Hillel Silver

The Temple

East 105th Street at Ansel Road

Cleveland 6, Ohio

לרב אבא הילל סילבר, א"מ, ארצות

Dear Doctor Silver:

I deeply appreciate your recent letter to me for my review of your great work, MESSIANIC SPECULATION IN ISRAEL, and I promise you--with the help of Heaven--when the book is re-published, I shall rewrite that review with a new interpretation.

You will be pleased to learn that I have relieved you of the burden of coming to our annual New England Zionist Convention. I do want to spare you somewhat for I know how great is the demand for your precious time.

We have been able to obtain Dr. Emanuel Neumann as our speaker at our June 16 Convention.

I am, however, reserving the right, with the help of Heaven, some time during the coming year, possibly at our American Zionist Fund Dinner, November 3, to call upon your great gift and to be our spokesman at a great function that we are contemplating. In the name of all our zealous, enthusiastic, and appreciative Zionists, I am putting in a bid for your appearance now. I do hope you will reserve November 3 for us.

הרש' וצוילת וקדונת
Sincerely yours,

Joseph S. Shubow
Rabbi Joseph S. Shubow
President

JSS/ey

When Will The Messiah Come?

MESSIANIC SPECULATION IN ISRAEL

By Rabbi Abba Hillel Silver

(Published by the Macmillan Company, 1927)

A Review by RABBI JOSEPH SHALOM SHUBOW (Written in 1927)

An excellent and scholarly book entitled "Messianic Speculation In Israel", comes from the pen of Abba Hillel Silver, Rabbi of Cleveland and one of the leading Zionist figures in America. Though Dr. Silver is known chiefly as a preacher and public speaker, this book will establish his reputation as a scholar. It is significant that this work was basically the thesis which won him the D.D. degree at the Hebrew Union College. This is one of those rare doctoral dissertations which both satisfy the exacting demands of scholarship and stir the interest of the lay reader.

The work of Dr. Silver deals with a searching history of the literature of Messianic Speculation among the Jews from the first century to the seventeenth. The author declares that three factors contributed to the spread of the Messianic belief in Israel: "the loss of national independence . . . , the will to live . . . , as a rehabilitated people in its national home, and the unfaltering faith in divine justice by whose eternal canons the national restoration was infallibly prescribed." (p. IX).

We are told that the Messianic hope was a blending of politics, religion and morality. At first the ideal was chiefly temporal, for it was a question of liberation from the oppression of Rome. Mystical religious elements were indeed strong. Finally "the ideal evolved into supernaturalism as the task of national redemption and universal conversion appeared progressively more difficult of accomplishment through human effort alone".

The inordinate suffering of the people at the beginning of the period or in later periods, was inflammable material for Messianic thought. The harshness of the Exile ever kept green in the Jew's memory the pleasantness of Zion whither he was to be led by the

Messiah. The tendency of the times and key note to the inner structure of the mind and heart of the Jew may indeed be summed up in the words of Moses Al-belda of the Sixteenth century: "Behold we who are in this long and bitter exile, are warranted in hoping for our Redemption for three reasons: first, because of God's compassion, for the mercies of the Lord are unending; second, because of the vindication of God's name which has been profaned among the nations; and third, because of God's promise, for He is certain to keep His word."

The Jews always felt certain that Redemption would come, but the question of time was uncertain. Hence, dreamers, scholars, calculators sought out by various methods, by a study of the Sacred Books to arrive at a possible date when the Messiah would come. Especially the Book of Daniel and its enigmatic allusions furnished a fertile field for interpretation, conjecture and computation. To moderns, in the slightest degree imbued with the scientific, rational spirit, the entire business seems so absurd and indefensible. But we must remember the great comfort and buoyant force that a delusion or a hallucination may constitute in the life of man.

Some great religions are built on such a basis. The question really presents itself as to whether the ideal is really less real than the real itself, if it is productive of results akin to those of the real.

Most Jewish thinkers became resigned to the Diaspora, though not reconciled; whereas others spent their earthly existence in "Calculating and reaching out to the planets of eternity which they thought were within their own reach but which year after year and age after age seemed to escape the calculators".

The author traces the story of the Messianic calculations from the destruction of the Second Temple in the year 70 to the time of Shabbetai Zebi, the greatest of the pseudo-Messiahs, in the 17th century. In this book he analyzes the method and technique involved in these calculations, indicates their historic continuity and persistence and reveals the inhospitable welcome given then by the saner elements in Jewry.

The book is divided into three parts: *Part I, Messianic Calculation*, includes The Talmudic Period, The Mohammedan Period, The Period of the Crusades, the years 1200-1350, The years 1350-1492, The Sixteenth Century and The 17th Century; *Part II, Opposition to Messianic Calculation*, demonstrated the wall of opposition which this searching into the unknowable caused in the days of the Talmud, especially, the Post-Talmudic Period; *Part III deals with Methodology*; here the author analyzes the five methods discernible among calculators; (1) the use of the Book of Daniel, (2) Other Biblical Texts, (3) Other Exiles, (4) Gematrie, Notarikon, Ziruf, Hiluf, Temurah and (5) Astrology.

In the Talmudic period before 70, the outstanding figure is naturally Jesus, who we are told "if he believed himself to be the Messiah, clearly did not make this the essential part of this proclamation." (p. 11) But Paul was sure of His Messiahship. Hence, we have a decided difference between the Gospel of Jesus and the Gospel of Paul.

In the Period 70-175, we have several great rabbinical figures who encourage the people with the hope of the coming of the Messiah. The sages Yohanan ben Zakai, Eliezer ben Hyrcanos, Eliezer ben Azariah, Jose the Galilean, Judah, Nehorai, Nehemiah, Eleazar ben Simon are recorded as having expressed themselves hopefully about when the Messiah might be expected. Jewish life was now filled with hope about the Messianic arrival, not only because the people were suffering under Roman oppression, but also because their chronology led them to believe that they were on the threshold of the Millennium. And Josephus the historian of that period states that his generation regarded itself at the close of the Millennium. A popular belief was that on the day when the Temple was destroyed, the Messiah was born.

Rabbi Silver quotes a passage from the Mishnah Sotah (IX, 12-15), full of tragic pathos, indicating the sorrow and curse that engulfed the people after the fall of Jerusalem: "From the day that the Temple was destroyed the *Shamir* (a worm that cuts stones with a glance) ceased to exist, and the *Nofet Zufim* (Honey-comb) as well as the men of faith . . . , there is no day which does not bring with it a curse; the dew never descends for a blessing, the taste is gone from

the fruit, even the fat from the crops . . . the *Hasidim* (scholars living under a rigid regime of Levitical Purity) and the men of excellence have been put to shame, the men of action have been impoverished, but the men of violence and slander have become powerful and no one seemed to seek or inquire after God...the *Hakamim* (the sages) have become like the *Soferim* (scribes), the *Soferim* like the *Hazzanim* (teachers of young and not to be confused with cantors of today), the *Hazzanim* like the *Ame ha-Aretz* (the ignorant) and the *Ame ha-Aretz* are growing poorer and poorer" (p. 23).

The Period 175 to 500 contains several famous names, Doctors of the Law, that are linked with Messianic calculation; The Rabbis Dosa, Hanina, Ashi. Also the false Messiah, Moses of Crete, appeared in the 4th century. It is worthy of note as the author points out, that Palestinian Jewry was more carried away by Messianic calculation because in the fifth century they suffered bitterly, their colleges were closed and the people persecuted; whereas Babylonian Jewry prospered.

We next have the period of Christian Adventism with its apex in the Montanist movement led by the ecstatic visionaries Nontanus, Prisca, Maximilla, Athanasius, Justin, Tertullian, Origen, Hippolytus, Cyril and others. These early Christians took over not only their "entire apocalyptic paraphernalia, already completely developed in apocalyptic and pseudopigraphic literature, from Judaism but also the very method and matter of Messianic chronology." (p. 32) The Book of Daniel was again considered as the *locus classicus* of the solution. The meaning of the phrase in Daniel, (lemoed moadim vahatsi) "time, times and half a time" are keenly debated. The year 500 was oft considered as the year of the coming of the Messiah.

The Mohammedan Period is fraught with a number of the mystic calculators, including The Midrashic Apocalypses: Pirke de Rabbi Eliezer, ben Yohai, Midrash of the Ten Kings, The Prayer of Simon ben Yohai, The Alphabet of Rabbi Akiba, The Story of Daniel, The Book of Zerubbabel. Besides these apocalypses are treated Saadia, the Karaites, and the three pseudo-Messiahs of the period. After the failure of the appearance of the Messiah in 500, it was expected He would appear after the ascendancy of Islam.

The Period of the Crusades abounds in Jewish misery; hence it contains several important "calculators of the end", including even the great poetic, philosophic and rabbinic geniuses, Solomon Ibn Gabirol, Rashi, Judah Halevi, and Maimonides. Several pseudo-Messiahs also appeared, the most fascinating of these was David Alroy.

In the period 1200-1350, when all Europe was in a great spiritual ferment, the era that marked the last Crusades and the appearance of St. Francis Assisi, shows a persistent adherence to the practice of Messianic calculation. We meet important names, including Nahmanides, Isaac Halevi, Abulafia, the Zohar, Sefer he-Tenumah, Gersonides, and others. Again the different dates in the Book of Daniel are utilized. The mystical significance of the Hebrew letters, vowels, numerals and the tetragrammaton itself is stressed as most significant in calculating the end. Abulafia declares: "Israel suffers in exile because it has forgotten God's true name, and only by means of the knowledge of the true name of God will the Redemption be brought about" (p. 89). In the Zohar are found several dates as to the coming of the Messiah. The year 1648 is often mentioned as a Messianic year. To be sure, the year 1648 marked the end of the Thirty Years War in Europe and the Congress of Westphalia, but for Jews it proved to be the year of horrors — the massacres of Chmelnicki. This period contains at least three pseudo-Messiahs.

The years 1350-1492 saw the consummation of the tragedy of Jewish National life in the great Spanish Inquisition and expulsion from Spain. Simeon ben Zemah Duran presents the year 1850 as the Messianic year, based on Job, Ezekiel and Daniel. He also predicts the fall of Mohammedan rule in 1912 — and this was the year of the Balkan Wars which caused the European War in 1914 greatly weakening Turkish rule. Only one pseudo-Messiah appeared in this period, Moses Botarel, whose Messianic pretensions, Dr. Silver contends with reason, could not have been believed by the great philosopher of the period, Hasdai Crescas, contrary to existing letters.

The sixteenth century abounds in great names. The most famous are Isaac Abarbanel of whom the author writes as follows: "Abarbanel is encyclopedic in his grasp of the Messianic material and his works are the most complete and thoroughgoing of their kind in the whole field of Jewish adventist literature" (p. 116). Unlike Crescas he regarded the belief in the Messiah was a "Sine qua, non" of Judaism. He believed the Messiah was born before the Spanish edict of expulsion. 1591 is his ultimate date for the advent of the Messiah. The Messianic prognostications of Abraham Halevi, Molko Dato, and especially of Isaac Luria, the father of the modern Kabala, are given due attention. The years 1575, 1598, 1608 are given as possible dates. David Ibn Abi Zimra seeks to lift the curse placed by some Rabbis on those who calculate the end. He maintains this curse is meant only for those who leave the fold after disappointment but not for those who remain steadfast in their faith despite the falseness of the calculations: "Calculating the end does not necessarily

mean forcing the hour. It helps to strengthen those who grow weary of the long exile." (p. 142). This period has the ordinary harvest of pseudo-Messiahs including Asher Laemlein, David Reubeni and Solomon Molko, a fascinatingly heroic character. Molko gained considerable credence because he successfully predicted the flood of the Tiber on October 8, 1530. He finally died a martyr at the stake.

We now come to the 17th century, the period of the Thirty Years' War, the Cossack Rebellion and the great pseudo-Messiah Shabbetai Zebi. There was then considerable mysticism among the Christians as well as among the Jews. Jacob Boehme, "The shoemaker theosophist of the Renaissance" (p. 162). Felgenhauer Alsted, La Peyrere Sadler, all proclaimed the world was on the threshold of the Great Visitation. Even the renowned scientist Sir Isaac Newton wrote a commentary on the Book of Daniel and prognosticated the fall of the papacy in 1670. The year 1648 was regarded as the Jewish Messianic year and 1666 as the Christian, and the latter was the year of the appearance of Shabbetai Zebi, who apparently knew how the year 1666 was regarded in England because his father was the agent in Smyrna of an English exporting firm. The leading calculators of the age were Hayyim Vital, Isaac Horowitz, Yom Tob Lipman Heller, Joseph Sambari, Isaac Cohen, Nathan Nata Spira, Samuel ha-Kohen and the celebrated Menassah ben Israel, who pleaded with Cromwell to permit the Jews to re-enter England so that the children of Israel might be scattered over the four corners of the earth — a condition necessary to redemption (p. 189).

Part II of Dr. Silver's learned work narrates the opposition to Messianic Calculation, encountered in the Talmudic and post-Talmudic periods: "It was consistently and vehemently opposed right through the years" (p. 195). Some rabbis placed a curse upon the calculators, denied them a portion in the world to come; others merely laughed at the attempts at prognostication as futile and delusive. Similarly some Christian writers discouraged calculation. The Spanish Rabbi, Isaac Arama (15th century) ethically defends the inscrutability of the advent of the Messiah, for "were the time of Redemption fixed and known, men would cease to fight sin and evil and forego the struggle for moral perfection, which must precede the hour of Redemption, knowledge of the exact day of deliverance leads to moral anarchy." p. 220).

Abraham Ibn Ezra, the great Maimonides, Crescas, Albo, all these thinkers term the mysticism of letters and the methods of fantastic interpretation as vanity and aimlessness. Azariah dei Rossi (critic and scholar of the 16th century) condemns Messianic calculation as futile. He declares: "The Lord alone is our

WHEN WILL THE MESSIAH COME?

salvation, and He alone knows the time thereof." (p. 223). The sages and scholars of the modern period never tire exhorting the people to thorough repentance, contrition of heart and purgation of soul as the catalysts which may hasten the advent of the Messiah. Redemption we are assured is bound to follow the exile as the day follows the night but we must not forestall the will of Heaven. This is a frequent argument of the times.

A most irreconcilable and destructive enemy of the method, technique and basis of the Kabbala is Leon de Modena (1571-1648). He laughs this mysticism out of court. He derides the Kabbalistic method thus: "they seek to find proof for their ideas in the Bible by means of substituted word, names Gematria, Notarikon, Ziruf and Hilufim. All these methods are postulates, arbitrary assumptions and pure inventions. It is by way of fitting the foot to the shoe or fashioning a shoe into which any foot can go" (p. 235). Similarly many others denounced the mystics as practicing vanity and false divination. The fiasco of Shabbetai Zebi, the false Messiah did tend to sober the minds of even of the extreme Kabbalists themselves.

The third part of this work is entitled "Methodology" and describes the five methods used by Messianic calculators: The Book of Daniel, Other Biblical Texts, Other Exilic periods, Gematria and Astrology. Gematria was the interpretation of a word in accordance with the numerical value of its letters. Related to this method were Notarikon and Ziruf or Hiluf, Notarikon is the same as acrostics and Ziruf or Hiluf is the transposition of the letters of a word (anagram). Letter mysticism was of incalculable influence in several periods of Jewish history. Cordovero (16th Century) speaks of the spiritual autonomy of the Hebrew alphabet, "the letters have their source in God and from him they emanate" (p. 246) Maimonides was strongly

opposed to alphabetic theosophy. In his monumental work *The Guide to the Perplexed*, he writes: "You must beware of sharing the error of those who write amulets. Whatever you hear from them or read in their works, especially in reference to the names which they form by combinations is utterly senseless . . . Rational persons ought not to listen to such men, nor in any way believe their assertions." (Quoted by Silver, p. 253).

Astrology was another method employed, though it had traditionally been branded as a practice of the heathen. Conflicting opinions can be presented on this score. Some Scholars came to its defense, others attacked it mercilessly, depending on the nature of the period and the signs of the times.

Those who know of Rabbi Abba Hillel Silver — and they are very many — know what an intensely active life he leads. Though still only a young man — he was born in 1893 — he is admired for his golden eloquence in all the larger communities from the Atlantic to the Pacific. He speaks everywhere, and on many topics, though Zionism, Palestine, Judaism, Americanism, Education, and the Public Welfare are his preferred interests. That such an intensely busy man should manage to steal away from the rumble and din of the world and cloister himself in his study to work on the literary history of so difficult a problem as Messianic calculations in all ages, is an indication of a happy blending of service and scholarship, a harmonious combination of the *vita activa* and the *vita contemplati*. Dr. Silver's work is a masterly presentation of a most abstruse theme and will prove of unusual interest to Jews and Christians alike, for apocalyptic Millenarianism will ever persist as the concomitant shadow of the reality of sorrow. And perhaps Millenarianism is the reality and life the shadow! At all events, Dr. Silver has written a book to which one will gladly return for light on a stirring subject.

published in Temple
Bnai Moshe Dedication
Book - 1954

May 27, 1957

Mr. Herbert C. Zafren
HUC - JIR
Cincinnati 20, Ohio

My dear Mr. Zafren:

I would appreciate if you would send me a bibliography of the outstanding works which have appeared in recent years on the subject of the Messianic speculations in Israel.

The reason I write to you is that a new edition of my MESSIANIC SPECULATION IN ISRAEL will appear in the Fall. The book is now some thirty years old. I would like to append to the new edition a bibliography of the more recent books or articles (not at all extensive, but important).

With kind regards, I remain

Cordially yours,

AHS:sl

ABBA HILIEL SILVER

HEBREW UNION COLLEGE CINCINNATI
JEWISH INSTITUTE OF RELIGION . . . NEW YORK

The Library

CLIFTON AVENUE · CINCINNATI 20, OHIO

June 3, 1957

Rabbi Abba Hillel Silver
The Temple
E. 105th Street at Ansel Road
Cleveland 6, Ohio

Dear Abba:

In answer to your request of March 27, I am sending you a list of all the books we have on the subject that have been published since 1927, giving the English translation where available, rather than the original. I am not as competent as you are in judging which are the outstanding works. We have no record of articles, but I do not believe there have been any of importance.

Cordially,

Simon

Simon Cohen
Reference Librarian

SC:mr

June 6, 1957

Mr. Simon Cohen
Reference Librarian
Hebrew Union College
Clifton Avenue
Cincinnati 20, Ohio

My dear Simon:

Thank you so much for your kindness in sending me the list of the books on Messianic speculation. I appreciate your ready cooperation very much indeed.

With warmest regards, I remain

Very cordially yours,

AHS:sl

ABBA HILLEL SILVER

List Taken Home by aHS

June 7, 1957

Mr. Simon Cohen
Reference Librarian
Hebrew Union College
Clifton Avenue
Cincinnati 20, Ohio

My dear Simon:

I would appreciate it if you would send me the following books
for a few weeks perusal:

C. Shvilly. Heshbonoth Hageulah (Heb.) 1949

L. E. Browne. The Messianic hope in its
historical setting. 1951.

Kind regards.

Very cordially yours,

AHS:sl

ABBA HILLEL SILVER

✓ C. Shvilly. Heshbonoth Hageulah (Heb.) 1949.

A. Bentzen. King and Messiah. 1955.

J. J. Briere-Narbonne. Exegese apocryphe^e des propheties messianiques. 1937.

- " midrasique des propheties messianiques. 1935.

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- " targumique des propeties messianiques. 1936.

- " zoharique des propheties messianiques. 1938.

- Le Messie souffrant dans la litterature rabbinique. 1940.

- Les propheties messianiques de l'Ancien Testament dans la litterature juive. 1933.

✓ L. E. Browne. The Messianic hope in its historical setting. 1951.

M. Buber. Koenigtum Gottes. 1956.

- Das Kommande. 1932.

H. L. Ellison. The centrality of the Messianic idea. 1953.

H. W. Ettelson. The Jewish idea of Messiah. 1936.

H. Cressman. Der Messias. 1929.

J. Klausner. Der juedische Messias und der Christliche Messias. 1943.

- . The Messianic idea in Israel. 1955.

S. Mowinckel. He that cometh. 1956.

H. Ringgren. The Messiah in the Old Testament. 1956.

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W. J. Wilde. De Messiaansche oprottingen der middeleeuwsche exegeten... 1929.

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July 1, 1957

Mr. Simon Cohen
Reference Librarian
Hebrew Union College
Clifton Avenue
Cincinnati 20, Ohio

Dear Mr. Cohen:

Rabbi Silver has asked that I return to you the copy of

The Messianic hope in its historical setting. 1951
L. E. Browne

which you so kindly sent to him early in June.

Under separate cover this book has gone forward to you today.

Sincerely,

/sl

Miss Sophia Levine
Secretary to Dr. Silver



THE BEACON PRESS

25 Beacon Street Boston 8, Massachusetts

July 11, 1957

Rabbi Abba Hillel Silver
Hotel Raphael
17 Av. Kleberg
Paris XVIe, France

Dear Rabbi Silver:

No doubt an earlier letter from myself to you went astray. In it I remarked on how delighted I was to have initiated the interest of the Beacon Press in publishing a new edition of MESSIANIC SPECULATION IN ISRAEL. As a sociologist--specializing in the sociology of religion as a member of the faculty at Brandeis University--your book has always been a standard resource for my students and for myself. As an academic, and as an editor, therefore, I shall be immensely pleased to see it made available in a popular edition.

In my earlier letter, I remarked on the necessity of a new preface or introduction from your hand that would take into account the scholarship on the problem as it has developed in the past twenty years. I know you will agree that the book ought to appear with such a preface added. And of course you may wish to make some emendations or qualifications of points made in the text in the course of your new introduction. As Mr. Bledsoe indicated, we have tentatively scheduled the book for appearance in our paperback list of spring 1958. But this time table would demand that your introduction be in our hands at the beginning of September. We eagerly await your response in this matter. If you feel, as I do, that a new introduction would be most valuable, then we shall keep the spring '58 listing tentative until we hear directly from you.

Meanwhile, I remain,

Yours faithfully,

Philip Rieff

Philip Rieff
Associate Editor

FOLD SIDES OVER AND THEN FOLD BOTTOM UP
MOISTEN FLAP WELL AND APPLY PRESSURE TO SEAL
NO OTHER ENVELOPE SHOULD BE USED

THE BEACON PRESS

25 BEACON STREET

BOSTON 8, MASS., U. S. A.



AIR LETTER
AÉROGRAMME

VIA AIR MAIL
PAR AVION

Rabbi Abba Hillel Silver
Hotel Raphael
17 Av. Kleberg
Paris XVIe, France

WR 105



NO TAPE OR STICKER MAY BE ATTACHED

IF ANYTHING IS ENCLOSED, THIS LETTER
WILL BE SENT BY ORDINARY MAIL

FIRST FOLD

SECOND FOLD

September 6, 1957

Mr. Philip Rieff
Associate Editor
The Beacon Press
25 Beacon Street
Boston 8, Massachusetts

My dear Mr. Rieff:

Your letter followed me around Europe. I have just returned after a longer absence than I had at first contemplated.

I am beginning to work on the preface to the new edition of MESSIANIC SPECULATION IN ISRAEL and I will refer, of course, to the scholarship and literature on the subject in the past twenty years. I shall also endeavor to indicate some of the important Messianic speculations which took place since the 15th Century where my book terminated. Also, I shall make some corrections in the text as published.

I am, however, not in a position at the moment to indicate when this introduction of mine will be ready. We are in the midst of the High Holydays and my Temple duties are heavy, in addition to which I have a number of out of town engagements which I must keep. But I shall try to expedite matters.

With kindest regards and all good wishes, I remain

Cordially yours,

AHS:sl

ABBA HILLEL SILVER

BEACON PRESS, INC.



25 Beacon Street
Boston 8, Massachusetts

September 19, 1957

Rabbi Abba Hillel Silver
The Temple
East 105th Street at Ansel Road
Cleveland 6, Ohio

Dear Rabbi Silver:

Your letter of September 6th to Philip Rieff has come to me since he is on leave this year at Stanford University Center for Advanced Study in the Behavioral Studies.

I am delighted to hear you are beginning to work on the preface. I will look forward to hearing from you as things develop. We have scheduled the book for next fall and would, therefore, like very much to have the introduction by the first of the year.

Sincerely,

A handwritten signature in dark ink, which appears to read 'T. A. Bledsoe'. The signature is fluid and cursive, written over the printed name.

Thomas A. Bledsoe
Director



BEACON PRESS, INC.

25 BEACON ST., BOSTON 8, MASS.

CApitol 7-3660

February 14, 1958

Rabbi Abba Hillel Silver
The Temple
East 105th Street at Ansel Road
Cleveland 6, Ohio

Dear Rabbi Silver:

At the time of our last correspondence we were both hoping that you would be able to finish the new introduction for MESSIANIC SPECULATION IN ISRAEL by the first of this year. We are now going into production with the book, and our need is urgent. I hope very much that you will be able to let me have the introduction shortly. I look forward to hearing from you.

Sincerely,

Thomas A. Bledsoe

Thomas A. Bledsoe

February 24, 1958

Mr. Thomas A. Bledsoe
Beacon Press, Inc.
25 Beacon Street
Boston 8, Mass.

My dear Mr. Bledsoe:

I regret very much that I have not been able to send down the introduction to the MESSIANIC SPECULATION IN ISRAEL at the time that you suggested. Many unforeseen duties have crowded in upon me and I have been compelled to delay quite a number of important assignments.

My present preoccupation has been the building of a new million-dollar annex to The Temple which has claimed much of my time and energy.

I have, however, begun work on the introduction and I hope to have it ready for you by the time the production of the book nears completion.

There are a few corrections in the text of the book itself which I should like to make. Would it be desirable that I send them on to you now or wait for the galley proofs?

With all good wishes permit me to remain

Very cordially yours,

AHS:sl

ABBA HILLEL SILVER

February 25, 1958

Librarian
Jewish Theological Seminary
3080 Broadway
New York City 27, New York

My dear Friend:

The Beacon Press of Boston is reprinting, in a paper-bound edition, my "History of Messianic Speculation in Israel (from the first through the seventeenth centuries)" which the Macmillan Company published some thirty years ago.

They would like to append to the volume a bibliography of the more important books which have appeared on the Messianic theme since the publication of my book. I would appreciate if you would help me prepare a short list of the more important recent studies in this field.

With kindest regards and all good wishes, I remain

Cordially yours,

AHS:sl

ABBA HILLEL SILVER

THE LIBRARY
OF
THE JEWISH THEOLOGICAL SEMINARY OF AMERICA
NORTHEAST CORNER, BROADWAY AND 122ND STREET
NEW YORK 27, N. Y.

OFFICE OF THE LIBRARIAN

February 28, 1958

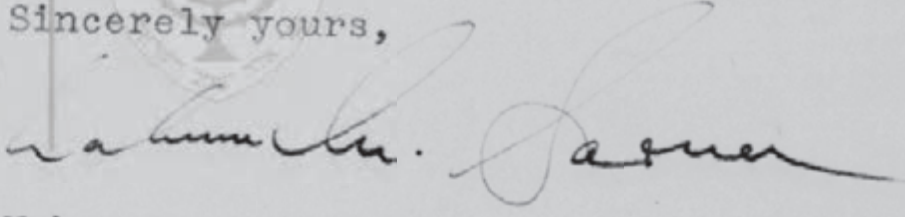
Dear Rabbi Silver:

I thank you for your letter of February 25.
I am delighted to learn that your important book
will soon be available in a popular edition.

We should be pleased to help you to prepare
the short bibliography about which you inquired
if you would kindly let us know whether you are
interested only in studies in the English language.

With very best wishes,

Sincerely yours,


Nahum M. Sarna

Rabbi Hillel Silver
The Temple
East 105th Street at Ansel Road
Cleveland 6, Ohio

am

March 5, 1958

Mr. Nahum M. Sarna
The Library of
The Jewish Theological Seminary of America
Northeast Corner, Broadway & 122nd St.
New York 27, New York

My dear Mr. Sarna:

Thank you so much for your letter of February 28th and for your offer to assist me in preparing the short bibliography. It need not be limited to the English language, but only the most important works should be included.

With warmest regards and all good wishes, I remain

Most cordially yours,

AHS:sl

ABBA HILLEL SILVER

P.S. I shall be in New York on Thursday, March 20th and I shall give myself the pleasure of calling on you. There are one or two references I want to check on in your library.

A.H.S.



BEACON PRESS, INC.

25 BEACON ST., BOSTON 8, MASS.

CApitol 7-3660

March 11, 1958

Rabbi Abba Hillel Silver
The Temple
East 105th Street at Ansel Road
Cleveland 6, Ohio

Dear Rabbi Silver:

Thomas Bledsoe has resigned as Director of the Beacon Press and Mr. Edward Darling has been appointed Acting Director. Before he left, Mr. Bledsoe and I discussed your book MESSIANIC SPECULATION IN ISRAEL and he asked me to reply to your letter of February 24th.

Unfortunately, we cannot even schedule your book until we have the new introduction in our hands, so it now appears that we will not be able to publish it as a paperback on our Fall list. We are all very enthusiastic about it and hope to be able to do it soon. We would like very much to have the introduction as soon as you finish it, so that we will be able to go quickly into production when the decision is made to go ahead.

We plan to reproduce the book by offset from the original Macmillan edition and will, therefore, have no galley proofs of the text itself. This will make it very difficult to make any corrections and we will not be able to guarantee that any can be made. If you will send your proposed changes in the text to me when you send the introduction, I will do all I can to see that they are incorporated in the new edition.

I hope this answers your questions. If there is anything more I can do, please let me know. I shall look forward to receiving the new introduction and corrections soon.

With best wishes and thanks for your efforts. We are all very pleased that we are doing this fine book.

Very truly yours,

Katharine H. McCagg

Katharine H. McCagg
Assistant to Managing Editor

Final copy
(mailed)
4/3/58

This book which I wrote a little more than 30 years ago carries the story of Messianic speculation in Israel through the 17th Century. This appeared a logical place to stop: for the Messianic movements of that century marked the climax of such movements in Jewish history since the rise of Christianity and their most catastrophic denouement.

The Shabbetian Movement, which swept through all the ranks of world Jewry, had excited the highest hopes and had led to a most disastrous spiritual debacle and to a vast national humiliation. It had shaken the Jewish Community to its very depths. The sober leaders of the people, once they had rediscovered their voice and their courage became determined not to permit such a thing to happen again. They frowned upon all further speculation inasmuch as such speculation always contributed to the rise of Messianic pretenders. Nevertheless speculation persisted, for the Messianic hope itself persisted among the people. It glowed like a flaming star in the darkness of their lives. The tragic conditions of the times, especially as they affected Polish Jewry, lent desperate urgency to that hope. The study of the Zohar, and of Lurianic Kabbala generally, continued unabated. Such study always provided fertile soil for the Messianic complex. This was especially true among those circles which refused to abandon their belief in the Messianic role of Shabbetai Zebi even after his conversion to Islam in 1666 and his death in 1676.

Unlike all previous Messianic movements since the time of Jesus, that of Shabbetai Zebi persisted even after his death and his followers spread his doctrines, or those which they ascribed to him - some of them not free from Trinitarian and Incarnation overtones - far and wide. Foremost among them was Abraham Miguel Cardoso (c. 1630-1706) a Morrano, from Spain or Portugal; Mordecai Mochiah; (c. 1650-1729); Daniel Bonafoux (second half of 17 c.); Jacob Querido (d. 1690), brother-in-law of Shabbetai Zebi, and his son, Berechiah. In Poland, Hayyim Mal'ak; ^{and} Löbele Prossnitz (d. 1750) were active Shabbetian propagandists. Among these leading followers some claimed to be Messiahs themselves or the incarnations of Shabbetai Zebi or the Messiah ben Joseph, the forerunner of the Messiah ben David.

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When the miracle year, 1666, failed to usher in the anticipated redemption, and, in fact, witnessed the conversion of the proclaimed Messiah to Islam, his baffled but undismayed followers turned to the year 1668 as the true year of deliverance. They saw in the apostasy of the Messiah only the necessary preliminary stage in fulfillment of his mission which was to descend into the lowest depths and bring up the souls lost among the kelipot, the shells of uncleanness - the demonic powers, and by his personal degradation atone for Israel's sins and save the generation from the birth pangs of the Messianic times. Calculations were soon forthcoming pointing to the year 1668 as the true year of redemption. When this year too disappointed the hopes of the believers, other calculations were soon discovered which pointed to the year 1673, 1674 or 1675. It might be noted, in passing, that the year 1674 witnessed a strong Messianic agitation in Morocco where Joseph ben Zur announced himself as the Messiah ben Joseph and prophesied that the actual redemption, through Shabbetai Zebi, would take place in the year 1675. (See Gershon Shalom, Shabbetai Zebi, Tel Aviv, 1957, Vol. II, page 770). Not even the death of Shabbetai Zebi put an end to the speculations. It was held that he would arise again and return to complete his work. In fact it was argued that the whole Jubilee period from 1640 to 1690 was the destined period of redemption. When the Jubilee ended in disappointment, the faithful continued to project ^{still} ^{fact} other more remote dates.

One of the most colorful and dynamic of the Shabbetian apostles, whose activities in Amsterdam created a bitter controversy and a rift in that community, was Nehemiah Hiva Hayyun. He had wandered through Palestine, Egypt, Turkey and Italy and was an old man when he finally arrived in Amsterdam in 1713. His reputation as a Shabbetian had preceded him as well as the fact of his ex-communication.

In his Kabbalistic commentary on the Pentateuch "Dibre Nehemia" (Berling, 1713) Hayyun calculates the time of the redemption. The exile has lasted through the Fifth Millennium (240-1240 C.E.). The first half of the Sixth Millennium (1240-1740 C.E.) also belongs to the exile and is called Night. The Night is divided into three watches during which God mourns over the destruction of His Temple and the dispersion

of His people (Ber. ^{3a}3-A). This Night which is divided into three watches thus lasts 1500 years. During the first watch the Judgments prevail and the evil Kelipot waxed strong. During the second watch the Kelipot are divided and their strength begins to wane. It is during the third watch (1240-1740 C.E.) ^{that} the people of Israel will go forth from ~~the~~ exile. "In the morning behold the men were sent forth" (Genesis 44.3) -- that is, redeemed from exile -- (Dibre Nehemiah, p.60 a,b).

In 1699 Judah Hasid of Poland, himself not a Shabbetian, but a mystic and an ascetic, undertook a pilgrimage to Palestine with hundreds of followers who called themselves Hasidim -- pietists, believing that the year of Redemption was at hand. Many who accompanied him perished on the way. He himself died three days after he arrived in Jerusalem and his group of followers was ~~then~~ scattered, many of them returning to Europe, some abandoning their faith altogether. The Shabbetian, Hayyim Mal'ak joined this pilgrimage of Judah Hasid, and for a time remained in Palestine. He believed that the Messiah would come in the year 1706. The reason for it was that Moses kept the Jews in the wilderness for forty years before he led them to the Promised Land, so Shabbetai Zebi would arise from the dead and redeem the people in 1706 - forty years after his first appearance (1666).

The Shabbetai Zebi movement reached its lowest depths in the Messianic adventures of ^{Jacob}~~David~~ Frank and his followers. They were tainted with grossness and moral corruption, not unlike the Christian sect of the Carpocratians of the 2nd Century which plagued the early Church so grievously. One of their doctrines was that the way to purge one's soul from sin was through physical debauchery. The Frankists, of course, encountered the fierce opposition of the responsible leaders of Jewry, and they became bitter enemies of the rabbis as well as of the Talmud. They called themselves Zoharists out of their devotion to the "Zohar". They succeeded in forcing some of the rabbis of Poland into public disputations (1757; 1759) reminiscent of the disputations into which Spanish Jews were forced

in the 13th and 14th centuries. They even charged their fellow Jews with the dread blood accusation. As a result of their activities the Talmud was ordered publicly burned. The Frankists finally went over to Christianity en masse (1759), but not before they had brought much shame and confusion upon the household of Israel.

The disruptive consequences of the Shabbetai Zebi movement lasted far into the 18th Century. A disastrous controversy, continuing for more than six years, raged between Jacob Emden (1698-1776) doughty champion of anti-Shabbetianism, like his father before him, the Haham Zebi (1658-1718) -- and Jonathan Eibeschuetz (1690-1765), Chief Rabbi of the triple community -- Altona, Hamburg and Wandsbeck. Eibeschuetz, one of the foremost Rabbinic authorities of his day, was accused by Emden of Shabbetian heresies, and of having inserted the name of Shabbetai Zebi in certain amulets which he had distributed. The controversy soon spread "from Lorraine to Podolia, from the Elbe to the Po" (Graetz) and engulfed many of the foremost Rabbis of Europe. The bitter feud, in which both sides resorted to the most extreme measures and ^{to} unrestrained and abusive attack succeeded in nothing so much as in undermining, irreparably, the prestige and influence of the Rabbinate with the people. This ruinous controversy in Western Europe and the violent convulsions wrought in the East by the Frankist movement, may be said to have brought to a close the calamitous century-long Shabbetian complex in Jewish history.

Thereafter, while Messianic speculation continued, and occasionally a mystic visionary like Moses Hayyim Luzzatto (1707-1747) may have secretly harbored or may have been accused of harboring, Messianic pretensions, no Messianic movement of any consequence centered in a living personality, makes itself manifest among European Jewry.

In Yemen, however, there arose in 1861, a prophet, Judah bar Shalom, who claimed to be the messenger of Elijah, and announced the near advent of the Messiah. He is described by contemporaries as a poor, honest, middle-aged artisan much given to Kabala and the study of the Zohar, and slightly unbalanced.

Rumors of his miracle-making powers spread far and wide. His Messianic prophecies must have aroused the suspicions of the ruler of the province, for at his command, he was way-laid in the mountain passes back of his village and assassinated. His head was sent to Sana and there exposed on the gates leading to the Jewish quarter.

But some three years later a man arose who claimed to be the resurrected Judah bar Shalom -- and men believed him.

On Passover, in 1867, he announced that at the end of the month he would attack the city of Sana with a large host of soldiers from the tribes of Gad and Reuben, and also with Arab soldiers. The Imam of Yemen threatened to destroy all the Jews. The Jews were thrown into utter despair. They fasted and prayed. The good offices of the ruler of the city of Sana were employed and for a very liberal consideration he interceded for them. They were spared.

The neo-Judah bar Shalom quoted Scripture to prove the authenticity of his mission. Gen. 49.1 reads: "Gather yourselves together, that I may tell you that which shall befall you in the end of days". ~~_____~~. The Gematria of ג'נ'ד א'ש'ל'ו'ם ^{"the end of days"} is 621, or 1861, the year in which the Messianic vision came to Judah.

Arabia, Egypt and Palestine were profoundly stirred by this Messianic pretender. The repercussions were felt in Turkey, Babylon and Bombay. Jews in Alexandria assembled in the synagogues at midnight, prayed, chanted psalms and diligently studied the Zohar. The Yemenite Jews seem to have been completely bewitched. Those who dared to question Judah's claims were hounded and persecuted and compelled to flee the country. (See Jacob Saphir, ¹¹ Eben Saphir, Mainz, 1874, Vol. II. P. 149-152).

While the Hasidic movement of the 18th Century, founded by Israel Baal Shem Tov (c. 1700-1760) was not a by-product of the Messianic fervor of the 17th and early 18th centuries it undoubtedly reflected the mood and temper of that age so steeped in Kabbalistic lore and so riven by the appalling tragedies of the Chmielnicki massacres.

Hasidism was not centered in Messianism, although the hopes of the coming of the Messiah were as strong among the Hasidim as among all other believing Jews. Occasionally one hears of a Hasidic leader like Rabbi Moses Teitelbaum (1759-1841), in Hungary, who so eagerly and confidently awaited the coming of the Messiah that he kept his holiday garb and his silver cane ready at hand at his bed-side so as not to lose any time when the Shofar of the Messiah would be blown....But not many were so eager or so impatient. Occasionally too, one hears of a Hasidic wonder Rabbi, like Israel Ruzhyner (c. 1797-1850), of Sadagora, founder of the famed Friedmann dynasty, who may have harbored Messianic pretensions but which were of a rather non-active sort. That too is very rare. The Hasidic ^{Radikim} ~~Zadikim~~ did not assume Messianic roles. They greatly loved and revered the Holy Land and many of their leaders settled there. The Baal Shem himself and his great disciple Rabbi Joseph Ha-Kohen (d.c. 1782) set out for Palestine but were forced to turn back. Rabbi Nahman of Brazlav (1777-1811), great grandson of the Baal Shem, lived for a time in Palestine. In 1777 a group of some three hundred Hasidim settled in Palestine under the leadership of Rabbi Menahem Mendel of Vitebsk.

We do not find, however, any extensive speculation as to the actual time of the advent of the Messiah in Hasidic literature, though much space, of course, is devoted to the concepts of Messiah and Redemption. A more spiritual and less activist approach to the subject is in evidence. The Baal Shem himself wrote of an encounter which he had with the Messiah in a vision. When he questioned him as to the time of his appearance on earth, the Messiah replied:

"It shall be a sign unto you when your doctrine shall become known and the fountains of your wisdom shall be poured forth; when all other men shall have the power of performing the same mysteries as yourself, then shall disappear all the hosts of impurity and the time of great favor and salvation shall arrive."

In a similar vein did Rabbi Hayyim of Czernowitz interpret the Messianic moment in history:

"After all the evil in the world shall have been overcome and goodness and holiness shall have ascended to power in the highest degree, and all the sparks and souls which are held captive in the Kelipot shall have been purified and released, then will our righteous Messiah most certainly come and set us free; for this is the essence of the redemption. When the good will be redeemed from the evil and all the souls and holy sparks will go forth purified from the exile of the Kelipot, then *their* ~~they~~ physical bodies too will go forth and will be redeemed in a perfect redemption after which there will never again be any exile."

("Be'er May'im Hayyim, Par. Toledot) This is an oft recurrent theme in Hasidic literature.

In the closing half of the 18th and in the 19th centuries The Messianic movement in Judaism ceased to be a compelling historic actuality. The dogma, of course, remained. It was never rejected but progressively it receded into the background.

The consequences of attempting to concretize the Messianic idea had proved disastrous. It had lead to disillusionment, apostasy, moral chaos and danger. It had disrupted the peace of many communities.

But now new winds had begun to blow through the Jewish world. In Western Europe the age of Mendelssohn and of the Haskala was dawning. The Middle Ages were coming to a close. A new age was soon to be born. Secular studies would before long force the mystic lore of the Kabbalist and all Messianic romancing into the dim background. The French Revolution and the armies of Napoleon would soon batter down the ghetto walls and Jewish life would begin to move rapidly

into the mainstream of European life and culture.

Even in the East, where Medievalism would hold sway longer, and social and political emancipation would lag behind, a recoil from the Kabbalistic Messianic obsession was inevitable. The responsible leaders of Jewry, both lay and rabbinical, came to realize the dangers which threatened the integrity of their communal life and their very faith. They, accordingly, resorted to a number of drastic disciplinary measures, including formal ex-communication. They succeeded finally in checking the license of the Messianic adventurers and the mass hysteria which resulted from their activities. The study of Lurianic Kabbala was prohibited by the Council of the communities of Southern Poland which met in Brody in 1756 to all men under 40, and the study of the Zohar and the works of Cordevero to men under 30, and then only if the student had first made himself fully proficient in Talmudic studies.

This recalls similar though somewhat less drastic action which was taken by the leaders of Spanish Jewry in the 14th Century, when they found themselves confronted with situations similar, in many ways, to those of Polish Jewry in the 18th Century.

In the 19th Century there were certain years which were hopefully looked forward to as Messianic years by many for whom the dogma had not lost its force.

The year 1840 was counted on by many as the Messianic year. The deliverance of the Jews of Damascus, who were threatened by a blood accusation, was looked upon as the beginning of the Redemption. The Zohar names 1840 as one of the Messianic years. (See p. 91). A Gematria for the year is found in the SONG OF SONGS (2.12): "The time of singing is come and the voice of the turtle-dove תִּשְׁמַע is heard in our land." The numerical value of תִּשְׁמַע is 5600 or 1840.

Judah Alkalai (1788-1878), the precursor of political Zionism, whose writings and activities may be said to represent the transition from the purely religious Messianic hope of Restoration to a practical program of action on the part of the people themselves to rebuild Zion, regarded the year 1840 as the year of the Messiah b. Joseph, soon to be followed by the Messiah b. David. (See Minhat

Yehudah, Vienna, 1843.)

The year 1860 was another such year. Many Jews neglected their business activities in confident anticipation of the advent of the Messiah. The letters of the Hebrew word meaning "Crown" 272 add up to 1860.

Ahad Ha-Am records that among the Hasidim of Sadagora -- his own father was a Sadagora Hasid -- the year 1866 was looked to as the Messianic year. They had for their authority their Rabbi who based his calculation on the numerical value of the initials as well as of the final letters of the Biblical phrase (Lev. 16.30).

"For on this day shall atonement be made for you, to cleanse you, from all your sins you shall be clean before the Lord". ("Reshumot"-VI p.553).

The Zionist movement, secular and political in the main though it was, nevertheless attracted many who saw in it the preparatory stage for the Messianic Ingathering and Restoration. On the other hand it was attacked by some orthodox religionists as an unwarranted act of "crowding the End" -- and as an attempt to accomplish with human hands that which could only be achieved by divine intervention.

The establishment of the State of Israel in 1948 has been viewed by many as Messianic fulfillment -- by others only as a partial fulfillment. The complete Messianic hope is the spiritual redemption of the whole of mankind, ^{when} the world will be perfected in justice, brotherhood and peace under the kingdom of the Almighty -- "when the Lord shall be One, and His name shall be One".

The Messianic hope sustained the Jewish people through centuries of darkness and tragedy, of homelessness and persecution. In its prophetic expression as the beckoning vision of a redeemed humanity, it continues to guide, inspire and sustain men of good-will everywhere.

P R E F A C E

This book which I wrote a little more than 30 years ago carries the story of Messianic speculation in Israel through the 17th Century. This appeared a logical place to stop: for the Messianic movements of that century marked the climax of such movements in Jewish history and their most catastrophic denouement.

The Shabbetian Movement, which swept through all the ranks of world Jewry, had excited the highest hopes and led to a most disastrous spiritual debacle and to a vast national humiliation. It had shaken the Jewish Community to its very depths. The sober leaders of the people, once they had rediscovered their voice and their courage became determined not to permit such a thing to happen again. They frowned upon all further speculation inasmuch as such speculation always contributed to the rise of Messianic pretenders. Nevertheless speculation persisted, for the Messianic hope ^{among the people glowed} itself persisted. It ~~showed~~ like a flaming star in the darkness of their lives. The tragic conditions of the times, especially as they affected Polish Jewry, lent desperate urgency to that hope. The study of the Zohar, and of Lurianic Kabbala generally, continued unabated. Such study provided always fertile soil for the whole Messianic complex. This was especially true among those circles which refused to abandon their belief in the Messianic role of Shabbetai Zebi even after his conversion to Islam in 1666 and his death in 1676.

Unlike all previous Messianic movements that of Shabbetai Zebi persisted even after his death and his followers spread his doctrines, or those which they ascribed to him, some of them not free from Trinitarian overtones and the doctrine of Incarnation, far and wide. Foremost among them was Abraham Miguel Cardozo (1630-1706) a morraño, born in Spain or Portugal; Mordecai Mochiah; Daniel Bonafoux; Jacob Querido and his son, Berechiah. In Poland, Hayyim Mal'ak; Löbele Prössnitz (d. 1750) were active Sabbatian propagandists. Among these leading followers some claimed to be Messiahs themselves or the incarnations of Shabbetai Zebi or the Messiah ben Joseph, the forerunner of the Messiah ben David.

When the miracle year, 1666 failed to usher in the anticipated redemption, and, in fact, witnessed the conversion of the proclaimed Messiah to Islam, his baffled but undismayed followers turned to the year 1668 as the true year of deliverance. They saw in the apostasy of the Messiah only the necessary preliminary stage in fulfillment of his mission which was to descend into the low^{est} depths and bring up the souls lost among the kelipot, the shells of uncleanness, ^{- the demonic powers} and by his personal degradation atone for Israel's sins and ~~thus~~ save the generation from the birth pangs of the Messianic times. Calculations were soon forthcoming pointing to the year 1668 as the true year of redemption. When this year too disappointed the hopes of the believers, other calculations were soon discovered which pointed to the year 1673, 1674 or 1675. It might be noted, in passing, that the year 1674 witnessed a strong Messianic agitation in Morocco where Joseph ben Zur announced himself as the Messiah ben Joseph and prophesied that the actual redemption, through Shabbetai Zebi, would take place in the year 1675. (See Gershon Shalom, Shabbetai Zebi, Tel Aviv, , 1957, Vol. II, page 770). Not even the death of Shabbetai Zebi put an end to the speculations. It was held that he would arise again and return to complete his work. In fact it was argued that the whole Jubilee period from 1640 to 1690 was the destined period of redemption. When the Jubilee ended in disappointment, the faithful continued to project other more remote dates.

One of the most colorful and dynamic of the Shabbatian apostles, whose activities in Amsterdam created a bitter controversy and ^a rift in the community, was Nehemiah Hiva Hayun. He had wandered through Palestine, Egypt, Turkey and Italy and was an old man when he finally arrived in Amsterdam in 1713. His reputation as a Shabbatian had preceded him as well as the fact of his ex-communication.

In his Kabbalistic ^c Commentary on the Pentateuch "Dibre Nehemia" (Berlin, 1713) Hayun calculates the time of the redemption. The exile has lasted ~~all~~ through the Fifth Millennium (240-1240 CE). The first half of the Sixth Millennium (1240-1740 CE) also belongs to the exile and is called Night. The Night is divided into three watches during which God mourns over the destruction of His Temple and the dispersion

of His people (Ber. 3-A). This Night which is divided into three watches thus lasts 1500 years. During the first watch the Judgments prevail and the evil Kelipot (~~"shells" - demonic powers~~) waxed strong. During the second watch the Kelipot are divided and their strength begins to wane. It is during the third watch (1240-1740 C.E.) that the Redemption is ushered in and at the break of dawn (that is the year 1740 C.E.) the people of Israel will go forth from this exile. "In the morning behold the men were sent forth" (Genesis 44.3) — that is, redeemed from exile — (Dibre Nehemiah, p. 60 a,b).

In 1699 Judah Hasid of Poland, himself not a Shabbetian, but a mystic and an ascetic, undertook a pilgrimage to Palestine with hundreds of followers who called themselves Hasidim -- pietists, believing that the year of Redemption was at hand. Many who accompanied him perished on the way. He himself died three days after he arrived in Jerusalem and his group of followers was then scattered, many of them returning to Europe, some abandoning their faith altogether. The Shabbatian, Hayyim Mal'ak joined this pilgrimage of Judah Hasid, and for a time remained in Palestine. He believed that the Messiah would come in the year 1706. The reason for it was that Moses kept the Jews in the wilderness for forty years before he led them to the Promised Land, so Shabbetai Zebi would arise from the dead and redeem the people in 1706 - forty years after his first appearance (1666).

The Shabbatai Zebi movement reached its lowest depths in the Messianic adventures of David Frank and his followers. They were tainted with grossness and moral corruption, not unlike the Christian sect of the Carpocratians of the 2nd Century which plagued the early Church so grievously. One of their doctrines was that the way to purge one's soul from sin was through physical debauchery. The Frankists, of course, encountered the fierce opposition of the responsible leaders of Jewry, and they became bitter enemies of the rabbis as well as of the Talmud. They called themselves Zoharists out of their devotion to the "Zohar". They succeeded in forcing some of the rabbis of Poland into public disputations (1757; 1759) reminiscent of the disputations into which Spanish Jews were forced

in the 13th and 14th centuries. They even charged their fellow Jews with the dread blood accusation^f. As a result of their activities the Talmud was ordered publicly burned. The Frankists finally went over to Christianity en masse (1759), but not before they had brought much shame and confusion upon the household of Israel.

TP The disruptive consequences of the Shabbetai Zebi movement lasted far into the 18th Century. A disastrous controversy, continuing for more than six years, raged between Jacob Emden (1698-1776) doughty champion of anti-Shabbetianism, like his father before him, the Haham Zebi (1658-1718)--and Jonathan Eibeschuetz (1690-1765), Chief Rabbi of the triple community--Altona, Hamburg and Wandsbeck. Eibeschuetz, one of the foremost Rabbinic authorities of his day, was accused by Emden of Shabbetian heresies, and of having inserted the name of Shabbetai Zebi in certain amulets which he had distributed. The controversy soon spread "from Lorraine to Podolia, from the Elbe to the Po" (Graetz) and engulfed many of the foremost Rabbis of Europe. The bitter feud, in which both sides resorted to the most extreme measures and ~~to~~ unrestrained and abusive attack succeeded in nothing so much as in undermining, irreparably, the prestige and influence of the Rabbinate with the people. This ruinous controversy in Western Europe and the violent convulsions wrought in the East by the Frankist movement, may be said to have brought to a close the calamitous century-long Shabbetian complex in Jewish history.

Thereafter, while Messianic speculation continued, and occasionally a mystic visionary like Moses Hayyim Luzzatto (1707-1747) may have secretly harbored or *may* have been accused of harboring, Messianic pretensions, no Messianic movement of any consequence centered in a living personality, makes itself manifest *is among* European Jewry.

In Yemen, however, there arose in 1861, a prophet, Judah bar Shalom, who claimed to be the messenger of Elijah, and announced the near advent of the Messiah. He is described by contemporaries as a poor, honest, middle-aged artisan much given to Kabbala and the study of the Zohar, and slightly unbalanced.

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claimed to be the messenger of Elijah and announced the near advent of the Messiah. He is described by contemporaries as a poor, honest, middle-aged artisan much given to Kabbala and the study of the Zohar, and slightly unbalanced.

Rumors of his miracle-making powers spread far and wide. His Messianic prophecies must have aroused the suspicions of the ruler of the province, for at his command, he was way-laid in the mountain passes back of his village and assassinated. His head was sent to Sana and there exposed on the gates leading to the Jewish quarter.

But some three years later, ^{a man arose} ~~a man arose in Tinam, a days journey east of Sana,~~ who claimed to be the resurrected Judah bar Shalom -- and men believed him.

On Passover, in 1867, he announced that at the end of the month he would attack the city of Sana with a large host of soldiers from the tribes of Gad and Reuben, and also with Arab soldiers. The ^{Juram} ~~Yemen~~ province threatened to destroy all the Jews. The Jews were thrown into ^{utter} ~~utmost~~ despair. They fasted and prayed. The good offices of the ruler of the city of Sana were employed and for a very liberal consideration he interceded for them. They were spared.

^{The new Judah bar Shalom} ~~He~~ quoted Scripture to prove the authenticity of his mission. ~~Is. 45.1 reads:~~
~~"Thus saith the Lord to His anointed, to Cyrus"~~ really referred to him.

The word ~~should read~~ which was Judah's real name.

← ~~Again,~~ Gen. 49.1 reads: "Gather yourselves together, that I may tell you that which shall befall you in the end of days" ^{אין תלך}

^{אין תלך} . The Gematria of ^{אין תלך} is 621, or 1861, the year in which the Messianic vision came to Judah.

Arabia, Egypt and Palestine were profoundly stirred by this Messianic pretender. The repercussions were felt in Turkey, Babylon and Bombay. Jews in Alexandria assembled in the synagogues at midnight, prayed, chanted psalms and diligently studied the Zohar. The Yemenite Jews seem to have been completely bewitched. Those who dared to question Judah's claims were hounded and persecuted and compelled to flee the country. (See Jacob Saphir -- Eben Saphir, Mainz, 1874, Vol. II. p.149-152).

While the Hasidic movement of the 18th Century, founded by Israel Baal Shem Tov (c. 1700-1760) was not a ~~direct~~ by-product of the Messianic fervor of the 17th and early 18th centuries it undoubtedly reflected the mood and temper of that age so steeped in Kabbalistic lore and so riven by the appalling tragedies of the Chmielnitzki massacres.

Hasidism was not centered in Messianism, although the hopes of the coming of the Messiah were as strong among the Hasidim as among all other believing Jews. Occasionally one hears of a Hasidic leader like Rabbi Moses Teitelbaum (1759-1841), in Hungary, who ~~was~~ so eagerly and confidently awaiting^{ed} the coming of the Messiah that he kept his holiday garb and his silver cane ready at hand at his bed-side so as not to lose any time when the Shofar of the Messiah would be blown....But not many were so eager or so impatient. Occasionally too, one hears of a Hasidic ^{wonder} ~~leader~~ like ^{Ruzhyn} ~~Rabbi~~ Israel ^{of Sadagora} ~~of Sadagora~~, (c. 1797-1850), ^{Friedmann} ~~founder~~ of the famed ~~Sadagora~~ ^{dynasty}, who may have harbored Messianic pretensions but of a rather non-active sort. That too is very rare. The Hasidic ^{Zaddikim} ~~Tzaddikim~~ did not assume Messianic roles. They greatly loved and revered the Holy Land and many of their leaders settled there. The Baal Shem himself and his great disciple Rabbi Joseph Ha-Kohen (d.c. 1782) set out for Palestine but were forced to turn back. Rabbi Nahman of Brazlav (1777-1811), great grandson of the Baal Shem, lived for a time in Palestine. In 1777 a group of some three hundred Hasidim settled in Palestine under the leadership of Rabbi Merahem Mendel of Vitebsk.

^{however} ~~But we~~ do not find any extensive speculation as to the actual time of the advent of the Messiah in Hasidic literature, though much space, of course, is devoted to the concept of Messiah and Redemption. A more spiritual and less activist approach to the subject is in evidence. The Baal Shem himself wrote of an encounter which he had with the Messiah in a vision. When he questioned him as to the time of his appearance on earth, the Messiah replied:

"It shall be a sign unto you when your doctrine shall

become known and the fountains of your wisdom shall

be poured forth; when all other men shall have the power of performing the same mysteries as yourself, then shall disappear all the hosts of impurity and the time of great favor and salvation shall arrive."

In a similar vein did Rabbi Hayyim of Czernowitz interpret the Messianic moment in history:

"After all the evil in the world shall have been overcome and goodness and holiness shall have ascended to power in the highest degree, and all the sparks and souls which are held captive in the Kelipot shall have been purified and released, then will our righteous Messiah most certainly come and set us free; for this is the essence of the redemption. When the good will be redeemed from the evil and all the souls and holy sparks will go forth purified from the exile of the Kelipot, then their physical bodies too will go forth and will be redeemed in a perfect redemption after which there will never again be any exile."

(Be'er May'im Hayyim, Par. Toledot) This is an oft recurrent theme in Hasidic literature.

In the closing half of the 18th and in the 19th centuries The Messianic movement in Judaism ceased to be a compelling historic actuality. The dogma, of course, remained. It was never rejected but progressively it receded into the background.

The consequences of attempting to concretize the Messianic idea had proved disastrous. It had lead to disillusionment, apostasy, moral chaos and danger. It had disrupted the peace of many communities.

But now new winds had begun to blow through the Jewish world. In Western Europe the age of Mendelssohn and of the Haskala was dawning. The Middle Ages were coming to a close. A new age was soon to be born. Secular studies would

before long force the mystic lore of the Kabbalist and all Messianic romancing into the dim background. The French Revolution and the armies of Napoleon would soon ~~begin to~~ batter down the ghetto walls and Jewish life would begin to move rapidly into the mainstream of European life and culture.

Even in the East, where Medievalism would hold ~~longer~~ ^{longer} sway and social and political emancipation would ~~be longer delayed~~ ^{lag behind}, a recoil from the Kabbalistic, Messianic obsession was inevitable. The responsible leaders of Jewry, both lay and rabbinical, came to realize the dangers which threatened the integrity of their communal life and their very faith. They, accordingly, resorted to a number of drastic disciplinary measures, including formal ex-communication. They succeeded finally in checking the license of the Messianic adventurers and the mass hysteria which resulted from their activities. The study of Lurianic Kabbala was prohibited by the Council of the communities of Southern Poland which met in Brody in 1756 to all men under 40, and the study of the Zohar, ^{and} the works of Cordevero ~~and the Shomre Emuna of Joseph Irgas~~ to men under 30, and then only if the student had first ~~become~~ ^{made himself} fully proficient in Talmudic studies.

This recalls similar though somewhat less drastic action ^{which was} taken by the leaders of Spanish Jewry in the 14th Century, when they found themselves confronted with situations similar, in many ways, to those of Polish Jewry in the 18th Century.

In the 19th Century ^{there were} certain years ^{which} were hopefully looked forward to as Messianic years by many for whom the dogma had not lost its force.

The year 1840 was counted on by many as the Messianic year, ~~and~~ ^{who were} the deliverance of the Jews of Damascus, ^{by} ~~threatened because of~~ a blood accusation, was looked upon as the beginning of the Redemption. The Zohar names 1840 as one of the Messianic years. (See p.91) A Gematria for the year is found in the SONG OF SONGS (2.12): "The time of singing is come and the voice of the turtle-dove $\aleph \aleph \aleph$ is heard in our land." The numerical value of $\aleph \aleph \aleph$ is ~~1840~~ 5600 or 1840.

Judah Alkalai (1788-1878), the precursor of political Zionism, ~~who may be said~~ ^{way be said to represent} ~~to represent through his~~ writings and activities the transition from the purely religious ^{Messianic} hope of Restoration to ^a practical ^{purpose} action on the part of the people themselves

to rebuild Zion, regarded the year 1840 as the year of the Messiah b. Joseph, soon to be followed by the Messiah b. David. (See Minhag Yehudah, Vienna, 1843.)

The year 1860 was another such year. Many Jews neglected their business activities in confident anticipation of the advent of the Messiah. The letters of the Hebrew word meaning ^{"crown"} ~~CROWN~~ add up to 1860.

Ahad Ha-Am records that among the Hasidim of Sadagora - his ^{own} father ^{was a} ~~belonged~~ ^{Sadagora} ~~to these~~ ^{Hasid} Hasidim - the year 1866 was looked to as the Messianic year. They had ^{for} ~~as~~ their authority their Rabbi who based his calculation on the numerical value of the initials as well as of the final letters of the Biblical phrase (Lev. 16.30)

לְכָל יוֹמָא דְּכִּיּוּן עֲוֹנוֹתֵינוּ וְכִיּוּן עֲוֹנוֹתֵינוּ וְכִיּוּן עֲוֹנוֹתֵינוּ

"For on this day shall atonement be made for you, to cleanse you, from all your sins you shall be clean before the Lord" ("Reshumot"-VI p.553).

The Zionist movement, secular and political in the main though it was, nevertheless attracted many who saw in it the preparatory stage for the Messianic ^{on the other hand} ~~gathering and Restoration~~. ~~It~~ ^{was} attacked by some orthodox religionists as an ^{unwarranted act} ~~unoriented act~~ of "crowding the End" — and as an attempt to accomplish with human hands that which could only be achieved by divine intervention.

The establishment of the State of Israel in 1948 ~~has~~ has been viewed by many as Messianic fulfillment — by others only as a partial fulfillment. ~~For the~~ complete Messianic hope is the spiritual redemption of the whole of mankind, ~~when~~ the world will be perfected in justice, ~~and~~ brotherhood and peace under the kingdom of the Almighty — "when the Lord shall be One, and His name shall be One."

The Messianic hope sustained the Jewish people through centuries of darkness and tragedy, of homelessness and persecution. In its prophetic expression as the beckoning vision of a redeemed humanity, it ~~will~~ continues to guide, inspire and sustain men of good-will everywhere.

April 3, 1958

Katharine H. McCagg
Assistant to Managing Editor
Beacon Press, Inc.
25 Beacon Street
Boston 8, Mass.

My dear Miss McCagg:

Permit me to acknowledge receipt of your letter of March 11th.

I am enclosing herewith the Preface to my MESSIANIC SPECULATION
IN ISRAEL.

I am also enclosing a list of corrections: in nearly every
instance some misspelling of Hebrew words in the text. If you
can make the corrections in the edition which you will publish
so much the better. I know the difficulties involved.

I have endeavored to condense, in the Preface, the Messianic
movements in Israel since the 17th century. I trust that you
will find it satisfactory.

With all good wishes, I remain

Very cordially yours,

AHS:sl
encl.

ABBA HILLEL SILVER



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April 10, 1958

Rabbi Abba Hillel Silver
The Temple
East 105th Street at Ansel Road
Cleveland 6, Ohio

Dear Rabbi Silver:

Thank you so much for sending your new Preface to MES-
SIANIC SPECULATION IN ISRAEL. It seems excellent and we are
very glad to have it here ready to go into production. Our
fall list is now under way so your book will not be published
before next spring. It seems amazing that it takes so long
to produce a book but we will have to be starting to prepare
the spring list in July and this book will have the advantage
of being all ready.

I will do my very best to make the corrections in the
text that you have sent me, but as you know it is very dif-
ficult to do this when producing an offset edition.

I shall let you know of the progress of the book and shall
look forward very much to seeing it appear as a Beacon Paper-
back.

With all best wishes.

Very sincerely yours,

Katharine H. McCagg

Katharine H. McCagg
Managing Editor



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August 11, 1958

Rabbi Abba Hillel Silver
The Temple
East 105th Street at Ansel Road
Cleveland 6, Ohio

Dear Rabbi Silver:

Soon after your new introduction to MESSIANIC SPECULATION arrived, we sent it to our most valued academic advisor, Philip Rieff, at the Center for Advanced Studies in the Behavioral Sciences in Palo Alto.

He has now returned your manuscript with one or two editorial suggestions.

I am sending you back the manuscript just to make sure that the changes are agreeable and satisfactory to you. We do not wish to make any revisions without your full knowledge and agreement.

If you could let us have your reactions as soon as possible, we would be most appreciative as we are now starting into production with our paperback list for next spring.

Sincerely yours,

Katharine H. McCagg

August 13, 1958

Miss Katharine H. McCagg
Beacon Press, Inc.
25 Beacon Street
Boston 8, Mass.

My dear Miss McCagg:

Thank you for your kindness in sending me the manuscript containing the few editorial suggestions made by Mr. Rieff.

I am returning the manuscript to you. The corrections are all in order.

With warmest regards and all good wishes, I remain

Very cordially yours,

AHS:sl
encl.

ABBA HILLEL SILVER



BEACON PRESS, INC.

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February 13, 1959

Rabbi Abba Hillel Silver
The Temple
East 105th Street at Ansel Road
Cleveland 6, Ohio

Dear Rabbi Silver:

It gives me great pleasure to send you under separate cover five copies of the Beacon paperback edition of your MESSIANIC SPECULATION IN ISRAEL. I do hope that you are as pleased with the results as we are.

It has been very pleasant to work with you, and I hope that if there is anything more that I can do, you will not hesitate to call upon me.

With very best wishes,

Sincerely yours,

Katharine H. McCagg
Managing Editor

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20 RAILROAD AVENUE
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March 2, 1959

Rabbi Abba Silver
The Temple
East 105 St. at Russel Road
Cleveland 6, Ohio

Dear Sir:

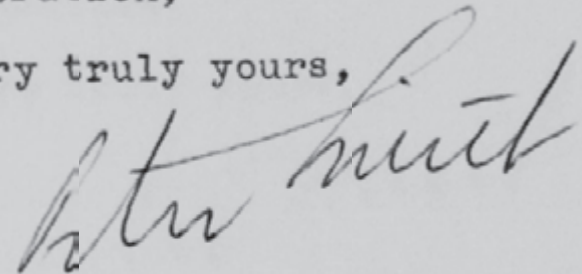
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Thanking you for your consideration,

Very truly yours,



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March 4, 1959

Miss Katharine H. McCagg
Managing Editor
Beacon Press, Incorporated
25 Beacon Street
Boston 8, Massachusetts

My dear Miss McCagg:

Thank you for the copies of the edition of my
MESSIANIC SPECULATION IN ISRAEL which you sent
me. The format is a very attractive one and I
want to thank you for the trouble which you took
in publishing it. I am enclosing a letter which
I received from a Peter Smith of Gloucester,
Massachusetts. It is self-explanatory. I would
like your judgment in the matter.

With warmest regards and all good wishes, I remain

Very cordially yours,

ABBA HILLEL SILVER

AHS:bfm

Enclosure:
Copy of letter dated 3/2/59



Beacon Press, 25 Beacon Street, Boston 8, Massachusetts
CApitol 7-3660

March 11, 1959

Rabbi Abba Hillel Silver
The Temple
East 105th Street at Ansel Road
Cleveland 6, Ohio

Dear Rabbi Silver:

Thank you very much for your letter of March 4. I am very pleased that you like our paper edition of *MESSIANIC SPECULATION IN ISRAEL*.

Peter Smith in Gloucester has already written to us about producing a cloth-bound library edition of your book, and the arrangement is quite agreeable to us, as it does not infringe upon our market. The arrangement is that he pays you a 10% royalty, and he merely buys the books from us. We, of course, do not pay a royalty to you on those specific books which he buys. Accordingly, I suggest that you write to Peter Smith in Gloucester indicating your agreement, if such is the case.

If there is anything more that I can do, I hope you will let me know. With very best wishes,

Sincerely,

Katharine H. McCagg
Katharine H. McCagg
Managing Editor

March 13, 1959

Mr. Peter Smith
20 Railroad Avenue
Gloucester, Mass.

My dear Mr. Smith:

Thank you for your letter of March 2nd. The arrangement which you suggest in your letter for producing a cloth-bound library edition of my book "A History of Messianic Speculation" and the financial arrangement are satisfactory.

With all good wishes, I remain

Very cordially yours,

ABBA HILLEL SILVER

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