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Moses and the Original Torah, reviews, 1961-1962.

Dr. Abba Hillel Silver's Significant Book: 'Moses and the Original Torah'

Dr. Abba Hillel Silver, distinguished world Jewish leader whose eminence is as great in the field of theology and Jewish scholarship as well as in Zionist leadership, has added another noteworthy work to his several published books.



Dr. Silver

His latest, "Moses and the Original Torah," just published by Macmillan, is an analysis of "the real character of Moses and the essential message of the Torah."

In his preface appears the introductory expansion of his approach to the subject. Describing the "two distinct traditions reflected in the historic and legal writings of the Bible," those of Northern Israel and Southern Judah, to which he refers as "two separate peoples" which "were never truly united, even during the period of the United Kingdom," having "parted completely and forever after the revolution of Jeroboam I in 933 BCE," Dr. Silver adds:

"These two peoples shared a common racial origin and many ancestral memories, but their historic experiences from earliest times differed sharply. The more important center of JHVH worship arose in the North where the Hebrews who had left Egypt under Moses had settled. They brought with them the original Torah which he had given them."

"It was with Moses that the Torah religion of Israel began and it was among the tribes which later constituted the Northern Kingdom of Israel that the Torah of YHVH was first established," Dr. Silver declares. The cardinal spiritual and ethical teachings of the original Torah which were never surpassed were those of Moses and not of the later prophets of Israel or Judah."

He points out that the subject of his study in "Moses and the Original Torah" is: "What this original Torah of Moses was . . . where this Torah is to be found, and how it fared in Israel and Judah."

He uses the Tetragrammaton "YHVH" for "the Lord," and "Torah" for "the Law."

In his extensive commentaries and research, Dr. Silver makes thorough analyses also of the major and minor prophets. He takes into account some claims that Moses was a mythical person, then he proceeds to review historical data, indicating the higher Egyptian intellectual circles in which he moved, and describes him as an active leader and he answers the "myth" theory by stating:

"It is permissible to dissolve a world personality into a myth if, by so doing, the

historic events to which it gave rise are more fully explained. Otherwise the venture is no more than a conjuring trick unworthy of serious scholarship. It is true that a many may live in history who never existed in time, but then the memory of him, which is reflected in literature, his echoing career and his immense influence upon mankind through the long centuries, must in some other to be accounted for."

The infrequent reference to Moses in the Bible as "prophet" (Nabi) was "to distinguish him and set him apart from all other prophets," Rabbi Silver contends. "Moses," he states, "was given the commission not only to announce the will of YHVH but to execute it as well."

The uniqueness of Mosaic law is "in that it excluded practices which the ancient world did not find at all objectionable . . . sacred prostitution, the burning of children in the service of idols, witchcraft and sorcery, and the obsession with death and the underworld," Dr. Silver asserts. "The singularity of the

Eshkol, Goldberg to Speak at UJA Parley Dec. 10-11



Eshkol

Goldberg

ARTHUR J. GOLDBERG, U.S. Secretary of Labor, and LEVI ESHKOL, Israel Minister of Finance, are among a distinguished array of speakers scheduled to address the 24th annual national conference of the United Jewish Appeal, Dec. 10 and 11, in New York City's Waldorf-Astoria Hotel. This will be Eshkol's first appearance in the U.S. after successfully taking the lead to form a new Israeli government. Facing the 1,000 Conference delegates expected to attend from all parts of the country will be the important task of adopting plans for 1962 to mobilize additional funds to cover greatly increased needs of some 600,000 men, women and children served by UJA beneficiaries, the United Israel Appeal, the Joint Distribution Committee, the New York Association for New Americans and United Hias.

Israel to Aid Bolivia in Farm Development

LA PAZ, Bolivia, (JTA) — Yitzhak Levy, director general of the Israel Ministry of Agriculture, arrived here for a ten-day visit during which he will study Bolivian agricultural problems within the framework of a technical assistance agreement concluded earlier this year between Israel and Bolivia.

During his stay in this country, Levy will study problems dealing with irrigation, soil erosion, afforestation and fish culture. The assistance program also provides for the visit to Israel of several Bolivian agricultural experts to study Israeli farming methods.

Torah of Moses consisted in the fact that it was entrusted, in solemn covenant, to an entire people, which undertook for all future time to be its guardian."

The conflicts and differences between Israel and Judah are thoroughly reviewed in this significant book. The eminent author indicates the existence of a harmonizing common past which made them all "part of the ancient Covenant at Sinai." But there were conflicting traditions, and these are described in detail, taking into account also the violent enmities that existed between the two differing peoples.

Dr. Silver expresses doubt whether the Ten Words were actually incised upon the two tables of stone which were kept in the Ark in the Tent in the wilderness, where, he writes, "the people probably carried with them a simple portable Ark of YHVH. Such sacred portable tents were possessed by nomadic Arab tribes before the days of Isam," representing "the actual presence of the deity." He adds that "neither the Ark nor the tables of stone nor the cherubim were in the Second Temple." . . . "It has been suggested that the Ark may have been previously located for a time at Shechem, where Joshua made a covenant with all the tribes of Israel . . . Subsequently the Ark was moved . . . to the inner sanctuary in the Temple which King Solomon built."

Rabbi Silver thoroughly reviews and analyses the codes of laws found in the Pentateuch—their general contents, the Covenant, Holiness and Deuteronomic Codes.

"The ethical teachings of the Torah" are described as "an essential part of the orthodox religion of all classes of Jews during the Second Commonwealth," priority having been given them by religious leaders over cult and ritual." Dr. Silver points out that "while mystic, pietist groups emphasized the ethical content of the ritual and ceremonial law as such. It was only with the rise of Christianity that antagonism to these laws made itself manifest."

"The revolutionary new institution, the synagogue," brought back from Babylon by returning exiles, "was destined to grow in importance during the Second Commonwealth," Rabbi Silver states. "The synagogue was the place where God could be worshipped without sacrifices and priesthood. Here religion was a matter exclusively of prayer and the study of the Torah. Here laymen and rabbi could meet for ethical and spiritual instruction. No comparable religious institution existed in the ancient world. No wonder that its complete accordance with the spirit of the original Torah . . . gave rise to the legend that it was Moses himself who founded the synagogue."

Dr. Silver concludes by declaring: "The pure faith of Moses was by no means fully triumphant even now. It never had been in any generation in the past . . . In all the succeeding centuries, the ancient struggle for the true faith was to go on, under new forms but unmistakably. The original Torah would never lose its magnetic appeal and its eternal challenge."

"Moses and the Original Torah" will no doubt be considered one of the most important books by Dr. Silver. It is a guide for rabbis and a revelation for laymen. —P.S.

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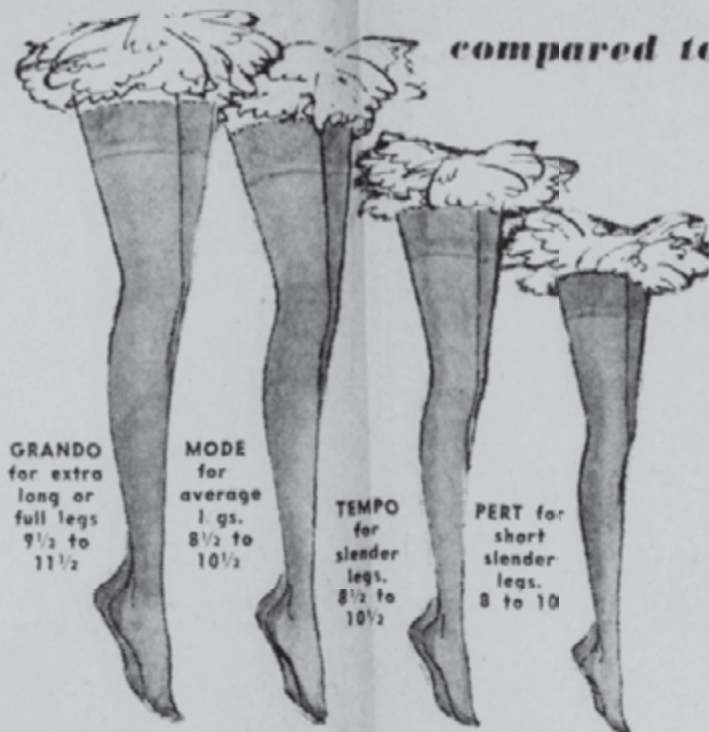
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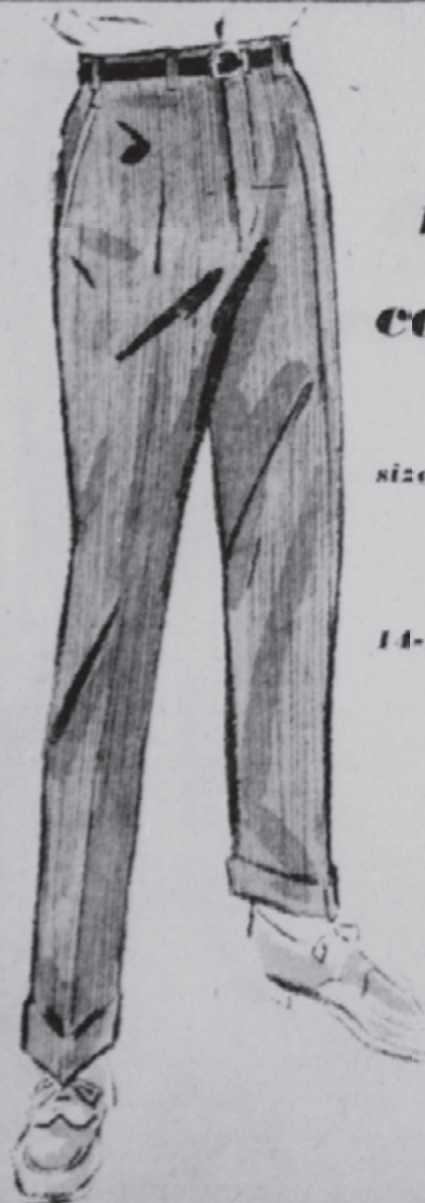


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New Rabbi Silver Book Urges
Modern Evaluation of Moses

Reviewed by Israel I. Taslitt

MOSES AND THE ORIGINAL TORAH. By Rabbi Abba Hillel Silver. (Macmillan Co. \$3.95, 188 pp.)

In the 20 centuries of dispersion, and in as many lands, Torah scholarship has marked the mainstream of Jewish history. To the original body of Biblical law and lore, each generation contributed additional tones of thinking, comment and interpretation of the eternal values in the treasure house of Israel.

Dr. Abba Hillel Silver's "Moses and the Original Torah," published at a time when the mainstreams of mankind are being threatened with nuclear desecration, is not merely a notable contribution to the greatest of all books. It is also an urgent call, in the tradition of the Prophets of Israel, for a realignment of modern values with the standards set by the Lawgiver.

In his presentation of Moses, Dr. Silver notes that of all great men of the spirit whose ideas enkindled mankind—Zarathustra, Gautama (the Buddha), Lao-tse, Confucius, Jesus—Moses alone promulgated a social revolution, rather than merely a new spur in theological thought. This is obvious from the fact that the original Torah addresses itself not to cult and ritual nor to contemplations of the continuous conflict between nature and man, of other-worldliness or non-resistance, but rather to the architecture of man's days on earth.

This Torah is set on twin pillars. As a faith it is postulated on what Dr. Silver calls "divine imperatives," ethical guideposts set along a road from which there is to be no straying. Faith alone, however, when left to vie with the dilatory forces of materialism, tends to become submerged to the level of an abstraction. Moses accordingly strengthened these guideposts with legal codes and fortified them with divine authority.

The general tenor of the statutes and ordinances themselves, however, inasmuch as these were intended to be the working tools of the people, does not bear the imperative of the ethical facet. Many of the statutes are couched in conditional terms, i.e., if they are obeyed, all shall be well; if not, disaster will follow—decisive evidence of man's freedom of choice.

The social revolution that Moses brought into being is therefore based on the concept of man's sanctification through his observance of divinely-derived law. And while—as Dr. Silver points out in a masterful interview of historical scholarship—the original Torah

has undergone shift of emphasis and editorial change, this basic concept still holds true.

In the many heresies that are part of Jewish prayer worship, the standard preamble is "Blessed are Thou O Lord our God, King of the Universe, for having sanctified us through Thy commandments." That he is sanctified through the observance of divine law is the core of the Jew's faith, just as it reflects the spirit of the messianic movements that emanated from Judaism.

"Moses and the Original Torah" is a book to delight the scholar and intrigue the layman. Spiritually it is a journey into space, not in the orbits where the builders of modern Babel are rearing their nose cones, but into the realms where Moses first charted the course for the eternity of man's spirit.

Reviewer Israel Taslitt, longtime Cleveland student of Hebrew history, literature and music, is the author of the recently published "Faith Walks the Land," a text and picture story of the various Christian cults that have settled in Israel.

Mystery Shelf

ROGUE'S RANSOM. By Gordon Ashe. (Doubleday & Co. \$2.95, 192 pp.)

A sad-faced Englishman whose wife had been kidnapped 15 years before, and never found, adds mystery to the honeymoon kidnapping of the beautiful bride of a wealthy Englishman. So tough-minded Patrick Dawlish of Scotland Yard is sent down to the scene—the French-Spanish border—to round up a gang of suspects headed by El Greco who illustrates his ransom notes.

French and Spanish representatives of a gangster-busting group calling itself the International Crime Haters, help Dawlish oust his hostile border police; and author Gordon Ashe tosses a helicopter into the case for good measure.

—Verda Evans

New One About Ripley

Just out is a new book by Bob Considine. "Ripley, the Modern Marro Polo." Published by Doubleday & Co., it tells how this chronicler of oddities is so well known that a letter written on the back of a postage stamp and addressed simply, "Ripley, North America," was quickly delivered. Queer, isn't it, how these post office experts can figure out seemingly impossible addresses but give them one in plain English with perhaps just one digit wrong in the street number and see how quickly your letter is shot back to you.

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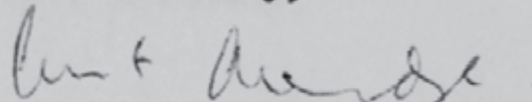
December 15, 1961

Rabbi Abba Hillel Silver
THE TEMPLE
East 105th Street & Silver Park
Cleveland 6, Ohio

Dear Rabbi Silver:

I owe you an apology for not having written to you as promised about the advertising on MOSES AND THE ORIGINAL TORAH. What I have asked for is some space in the New York Times and also in the Journal of Bible and Religion to make sure that we reach teachers. I do not anticipate any difficulty here but I am not in a position to tell you the dates.

Yours sincerely,



Clement Alexandre

CA:lc

December 18, 1961

My dear Mr. Barbarosh:

As you know, my new book, "MOSES AND THE ORIGINAL TORAH", has appeared. I believe that readers of the American Zionist Magazine would be interested in it. I trust that you have made arrangements to have some competent person review it in the columns of the "American Zionist".

With warmest regards, and all good wishes, I remain

Cordially yours,

ABRA HILLEL SILVER

AHS:bfm

Mr. Ernest E. Barbarosh
Editor "American Zionist"
Zionist Organization of America
145 East 32nd Street
New York 16, New York

Mrs

December 18, 1961

My dear Emanuel:

Thank you so much for sending me the lovely picture -- it is one of the nicest. I read with delight what a fine testimonial was given to you on the occasion of the presentation of the Herzl Medal.

The reviews of my book, "MOSES AND THE ORIGINAL TORAH", are beginning to come in. I trust that "MIDSTREAM" will have a competent person review it.

With warmest regards, I remain

As ever yours,

ABBA HILLEL SILVER

AHS:bfm

Dr. Emanuel Neumann
250 West 57th Street
New York 19, New York

Moses

December 18, 1961

My dear Mr. Alexandre:

Thank you for your letter of December 15th about the advertising on "MOSES AND THE ORIGINAL TORAH". I note ✓ that you have asked for space in the New York Times and in the Journal of Bible and Religion. My last book, "WHERE JUDAISM DIFFERED", was also advertised in the New York Herald-Tribune and in a number of other church publications and the enclosed folder was also published.

I saw the advertisement in the National Jewish Monthly and frankly I was disappointed. The brief description of the book has very little relation to the content and message of the book. The purpose of the book was not to demonstrate how modern Jewish customs have deviated from Moses' actual teachings, but to trace the actual origins of Judaism and its development along a radical new line which differs sharply from that which most higher Biblical critics have followed in the last seventy-five years. A concise summary of the book is found in the "Foreword". If my thesis is correct, it will call for an abandonment of much that has been accepted by modern students of the Bible.

With all good wishes, I remain

Very cordially yours,

ABBA HILLEL SILVER

AHS:bfm

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Deceased*

January 10, 1962

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

Dear Friend:

I seldom send reviews to authors in advance of publication. But I thought you might be interested in the enclosed review of your latest book which is to appear in the forthcoming issue of "The American Zionist". It is in a sense an appreciation more than a review, but I think it may be about as comprehensive a statement on your book as is likely to appear in the reviews.

At any rate, the compliment paid you at the outset of this review is a truly deserved one. You have at least stimulated me in your writing which has always been forceful, positive, partisan and, above all, buttressed by conscientious scholarship.

I heard that you had been unwell for a spell and trust that this state is past and that you are your usual vigorous self. Avis joins me in very best to you and your family.

Sincerely,

Charles
Charles E. Shulman

MOSES AND THE ORIGINAL TORAH

by Abba Hillel Silver

The McMillan Co. New York 1961 181 pp. 3.95

Review by Charles E. Shulman
Rabbi, Riverdale Temple, New York

Dr. Abba Hillel Silver's public utterances during a long and distinguished career in world Jewish life, have often attracted attention because of their eloquence. But those who have taken the trouble to read his thoughtful studies have discovered the deeper penetration which his scholarship has invariably lent to his addresses and to his popular magazine pieces. These studies have, no doubt, cast a greater influence upon the Jewish and Christian mind than his oral statements delivered over many years. The present volume is one of a succession of his books beginning with "A History of Messianic Speculations in Israel" which show an extraordinary capacity to combine profound analysis of a Jewish theme with gracefulness of style. Here he deals with the ancient Torah of the Jewish people first proclaimed by Moses some three thousand years ago, which has been the continued inspiration and guide in the ethical conduct of Western Civilization. It is a novel approach to the Bible, but it has behind it the logic and the moral weight of the Jewish tradition as well as a genuinely constructive aim in delineating the profoundly moving nature of the original ethics of the Hebrew Bible. It is a bold book because it challenges both Jewish and Christian Orthodoxy--the Jewish which insists that every word of the Torah must be considered as sacrosanct and the Christian which bases its criticism of the legalistic nature of Judaism as revealed in the Pentateuch on references which the author indicates are far from the true, indigenous and enduring character of the original Torah proclaimed by Moses. This original Torah contains all the spiritual and ethical elements of the Jewish religion which have inspired generation after generation of human beings to this very day.

The later literary prophets of Israel such as Amos, Hosea, Isaiah, Jeremiah and Ezekiel did not contribute anything that differs from or improves upon the ethical teachings of Moses found in the Original Torah. They only embellished on the original theme. "There are no new ethical demands which the prophets made upon the people," Dr. Silver says, "And no others to be found in their prophecies." Rabbinic Judaism is founded on the pure spiritual teachings of this same original Torah. Similarly, Christianity has not added to this basic ethical Jewish content. It was a part of an intensive Jewish proselytizing movement during the Hellenistic period when Judaism was seriously challenged by the philosophies and cults of the Greek world. The author describes it succinctly:

INTENSIVE PROSELYTIZING

"Christianity was a phase of this movement. The messianic motif which was at its core and its relinquishment of the traditional requirements for full formal conversion enabled it to make more rapid headway. Thus the original Torah of Moses through the channel of a Jewish Messianic movement, moved militantly out into the western world. It was not the pristine Torah of Moses, to be sure. Many apocalyptic elements were now combined with it, elements which would have been utterly strange to Moses--Messiah, vicarious atonement, the God incarnate, the resurrection--even as many of the legal 'fences' which the Scribes and Pharisees had built around ~~the~~ his Torah would have appeared strange to him. But the ethical and spiritual teachings of Jesus as expressed in the Sermon on the Mount--which do not constitute, of course the theology of Christianity--are identical in content and spirit with the original Torah of Moses, except as to their doctrines of non-resistance and other-worldliness." (p. 171)

The original Torah of Moses was ethical. It was incorporated in three codes to be found in the Pentateuch. One is the Book of the Covenant (Exodus chapters 20 to 23) containing the Decalogue and the humane legislation dealing with one's neighbors. A second code is the Holiness code remembered in the nineteenth chapter of the Book of Leviticus and a few succeeding chapters. And the third code is the Deuteronomic code in the fifth book of the Pentateuch containing another decalogue and legislation for the good community. They parallel each other in their high ethical values. It was on behalf of man's highest life and the more perfect social order that the original Torah of Moses was proclaimed. Many of its declarations were not new, but were known in earlier times. Their uniqueness

lay in the fact that they were uttered as divine mandates--"You shall be holy as I the Lord your God am holy." The deep influence of this type of Torah is noted in the following observation by the author:

"With Moses religion entered the non-representational world, the inner world of thought, will, quest and motivated conduct. It was one of the few radical shifts in the history of man--a new enlightenment that opened up roads to new horizons." (p. 30)

Dr. Silver makes it abundantly clear in his book that many of the laws of the Pentateuch such as those dealing with animal sacrifices are completely foreign to the original ethical Torah proclaimed by Moses. They were superimposed upon the original ethics and in time they claimed the same divine sanction. It is the typical Orthodox Jewish point of view to give all Pentateuchal legislation equal status. It is in line with the later Pharisaic teaching which was considered normative Judaism and is still considered so by adherents of the Orthodox point of view that not only all the laws of the Torah but all the legal interpretations by the ordained rabbis in days to come were to be considered as having been given to Moses at Sinai. Even within the frame of reference of the decalogue the author points out (pp. 81-82) that the words of the ^{second} ~~first~~ commandment probably do not constitute the the actual words of Moses's original Torah. The second half of this commandment states that God visits the iniquity of the fathers upon the children to the third and fourth generation of those who hate Him and shows steadfast love to the thousandth generation to those who love Him and keep His commandments. This, he maintains, is not in keeping with the high ethical standards of the original Torah. The prophets of Israel like Jeremiah and Ezekiel pointedly attacked such a view by declaring that only the soul that sins shall die. Similarly, ^{he} quotes Jeremiah in support of his thesis that animal sacrifices are totally foreign to the type of humane legislation advanced by Moses in earlier days: "Add your burnt offerings to your sacrifices, and eat the flesh. For in the day that I brought ~~you~~ them out of the land of Egypt, I did not speak to

your fathers or command them concerning burnt offerings and sacrifices."
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In the development of his theme Dr. Silvers presents to the reader many interesting means of apprehending more fully the inner core of the Jewish ethic and the extraneous material which was bound to attach itself to that core. The legends of Elijah and Elisha, for example, which are related to the prophetic qualities of the Greek god Apollo who wore a mantle of prophecy, who rode in a fiery chariot and who was associated with ravens. Elijah at the brook Kerith was fed by ravens. He wore a mantle of prophecy which he let fall upon Elisha his successor when he ascended to heaven in a fiery chariot. Similar associations with foreign prophetic movements are noted in the case of Elisha. The author notes that the Sabbath first appears in Jewish history as a day of rest which was ordained at the time of the Exodus from Egypt. It was not observed prior to the time of Moses. ~~But~~ But Moses pointed to it as a symbol of the people's deliverance from continuous slave labor and as a mark of their new life of freedom. There were several types of Passover celebrations--one dealing with the paschal ^{in Egypt,} lamb, one dealing with the unleavened bread in Canaan and a third dealing with the symbol of the exodus to liberty. Moses was concerned with freedom rather than with the other aspects of this festival. The early teachings of Moses embodied in the Holiness Code and the Covenant Code have no laws concerning Kings. They even resisted the established of monarchy in ancient Israel as is attested by the attitude of Samuel who, Dr. Silver believes, may have been the author of the Covenant Code.

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through Jewish mystic and legalist and homilist, and preserved through the institutions in Jewish life of the scribe and the synagogue, emerges in the pages of this book as a shining inspiration to the Jewish people and to the world. It is remarkable that the author has managed to compress so much in so comparatively few pages. It is not only original reading on a timeless subject that is offered by him, but also instructive reading by which we can rediscover the eternal qualities of our great heritage.



BOOKS

ABOUT REINHOLD NIEBUHR

Courage to Change. By June Bingham. Scribner. 414 pages. \$7.50.

Books written about Reinhold Niebuhr will soon outnumber those he himself has written. As Niebuhr rounds out his three-score-and-ten years this June, he is foremost among the major prophets of American Protestantism. The Niebuhr canon has not yet been closed, let's hope, but the exegesis is already in full swing.

Mrs. Bingham calls her book "an introduction to the life and thought of Reinhold Niebuhr." Emphasis is on ideas rather than biographical details. Since Niebuhr would shrug off anyone who wanted to dramatize him and his career, he didn't help Mrs. Bingham much in dredging up memories. She has succeeded especially well, though, in her 17-page chapter on Niebuhr's mid-western boyhood (including the debate he and his Eden Seminary classmates won against Concordia 50 years ago).

This is a big-scale description of the progression in Niebuhr's thinking, with generous sampling from his writings, lectures, and conversation. Central themes are followed through, rather than chronological sequences. Niebuhr's impact on general American thinking, rather than thought within the churches, is emphasized. Mrs. Bingham cites frequently from writers who have clashed or collaborated with Niebuhr, so that ideas are not set forth in a vacuum but in their actual setting of give and take.

The book's title, of course, is from Niebuhr's famous prayer composed in 1934, "O God, give us serenity to accept what cannot be changed, courage to change what should be changed, and wisdom to distinguish the one from the other."

G. E. R.

BIFURCATED HERITAGE

Hebrew Thought Compared with Greek. By Thorleif Boman. Westminster. 224 pages. \$4.50.

A most difficult problem for Christians seeking to live on good terms with western

culture is that we have inherited our habits of thinking from the Greeks and our faith from the Hebrews. This is not necessarily a bad situation. As Professor Boman says, "the Greeks describe reality as *being*, the Hebrews as *movement*. Reality is, however, both at the same time; this is logically impossible, and yet it is correct."

Much scholarly analysis is needed to help Christians understand their predicament. Dr. Boman, of the University of Oslo, contributes by scintillating word studies, literary comparisons, and philosophical speculations.

The Greeks were eye-minded, he asserts. They thought in visual images. Hebrews thought through their ears. *In the beginning was the word.* The result was that "Greek thinking is clear logical knowing; Israelite thinking is deep psychological understanding."

"The Greek most acutely experiences the world and existence while he stands and reflects, but the Israelite reaches his zenith in ceaseless movement. Rest, harmony, composure, and self-control—this is the Greek way; movement, life, deep emotion, and power—this is the Hebrew way."

Dr. Boman gives most of his attention to three areas of contrast: dynamic versus static thinking, impression or appearance, time or space. It was Hebrew thought which was dynamic, impression-centered, and time-minded. In an epistemological inquiry of such moment, Dr. Boman is surprisingly lucid, and has excellent assistance from his skilled translator, Jules L. Moreau.

G. E. R.

PROPHET VERSUS PRIEST

Moses and the Original Torah. By Abba Hillil Silver. Macmillan. 188 pages. \$3.95.

This is a fascinating book, as one might expect from the author whose earlier volumes are well-known to students of the Judaeo-Christian religion. The burden of this book is to ferret out the original Torah of Moses which was so staunchly defended

by the prophets and the accretions thereto so vigorously protested by them.

In fourteen short chapters Rabbi Silver discusses among other things the development of spiritual things in the most important religions of the world, with chief emphasis upon the lasting spiritual nature of the Torah which was precisely the one rejected by men. The Torah in the time of the prophets was composed of two aspects—that of ethics and that of ritual.

The author thinks that the challenge of Amos indicates quite clearly that there existed another tradition with which Israel was familiar. That code had been overlaid by ritual prescriptions calling for priesthood, sacrifices, and offerings. All that was a retrojection into the past for the purpose of claiming Mosaic authority for priesthood and sacrifices. This overlayer of the Mosaic Torah was formed in the days of Solomon (for the most part) whose temple "was pagan in architecture and pagan, also, in its elaborate ritual, sacrifice, and priesthood. It was a far cry from what Moses and his Torah had envisaged."

What was involved in "the original Torah" is discussed in chapters 9 to 13—the last chapter on *The Words* concludes with a collection of the *debarim* imbedded in the Covenant Code, the Deuteronomic Code, and the Holiness Code. In essence these "words" consist of the Decalogue and the apodictic laws represented in the several codes which "may well represent the content of the original Torah of Moses."

Rabbi Silver's conclusion is as follows: "There is little formal theology in these words other than the two foundation doctrines of the faith—the unity of God and the prohibition of images. There is no doctrine here of inherent human depravity and of the need for atonement, redemption or salvation. The sorrows and despair of the world are not dwelt on, and no way of escape is offered from the trammels of existence. There are no magical formulae here by means of which to constrain the deity, nor any technique of divination by which to ascertain his will. Nothing is said

about pre-existence, reincarnation, transmigration, a judgment day, resurrection or immortality. No messiah is promised, no world renewal, no future age, and no kingdom not of this world. Here are clearly indicated ethical guideposts, pointing the way toward a sound and orderly way of life for the individual and society. Here are standards for behavior which do not transcend the limits of man's powers. . . . Mindful of the frailties of man and of the pitiless impediments of his life on earth, demands are nevertheless made upon him and commands are given him which call for unremitting spiritual effort and aspiration toward the good life and the good society. This is the original Torah which Moses set before the children of Israel. . . ." J. M. MYERS

Gettysburg, Pa.

AND SO FORTH

Ten Torchbearers. By Dorothy Heiderstadt. Thomas Nelson. 192 pages. \$2.95.

In easy narrative style, perhaps intended for teen-agers, the author describes the careers of ten pioneers in American religious life, from Robert Hunt (first chaplain of the Jamestown colony) to Francis Asbury, the foundation-builder of Methodism in the new world. Included are Roger Williams, Zinzendorf, and Henry Muhlenberg.

This is God's World. By Reuben K. Youngdahl. Augustana Press. 365 pages. \$3.

Something quite out of the ordinary in a book of daily devotions for the year is this latest of the many books of Dr. Youngdahl of Mt. Olivet, Minneapolis. Impressions and incidents gleaned from much travel in Europe, Asia, and Africa are used freely in these five-minutes-a-day meditations. One who uses this book regularly through a year will have not only heightened spiritual insights but a larger sense of world citizenship.

Success in Money Matters. By Harold F. Linamen. Warner Press. 128 pages. \$1.50.

Good advice for the family on how to plan expenditures, rent or buy a home, and provide for old age.



COLLINGWOOD AVENUE TEMPLE

LEON ISRAEL FEUER, D.D., Rabbi

ELLIOT D. ROSENSTOCK, M.A.H.L., Assistant Rabbi

2335 Collingwood Boulevard
TOLEDO 10, OHIO

Keep -

RELIGIOUS SERVICE

FRIDAY EVENING, JANUARY 12th

8:15 P.M.

RABBI FEUER

Will Speak On

THE REAL MOSES - - AND WHAT HE TAUGHT US

**Based on Abba Hillel Silver's new and challenging
book, "Moses and The Original Torah"**

Candlelighting:

Dr. and Mrs. Ralph L. Zucker

BAR MITZVAH

The Officers and Members of the Temple join in expressing their best wishes to Dr. and Mrs. Ralph L. Zucker and their son David, who will be the Bar Mitzvah at the Service this Friday Evening.

Following the Ceremony the family will be hosts to the Congregation at a reception in Kobacker Hall.

BAS TORAH

To mark the completion of her Hebrew School studies, Ellen Eileen Jaffe, daughter of Mr. and Mrs. Bernard Jaffe, 1818 Alvin Street, will read the Torah and Prophetic Portions of the Week at the Service next Friday Evening, January 19th.

COUPLES CLUB

The second series of discussion groups sponsored by the Couples Club will commence Friday Evening, January 19th. Rabbi Rosenstock will lead the group on this and the two succeeding Sabbath evenings.

The topic to be discussed will be "Contemporary Jewish Dilemmas".

SISTERHOOD COMMUNITY TEA

One of the outstanding events in the Sisterhood calendar will take place on MONDAY, FEBRUARY 5th, the Sisterhood Community Tea, to which are invited the representatives of the leading church and civic women's organizations in our community.

The Sisterhood is honored to present on this occasion the HON. CARL T. ROWAN, Deputy Secretary of State for Public Affairs. Mr. Rowan, who was a Pulitzer prize-winning reporter, delivered a notable address to our Sisterhood last year. He is the first negro to receive so high an appointment in our Government.

No one should miss this address. In addition to the official invitees, Sisterhood members will be privileged to bring non-Jewish friends to this meeting.

ANNOUNCING —

THE COUPLES CLUB WINTER EVENT

SATURDAY EVENING, FEBRUARY 17th

RESERVE THE DATE

WATCH FOR FURTHER ANNOUNCEMENTS

TEMPLE YOUTH CONGREGATION

The Temple Youth Congregation is now making plans for the Annual Interfaith Dinner to be held on Sunday Evening, February 18th.

This group is also engaged in formulating plans for a Conclave to be held March 16th through 18th.

SERVING THIS FRIDAY EVENING

Ushers — Messrs. Philip Gaines, Dr. Richard Klein, William Osterman, Sol Schwartz, A. Jule Shore; representing Board of Trustees—Edward Arenson and Arthur Edelman.

WE ACKNOWLEDGE WITH THANKS

The flowers on the Altar for the Services this Friday Evening are the gifts of Dr. and Mrs. Ralph Zucker in honor of the Bar Mitzvah of their son David Miss Bloehma Geleerd in memory of Father, Mr. Julius Geleerd

Contributions to the SISTERHOOD "YES" FUND:

In appreciation of Uniongrams received—

Mr. Arthur Edelstein in honor of his 60th Birthday

Mr. and Mrs. William Grossman in honor of their 40th Anniversary

Mr. and Mrs. Harold Grand in honor of their 20th Anniversary

Mr. and Mrs. Marvin Cohen in honor of their 10th Anniversary

Contributions to the SISTERHOOD BUILDING AND EQUIPMENT FUND:

Mr. and Mrs. Melvin Resnick in honor of the recovery of Jody Glasser

Dr. and Mrs. Robert Zimmerman in memory of Mr. Eugene Goodman, New York City, Father of Mrs. Louis Michael

Dr. and Mrs. Robert Zimmerman in memory of Mr. Joseph Winograd

Mrs. Arthur Black in memory of Mr. Joseph Winograd

In Memoriam

Kaddish will be recited this Friday Evening for MRS. ROSE FEIBELMAN, MR. BERT FOX, MR. JULIUS GELEERD, MR. BENJAMIN GREEN and MR. CHARLES MARKS, whose anniversaries occur this week.

THE TEMPLE BULLETIN

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WE ACKNOWLEDGE WITH THANKS

Contributions to the FLORENCE MIRSKY MEMORIAL FUND:

Mr. and Mrs. George Zahm in honor of the Bar Mitzvah of David Zucker
Mr. and Mrs. Marvin Adler in memory of Mr. Joseph Winograd, Forest Hills,
N. Y., Father of Mrs. Richard Helburn

Contributions to the JACOBSON LIBRARY MEMORIAL FUND:

Mr. and Mrs. James Rudolph in memory of Mr. Eugene Goodman
Mr. and Mrs. Samuel Rudolph in memory of Mr. Eugene Goodman
Mr. and Mrs. Sam Forman in memory of Mr. William Cutler

ROSALIND SILVERMAN CHILDREN'S COLLECTION

Mr. Louis Rappaport in memory of Mrs. Minnie Skatus, Long Island, N. Y.,
sister of Mr. Saul Goldberg

Contributions to the TEMPLE AID FUND:

Mr. and Mrs. Stanford Schwartz in memory of Mrs. Sarah Steinberg
Mrs. Harmon L. Keidan in memory of Mr. Eugene Goodman and Mr. Louis
Cohen, Kansas City, Mo., father of Mrs. Richard Rubin
Mr. and Mrs. Alvin Kastle in memory of Mr. Eugene Goodman
Mr. and Mrs. Henry Ruben in honor of the recovery of Mrs. Marvin Jacobs

1 / Moses
January 15, 1962

My dear Charles:

Let me thank you for your kind letter and for the enclosed advance review of my book, "MOSES AND THE ORIGINAL TORAH", which you wrote for the AMERICAN ZIONIST. I read it with keen pleasure. You are very generous in your estimate of the book and in what you say about me. I need not tell you that I am grateful for all these lovely sentiments. I am happy that the book is making its imprint and its appeal.

It is a long time since I have seen you. I hope that the pleasure will not be long delayed any more. With warmest regards and all good wishes to you and Avis, in which Virginia joins me, I remain

Most cordially yours,

ABRA HILLEL SILVER

AHS:bfm

Rabbi Charles E. Shulman
Riverdale Temple
W. 245th St. & Independence Ave.
Riverdale 71, New York

CHILDREN OF THE GILDED GHETTO

By Judith R. Kramer and
Seymour Leventman

Here is the most comprehensive analysis of Jewish life and its problems since Louis Wirth's *The Ghetto* (1928). It reveals the drama of the changing generations: the immigrant grandfather holding fast to orthodox traditions; the father rebelling against the Old World ways and seeking to make his mark upon society; the son, a new type of wandering Jew, whose values are those of the majority society and whose roots spring from a Jewish minority.

This was an exciting book to read because of the questions it makes us ask ourselves . . . The book has a wealth of information about where Jewish life is now, and those who are interested in the direction it will take in the future have much to wrestle with in the gilded ghetto.

—Ralph Dolgoff
The Jewish News
\$5.00

Publishers of
The Yale Judaica Series

Y A Yale University Press
L E New Haven and London

Rabbi A. H. Silver's Penetrating Study of the Pentateuch

Moses and the Original Torah is the title of a new book by Dr. Abba Hillel Silver, the distinguished rabbi, author, and one of the outstanding leaders of world Jewry.

It is a scholarly and penetrating study of the Chumash—The Pentateuch. The author poses questions and provokes answers presenting a fresh approach to the immortal Book of Books.

In the past century, with its great forward strides in antiquarian scholarship, these questions—once unanswered and unanswerable—have been subject to a new scrutiny and informed speculation.

Dr. Silver's Thesis is well defined in the chapter headings which follow: Evolution in Things of the Spirit?; The Torah That Men Had Rejected; Moses Who Gave Them This Torah; The Prophets Who Championed It; The Bne Israel Whom Moses Led; The Conflicting Traditions of Israel and Judah; Where Is the Original Torah of Moses?; The Three Codes; The General Content of the Codes; The Covenant Code; The Holiness Code; The Deuteronomic Code; The "Words"; How Did the Original Torah Fare? (\$3.95; see announcement on page 3).

BOOKS

MOSES AND THE ORIGINAL TORAH

By Abba Hillel Silver. The MacMillan Co., New York, 1961, 181 pp., \$3.95.

Reviewed by

CHARLES E. SHULMAN

Rabbi, Riverdale Temple, New York

DR. Abba Hillel Silver's public utterances during a long and distinguished career in world Jewish life have often attracted attention because of their eloquence. But those who have taken the trouble to read his thoughtful studies have discovered the deeper penetration which his scholarship has invariably lent to his addresses and to his popular magazine pieces. These studies have, no doubt, cast a greater influence upon the Jewish and Christian mind than his oral statements delivered over many years.

The present volume is one of a succession of his books beginning with "A History of Messianic Speculations in Israel" which show an extraordinary capacity to combine profound analysis of a Jewish theme with gracefulness of style. Here he deals with the ancient Torah of the Jewish people first proclaimed by Moses some three thousand years ago, which has been the continued inspiration and guide in the ethical conduct of Western Civilization. It is a novel approach to the Bible, but it has behind it the logic and the moral weight of the Jewish tradition as well as a genuinely constructive aim in delineating the profoundly moving nature of the original ethics of the Hebrew Bible.

It is a bold book because it challenges both Jewish and Christian Orthodoxy—the Jewish which insists that every word of the Torah must be considered as sacrosanct and the Christian which bases its criticism of the legalistic nature of Judaism as revealed in the Pentateuch on references which the author indicates are from the true, indigenous and enduring character of the original Torah proclaimed by Moses. This original Torah contains all the spiritual and ethical elements of the Jewish religion which have inspired generation after generation of human beings to this very day.

The later literary prophets of Israel such as Amos, Hosea, Isaiah, Jeremiah and Ezekiel did not contribute anything that differs from or improves upon the ethical teachings of Moses found in the Original Torah. They only embellished on the original theme. "There are no new ethical demands which the prophets made upon the people," Dr. Silver says, "And no others to be found in their prophecies." Rabbinic Judaism is founded on the pure spiritual teachings of this original Torah. Similarly, Christianity has not added to this basic ethical Jewish content. It was a part of an intensive Jewish proselytizing movement during the Hellenistic period when Judaism was seriously challenged by the philosophies and cults of the Greek world. The author describes it succinctly:

"Christianity was a phase of this intensely proselytizing movement. The messianic motif which was at its core and its relinquishment of the traditional requirements for full formal conversion enabled it to make more rapid headway. Thus the original Torah of Moses through the channel of a Jewish Messianic movement, moved militantly out into the western world. It was not the pristine Torah of Moses, to be sure. Many apocalyptic elements were now combined with it, elements which would have been utterly strange to Moses—Messiah, vicarious atonement, the God incarnate, the resurrection—even as many of the legal 'fences' which the Scribes and Pharisees had built around his Torah would have appeared strange to him. But the ethical and spiritual teachings of Jesus as expressed in the

Sermon on the Mount—which do not constitute, of course, the *theology* of Christianity—are identical in content and spirit with the original Torah of Moses, except as to their doctrines of non-resistance and other-worldliness." (p. 171)

THE original Torah of Moses was ethical. It was incorporated in three codes to be found in the Pentateuch. One is the Book of the Covenant (Exodus chapters 20 to 23) containing the Decalogue and the humane legislation dealing with one's neighbors. A second code is the Holiness code remembered in the nineteenth chapter of the Book of Leviticus and a few succeeding chapters. And the third code is the Deuteronomic code in the fifth book of the Pentateuch containing another decalogue and legislation for the good community. They parallel each other in their high ethical values. It was on behalf of man's highest life and the more perfect social order that the original Torah of Moses was proclaimed. Many of its declarations were not new, but were known in earlier times. Their uniqueness lay in the fact that they were uttered as divine mandates—"You shall be holy as I the Lord your God am holy." The deep influence of this type of Torah is noted in the following observation by the author:

"With Moses religion entered the non-representational world, the inner world of thought, will, quest and motivated conduct. It was one of the few radical shifts in the history of man—a new enlightenment that opened up roads to new horizons." (p. 30)

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Even within the frame of reference of the decalogue the author points out (pp. 81-82) that the words of the second commandment probably do not constitute the actual words of Moses's original Torah. The second half of this commandment states that God visits the iniquity of the fathers upon the children to the third and fourth generation of those who hate Him and shows steadfast love to the thousandth generation to those who love Him and keep His commandments. This, he maintains, is not in keeping with the high ethical standards of the original Torah. The prophets of Israel like Jeremiah and Ezekiel pointedly attacked such a view by declaring that only the soul that sins shall die.

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Similar associations with foreign prophetic movements are noted in the case of Elisha. The author notes that the Sabbath first appears in Jewish history as a day of rest which was ordained at the time of the Exodus from Egypt. It was not observed prior to the time of Moses. But Moses pointed to it as a symbol of the people's deliverance from continuous slave labor and as a mark of their new life of freedom. There were several types of Passover celebrations—one dealing with the paschal lamb, in Egypt, one dealing with the unleavened bread in Canaan and a third dealing with the symbol of the exodus to liberty.

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BURNT OFFERING

A novel by Daniel Spicehandler. New York: Macmillan. 248 pp. \$3.95.

Reviewed by

I. M. GREEN

THE siege of Jerusalem, which occurred early in 1948 during the Jewish-Arab war, is one of the epic events of that war. It called forth much Jewish heroism, a heroism on the part of men, women and even children which has already been recorded in print for future generations to read about and to be inspired.

Not far from Jerusalem was a small Israeli settlement called Dror. A stone's throw from Dror was a Trappist monastery named Stella Montis, a mountain vantage point which was being held by the Arabs and successfully used to close the road from Jerusalem to Dror. Three men who gathered at Dror were given the mission to blow up the Catholic monastery. One of them, Davey Gordis, is an American Jew; the second, Trig Conant, an expert on explosives, is an Irish-American Catholic, while the third, Gideon Levavi, is a native-born Israeli.

The story of the adventures of these three young men and of the psychological

struggles within their own minds and souls, the interweavings of guilt and doubt, revelation and truth, form the subject of Mr. Spicehandler's novel. The author reveals how each of these men by participating in the conflict at Dror gains a new understanding, both of himself and of the broader implications of the war. Since sacrifice is demanded from each of them, Mr. Spicehandler calls his novel *Burnt Offering*.

It is an adventure story and a war story where one can also glimpse the fervor and dedication of the founders of Israeli villages, their manner of thinking and the questions they put to themselves. Though at times Mr. Spicehandler's descriptions are murky, his novel generally comes off well. One also admires here the author's intimate knowledge of the natural phenomena surrounding Dror.

It is written in the style of contemporary naturalism, so that no holds are barred. If Mr. Spicehandler's male characters, the three men sent by Palmach on this dangerous mission and others who are members of the Dror colony, use expressions that are not employed in polite society, the author records them. If some readers will object, they should remember that this is how most novels are written nowadays.

Mr. Spicehandler, the son of a well-known New York Zionist, himself participated in the fighting around Jerusalem as a member of the Haganah Jewish Underground and is therefore well qualified to write about the emergence of the State of Israel. When the war was over he worked on a kibbutz as a farmer. At present he teaches English at Queens College and City College, both in New York City. He is the author of one previous book, *Let My Right Hand Withers*, and several short stories and poems.

JEWISH BOOK ANNUAL, Vol. 19.

Edited by Dr. A. Alan Steinbach. New York: Jewish Book Council of the National Jewish Welfare Board. 218 pp. \$4.00.

Reviewed by
PHILIP RUBIN

VOLUME 19 is the latest addition to the series of "Jewish Book Annuals," published by the Jewish Book Council of the National Jewish Welfare Board. Cooperating in the production of the Annual were national Jewish organizations affiliated with the Council, the Lucius N. Littauer Foundation, and many individuals who recognized the value of this yearly chronicle of Jewish literary achievement. As in previous years, the latest volume of the Jewish Book Annual is filled with interesting material. There are articles in three languages, English, Yiddish and Hebrew, on writers whose anniversaries are being celebrated, on Hasidism, on the centennial of the publication of Moses Hess' "Reme and Jerusalem," on Jewish Literature in Sweden and in Swedish. There are seven bibliographical lists of new books that have appeared in the three languages during the previous year.

Yiddish, the language and the literature, appears to occupy a somewhat more prominent place in this volume of the Annual than in previous ones. There are articles on Yiddish Lexicography, on present-day Yiddish writers in Israel, on The Yiddish Press during the past century, and on the Yiddish poet and essayist, A. Glanz-Leyel.

As to the number of books of a Jewish character being published in various countries, Dr. Steinbach in his introduction informs us that there has been an accelerated output of Jewish books in America,

(Continued on Page 7)

CHILDREN OF THE GILDED GHETTO

By Judith R. Kramer and
Seymour Leventman

Here is the most comprehensive analysis of Jewish life and its problems since Louis Wirth's *The Ghetto* (1928). It reveals the drama of the changing generations: the immigrant grandfather holding fast to orthodox traditions; the father rebelling against the Old World ways and seeking to make his mark upon society; the son, a new type of wandering Jew, whose values are those of the majority society and whose roots spring from a Jewish minority.

This was an exciting book to read because of the questions it makes us ask ourselves . . . The book has a wealth of information about where Jewish life is now, and those who are interested in the direction it will take in the future have much to wrestle with in the gilded ghetto.

—Ralph Dalgoff
The Jewish News
\$5.00

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Rabbi A. H. Silver's Penetrating Study of the Pentateuch

Moses and the Original Torah is the title of a new book by Dr. Abba Hillel Silver, the distinguished rabbi, author, and one of the outstanding leaders of world Jewry.

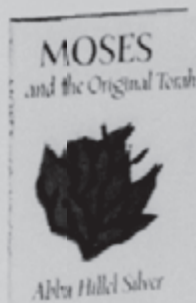
It is a scholarly and penetrating study of the Chumash—The Pentateuch. The author poses questions and provokes answers presenting a fresh approach to the immortal Book of Books.

In the past century, with its great forward strides in antiquarian scholarship, these questions—once unanswered and unanswerable—have been subject to a new scrutiny and informed speculation.

Dr. Silver's Thesis is well defined in the chapter headings which follow: Evolution in Things of the Spirit?; The Torah That Men Had Rejected; Moses Who Gave Them This Torah; The Prophets Who Championed It; The Bne Israel Whom Moses Led; The Conflicting Traditions of Israel and Judah; Where Is the Original Torah of Moses?; The Three Codes; The General Content of the Codes; The Covenant Code; The Holiness Code; The Deuteronomic Code; The "Words"; How Did the Original Torah Fare? (\$3.95; see announcement on page 3).

MOSES AND THE ORIGINAL TORAH

By Abba Hillel Silver
published \$3.95



Abba Hillel Silver shows how dietary laws and other extraneous customs sometimes obscure the essential teachings of Moses and his eternal book.

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By
William B. Silverman
published \$4.95



Rabbi William B. Silverman says modern religious understanding is naive—and backs it up. Carl Sandburg called this book "the outpourings of a thoughtful and original mind."

THE MACMILLAN COMPANY

60 Fifth Avenue, New York 11, N. Y.

A Division of The Crowell-Collier Publishing Company

'The Law'—a story of struggle, liberation and an extraordinary spiritual individual

MOSES, And The Original Torah. By Abba Hillel Silver. New York: MacMillan Co., \$3.95.

THE EVOLUTION of religious thought, according to Abba Hillel Silver, is projected through the spiritual ideas of an extraordinary spiritual personality. Such a personality was Moses.

In his latest book Dr. Silver discusses the first part of the Bible, "The Law" (Torah — in Hebrew). This is often spoken of as "The Pentateuch," or the Five Books of Moses. These are called: Genesis, Exodus, Leviticus, Numbers and Deuteronomy.

When Moses led the Hebrews out of Egypt where they had lived for many centuries — most of the time as slaves — they had to a large degree become Egyptianized and worshipped various idols. Moses was determined to give them a religion purged of all the detestable features of Egyptian idolatries. His guiding principles were to be: justice, compassion, human dignity and sex purity.

He brought the people to

Mount Sinai and gave them the Ten Commandments. The people were now "the people of YHVH" and were to worship no other god by YHVH. This is the name by which Moses referred to the god of Abraham.

THE STORY of the religion of Moses is the story of a struggle, at times uneven and seemingly hopeless. The Hebrew people preferred to live like other nations and tribes. They were not prepared for what the Torah of Moses demanded.

When the Temple was destroyed in 586 B. C. and the Jewish people were driven to Babylonia as captives, their morale had collapsed. But as in other times there were among them laymen and priests who rose to battle against defeatism and defection.

Some of the leaders had the idea that the time has come for the Jewish people not just to return themselves to the faith of Moses but to serve YHVH and bring YHVH to the nations of the world. This new and daring thought was to become a major theme in post-exilic times.

The worshippers of YHVH were now filled with a new purpose, had a new direction. The hope of converting the whole world to the worship of YHVH gained momentum in the following centuries. The Maccabean victories encouraged this movement.

CHRISTIANITY was a phase of this proselytizing movement. The messianic motif which was at its core enabled it to make more rapid progress. Thus the original Torah of Moses moved militantly out in the Western world. It wasn't the pristine Torah of Moses, to be sure. But the ethical and spiritual teachings of Jesus as expressed in the Sermon on the Mount are fairly identical in content and spirit with the original Torah of Moses.

What chiefly troubled the spiritual leaders in the generations immediately following the restoration, was the danger of assimilation. They set about reorganizing the administration of the rebuilt Temple. Alongside the Temple there now came into existence two other institutions which were destined to influence Jewish religious life.

One was the newly found love of the Torah of which they were deprived while in exile. Now they studied it reverently, and they copied it. To study the Torah became desirable, beautiful, and refreshing to the soul. Fidelity to it was a privilege.

The other institution was the synagogue. It was revolutionary. The synagogue was the place where God could be worshipped without sacrifices and priesthood. Here religion was a matter exclusively of prayer and the study of the Torah.

THE STRUGGLE goes on under new forms, to be sure, but unmistakably. The original Torah would never lose its magnetic appeal and its eternal challenge.

"Moses" is a book which will be read with a great deal of pleasure by those who wish to refresh themselves in the lore of the Old Testament. It is well written, and with the exception of the many references to the Scriptures (unavoidable, to be sure) is very pleasant reading.

—SHMUEL YEINE BEN YEISEF

People's World 2/3/62

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February 5, 1962

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

Dear Rabbi Silver:

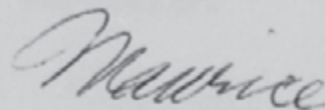
I am in the midst of reading your book "Moses And The Original Torah," and am so enthused I thought I would write you a note.

The book is written in a simple and incisive style, and in highly instructive and illuminating. You have succeeded in mining the gold out of the dross. I am planning to use it as the subject of a pulpit address in the near future.

Congratulations on a scholarly piece of work!

Warmest regards from house to house.

Cordially,



Rabbi Maurice Feuer

P.S. May I respectfully call your attention to an erratum? Page 32, footnote 13: When Egypt went forth from Egypt, etc..

March 2, 1962

My dear Maurice:

I have just returned from abroad and I find your lovely letter of February 5th in which you comment on my recent book, "Moses and the Original Torah". I am very happy that you enjoyed reading the book. It is quite a long time since I've seen you and I do hope that I will have the pleasure of seeing you again before long.

With warmest regards to you and yours, I remain

Most cordially yours,

ABBA HILLEL SILVER

AHS:bfm

Rabbi Maurice Feuer
United Hebrew Congregation
P.O. Box 3
Fort Smith, Arkansas

4/19/62

A Scholarly Assessment Of the Torah of Judaism

-MOSES AND THE ORIGINAL TORAH By Abba Hillel Silver. MacMillan, 181 pp. Indexed. \$3.95.

This is an example of what Biblical scholarship in its epitome ought to be. Written by the outstanding spokesman for Judaism, this book presents new insights on the Torah, a Jewish book which

has as its central theme the great revelation of God to Moses on Mt. Sinai.

Dr. Abba Hillel Silver, a noted scholar and student of religion, studies the Torah and with preception presents his findings in the light of the genius of Moses, the first of Judaism's great Old Testament leaders.

This is a profound study and one that will not appeal to those who are satisfied with a cursory or capsule study of the religion of the ancient Hebrews. Dr. Silver assumes some previous knowledge on the part of the reader. Without it, the reader may well become bored or completely lost. In short, it is not a book for those who are not fascinated by the study of religion.

The chapters present such inspiring statements and questions as: "Evolution in things of the spirit," and "The Torah that men had rejected," "The conflicting traditions of Israel and Judah," and "How did the Original Torah fare?" Such titles provide an idea of the scope and magnitude of this scholarly work.

In the closing chapter the author assesses the Torah and provides some clear and concise analysis regarding its rejection by St. Paul, and his zeal to bring Gentiles into the main body of Christianity.

In summary, this is a profound and deeply penetrating study of the Torah. It is well written, and deserves a place in its literary field.

—J. R.

Not Weighty As a Title May Suggest

THE DYNASTY By Charles Knickerbocker. Doubleday & Co., New York. 416 pp. \$4.50.

This could be entitled the somewhat frustrated life of Dr. John Crest. In a sense it is rather a stereotyped plot and, although it is not exactly a dull book, it certainly is not especially exciting.

The scene is in a U.S. city. John's father is an alcoholic who ekes out a meager existence by playing in a small band in a cheap grill. He dies while John is in medical school, and John gets aid-to-finish.

A New One In 'How To' Department

DOUBLE YOUR ENERGY AND LIVE WITHOUT FATIGUE. By Margery Wilson. Prentice-Hall, Inc. Englewood Cliffs, New Jersey. 237 pp. with Index. \$4.95.

This is the age of the "how to" book. So one would conclude from the number of volumes on self-help and do-it-yourself.

A vibrant and joyous counselor, Margery Wilson, adds to this list. "Double Your Energy and Live Without Fatigue" is her ninth book in the field of emotional health and personality development.

MOSES AND THE ORIGINAL TORAH, by Abba Hillel Silver. The Macmillan Company. 188 pages. \$3.95.

Rabbi Silver needs no introduction to serious readers of biblical materials. Whatever he writes deserves honest attention. This book is no exception.

The rabbi gives Moses central place in the religion of the Hebrews in this new book. He sees the prophets, not as the creators of Israel's religion, but as the spokesmen of the Lord, calling their contemporary world to account for forgetting and forsaking God. The prophets summoned people to repent. They spoke in the name of a religion long established. They were not innovators or originators. What was new was their earnestness and intense enthusiasm.

This evaluation of the prophets generally is acceptable, though we would like to have seen the author recognize the place of Jeremiah's concept of individual responsibility. Again, we wonder what the rabbi would do with the many facets of the servant concept of Isaiah 40-66! To be fair with the prophets we can hardly gloss over some of the brilliant concepts of Jeremiah and the author of Isaiah 40-66—ideas which do not seem to be found in earlier literature.

Rabbi Silver stresses the thesis that the northern tribes elevated Moses and the Torah, that Torah religion originated in the north and was fostered by the northern tribes. Since Judah outlived the north, it was the Judean scribes who recast the religious traditions of the north, often to the dismay of the north. But the author feels that despite this pro-Judean prejudice, the northern tradition dominated by Moses asserts itself in the Judean writings—a point of view not entirely unique with Rabbi Silver.

It would be expected, therefore, to find that Rabbi Silver places emphasis on the Ten Commandments, feeling they are of Mosaic origin—at least that a nucleus goes back to Mosaic times.

A final chapter deals with the problems Torah religion faced in post-exilic Judaism. The survival of Torah religion rests on the eternally challenging ethical values of the Ten Commandments which will never lose their magnetic appeal to the children of men.

Whether the reader will agree with the assumptions of Rabbi Silver matters little. There is much in this book that commends itself to every serious student of Old Testament religion. The central place given the Mosaic tradition by the author is most admirable, and his deep love for this age-old religious tradition rubs off on the reader of *Moses and the Original Torah*. G. W. F.

Church Management: May 1962

June 11, 1962

My dear Rabbi Adler:

Thank you so much for your thoughtfulness in sending me an inscribed copy of your book, "A Tree of Life". I shall read it with a great deal of pleasure and profit. I am very grateful to you for the review of my book, "Moses and the Original Torah" which I read with a great deal of enjoyment.

With all good wishes, I remain



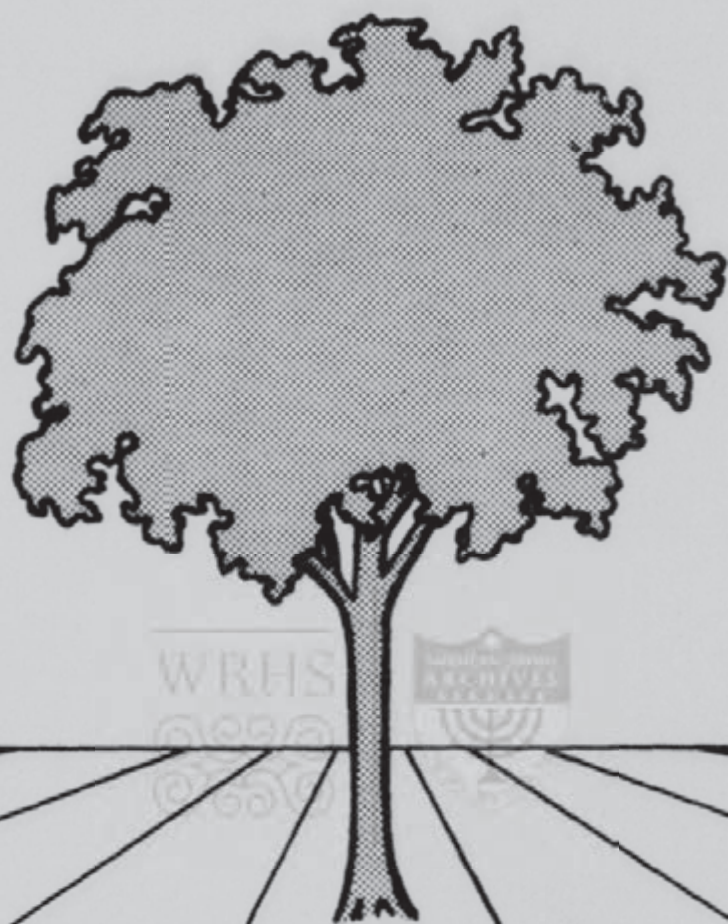
Most cordially yours,

ABBA HILLEL SILVER

AHS:bfm

Rabbi Rudolph J. Adler
Ohev Shalom Congregation
Orlando, Florida

A TREE OF LIFE



SERMONS and ESSAYS
for
American Jewry

by

Dr. Rudolph J. Adler

True to our name, the Jewish People have remained the People of the Book because we still express ourselves in books—they even become best sellers. It is also encouraging to note that most Jews will accept the optimistic and positive outlook portrayed by Uris, Golden, Samuel, Lewisohn and Wouk. They do not share the philosophy of Pasternak, although he was a Nobel prize winner.

Tradition has it that the Almighty knew that we were a stubborn people—*am k'she oroph*—who will not give up easily, and perhaps we were chosen on that account to lead the world to God's ways of perfection, which is no small task. Therefore, the doubtful ones, the Pasternaks, are permitted to resign, but as for us, let us continue to be worthy of our name, heritage and final victory.

MOSES AND THE ORIGINAL TORAH*

The twentieth century has been one of probing and investigation in all fields of human endeavor. Religion was not excluded from this recent trend. It is also a fact that more books have been written on the subject of what is Judaism than on any other subject relating to the Jewish people.

Rabbi Abba Hillel Silver, one of the foremost modern Bible scholars, theologians and Jewish leaders, has now entered this important field and given his opinion as to what constitutes Judaism.

In a brilliant, thoroughly scholarly and critical study of the entire Jewish Bible, he concludes that Moses' original Torah is the foundation of Judaism—that it is the best religious thought our people produced, that throughout our history it was never improved and that no other religious thought anywhere was able to go beyond it. The Mosaic faith is the basis for both the most ancient as well as the most modern Judaism, and we Jews can justly be proud of Moses as well as of Judaism.

* A BOOK REVIEW (Courtesy of MacMillan Co., New York)

While Dr. Silver, in his previous book, *"Where Judaism Differed,"* tried to defend Judaism vis-a-vis other world religions and Christianity, emphasizing its peculiar contribution to religious thought, in this latest effort, Rabbi Silver attempts to defend the originality of Moses and his religious codes.

Moses was a giant of the spirit and a religious genius. Silver frowns upon the idea of evolution in things spiritual. Most great religious leaders had flashes of great insight, and were not the end-product of a slow evolution on well-prepared ground. Moses did not borrow the God idea, neither from the Egyptian Aton-concept, nor from the Midianite priest, his father-in-law Yetro.

True, Moses built upon the God idea of the Hebrew forefathers, Abraham, Isaac and Jacob, but Moses made this God an exclusive one, not permitting household gods beside Him: "Moses was the founder of the first ethical and spiritual monotheistic religion of mankind."

Furthermore, Moses introduced the concept of the Peoplehood of Israel. No longer was Israel a family or a tribe—God made His covenant now with an entire people. Israel was to be a holy and separate people. This was Moses' idea, Dr. Silver holds.

And finally, this people had the religious task to improve man and his wellbeing, to create a good society and to negate all kinds of ritualistic cults found with the heathens. Such ideas had never before been associated with religion. It was the work and idea of Moses.

What Was the Original Torah of Moses?

Dr. Silver believes that the original Torah of Moses was preserved in three codes and consisted primarily of 10 words. In two codes it is based on a version of the 10 Commandments, and in the other, it includes some civil and criminal law as well. There is the Book of the Covenant, Exodus 20-23, which was finalized by the prophet Samuel; there is the Holiness Code, Leviticus 19-26, which was edited by the returning exiles from Babylonia (Ezra), and there is finally the Deuteronomic Code,

Deut. 5-28, probably completed in the time of King Hezekiah and Josiah.

Rabbi Silver proposes also that with each law code came blessings and curses, but that no penalties were attached to the original codes. The three passages indicating blessings and curses are Ex. 23, 20; Lev. 26 and Deut. 27.

Only two Jewish festivals are of Mosaic origin, according to Dr. Silver, namely Sabbath and Pesach. Both of these were conceived by Moses, one as a day of rest and dignity, influenced by Egyptian slavery; the other, as a symbol of freedom, peoplehood and thankful devotion to God.

In addition to tracing the history of the Mosaic Torah throughout the Hebrew Bible and emphasizing the originality of the basic Mosaic concepts of ethical monotheism, Rabbi Silver also endeavors to show how these religious concepts differed from other faiths, but that there is rapprochement between the basic Mosaic Torah and the original Jesus' teaching, free of later Christian theology.

"There is little of formal theology in the 10 words of Moses except for the Unity of God and the prohibition of images. There is no doctrine here of inherent human depravity and of the need of atonement, redemption or salvation," the basic concepts of post-Jesus Christianity. "The sorrow and despair of the world are not dwelt on, and no way of escape is offered from the trammels of existence"—such as Buddhism espouses. "There are no magical formulae here by means of which to constrain the deity, nor any technique of divination by which to ascertain his will," as was the constant custom of the heathen world in which the Hebrews lived. "Nothing is said about pre-existence, reincarnation, transmigration," such as Hinduism preaches, "and there is no judgment day, resurrection or immortality," found with most mystic religions. "No Messiah is promised, no world renewal, no future age, and no kingdom not of this world," as held by Christianity.

But in the original Torah of Moses are "clearly indicated ethical guideposts, pointing the way toward a sound and orderly way of life for the individual and society. Here are standards of behavior which do not transcend the limits of man's power.

"For this commandment which I command you this day is not too hard for you, neither is it far off" (Deut. 30:11). Mindful of the frailties of man and of the pitiless impediments of his life on earth, demands are nevertheless made upon him and commands are given him which call for unremitting spiritual effort and aspiration toward the good life and the good society. This is the original Torah which Moses set before the children of Israel according to the command of YHVH—a Torah of monumental simplicity, of lucid clarity, of great depths, but no mysteries."

The other theories regarding Moses and early Israel which Abba Hillel Silver proposes, that Moses was not a Levite, that he did not ordain the sacrificial cult and priesthood, that not all the tribes of Jacob participated in the Exodus and that the original Torah was primarily connected with the Northern Kingdom of Israel—all these are skillfully and scholarly presented. However, Dr. Silver agrees that they cannot be considered more than conjectures and for this reviewer, who belongs to the traditional school, they are not sufficiently convincing. I also feel that post-Mosaic Judaism has made several worthwhile contributions to our faith, the most notable of which I consider the urgency to study Torah and the duty upon each Jew to become proficient in it. By associating all Torah learning with Moses and by insisting that Talmud Torah is the greatest mitzvah, post-Mosaic Judaism paid Moses the greatest tribute, but at the same time added to it a feature which is not emphasized in Dr. Silver's book, Moses and the original Torah.

RABBI SOLOMON B. FREEHOF, D. D.
RODEF SHALOM TEMPLE
FIFTH AND MOREWOOD AVENUES
PITTSBURGH 13, PENNSYLVANIA

September 28, 1962

Dr. Abba Hillel Silver
The Temple
University Circle and Silver Park
Cleveland 6, Ohio

Dear Abba:

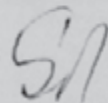
Here is a clipping from the J.W.B. Book Review which, perhaps, you have not seen. It is brief, but good.

I hope that the trip that Virginia and you took to Virginia was not too arduous and that you are ready now for a comfortable New Year in Cleveland.

You know that I do not need to tell you how grateful I am for your coming to Pittsburgh and for the generous words you spoke. Your good opinion always means something special to me.

I hope that Virginia and you and the boys will have a happy and a healthy New Year, and that Lillian and I will have the pleasure of seeing you soon again.

As ever,



Solomon B. Freehof

SBF:t

The Words of Torah Do Not Rest on Custom

MOSES AND THE ORIGINAL TORAH. By Abba Hillel Silver. N.Y., Macmillan, 1961. 188 p. \$3.95.

GIRDED WITH traditional learning and armed with the spade of modern scholarship, Abba Hillel Silver has dug deeply in his search for the *B'er Mayim Chayim*, the Original Torah, and has found it.

This book is in a sense more traditional than the traditionalists and yet more modern than the so-called Higher Criticism. The author affirms the belief that genuine monotheism goes back to Abraham, whom he places circa 1800 B.C.E., but is aware of the Canaanitish religious influence on the Israelites. He asserts the centrality of Moses to the entire Torah. The words of the Decalogue, the Deuteronomic and the Holiness Codes, constitute the original Torah

of Moses. "These words are not the product of the prophetic movement of the eighth or sixth century. They are very old. They are of Mosaic origin."

The book has only 188 pages and reads like a detective story. It holds one's interest from the beginning to the end, though some may take offense at the constant recurrence of the Tetragrammaton. A thorough study of the book will take many months. The footnotes supply a bibliography for a lifetime of reading. It's a warm book, a proud book, a deeply Jewish book in which the author exclaims that "the words of the Torah of Moses do not rest on custom but on divine authority." I recommend it as delightfully substantial reading.

EMANUEL GREEN, rabbi, North Shore Synagogue, Syosset, L. I.



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"Let thy shelves . . . be . . . thy gardens." . . . Judah ibn Tibbon

September 1962 — Elul 5722

Edited by the Jewish Book Council of America

SECTION TWO

The Sacredness of the Human Personality

IN HIS IMAGE. By Samuel Belkin. N.Y., Abelard-Schuman, 1961. 290 p. \$6.50.

TRADITIONAL JUDAISM has always been more interested in practice than in the finer points of philosophy or theology. Theory was never lacking, but in the rabbinic tradition it found expression in the commands of law. As a result, "only a close examination of Jewish law can reveal [the] philosophic foundations" of Judaism.



Samuel Belkin

In this work Dr. Samuel Belkin, president of Yeshiva University, undertakes such a "close examination" of the halachah to present the Jewish Philosophy of Man. The result is a work which achieves brilliance in many passages and depth of insight throughout. The product of sound scholarship, it will command the attention of the serious student. But *In His Image* is not solely for the learned few. The author's lucid style and careful organization make his work readily intelligible to laymen. Indeed, the reader who is unfamiliar with rab-

binic literature will find particular value in the veritable mass of quotations, felicitously translated and skillfully utilized.

Stimulating analysis and discussion of challenging problems are the stuff of which this book is made. For example, does the law enforced by rabbinic courts represent the ultimate ideal for man? May the rabbis impose higher standards on the pious even in the area of civil obligations? The questions are not rhetorical.

The book concludes with the statement that the "irremovable and irreplaceable cornerstones in the moral and religious structure of Judaism" are the sacredness of the human personality and the "infinite worth of the individual."

Our society is a long way from realizing this philosophy in practice, but men of good will are striving to move us in that direction. This work will help provide essential insight into the nature of the goals and the importance of achieving them. It needed to be written and, in the writing, Dr. Belkin has made a great contribution.

A. LEO LEVIN, professor of law, University of Pennsylvania.

Exciting Story of a Desert Made to Bloom

MASTERS OF THE DESERT: 6000 Years in the Negev. By Yaakov Morris. Introduction by David Ben-Gurion. N.Y., G. P. Putnam's Sons, 1961. 416 p. \$6.95.

IF ONE CONSIDERS that this monumental work delves into the structure of the agricultural society a millennium before Abraham (p. 32); draws historical conclusions from the Dead Sea Scrolls (p. 82-105); offers detailed statistics on oil drillings (p. 286f), on potash and phosphates (p. 323f), and on the electrolysis process (p. 250f); invites us to a fancy Purim Party with Mr. and Mrs. Ben-Gurion (p. 195); and analyzes in detail the Development Plan of 1960 (p. 335f), one appreciates the enormity of this work and the impossibility of one reviewer to comprehend it all. It requires a good knowledge of archeology, of the history of antiquity, the Middle Ages, and of our time, of cultural, economic, industrial, political, sociological and other subjects, to enable a reviewer to offer a serious opinion. We shall therefore have to await the judgments of experts who will review the aspects of this book pertaining to their respective fields.

With this proviso, the facts as stated in this book may be accepted. It tells an exciting story of a desert brought to life. The old idealism of our people which in the last fifty years has con-

Continued on page 2

The Words of Torah Do Not Rest on Custom

MOSES AND THE ORIGINAL TORAH. By Abba Hillel Silver. N.Y., Macmillan, 1961. 188 p. \$3.95.

GIRED WITH traditional learning and armed with the spade of modern scholarship, Abba Hillel Silver has dug deeply in his search for the *B'er Mayim Chayim*, the Original Torah, and has found it.

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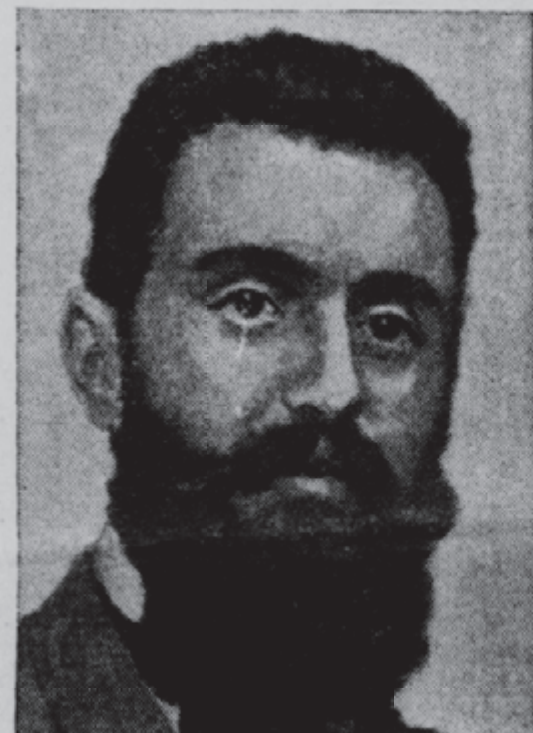
One of the Most Remarkable Jews of Our Times

THE COMPLETE DIARIES OF THEODOR HERZL. Edited by Raphael Patai. Trans. by Harry Zohn. N.Y., Herzl Press and Thos. Yoseloff, 1960. 5 vol. \$25.00.

IT SEEMS STRANGE that more than half a century should elapse since Herzl's death before his complete diaries are available in the English language. The fact that Herzl's diaries constitute more or less the full biography of one of the most remarkable Jews in modern times and that his influence is of continued importance in the conduct of the State of Israel today makes this long delayed venture doubly significant. Sections of Herzl's diaries in the English language have appeared earlier, notably the edition of Marvin Lowenthal which gave the reader the full flavor of Herzl's thinking. But the complete diaries translated by Dr. Harry Zohn depict Herzl in all his astonishing dimensions as one of the great men of his time who possessed a spirit to equal the magnetism of his personality. They are so vital and human that the reader can feel the excitement of Herzl's feelings as he scans the record of his struggle over a span of eight years to implement the aim of the Basle Platform—to obtain a legally secured, publicly recognized home for the Jewish people in the land of their fathers.

If Herzl lives in the grateful hearts of admirers like Ben-Gurion and other prominent individuals who conduct the affairs of Israel today it is because he created the Zionist movement and impinged it upon the consciousness of the

Continued on page 2



Theodor Herzl

It Is a Far Cry From Outright Plotting

THE VATICAN AGAINST EUROPE. By Edmond Paris. Trans. from French by A. Robson. London-Geneva, P. R. Macmillan, 1961. 311 p.

A NUMBER OF books written by Edmond Paris in recent years add up to a crusade against the Catholic Church. The Vatican is accused of being at the root of every worldwide tragedy in modern times, of being a disruptive influence in every democratic country and movement, of fostering both World Wars, and of encouraging the genocide of Jews and non-Catholic Slavs.

The author had no difficulty finding substantiating quotations in statements of individuals, both Catholic and non-Catholic, and excerpting damning evidence from official documents in Nazi and Vichy-French archives. The Catholic Church is an international body and has clearly had to pursue a policy of caution. Individual Churchmen, moreover, were as susceptible as anyone to the slogans and hates of the Mussolini and Hitler era. It is unquestionably deplorable that so influential a religious organization as the Church found it impolitic to stand squarely on the side of humane principle; but this is a far cry from outright plotting. Until the documents are published in full, judgment must be reserved.

The chapter on Catholic influence in the United States offers a good illustration. Coughlinite rantings, McCarthy-

Continued on page 2

What Causes Some Jews to Inter marry?

JEWISH-GENTILE COURTSHIPS. By John E. Mayer. N.Y., Free Press of Glencoe, 1961. 240 p. \$5.00.

INTERMARRIAGE has always been a concern of Judaism since Abraham first made his servant swear he would not arrange a Canaanite marriage for his son, Isaac. The continuity of the Jewish people, its intact family life and its ethical and moral concepts are attributed to the lesser amount of intermarriage. Even in the open society of America, the percentage has been

lower than among other religious groups. But there is evidence that this statistical condition may not obtain with a weakening of Jewish historical influences.

The process by which Jews intermarry is studied intimately by Dr. Mayer, who finds more Jewish men intermarry than Jewish women. The figure is estimated at three to one. If Mayer's composite history of the typical Jewish

Continued on page 4

A Call for a Rethinking of Our Ideas of God

MAN'S BEST HOPE. By Roland B. Gittelsohn. N.Y., Random House, 1961. 200 p. \$3.95.

RABBI GITTELSON'S book advances a thesis which is a radical departure from the traditional Jewish conception of God. He calls for a rethinking of our ideas of God "in a context which includes the biological discoveries of Darwin, the physical insights of Einstein and the psychological imperatives of Freud." When we recall that these three great scientific figures held views diametrically opposed to the Jewish God idea, we may conclude that the author's attempt at reconciling such differences of approach to the universe will win scant support in religious circles despite his warning (p. 12) that "any attempt to insulate religion from the

swiftness of change in other areas of human experience dooms religion to sterility."

There is much that ails religion today, but accommodation to scientific thinking by a change of our conception of God differing from that of our fathers will not produce the cure. Man's realization of his indifference to the prophetic values of the past can perhaps restore some of the lost piety and awe at the wonder of life we take for granted. Yet this book is the distillation of mature reflection, and many of Rabbi Gittelsohn's observations can be of incalculable help in the development of an attitude toward religion capable of bringing man greater satisfaction than

Continued on page 4

Rebellious Joseph Becomes a Committed Jew

A STAR IN THE WIND. By Robert Nathan. N.Y., Alfred A. Knopf, 1962. 303 p. \$4.50.

ROBERT NATHAN is best known in American letters for his *Portrait of Jenny*, *One More Spring*, *Jonah* and other writings. In 1935 his *Road of Ages* depicted the trek of the unwanted Jewish millions to the Gobi Desert. After 27 years Mr. Nathan has at last taken cognizance of Palestine as a land of asylum and, of course, as the home of the State of Israel. The rebellious, confused Joseph, after sharing the lot of refugees en route to Israel, at last comes to declare "I am committed" and determines to devote himself to Israel and its future.

Employing his accustomed skill and insight, Mr. Nathan writes as if he

himself had shared in the pilgrimage of Joseph, the erstwhile Cleveland violinist. With complete self-absorption he echoes the words of Kastler: "I am in a little fortress called Sar in the Wind. Do you remember Masa Dag? It is like that here, except that the stage is tiny and the people Jewish . . . It is wonderful to see how these people fight; the same ones who for 2,000 years only offered their throats to the butcher. On their own soil . . . they defy empires."

Mr. Nathan has come a long, long way since he wrote *Road of Ages*, and has learned to interpret aright the stars as they affect the Jewish people. In a conversation between Joseph and his American friend Priscilla regarding his

Continued on page 2

September 1962

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Literary
Section

IN JEWISH BOOKLAND

"Let thy shelves . . . be . . . thy gardens." . . . *Judah ibn Tibbon*

5722

Edited by the Jewish Book Council of America

The Human Personality

binic literature will find particular value in the veritable mass of quotations, felicitously translated and skillfully utilized.

Stimulating analysis and discussion of challenging problems are the stuff of which this book is made. For example, does the law enforced by rabbinic courts represent the ultimate ideal for man? May the rabbis impose higher standards on the pious even in the area of civil obligations? The questions are not rhetorical.

The book concludes with the statement that the "irremovable and irreplaceable cornerstones in the moral and religious structure of Judaism" are the sacredness of the human personality and the "infinite worth of the individual."

Our society is a long way from realizing this philosophy in practice, but men of good will are striving to move us in that direction. This work will help provide essential insight into the nature of the goals and the importance of achieving them. It needed to be written and, in the writing, Dr. Belkin has made a great contribution.

A. LEO LEVIN, professor of law, University of Pennsylvania.

The Words of Torah Do Not Rest on Custom

MOSES AND THE ORIGINAL TORAH. By Abba Hillel Silver. N.Y., Macmillan, 1961. 188 p. \$3.95.

GIRDED WITH traditional learning and armed with the spade of modern scholarship, Abba Hillel Silver has dug deeply in his search for the *B'er Mayim Chayim*, the Original Torah, and has found it.

This book is in a sense more traditional than the traditionalists and yet more modern than the so-called Higher Criticism. The author affirms the belief that genuine monotheism goes back to Abraham, whom he places circa 1800 B.C.E., but is aware of the Canaanitish religious influence on the Israelites. He asserts the centrality of Moses to the entire Torah. The words of the Decalogue, the Deuteronomic and the Holiness Codes, constitute the original Torah

One of the Most Remarkable

THE COMPLETE DIARIES OF THEODOR HERZL. Edited by Raphael Patai. Trans. by Harry Zohn. N.Y., Herzl Press and Thos. Yoseloff, 1960. 5 vol. \$25.00.

IT SEEMS STRANGE that more than half a century should elapse since Herzl's death before his complete diaries are available in the English language. The fact that Herzl's diaries constitute more or less the full biography of one of the most remarkable Jews in modern times and that his influence is of continued importance in the conduct of the State of Israel today makes this long delayed venture doubly significant. Sections of Herzl's diaries in the English language have appeared earlier, notably the edition of Marvin Lowenthal which gave the reader the full flavor of Herzl's thinking. But the complete diaries translated by Dr. Harry Zohn depict Herzl in all his astonishing dimensions as one of the great men of his time who possessed a spirit to equal the magnetism of his personality. They are so vital and human that the reader can feel the excitement of Herzl's feelings as he scans the record of his struggle over a span of eight years to implement the aim of the Basle Platform—to obtain a legally secured, publicly recognized home for the Jewish people in the land of their fathers.

of Moses. "These words are not the product of the prophetic movement of the eighth or sixth century. They are very old. They are of Mosaic origin."

The book has only 188 pages and reads like a detective story. It holds one's interest from the beginning to the end, though some may take offense at the constant recurrence of the Tetragrammaton. A thorough study of the book will take many months. The footnotes supply a bibliography for a lifetime of reading. It's a warm book, a proud book, a deeply Jewish book in which the author exclaims that "the words of the Torah of Moses do not rest on custom but on divine authority." I recommend it as delightfully substantial reading.

EMANUEL GREEN, rabbi, North Shore Synagogue, Syosset, L. I.

equals in the matter of faith and religious truth.

The immediate future may not always be pleasant, but one can look forward to it with a sense of excitement and honesty that (previously) did not exist. It is a manifestation of our desire to *survive* as Jews. The age of the "gemütlich" exchange, of superficial pleasantries, is past. Individual rabbis will no longer be able to build their reputations and maintain their positions in the community as "ambassadors to the Gentiles." That approach

sufficed for a generation of Jews seeking their security; it will not satisfy the new breed of Jewish survivalists. Rabbis, Jewish teachers and communal leaders will now have to win their right to leadership on the basis of how Jewish they are, what they know and what they express of Jewish life and Jewish values, and not, as has been the case, by virtue of how "integrated" they are. The American Jewish community is today sufficiently secure to be ready, if not eager, for such instruction.

Books

IN SEARCH OF THE ORIGINAL TORAH

Immanuel Lewy

MOSES AND THE ORIGINAL TORAH, by Abba Hillel Silver, Macmillan Company, N.Y., 1961, 188 pp. \$3.95.

There are scholars who trace the beginnings of spiritual Judaism or ethical monotheism to the literary prophets of the eighth through to sixth century B.C.E. Prior to that time, they maintain, the religion of Israel was little different from the religions of all its heathen neighbors. The Canaanites had their Baal, the Moabites their Chemosh and the Israelites had their YHWH. Then came Amos, Hosea, Isaiah and Micah and revolutionized the concepts of worship and conduct, stressing *ethos* rather than *ritus*. The last decades brought a collapse of this anti-traditional reading of Israel's spiritual history, and made room for more conservative interpretations of the biblical historical records. Very often, says Silver, in religious history, the pathfinding ideas are come upon early by a spiritual pioneer.

WHO FIRST CONCEIVED OF ETHICAL DEITY?

Great ideas are not always late in time following a process of linear evolution,

but may be the fortuitous breakthrough of a forceful personality. Remember Buddha, Paul, Mohammed, Rousseau, Kant, Marx and Freud. The great literary prophets of Israel and Judah stigmatized the people and its rulers because they rejected the Torah of YHWH. This Torah is manifestly a sacred set of teachings which had come down to them from the distant past. All the prophets agreed that this Torah was not a ritual but an ethical Torah. It demanded justice, righteousness, humaneness and simple living. It rejected the worship of many gods, the acceptance of a priests' caste with their sacrificial cult. "For I desire kindness and not sacrifice, the dedication to God rather than burnt offerings" (Hosea 6:6).

This was a religious innovation of a startling and revolutionary character.

Who gave Israel this Torah, the spiritual worship of one ethical deity? The tradition ascribes it to Moses and the Patriarchs. Rabbi Silver is convinced that this tradition is substantially correct. Modern biblical research is right in rejecting the traditional belief that the whole Pentateuch, with all its contradictions and repetitions, is the work of one

man, of Moses. Silver admits that the original Torah of Moses was elaborated in Israel and Judah by priests and prophets. The original Torah is embedded in the Ten Commandments and in the Pentateuchal codes, in the Covenant Code, in Deuteronomy and the Holiness Code (Lev. 19-26). The ritual and priestly elements were added by the priests who were in charge of the Torah of Moses. Jeremiah said clearly that "God did not speak to your fathers or command them concerning burnt offerings and sacrifices" (7:22) and that "the guardians of the Torah did not care for YHWH and falsified it" (2.8, 8:8). "That Moses received his *devarim* on Mount Sinai was not known to the prophets. It was evidently at a later time that Sinai, because of its sacred and fabled character, was fixed upon as the locale of the Mosaic revelation" (p. 14).

THE STRUGGLE TO PRESERVE THE RELIGION OF MOSES

To Silver the story of the religion of Moses is the story of a struggle, at times uneven and seemingly hopeless, to preserve itself from dilution and submergence. Kings, nobles, priests and common people would often conspire to accomplish just that. They would prefer the way of the heathen, of Egypt, Canaan, Assyria, Babylon and other neighbors. But there would always be the faithful ones, sometimes a few in number, who took the Torah of Moses very much to heart, lived by it and fought for it.

When the ten northern tribes, which had sojourned in Egypt (the southern tribe of Judah was not in Egypt and plays no role before David), returned to Canaan and settled down to an agricultural life, the threat to the faith of Moses and his Torah increased greatly. Israel took over from the Canaanites the great agricultural festivals. The rituals associated with them were in the hands of an elaborate priesthood, an institution alien to the religion of Moses, who demanded

that the whole people should become a nation of priests (Ex 19:6). The rites were often gross, cruel and obscene. Under Canaanite influence a religious syncretism, priestcraft and a sacrificial cult system developed in Israel with all kinds of magic, spells, incantations, charms and healing by esoteric rites.

During the reigns of Saul and David the worship of YHWH was unchallenged. A change occurred in the latter part of the reign of Solomon. There were always people loyal to the tradition of Moses and the original Torah: Samuel, Nathan, Ahijah, Elijah, Elisha, Micaiah ben Im-lah, Jehonada ben Rachab, Jehoiada and the literary prophets. They did resist with fierce determination.

Hezekiah abolished the local shrines and centered the sacrificial cult in Jerusalem. That was a stupendous religious revolution. He removed all traces of idolatry from the land. But the reformation did not last long. Manasseh restored what his father had cast out. Under his pious grandson Josiah, the Book of the Torah was found. That may be the Deuteronomic Code or a version of the Covenant Code or of the Holiness Code. In Israel there was only one reform "Back to Moses" movement, initiated by Elijah, Elisha and Jehu. Silver accepts the modern, scholarly thesis that a part of Deuteronomy was northern.

The sanctity of the Sabbath, which was foremost among the institutions of the religion of YHWH, was renewed under Nehemiah and Ezra. Ezra apparently has the whole of the Book of the Torah of Moses read to the people, the three Codes as well as the narrative portions of the Pentateuch, "and the borrowed and refined myths of the early chapters of Genesis." Silver believes that the Patriarchs already had a kind of primitive monotheism, and that Moses spiritualized it. Unknown to him was the idea of a messianic peaceful human brotherhood. This was later developed by the literary prophets.

THE UNIDENTIFIED ETHICAL GENIUS

I miss in Silver's theory any argumentation based on a throughgoing analysis of the sources, the distinction between prophetic and priestly Yahwists and Elohist, northern and southern Deuteronomists, as in my *The Growth of the Pentateuch*. If he had made such researches he would have found that the basic Pentateuchal narratives must have stemmed from a brilliant literary genius, who was an enlightened expounder of wisdom, justice, righteousness and humaneness. He condemned all kinds of violence (Gen 34:30, 49:5-7), bloody strife (13:8,9, 37:26), bloody justice (Cain outlawed, Simon and Levi scattered—not executed), bloody cult (4:26, Ex 34:5, "call on YHWH" — no sacrifice), dishonesty or corruption (Gen 14:23, Ex 18:21, Nu. 16:15), inhumanity (Ex 1:18f.), even to animals (Gen 2:19,20,7:3, 8:21b,24:14). He was against a priestly caste (Ex 19:6), against a priestly leadership (Ex 32:21). His God is Creator, Ruler and Judge of the whole world (Gen 2:4b,14:22, 18:25, 24:3, Ex 19:5) YHWH is merciful, patient, kind and forgiving of sins (Ex 34:6,7). This greatest Hebrew genius is not even mentioned by Silver.

I agree with Silver that the Covenant Code (Ex 21-23) stems substantially from Samuel. It reflects an agricultural society. The oldest section is the penal code listing seven capital criminals: he who murders, kidnaps, beats or curses his parents, copulates with beasts, sacrifices to gods other than YHWH, and who practices sorcery. It also negates the rule of retaliation in kind (eye for an eye, etc.). This code is generally attributed to Moses. Accordingly, Moses is for stern justice, retaliation and deterrence.

The section in the Covenant Code on righteousness, justice and humaneness is therefore not to be attributed to the ruth-

less Moses, but to the humane Yahwist master narrator.

And Now the Editor

IN THIS ISSUE

Life is full of "antinomies," interests and values, equally legitimate, which conflict with one another so that we are called upon, at times, to make choices between them. Such antinomies are, by a curious coincidence, the theme of several of our articles in this issue. For example, Rabbi Shulman discusses art and moral values, as they meet and cross in the recent episode involving "The Merchant of Venice." (Rabbi Shulman is spiritual leader of the Riverdale Temple, Riverdale, N. Y., and a frequent contributor to Jewish periodicals) . . . In Dr. Rubenstein's description of his visit with Dean Gruber, we are faced with the dilemma of loyalty to a theological system and the dictates of humaneness. We welcome Dean Gruber to our shores, and we hope that some day he may turn a sympathetic ear to Dr. Rubenstein's implicit appeal (and ours) for a reconstructed Christianity. (Dr. Rubenstein is Hillel Director at Pittsburgh University and a prolific contributor) . . . Yehuda Rosenman deals with another antinomy, the urge on the part of the Center leaders to be non-denominational and at the same time affirmatively religious. Mr. Rosenman is Executive Director of the Jewish Community Center of Baltimore, Md. . . . Balfour Brickner's discussion of security and survival touches upon another polar aspect of our lives, the demand for equality and the concurrent need for *separateness*. Rabbi Brickner is Director of the Commission on Interfaith Activities of the Union of American Hebrew Congregations . . . Immanuel Lewy is a Bible scholar and member of our Editorial Board.

I.E.



MOSES AND THE ORIGINAL TORAH, by Abba Hillel Silver (Macmillan), New York, 1961. 188 pp. \$3.95.

Reviewed by CHARLES A. KRCLOFF

In his most recent work, Abba Hillel Silver has asked an enormously significant question: What elements of our Biblical tradition were original with Moses? Simultaneously, he is concerned with such corollary considerations as Moses' dependence upon prior traditions (both Hebraic and otherwise) and the fate of Moses' message during the ensuing periods of Jewish history up to the third century C. E.

Silver uses the term "Words" (דברים) to denote the "original Torah of Moses." The author's thesis maintains that we discover these pristine "Words" (1) in the Decalogue according to the Covenant Code, Exod. 20, (2) in the Decalogue according to the Deuteronomic Code, Deut. 5, and (3) in other passages of the aforementioned Codes, plus the Holiness Code. According to this theory, "each one of the Words of the Decalogue is typical of a whole category and was probably selected for its cardinal and representative character" (p. 77). Silver does not claim that the "Words" were the specific utterances of Moses; but in substance, he maintains, "they represent the body of his teachings as variously reported, phrased and paraphrased by later generations" (p. 77). Neither conditional nor ceremonial, these "Words" of moral guidance possessed a Divine authority which only later came to be associated with the remainder of the Torah.

The thesis rests heavily upon an image of Moses as a "religious pioneer" more concerned with broad truths about society than with the elaboration of a code of laws, ritual or even theology. In this respect, Silver notes Moses' parallel to other pioneers such as Zarathustra, Confucius and Jesus. At Sinai, Moses drew upon the "basically monotheistic" faith of the patriarchs. But he gave further depth to that old tradition through the idea of the Covenant which "opened the way for dialectic in religion." New elements highlighting that experience included a thorough-going opposition to polytheism and idolatry and the emergence of Israel from a group of tribes to a people.

Depending largely upon a quotation from W. F. Albright, Silver contends that Moses fixed for all time the God concept of Judaism, with "no appreciable difference" between the God of Moses and the God of "Deutero-Isaiah" (p. 30). Moses' major "break-through" in religious thought, however, was "a new act of creation . . . not the product of evolution nor . . . derived from his cultural environment . . ." It was to this "original Torah" that the prophets consistently harkened back when they reproached their people for having neglected the דבר יהוה and the תורת אלהינו (Isa. 1:10).

This volume possesses obvious implications for the Reform Jew. If it were "the universal moral laws of the original Torah which formed the basis of the Covenant," and if indeed these apodictic pronouncements were central to the post-exilic positions, then we have further historical justification for our religious position.

Like most thoughtful works on the Bible, this is more than an attempted reconstruction of a literary tradition; it is a view of history. Considered from this perspective, however, *Moses and the Original Torah* is disquieting. To be sure, Silver sometimes recognizes how the "dread exigencies of the times" can shape religious attitudes. Too often, however, his historical analysis is tendentious. This is revealed especially when he inquires into the nature of the תורת יהוה embraced by the exiles returning from Babylonia and by the successive generations. Silver properly notes the considerable weight which Malachi, Ezra and Nehemiah place on such specific

ritual and custom as erecting and maintaining the Temple, tithing, sacrifices, and offerings of the first fruits and the first-born males (pp. 175 f.). These precepts were not part of the original Torah states Silver.

With this evidence presented, Silver then proceeds, nonetheless, to argue that the original moral teachings of Moses (דברים) were still foremost in the minds of the faithful, such as Zechariah and the Psalmist. But Silver makes no mention of Zechariah's persistent references to the building of the Temple, the priesthood and fast days, none of which Silver believes to have been original with Moses. The Psalms, especially 119, are more cogent evidence, but they hardly sustain so sweeping a conclusion as the claim that "... generally speaking ... when the Torah is apostrophized by the faithful of the early postexilic centuries, it is the spiritual teachings that they have in mind" (p. 176). This may have been true, but the evidence presented does not justify the claim.

Moreover, who are the "faithful"? Could it be that in certain historical structures one is most "faithful" to the intent of Moses by giving concrete form to his more general commandments?

Other instances of tendentiousness and oversimplification include discussions of the "monotheism" of Abraham, Moses and Deutero-Isaiah, without adequately distinguishing between the God concepts of which men are capable in radically different historical periods.

In another regard, the author contends that the loyal followers of YHVH "were not very much shaken by the destruction of the Temple" (p. 167). Were the persistent attempts to rebuild the Temple disloyal? Moreover, what shall we say of such later tracts as איכה רבה wherein the loss of the Temple becomes the core concern?

In one instance, Silver argues that Moses offered no laws which might be subject to change with the varying economic and social conditions (p. 76). But only a few pages later, we learn that Moses' wilderness legislation is understandable only out of the Egyptian context and in anticipation of Canaan (p. 83, n. 5). Either the "original Torah" was relative to the historical structure or it was not. To this reviewer, Silver would seem to have it both ways.

A few errors in Biblical references should be corrected in any future edition.

One can only praise the scope of Silver's vision and the significance of his undertaking. He has provided us with a valuable first tool in understanding the Mosaic origins of the Torah. While his philosophy of history is not mine and his Biblical analysis is too often abbreviated, he opens the door to an exciting speculation on the formative period of Judaism.

AMERICANS OF JEWISH DESCENT, A Compendium of Genealogy. Compiled by Malcolm H. Stern, Publication No. V of the American Jewish Archives, (Hebrew Union College Press), Cincinnati, 1960, 11 x 17 — 307 Pages.

Reviewed by JUSTIN G. TURNER

One undertakes a review of this unusual volume with mixed feelings of awe and admiration. This pioneer publication in the field of American-Jewish history is for the researcher, the historian and the specialist engaged in tracing the history of families and their descendants.

This work is the result of the author's juvenile enthusiasm for royal genealogy. As he matured, he rode his hobby seriously and was inspired to continue his genealogical research while studying for the rabbinate.

Dr. Stern chose the year 1840 as the cut-off date since it eliminated the large migration of Jews from Germany following the abortive revolutions in Western Europe in 1848. Certain families arriving in America, thereafter, have been included since they were connected genea-

October, 1962

Moses and the Original Torah, by ABBA HILLEL SILVER. The Macmillan Company, New York, 1961. 188 pp. \$3.95.

THIS work by the rabbi of Cleveland's Temple undertakes to determine what the original Torah of Moses was, where it is to be found, and how it fared in Israel and in Judah. Rabbi Silver maintains that "Moses was the founder of the first ethical and spiritual monotheistic religion of mankind" (p. 23), that this monotheism had no political origin (p. 34), that it was universal and timeless (p. 34; see also p. 136), that the "Mosaic YHWH tradition had no place for sacrifice or priesthood" (p. 116; compare p. 151), that the original

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Interpr

Torah often was "ignored or flouted" but always had "its stout champions and defenders" (p. 142), and that, although the prophets "spoke with the authority of divine inspiration," they always spoke as "restorers of the true and ancient faith" (p. 40), their prophecies representing no "new theological or ethical development in the religion of Israel" (p. 41).

According to Dr. Silver, the Covenant Code (Exod. 20—23), the Holiness Code (Lev. 19—26), and the Deuteronomic Code (Deut. 5—28) were all pre-exilic (p. 89), even though all three underwent later revision and supplementation. The variously appended statutes and ordinances, however, are "easily distinguishable" (p. 135). The original Torah taught by Moses consisted of divine words—moral and spiritual imperatives—directed to every man and woman; concerning these "the three codes are in remarkable agreement" (p. 127 and pp. 137-141).

The impression received by this reviewer is that too much is claimed for Moses and the original Torah and too little significance is ascribed to later developments in Hebrew religious history. Surely the greatness and even the uniqueness of Moses may be acknowledged without contending or implying that the work of his spiritual successors was only to recall, to restate, and to reformulate. Indeed, the Rabbi himself at times tends to counter his own thesis. Speaking of the prophets, he writes, "They introduced the Messianic motif which was to gain such emphasis in subsequent centuries" (p. 42). Or again, "Some of the Mosaic

teachings, phrased differently, have reached us from other ancient sources, some of them considerably antedating the age of Moses" (p. 43).

Although the author is a man of scholarship and frequently cites sources widely garnered, there were times when the reader found himself asking: What is the evidence for this judgment or that conclusion? For instance, "Sabbath first appears in Jewish history as a day of rest which was ordained at the time of the Exodus from Egypt.... It is quite likely that Moses instituted the Sabbath day as a symbol of the people's deliverance from unremitting slave labor in Egypt and as a sign of their new life of freedom" (p. 130). Or again, "We have no reason to assume that they [the Israelites deported by Sargon II] were more harshly treated than the later Judean deportees in Babylon..." (p. 158).

Sometimes the language is a bit confusing or misleading, as in "Jews of the North" (p. 163), or in referring to David as "a gifted musician and poet to whom some of the psalms can be ascribed" (p. 71), or in characterizing the Rechabites as "puritanical" (p. 161), or in describing the prophetic work of Moses as "*sui generis*" (p. 37), or in dispatching Elijah "to heaven by a whirlwind in a chariot of fire and horses of fire (II Kings 2:11)" (p. 94), or in quoting a phrase from Leviticus 20:23 when speaking of the contents of the Covenant Code (p. 107).

Mention of these points is not intended to deny the merit of the book. For the work reflects the seasoned judgment of an eminent spokesman for American Judaism, it contains many provocative suggestions, comments, and insights, and it is recommended to all serious students of religion.

G. MURRAY BRANCH

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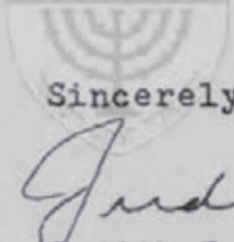
26 November 1962

Dr. Abba Hillel Silver
The Temple
East 105th Street and Silver Park
Cleveland 6, Ohio

Dear Dr. Silver:

Enclosed are the reviews of your book, MOSES AND THE ORIGINAL TORAH. Since we have only one copy of many of them, may we please have them back as soon as it is convenient for you to send them.

Sincerely,


Judith Brauman
Judith Brauman
Trade Religion Department

JB/b

Encl: Review file

December 5, 1962

Dear Miss Brauman:

As requested in your letter of November 26th, I am returning the reviews on MOSES AND THE ORIGINAL TORAH which you so kindly sent to Dr. Silver.

Very sincerely yours,



Miss Judith Brauman
Trade Religion Department
The Macmillan Company
Sixty, Fifth Avenue
New York 11, New York



Beatrice F. May (Mrs.)
Secretary to Dr. Silver



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CRITICISM In the Christian World

Books

O. T. Heritage

THE OLD TESTAMENT, ITS ORIGINS AND COMPOSITION. By Curt Kuhl. John Knox, \$4.50.

MOSES AND THE ORIGINAL TORAH. By Abba Hillel Silver. Macmillan, \$3.50.

GOD'S COVENANT OF BLESSING. By John P. Milton. Augustana, \$3.95.

♦ IT WAS INEVITABLE that advances made in Old Testament research in recent decades would eventually force the rewriting of the standard introduction to O.T. literature. Since 1950 several new introductions have appeared, and a glance at current publication announcements shows that others can be expected imminently, the work not only of American and English O.T. scholars, but also of German and Scandinavian scholars in English translation.

In the latter category stands Curt Kuhl's little volume, which first came out in 1953 as *Die Entstehung des Alten Testaments* and now is ably rendered into English by C. T. M. Herriott. This rather compendious presentation of the basic facts relating to the historical background, content, literary composition, date and authorship of each of the O.T. books should prove most satisfactory to any one seeking a reliable brief treatment of such matters. After an introductory chapter in which he discusses *seriatim* the authority, criticism, transmission, canon and literary character of the O.T. (only with respect to "authority" did this reader find the discussion disappointing), Kuhl takes up analysis of the books in their Hebrew order: the Law (Pentateuch), Former Prophets, Latter Prophets, and the Writings, concluding with a short appendix on the Apocrypha. Throughout he writes with precision and clarity, so that his text is very readable and easy to assimilate. Moreover, his critical judgments are on the whole balanced and sound, representing the best conclusions of German (and, for the most part, American) O.T. scholarship. A highly useful literary chronological table and a bibliography are appended to the volume. Though the latter understandably abounds in German works, many in English are also listed, some apparently added by the translator.

The volumes by Silver and Milton are less general in theme than is Kuhl's. Both focus attention on a subject that has increasingly occupied the interest of contemporary O.T. scholarship; viz., Law

and Covenant. Rabbi Silver's purpose is to explain what the original Torah of Moses was, where it is to be found, and how it fared in Israel and Judah (p. x). He concludes that the original (i.e., oldest) Torah was made up of the largely apodictic "pure moral teachings and precepts" (as opposed to the generally casuistic ritual and juridical laws) which go back substantially to Moses and which can be found, outside the Decalogue, scattered principally through the three major legal codes (Covenant, Holiness and Deuteronomic) preserved in the O.T., though often referred to by the prophets whenever they employed the word *torah*. This original Torah survived all the vicissitudes of Jewish history, including the covenant people's not infrequent flouting or ignoring it and the rabbis' making legal fences around it. It found expression in the Sermon on the Mount and came to the Western world through both Christianity and Judaism. Beyond doubt, Rabbi Silver's eloquent exposition of the nature and history of Israel's ethical heritage compels acknowledgment of the great debt owed to Judaism for preserving it and contributing it to the world.

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biblical revelation and is written within a Christian frame of reference. In successive chapters Milton sets forth the meaning and religious significance of the concept of covenant, defends the general historicity of the man Abraham and the background against which he is placed in the Genesis narratives, analyzes in detail the covenant passages in the patriarchal stories and relates these in turn to the Exodus redemption, the Sinai Covenant, Israel's "basic theology" and Jeremiah's "New Covenant," concluding with a survey of Abraham in N.T. teaching and an explanation of how the Abrahamic covenant is to be understood in light of "the New Covenant in Jesus' blood." In his footnotes and bibliography as well as in the text itself, the author shows some awareness of recent O.T. scholarship on this extremely important subject, but all too often he either neglects or treats insufficiently the stimulating insights of such significant O.T. theologians as von Rad, Eichrodt, and G. Ernest Wright. He appears unable to divorce himself with the necessary rigor from the peculiar framework which 19th century conservative theology imposed upon the biblical revelation, and matters are not helped any by his style, which tends toward the pleonastic and repetitious. On the face of it, Prof. Milton's conservatism need not have prevented him from writing a book properly summarizing and assessing the major contributions of modern research and biblical theology on "God's Covenant of Blessing." Such a book in English is needed. Unfortunately, Prof. Milton has not written it.

GEORGE M. LANDES.

Behind the Dazzle

(Continued from Page 1)

and effortless blessing" of life when it is rightly apprehended makes Mr. Updike the kind of religious writer that every serious romantic must be.

The intensity with which he perceives this intrinsic blessing of life, however, seems to him incommunicable. Writers, he believes, "walk through volumes of the unexpressed and like snails leave behind a faint thread excreted out of [themselves]." These observations all come from "The Blessed Man of Boston, My Grandmother's Thimble, and Fanning Island," one of two experimental stories at the end of "Pigeon Feathers," in which Mr. Updike puts together three wholly unrelated episodes that seem to him images of life blessed, images that would be, if he could wholly invoke them, full of joy, "just as a piece of turf torn from a meadow becomes a *gloria* when drawn by Durer." But he despairs of realizing life that fully. "As it is," he tells the reader, "you, like me, must take it on faith."

THIS is not, of course, faith in the conventional sense; one should not be misled by Mr. Updike's frequent references to clergymen and church services: these are the accidents of his subject-matter, of the Olinger that he remembers. But a religious sense of the sacredness of life itself, with its accompanying sense of the absolute horror of death, is at the very center of his perception.

As he says in the almost too brilliant story, "Lifeguard," "Young as I am, I can hear in myself the protein acids tick-

ing; I wake at odd hours and in the shuddering darkness and silence feel my death rushing toward me like an express train." The lifeguard of this story is concerned with the life of the spirit, and what he knows is that "every seduction is a conversion." "Someday," he believes, "my alertness will bear fruit; from near the horizon there will arise, delicious, translucent, like a green bell above the water, the call for help, the call, a call, it saddens me to confess, that I have yet to hear." To have that vocation is to be saved by saving, by experiencing a love that is intensely and specifically physical, because "our chivalric impulses go clanking in encumbering biological armor."

This is the special significance of the second large group of stories in "Pigeon Feathers," the recollections of married love. Like the episodes of married love in "Rabbit, Run," they are unqualifiedly candid because they are dealing with the supreme moment, the moment at which the blessedness of life realizes itself, in the vivifying context of family life, with the maximum intensity—or seems, in memory, to have done so.

"Pigeon Feathers" is not just a book of very brilliant short stories; it is a demonstration of how the most gifted writer of his generation is coming to maturity; it shows us that Mr. Updike's fine verbal talent is no longer pirouetting, however gracefully, out of a simple delight in motion, but is beginning to serve his deepest insight, that his "Love's Labor's Lost" and even his "Romeo and Juliet" (that is "Rabbit, Run") are now behind him.

The Thirst We Have

(Continued from Page 7)

houses at the College. Some of the students, in fact, paid their board with wheat or malt. And, further on, in speaking of the academic life, Mr. Baron points out that Vassar College gained its name and first endowment (more than \$400,000) from the brewer-philanthropist Matthew Vassar.

In reading this book it is interesting to note that lager beer predominantly favored in this country today, was practically if not totally unknown until the "German engulfment of the American brewing industry, which began here in the Eighteen-Forties." Prior to that time the drink was an English- or Dutch-type brew.

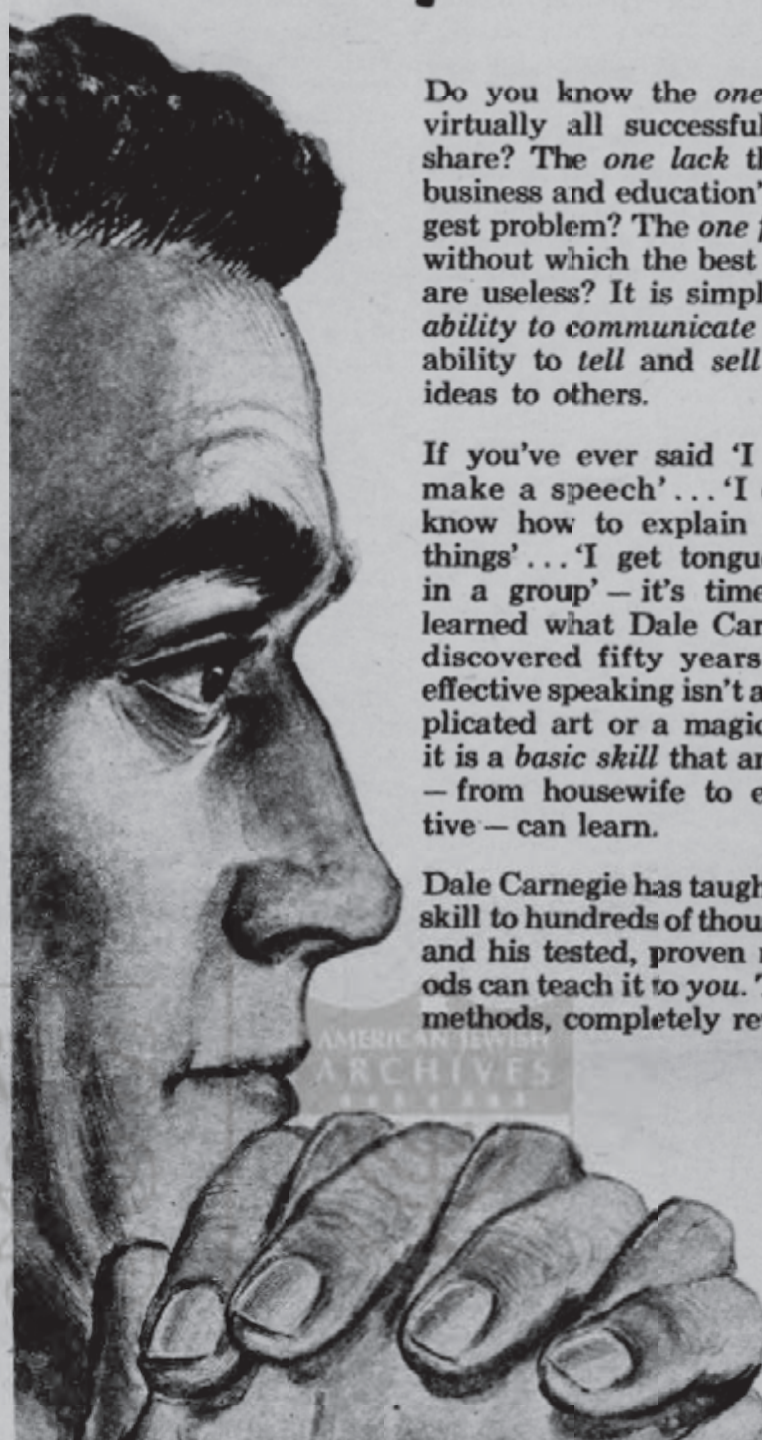
One of the most fascinating chapters in the book deals with the "Victory of the Drys." It concerns among other things the ticklish political overtones in a candidate's declaring himself for or against prohibition. The question made politicians "cynical in their allegiances and public utterances."

In 1908 when the Anti-Saloon League was a formidable force

to be reckoned with, Theodore Roosevelt offered this advice to William H. Taft, the Republican candidate: "If ever there was a wicked attitude it is that of those fantastic extremists who advocate a law so drastic that it cannot be enforced, knowing perfectly well that lawlessness and contempt of the law follow. But as a mere matter of precaution I would be careful to put in your hearty sympathy with every effort to do away with the drink evil. You will hardly suspect me of being a prohibitionist crank; but such hideous misery does come from drink that I cordially sympathize with any successful effort to do away with it or minimize its effects . . . My experience with prohibitionists, however, is that the best way to deal with them is to ignore them."

There are hundreds of equally absorbing passages in "Brewed in America," though they are linked with passages that are tedious and dull. Had he chosen, Mr. Baron doubtlessly could have made the book infinitely more readable, but it is probably to his credit that he has stuck to the facts, no matter how cold and dry.

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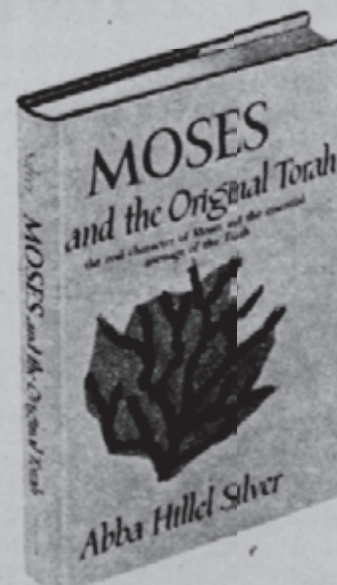
modernized and streamlined for today's busy people, are now available in a clear, concise book that can give you the key to this indispensable skill...



ASSOCIATION PRESS
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The Jewish Religion—What It Was and What It Means Today MOSES AND THE ORIGINAL TORAH

By Abba Hillel Silver



Now, when religious unity and understanding are so desperately needed, this penetrating study reaches back through the speculative haze of centuries to trace the actual origins of Judaism along a startling new line. Dr. Silver brings new insight to the pure and unmistakably clear teachings of Moses and points out, for all time, the common heritage of Christians and Jews.

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NO 'CAPSULE'

The Columbia Record

4/19/62

A Scholarly Assessment Of the Torah of Judaism

MOSES AND THE ORIGINAL TORAH By Abba Hillel Silver. MacMillan, 181 pp. Indexed. \$3.95.

This is an example of what Biblical scholarship in its epitome ought to be. Written by the outstanding spokesman for Judaism, this book presents new insights on the Torah, a Jewish book which

has as its central theme the great revelation of God to Moses on Mt. Sinai.

Dr. Abba Hillel Silver, a noted scholar and student of religion, studies the Torah and with preception presents his findings in the light of the genius of Moses, the first of Judaism's great Old Testament leaders.

This is a profound study and one that will not appeal to those who are satisfied with a cursory or capsule study of the religion of the ancient Hebrews. Dr. Silver assumes some previous knowledge on the part of the reader. Without it, the reader may well become bored or completely lost. In short, it is not a book for those who are not fascinated by the study of religion.

The chapters present such inspiring statements and questions as: "Evolution in things of the spirit," and "The Torah that men had rejected," "The conflicting traditions of Israel and Judah," and "How did the Original Torah fare?" Such titles provide an idea of the scope and magnitude of this scholarly work.

In the closing chapter the author assesses the Torah and provides some clear and concise analysis regarding its rejection by St. Paul, and his zeal to bring Gentiles into the main body of Christianity.

In summary, this is a profound and deeply penetrating study of the Torah. It is well written, and deserves a place in its literary field.

—J. R.

Not Weighty As a Title May Suggest

THE DYNASTY By Charles Knickerbocker. Doubleday & Co., New York. 416 pp. \$4.50.

This could be entitled the somewhat frustrated life of Dr. John Crest. In a sense it is rather a stereotyped plot and, although it is not exactly a dull book, it certainly is not especially exciting.

The scene is in a U.S. city. John's father is an alcoholic who ekes out a meager existence by playing in a small band in a cheap grill. He dies while John is in medical school, and John gets aid to finish.

A New One In 'How To' Department

DOUBLE YOUR ENERGY AND LIVE WITHOUT FATIGUE. By Margery Wilson. Prentice-Hall, Inc. Englewood Cliffs, New Jersey. 237 pp. with Index. \$4.95.

This is the age of the "how to" book. So one would conclude from the number of volumes on self-help and do-it-yourself.

A vibrant and joyous counselor, Margery Wilson, adds to this list. "Double Your Energy and Live Without Fatigue" is her ninth book in the field of emotional health and personality development.

Beth Israel Topics

CONGREGATION BETH ISRAEL — Established 1890, Atlantic City, New Jersey

Volume XI April, 1962



II Adar-Nisan 5722, Number B

Sabbath Services

A Century of Jewish Chaplaincy

FRIDAY, APRIL 6 AT 8:15 P.M.

In commemoration of 100 years of Service by American Rabbis as Jewish Chaplains in U.S. Armed Forces, since Lincoln's appointment of Rev. Frankel of Philadelphia, April, 1862, and suggested by Special Number of "Jewish Digest," and other books and booklets.

"Lamplighters": Dr. and Mrs. Matthew Molitch

SATURDAY, APRIL 7 AT 10:45 A.M.

"How True Is A Tabu?"

Tazriah—Leviticus 12

FRIDAY, APRIL 13 AT 8:15 P.M.

"THE PORTRAITS OF MOSES"

Pre-Passover Survey of Portraits and Sculptures of Moses, and Review-Sermon of Abba Hillel Silver's "Moses and the Original Torah."

SATURDAY, APRIL 14 AT 10:45 A.M.

"PLAGUES AND PLAQUES"

Mezorah—Leviticus 14

SUNDAY, APRIL 15 AT 10:00 A.M.

Model Seder For Religious School

(All Classes Meet in Sisterhood Building)

CONCERT BY JUNIOR CHOIR

Direction, Abigail Hoffman

Passover Services

5:00 P.M.—VESPER PASSOVER SERVICE
Temple Sanctuary.

6:15 P.M.—CONGREGATIONAL SEDER
Sisterhood Building.

THURSDAY, APRIL 19 AT 10:30 A.M.

FIRST DAY OF PASSOVER

"How Free - Really - Are We?"

FRIDAY, APRIL 20 at 8:15 P.M.

"Passover In Songs"

By Junior Choir

Direction, Abigail Hoffman

"Lamplighters": Mr. and Mrs. Nathan Hoffman

SATURDAY, APRIL 21 AT 10:45 A.M.

"Passover And Easter 1962 (5722)"

Exodus 33:12

Final Passover Service

WEDNESDAY, APRIL 25 AT 10:30 A.M.

"Is Aging A Science or Art?"

MEMORIAL SECTION

FRIDAY, APRIL 27 AT 8:15 P.M.

'Jews Of Cuba And Sossua - Today'

BY JOSEPH GROSSMAN

"Lamplighters": Mr. and Mrs. Harry Teblum

SATURDAY, APRIL 28 at 10:45 A.M.

"High Priest and Higher Prophet"

Ahary—Leviticus 16

SUNDAY, APRIL 29

Seaside Hotel, Boardwalk at Pennsylvania Avenue

4:30 P.M.—ANNUAL MEETING

6:15 P.M.—Dinner and Program
Installation of Officers

Address: "JUDAISM AND
WORLD OF CRISIS"

By: DR. ELLIS RIVKIN

Professor of History
Hebrew Union College

In the World of BOOKS

Guide for the Modern Perplexed

Reviewed by CHARLES E. SHULMAN

MAN'S BEST HOPE. By Roland B. Gittelsohn. Random House. 200 pp. \$3.95

Roland Gittelsohn, distinguished spiritual leader of Temple Israel, Boston, attempts in this book to reconcile science with religion. In effect, he advances a guide for the perplexed humanity of our time. He contends that neither conventional religion nor conventional science can by themselves solve man's spiritual difficulties today. Man's best hope in this age of anxiety can arise from a new combination of both—science tempered by spiritual values and religion modified by the insights of science. Rabbi Gittelsohn pursues the belief that each person must seek for himself the kind of religious orientation congenial to his best self. In the preparation of his book he leans heavily on the findings of biology, physics, psychology and philosophy in recent years and points out that the ethical ideals of man are buttressed by the composition of the universe itself. The cosmos is moral in design. If man is, physically, a response to and the product of the universe, then logically the same must hold true spiritually.

The author's God-conception would appear to be within the structure of the universe. Striving to be the best human being possible is the closest we can come to an approximation of the divine. By reducing the all-inclusive character of God, Rabbi Gittelsohn approaches the humanist concept of religion which would the more readily win the approval of scientists like Harlow Shapley of Harvard (who leaves God out of the scientific picture) than the Jewish traditional concept of God—and this includes Reform Judaism as well as the other branches.

In his chapter called "The Crux of the Matter at Last," Rabbi Gittelsohn tells us that we would do better with our religious associations if we changed our concept of God from a Person to a Process. Man no longer finds it necessary to personify the forces of nature. In earlier times,

[man] could understand a storm only as a cosmic temper tantrum, differing only in degree from his own occasionally wrathful behavior. We have progressed far beyond that point as far as storms are concerned, but still think

too literally in terms of a Cosmic Person at a time when we should be capable of more abstract thought. The purposeful order we perceive in nature . . . the exciting, though sometimes excruciating, development from protozoan to man . . . the principle of organization which permeates and unifies every manifestation of existence from the remotest galaxy to the minutest cells within our bodies; all this we should now be able to conceive as Energy or Power or Force or Intelligence rather than Person.

The author's eloquent argument for a non-personal conception of God recalls Albert Einstein's theory of Cosmic Religion, so persuasively set forth in the scientist's book of that title. The late Dr. S. M. McLammed, a keen student of philosophy, once observed after hearing Einstein expound this theory that it would be awfully hard to "daven physics"—to pray in terms of such association between the human and the divine. Dr. Gittelsohn does not think so, and his chapters on prayer constitute perhaps the most interesting parts of his book. But there will be not a few who will disagree with his thesis. Whether this book will win many adherents to the author's point of view or not, it remains challenging and stimulating, careful in its documentation and honest in its evaluation of one contemporary dichotomy between religious theory and practice today.

A Challenging Work

MOSES AND THE ORIGINAL TORAH. By Abba Hillel Silver. Macmillan. 188 pp. \$3.95

Moses is the central human figure in Jewish religious history. He is known and revered by tradition as the father of the prophets, lawgiver, and modest but forceful leader of his people. Since the beginnings of the critical approach to the Bible, scholars have sought to pass judgment on his very existence, the nature of his contribution and his role in the development of Jewish religion.

In the early days of biblical criticism, it was common to deny the historicity of Moses. In more recent times, however, scholars have come to admit that Moses did in fact live. But scholars still differ about his place in the rise of monotheism and

the ethical principles which mark the works of the later prophets.

Biblical scholars commonly view the prophetic writings, with their opposition to emphasis on cult and sacrifice, as the product of evolution, representing a later stage in ancient Jewish history. In his interesting and challenging work, Rabbi Abba Hillel Silver presents a different theory about Moses and the prophets, and their respective contributions to Judaism. Rejecting the notion that moral ideals must "evolve from unconscious human behavior," he asserts that the ethical idealism of the Bible was the deliberate product of Moses' unique genius. There was, the author holds, an original Torah of Moses which consisted entirely of moral principles without any ritual, priesthood or sacrifice. Moses accepted the religion of Abraham, but rejected the entire system of sacrifice. This original work of Moses is embodied in the Words, which Rabbi Silver attempts to reproduce from the various codes in the Bible. Only in later times did the Torah become overlaid by matters of lesser importance. Curiously, in his view that Mosaic doctrine spurned the entire sacrificial system, Rabbi Silver follows the views of Freud in the latter's undistinguished work, *Moses and Monotheism*.

The prophets, in the view of the author, were not essentially innovators. By their deprecation of sacrifice they came to remind the people of the now forgotten Original Torah.

Rabbi Silver also attempts to trace the ancient history of Israel. The tribe of Judah, he maintains, may never have entered Egypt. The original Torah is, then, the literary product of the Northern tribes of Israel who alone were led from Egypt by Moses. In the course of time, writers changed the historical records to harmonize the past history of all the tribes. The author even assumes, without proof, that the Night of Commemoration associated with the Passover festival was more popular among the tribes of Northern Israel.

There are, of course, passages in which the prophets severely criticized the manner in which the people worshipped God. The prophets summon the people to a life of justice and call for an end to oppression. Indeed, both Amos and Jeremiah, in famous passages, declare that the Israelites did not offer sacrifices dur-

AUTHOR Silver, A.H.

PAPER The News-Leader

[1962?]

TITLE Moses and the Original Torah DATE

Staunton, Va.

MOSES AND THE ORIGINAL
TORAH by Abba Hillel Silver
Macmillan, N.Y. \$3.95

No man ever influenced more people than did Moses. Jewish, Christian and Moslem are claiming him in toto or in part. Each has accepted his laws to a greater or lesser degree as an elemental part of their faith. His words have become basic in the foundations of every form of free government and court of justice.

Yet we know far too little concerning his actual contribution and the story of the service he has made to us socially and individually. In this book Rabbi Silver presents the story of the people of Israel — their separate ways ("they never were united, even during the days of the so-called United Kingdom") and their own development of government and doctrine.

The author discusses the many facets of the people of the Torah — their social, economic, domestic, political relations as well as their religious interests. He shows how the development of one area affected the interpretation of the Torah and the relations of the prophets to it.

Michaelangelo portrayed Moses with "horns" in order to emphasize his differences from the ordinary man. Rabbi Silver's Moses has no "horns" but reveals a very powerful, dedicated and humble man who provided his people with a chart for the time of their wanderings and for their eras of stability. A brave, bold man, he stood up against the religions of his day — even those backed by powerful rulers such as the Pharaohs, and declared for "the One God".

Moses and the Torah are inseparable for most of us, and this book will justify that sense although each one is treated separately so far as that is practical.

You feel the power of this man, Moses, of his dedication to his God and his people. You feel stronger and cleaner for having known him better and there is a closer kinship and appreciation for the Jewish people.

A most helpful study for serious students of religion.

MURRAY L. WAGNER



CRITICISM

In the Christian World

Books

O. T. Heritage

THE OLD TESTAMENT, ITS ORIGINS AND COMPOSITION. By Curt Kuhl. John Knox, \$4.50.

MOSES AND THE ORIGINAL TORAH. By Abba Hillel Silver. Macmillan, \$3.50.

GOD'S COVENANT OF BLESSING. By John P. Milton. Augustana, \$3.95.

✦ IT WAS INEVITABLE that advances made in Old Testament research in recent decades would eventually force the rewriting of the standard introduction to O.T. literature. Since 1950 several new introductions have appeared, and a glance at current publication announcements shows that others can be expected imminently, the work not only of American and English O.T. scholars, but also of German and Scandinavian scholars in English translation.

In the latter category stands Curt Kuhl's little volume, which first came out in 1955 as *Die Entstehung des Alten Testaments* and now is ably rendered into English by C. T. M. Herriott. This rather compendious presentation of the basic facts relating to the historical background, content, literary composition, date and authorship of each of the O.T. books should prove most satisfactory to any one seeking a reliable brief treatment of such matters. After an introductory chapter in which he discusses *seriatim* the authority, criticism, transmission, canon and literary character of the O.T. (only with respect to "authority" did this reader find the discussion disappointing), Kuhl takes up analysis of the books in their Hebrew order: the Law (Pentateuch), Former Prophets, Latter Prophets, and the Writings, concluding with a short appendix on the Apocrypha. Throughout he writes with precision and clarity, so that his text is very readable and easy to assimilate. Moreover, his critical judgments are on the whole balanced and sound, representing the best conclusions of German (and, for the most part, American) O.T. scholarship. A highly useful literary chronological table and a bibliography are appended to the volume. Though the latter understandably abounds in German works, many in English are also listed, some apparently added by the translator.

The volumes by Silver and Milton are less general in theme than is Kuhl's. Both focus attention on a subject that has increasingly occupied the interest of contemporary O.T. scholarship; viz., Law

and Covenant. Rabbi Silver's purpose is to explain what the original Torah of Moses was, where it is to be found, and how it fared in Israel and Judah (p. x). He concludes that the original (i.e., oldest) Torah was made up of the largely apodictic "pure moral teachings and precepts" (as opposed to the generally casuistic ritual and juridical laws) which go back substantially to Moses and which can be found, outside the Decalogue, scattered principally through the three major legal codes (Covenant, Holiness and Deuteronomic) preserved in the O.T., though often referred to by the prophets whenever they employed the word *torah*. This original Torah survived all the vicissitudes of Jewish history, including the covenant people's not infrequent flouting or ignoring it and the rabbis' making legal fences around it. It found expression in the Sermon on the Mount and came to the Western world through both Christianity and Judaism. Beyond doubt, Rabbi Silver's eloquent exposition of the nature and history of Israel's ethical heritage compels acknowledgment of the great debt owed to Judaism for preserving it and contributing it to the world.

Writing primarily for the nontechnical reader, the author does not burden his book with complex arguments or detailed documentation of his (or opposed) views. Thus, though he argues with persuasive force for the original nonritual character of the Mosaic Torah, for its provenance and initial deposition in North Israelite circles, for the influence upon Moses of the Egyptian Akhenaten reformation, and for the designation of Jethro as the first convert to the Yahweh faith (against the old Kenite theory of the origins of Yahwism), the untutored reader should be warned that all these views have their vocal opponents, some of whose opinions are as cogent as Rabbi Silver's. For the Christian reader the most disappointing feature of the book is its almost total lack of theological perspective. The original Torah of Moses is not properly set within or related to its full context in Israelite faith as presented by the biblical writers. The impression left is that a pure ethical religion constituted the essence and chief value of Mosaism. Without derogating the importance of this conclusion, it must also be averred that its inadequacy for the Christian interpreter is crucial.

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GEORGE M. LANDEZ

Literary Rebels

WRITERS ON THE LEFT: EPISODES IN AMERICAN LITERARY COMMUNISM. By Daniel Aaron. Harcourt, Brace and World, \$7.50.

✦ PROF. AARON'S worthwhile book is the ninth of the "Communism in American Life" series under the general editorship of Clinton Rossiter. Detailed and scholarly, it should nonetheless appeal to a fairly wide reading audience. It is extremely well written. It can actually teach important things about intricate aspects of communism—its appeals, pitfalls, ideological maneuvers and complexities—which more general treatments of the subject often fail to explain. The author

MOSES AND THE ORIGINAL TORAH, by Aba Hillel Silver
(The Macmillan Co., 18 pages)

Aba Hillel Silver, one of the ablest of contemporary Jewish scholars, has written a book about Moses and the Jewish law that should be of interest to many Catholic readers.

The "Torah" or the laws of the Jews began with Moses, according to both Jewish and Christian tradition. It was among the tribes that later constituted the northern kingdom of Israel that the Torah was first established.

The Torah is preserved in what we today know as the Old Testament. In the historic and legal writings of the Old Testament, however, two distinct traditions are reflected—one of Northern Israel and one of Southern Israel. Even during the period of the United Kingdom, these separate traditions persisted.

What was the original Torah? What were the religious precepts that Moses received from God? How did they fare in Israel and in Judah?

This is the theme of Rabi Silver's study. He includes an essay on Moses and upon the history of the tribes whom Moses led out of Egypt, and considers the ethical content of the Mosaic code.

Rabi Silver's interpretations differ in many respects from Catholic doctrine, of course — else there would be no separate Jewish religion — but his scholarship in the matter of early Jewish history and custom is enlightening.

This is another example of renewed scrutiny of ancient traditions that has developed as a result of the great strides made in antiquarian scholarship during the past half-century.—TS.





WHAT GENTILES THOUGHT OF US

THE JEW IN A GENTILE WORLD,
edited by Arnold A. Rogow (Macmil-
lan) 384 pp., \$5.95.

FOR the 2,000 years that Jews have lived in a Gentile world they have excited in their neighbors a wide range of feeling—from admiration and affection to murderous contempt—but always the Jew was regarded as separate and different. Mr. Rogow has compiled an interesting selection of the writings of Gentiles which reflect those attitudes.

The book begins with some of the fleeting references to Jews in Greek and Roman writings. The early days of Christianity are poorly represented; the atypical voice of Emperor Julian, who promised to rebuild the Temple at Jerusalem, is included. The section on the Middle Ages begins with a series of anti-Semitic decrees by French, Spanish, and German kings. While the clergy generally inspired or condoned governmental restrictions on Jewish freedom, Pope Gregory X in 1272 debunked the widespread charges of Jewish ritual murders.

The modern period reveals a more extended and sophisticated analysis of the Jew, as well as the recurrence of ancient canards. Werner Sombart, German economist who became a Nazi, finds Judaism and capitalism are basically synonymous, but Hitler hates the Jew as the leader of Socialism. Khrushchev reveals some of the stereotyped notions about Jewish job predilections that abound in the Eastern European area. England's greatest psychiatrist, Ernest Jones, in a too-brief selection, suggests that the Jewish dilemma stems from their belief that they are God's chosen people and therefore different, even while they seek ties with the larger community.

The American section comprises almost half the book, beginning with Puritan fascination for their few Jewish neighbors and the Founding Fathers' respect and affection for them. Mark Twain's celebrated essay concerning the Jews is reprinted in full. The *Dearborn Independent* of Henry Ford and the glowing tribute of President Grover Cleveland stand in dramatic contrast.

Inevitably some famous commentaries on the Jewish situation will be missed: Voltaire, Lessing, Belloc, and T. S. Eliot are absent here. More important is the failure of the selections to expose the

WHAT DO GENTILES THINK OF JEWS?

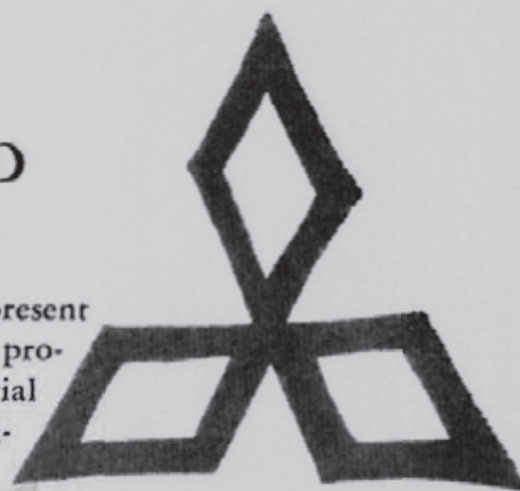
"The case against the Jews is long and damning; it would justify ten thousand times as many pogroms as now go on in the world."
—H. L. Mencken

"Your sect (Judaism) by its sufferings has furnished a remarkable proof of the universal spirit of religious intolerance..."
—Thomas Jefferson

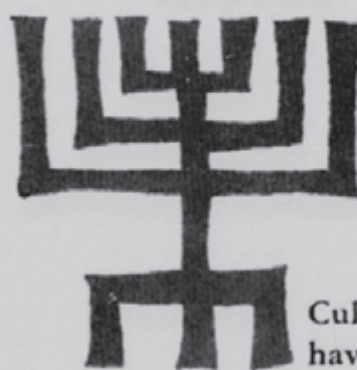
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MOSES AND THE ORIGINAL
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No man ever influenced more people than did Moses. Jew, Christian and Moslem are all claiming him in toto or in part. Each has accepted his laws in greater or lesser degree as an elemental part of their faith. His words have become basic in the foundations of every form of free government and court of justice.

Yet we know far too little concerning his actual contributions and the story of the service he has made to us socially and individually. In this book Rabbi Silver presents the story of the people of Israel — their separate ways ("they never were united— even during the days of the so-called United Kingdom") and their own development of government and doctrine.

The author discusses the many facets of the people of the Torah — their social, economic, domestic, political relations as well as their religious interests. He shows how the development of one area affected the interpretation of the Torah and the relations of the prophets to it.

Michaelangelo portrayed Moses with "horns" in order to emphasize his differences from the ordinary man. Rabbi Silver's Moses has no "horns" but reveals a very powerful, dedicated and humble man who provided his people with a chart for the time of their wanderings and for their eras of stability. A brave, bold man, he stood up against the religions of his day — even those backed by powerful rulers such as the Pharaohs, and declared for "the One God".

Moses and the Torah are inseparable for most of us, and this book will justify that sense, although each one is treated separately so far as that is practical.

You feel the power of this man Moses, of his dedication to his God and his people. You feel stronger and cleaner for having known him better and there is a closer kinship and appreciation for the Jewish people.

A most helpful study for serious students of religion.

MURRAY L. WAGNER.

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