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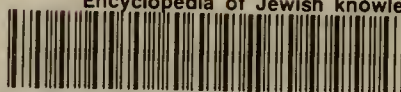
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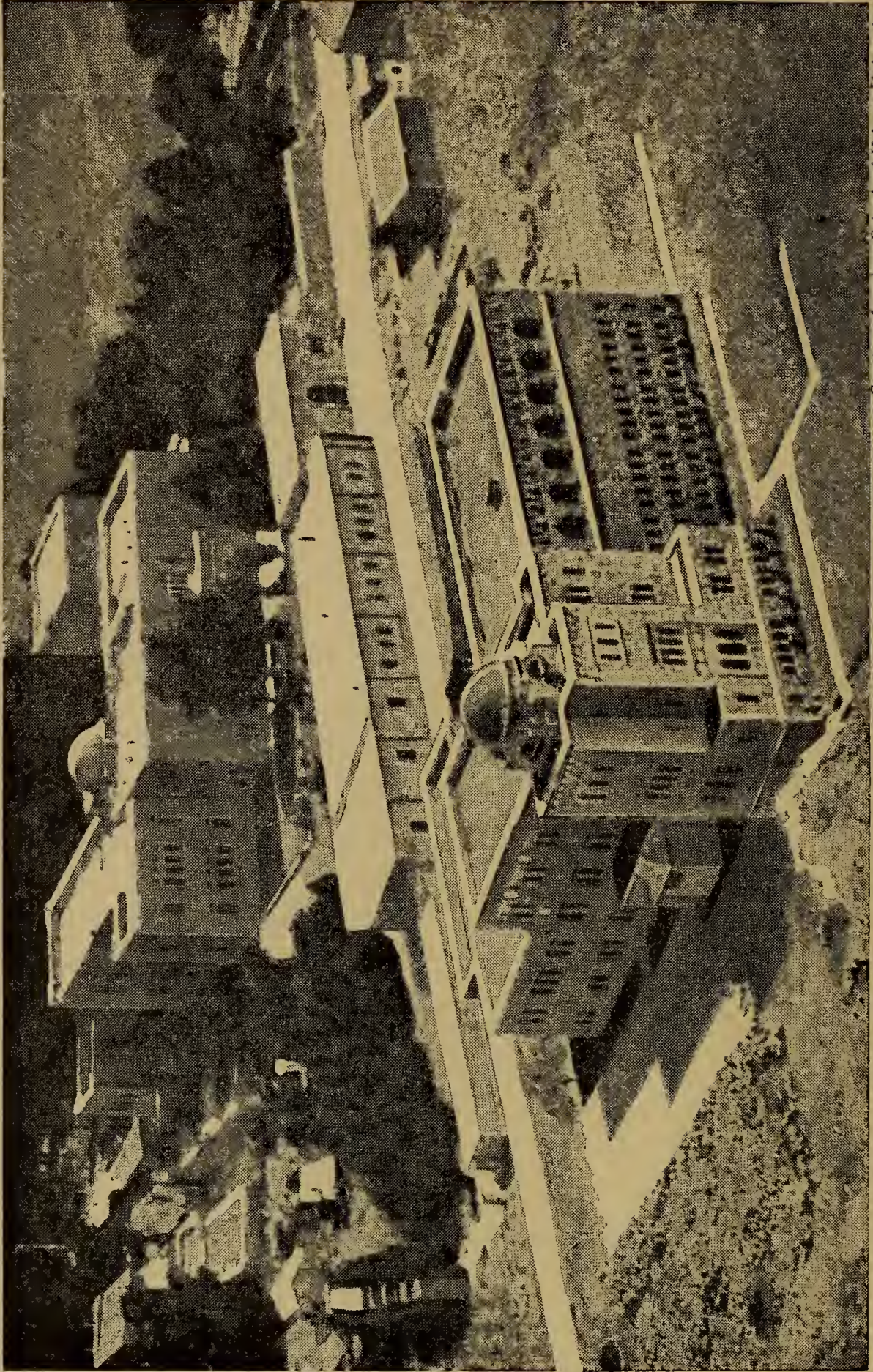
THE ENCYCLOPEDIA OF  
JEWISH KNOWLEDGE











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AIRPLANE VIEW OF HEBREW UNIVERSITY, MOUNT SCOPUS



*The*  
ENCYCLOPEDIA  
OF JEWISH  
KNOWLEDGE

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IN ONE VOLUME

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*Edited by*  
JACOB DE HAAS

*In collaboration with more  
than one hundred and  
fifty scholars and specialists*



BEHRMAN'S JEWISH BOOK HOUSE

*New York, 1944*

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## PREFACE

This ONE VOLUME ENCYCLOPEDIA OF JEWISH KNOWLEDGE is designed to meet a recognized want. It is a readable guide through the maze of Jewish history, incidents, experiences, persecutions, ideas, cultural efforts, and the lives of great Jews and Jewesses. The Jewish record is unique. It knows no confines of space, historic time or human interest. The Jew is thrust upon the attention of the most casual reader of the press almost daily. Yet almost any Jewish incident presents a complex of diverse countries, or covers widely separated periods. Casual reading, or even casual conversation, when the Jew is the topic, prompts questions. The answers, if they are to appeal, and to be added to the stock of acquired knowledge, must be terse and simple. There are tens of thousands of readers in all English-speaking countries who therefore need an up-to-date reference book. Tools of this type are part of the modern equipment of life and study. A large group of young Jews and Jewesses, in all parts of the U. S. A. have in recent years become seriously interested in a great variety of Jewish subjects. Where college or school work permits, they give preference to Jewish topics in selecting essay themes. These students, no more than their elders, are prepared to wade through prolix dissertations to get at essential facts. For them a reference book to be useful must be sufficiently ample in factual detail to cover the topic.

This is the standard set up in the compilation of the ONE VOLUME ENCYCLOPEDIA OF JEWISH KNOWLEDGE. The task of compressing 4,000 years of record into a single volume of approximately 700,000 words was no light task. From an index of over 100,000 names of persons, places, topics, "functional" terms, book titles, and liturgical headings some 6,000 captions were selected. This selected list involves some 25,000 individual and place-names, book titles, etc., and are representative of the whole field. The selection and the length of treatment of each article was guided by a good journalistic principle, frequency of public interest. Forty years of working association with the Jewish press on both sides of the Atlantic guided the editor as to the relative interests of Jews. Months spent on other matters in the Jewish Division of the New York Public Library provided a rough estimate as to what fields the younger generation chooses for theme work.

For the benefit of the student it can be said that the biographies of all those who lived prior to the fall of the Jewish state in 70, if arranged in chronological order, will provide a fairly detailed review of Jewish history to that date. Similarly the articles under place-names are not only fully informative of Jewish association with towns, cities and countries, but provide a prac-



tical working outline of Jewish history geographically arranged. Much more has been usefully condensed by the chronological tables of Emancipation, Expulsions, etc. The frequency of interest test guided the presentation of the long résumés of Palestine and German Jewish history, the extended account of the history of anti-Semitism, and of Modern Hebrew Literature. Practical utility decided bringing all matters relating to the history of the Jews in the U. S. A. under one general caption.

Every encyclopedia presents the problem of rejection and preference. In this volume, guided by the test mentioned, preference has been given in the biographies, after 70, first to the great teachers involved in the creation of the Talmudic literature, then to distinct contributors to Jewish thought to the 11th century, compressing most in those fields which have ceased to interest or concern any wide public. The great biographical expansion begins with the 19th century and extends to our own time, not only because there is more factual material available, but because beginning with the French Revolution Jews were enabled to play a part in all the fields of endeavor and thus came to do things as well as make contributions to somewhat narrow literary fields. One result of the test employed is that the Jewish contributions to the political life of the world since Mendelssohn's day are emphasized in the biographies. This, however, is equally unintentionally balanced by the special article, ORIGINAL JEWISH CONTRIBUTIONS TO CIVILIZATION which begins on page 399. The material there set down is stripped of every possible redundancy. It represents years of patient reading and note taking. It makes no pretense of omniscience in what is a new field of investigation, but whilst it answers adequately the question, What have the Jews done in the way of original contribution, it makes manifest the great variety and highly scientific interests of Jews. Prompted by no such purpose this table of Original Jewish Contributions disposes of the *ad hoc* charges of Jewish parasitism and imitateness.

At the end of this volume there will be found a working bibliography which covers practically all the articles sketched. It is not a list of the Hundred Best Books, nor a catalogue of Judaica in the English language. The editor recognizes in the first place that the vast majority of those who will use this reference work are familiar only with English, that few readers are prepared to wade through books the reading of which requires special training, and moreover few public or institutional libraries are well supplied with books on Jewish subjects. The selection is therefor strictly utilitarian in character. The books named are available. Each in its field amplifies the topic treated in the One Volume Encyclopedia of Jewish Knowledge. The list of biographies is the most extensive because any "life" describes the atmosphere of the period which it covers.

In both subjects and treatment the One Volume Encyclopedia of Jewish Knowledge breaks considerable new ground. This has been rendered possible by the hearty coöperation of 200 scholars, of whom 167 have permitted their initials to appear under their contributions. Without their aid it would have

been impossible to compile so comprehensive a volume in so short a time. The editor owes them more than formal words of thanks. They have helped in an undertaking which professes no ism, and advocates no cause. They undertook to make the recondite simple, and submitted to the rule that everything should be stated affirmatively. Moreover the list of contributors demonstrates that there exists to-day in the U. S. A. an abundance of Jewish scholarship well capable of carrying on the tradition of Jewish learning, and equal to the task of presenting Jewish knowledge in the form acceptable in the period in which we live. The contributors consulted hundreds of volumes which may thus be regarded as the background of this volume. The editor's own diversified reading for this volume can be gauged to some extent from the quotations which appear in small type under numerous articles. These quotations were selected for a variety of reasons, but mainly because they either provide the touch of personality, or serve as condensed appraisals of man or subject. The volume has been rendered possible by the immense work done in the compilation of the Jewish Encyclopedia, the Encyclopædia Judaica, the Jüdisches Lexicon, Wininger's Grosse Jüdische National-Biographie, Ernst Keppner's Juden as Erfinder und Entdecker, Dr. Moritz Kayserling's Die Jüdischen Frauen in der Geschichte, Adolf Kohut's Berühmter Israelitische Männer und Frauen in der Kulturgeschichte der Menschheit, Reisen's Biography of Yiddish Writers, and Who's Who in American Jewry. All the standard encyclopedias and dictionaries of biography, including Grove's Dictionary of Music and Musicians, the Who's Whos of many countries, and many volumes of official reports have been consulted.

To four of his contributors, who covered whole topics, Rabbis Michael Alper, Leo M. Reichel, Samuel Cohen and Abraham I. Shinedling, the editor owes special thanks. The latter two were not only extremely helpful in selection and advice, but aided in the task of revision and proofreading. In every one of the editor's literary labors he has had more than loyal coöperation from his wife, Lillian E. de Haas. Her modesty forbids her initials appearing under many of the articles she inspired.

The index is not all-inclusive. It is a subject index designed to aid those who wish to bring together information naturally scattered by the alphabetical arrangement.

To the publisher, Louis Behrman, the editor feels personally indebted for his constant encouragement in a difficult task. Few men have the courage to undertake the publication of a costly work of this kind as a wholly private venture. In this respect Mr. Behrman has broken new ground. It was his desire that such a book should be available in every classroom, library and private home that has made this work possible.

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September, 1934.





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## FOR THE GUIDANCE OF THE READER

The transliteration of Hebrew is that used in the Jewish Encyclopedia, without the use of accents or double letters. Thus: Chassidism is spelt Hasidism; Piyyut, Piyut. With a few exceptions all words which conventionally use Ch appear under H. Certain irregularities occur. The public prefers to spell Kasher, Kosher; and Vilna, Wilna, etc.

Where a Hebrew word is immediately followed by an English word in quotation marks as: **EREV**: "Evening," the English is a literal translation. Where an English word is followed by a Hebrew one the same rule applies.

The Biblical references, and practically all texts quoted are in accordance to "The Holy Scriptures," published by the Jewish Publication Society of America.

Whilst in the older chronology Graetz has been followed, where modern archeological investigation has demonstrated serious discrepancy the newer chronology has been followed.

**Abbreviations:** b.c.e. indicates Before the Christian Era; c.e., Common Era (from 1 to 1934), b. represents born, d. died; c. circa (about), cent., century or centuries according to the text.

The \* asterisk after any word indicates an article on that topic will be found under that title. In the case of names look under surname.

All articles relating to cities in the U.S.A. will be found under United States of America.

The outstanding historic cities of Europe and Asia are treated separately, but in many cases cities will be found under the caption of the state in which they are situated.

Post-war spellings have been added in parenthesis after the names of cities: **KOVNO** (Kaunas).



# THE ENCYCLOPEDIA OF JEWISH KNOWLEDGE

## A

**AARON:** Elder son of Amram and Jochebed; brother of Miriam and Moses. Played an important part in the Exodus as spokesman for his brother. (Ex. ii. 4.) First ordained priest of Israel, thus separating tribe of Levi into two permanent divisions, Kohanim (priests), and Levites (servitors), for the service of tabernacle and temple. Of his four sons two, Phineas and Eleazar, survived him. He lived to be 123 and was buried in Mount Hor. His rod was the staff which, turned into a serpent before Pharaoh, blossomed with almonds in the tabernacle, and was preserved in the ark. For surnames derived from Aaron, from whom Kohanim are reputed descendants, his office and associate ideas. *See:* Cohen.

In all outward appearance—as the chief of the tribe of Levi . . . as the spokesman and interpreter, as the first who “spake to Pharaoh all the words which the Lord had spoken to Moses, . . .”—Aaron, not Moses, must have been the representative and leader of Israel. But Moses was the inspiring, informing soul within and behind; and, as time rolled on . . . Aaron the prince and priest had almost disappeared from the view of history.—ARTHUR PENRHYN STANLEY, *Lectures on the History of the Jewish Church*, 1870.

*See:* High Priest; Sceptre, Legend of; Tabernacle; Temple.

**AARON I. and AARON II.:** Kings of Khazars mentioned in the list of rulers reported by King Joseph in his letter to Hasdai.

The list reads: Obadiah, Hezekiah, Manasseh, Hanukkah, Isaac, Zebulun, Moses, Nissim, Aaron, Menahem, Benjamin, and Aaron II., father of King Joseph.

**AARON:** Character in Shakespeare’s “Titus Andronicus.” Aaron is a Moor, beloved by Tamora, Queen of the Goths. Same type as Marlowe’s “Jew of Malta.” The text of “Titus Andronicus” is in the First Folio, but Bullen nevertheless believed that Marlowe wrote it as a crude earlier version of the “Jew of Malta.”

**AARON B. DAVID COHEN:** Rabbi of Ragusa, Austria; b. c.1580. Imprisoned in 1623 for alleged complicity in a ritual murder.

**AARON B. ELIJAH OF NICOMEDIA:** Karaite author, philosopher, and theologian; b. Cairo, Egypt, c.1300; d. Constantinople, 1369. He lived at Nicomedia, in Asia Minor, for many years, also at Cairo, and finally, at Constantinople. He was frequently called “The Younger,” to distinguish him from Aaron b. Joseph (1260-1320).

Aaron possessed little originality as a philosopher, being rather an eclectic and compiler. Like Joseph Albasir, he was an adherent of the Arabian Mutazilite school of philosophy. His chief philosophical work, “Étz Hayim” (The Tree of Life), was an attempt at a résumé of Karaite philosophy. Scrupulously modeled after Maimonides’ “Moreh Nebuchim” (Guide to the Perplexed), it discusses only problems which the great Rabbanite philosopher had broached, but Aaron attempted to solve them on the sole authority of the Bible. His other great work, “Gan Eden” (The Garden of Eden), Halachic and rational in nature, deals with the commandments; it was highly esteemed by the Karaites, influenced them very greatly, and is a complete presentation of Karaite law.

*See:* Karaism.

A. I. S.

**AARON B. JOSEPH, THE KARAITE:** Physician, traveler, liturgical poet, author and commentator; b. Solkhat, Crimea, c.1260; d. c.1320. He is frequently called Aaron b. Joseph, the Elder, to distinguish him from the later Karaite philosopher and theologian Aaron b. Elijah of Nicomedia (1300-1369). For many years he was a practicing physician at Constantinople. While still quite young he became religious leader of the Karaite community at Solkhat. Later he traveled in several foreign countries, where he studied the works of such great Rabbanite authors as Rashi, Maimonides, and Nachmanides.

Aaron’s greatest achievement was the fixing of the Karaite prayer-book, which up to that time had been rather indeterminate. He also included among the ancient, traditional Karaite prayers hymns by such Rabbanite liturgical poets as Judah Halevi, Ibn Ezra, and Ibn Gabirol. In addition, he added many of his own hymns and compositions to the older Karaite prayer-book. His liturgical work, “Seder Tefilloth” (The Order of the Prayers), later came to be adopted by a majority of the Karaite communities.

Aaron’s commentaries and general philosophical and legal writings were written in a more lucid and intelligible style than were the general run of Karaite works. He claimed to be interested primarily in investigating and ascertaining the truth in a manner free from all sectarian spirit, even though the results of his

researches should contradict Karaite traditions and doctrines. Thus he inclined toward the acceptance of the Oral Law (Torah she-beal peh) and Talmudic tradition, and advised the Karaites to accept and practice such Rabbanite traditions as were in harmony with the Bible. His commentary on the Pentateuch, "Mibhar" (Choice), Constantinople, 1294, was highly valued by later Karaite authors.

*See:* Karaism.

A. I. S.

**AARON HALEVI OF BARCELONA:** Spanish Talmudist who flourished about the end of the 13th cent. Author of the first book of religious instruction circulated among Jews in the Middle Ages. His "Sefer Hahinnuk" (Book of Instruction), which was circulated anonymously, appeared in over a dozen editions, and was translated into Spanish and Latin. His fundamentals of Judaism do not include belief in the Resurrection.

**AARON, JONAS:** First Jew mentioned in Philadelphia Business Directory of 1703, as being settled in that city.

**AARON OF LINCOLN:** English financier; b. Lincoln, c.1125; d. 1186. An important creditor of Henry II. Loaned money for the building of abbeys which at his death owed him about \$750,000 in present currency. It is presumed that Aaron's large resources were due to his being the head of an association of Jews whose funds were at his disposal. His loans to barons amounting to about \$2,500,000 were confiscated by the crown. For the collection of the debts due his estate, a department, "Aaron's Exchequer," was established by the government. Aaron's House, a two-story stone cottage, probably the oldest private dwelling in England, still stands in Lincoln.

**AARON B. MOSES TEOMIN:** Bohemian rabbi; b. probably Prague, c.1630; d. Chmelnik, Poland, 1690. Was arrested for attending the Council of the Four Lands,\* and died from persecution.

**AARON OF NEUSTADT:** Talmudist and martyr. Suffered death in Vienna March 13, 1421. Father of Rabbi Israel Isserlein. As a consequence of the agitation against the Husites, and the drowning of three Christian children who fell through the ice, the Blood Accusation was raised in Austria. On May 23, 1420, all Jews in the realm of Archduke Albert were ordered thrown into prison.

The spirit of the survivors was broken by the length and cruelty of their imprisonment. Their children were finally taken from them and immured in cloisters. Still they remained firm, and on the 13th of March, 1421 (9th Nisan), after nearly a year's confinement, they were committed to the flames. In Vienna, alone, more than a hundred perished in one field, by Eidelburg on the Danube.—HEINRICH GRAETZ, *History of the Jews*, vol. III, chap. vii.

**AARON, SOLOMON:** Mentioned as having been in Philadelphia, Pa.—apparently an English Jew—in 1777, and to have exchanged George III.'s notes for gold and silver.

**AARON SON OF THE DEVIL:** Name given to the oldest known English caricature of a Jew. Drawn on a forest roll in England in 1277, and preserved in the Exchequer records.

**AARON OF WORMS:** Chief rabbi of Metz; b. Geislautern, 1754; d. Metz, 1836. During the French revolution he joined the National Guard, shaved his beard and advocated that the Jews should become artizans.

**AARON OF YORK:** Financier, and chief rabbi of England; b. York, 1190; d. c.1253. He was mulcted in large sums by the crown.

**AARON B. ZERAH:** Martyr; suffered death at Estella, Alava (ancient Navarre), March 5, 1328. In the struggle of Navarre to establish itself as an independent state, in which it succeeded, the monks agitated against the Jews. A Franciscan, Pedro Olligoyen, is particularly identified with goading the mob to massacre the Jews in Estella on Sabbath, March 5 (Adar 23), 1328. The parents and four younger brothers of Menahem b. Zerah, who wrote an account of the martyrdom, were slain. Six thousand Jews were killed in the course of this persecution.

**AARONSBURG, PA.:** Haines township, Center Co.; present population about 300. Named for its founder Aaron Levy who settled there in 1786. Probably the first town in the U. S. A. laid out and named for a Jew.

**AARONSOHN, AARON:** Discoverer of "wild wheat"; b. Roumania, 1878; d. in the fall of an aeroplane in the English Channel, 1919. He was an agronomist who organized the Agricultural Experimental Station at Athlit, Palestine, in which country, at the colony of Zichron Jacob, he was brought up. He discovered in Palestine "wild wheat," which has been used in the United States and elsewhere to strengthen the cultivated plant. He was attending the Paris Peace Conference in the Zionist interest when he met with his fatal accident. "Reliquae Aaronsohnaianae" was published in 1930.

**AARONSOHN, SARAH:** Martyr of the World War; b. Zichron Jacob, Palestine; d. Palestine, 1917, a victim of Turkish cruelty for her participation in the war on the side of the Allies. The first woman for whom a monument has been erected in modern Palestine.

**AB, NINTH DAY OF:** Observed as a strict fast, lasting 24 hours. Commemorates the fall of the First and Second Temples. Is also the anniversary of the Fall of Bettir in 135 ending the Bar Kokba war, and of the expulsion of the Jews from Spain. It is the great day of mourning in the Jewish calendar. The special ritual is keyed to sorrow, being largely the recital of the Book of Lamentations, the Kinoth or Dirges relating Jewish martyrdom, and Judah Halevi's\* *Zionide*. Among the Ashkenazim this sense of mourning is emphasized by worshippers sitting on the floor, removing the curtain from the Ark, and by



visiting cemeteries on that day. The Sephardic service is similar except that the Ark is covered with a black curtain, and the reader records the number of the years "of the exile." This fast is regarded as one of the observances to be abolished at the Restoration. It was therefore one of the fasts that Shabbethai Zebi, as evidence of his Messiahship, ordered abolished. Reform Jews no longer observe this fast.

**AB, FIFTEENTH DAY OF (Chamishah Asar):** Formerly observed as a minor festival, the feast of the wood-offering.

Israel had no such holidays as the Fifteenth of Ab and the Day of Atonement. For on those days the daughters of Jerusalem would go out . . . and danced in the vineyards. And what did they say there? "Young man, lift now thy eyes and see what thou choosest for thyself. Do not fix thy eye on beauty but on family."—Tannith, chap. iv.

**ABADIA, JUAN DE LA:** Martyr. One of the Maranos who on Sept. 15, 1485, attempted to assassinate Pedro Arbues, Inquisitor of Aragon. The plot failed, and Abadia and his companions were drawn, quartered and consigned to the flames.

**ABARBANEL:** See: Abravanel.

**ABBA:** Aramaic form of Hebrew Ab, meaning father. Used theologically for God, and as a prenominal implying endearment. A number of the Amoraim \* bore this name.

**ABBA ARIKA (RAB):** Founder of the Academy of Sura; d. Sura, 247. Established the methodology of the Babylonian Talmud. Presumed author of the Additional Service of the New Year, written after 219.

**ABBA MARI B. ISAAC, OF ST. GILLES:** Bailie or magistrate of St. Gilles in Languedoc, in 1165; according to the statement of Benjamin of Tudela.

**ABBA SICARII:** Insurrectionary leader in the war against Titus. Arranged for the escape of his uncle, Johanan b. Zakkai, from Jerusalem.

**ABBAHU OF CAESAREA:** Rector of the school and head of the "Synagogue of the Insurrection"; between 279 and 320. He regulated the sounding of the Shofar on the New Year.

**ABBAS, AARON AND RAPHAEL B. JOSEPH:** Hebrew printers of Amsterdam, Holland, early 18th cent.

**ABBASI, JACOB B. MOSES IBN:** Spanish scholar and translator of second half of the 13th cent. Translated Maimonides.

**AB BET DIN:** Father of the Court of Justice: Title of the chief assessor at a rabbinical court. In ancient days the vice-pres. of the Sanhedrin.

**ABBREVIATION:** In Talmudic terminology Notarikon, in modern usage Roshe Tebot. The use of the initial letters of words as a kind of shorthand in Hebrew ms. is ancient. Scarcity of writing material and the desire to

avoid the unnecessary spelling out of Jhwh may have given it vogue. Abbreviations have been compounded into words such as TeNaCH for the Scriptures, and for names. This usage is now fairly current in all languages.

**ABDALLAH IBN SALAM:** Convert to Islam and associate of Mohammed; d. Medina, 663.

**ABEL:** Second son of Adam and Eve, and brother of Cain (Gen. iv. 1-16), who murdered him.

**ABELE ZION:** Mourners of Zion. Name first given by Benjamin of Tudela to mourners for Zion and Jerusalem. Adopted also by the Karaites resident in Jerusalem.

**ABENSUR, DANIEL:** Minister, resident in Hamburg, of the King of Poland; d. there in 1711.

**ABIATHAR HAKOHEN OF SARGOSSA:** Spanish Jewish nobleman of the 15th cent. His daughter, married Don Alphonso of Aragon, illegitimate son of King John of Aragon. Abiathar's grandson, Alphonso, was the archbishop of Tarragona, under Ferdinand the Catholic.

**ABINU MALKENU:** "Our Father our King." Well known section of the liturgy for the Penitential Days, New Year's and Day of Atonement. Two lines of this prayer are quoted in the Talmud as part of a prayer recited by Rabbi Akiba, during a drought. It appears at length in the liturgies of the 10th cent. Several of the later additions are of historical significance having been added on the occasion of great disaster or plague.

**ABLITAS, EZMEL DE:** Financier to Joanna II., Queen of Navarre and Aragon; b. Ablitas; d. there 1342. He was known as the "rich Jew of Ablitas." All his property was confiscated by the crown, and liquidated during the succeeding reigns.

**ABLUTIONS:** Ritual purification by washing. Required by Jewish law after rising from sleep, prior to praying and eating, before entering a holy place. Priests were commanded to wash their hands and feet before entering the sanctuary (Ex. xxx. 19). The washing of the whole body is most frequently directed in Scripture. Of the many ablutions that formed part of the ancient ritual, the washing before eating, the washing of the priests before the recital of the Blessing of the Kohanim, the immersion of females after menstruation, washing the dead, etc., still survive as orthodox practices.

**ABOAB, ISAAC:** Spanish Bible commentator; b. Toledo, 1433; d. 1493. One of the group of Jews who negotiated with John II. of Portugal for the founding of a Jewish community of Lisbon after the expulsion of the Jews from Spain.

**ABOAB, ISAAC DA FONSECA:** Haham of Amsterdam; b. Castrodair, Portugal, 1605;



d. 1693. Went to Pernambuco, Brazil, in 1642. When owing to the war between the Dutch and the Portuguese all Jews were compelled to leave Brazil, he returned to Amsterdam where he was reappointed Haham. He was the first Jewish author in America. He wrote in Hebrew an account of the war in Brazil.

**ABOAB, JACOB:** One of the earliest Jewish settlers in New York where he arrived in 1654.

**ABODAH:** "Divine Service"; originally the sacrificial ritual of the Temple. The term is now usually applied to the special feature in the Additional Service of the Day of Atonement which recites the Temple ritual according to Leviticus xvi and the details in the Mishnah. The only service in which Jews prostrate themselves. The recital is the most picturesque in language and melody of the Atonement service. The history of the traditional melody is not known. The service is well expressed by Solomon Ibn Gabirol in his poem "Happy who saw of old." The following stanza expresses the central theme of the Abodah:

Happy he who saw the crowd,  
That in adoration bowed  
As they heard the priest proclaim:  
"One, Ineffable, the Name,"  
And they answered, "Blessed be  
God the Lord Eternally,  
He whom all created worlds extol."  
Happy he whose eyes  
Saw at last the clouds of glory rise,  
But to hear it afflicts our soul.

—ALICE LUCAS, translation.

**ABODAH ZARAH:** Worship of idols. Name of a treatise of the Mishnah. In five chapters it defines what is idolatry and who are idolators. Idolatry is forbidden by Ex. xxxii and Deut. iv. 19.

**ABOLAFIO, JUAN FERNANDEZ:** Spanish martyr; a Marano who attempted to prevent the introduction of the Inquisition in Seville in 1480, and was burned at the stake.

**ABORN, MILTON:** Impresario; b. Marysville, Calif., 1864; d. Boston, Mass., 1934. In 1902-13, he with his brother Sargent organized 12 opera companies which operated simultaneously in as many cities. He was the first native American director of subsidized opera, and was responsible for the mammoth revival of the Gilbert and Sullivan light operas in U. S. A.

**ABRABALIA, JOSEPH:** Spanish statesman of the second half of the 13th cent.; d. c.1283. He was minister of finance to Pedro III. of Aragon (1276-85).

**ABRAHAM:** Father of multitudes; founder of the Jewish people. Native of Ur in Chaldea, his father Terah had two other sons (Gen. xi. 26 to xxv. 10). The first of the Patriarchs married Sarah, whose son was Isaac, and had another son, Ishmael, by Hagar. The outstanding incidents in the Biblical account of Abraham are: God directing him to settle in Canaan, the Promise of the Land to him and

his seed (Gen. xiii. 14-17), the visit of the angels and their promise of the birth of Isaac; his willingness to sacrifice of his son, Isaac, at God's command, his bargaining for the people of Sodom and Gomorrah, the purchase of the burial place, Machpelah. Sayce reports the name of Abraham as appearing on early Babylonian records, though critics have doubted the existence of such a distinct personality.

A self-denying, God-fearing man, who joined true simplicity and faith to nobility in thought and in action . . . Abraham the Hebrew, although born of idolatrous parents in Aram, on the side of the Euphrates . . . obeyed the voice which revealed to him a higher God, and had separated himself from those around him. —GRAETZ, *History of the Jews*, vol. I, chap. i.

**ABRAHAMITIC RITE:** *See:* Circumcision.

**ABRAHAM, TESTAMENT OF:** An apocryphal work known in Greek and Slavonic tongues, believed to be of Jewish origin, and relating many stories of Abraham. It was generally regarded as part of the Ante-Nicene literature, and is not quoted in Jewish authorities.

**ABRAHAM OF AUGSBURG:** Convert to Judaism and martyr. Tortured and put to death Nov. 21, 1265, in Augsburg, Germany.

**ABRAHAM OF BEJA:** 15th cent. traveler. With Joseph Zapeteiro he discovered Covilham in Lower Egypt, and brought information that led to Vasco da Gama's voyage round the Cape of Good Hope.

**ABRAHAM, BERNARD:** Brigadier General in the French army; b. Nancy, 1824; d. Paris, 1902. Received officer's cross of the Legion of Honor after the Franco-Prussian War. He took an active part in local Jewish affairs.

**ABRAHAM OF BOHEMIA:** Prefect of the Jews of Poland at beginning of 16th cent. He was a Bohemian who was appointed tax collector of the Jews in 1512, by Sigismund I.

**ABRAHAM (Vita) DE COLOGNA:** Italian rabbi, and member of the Parliament of the Napoleonic kingdom, and in 1806 deputy of the Assembly of Notables in Paris. In 1807 he was appointed vice chairman of the Sanhedrin. He subsequently held office in the French Jewish consistory.

**ABRAHAM IBN DAUD:** Spanish astronomer, historian and philosopher; b. Toledo, 1110; d. martyr's death, 1180. A precursor of Maimonides in the acceptance and application of Aristotelianism to Judaism.

Ibn Daud is the first Jewish philosopher who shows an intimate knowledge of Aristotle and makes a deliberate effort to harmonize the Aristotelian system with Judaism. . . . Maimonides does nothing more than repeat the effort of Ibn Daud in a more brilliant and masterly fashion.—ISAAC HUSIK, *History of Mediaeval Jewish Philosophy*.

**ABRAHAM B. DAVID OF POSQUIERES:** French Talmudist; b. Provence, c. 1125; d. Posquieres, 1198. One of the most notable of the French teachers of Judaism in the 12th cent., a man of considerable wealth

who erected a school and supported his students. Of his writings there survive a number of treatises which have been published including "The Book of the Conscientious," a discussion of the laws relating to women, etc. As a religious teacher he opposed the codification of Judaism which he regarded as a religion of deed and not of dogma. From this theoretical viewpoint he was an opponent of Maimonides' formulated creed.

**ABRAHAM HAYAKINI:** In Shabbethai Zebi's catalog of kings of his world empire "King Solomon"; b. Constantinople, 1611. Abraham was one of the important figures in the pseudo-Messianic tragedy. Either the victim of hallucinations or a common cheat he produced for the benefit of Shabbethai apocalyptic writings which did much to persuade Shabbethai to declare himself the Messiah.

**ABRAHAM BAR HIYYA HANASI:** 12th cent. Spanish mathematician and astronomer; d. c.1136. One of the earliest of the encyclopedists whose original works and translations affected the culture and learning of his age. Eight of his original Hebrew works are known, including "The Foundation of Understanding and the Tower of Faith," an encyclopedia of arithmetic, geometry, optics, astronomy, and music; "Form of the Earth," a book on astronomy; "Calculation of the course of the stars"; "Tables of the Prince," astronomical tables; "Book of Intercalation," the oldest Hebrew work dealing with the calendar. Five of his Arabic-Latin translations of astronomical works are known. He not only popularized Arabic works in Hebrew for the benefit of the Jews of France, but he wrote extensively on religious themes. His principal work in that direction is "Hegyon Hanefesh," Meditations of the Soul, in which he not only developed a general theory of life as the pious should lead it, but attacked superstitions, including prayers for the dead. Nevertheless, he believed in astrology and calculated the date of the destruction of Islam, which he opposed as a religious concept.

**ABRAHAM JESOFOVICH:** Secretary of the Treasury of Lithuania under Sigismund I. (1506-1548); d. Brest Litovsk, 1519. His appointment in 1510 was a reconfirmation of an office he held under Alexander Jagellon. Though Abraham became an apostate he remained on good terms with his family, some members of which also held public office.

**ABRAHAM, PHILIP:** Anglo-Jewish author; b. 1803; d. London, 1890. His published works include "Autobiography of a Jewish Gentleman" (1860), "Hanistarot Wehaniglot" (Secret and Revealed Things), and "Curiosities of Judaism" (1879).

**ABRAHAM B. MEIR IBN-EZRA:** *See:* Ibn Ezra, Abraham b. Meir.

**ABRAHAM B. SAMUEL COHEN OF LASK:** Haham of Safed, Palestine, late 18th cent. An ascetic and one of the first collectors

of donations for the Polish Jews in Palestine. As he spent much time in Amsterdam he was known as the "Hasid of Amsterdam." It is related that while he was being bastinadoed by the Turkish officials, as a means of extracting money from the Jews, he recited, at each stroke, the Hebrew equivalent of "This, too, is for the best."

**ABRAHAM B. SOLOMON OF TORRU-TIEL:** 15th cent. Jewish historian; b. 1482. One of the exiles of the Inquisition who settled in Fez, Morocco. Wrote a history of Jewish events from 1180 to 1525, including an account of the Inquisition. His ms. has been preserved and is in part printed in Neubauer's "Medieval Jewish Chronicles."

**ABRAHAM THE JEW AND THE MERCHANT THEODORE:** A medieval story written in support of idol worship, Abraham being a Christian.—JEBB, Greek Lit.

**ABRAHAM OF TOLEDO:** Physician to Alphonso the Wise, of Castile (1252-82). A prolific translator of Arabic works into Spanish, his translations were subsequently used for rendering scientific works of Arabic origin into Latin. Abraham incidentally played a considerable part in the nationalization of the Castilian tongue, a policy fostered by Alphonso who was the first to cause the Bible to be translated into that language.

**ABRAHAM B. YOMTOB OF JERUSALEM:** Rabbi of Constantinople; b. c.1480. He compiled a calendar for Jewish, Christian and Muslim years. He was one of the rabbis who in 1556 aided Joseph Nasi and Gracia de Mendesia in issuing an interdict against commerce with Ancona, then under the jurisdiction of the popes, as a protest against the persecution of the Maranos at that port.

**ABRAHAMS, ISRAEL:** Author and teacher; b. London, 1858; d. Cambridge, 1925. Senior tutor at Jews' College, he was best known for his numerous contributions to Jewish literature; his editorship of the "Jewish Quarterly Review" from its foundation in London to its transference to the United States, and his regular review of Jewish bibliography in the London "Jewish Chronicle" under the title of "Books and Bookmen." His independent works include "Jewish Life in the Middle Ages," 1896; "Chapters on Jewish Literature," 1898; "Maimonides," 1903; "Book of Delight," 1912; "By-Paths in Hebraic Bookland," 1920; "Glory of God," 1924; "Some Permanent Values in Judaism," 1924. He lectured considerably and visited the United States. Though representing an orthodox institution he was a liberal, and a strong supporter of the attitudes represented by Claude G. Montefiore with whom he was joint author of "Aspects of Judaism," 1895.

**ABRAHAMS, Sir LIONEL:** British Indian official; b. London, 1869; d. there, 1919. He entered the India Office in 1893, and became one of the departmental chiefs in Lon-



don, being an expert in financial matters relating to India. He was assistant under-secretary of state for India, 1911-17. His publications include: "The Expulsion of the Jews from England in 1290."

**ABRAHAMS, LOUIS BARNETT:** Headmaster of London Jews' Free School; b. Swansea, Wales, 1842; d. Hove, 1918. Was appointed 1898 in succession to Moses Angel. He is best known as the author of several textbooks including "Manual of Scriptural History for Jewish Schools and Families," 1882, and "Translation of the Prayer-Book for School Use."

**ABRAHAM'S OAK:** A venerable tree which still stands at Mamre, near Hebron, which according to tradition is the place where the angels came and promised Sarah a son. It was at one time the object of Christian pilgrimage. Hebron, on account of its association with Abraham, was called by the Crusaders St. Abraham.

**ABRAHAMS, SIDNEY SOLOMON:** Chief Justice of the Uganda Protectorate; b. Birmingham, England, 1885. He received his first appointment in Zanzibar, in 1915. In 1920 he was appointed advocate-general in Baghdad, and in 1920 was President of the Civil Courts, Basrah. He then returned to Africa where he was appointed attorney general of Zanzibar, 1922, of Uganda, 1925, and of the Gold Coast in 1930. His present appointment dates from 1933.

**ABRAHAMSON, ABRAHAM:** German medalist and master of the Prussian mint; b. Potsdam, 1754; d. Berlin, 1811. He was considered an outstanding engraver of his era. Among his productions were special medals of Jewish interest relating to the enfranchisement of the Jews of Westphalia, and the emancipation of the Jews by Alexander I.

**ABRAHAMSON, AUGUST:** Swedish philanthropist; b. Karlskrona, 1817; d. Naas, 1898. He was a hardware merchant who acquired a considerable fortune and was one of the pioneers of the Sloyd System of training teachers and students in handicrafts, to which purpose his fortune was devoted.

**ABRAHAMSON, ISADOR:** Neurologist; b. New York, 1872; d. Lake Loon, N. Y., 1933. In 1895 he began his association with the Montefiore Hospital for Chronic Diseases, which continued to his death. He was president of the hospital's medical board in 1915-17. In 1903 he was appointed chief of the neurological department clinic of Mount Sinai Hospital, and after holding a number of positions was in 1911 appointed associate neurologist. He was from 1915 Clinical Professor of Neurology at the New York University and Bellevue Hospital Medical College. He was particularly active in seeking the cause and cure of encephalitis and lethargica, "sleeping sickness." In 1931 he was chairman of the American committee for the Nobel medical prize. He founded the Jewish Mental Health Society,

and was an officer of the principal American and English medical associations.

**ABRAMOWITSCH, SOLOMON JACOB ("Mendele Mocher Seforim"):** The nestor of Yiddish; b. Kopyl, Lithuania, 1836; d. Odessa, 1917. He started life as a typical Yeshiba student, wandering from town to town, acquiring knowledge of Hebrew literature. More important for his future career, he gained first-hand knowledge of Jewish life in Russo-Poland. In 1856, he taught in the boys' school at Kamentz, began to write Hebrew and became a serious exponent of Haskalah. To 1872, he published essay after essay in Hebrew expounding the new knowledge he acquired from German sources. He took as his field, natural history, and translated the up-to-date discoveries in several volumes.

Even Abramowitsch's first novel, 1868, "Ha-Abob we-ha-Banim" (Fathers and Sons), was in Hebrew and reached a more general public through a Russian translation. A few years earlier, he had essayed his first Yiddish story, "Die Kleine Menschel," a satire on local life but he used the pen-name "Mendele Mocher Seforim" (Mendel the Bookseller) which afterward became famous. Yiddish was still not the language that writers could employ and expect literary recognition. So the novels that succeeded the first effort were all signed by the pen-name. Abramowitsch was a satirist and anonymity offered him a certain amount of protection. His great hit "Die Klatsche" (Dobbin) appeared in 1873. It is a fantastic nightmarish story which established Yiddish as a literary medium. Its circulation in Russian was prohibited because of its satire. It has been translated into English, but in that medium is pointless. There followed a series of novels two of which "Fische der Krummer" and "Wunschfinger" established his reputation as a literary artist, permanently enriching Yiddish in forms and vocabulary. Because one of his novels was in the Polish translation, entitled "The Jewish Don Quixote" its author was described by non-Yiddishists, as "The Jewish Cervantes." But that was not his rôle. He broke ground for Yiddish as a literary tongue, and at that did not apparently over-appreciate it as a medium for writing, for in his later years, from his settlement in Odessa in 1891, he turned back to Hebrew, even translating some of his own Yiddish novels into Hebrew. The titles of these Hebrew novels "In the Days of Storm," 1894, "Vale of Tears," 1897-98, as well as the subject matter indicated the influence of public events and new efforts in Jewish life upon the author who sketched himself in a Yiddish paper, "Der Jud," which was published in Cracow. In 1905, after the October pogrom, he migrated to Geneva, where he lived for several years, returning to Odessa prior to the World War. On the occasion of his 75th birthday, a publishing house named "Mendele" in his honor, issued his collected works in 17 volumes.

To him the physical well-being of the masses was a more important question than their spiritual enlighten-



ment, and according to his ideas, moral progress was only possible after the economical condition had been considerably bettered. . . . Abramowitsch loves his people more than wisdom and culture, and the more oppressed and suffering those he loves, the more earnest and the more fervent are his words on their behalf.—LEO WIENER, *The History of Yiddish Literature*, 1899.

**ABRAMS, ALBERT:** Physician; b. San Francisco, 1863; d. there, 1924. He was a graduate of Heidelberg, but was later repudiated by many leaders in the medical profession, owing to his methods in advancing his alleged discovery of Electrotonic Reactions of Abrams (E.R.A.). He claimed that each disease has its own vibratory rate. At the time of his death, which occurred during the investigation of his claims, there was considerable dispute as to whether or not he had made a revolutionary discovery in medicine.

**ABRAVALLA, SAMUEL:** Richest Jew in Valencia in the 14th cent. He became a convert and was named Alfonso Ferrandes de Villanueva.

**ABRAVANEL, DON ISAAC:** Statesman, exegete and mystic; b. Lisbon, 1437; d. Venice, 1508. Abravanel occupies a unique position in the history of the Expulsion from Spain, and in its aftermath. He was the son of Don Judah Abravanel, treasurer of Portugal, whose family was for centuries settled in Spain, and which claimed descent from David. Thoroughly trained in the Jewish culture of the period, Isaac, in his youth, attracted the attention of Alfonso V. of Portugal, who made him his treasurer. Deeply interested in his fellow Jews, Isaac used the power of his office to collect funds for the ransoming of the Jews taken captive by the Moors. This may have been one of the reasons why, on the death of Alfonso, Isaac fled to Castile, and his fortune was confiscated by John II. of Portugal. In Toledo where he settled, Isaac began writing a series of commentaries on Joshua, Judges and Samuel which achieved a reputation for the author as an exegete. Soon, however, he, with Don Abraham Senior\* of Segovia, was engaged in farming the revenues and provisioning the army of Castile for Queen Isabella. He struggled manfully to overcome the horrors of the Inquisition, and endeavored to prevent the carrying out of the order of Expulsion by offering Ferdinand and Isabella \$68,400 in gold. The royal couple were tempted but the imprecations of Torquemada led to a refusal. As an official of the court the order of Expulsion did not affect Isaac, but with his three sons, Judah, Joseph and Samuel, he joined the emigrants and settled in Naples. He was soon called into the service of Ferdinand, king of Naples and followed that monarch, after his defeat by the French to Messina. Isaac wandered to Corfu and Monopoli. Finally in 1503 he settled in Venice where he was engaged by the Venetian government to negotiate a commercial treaty with Portugal. As Biblical exegete, Isaac introduced a new method, the consideration of the historical factor in the scriptural narratives. His commentaries, therefore,

became very popular with Christian scholars who perhaps appreciated Isaac's free quotations from the Church Fathers. At the same time he stood firmly on the conviction of God's revelation in history, particularly in the history of the Chosen People. This perhaps together with the miseries of the times, which weighed heavily upon his spirit, led him into the field of mystical speculation. Going further than any of his contemporaries in his implicit acceptance of the Messiah and the Messianic age he wrote three books in which he calculated the coming of the Messiah for the year 1503, and the beginning of the Messianic age as 1531, based on the Book of Daniel. One result was that Asher Laemlein, a German Jew, proclaimed himself the forerunner of the Messiah, induced thousands of Jews to indulge in a year of penitence, and then disappeared from history. The three mystical books are "Wells of Salvation," 1496; "The Salvation of the Anointed," 1497; and "Proclaiming Salvation," 1498.

Abravanel is encyclopedic in his grasp of the Messianic material, and his works are the most complete and thoroughgoing of their kind in the whole field of Jewish adventist literature . . . "our life is so hard and our fortunes so unhappy that we are constrained to inquire after the hour of our release and redemption."—ABBA HILLEL SILVER, *History of Messianic Speculation in Israel*.

It was he who engineered the last desperate attempt to dissuade the king. . . . When the attempt failed, he determined to throw in his lot with his people. For a second time a brilliant career was clouded by political events.—ABRAM LEON SACHER, *History of the Jews*.

**ABROGATION OF LAWS:** Forbidden by Deut. xiii. 1. The Sadducees, and the Karaites later accepted this injunction literally. The rabbis however claimed the privilege not only of surrounding the Biblical institutions with a "Hedge," but of modifying the code to meet circumstance, and if necessary of abrogating a law altogether. The most famous of the early abrogations are:

1. Ezra decreed that the first tithe should be given to the priests, in contradiction of Num. xviii. 21.
2. Hillel the Elder issued the famous Prosbul, concerning the release from debt in the Sabbatical year, abrogating Deut. xv. 2.
3. Johanan ben Zakkai abrogated the water of ordeal, Num. v. 11-13.
4. He also abrogated the expiation commanded, Deut. xxi. 1-9.
5. The Sanhedrin of Jabneh, after the fall of Jerusalem, abrogated the sacrifices and the laws of levitical purification.
6. The law of the Year of Release was abrogated 218.

**ABROGATION OF U.S.A. TREATY WITH RUSSIA:** See: Russia, Abrogation of Treaty.

**ABSALOM:** Father of Peace; third son of King David (II Sam. iii. 3, etc.). He avenged the outrage of his sister Tamar by her half-brother. The leading incident in his life is his rebellion against his father (II Sam. xv. 1-9) which compelled David to flee, but in which Absalom was finally defeated (II Sam. xviii. 1-4) and fled. In his passage through a forest his long hair was caught in the meshes of a tree; he was captured and slain. David's mourning for his son has passed into a proverb.



**ABSALOM'S TOMB:** A square tomb in the Kedron valley is generally regarded as the traditional tomb of Absalom, and it is the practice of Jews to throw pebbles at it. Josephus mentions it, but Conder and other archeologists doubt the accuracy of the tradition and believe the tomb is that of Alexander Jannaeus.

**ABSTINENCE:** The main line of Jewish thought and practice is opposed to the frequent exercise of abstinence and extreme asceticism. The attitude of Judaism toward life is that man is not only entitled to enjoy it but should take advantage of every opportunity to do so, providing, however, that in the pursuit of pleasure one does nothing to injure his fellow men or his own soul. Judaism does not look upon the flesh as the tool of Satan or as something evil in itself. The body is the vessel that contains the soul and every physical act of enjoyment practiced in moderation and with no harm to others or one's self-respect is part of the Divine scheme of things and therefore is perfectly normal and should not be condemned.

This attitude is best expressed by the following quotations: "The Lord did not create the world for desolation; He formed it for human habitation" (Pes. 88b), "Man in the life to come will have to account for every enjoyment offered him that was refused without sufficient cause" (Rab in Yer. Kid. iv), "Why must the Nazirite bring a sin offering at the end of his term? Because he sinned against his own person by his vow of abstaining from wine" (Eliezer Ha-Kappar in Sifra and Ned. 10a), "Is the number of things forbidden by the law not enough that thou venturest to add of thine own accord by thy inconsiderate vow? (R. Isaac in Yer. Ned. lx. 41b.) Maimonides advocated the same attitude holding that "the middle way" is the best.

Individuals and groups in Biblical times and afterward did, however, lean toward the monastic ideal. For example the Rechabites, the Essenes, the Persian Jews in the eighth cent. certain individuals in the Middle Ages and the Hasidim.

Such rules of abstinence as are found in the Jewish religion like fasting were more largely intended as measures of moral discipline or as a means of aiding one to attune himself with the Divine Spirit, but monasticism was rare indeed. One did not save one's soul by afflicting the body. This he did by adherence to the Law including both the ceremonial and moral precepts. Isolation from the world in order to save one's soul was something that a Jew did not advocate. His religious duties were chiefly of a social nature and implied participation with the entire community.

E. F. M.

**ABTALION:** A leader of the Pharisees, c.100 b.c.e. Josephus calls him Pollion, and relates that he was a friend of Herod, though according to tradition he was vice-president of the Sanhedrin. He opposed the rabbis mix-

ing in politics and urged them not to go to Egypt where he had resided for some time, so that they should not be contaminated by Greek ideas.

**ABTALION SON OF MORDECAI OF MODENA:** Italian Hebraist; b. Modena, 1529; d. Ferrara, 1611. He interceded with Pope Gregory XIII., in 1581, and prevented all copies of the Talmud and other rabbinical works from being destroyed.

**ABU ISHAK IBRAHIM IBN SAHL AL-ISRAELI OF SEVILLE:** 13th cent. Spanish poet. He embraced Islam and wrote in Arabic.

**ABULAFIA, ABRAHAM:** Early Cabalist and Messianic enthusiast; b. Saragossa, Spain, 1240; d. c.1291. At the age of 18 he emigrated to Palestine. When 20 he undertook an unsuccessful journey to discover the mystical river Sambation.\* Finding no certainty, but only vast differences of opinion, in ordinary philosophy, he turned to Cabala. However, he rejected theoretical Cabala, with its theory of the Sefiroth (spheres), and evolved a higher form of Cabala\* by means of which prophetic insight and communion with the spiritual God might be effected; he therefore called his system of Cabala the prophetic Cabala. He favored extreme asceticism reminiscent of the monastic system. He declared that through rigid asceticism and the mysticism of letters direct union with God could be achieved by the Cabalist, and insisted that its devotees must confine themselves to remote places, and spend all their time in prayer and contemplation, clothed in praying-shawl (Tallith) and phylacteries (Tefillin). He also imparted a visionary direction to Cabala; through him the interpretation of the names of God and of the angels and the use of Gematria in Cabala were introduced.

Abulafia gave lectures on his Cabalistic views in various Spanish cities, including Barcelona, Burgos, and Medina-Celi. Later he traveled to Italy, preaching in Urbino. His mad attempt to convert Pope Nicholas III. to Judaism in 1281 led to his imprisonment and to a narrow escape from being burned at the stake. Thereafter he traveled in Sicily. In all these places he tried, generally unsuccessfully, to gain converts to his Cabalistic views. In 1284 he declared that he was a prophet and the Messiah, and predicted for 1290 the end of Israel's exile and the coming of the Messianic redemption. When Solomon ibn Adret denounced Abulafia to the Jews of Palermo as a fanatic and dangerous impostor, Abulafia, despite a violent self-defense and exposition of his Cabalistic views, was driven from Sicily and settled on the island of Comino, near Malta, in 1288. Here he continued his mystical writings. He was the author of about 25 works, some 20 of them written in the "prophetic" manner and utilized by later Cabalists.

A. I. S.

**ABULAFIA, SAMUEL HALEVI:** Treasurer to Pedro the Cruel of Castile (1350-69);



b. Toledo, 1320; d. Seville, 1360. He played an active part in the court intrigue of his time, and reorganized the finances of Castile and Leon. His mansion in Toledo, "Jews' Palace" and the magnificent synagog he built are still extant. The latter was finished in 1357, was later converted into a church "El Transito," which is now a national monument, in which the original Hebrew inscriptions are preserved. Samuel was eventually denounced, tried and died under torture in Seville. All his property was confiscated by the king. His fortune in cash amounted to about a million dollars, besides 20 boxes of jewelry, silk and velvet clothing.

**ABULAFIA, TODROS B. JOSEPH HALEVI:** Early Cabalist; b. Toledo, Spain, 1234; d. Seville, c.1304. Later investigators declare that Abulafia was active at the court of Alfonso X. of Castile. Of noble birth and of a wealthy family, he was regarded by the Jews of Spain as their Nasi (prince, leader). He was a nephew of Meir Abulafia, opponent of Maimonides and of rationalistic philosophy. He had a position of honor at the court of King Sancho IV. of Castile, and was a favorite also of Queen Maria de Molina.

At an early age Abulafia learned Talmud and mysticism. He was a bitter opponent of philosophy, and denounced rationalism, but regarded the Cabala as the embodiment of all divine wisdom, which ought not be revealed to the general masses of the Jewish people. Despite his personal great admiration for Maimonides, he opposed the latter's philosophical and rational views. Abraham ibn Latif and other Cabalists were influenced and inspired by him. He was instrumental also in introducing Cabala among the Jews of Spain, and was generous in his support of needy students of Cabala\* Abulafia was author of two Cabalistic works: "Shaar Harazim" (The Gate of Secrets) and "Otzar Hakabod" (The Treasure-House of Glory), a Cabalistic explanation of the Haggadoth of the Talmud; he was the first to attempt to annotate and write a commentary on the Haggadah in a Cabalistic sense. In modern times it has been shown that Abulafia was the author also of a "Diwan" (collection of poems) consisting of some 1,000 poems. A. I. S.

**ACADEMIES, BABYLONIAN:** Until the death of Judah ha-Nasi\* (219 c.e.) and the completion of the Mishnah, the Palestinian Academies had religious jurisdiction over Jewry even in Babylon. A certain measure of Jewish learning developed there after the destruction of the first Temple. An ancient synagog existed in Nehardea, which was said to have been built during the reign of Jehonia out of the stones from the Temple of Jerusalem, and Nehardea continued for years as a spiritual center for Babylonian Jews.

At the beginning of the third cent. two Babylonian scholars, Abba Arika (also known as "Rab") and Mar Samuel,\* returned from Palestine where they had been pupils of Judah I., and began to teach at Nehardea, which was

then presided over by R. Shela. At the latter's death, Mar Samuel became head of Nehardea and "Rab" founded a new academy at Sura,\* where he had property (219). For eight cent., Sura continued, with occasional interruptions, to be an important seat of Talmudic learning in Babylonia. The Academy of Nehardea continued its development until after the death of Mar Samuel, and, when the city was destroyed by Odenathus, in 259, a new academy was founded in the neighboring city of Pumbedita by Judah b. Ezekiel, a pupil of both Rab and Samuel. This academy also lasted for eight cent., with but slight interruptions, and developed such keenness in legalism that it invested the Babylonian Talmud with its own peculiar characteristics. The Academies of Sura and Pumbedita then continued to exist side by side. R. Hunah became the leader of Sura, and at his death, in 297, Judah b. Ezekiel was recognized as head of both schools for the two remaining years of his life. Then R. Hisda became the head of Sura. In Pumbedita a succession of great teachers like Rabbah bar Nahmani, Joseph, Abaye, and Rab gave the study of the law a notable development, attracting even Palestinian scholars, driven from their homes by Roman oppression. In 375 began a golden period for Sura, under R. Ashi, "who combined Torah and worldly wisdom." During his leadership of over half a century the monumental task of editing the Babylonian Talmud was undertaken. Tradition rightly names R. Ashi as the originator of the Babylonian Talmud. Ashi's editorial work received many later additions, but its form underwent no material changes. Its compilation was timely because during the fanaticism of the Persian priests in the fifth cent. the work of the academies was greatly hampered. The year 500 is usually considered as the end of the Amoraic period in Babylonia and marks the final completion of the Babylonian Talmud.

The "Saboraim"\* taught following the completion of the Talmud. They worked in a highly insecure political time and their schools at both Sura and Pumbedita were sometimes permitted and sometimes closed. Only after the Arab invasion, in 640, did the Academies acquire new energy. From this time the leaders became known by the title "Gaon." There now began a new time of affluence, especially in Pumbedita. It lasted four centuries. The most famous Gaon of Sura is Saadia,\* the great philosopher. The Academy of Sura survived him by only four years, being finally closed in 946. Pumbedita lasted for another cent. and had as its last two leaders Sherira (968-998) and Hai (998-1038); and was finally closed at the death of the latter, marking the end of academic activity in Babylonia. An academy did exist later at Baghdad, recognized by the Caliph, but it had only local significance, for the center of Judaism had shifted to Spain.

The name by which the Babylonian Academies were known was Metibta (Aramaic for "Session"). The head of the Academy was



called Resh Metibta. Next to him in authority was the Resh Kalla (President of the Assembly). The Kalla unknown in Palestine, grew in Babylonia as a result of the popular lectures held at the Academies twice a year expounding the rules of the Holidays. It grew into an important institution in Babylonian Jewish life. The Kalla months were Ellul and Adar. One tractate of the Talmud was assigned for each Kalla month. The 70 scholars of the Sanhedrin sat in seven rows of ten each. In the first row were seven Reshe Kalla and three Haberim (associates). Every Resh Kalla led one row, and every seat was assigned. Behind the seven rows sat 30 other scholars, representing the small Sanhedrin. All the rest of the scholars were massed behind these in any order. Questions were also submitted to this assembly and the decisions were sent out under the signature of the leaders. The income for the Academies came from these questions, and also from taxes and contributions from Jewish communities everywhere; and they were independent of the Exilarch financially and juridically. As a whole the relation between the Academies and the government was favorable.

M. J. B.

**ACADEMIES, PALESTINIAN:** It is uncertain when the first academy in Palestine was founded. There was a school in existence at the time of the pair of scholars, Shemaiah and Abtalion, which had Hillel\* as one of its pupils. Before the destruction of the Temple (70 c.e.) these schools must have constituted both houses of learning and courts of justice. The schools of Hillel and Shammai flourished at this time and are an indication of the existence of Academies even before the fall of Jerusalem and the end of the Sanhedrin.

In order to establish a center for the Jewish Law after all hope of Jewish political independence was abandoned, Johanan b. Zakkai,\* a pupil of Hillel, obtained Roman permission to build a school at Jabneh (Jamnia), which became the successor of the Great Sanhedrin of Jerusalem. In addition to its founder, it was led by Gamaliel II., a great grandson of Hillel, and numbered among its disciples the great Akiba.\* In the Jabneh Academy many important institutions of the religious life were developed; the canonicity of certain books of the Bible was decided; the prayer liturgy received its permanent form; and the laws of evidence were developed. During the Bar Kokba\* revolt the school declined and was abandoned twice, until, in the year 140, it was permanently removed to Usha in Galilee, where Simon b. Gamaliel inherited from his father the title of "Nasi," or Patriarch. Here was undertaken the great work of restoring Palestinian Judaism after its disintegration under Hadrian. The Academy moved frequently, first to Shefar'am, then to Bet Shearim, and finally, under Simon's son, Judah I., to Sepphoris. Here Judah, who is also known as Rabbi, undertook the great work of codifying and editing the Mishnah and his work

became the authentic collection of legal traditions and religious practices. It formed the textbook of study for all Palestinian Academies and later even for the schools of Babylon. Judah's death (219) marks the end of the period of Tannaim\* (Aramaic for "Teachers") and the beginning of the period of Amoraim\* (Expounders).

Shortly after the death of Judah ha-Nasi, under the Patriarchate of his grandson, Judah II. (Nesiah) the academy was transferred to Tiberias, which became the most important center for the persecuted Jewry of Palestine. At the same time, however, several former pupils of Rabbi founded academies in other cities, such as Cæsarea, Lydda, and even in Sepphoris. But none of these could compare in importance with Tiberias, where the great discussions about R. Judah's Mishnah took place. These discussions became the basis for that great work of Palestinian Jewry known as the Palestinian or Jerusalem Talmud, completed at the close of the fourth cent.

After the extinction of the Patriarchate, in 425, Tiberias continued to be a seat of Jewish learning, although little of its subsequent activity is known. At the beginning of the sixth cent. Mar Zutra, a Babylonian descendant of King David, came to Tiberias and attempted to revive the Sanhedrin. Especially important is the attempt of the Academy of Tiberias to develop a system of punctuation and vocalization of the Bible which began in the seventh cent. and found its fruition in the "Tiberian System" of the Massora which was completed by Aaron b. Asher,\* contemporary of Saadia. In the ninth cent. an academy was again established at Jerusalem which was called "Sanhedrin" or "Yeshiba," and its leaders bore the title "Resh Yeshibat Geon Jacob." This academy remained at Jerusalem until the Seljuk invasion in 1071, when it moved to Tyre. Upon the occupation of Tyre by the Crusaders, the academy moved to Tripoli and Palestine ceased for many centuries to be a center of Jewish Academies.

M. J. B.

**ACCENTS:** In Hebrew as in other languages and liturgies the accents are in writing to direct the stress of the voice, and as a mode of modulation in chanting. In Hebrew there are two systems of accents, the simple strokes above and below the words marking the stressing of syllables, and the more complex system of notation, generally called "trop," which is employed in cantillation. The hyphen is used to connect short words to longer related terms, but the rhetorical accents, interrogation and exclamation do not exist in old texts. The codices which established the accents, punctuation, and vowels in use, were written by b. Asher of Tiberias, b. Naphtali, and Aha of Iraq.

**ACHDUT HA'AWODAH:** Jewish Labor Party established by the Poale Zion and the Ze'ire Zion at a conference held in Petah Tikvah in 1919. Economically it represented a Marxian Socialist viewpoint and brought



about a fusion of the originating Zionist parties. It has been practically succeeded by the Histadruth, which is a distinct trade-union effort animated by nationalist and socialist convictions.

**ACHOOZAH:** "Ownership." Designates joint colonization in Palestine by middle-class groups.

**ACOSTA, DUARTE NUNES D':** Represented John IV. of Portugal in Hamburg first half of the 17th cent. He was of a Marano family, and ennobled by the Portuguese monarch.

**ACOSTA, JOAN D':** Jester at the court of Peter the Great and the Empress Anne of Russia. Originally a Hamburg merchant.

**ACOSTA, URIEL (Gabriel da Costa):** Rebel against ritualistic Judaism; b. Oporto, 1590; d. Amsterdam, 1647. Son of a Marano, who held ecclesiastic office, and himself the occupant of a semi-clerical office in Oporto, Uriel Acosta, on the death of his father induced his mother, four brothers and sisters to emigrate to Amsterdam and live openly as Jews. In 1618 Acosta and his family were settled as Jews in the Dutch capital and he assumed the name of Gabriel da Costa. His religious enthusiasm, however, demanded something else than the prevailing rabbinic formalism and he sought expression for it in a book, in Portuguese, 1624, in which he examined the Pharisaic traditions and answered a calumniator, Samuel da Silva. By denying belief in the immortality of the soul Acosta ran counter to both Jewish and Christian concepts. For this he was arrested, tried, and fined 300 gulden, by the city magistrates, who ordered the public burning of Acosta's heterodox book. He fled to Hamburg, but soon returned to Amsterdam, and in 1633 became in his own words, "an ape among the apes," by offering his submission to the synagog. Formalist he could not be, and his contrariness resulted in his being made subject to the "great ban." For seven years he lived silent and solitary, boycotted even by his relatives. Then he yielded, made confession of error and suffered the ignominy of a public scourging with 39 stripes. He went home, wrote an impassioned sketch of his own life, "A Specimen of Human Existence," and shot himself. Acosta's sad career inspired Gutzkow's tragedy, "Uriel Acosta" (1847), Zangwill's sketch in the "Dreamers of the Ghetto," and a celebrated painting of the brilliant young rebel at the feet of the sage, Spinoza.

So into the great synagog, densely filled with men and women, the penitent was led, clothed in a black mourning garb and holding a black candle. He whose earliest dread had been to be shamed before men, was made to mount a raised stage, wherefrom he read a long scroll of recantation.—ISRAEL ZANGWILL, Uriel Acosta, in *Dreamers of the Ghetto*.

**ACROSTICS:** Poetic compositions in which an initial, middle or end letter of each line form a name or phrase. A favorite form

of poetry employed in liturgical writings. It is claimed that it was first used in Nahum i., ii., and iii. There are alphabetical acrostics in Psalms and Lamentations. Kalir is the best known of the piyut acrostic writers.

**ACSADY, IGNATZ:** Hungarian historian; b. Nagy-Karoly, 1845; d. Budapest, 1906. He has to his credit about ten authoritative works on Hungarian history. He took part in the struggle for Jewish equality in Hungary.

**ADAM:** Hebrew and Biblical name for the first man. Accepted root of the name is Gen. ii. 7, "God formed man of dust of the ground."

**ADAM AND EVE, BOOK OF:** Also known wrongly as the Apocalypse of Moses. Legends about Adam and Eve after their expulsion from the Garden of Eden. The book was originally written in Hebrew, but there are Latin, Greek and Slavonia versions. The Greek "Apocalypse of Moses" is used in reconstructing the Book of Adam and Eve. The story deals with the life of Adam and Eve after they have gone to the west of Eden. Here Cain and Abel are born; a dream foreshadows the death of Abel, but Michael promises them another son. The book deals with the fall of man, the penitence of Adam, the promise of resurrection. The date falls within the first three centuries b.c.e. G. G. F.

**ADAM KADMON:** "First man." A philosophical concept of the beginning of human existence which became of importance to the various mystical schools of many religions and sects.

**ADAM-SALOMON, ANTONY SAMUEL:** French sculptor; b. near Paris, 1818; d. Paris, 1881. Celebrated for a bust of Béranger, the poet, copies of which are still popular in France.

**ADAMS, HANNAH:** First American historian of the Jews; b. Boston, Mass., 1755; d. Brookline, 1832. Her "History of the Jews from the Destruction of Jerusalem to the Present Time" (Boston, 1812), the first written and published in the United States, was widely republished and translated in Europe.

**ADAR:** Twelfth month in the Jewish calendar. Its high days are the Seventh, legendary date of the death of Moses, and so observed by Hebra Kadisha; Thirteenth—Fast of Esther; Fourteenth—Purim; and Fifteenth—Shushan-Purim.

**ADAR SHENI:** Second Adar; the name given the intercalary month. In years when it is introduced all anniversaries as well as the festival of Purim are celebrated during the second Adar, which is also called Ve-Adar. See: Calendar.

**ADDIR HU:** Popular hymn, chanted during the Passover Seder service. It was introduced about the end of the 15th cent. Its tune is a 17th cent. composition.

**ADLER, ALFRED:** Psychiatrist; b. Vienna, 1870. At one time he was a disciple



of the Freudian school of psychoanalysis, but his researches led him to differ sharply with Freud. He is the promulgator of the theory of the "inferiority complex." His best known works are: "The Theory of Practice of Individual Psychology," 1924; "Understanding Human Nature," 1927-28; "The Science of Living," 1929, and "Pattern of Life," 1930.

**ADLER, CYRUS:** Pres. American Jewish Committee (since 1929); b. Van Buren, Ark., 1863. To 1908 Dr. Adler held a number of positions in connection with Johns Hopkins University, and the Smithsonian Institute, Washington, D. C. In 1908 he became Pres. of Dropsie College, and on the death of Prof. Schechter,\* he was appointed Pres. of the Jewish Theological Seminary of America. He is the founder of the American Jewish Historical Society, holds office in the Jewish Welfare Board, the Jewish Publication Society, the United Synagog of America, etc. He took an active part in the organization of the Jewish Agency of which he is an officer. He edited "The Voice of America on Kishineff," 1904, The Jewish Agency Memorial to the Permanent Mandates Commission of the League of Nations on the Wailing Wall, 1930, and he wrote "Told in the Coffee House," 1898. By virtue of his combined offices, he is regarded as the official leader and spokesman of the conservative elements in American Jewry.

**ADLER, ELKAN NATHAN:** Collector of Hebraica, author and lawyer; b. London, 1861. He is the third son of Nathan Marcus Adler, chief rabbi of England. Has traveled considerably in the Orient, and has written pleasantly if briefly on Jewish themes. His library is one of the most considerable of the acquisitions made in recent years by the Jewish Theological Seminary of America.\*

**ADLER, FELIX:** Founder of the Society for Ethical Culture; b. Alzey, Germany, 1851; d. New York, 1933. Second son of Rabbi Samuel Adler he came to New York and was graduated from Columbia in 1870. Destined for the Jewish ministry, Adler went to Germany, but on his return to New York in 1874, his attitude toward Jewish beliefs having changed, after an interval, he organized the movement with which his name is most closely associated. His chief literary works are "Creed and Deed," 1877, "The Moral Instruction of Children," 1898, and "An Ethical Philosophy of Life," 1918. Throughout his life he remained at a distance from all Jewish interests but in December, 1880, he delivered two addresses on the anti-Jewish agitation in Germany, and a few days before his death he addressed a letter of sympathy to the Madison Square Garden mass meeting which protested against the Hitler outrages against the Jews.

The essential quality of the man, that which makes him a significant and luminous figure, is not to be found in these things, not in his writings or philosophy, nor in the movement he has founded, nor in the words he speaks, but in the man himself, in his being the secret must be sought. Some men are not equal to their achievements, Adler's achievements are not unequal to himself.—JAMES WATERMAN WISE, Jews Are Like That!

**ADLER, FRIEDRICH WOLFGANG:** Secretary of the international Socialist organization; b. Vienna, 1879. He is the son of Victor Adler and has had even a more stormy career than his father. In 1911 he began to devote himself to the Socialist cause, and in 1914 on the eve of the World War organized the International Socialist Congress which met in Vienna. During the War he was a natural storm center, and when the Austrian government began the suppression of free speech and imprisoned the opponents of its war policies Adler undertook as a protest to assassinate the Minister President, Count Sturgkh. This deed gave Adler great notoriety. He was arrested, tried and condemned to death, but the sentence was commuted to 18 years imprisonment. In 1918 on the fall of the Empire he was released and took part in the Austrian Revolution leading the Workers' and Soldiers' Council. He struggled successfully against the rise of Communism in Austria and in 1926 was elected secretary of the international socialists. He is a prolific writer for the cause.

**ADLER, GEORGE:** Sociologist; b. Posen, 1863; d. Berlin, 1908. In 1893 he was appointed professor of sociology at Basle, where he drafted in 1894 the first Swiss law for compulsory insurance against unemployment. His numerous writings dealt with social-political problems. In his last important contribution, "The Future of the Social Question," June, 1900, he pleaded for obligatory old-age and health insurance.

**ADLER, GUIDO:** Historian of music; b. Moravia, 1855. He studied both at the University of Vienna and the Conservatory, and in 1880 published his dissertation on the historic basis of West European music to 1600. In 1885 he was appointed Professor of Musical Science at the German University in Prague. From that date, a score of scientific and historical critical studies of music bore his signature. His most important and popular work is his "Handbook to the History of Music" (Frankfort, 1924).

**ADLER, HERMANN:** Chief Rabbi of the United Congregations of the British Empire; b. Hanover, 1839; d. London, 1911. Second son of Nathan Marcus Adler. In 1863 he became principal of Jews' College, London, and entered the ministry in 1864. He was elected chief rabbi in 1891 in succession to his father. Firmly orthodox, Adler upheld the traditional view of the German rather than the East European orthodox, and his extension visitation of the congregations under his charge, and his keen interest in all that concerned the Anglo-Jewish community enhanced his office and made him the social and official representative of English Jewry. He contributed to a number of publications, engaging particularly in controversy against Goldwin Smith and other opponents of the Jews. Although he was interested in the Chovevi Zion he was a strong opponent of political Zionism when it



arose in 1896, and he lost the good will of the East European Jews whose numbers had come to dominate in English Jewry during his lifetime.

He was a very clever man, who possessed a great fund of natural motherwit, and although his orthodoxy was unimpeachable he belonged in many ways to the present generation. . . . In correspondence he could be most telling, even amusing, and his speeches were often very witty.—**CONSTANCE BATTERSEA**, *Reminiscences*.

**ADLER, JACOB**: Yiddish actor; b. Odessa, 1855; d. New York, 1926. Adler made his first appearance in Kherson, Russia in 1878. He emigrated to England in 1883 where he headed a troupe which performed in London and the provinces. In 1888 he emigrated to New York and became the leading American Yiddish actor, owning for a time his own theater. He enacted practically every type of rôle, his supporting caste being in part recruited from the talented members of his own family. He made an attempt to appeal to non-Jewish audiences by playing Shylock in Yiddish, all the other members of the cast rendering their parts in English.

**ADLER, LAZARUS**: German rabbi; b. Unsleben, Bavaria, 1810; d. Wiesbaden, 1886. In 1840 Adler was elected district rabbi of Kissingen, directing 24 congregations. In 1852 he was called to the chief rabbinate of Cassel. His final literary effort, "Hillel and Shammai, or conservative Reform and stable Conservatism, a message of peace to the congregation of Israel and its leaders" fully expresses in its title his attitude toward the conflicts which raged during his life.

**ADLER, LIEBMANN**: American rabbi; b. Lengsfeld, Germany, 1812; d. Chicago, 1892. Emigrated to America in 1854, and taught first at Detroit, Mich. In 1861 he was appointed rabbi of Kehillath Anshe Ma'arab of Chicago. He was a conservative, but approved simple modifications of the ritual. In 1890, he published in German, a collection of his sermons in three volumes. From this an abstract "Sabbath Hours" was published in English in 1893.

**ADLER, MAX**: Theoretician of Marxian Socialism; b. Vienna, 1873. His writings from 1904 to 1924 were devoted to expounding the Marxian theories in conjunction with the sociological aspects of Kant's philosophy. Since 1920 he has been professor of sociology at the University of Vienna but is best known for his exposition of the theories and history of Marxianism. He was a member of the Austrian Landtag, 1920-23.

**ADLER, NATHAN MARCUS**: Chief rabbi of England in succession to Solomon Herschell; b. Hanover, 1803; d. Brighton, England, 1890. Born in Hanover while it was still part of the realm of George III., Adler was a lifelong British subject. He was called to England in 1842, after a bitter contest between fifteen rabbis and inducted in 1845. He founded Jews' College in 1855 and took a considerable part in the founding of the United Synagog. He was unflinchingly orthodox.

## ADLER, JACOB—ADON OLAM

Most of his writings were of the old critical rabbinical type.

**ADLER, SAMUEL**: Rabbi, Talmudist and author; b. Worms, Germany, 1809; d. New York, 1891. He was appointed rabbi to Temple Emanu-El, New York, in 1857. Before coming to America he took an active part in the German struggle to remove the disabilities of the Jews, especially the "more Judaico," or Jewish oath. He belonged to the Reform wing in Germany and pursued the same course here. A selection of his contributions to learned publications was published under the Hebrew title "Kobez al Yad," 1886.

**ADLER, VICTOR**: Leader of the Austrian labor movement; b. Prague, 1852; d. Vienna, 1918. A practising physician Adler devoted himself to the advance of Socialism in Vienna, and edited the "Gleichheit." In 1890, he became the leader of the Austrian movement. In 1894 he was appointed editor of the "Wiener Arbeiter Zeitung." In 1897, he ran for parliament but the combination of anti-Semites defeated him. In 1901 he was elected to the Lower Austrian parliament and in 1905 to the Reichsrat, in which he held office till his death. Religiously he apostatized but in the Socialist Congresses he condemned anti-Semitism as a capitalist invention. In the post-war cabinet, organized October, 1918, he was Foreign Secretary, but died a few days after his appointment.

**AD MEAH SHANAH**: "To a hundred years." Conventional birthday greeting sometimes lengthened to Ad Mea We'esrim Shana, to 120 years, a figure suggested by the life span of Moses, Hillel, Johanan b. Zakkai and R. Akiba. M. A.

**ADMEN B. GADDAI**: One of three police court judges, the other two being Hanan b. Abishalom and Nahum the Mede, mentioned in the Talmud as having been in service in Jerusalem prior to 70 c.e.

**ADONAI, ADONAI**: Hymn containing the thirteen attributes recited during the Atonement service. The author was Amittai, and the text is based on Ex. xxxiv. 6, 7.

**ADONAI MELEK**: "The Lord Reigneth"; a poem included in the penitential service, the refrain of which is composed of variants of this phrase.

**ADON OLAM**: The most familiar hymn in the Jewish liturgy, and used in all rituals. It is a metrical hymn, 10 lines in length in the Ashkenazi version, 12 in the Sephardic, and in some rituals 16 lines. It glorifies the supremacy of God. Though it has been credited to Solomon Ibn Gabirol its author is unknown, but it is presumed to have been composed in the 12th cent., and was inserted in the liturgies of the 15th cent. The following, by Jessie E. Sampter is a good paraphrase of the first stanza:

The everlasting Lord who reigned  
Ere yet was formed or shape or thing,  
When all was made as he decreed,  
Was even then acknowledged King.



**ADRET, SOLOMON B. ABRAHAM:** Reputed as "the Rabbi of Spain"; b. Barcelona, 1235: d. 1310. One of the great intellectual forces of his time and responsible for the translation of Maimonides' commentary on the Mishnah from Arabic into Hebrew. He was consulted by Jews in all parts of the world, and 3,000 of his responsa are known. He was as energetic in warding off the attacks of Christian theologians as of Mohammedans, who also opposed Judaism. Within the fold he opposed the "enticements" of Greek philosophy and Arabic culture, and the rising tide of Cabalism and mysticism. This led him to prohibit the study of mysticism to all those less than 30 years old, and philosophy to those under 25. Seven of his important contributions to rabbinics have been published, and they are valuable sources for 13th cent. Jewish history.

**ADRIANOPOLE:** *See:* Turkey.

**ÆMILIUS, PAULUS:** First Hebrew bibliographer; b. Rodsee, Germany: d. 1575. He was an apostate, and was a copyist of Hebrew ms. At Augsburg in 1544 he edited and printed a Judæo-German translation of the Pentateuch, and in 1574 he revised the catalog of Hebrew manuscripts in the Munich Library.

**AFENDOPOLO, CALEB:** Karaite philosopher, savant and author; b. Adrianople, c.1454: d. Constantinople, c.1523. For many years he lived near or in Constantinople, and spent several of his last years in Belgrade. Afendopolo was well-versed in the theology and literature both of the Karaites and of the Rabbanites, and was skilled also in geometry, astronomy, and Greek and Arabian literature. He had a high opinion of Maimonides, whose influence on his philosophical and theological ideas was considerable. For the most part, he enjoyed friendly relations with the Rabbanites. Nevertheless, he insisted that it was the Rabbanites, not the Karaites, who had separated themselves from the nation of Israel and formed a schism.

His many works, most of them extant only in manuscript, dealt with liturgy, poetry, philosophy and ritual. His main work was "Gan Hamelech" (The King's Garden), a collection of essays dealing, in poetical form, with love and medicine. In addition, he wrote supplements to the Karaite law-code "Addereth Elyahu" (The Mantle of Elijah) of Elijah Bashyazi. *See:* Karaism. A. I. S.

**AFGHANISTAN:** The Afghans have legends that they are descended from the Lost Ten Tribes, and their rulers claim descent from King Solomon. In Kabul there are synagog ruins which are supposed to date to Nebuchadrezzar. Very little is known of the origin of the Jewish community in Kabul, the majority of whom are merchants. Since the World War there has been some influx of Jews from Siberia and Turkestan into the Muslim kingdom of Afghanistan.

**AGADA:** *See:* Hagadah.

**AFIKOMEN:** The name applied to the part of the matza,\* generally the middle one of the three, which the head of the house lays aside at the beginning of the Seder \* service. Part of it is hidden and the finder rewarded. The rest is distributed at the end of the meal, and is the last thing eaten at the Seder service. There are various interpretations of the name and the origin of the custom. It is regarded as symbolic of the meat of the Paschal sacrifice which during temple days was the last thing eaten. M. A.

**AGNON, SAMUEL JOSEPH CZACKES:** Hebrew author; b. Buczac, Galicia, 1898. He has spent the largest portion of his life in Palestine. Imbued with the Hasidic spirit he has since the publication of his first successful effort, "Agunot," in 1907, sketched Jewish life in the Diaspora and in Palestine in the spirit of folk-tales.

**AGRICULTURE:** The patriarchs were shepherds. Agriculture and horticulture became the main Jewish occupations during the existence of the Jewish state, and occupied the Jews in Palestine after its fall into the fourth cent. The Biblical and Talmudic laws detail the property rights of the farmer and provide a mass of laws concerning his occupation. Broadly cereals, grapes, olives and cattle were raised by the Jews. In the latter stages of Palestinean history the cultivation of the olive was the main economic resource and the destruction of the Emek olive yards by Julius Severus during the Bar Kokba \* campaign turned the scale against the export of olive oil. There is evidence that the Jews were agriculturists in Spain, introduced the mulberry for silk production and kept vineyards to the 11th cent. perhaps later. Jews figure as agriculturists in the Balkan states from their first settlement there and references to Jewish farmers appear less frequently in the history of all the lands of the Diaspora. Perhaps the most continuous history of Jews as farmers in Europe might be traced in Hungary and Transsylvania. In Kurdistan (Assyria) and in Bokhara Jews have remained shepherds and cattle raisers to the present day.

The code of Justinian however forced the Jews from the soil, the ghetto restrictions of the Middle Ages pressed them into walled enclosures. The Jewish "back to land" movement began in Russia in 1807 when four colonies, still extant, were founded in the steppes at Gedeimenucha, Bobrovya Kut, Dobraya and Romanovka. Three thousand families were settled by Alexander I. in the steppes; 714 families, descendants of the original settlers were still there in 1927. The better-known Russian agricultural settlements of the middle of the 19th cent. were at Kherston, Elizabethgrad, Ekaterinoslav—in all 38 colonies. Many of those in Kherston received Hebrew names. In 1870 there were 34,475 Jews on the farms in Western Europe but after the riots of 1881 the movement began to disintegrate, some of the settlers going to



Palestine, others to the United States. Agricultural colonization in Russia, however, continued to receive the support of Jewish notables in St. Petersburg and in 1900 it was estimated that there were 100,000 Jews on the farms, the majority of whom were located in 170 colonies.

Two new "back to land" movements flowed from the Russian and Roumanian persecutions, the settlements in Palestine, and widespread colonization in the Western hemisphere. Although Sir Moses Montefiore made the first modern attempt at colonization in Palestine in 1845 the actual continuous agricultural settlement dates from the founding of Petak Tikvah in 1881, which was preceded by the establishment of the agricultural school at Mikveh Israel by Charles Netter in 1870. The Palestinean effort owes its achievement to the pioneers of the Russian Chovevi Zion, the Roumanian organization and the coöperation since 1887 of Baron Edmond de Rothschild. By 1900 there were 25 settlements in Judea, Samaria and Galilee and seven settlements projected in Trans-Jordan; none of the later has survived.

The agricultural effort on the American continent—though there are isolated references to Jewish farmers and small settlements at an earlier date—began after 1882 and owes its existence to the munificence and persistence of Baron de Hirsch and the institutions he created—the Baron de Hirsch Fund and the I. C. A. The largest effort in the U. S. A. was in New Jersey, at Alliance, Rosenhyn, Carmel, Woodbine and later at Vineland. None of these and others started in the state are today either purely Jewish or wholly agricultural settlements. An impetus was given to efforts of the same character in many other states, but the movement gradually individualized—the unsuccessful returning to the cities, the remainder becoming individual farmers.

At about the same time Baron de Hirsch made his more notable effort in the Argentine. In 1891, 17,000,000 acres were acquired in the Republic for \$1,300,000. All types of farming were experimented with. The movement itself was not a brilliant success, the high-water mark of population being passed within a year of the foundation of this notable enterprise.

Canadian colonization which was started in 1884 received its real impetus from Baron de Hirsch in 1892 whose representatives selected the Canadian Northwest for settlement. Cereal and mixed farming were attempted but the actual number of agricultural settlers was never large and their numbers have gradually decreased.

**Canadian:** The attempts at Jewish agricultural settlement in Canada date to 1885 when the Montefiore Agricultural Aid Association was founded in Montreal. Though this and earlier sporadic attempts are on record it was not until 1890 that through a grant from Baron de Hirsch practical work was undertaken. The Baron de Hirsch Institute, Montreal, dates from 1891. The whole coloni-

zation effort in Canada was the result of Baron de Hirsch's subsidies either from his fund, or through the I. C. A., or subordinate organizations.

In 1920 a survey showed 700 families comprising 3,500 souls settled on farms. Their crops at that date were estimated at \$1,000,000 annually. There has since been a considerable recession in the number of settlers and in the crop values. The settlements are scattered throughout Alberta, Manitoba, Ontario, Quebec and Saskatchewan, those in the Canadian Northwest predominating. Many of the farmers have moved into neighboring country towns. The best known of the existing settlements are Clara, Hirsch, Montefiore, Sonnenfeld and Narcisse.

**Palestinean Colonies:** There are 98 principal Jewish agricultural settlements in Palestine. Of these, 50 are occupied by private settlers who have bought their land directly from the Arab owner or through a land agency. Each family tills its own soil and sells its own produce. Four of these private settlements, Gedera, Bnei B'rak, Herzlia, and Magdiel have been financed by the Keren Hayesod over an average period of 35 years, at a rate of interest of two per cent. The area of this type of settlement varies from the 50,000 dunams (4 dunams equal one acre) of Hedera to the 240 dunams of Ataroth. The population varies from the 8,200 at Petach Tikvah to the 35 at Gan Hasharon.

There are 16 settlements organized as Moshavim. A Moshav is a free-holders village where each family with its own house and land is independent. It is coöperative in the following respects:

- (a) The land is national (belongs to Jewish National Fund)\* and is leased on long term hereditary leases.
- (b) The internal taxes are graded according to earnings.
- (c) All supplies are bought coöperatively and the produce sold coöperatively.
- (d) Hired labor is prohibited except in special circumstances. The men of the different farms organize to harvest each other's crop.
- (e) Farm machinery is used jointly and bought collectively.

The largest Moshav is Nahalal with 7,900 dunams and 493 people. The smallest is Ramathaim with 400 dunams and 82 people. In all cases the Moshavim have been financed by the Keren Hayesod.\*

Twenty-two settlements are of the Kvutzah type. A Kvutzah is a labor commune in which all members bear the relation to each other of members of a family. The individual has no property rights nor does he possess shares in the colony. He obtains food, clothing and whatever other necessities and comforts the colony may purchase with proceeds from the sale of its product. When he leaves the Kvutzah he retains no rights in it. A committee elected by the membership manages the affairs of a Kvutzah. The T'nuvah receives and sells all the produce of Kvutzah and credits each colony with the value of its respective produce. In some Kvutzah, the children live in children's quarters from in-



fancy until they are old enough to be responsible for themselves; in others, the children live with the parents from the age of eight and on. The largest Kvutzah is Ein Harod with 8,900 dunams and 434 inhabitants; the smallest is Sheik Abrek with 1,000 dunams and 44 people.

Some of the Kvutzoth are organized into Kibbutzim, which are groups of collectives

subscribing to the same social philosophy and practicing mutual aid. A member of a Kibbutz may transfer from one Kvutzah to another. There are two Kibbutzim, the Hameuhad an outgrowth of Ein Harod and Artzi sponsored by the Shomer Hatzair (Young Watchmen). There are a few settlements like Karkur and Merhavia which are a mixed form of Kvutzah and Moshav. J. J. W.

The following is a list of the existing settlements (1933) with founding dates, the number of dunams (four to the acre) owned or leased by the settlement:

	Ahva Kneifes .....	546
1908	Ain Gannim .....	1,000
1921	Ain Harod ..... Kvutzah .....	7,400
1896	Artuf ..... Originally Bulgarian settlement .....	5,000
1920	Ataroth .....	1,400
1909	Athlit ..... Converted into salt evaporating plant .....	8,100
1917	Ayeleth Hashahar ..... Kvutzah .....	4,300
1919	Balfouria ..... Founded by American Zion Commonwealth .....	6,200
1891	Bat Shelomo .....	9,000
1908	Beer Yaakob .....	5,500
1896	Beer Tuvia (Castinia) .....	1,200
1922	Bet Alfa ..... Hashomer Hazier .....	350
1904	Beit Gan .....	9,000
1929	Beit Hanan ..... Bulgarian settlement .....	1,800
1924	Bnei B'rak ..... Founded by Polish Hasidim .....	1,500
1906	Ben Shemen .....	2,500
1923	Benamina ..... Named for Baron Edmond de Rothschild .....	18,000
1913	Bitania .....	1,000
1910	Dagania ..... Oldest Kvutzah .....	4,100
1884	Ekron .....	14,200
1928	Gan Hashoron .....	950
1928	Gan Haim ..... Named for Dr. Chaim Weizmann .....	3,500
1926	Gan Rahel .....	700
1923	Gesber .....	4,000
1913	Gan Shemuel ..... Named for Rabbi Samuel Mohilewer .....	975
	Gat Rimmon (Ratechiya) .....	800
1884	Gedera ..... Original Bilu settlement .....	700
1927	Gevat ..... Agricultural station .....	7,800
1923	Ginegar .....	3,000
1902	Givat Ada ..... Kvutzah .....	11,400
1921	Geva .....	2,500
1928	Hadar ..... Founded by Tel Aviv townsfolk .....	4,000
1927	Hasharon .....	2,300
1891	Hedera .....	50,000
1925	Herzlia ..... Founded by American Zion Commonwealth .....	14,000
1909	Hulda ..... Abandoned after 1929 riots .....	2,000
1921	Hefzibah .....	2,150
1925	Ir Jezreel (Afuleh) ..... Founded by American Zion Commonwealth .....	16,000
1933	Jehudia ..... Named for Ben Jehudah .....	12,000
1927	Kalmaniak .....	1,320
1913	Karkur .....	17,900
1927	Kfar Ahron .....	350
1927	Kfar Baruch ..... Roumanian settlement .....	3,500
1924	Kfar Gideon ..... Transylvanian settlement .....	3,500
1925	Kfar Hasidim ..... Founded by Jabloner and Kozentzer Hasidim .....	9,300
1924	Kfar Hittim ..... Founded by Mizrachi .....	2,300
1912	Kfar Malal ..... Named for Moses Loeb Lilienblum .....	2,400
1892	Kfar Saba .....	7,200
1902	Kfar Tabor (Mescha) .....	16,000
1912	Kfar Uria .....	251
1921	Kfar Yechezkel .....	4,200

1925	Kfar Yehoshua	Named for Yehoshua Hankin	5,100
1924	Kfar Yeladim	Founded by S. African Jews for war and pogrom orphans	1,000
1927	Kfar Shearim		1,100
1908	Kinnereth		4,500
1919	Kiryat Anayim		500
1906	Machneh Yehuda	Yemenite settlement	250
1925	Magdiel	Founded by Polish Jews	5,000
1926	Markenhof (Kfar Gun)		1,500
1890	Meir Shefiya	Named for Meir Anselm Rothschild	2,000
1902	Menahemiya	Named for father of Sir Herbert Samuel	15,000
1911	Merhavia	First coöperative colony	9,400
1910	Migdal		6,000
1870	Mikveh Israel	First Agricultural School Founded by Charles Netter	2,400
1927	Mishmar Haemek		5,300
1890	Mishmar Hayarden		9,178
1908	Mizpah	Founded by Hapoel Ha-Mizrachi	2,500
1924	Mizra		4,100
1894	Moza	Village outside Jerusalem	700
1896	Metulla		9,600
1913	Nahalath Yehudah	Named for Judah L. Pinsker	1,500
1921	Nahalal	First Moshav Ovdim settlement	7,900
	Nahaliel	Yemenite settlement	400
1928	Nathaniya	Named for Nathan Straus	11,000
1882	Nes Ziona	Nachlath Reuben	9,400
1925	Neve Yaakob	Founded by Jerusalem Mizrachists	140
	Neve Zion	Settled by Baghdadli	
1925	Pardesianna		18,000
1878	Petah Tikvah	Founding colony	30,400
1924	Raanana	Founded by Achoozah Aleph of N. Y. C.	9,700
	Ramat David	Named for David Lloyd George	6,000
1924	Ramat Gan		1,400
1926	Ramat Rahel		80
1924	Ramat Hasharon		2,000
1927	Ramat Haim		350
1890	Rehoboth		23,000
1882	Rishon-le-Zion		35,700
1882	Rosh Pinah	Founded by Safed Jews	14,000
	Ruhuma	Solitary settlement in the Negeb	
1927	Sarona		2,200
1924	Sarid	Kvutzah	4,040
1899	Sedjera	Kurdish Jewish settlers	12,000
	Shaarayim	Yemenite settlement	
1924	Shekumat Boruchov		1,000
1925	Shekumat Marmorek	Kvutzah named for Alexander Mamorek	
1925	Sheik Abrek	Founded by Jewish shepherds	1,000
1908	Shivath Zion	Yemenite settlement	
1924	Tel Adashin		7,000
1917	Tel Hai (Kfar Giladi)		6,107
1926	Tel Mond	Named for Sir Alfred Mond, first Lord Melchett	13,000
1927	Tel Or	Village of Palestine Electric Company	7,000
1921	Tel Yosef	Named for Joseph Trumpeldor	5,700
	Tirah		809
1927	Wadi Hawarith	Purchase of Zionist Organization of Canada Now in process of subdivision.	40,000
1924	Yagur	Kvutzah	3,000
	Yamma		14,296
1902	Yavniel		24,000
1883	Yesod Hamaalah		11,400
1925	Zichron Avraham		
1892	Zichron Yaakov (Samarin)	Founded by Roumanian Jews	16,000
	Zrifin		828



Russia: *See*: American Jewish Joint Agricultural Corp., Jewish State of Biro-Bidjan.

**United States of America:** Some Jews were engaged in farming from the very dawn of American history. In the colonial days Jews in the South raised indigo, rice, corn, tobacco and cotton. The earliest Jewish agricultural colony was founded in Ulster County, New York, in 1837 and was named Sholem. It lasted about ten years.

Following the outbreak of Jewish persecutions in Russia in 1881, a frenzied Jewish colonization activity began, and within five years, sixteen colonization projects were undertaken in Louisiana, Arkansas, Kansas, S. Dakota, Colorado, Oregon and New Jersey. With the exception of those in New Jersey, the colonies were short-lived. Dearth of capital, inadequacy of planning and lack of trained leadership, were responsible for their brief existence. The seeds of the movement had, however, been planted. Impetus was given it through the establishment of the Baron de Hirsch Fund in 1891 and The Jewish Agricultural Society in 1900.

The real growth of the movement began with the opening of the present cent. There are no exact statistics as to the number of Jews on farms, but fairly reliable estimates place the Jewish agrarian population between eighty and one hundred thousand. Jewish farmers are located in every state in the Union and are engaged in every branch of farming practiced here. As may be expected, the largest numbers are found near the big centers of Jewish population.

The Jewish Agricultural Society has been a potent factor in the Jewish movement toward the farm by means of a program of activities embracing the guidance of farm seekers, the placement of Jewish youth as farm workers, the grant of farm loans, and through a comprehensive plan of education, comprising the technical, agricultural, business and social phases of farm life.

G. D.

**AGRIPPA I. (Herod Agrippa I.):** King of Judea; b. about 10 b.c.e.; assassinated, 44. He was the grandson of Herod the Great. Until he was 46 years old his life was full of vicissitudes. Wholly devoted to the Roman cause he was released from prison by Caligula who appointed him to the tetrarchy of his uncle Philip, and to that of Lysanias, giving him the title of king. He gained the gratitude of his coreligionists by inducing Caligula to abandon a project for setting up statues of himself in all temples. Claudius, who succeeded Caligula, extended Agrippa's authority over all Palestine. His reign was peaceful, and he set an example by his devotion to the Temple service. It is surmised that the Romans suspected him of political ambitions when he began the repair of the fortifications of Jerusalem and his sudden death is attributed to Roman politics.

**AGRIPPA II. (Herod Agrippa II.):** Last of the Herodian monarchs, son of

Agrippa I.; b. 28; d. Rome c.100. Educated in Rome, he came under the baneful influence of its court life, and his private life was as full of profligacy and licentiousness as his political rule was hateful and destructive. He, however, had the favor of the Emperor Claudius, and that monarch and his successor, Nero, added considerably to his territory.

In the war Agrippa sided with the Romans, and deserted the Jews after the fall of Jotapata. He later supported Titus, whose mistress was Agrippa's sister Berenice.\* His presence is recorded by Josephus at the beginning of the siege of Jerusalem. An ardent supporter of Vespasian at the destruction of the Jewish state, he settled in Rome.

**AGUDATH ISRAEL:** World Organization of Orthodox Jewry, established Kattowitz, 1912. Its purpose is to solve, in accordance with the spirit of the Torah, all the problems arising in the life of Israel. Agudath Israel, hence, is to promote the welfare of the Jewish people in the Holy Land and in the Diaspora by organizing all Torah-true Jews; by strengthening Torah-true Jewish consciousness; by insisting on the centrality of the Torah in private and communal affairs; by the furtherance of Torah-true life in all its aspects; by the rehabilitation of the Holy Land in the spirit of the Torah; by the improvement of the economic conditions of the Jewish masses wherever they suffer, and by warding off attacks on Jews and Judaism. Any Jew who recognizes for himself and for the Jewish people the obligatory character of the Torah is eligible for membership in the Agudath Israel.

The Agudah represents the first successful fusion of Eastern and Western European Jewry for the purpose of advancing Judaism. The Agudah controls practically all the leading Jewish communities in Poland, Hungary and Czechoslovakia, whilst forming a very important element of Orthodox Jewry in other countries. It has an organization also in the United States. According to its constitution, The Agudath assembles every five years at a World Congress of Orthodox Jewry called "Kenessiah Gedolah." The most important achievements of the Agudah are: (1) The Keren ha-Torah, which has introduced Western methods of education into Eastern, and new strength and learning into Western Europe and has furthered financially and organizationally the welfare of countless Yeshivahs and Talmud Torahs. (2) The Beth Jacob School system for girls which now embraces 30,000 girls throughout Eastern and Central Europe, providing them with religious, cultural, and some vocational training. (3) The Muetzeth Gedole ha-Torah, recognized as the supreme authority in matters of Jewish law. (4) The creation of an Orthodox labor movement (the Poale Agudath Israel) which has an organized membership of several hundred thousand in Poland alone. (5) The successful insistence both in Palestine and in Goluth on the centrality of the Torah in Jewish life. (6)



The Agudath has a colony of its own in the Holy Land called Machneh Israel and is responsible for a school system embracing some 2,000 children all over Palestine.

The president of the Agudath Israel, since its inception, has been Jacob Rosenheim of Frankfort-on-the-Main. Among the leaders are I. M. Lewin of Warsaw, Rabbi Grodziensky of Vilna, Rabbi Mayer Israel Hakohen of Radun, Rabbi E. Munk of Berlin, Dr. M. Hilderheimer, Tel-Aviv, Dr. Pinchas Kohn and Consul S. Guggenheim, Basel, Rabbi Horowitz of Frankfort-on-the-Main, Rabbi Aaron Lewin of Lodz, Senator Chief Rabbi Zirelson of Kishenev, Rabbi M. M. Epstein of Hebron, Prof. Moses Auerbach, Tel-Aviv, Rabbi M. M. Zak, Riga, Ch. I. Eis of Zurich, Dr. I. Breuer of Frankfort, H. A. Goodman, London, Chief Rabbi Fuerst, S. Bondi of Vienna, Grand Rabbi Weil Colmar, France, the Chassidic Rabbis of Ger and Czortkov, Chief Rabbi H. Dushinsky, Jerusalem, K. Spira, Antwerp, Dr. Leo Jung of New York.

L. J

**AGUILAR, DIEGO D' (Moses Lopez Pereira):** Marano in high favor with Maria Theresa of Austria; d. London, 1759. Aguilar came to London in 1722 but established a tobacco monopoly in Austria and loaned the empress money for the building or enlargement of the palace of Schonbrunn. Aguilar established the Turco-Jewish community of Vienna, and in other ways protected the Jews in the empire. He was probably the first Jew ennobled in modern times for he was made Baron of the Netherlands and of Italy.

**AGUILAR, EPHRAIM LOPEZ PEREIRA,** Baron d': Second Baron d'Aguilar; b. Vienna, 1739; d. London, 1802. He settled with his father in London, was naturalized in 1759, and by his marriage added largely to his fortune. A large estate he owned in America was confiscated during the Revolutionary War. This loss affected him so much that he turned miser. His wife left him. In a niggardly spirit he refused to serve as treasurer of the Sephardic synagog. At his death his daughters found a large fortune in the house in which he had spent his last years in misery and deprivation.

**AGUILAR, GRACE:** Author of "Vale of Cedars"; b. London, 1816; d. Frankfort-on-the-Main, 1847. Descended from Maranos who found asylum in England in the 18th cent., Grace Aguilar was educated at home by her mother, a very spiritually minded woman. At seven the future novelist began a diary which she continued until her death. Before she was 12, she wrote a drama.

"The Vale of Cedars," a poignant story of Spain in the 15th cent., first published in 1850 proved her most enduring contribution. It was translated into several languages, and is occasionally reprinted. The Marano\* theme was employed by her in "Home and Hearth Studies," "The Perez Family" (1843), "The Edict," and in "The Escape." Her last serious

literary effort was "The Women of Israel" (1845) a series of pen sketches though she completed 31 letters on "The Jewish Faith" before her death. Of a deeply religious nature Grace Aguilar protested against formalism. She was stricken by illness in 1835 and died in 1845, her last words displaying the heroic faith that had guided her life.

**AGUILAR, MOSES RAPHAEL DE (Nathan of Amsterdam):** Rabbi; b. Portugal; d. Amsterdam, 1679. In 1642 he went with Isaac Aboab da Fonseca, as hazan to Brazil, where he remained till the reconquest of that country by the Portuguese, when he returned to Amsterdam and was re-appointed to his former position. His mastery of Hebrew was so complete that he used this language in conversation with his pupils. Aguilar continued in his office for forty years until his death. The catalog of his library was printed at Amsterdam in 1680.

**AHA OF IRAQ:** Presumed inventor of the Hebrew accents and vowel points. Lived in the first half of the sixth cent. in Babylon.

**AHA B. JACOB:** Early Babylonian mystic. One of the Amoraim of whom it is related that he conquered the hydra.

**AHAB, KING OF ISRAEL:** (875-853 b.c.e.). Second son and successor of Omri. A military ruler, reputed for the erection of his ivory palace (I Kings xxii. 39), notorious by reason of his wife Jezebel, the wicked woman of the Bible, and for the bitter attacks made on him by Elijah, the prophet.

In general he followed the policy of Omri\* but was less successful in his military ventures. His first attacks on the Syrians in 855 b.c.e. forced Damascus to make terms, but later he lost Moab and much territory in the north. Owing to his combination with the Assyrian princes against Shalmaneser II., who was the victor, Ahab is the first Jewish king mentioned in the Assyrian monuments. These struggles are set forth in considerable detail in the inscriptions, and indicate that Ahab commanded a large army. The pressure of Assyria forced Jehosaphat,\* king of Judah, to league with Ahab, to whom he was related, in the battle of Ramoth-Gilead, in which Ahab was slain by a chance arrow.

Elijah's struggle against the Baal worship, for which Jezebel\* is held responsible, and the barbarous treatment of Naboth have led to Ahab being held up as one of the worst kings of Israel. On the other hand he advanced the state by the encouragement of foreign trade, and the excavations in Samaria offer evidence of the increase of luxury in his kingdom during his reign. Part of the Elijah cycle in I Kings is favorable to Ahab.

**AHABAH RABBAH and AHABAT OLAM:** Titles of two benedictions "Great Love" and "Everlasting Love" which precede the recital of the Shema in the liturgy. The two formulæ are of ancient origin. Their arrangement goes back to the disputes between



Rab and Samuel, leaders of the Babylonian schools.

**AHAD HA-AM:** Pen-name of Asher Ginzberg; Hebrew essayist and author of the idea of Palestine as a Jewish "spiritual center"; b. 1856, Skwira, Russia; d. Tel Aviv, Palestine, 1927. Of Hasidic origin, Ginzberg settled in Odessa, and began writing in 1889 in criticism of the current phases of Chovevei Zion. He became president of the B'ne Mosheh, a secret Zionist society which lasted eight years but exercised considerable influence after its dissolution. He visited Palestine in 1891, again in 1893, and in 1894 became a more frequent contributor to the Hebrew press. In 1896 he became editor of "Hashiloah," setting a new tone in Hebrew journalism, and using his publication to oppose the Herzlian Zionism which was then becoming popular. In 1899-1900 he again went to Palestine where he wrote even more critically of the management of the Rothschild colonies. It was in this period, to his settlement in London, in 1907, that he reached the height of his powers as a philosophical writer on Jewish life, and acquired his greatest following. He was in London during the World War and participated in the discussions that culminated in the Balfour Declaration. He remained, however, as detached from political Zionism as he had been when he opposed the Basle Program in 1897. In 1921 he settled in Tel Aviv and interested himself in the administrative problems of that municipality. His chief works are: "'Al Parashat D'rachim" (At the Parting of the Ways), four vols., 1894-1913; "'Al Sh'te Ha-se-ippim" (Judaism and the Gospels), 1910; and "Iggeroth Ahad Ha-Am," six vols., 1923-25.

Over against the ideal of the Jewish State, to be created by diplomatic methods and by the almost miraculous transfer of millions of Jews from one part of the world to another, he set up his own conception of Palestine as a "spiritual center," built up slowly by the devotion of Jews imbued with the historic culture of their people, and reacting on the scattered Jewish communities of the world as a cementing and unifying influence. . . . It was not that he disbelieved in a Jewish State, or did not want to see its establishment; but his sense of reality and his sense of values alike made him place the State at the end of a long period of development.—LEON SIMON, *Ahad Ha-am*; *American Jewish Year Book*, 1928.

**AHARONI, ISRAEL:** Zoölogist; b. Widsy, Lithuania, 1880. Since 1902 he has resided in Rechoboth, Palestine. In 1908 he joined Blanckenhorn in his expedition to explore the fauna of the Dead Sea and Jordan Valley region, and during the World War Djemal Pasha sent him on a similar expedition to the Lebanon. In 1925 he received an appointment at the Hebrew University, Jerusalem. Aharoni has not only discovered scores of hitherto unknown zoölogical specimens in Palestine, but through his patient nature-studies has corrected many of the terms used in translating the fauna mentioned in the Scriptures and Talmud.

**AHASUERUS:** The Persian monarch of the Book of Esther, presumed to be Xerxes (486-465 b.c.e.). According to Esth. i. 1, he

ruled from India to Ethiopia, and in the third year of his reign gave a feast at which he commanded his queen, Vashti, to appear, before himself and his nobles, uncovered. Her disobedience led to the introduction of Esther, who was selected as her successor. Mordecai, Esther's cousin, by saving the king's life, became the foil to Haman, the wicked plotting vizir. Mordecai's reward was in part that Haman acted as his footman in a parade in which Mordecai rode as the man whom the king delighted to honor. This degradation intensified Haman's desire for revenge against all the Jews. Esther's intercession, directed by Mordecai, was successful and brought about the hanging of Haman and his sons, and saved the Jews. The king is a lay figure in the narrative which is the basis of the observance of Purim.\* The historicity of the narrative has been questioned.

**AHAZ:** King of Judah, son of Jotham (735-719 b.c.e.). His pro-Assyrian policy was denounced by the prophet Isaiah. In Ahaz' reign Judah became a vassal of Assyria, the monarch preferring that protection as against the policy of Israel under Pekah, and of Damascus under Rezin, who opposed the advance of Tiglath-Pileser. Ahaz went to the aid of Assyria during the invasion of Syria and Palestine, and in 732 b.c.e. swore allegiance to the conqueror, and to his gods. Judah remained undisturbed but Ahaz introduced Assyrian customs in Jerusalem and even changed the temple ritual to please his suzerain.

**AHAZIAH:** King of Israel, reigned less than two years (853-852 b.c.e.). Son of Ahab. The leading incident of his reign was his attempt to join Jehosaphat,\* king of Judah, in the trade with Ophir (I Kings xxii. 49, 50). The Judean king declined the partnership. He met with the intense opposition of Elijah,\* Ahaziah's death was due to a fall from an upper floor of his palace in Samaria.

**AHAZIAH:** King of Judah, son of Jehoram. His reign lasted but a year (843-842 b.c.e.). He was in sympathy with the policies of Joram,\* king of Israel, in the latter's opposition to the Syrians. He was the victim of this alliance, for it was whilst conferring with Joram at Jezreel, that the latter was killed in the rebellion organized by Jehu.\* Ahaziah escaped, but died at Megiddo.

**AHIJAH:** One of the prophets mentioned (I Kings xi. 29) as having foretold the downfall of Jeroboam's house and the kingdom of Israel. He is one of the few persons associated with the place named Shiloh. He urged Jeroboam to revolt against Solomon.

**AHIMAAZ B. PALTIEL:** 11th cent. liturgical poet; b. Capua, 1017; d. Oria, c.1060. Paltiel claimed descent from one of the four families brought by Titus to Rome, and in a chronicle he wrote, traced his family to Amitai I. who lived in the early part of the ninth



cent. His chronicle is not only interesting as an early type of medieval chronology, but incidentally throws considerable light on the obscure period in which he lived, and covers the wide range of countries in which his ancestors, according to Paltiel achieved honors. He is the principal authority for the story of the appointment of Paltiel, the Vizir of Al-Muizz and Abd al Manzur of Egypt in the 10th cent. The chronicle is in rhymed prose and is preserved in the cathedral of Toledo, Spain. An English version of the chronicle has been published.

**AHLWARDT, HERMANN:** Anti-Semitic agitator; b. Krien, Prussia, 1846; d. Berlin, 1914. He succeeded Court Chaplain Stöcker \* as the leader of the anti-Semitic movement in Germany. He raised the Aryan race issue as a means of attacking the Jews but he gained his greatest popularity in 1892 by accusing a Jewish munitions firm, Ludwig Lowe & Co., of supplying worthless guns to the German army. The Chancellor, Count Caprivi, and the leaders of all political parties protested against this libel which undermines public confidence in the efficiency of the army; but Ahlwardt retained the support of the public though his charges were disproved, and he was sentenced to five months' imprisonment. In 1893 he was re-elected to the Reichstag. His attempt to start an anti-Semitic agitation in the U. S. A. in 1895 failed. Theodore Roosevelt, then Police Commissioner of New York City, put the anti-Semite in a ridiculous position by providing him with an escort of Jewish policemen.

**AKABIA B. MAHALALEL:** Teacher at the end of the first cent. He represented a divergence from the accepted traditions and was excommunicated by his fellow teachers. His scholarship however was such that subsequent generations of Talmudists revered his memory and denied that he had ever come under the ban.

**AKDAMUT:** A mystical poem, written in Aramaic by Meir b. Isaac Nehorai which in the Ashkenazic liturgy is interpolated after the opening verse of the portion of the Law on the first day of the Feast of Weeks.

**AKEDAH:** "Sacrifice of Isaac." This incident in the life of the first patriarch and his son is frequently referred to in the liturgy. The use of the ram's horn on the New Year is traditionally related to this incident. The arrangement of the Akedah in the New Year liturgy was made by Rab in the third cent.

**AKIBA BAER B. JOSEPH:** Popularizer of Cabalism; flourished in the 17th cent. Owing to the expulsion of the Jews from Vienna, in 1670, this scholarly Cabalist wandered from town to town through Germany and Bohemia until he settled in Bavaria. His most successful work was a Cabalistic commentary on the daily prayers; "Abodat Habore," Worship of the Creator, 1688. He even wrote on his favorite theme in Ivri-Teutsch. Two works of

this class are: "Abir Yaakob," stories of the Patriarchs, and "Maaseh Adonai," Deeds of the Lord, 1691, a collection of stories from the Zohar.

**AKIBA B. JOSEPH:** Greatest Palestinean Tanna, founder of the rabbinical system, and spiritual leader, if not organizer, of the revolt under Bar Kokba; b. c.50; martyred, c.132. He was a shepherd who at 40 gave himself over to study, and by the year 96 he was already one of the prominent leaders of Palestine. He is the hero of many romantic stories which are all tributes to his unselfishness, his loyalty and his faithfulness. The impress of the man on his era and on the whole methodology of rabbinic Judaism is far clearer than his personal record. In a period of great trial he evidently combined three rôles, for he traveled to Rome and elsewhere in the Jewish interest, he had the courage to accept Bar Kokba as the military leader and Messiah, thus overruling the opposition of his rabbinical contemporaries to the revolt. At the same time, he exerted his influence, successfully, against the setting up of personal final authority. He maintained that the definition of Jewish law was within the codes themselves, and decision represented a consensus of opinion rather than the arbitrary judgment even of the greatest of the Tannaim. This assumption of a democratic as against an autocratic authority in Israel decided and shaped the Talmud, and all subsequent writings of a rabbinical character. They are, in the last resort, no more than opinions, the weight of which depends upon the number of rabbis holding the same view and the personal worth attached to them. He organized the material in the Mishnah \* and introduced the system of exegesis, based on interpretation of single words.

Akiba is moreover responsible for the closing of the canon of the Old Testament, though all his views were not accepted. He also influenced Aquila to prepare his translation of the Bible for the Greek-speaking Jews. The veneration in which he was and still is held placed him in a way second only to Elijah in popular esteem as the incarnation of the militant, protective and mystical leader of his people. His martyrdom is part of the liturgy of the Day of Atonement. Of his end it is related: When Rufus, pliant tool of Hadrian's vengeance, condemned Akiba to the hand of the executioner, it was the hour of the "Shema." Full of devotion, Akiba recited his prayers calmly, and when Rufus asked him whether he was a sorcerer, since he felt no pain, Akiba replied, "I am no sorcerer; but I rejoice at the opportunity now given to me to love my God 'with all my life,' seeing that I have hitherto been able to love Him only 'with all my means' and 'with all my might.'" and with the word "One" he expired.

And virtue named you saint, and greatness, great;  
Patriotism, patriot; and knowledge, sage.  
And love, a lover; your heart its golden page.  
And holiness rejoiced to own you, mate.

—ALTER ABELSON.



**AKIBA HA-KOHEN, OF OFEN:** "Nasi"; lived in Hungary and Bohemia in the second half of the 15th cent.: d. Prague, 1496. He was Court Judge at the court of King Matthew of Hungary about 1480. This promotion excited the envy of the nobles who slandered him to the king. He then settled at Prague and established a Talmudic college. Through his daughter Jochebed many members of the well-known family of Hurwitz claim descent from Akiba of Ofen.

**AKRISH, ISAAC B. ABRAHAM:** Bibliophile; b. Spain, c.1489; d. after 1578. He traveled extensively, and his writings are a contribution to contemporary Jewish history as he was associated with Judah Nasi in Constantinople and was befriended by Esther Kiera. In 1577 he edited a large collection of Jewish historical documents, some of them relating to the search for the mythical river Sambation.

**ALABAMA:** *See:* United States of America.

**ALABARCH:** Title of an official leader of the Jewish population of Alexandria during the Grecian period. The alabarchs known by name are 1. Alexander Lysimachus; 2. Julius Alexander Lysimachus, son of the preceding. The name Julius was also borne by his brother Tiberius (Julius) Alexander (who afterward became prefect of Egypt). Berenice, daughter of Agrippa I., who bore the cognomen Julia, was married to Marcus, son of the Alabarch Alexander.

**ALAV HASHALOM:** Peace be unto him. Conventional reference to the dead. On tombstones, abbreviated *Ayin-He*, it is equivalent to: sacred to the memory of.

**ALAN DALE:** *See:* Cohen, Alfred J.

**ALATRI, SAMUEL:** Italian communal leader; b. Rome, 1805; d. there, 1889. From his 21st year he was one of the foremost leaders of the Roman Jews. He was their spokesman, and one of the deputation that waited annually on Pope Gregory XVI. Though unfavorable to the Jews the pope was so impressed with Alatri that he dubbed him "our Cicero." When Pius IX., ascended the chair Alatri increased his efforts with the Vatican on behalf of the Jews. In recognition of his high qualities he was made a director of the Pope's Bank, which later became the Banca Romana. When in 1870 the temporal power ceased Alatri was appointed one of the commissioners to restore order in Roman finance. He acquitted himself with such success that he was elected to Parliament, and then entrusted with the duty of organizing the budget of the new Italian state.

**ALBALAG, ISAAC:** 13th cent. philosopher who flourished either in Spain or southern France. His acceptance of the Aristotelian theory of the eternity of the world caused him to be regarded as a heretic and his views met with considerable opposition. According to Husik he was the first in Jewish philosophy to defend "the so-called theory of the twofold

truth," i.e., that a given thesis might be "true for philosophy and false for theology, or vice versa."

**ALBASIR, JOSEPH:** Karaite philosopher, theologian and author, who lived in Babylonia or Persia at the beginning of the 11th cent. He was esteemed by the Karaites as a great authority on religious law. His real name was Joseph b. Abraham Hakohen, but he was given the surname Albasir (the seer, Haroeh) euphemistically because he was blind.

A devoted adherent of the Arabian philosophical school called the Mutazilites, he wrote "Muhtawi," in which, while utilizing the principles of the Mutakallimun (The Kalam) in order to confirm the doctrines of the Karaites, he treated only such questions as were common to Jews and Mohammedans, e.g. monotheism, studiously avoiding such moot points between Judaism and Islam as the problem whether the Koran had superseded the Torah and rendered it obsolete. This important work was translated into Hebrew under the title "Zichron Hadathoth" or "Sefer Haneimoth." His attitude throughout is rational, for he accepts only reason as the basis. In his second extant work, also written in Arabic, and of lesser importance, "Al-Tamyiz" (Making Wise the Simple), Albasir opposed the views of the famous Karaite author and commentator of the 9th cent., Benjamin Nahavendi.

*See:* Karaism.

A. I. S.

**ALBINUS:** Roman procurator of Judea (61 to 64). By many his conduct is held directly responsible for the final Jewish revolt. On his way from Alexandria to Jerusalem he was met by a delegation of Jews, who demanded the punishment of the high priest Ananias. Albinus deposed him and endeavored to maintain peace in Jerusalem, and executed many of the Sicarii. He administered his office far worse than even his predecessor, Festus. He robbed individuals of their property, and imposed oppressive taxes upon the people. On receipt of bribes, he liberated Roman decurions who had been imprisoned for deeds of violence.

**ALBO, JOSEPH:** 15th cent. theologian; known chiefly as the author of the work on the fundamentals of Judaism "Ikkarim" (Principles). Albo took part in the disputation of Tortosa in 1413-14. He died in 1444. His treatise which has been much discussed among the learned was published by Soncino in 1485.

Maimonides had made a list of 13 fundamental principles of the Jewish faith and Hasdai Crescas, the teacher of Albo, found fault with Maimonides and made a list of his own. . . . Albo followed in Crescas' footsteps and reduced the basic dogmas to three: Existence of God, Reward and Punishment, and Revelation.—HUSIK, *Sefer Ha'Ikkarim* by Joseph Albo, Philadelphia, 1929.

**ALCIMUS (Jakim):** Anti-national Hellenist leader in Jerusalem, under Demetrius I. Soter of Syria; b. c.200 b.c.e.: d. Jerusalem, 160. He was a member of the priestly family but opposed to the Hasmoneans. Together with other anti-nationalists he was expelled



from Jerusalem. In revenge he obtained the aid of Demetrius in a struggle against Judas Maccabeus.\* Many of the Hasmoneans were killed in the war which followed. Alcimus was installed as high priest, and as leader of the Hellenists he supported the further attack on the Hasmoneans. He joined Bacchides in the battle against Judas Maccabeus at Eleasa where Judas was defeated and killed. The civil war was then confined to Jerusalem, and Alcimus died during the struggle.

**ALDABI, MEIR IBN:** 14th cent. popularizer of theological and scientific knowledge. A descendant of the exiles from Jerusalem. His chief work, was "Shebile Emunah" (The Paths of Faith), 1360, an exhaustive treatise on philosophical, scientific and theological subjects.

**ALEMAN, JOHANAN:** Cabalist; b. Constantinople, lived in the latter half of the 15th cent. in Italy. Aleman was well versed in the writings of the Arabian and Greek philosophers, and wrote a philosophical work "Heshk Shelomoh" (The Desire of Solomon). He wrote also a commentary on the "Song of Songs," and a Cabalistic commentary on the Pentateuch.

Aleman is especially noted for introducing the Christian savant and Cabalist Giovanni Pico della Mirandola (1463-1494) into the mysteries of the Cabala, giving him to believe that the Cabalistic doctrines were of very early origin. Hence Mirandola, who found in Cabala confirmation of the dogmas of the incarnation, trinity, original sin, eternal punishment, and other Christian dogmas, translated various Cabalistic works from Hebrew into Latin, so that all this secret learning might become the common knowledge of Christians, too.  
A. I. S.

**'ALENU:** "It is incumbent upon us." Closing prayer of the daily liturgy, so called from its initial word "'Alenu." Certain portions of this prayer go back to Persian times. An old tradition claims Joshua as its author. Moses Mendelssohn regarded it as one of the oldest elements in the liturgy. It was inserted in the New Year's service by Rab. Its repetition at the close of every service dates from the early Middle Ages. *See:* Martyr's Prayer.

**ALEPH:** First letter of the Hebrew alphabet; numerically, one.

**ALEX, EPHRAIM:** Founder of the Jewish Board of Guardians, London; b. Cheltenham, 1800; d. London, 1882. In February, 1859, he issued a circular proposing "A scheme for a board of guardians for the relief of the necessitous foreign poor." The keynote of the circular and scheme was organization, and the subsequent development of the Jewish Board of Guardians was on the lines of Alex's original conception.

**ALEXANDER THE GREAT:** Conqueror of the East, 356-323 b.c.e. By introducing Hellenic culture into Syria and Egypt, he had

probably more influence on the development of Judaism than any one individual not a Jew by race. There are no personal details which connect him with Jewish history except that after the siege of Tyre, 332 b.c.e., he marched through Palestine unopposed, except in the case of Gaza, which was razed to the ground. He is mentioned by name only in I Macc. (i. 1-8, vi. 2). He is the subject of many legends. His favorable attitude toward the Jews led to the use of his name as a Jewish prenominal. This practice is met with in the late Maccabean era.

**ALEXANDER:** Heir presumptive of Herod\*; b. c.35; executed c.7 b.c.e. His popularity, as the son of Mariamne,\* the Hasmonean princess, was the cause of his father's antipathy, as well as the fear that the son might revenge the mother's murder. His childhood was spent in Rome and when he came to Jerusalem with his brother Aristobulus Herod's court was the center of vile intrigues and constant assassinations. Salome,\* who was one of the evil geniuses of the Herodian period, plotted against him. Alexander's incautious conduct justified some of Herod's suspicions. Formal charges of treason were brought to Augustus against the young prince. The emperor left the decision to Herod who had his son executed at Sebaste. Alexander's end gave rise to a pretender, Alexander the False, who about 4 b.c.e. claimed the throne.

**ALEXANDER II.:** King of Judea; b. c.100; d. 47 b.c.e. Eldest son of Aristobulus II. His life was a struggle against the Romans. In 63 b.c.e. Judea was conquered by the Romans and the royal family made prisoners and sent to Rome. Alexander escaped, reached Jerusalem, and refortified the city. He declared war in 57 b.c.e., but was no match for Mark Antony who defeated the Judeans, Alexander escaping from the battlefield, and took possession of a fortress, and endeavored to continue the struggle. He made another attempt to regain his independence in 55 b.c.e., and was this time defeated owing to the intrigues of Antipater.\* He fled to Syria, was captured and was beheaded at the command of Pompey.

**ALEXANDER JANNÆUS (Jonathan):** King of Judea; b. c.126; d. 76 b.c.e. He came to the throne in his 23rd year and was a military monarch who hired mercenaries in the struggles which he undertook to make his state great and powerful. In several of his great adventures he risked the independence of Judea, and his policy provoked the opposition of the Pharisees\* of whom on one occasion he had 800 nailed on wooden crosses. In the course of his career he sacrificed thousands of his soldiers, and lost a number of critical battles, but he conquered the southland, capturing Gaza in 96 b.c.e. His campaigns in Trans-Jordan were the most brilliant phases of his generalship, and at his death he was practically in possession of the whole area.



The third son of John Hyrcanus\* he inherited his militant and aggrandizing attitudes. The political conditions of the times rather favored his ambitions. He made his first attack on Acre when the Syrian monarchs were at war with each other, and but for the intervention of Ptolemy Lathurus, son of Cleopatra of Egypt, he might have captured the stronghold. The Egyptian prince, who was king of Cyprus, opposed Alexander who, however, had the support of two of Cleopatra's generals. Undeterred by defeat Alexander planned a war for the capture of Gadara and Amathus on the Jordan. Here again the hazards he took cost him 10,000 men. His war east of Jordan lasted three years and he was stricken whilst in camp and bequeathed the kingdom to his wife, Alexandra Salome.\*

The Pharisees hated him with a good cause for he persecuted them so ruthlessly that many of them fled to Egypt. The dual rôle of high priest and ruler did not combine in a king who subordinated everything to extending his realm.

**ALEXANDER, MAURICE ALEXANDER:** Australian politician; b. London, 1820; d. Sydney, N. S. W., 1874. He arrived in Sydney in 1834, and from the year 1863 represented Goulburn in the New South Wales House of Assembly.

**ALEXANDER, MICHAEL SOLOMON:** First Anglican bishop of Jerusalem; born of Jewish parents, Posen, 1799; d. Belbeis, Egypt, 1845. His training was strictly orthodox. In 1820 he removed to England. The suggestion of several Christian clergymen resulted in his conversion to Christianity and his baptism, 1825, at St. Andrew's Church, Plymouth, in which town he had been officiating as hazzan to the Hebrew congregation. Soon afterward, Alexander removed to Dublin, where he became a teacher of Hebrew, was ordained by the archbishop of the diocese, and appointed to a charge in that city, 1827. In 1832 Alexander was appointed professor of Hebrew and rabbinical literature in King's College, London, which position he retained till 1841.

**ALEXANDER OF MILETUS (Polyhistor):** Flourished between 105 and 40 b.c.e. He was the author of a book entitled "Upon the Jews," of which only a few fragments have been preserved, quoted in the works of Eusebius and Clement of Alexandria. It consisted of excerpts from various Jewish, Samaritan and heathen authors.

**ALEXANDER, TIBERIUS JULIUS:** Roman prefect of Egypt. He flourished in the first cent. He was the son of the Alabarch Alexander, and a relative of Philo. He was an apostate, and was appointed procurator of Judea in 46, was made a Roman knight, and became prefect of Egypt under Nero.

He was, according to some authorities, a bitter enemy of the Alexandrian Jews, and used the Roman legions to slay 50,000 Jews when they resisted the Roman policy. He first

sided with Vitellus against Vespasian in the contest for the imperial throne, but was afterwards trusted to Vespasian, and his son, Titus, whom he accompanied in the siege of Jerusalem. He voted for the preservation of the Temple\* in the council of war held by Titus to decide its fate.

**ALEXANDRA:** Daughter of Aristobulus II.; brought to Rome with her parents and brothers as prisoners of war by Pompey in 63 b.c.e. She was liberated by the senate in 56 b.c.e.; poisoned, rescued and after the murder of her husband espoused by her father-in-law who assassinated his own son in order to marry her.

**ALEXANDRA:** Hasmonean princess; executed b.c.e. 28. She was the daughter of Hyrcanus II.,\* but is more famous as the mother of Mariamne\* whom she betrothed to Herod\* in order to maintain the position of her family when the Idumenean became the master of Judea. She later sacrificed the daughter in order to escape the monarch's vengeance. She intrigued with Antony and Cleopatra in the interest of her children, and forced Herod to install her son Aristobulus as high priest (b.c.e. 35) when he was only 16 years old. When Herod was ill she attempted to obtain possession of the citadel of Jerusalem\* and the Temple,\* and for this plot her royal son-in-law ordered her execution.

**ALEXANDRA SALOME (Shalom Zion):** Only reigning Jewish queen; b. 139 b.c.e.; d. 67 b.c.e. She was the wife of Aristobulus I., and afterward of Alexander Jannæus. Married to Alexander shortly after his accession she seems to have led a happy life. On his death-bed Alexander gave her charge of the kingdom. She assumed the reins of government in the camp at Ragaba in 75 b.c.e. and concealed her husband's death till she had assured herself of the success of the siege. She made peace with the Pharisees who were rebels against the royal family, released hundreds who had been imprisoned by Alexander, and installed her own son Hyrcanus II. as high priest. The Pharisees were thus wholly placated, the Sanhedrin enhanced and peace restored within the kingdom.

Graetz lauds her for her policy of siding with the Pharisees,\* in contrast to the policy of her husband, and for staving off an invasion threatened by Tigranes, king of Armenia, by gentle words and rich presents.

She was the only queen in Judean history, whose name has been handed down to us with veneration, and she was also the last independent ruler of Judæa.—GRAETZ, *History of the Jews*, vol. ii.

**ALEXANDRIA (Egypt):** Founded by Alexander the Great in 332 b.c.e. who according to tradition settled the new city with Jewish colonists from Palestine. From the earliest references to this Jewish settlement to the close of the united Roman empire Alexandria was the capital of the Diaspora. The Jews resided in a large and prominent quarter which



owing to its isolation resembled the ghetto of the Middle Ages. On the other hand owing to their commercial importance, and perhaps their military contributions to the imperial army—there were a number of Jewish regiments—the Jews of Alexandria enjoyed privileges which ranked them with the Roman citizens and were therefor in a position superior to the Jews elsewhere in the empire. Both Philo and Josephus allude to this favored position; the permission to erect the Temple at Leontopolis, the many synagogues scattered throughout the city, and the office held by Alexander Tiberius attest to this fact.

Persecution however began in the reign of Caligula and continued at intervals so that this diaspora community became instigator and active participant in the national struggle which centered in Palestine, against Roman authority. The Hellenistic influences which led them to build the most elaborate and gorgeous synagogues ever erected, their use of Greek, and their interest in philosophy in no way affected their loyalty to Jerusalem and the Jewish state. They thus participated in the three great struggles. There were thousands of Alexandrian Jews in Jerusalem during the siege, the revolt against Trajan was instigated by Alexandrians and they shared in the Bar Kokba war. They were utterly overwhelmed in the massacre organized by Bishop Cyril in the fifth cent.

There were Jews in Alexandria at the rise of Islam, and they are held responsible for the victory of the Fatimid dynasty. Their presence is traceable right through the crusading period although the center of influence moved gradually to Cairo and Alexandria fell into decay.

The modern community, some 30,000 in number, is of mixed though dominantly of Sephardic origin. The synagogue of "Elijah the Prophet," is at least 400 years old, and parts of the chief synagogue "Zeradel" are even older, but the majority of the buildings and institutions are modern, and in part the result of Jewish immigration from Italy and other Mediterranean lands, and in part the result of the effort of the Alliance Israélite Universelle which exercised considerable influence there.

The Menasce, Green and other families are however responsible for many of the local institutions. During the 19th cent. Alexandrian Jews met with little hostility though many of them under the "capitulations" lived there as foreigners. Since the close of the World War they have become identified with Egyptian nationality and occupy positions of trust and importance in the government.

**ALFASI, DAVID:** Early Karaite grammarian, biblical commentator, and lexicographer; b. Fez, Morocco, in the second half of the 10th cent. He composed a dictionary of the Hebrew language in Arabic, called "Agron" (Collection; Arabic title, "Kitab Jami Ul-Alfaz"). Alfasi opposed all anthropomorphic interpretations of the Bible as well as any allegorical explanations of the commands of

the Torah. In several passages of his works he polemized against the Rabbanites.

A. I. S.

**ALFONSI, PETRUS:** (Moses Sephardi): Physician to Alfonso VI., of Castile; b. Huesca, Aragon, 1062; d. 1110. He embraced Christianity in 1106 and took the name of Petrus Alfonsi in honor of the saint and his royal godfather.

**ALFONSO DE ZAMORA:** Marano and Hebraist; b. Zamora, c.1474 and baptized, 1506. His father's name was Juan de Zamora. Alfonso was professor of Oriental languages for several years at the University of Salamanca. Among his writings are two Hebrew vocabularies, published in 1515; and an Introduction to Hebrew Grammar, 1526.

**ALGERIA:** French colony on the North African coast. Italian Jews settled there at the beginning of the Christian era. In the seventh cent. Jews fleeing from the Visigoth persecutions in Spain settled there. From the beginning of Arabian dominance of the country the Jews experienced the same general treatment accorded Jews in all Islamic countries. The Almohade dynasty however persecuted them, but the Spanish uprising against the Jews in 1391 drove more Jews into Algeria. Another influx followed the expulsion from Spain. An interesting account of the "Present State of the Jews" in Barbary was published by Lancelot Addison (London, 1682) who noted that the "great number of Jews in Barbary . . . were lauded over by the imperious and haughty Moor" suffering "a better sort of slavery. For even in those places where they have permission to inhabit, they are not only tributary, but upon every small disgust, in danger of ejection. Insomuch that they cannot promise to themselves either any durable settlement or security. . . . Merchandise is their common profession, wherein they are notoriously dexterous and thriving. And as their dexterity may be imputed to their continual practise in trade, so their thriving therein to their frugality in living. For both in diet and clothes they seem to design nothing but sustenance and covering." During the Turkish régime, the Jews experienced trouble and they welcomed the French conquest a cent. ago. Anti-Semitism made itself apparent at the time that the movement started in France in the '80s. The communities of Algeria are generally under the influence of the French system. There are now 100,000 Jews in the colony, most of them natives, and oriental in manner and thought.

**ALGUADEZ, MEIER B. SOLOMON:** Chief rabbi of Castile in the 15th cent. He was court physician to Henry III. who for his skill awarded Alguadez the rabbinical office. He defended the Jews and Judaism, and at his death the community expressed its appreciation of his services by relieving his widow and daughter of all taxation.

**AL-HARIZI, JUDAH B. SOLOMON B. HOPHNI:** Celebrated Hebrew poet of the



early part of the 13th cent. who lived in Spain and traveled in the Orient, but neither whose birth or death dates are recorded. He was essentially a wit, and being well versed in Arabic his Hebrew poetry smacks of Arabic influence. In 1218 he was in Jerusalem having visited Alexandria. Brilliance rather than beauty characterize his writings which are historically interesting because he wrote his travel experiences in rhymed verse, but without bombast or extravagant hyperbole. A considerable collection of both his prose and poetic works are extant, and have been published.

Of Harizi's chief work, the *Tachkemoni*, it may be said that it is excellent of its type. The stories which it tells in unmetrical rhyme are told in racy style, and its criticisms on men and things are clever and striking. —ABRAHAMS, Chapters on Jewish Literature.

**AL HET:** Confession of sin, each sentence of which begins with the formula, "Forgive us for the sin we have committed before Thee in . . ." the particular sins then being enumerated in alphabetical order. The confession is inserted in each "'Amidah" of the Day of Atonement and its repetition, except in the closing prayer, "Ne'ilah."

'**ALIYAH:** "Going up": Applied (1) ritually to the invitation to go up to the reading desk during the reading of the Torah, to participation in any Mitzvah in the synagog, (2) to biblically ordained three pilgrimages to Jerusalem, (3) to the modern immigration into Palestine. Of these latter the first 'Aliyah was 1880-1905; the second, 1905-14; the third, 1919-24; the fourth 1924-29; the fifth began 1930.

**ALITYROS:** Actor of Jewish birth at the court of Nero. Favorite of the Empress Poppa. Through him Josephus became acquainted with the empress and obtained a pardon for those priests whom Felix, the procurator of Judea, had sent to Rome.

**ALKABETZ, SOLOMON:** Cabalist, author, and liturgical poet; he lived in the first half of the 16th cent., originally in Turkey, and then at the Cabalistic center of Safed, Palestine. It is not known where and when Alkabetz died, although he is generally reputed to have died as an old man. However, many legends grew up about him, especially the legend about the Arab who murdered him and hid his body under a fig-tree.

Alkabetz composed the famous song "Lecha Dodi" (Come, My Beloved), a mystic song of welcome to the Sabbath, which is pictured as Israel's bride; the first letters of each of the stanzas of "Lecha Dodi" form the author's name Shelomoh Halevi (Solomon the Levite). The "Lecha Dodi" was incorporated into both the Ashkenazic and Sephardic prayer-books, and is still recited today in all but American Reform Jewish synagogues. A. I. S.

**ALKALAI, JEHUDA B. SOLOMON HAI:** Founder of modern colonization in Palestine; b. in the Orient, 1798; d. Jerusalem, 1878. At 20 he was rabbi and hazan in Semlin, Hungary, but most of his life was passed either in Palestine, or in long propaganda tours

in the interest of the Jewish colonization of Palestine. His active effort in what was then a new cause dates from 1857, and he struggled manfully with the orthodox and the Hasidim in Europe and the Halukkah recipients in Palestine whom he undertook to convert to his idea. He was 60 when he succeeded, despite all attacks, in founding the Israelite Alliance for the Colonization of Palestine, and induced Haham Bashi Meir to become its president. He then went to London to raise funds expecting much from the Maskeref Mosche of that city. After a long absence he returned to Palestine and once more stirred up the zeal of the Halukkah Jews of Jerusalem for what he regarded as their cause and duty. He died without having realized his life ambition, but so deep was the fervor he created that a few days after his funeral five of his Jerusalem supporters bought 400 hectares of land in the village of Amlabasch, near Jaffa, and arranged to settle 50 families there. That purchase of what is today the site of the prosperous and populous colony of Petak Tikvah was the beginning of modern agricultural settlement in Palestine.

**AL-KUMIZI, DANIEL:** Early Karaite scholar, commentator, and author; b. Damagan, Persia, c. the latter half of the ninth cent.

Al-Kumizi was violently opposed to the Ananites, and greatly disliked Anan b. David, the founder of the Ananite sect, although in his early years he had had high regard for him. He required from all Karaites a very stringent interpretation of the biblical laws. In his philosophical thought, Al-Kumizi was opposed to the anthropomorphisms of the Bible, and explained angels as the forces of nature through whose agency God created the world. In matters of Karaite law and practice he was unusually rigorous, and insisted upon the strict observance of both Sabbath and festivals.

Al-Kumizi wrote solely in Hebrew, and his works, no longer extant, dealt chiefly with Karaite dogma and laws. A newly discovered work of his, a copy of his commentary on the "Twelve Minor Prophets," is characterized by severe attacks on the Talmud and its adherents, the Rabbanites, and by violent polemics against the two great Rabbanite academies in Babylonia, those of Sura and Pumbedita. It is of interest that Joseph Kirkisani, in his "Kitab al-Anwar we-al Marakib" (Book of Luminaries), in enumerating the various sects of Judaism beginning with the Samaritans, regarded Al-Kumizi as the founder of the last sect in Judaism. See: Karaism. A. I. S.

**ALLGEMEINE ZEITUNG DES JUDENTHUMS:** German journal devoted to Jewish interests; founded in 1837 by Dr. Ludwig Philippson. It was suspended 1933.

**ALLIANCE ISRAËLITE UNIVERSELLE:** Founded in Paris in 1860 largely at the instance of Adolphe Crémieux,\* though the six original subscribers were Aristide Astruc, Isidore Cahen, Jules Carvallo, Narcisse Leven,\* Eugene Manuel and Charles Netter.\*



The celebrated Damascus Affair,\* in 1840 was the first incident in which modern public co-operation was employed between the Jews of England and France in defense of a common purpose, to protect the good name of the Jews. Crémieux, with the Arabic scholar Solomon Munk\* and Sir Moses Montefiore,\* succeeded in that case in obtaining a disavowal of belief in the truth of the Blood Accusation\* from several potentates. In 1858 there happened in the Papal States the Mortara Case,\* in which a child was forcibly abducted from its parents and baptized. Outrages of this kind contributed largely to the inception of the Alliance, which afterwards became a model for similar institutions in England, Austria and later in Germany. The appeal issued in 1860 declared the purpose of the Alliance to be:

“To defend the honor of the Jewish name whenever it is attacked; to encourage, by all means at our disposal, the pursuit of useful handicrafts; to combat, where necessary, the ignorance and vice engendered by oppression; to work, by the power of persuasion and by all the moral influences at our command, for the emancipation of our brethren who still suffer under the burden of exceptional legislation; to hasten and solidify complete enfranchisement by the intellectual and moral regeneration of our brethren:—such, in its chief aspects, is the work to which the Alliance Israélite Universelle hereby consecrates itself.”

The Alliance whilst it did not abandon its political objective speedily became an agency for ameliorating the conditions of Jews in the Balkans, Turkey, the Near East, and North Africa, by subsidizing educational efforts. It introduced modern methods of education, spread French influence, and was extremely helpful to Jews in all Oriental countries, raising relief funds when necessary, and intervening effectively in political affairs. Its annual reports are a mine of information of Jewish affairs in the Orient.

After the Franco-Prussian war the position of the organization was considerably weakened, but with the aid of Baron de Hirsch recovered lost ground. It still operates but is overshadowed by the I. C. A.\* and the general tendency toward Zionism.\*

An accident of history had relegated the masses to Oriental countries that were the least accessible to civilization. Without help from the outside they could not hope for improvement. . . . How should it be given? This was a question both social and political in its nature; the founders of the Alliance envisaged it in all its far-flung implications.—NARCISSE LEVEN, *Cinquante ans d'histoire*.

**ALMAZAN, MIGUEL DE:** Marano and private secretary to King Ferdinand of Aragon. He was burned at the stake, an adherent of Judaism, February, 1846.

**ALMEMAR (Bema):** The raised platform, characteristic of orthodox synagogues from which the Sidra\* of the week and the selection from the Prophets are read. In most congregations the whole of the service, except the sermon, is conducted from the Almemar. According to some authorities its use was suggested by Ezra's\* recital of the Law from a raised platform in the midst of the congregation.

**ALMILIBY, ADAM:** Farmer of the royal taxes in 1353 to King Alfonso IV. of Portugal. During his term of office the Jews of Portugal paid only the poll-tax.

**ALONZO DE CARTAGENA, or DE SANTA MARIA:** Bishop of Burgos, Spain; b. Burgos, 1385. All the members of his family were baptized, and were equally inimical to the Jews. His father, whose original name was Salomon Halevi, became Paul de Burgos. They were brilliant scholars, and Alonzo achieved high rank at the court of Castile, at which Alvaro de Luna was then the controlling influence. Alonzo's enmity for the Jews was most actively displayed at the Council of Basel which formulated the policy of segregation which Pope Eugenius IV. proclaimed in the Bull of Aug. 8, 1442.

**ALPHABET, HEBREW:** According to the most recent theory advanced on the basis of archæological discovery the Hebrew alphabet is traceable to a Sinaitic writing dated 1800-1500 b.c.e. which is the first known change from hieroglyphic or picture writing to sign or letter writing. This theory has not, however, been accepted by all scholars some of whom maintain that the 22 Hebrew letters (expanded by final letters, and variants created by the insertion or transference of dots to 32) are of Canaanitish origin, though influenced by Egyptian usages. The known Phœnician script of c.1000 b.c.e. compared with the authentic Hebrew lettering of the Siloam inscription, c.800 b.c.e. shows close resemblance even in detail. As in all the Semitic tongues the Hebrew letters are all consonants, though several gradually were used as vowels. The order of the letters follows the acrostic in Ps. xxv., except that in the Psalm the *Kuf*, the 18th letter is missing. Both the names and the sounds of the letters rest on tradition. The most ancient transliteration of the Hebrew letters into their Greek equivalents shows that some of the ancient distinctions between *Aleph* and *Ayin*, *Sameh* and *Sin* have been lost. This applies too when the Hebrew alphabet is compared with its sister Semitic tongues. Some authorities attribute this to the use of Aramaic which superseded Hebrew in common speech, and in which *Sameh* displaced *Sin*. According to the Masorite calculation *Waw* is the most frequently used letter in Hebrew. It occurs 76,922 times in the 815,280 letters in the Pentateuch.

**ALPHABET OF B. SIRA:** Collection of 44 proverbs in Hebrew and Aramaic, the authorship of which is not definitely known.

**AL-RABI IBN ABU AL-HUKAIK:** Jewish poet of the Banu-al-Nadhir in Medina, who flourished about the time of the rise of Mohammed (c.622) and opposed his policies.

**ALROY, or ALRUI, DAVID:** Hero of Benjamin Disraeli's novel "David Alroy"; b. Amadia, Kurdistan, c.1160. Comparatively little is known about him, the chief source of information being the report of Benjamin of



Tudela,\* the traveler, who was his contemporary. Alroy's agitation was local in its scope, and was probably occasioned by the increase in the poll-tax levied on the Jews in Persia about the time he raised the standard of revolt, and declared himself Messiah to the Jews of Babylonia. In 1147, when he attempted to lead the Jews of Chaftan in the capture of Jerusalem, the Holy City was still in the possession of the Crusaders, and the Islamic kingdoms to the east of Palestine were in a considerable state of disturbance owing to the drain on the peoples for the wars. Alroy acquired a large following and stormed the citadel of his native town. It is presumed that defeat cost him his life. Benjamin of Tudela avers that Alroy was assassinated by his father-in-law at the instigation of the governor of Amadia.

A considerable number of glamorous tales have been evolved around Alroy's life of which Disraeli's is probably the best, if historically the least creditable.

Alroy is a novel that deserves to live, and probably will live. From the first it has been better liked by the public than by the professional critics. . . . There is little doubt that Alroy is drawn from Disraeli himself, just as the Miriam of the story is modelled on the author's own sister.—ISRAEL ABRAHAMS, *By-Paths in Hebraic Bookland*.

*See:* Pseudo-Messiahs.

**ALSACE:** Since the World War one of the recovered provinces, and part of France. The settlement of Jews in Treves, Mainz, Worms, Speyer prior to the 12th cent. is attested, and as there were Jews in Cologne in the fourth cent. the claims of Jewish settlement in Alsace during the reigns of the Frankish monarchs are plausible. Tombstones and records prove that there were Jews in Strasburg and Colmar in the 13th cent.

The Jews of Mulhausen were severely persecuted about 1290, and in 1338 they were massacred in Rufach, and shortly after were expelled. During the Black Plague persecutions, the Alsatian Jews suffered terribly. In Strasburg on February 14, 1349, the Jews were burnt en masse in their own cemetery. The Christians were hostile to the Jews in the ensuing cent. and as late as 1657, a mob burnt several Jews at Bachstein. At the time the Jews were still wearing the yellow badge. Relief did not come till well into the 18th cent., and then emancipation was effected by the French Revolution. *See:* France.

**ALSBERG, CARL LUCAS:** Bio-chemist, b. New York, 1877. He was appointed assistant and instructor in biological chemistry in Harvard University, 1903-08. He was chemical biologist in the bureau of plant industry, 1908-12, and from 1912-20 he was chief of the bureau of chemistry in the U. S. Department of Agriculture. In the last named year he became director of the Stanford Food Research Institute, Stanford University, Cal.

**ALTAR "Mizbeah":** (Ezra vii. 17, "place of slaughter"). There was an altar in the Tab-

ernacle, and one in the Temple. There is no altar in the orthodox synagogue.

**ALTARAS, JACQUES ISAAC:** French shipbuilder; b. Aleppo, Syria, 1786; d. Aix, France, 1873. He was a shipbuilder in Marseilles and became prominent in 1846 when he supported a project, never realized, for emigrating 40,000 Jewish families from Russia and settling them in Algeria.

**ALTMAN, BENJAMIN:** Merchant, philanthropist; b. New York, 1840; d. there, 1913. He was the son of Bavarian Jews, who emigrated to America in 1835 and opened a small store on Attorney St. Benjamin Altman started for himself in 1865 on Third Ave., New York, later acquiring his brother Morris' business on Sixth Ave. In the latter store Benjamin remained for 30 years, for it was not till 1906 that he moved to Fifth Ave. and 34th St., and with Michael Friedsam formed the firm of B. Altman & Co. He began to collect Chinese enamels in 1882, then became interested in paintings and in 1888-89 began to travel in Europe and collect rare objects of art. Shortly before his death, he established the Altman Foundation. His will disposed of \$35,000,000, of which \$20,000,000 was represented by his art collection, which was given to the Metropolitan Museum, New York. He bequeathed a large legacy to the National Academy of Design to foster American painting.

**ALTSHULER, SAMUEL:** Judge of the U. S. Circuit Court; b. Chicago, Ill., 1859. In 1893 he received his first office as a member of the Board of Claims, and in 1896 he entered state politics, running at one time for Governor. In 1915 he was appointed by President Wilson, a Judge of the United States Circuit Court of Appeals in the seventh district. In 1922 he was named a member of the Federal Coal Commission.

**ALVALENSI, SAMUEL:** African adventurer; b. Spain end of the 15th cent. He settled in Fez, Morocco, after the expulsion of 1492, and rose in favor of the local court. He is reputed for having raised a small army and fitted out a fleet in order to relieve Ceuta, which was then being besieged by rebels. He showed similar military ability later in the relief of Safi.

**AMADOR DE LOS RIOS, JOSÉ:** Spanish historian of the Jews in Spain and Portugal, and archeologist; b. 1818; d. Seville, 1878. His best known work is "Historia Social, Política, y Religiosa de los Judíos de España y Portugal" (3 vols., Madrid, 1875-76). Amador de los Rios, who was not a Jew, was interested chiefly in the constitutional position of the Jews; and his work is comprehensive.

**AMARNA TABLETS:** A collection of clay tablets found in 1887, in the ruins of a city built c.1360 b.c.e., at Tel El Amarna, on the east bank of the Nile, in Upper Egypt. A



considerable number of the 300 cuneiform inscriptions are letters from the Egyptian governors of Syria and Palestine written during the reigns of Amenophis IV. and his father.

**AMARILLO, SAMUEL:** Collector of royal taxes at Tudela, Navarre, from 1380 to 1391.

**AMAZIAH:** Eighth king of Judah (795-767 b.c.e). He was the son of Joash\* and punished the murderers of his father. He attempted to restore the kingdom to the area ruled by Jehoshaphat\* and made war on the Edomites and after a great victory at Petra challenged Joash,\* king of Israel. In this struggle he was defeated and Joash brought his royal prisoner to Jerusalem. Joash's contempt for Amaziah is recorded in the parable of the thistle and the cedar (II Kings xiv. 9). Amaziah was slain at Lachish (II Chron. xxv. 27.)

**AMBROSIUS, MOSES:** One of the earliest Jewish settlers of New Amsterdam. He was one of the 23 Jews who left Bahia after its recapture by the Portuguese and arrived in New Amsterdam in Sept., 1654. The group with which he came was penniless, and their presence aroused the indignation of the governor, Peter Stuyvesant, who attempted to deport them.

**AMELANDER, MENAHEM MANN B. SOLOMON HA-LEVI:** Dutch writer of the 18th cent. He was a recognized authority on Hebrew grammar. In 1725 he published a Judæo-German Bible Commentary with text, under the title "Maggishe Minhah."

**AMEN:** "So is it," word used by Jews, Christians and Muslims in affirmation of a prayer. Probably the nearest to a universal word. It is first mentioned in this form in I Num. v. 22.

**AMERICAN ACADEMY FOR JEWISH RESEARCH:** Organized in New York in 1920, for the purpose of furthering Jewish learning through scholarly undertakings of a coöperative character. The Academy holds periodic meetings. President, Dr. Alexander Marks, Vice-President, Dr. Israel Davidson, Secretary, Prof. Salo Baron.

**AMERICA, DISCOVERY OF:** Although the Jew had always kept in touch with the world's work and had always manifested a deep interest in world movements and significant happenings, he showed an especially keen desire to be well informed with regard to the discovery of America. The reasons for this are not far to seek. To begin with, he had an active share in the discovery of the new continent. While he could not foresee at that time the proofs presented several centuries later by Spanish historians in support of their contention that Columbus\* himself was of Jewish descent, he undoubtedly did know that the success of Columbus' voy-

age was due chiefly to his people. The Sea-Quadrant, called "Jacob's Staff," which guided mariners in their course, was the invention of a Jew, Levi b. Gerson, Abraham Zacuto's\* astronomical tables, maps and almanacs were the indispensable instruments that guided Columbus on his voyage and on one occasion saved his life and the lives of his crew. Moreover, the very undertaking of the expedition of Columbus was made possible by three Jews—Luis de Santangel, the Chancellor of Aragon; Gabriel Sanchez, the Royal Treasurer; and Juan Caberero. These men urged Queen Isabella to send Columbus on his first voyage, and Santangel advanced, out of his own funds, 17,000 ducats, which amount is equal at present to more than \$200,000. Furthermore, in the expedition there were a number of Jews who rendered the admiral invaluable service. Luis de Torres, Columbus' interpreter, was the first European to set foot upon American soil; Alfonso de la Calle, Rodrigo Sanchez, the surgeon Marco, and the ship's doctor, Bernal, were among those whose names were expressly mentioned by Columbus in his letters; and the first one to receive a detailed statement of Columbus' voyage was Santangel, to whom Columbus wrote a letter from the Azores on Feb. 15, 1493. A similar letter was also received by Sanchez from Lisbon.

Then, too, his own fate was intimately bound up with that of the newly discovered land. It appeared to him as an act of Providence that a new continent which might afford him a haven of rest and a home of refuge should be discovered at the very time when ungrateful Spain, under the shadow of inquisitorial fanaticism, expelled his people from her domain and rendered them homeless and helpless.

Finally, the discovery of America was of special interest to the Jewish people from the fact that Jewish teachers centuries before the time of Columbus, taught the earth's rotundity and the existence of a continent like America. Thus, almost 200 years before the time of Copernicus and Columbus, Moses de Leon,\* the commonly accepted author of the Zohar, (Leviticus i. 4) tells us of the revolutions of the earth as the cause of day and night, the antipodal habitation afforded by the globe, and the existence of a then unknown New World.

The same theory is advanced by Isaac b. Solomon Sahula in his "Mashal ha-Kadmoni." In that work, which was written in the latter part of the 13th cent. (1281) and published by Gerson Soncino about 1490, the author says explicitly that "the globe 'beneath us' is inhabited by people" and that "when it is day on this side of the globe, it is night on the other side." Similarly does the Jerusalem Talmud state that the "world is round." (Abodah Zara III., and quoted by Tosafoth in the Babylonian Talmud, Abodah Zarah, fol. 4, b.).

M. S.



**AMERICAN HEBREW, THE:** Weekly journal, the first number of which was published in New York, Nov. 21, 1879. It was founded chiefly through the efforts of F. de Sola Mendes\* and Philip Cowen,\* the publisher of the paper from its first number, to his retirement in 1906. Joseph Jacobs, Herman Bernstein, and Rabbi Isaac Landman, have been its editors. David A. Brown, prominent in national relief campaigns, is the present publisher. The American Hebrew has absorbed the "Jewish Tribune," which in its turn absorbed the "Jewish Standard," and at this date (1933) is the only Jewish weekly in English published in Manhattan. It represents the Reform anti-nationalist viewpoint.

**AMERICAN ISRAELITE:** Weekly founded in Cincinnati, O., by Isaac M. Wise\* in 1854, and devoted by him, together with his German paper "Deborah," to the spreading of his views and the teachings of the Reform school of Judaism. After his death its editorship fell to the late Leo Wise, and Rabbi Jonah Wise. Dr. Max Heller\* was for some years chief editorial writer, though his views on Jewish nationalism did not coincide with that of its owners. The "Israelite," which has a Chicago edition, recently passed from the control of the Wise family. Alfred Segal is now editor.

**AMERICAN JEWISH COMMITTEE:** Organized in 1906, with 60 members and by its constitution established "to prevent infringement of the civil and religious rights of the Jews, and to alleviate the consequences of persecution." The third attempt to create some sort of representative body for American Jewry, the formation of the American Jewish Committee was in considerable measure the outcome of the Kishineff massacre\* and the more serious Russian Constitutional massacres of 1905-6. Judge Mayer Sulzberger\* of Philadelphia was the convener of the initial meeting, but the drafting of the constitution and the definite organization of the Committee were the work of Dr. Cyrus Adler, and the late Louis Marshall, aided by Jacob H. Schiff. For the purposes of the organization the U. S. A. was divided into 12 districts and the members selected to represent the various areas. After the World War the Committee was enlarged by the collection of representatives of various Jewish bodies, though some attempt at "democracy" was made in 1909 when the now defunct New York Kehillah was given representation. The American Jewish Committee may be said to have fathered the war relief program by sponsoring the American Jewish Relief Committee which in its turn called into existence the Joint Distribution Committee.\*

Its work has corresponded to the two phrases in the clause of the constitution quoted. The range of the former has covered questions relating to the abuse of Kashruth, discrimination evinced by anti-Semitic signs

in hotels and advertising in the press, opposition to the "Dearborn Independent" variety of anti-Semitism, the protection of the Jewish method of slaughtering cattle, restrictive Sunday laws, alien immigration restriction, establishment of the Bureau of Jewish Social Research, the publication of the American Jewish Year Book, etc. Measures of wide interest were the Committee's participation in the successful abrogation of the U. S. A. treaty with Russia in 1912: its approval of the Balfour Declaration in 1918, and its participation in the sessions of the Jewish groups at the Peace Conference which obtained the insertion of the minority clauses in the Peace Treaties, and which were strenuously defended by Mr. Marshall.

It has consistently made representations to the U. S. A. government in the interest of Jews in other countries, though neither it nor any other Jewish organization made headway in inducing the Federal government to express itself on the German situation. During the period that he was president, the Committee was in its policies largely guided by the late Louis Marshall.\* At his death he was succeeded by Dr. Cyrus Adler and it is now (October, 1933) directed by Joseph M. Proskauer.

In accordance with a compact recently made the American Jewish Committee, the B'nai B'rith and the American Jewish Congress have appointed a committee which will endeavor to unify the policies, in non-American affairs, of the three bodies.

The present officers of the committee are: President, Cyrus Adler; Hon. Vice-Pres., Abram I. Elkus; Vice-Presidents, Louis E. Kirstein, Irving Lehman; Treasurer, Samuel D. Leidesdorf; Executive Committee, Cyrus Adler (1934), James H. Becker (1934), David M. Bressler (1934), Fred N. Butzel (1935), James Davis (1935), Abram I. Elkus (1934), Eli Frank (1934), Henry Ittleson (1934), Louis E. Kirstein (1935), Max J. Kohler (1935), Fred Lazarus, Jr. (1935), Irving Lehman (1935), Samuel D. Leidesdorf (1935), James Marshall (1936), Julius L. Meier (1934), Joseph M. Proskauer (1935), A. C. Ratshesky (1936), Milton J. Rosenau (1935), James N. Rosenberg (1936), Samuel I. Rosenman (1934), Lessing J. Rosenwald (1936), Ralph J. Schwarz (1935), Horace Stern (1934), Chairman, Roger W. Straus (1936), Lewis L. Strauss (1936), Sol M. Stroock (1934) B. C. Vladek (1935), Felix M. Warburg (1936), Morris Wolf (1936); Secretary, Morris D. Waldman.

**AMERICAN JEWISH CONGRESS:** An effort to establish a democratic representative American Jewish institution was launched in 1912 through the initiative of Abraham S. Schomer. By June, 1915, it had become a vital issue, in part owing to the general interest in the theory of self-determination, as between the democratic and non-democratic factors in American Jewry. The die was cast



at the Zionist Convention held in Boston, 1915, when Mr. Louis D. Brandeis\* at the head of the Zionist Provisional Committee championed the Congress movement, and the whole body of eastern fraternal organizations joined the Zionists in establishing a pro-Congress organization. This took definite shape in the pre-Congress Conference held in Philadelphia, 1916, one of the most notable Jewish gatherings held in the U. S. at which Judge Hugo Pam of Chicago, Ill., an individual unknown to 99 per cent. of the delegates was elected chairman, thus demonstrating the self-rule capacity of a democratic Jewish gathering—a point then much in issue. This conference having laid down the general principles on which the Congress would be established, adjourned. A struggle then ensued between those favoring, as did the Congress supporters, a democratically elected body, and those accepting the theory that a representative, organization-selected conference should be held. The issue was fought out at two historic gatherings in 1916. At the second held in New York, December, the Congress group aided by the B'nai B'rith obtained the majority, and eventually it was decided that the Congress should be held, that it should be composed of elected delegates, and organization representatives, that it should discuss no philosophic issues, and should not perpetuate itself as an institution.

At the elections held June 10, 1917, 335,000 votes were cast. The Congress met in Philadelphia, December, 1918, Judge Julian W. Mack\* presiding. The unanimity evidenced in the sessions was not its least noteworthy characteristic. The Congress took the initiative in asking the Peace Conference to name Great Britain as the Mandatory Power over Palestine as the Jewish National Home, directed its delegates to the Peace Conference to support the Minority Rights program in all countries in which that policy was desirable, and elected the following delegates to proceed to Paris in connection with the Peace Conference sessions: Julian W. Mack, Dr. Stephen S. Wise, Louis Marshall, Harry Cutler, B. L. Levinthal, Joseph Barondess, Jacob de Haas, L. Benedict (M. Winchevsky), Dr. N. Syrkin, Bernard G. Richards, secretary.

On arriving in Paris, the delegation organized a Committee of Delegations, representing the principal Jewries of the diaspora. The Committee of Delegates succeeded in writing into the Peace Treaties "as conditions precedent to the creation of the new and enlarged States" pledges guaranteeing the protection of the minority peoples residing in these new and enlarged States.

The adjourned session of the American Jewish Congress was held May, 1920, in Philadelphia. The Delegation to the Peace Conference presented its report and formed the Provisional Organization for the creation of a permanent American Jewish Congress, the first session of which was held in June, 1922.

Since that time the American Jewish Con-

gress has continued to defend the minority rights written into the Peace Treaties and has stood guard over situations affecting Jews in all countries of the diaspora and Palestine. In August, 1932, it sponsored a World Jewish Conference at Geneva to consider the advisability of convening a World Jewish Congress. Representatives from twenty-one countries responded to the call to participate in the sessions agreeing "to convene a World Jewish Congress based on the conception of the Jewish people as a unified national organism," to meet not later than the summer of 1934.

When Adolf Hitler came to power in Germany his storm troops began to carry out the Nazi program with respect to the Jews. The Congress became the spearhead of the worldwide protest action against the Hitler government. It organized simultaneous protest meetings for March 27, 1933, in some 300 cities in America, and there were similar protests by Jews and non-Jews both here and abroad. The Congress succeeded in informing and rousing the public opinion of the civilized world against the Nazi persecution of the Jews in Germany until Germany stood condemned at the bar of world opinion. Besides, the Congress continued to carry on important political activity to endeavor to influence the German government to cease its anti-Semitic program.

The American Jewish Congress includes affiliated national organizations and local geographic divisions constituted by the representatives of local Jewish organizations. The Congress meets in annual session. Delegates to this session are elected or designated by the national organizations. In some communities public elections for delegates are initiated and conducted by the local divisions at an annual election conference. The annual session determines the policy and elects national officers, Executive and Administrative Committees. The Executive Committee meets six to eight times a year, the Administrative Committee at least twice a month. The officers elected at the Emergency Session held in May, 1933, at Washington are: Dr. Stephen S. Wise,\* Honorary President; Bernard S. Deutsch,\* President; Hon. Nathan D. Perlman, First Vice-President; Louis Lipsky, Second Vice-President; Dr. Samuel Margoshes, Third Vice-President; Dr. Joseph Tenenbaum, Chairman, National Executive Committee; Max Rosenfield, Treasurer; Oscar Leonard, Executive Director.

A. H. C.

**AMERICAN JEWISH HISTORICAL SOCIETY:** Organized in New York in 1892 by a group of distinguished Jews, among whom were Cyrus Adler, Sabato Morais, Alexander Kohut, Kaufmann Kohler, Prof. Charles Gross, Simon W. Rosendale, and Henrietta Szold. Its object is "to collect and publish material bearing upon the history of America, and to promote the study of Jewish history in general, preferably so far as the same is related to American Jewish history or



connected with the causes of emigration from various parts of the world to this continent." Thirty-two volumes, called Publications, embodying original research in the field of American Jewish history, the work of a small devoted band of scholars, have been published. They consist of a selection of the papers read at the public annual meetings, and are the basis of the many popular works on this subject which have appeared in the last few decades. The Library of the Society, consisting of about 5,000 volumes and much manuscript material, is open daily to students in its chosen field. Recently it has been enriched by the gift of several hundred early American books and numerous letters and manuscript documents, presented by Dr. A. S. W. Rosenbach, in memory of his mother Isabella Rosenbach. Part of them are on exhibit in the Society's Museum, together with other similar material, objects of historical and synagogal art, historical relics, portraits, etc. Both the Library and the Museum are located in the Schiff building of the Jewish Theological Seminary of America. Oscar S. Straus served as president from its inception to 1898; Dr. Cyrus Adler, 1899-1921; and the present incumbent since 1922 is Dr. A. S. W. Rosenbach.\*

E. D. C.

**AMERICAN JEWISH PHYSICIANS' COMMITTEE:** Organized in 1921 for the purpose of building a medical college and hospital in connection with the Hebrew University in Palestine. Largely owing to the energy of its President, Dr. Nathan Ratnoff,\* the Committee has since its formation to Dec., 1933, collected \$400,000.

**AMERICAN JEWISH JOINT AGRICULTURAL CORPORATION:** Generally known as the Agro-Joint, was organized July 21, 1924, by the Joint Distribution Committee for the purpose of carrying out, in an experimental way, a project for settling on the land in Russia, several hundred Jewish families in order to ascertain the possibilities of Jewish land settlement in Russia on a larger scale.

By the end of 1925, the results of this experiment had so far exceeded the most optimistic expectations of the Joint Distribution Committee \* that it was decided to continue this effort on a more extensive scale. Dr. Joseph A. Rosen \* was appointed Director of the Agro-Joint, to carry on the land settlement program and other non-agricultural activities in Russia.

It was generally recognized that mass transition to productive occupation was the only solution of the problems confronting the Jews in Russia, who number approximately 2,750,000 souls. It has never been claimed that any one single measure could solve the complex problem of the Jews in Russia. However, mass colonization even to the extent of settling an additional 25,000 to 30,000 Jewish families on the soil, in the opinion of those closely associated and in touch with the situa-

tion, would have a significant effect on the problem.

One of the most important advantages was that the settlers at once became full-fledged citizens of the country, enjoying equal rights with the privileged class of workers and peasants for themselves and for their children. Furthermore, the Government was and has been in full sympathy with the work of the Agro-Joint and has furnished by far the greatest part of the necessary investment by supplying free land, reduced transportation rates, free tracts of timber, as well as cash credits.

From appropriations made available by the Joint Distribution Committee for land settlement work, the Agro-Joint expended approximately \$5,880,000 from 1924 to 1928. The number of Jewish families engaged in farming in Russia, increased from 15,000 to over 35,000, and of these, 7,500 new families were settled in the Agro-Joint districts during that period. In addition to the settlement of new families, the Agro-Joint, with the coöperation of the ICA, rendered substantial assistance to 10,000 families in the old Jewish colonies; gave initial assistance to 3,500 Jewish families outside of the Agro-Joint colonies, who were later turned over to other organizations for continued assistance; aided another 3,500 Jewish families; and granted incidental help to some 15,000 non-Jewish peasant families, neighbors of the Jewish colonists. Thus, through the efforts of the Agro-Joint and related agricultural societies in Russia, over 100,000 Jews were settled on over 1,000,000 acres of land, having a pre-war value of \$20,000,000.

In the Agro-Joint colonies alone, as of May, 1928, when this work was taken over and supported with funds made available by the American Society for Jewish Farm Settlements in Russia, Inc., through private subscription, there were about 215 settlements—40 in the Kherson district, 52 in the Krivoy Rog, 82 in the Crimea, 10 in the Chongar and 30 in other regions, such as the sandy region (Dnieper) and in the hops cultivating district of Wohlyn. The land settlement activities of the Agro-Joint have been entirely discontinued in the Ukraine within recent years, and have been taken over by the Government. All of the present land settlement operations of the Agro-Joint are being carried on in the Crimea with funds made available through the American Society for Jewish Farm Settlements in Russia, Inc.

Since the inception of the Agro-Joint in 1924, it has expended on various types of non-agricultural work over \$2,300,000 as follows:

Through the help of the Joint Distribution Committee, 63 medical organizations in Russia are engaged in rendering medical aid for the eradication of tuberculosis, especially of the bone, and other diseases such as trachoma, favus, etc., which were prevalent among Jewish children in Russia.

Several years ago, there were about 500,000 Jews classified as "Lishentzy," who were without the privilege of citizenship and the oppor-



tunities that flow from that status in Russia. For these unfortunate people, the Agro-Joint planned and carried out a series of reconstructive aid measures—among them, the Loan Kassa work and help to Mutual Aid Societies in Russia became a most important activity. Initial assistance was given to over 300 loan kassas, with a membership of 60,000 individuals, reaching approximately 300,000 people (more than 1/10 of the entire Russian Jewish population).

These kassas received credits at nominal rates from the funds of the Agro-Joint and in coöperation with the ICA, whereas from outside sources, very high interest charges had to be paid. The Agro-Joint rendered assistance to 63 mutual aid societies, which conducted 336 coöperative shops employing up to 30,000 persons.

Since 1924 the Agro-Joint has been instrumental in bringing into existence a wide network of professional technical schools distributed in various sections of Russia, but concentrated mainly in White Russia and the Ukraine. During this period, the Agro-Joint subsidized and re-equipped over 50 schools.

Practically all of these forms of assistance, however, have been entirely discontinued by the Agro-Joint, and have been taken over by government trusts and other organizations.

J. C. H.

**AMERICAN JOINT DISTRIBUTION COMMITTEE:** *See:* Joint Distribution Committee.

**AMERICAN LEAGUE FOR THE DEFENSE OF JEWISH RIGHTS:** Founded in New York in 1933 for the purpose of organizing the boycott of German imports in response to the brutal treatment of the Jews and other dissidents by the Hitler régime. Founded by Dr. A. Coralnik who was the first president, and who has been succeeded by Samuel Untermyer.\*

*See:* Anti-Nazi League to Champion Human Rights.

**AMERICAN, SADIE:** Former corresponding secretary of the Council of Jewish Women; b. Chicago, 1862. Miss American, who has been connected with many philanthropic movements both in the general as well as in the Jewish community, was most prominently identified with the Council of Jewish Women from its organization. She was secretary to the Jewish Women's Congress in the Parliament of Religions at Chicago in 1893, out of which the Council grew.

**AM HA'AREZ:** "People of the Land." The commonalty, as distinct from rulers and functionaries. Ezra and Nehemiah used the term to describe the heathen population. In its singular form the word came to denote the uneducated Jew, one ignorant of Halaka, etc., with special reference to the peasantry. The Talmudic rabbis by their various definitions of Am Ha'arez in all their answers implied natural stupidity. Its current use connotes ignoramus.

**AMNON OF MAYENCE:** Subject of the best known of the medieval legends because it relates the origin of the prayer, describing the New Year as the Day of Judgment, *Unetanneh Tokef*, recited during the Penitential services. According to the legend, R. Amnon, a wealthy and respected Jew, was often urged by the Archbishop of Mayence to become Christian. Finally R. Amnon asked for three days' grace in which to consider the matter. When at the end of three days he failed to appear the archbishop had Amnon arrested. The latter pronounced a verdict on himself—his tongue should be cut out for having doubted the Unity of God. The archbishop instead ordered his hands and feet to be cut off. Thus mutilated Amnon was carried into the synagogue on New Year's Day. As the Hazan was about to recite the *Kedusha* Amnon gave a signal, and then recited the prayer called, from its initial words, "*Unetanneh Tokef*," which is a description of the Day of Judgment. No sooner had he finished the prayer than he expired; and his body immediately disappeared. Three days later he appeared to R. Kalonymus in a dream, taught him the prayer, and asked him to spread it broadcast in Israel.

The oldest mention of this story may be found in the notes on *Asheri*, written by Israel of Krems, c.1400. The story is found in the *Mahzor* of the Roman rite for the New Year's Day, published 1541.

**AMORA:** "Interpreter." Originally an office in the academies, involving linguistic ability rather than scholarship. The term is, however, applied to the group of teachers in Palestine and Babylonia who expounded the *Mishnah*\* from c.219 to 500, when the *Babylonian Talmud*\* was completed. The latter school was known for its keen dialectics, the former for its comparative simplicity. The two *Talmuds* include hundreds of *Amoraim*. The two following groups in chronological order, practically represent the succession of leaders of the academies:

**Palestine: 219 to 279**

Jannai, the Elder; Jonathan, the Elder.  
Oshay'a, the Elder; Levi bar Sisi.  
Hanina bar Hama; Hezekiah.  
Johanan bar Nappaha; Simon b. Lakish.  
Joshua b. Levi; Simlai.

**Palestine: 279 to 320**

Eleazar b. Pedat, } Tiberias.  
Ammi and Assi, }  
Hiyo bar Abba; Simeon bar Abba.  
Abbahu.  
Zera.

**Tiberias: 320 to 359**

Jeremiah, }  
Jonah, } The last authorities in Pales-  
Jose bar Jabda, } tine.

Sura and Pumbedita:

219 to 257

Shila, in Nehardea.  
 Rab (Abba Areka), in Sura.  
 Mar Samuel, in Nehardea.  
 Mar 'Ukba, chief-justice in Kafri.

257 to 320

Huna, in Sura.  
 Judah b. Ezekiel, in Pumbedita.  
 Hisda, in Sura.  
 Sheshet, in Shilhi.  
 Nahman b. Jacob, in Nehardea.

320 to 375

Rabbah bar Huna, in Sura.  
 Rabbah bar Nahman, } in Pumbedita.  
 Joseph bar Hiyya, }  
 Abaye (Nahmani), }  
 Raba, son of Joseph bar Hama, in Mahuza.  
 Nahman b. Isaac, in Pumbedita.  
 Papa bar Hanan, in Narash.

375 to 427

Ashi, in Sura, compiler of the Babylonian Talmud.  
 Amemar, in Nehardea.  
 Zebid bar Oshay'a, }  
 Dimi bar Hinena, } All of Pumbedita.  
 Rafram I., }  
 Kahana bar Tahlifa, }  
 Mar Zutra, }  
 Judah Mani b. Shalom.  
 Eliezer b. Jose.  
 Tanhuma.

427 to 468

Mar Yemar (contracted to Maremar), in Sura.  
 Idi bar Abin, }  
 Mar bar Ashi, } in Sura.  
 Aha of Difta, }  
 Rafram II., in Pumbedita.

468 to 500

Rabbina bar Huna, the last Amora of Sura.  
 Jose, the last Amora of Pumbedita and the first of the Saboraim.

**AMOS:** Founder of the school of literary prophets, flourished about the middle of the 8th cent. b.c.e. Although the book that bears his name is the third in the group of Minor Prophets, he is the first of the entire group of literary prophets to write down his utterances. Though a simple farmer, he felt the irresistible call to prophesy as a result of his brooding over the conditions of the time. Outwardly the nation was prosperous and victorious under the rule of Jeroboam II.; inwardly there was corruption, oppression of the poor, and lack of true religion. Amos came to Beth-el with a completely new message. He held that the Lord was not the God of Israel alone, but of all nations; that he was the God of Justice, and that precisely because the Israelites had enjoyed an earlier knowledge of God, they were to be judged the more severely. He felt that the nation was to be visited with punishment, though he never specifies how or through what agency, and he insisted that this

conviction of his was the only true word that a prophet could utter. Amos' predictions were naturally not popular and Amaziah the high priest warned him not to utter them in Beth-el. He seems then to have resorted to the device of committing his utterances to writing, a fashion which was followed by the later prophets, all of whom in one way or another owe their inspiration to Amos.

The lion hath roared, who will not fear? The Lord God hath spoken, who can but prophesy? . . . Prepare to meet thy God, O Israel. . . . Let justice well up as waters, and righteousness as a mighty stream. . . . Are ye not as the children of the Ethiopians to Me, O children of Israel saith the Lord. Have I not brought up Israel out of the land of Egypt, and the Philistines from Caphtor, and Aram from Kir?—BOOK OF AMOS.  
 S. C.

**AMRAM B. ISAAC IBN SHALBIB:** Ambassador of Alfonso VI., of Leon and Castile, in the 11th cent. In 1085 he acted as Alfonso's ambassador to Almu'tamid, the last Abbasid caliph who resided in Seville. Ibn al-Labbana relates that Ibn Shalbib came to Seville, accompanied by a number of knights, to demand the tribute due to Alfonso. Another makes him bearer of a message to the prince asking him for a residence for Alfonso's wife, Al-Zahra, who was the daughter of the Arab prince Amram. Ibn Shalbib had to pay with his life for the arrogant manner in which he delivered his message.

**AMSTERDAM:** The first settlement of Jews in the Netherland's capital is not yet determined. There was a "Jew Street" in Amsterdam in the 14th cent. During the 16th cent. individual Maranos were settled there. At the end of that century and the beginning of the 17th Portuguese Maranos founded the first Sephardic community in Amsterdam. In 1608 Josef Pardo was appointed the first Haham of the community, five years later Jacob Tirado founded the Congregation Beth Ja'acob. The following years saw the birth of two other congregations, "Neve Shalom" and "Beth Yisroel." In 1639 these three congregations united and the great Portuguese Synagog, which still exists, was founded under the leadership of Haham Isaak Aboab da Fonseca. As early as 1614 the community possessed a cemetery in Ouderkerk.

The community in Amsterdam was practically autonomous, and was known as the "Joodsche Natie" or the "Portuguesche Natie." The Parnassim of the community at times exercised what amounted to autocratic power, but in spite of an occasional revolt the congregation continued to thrive. A Talmud Torah was established in 1616, which was later combined with another institution, "Ets Hayim." As the community prospered various cultural and charitable organizations grew up within it, such as the society for the care of the dead, for providing dowries for poor or orphaned girls, for the ransoming of prisoners, etc.

When the Sephardim came to Amsterdam they brought wealth and valuable economic connections with them. Many of them had



held positions of importance in the life of the Iberian Peninsula, and had controlled vast wealth and ramified trade relations. These they brought to the young republic and soon added to its prestige. Among their number were international traders, silk and tobacco merchants, book printers and publishers, sugar refiners, dealers and workers in precious stones, bankers, brokers, doctors, apothecaries, painters, engravers, poets, dramatists and scholars. For many years Amsterdam was known as the New Jerusalem.

The Messianic furor caused by Shabbethai Zebi and his followers was widely felt in Amsterdam and for a time threatened to paralyze Jewish life there. Uriel da Costa,\* who searched in vain for the ideal Judaism of his imagination, Spinoza, the excommunicated philosopher, his teacher Saul Morteira, and Menasseh b. Israel, the urban savant who interceded on behalf of the re-entrance of the Jews into England before Cromwell, all lived in this center of Jewish activity under relatively tolerant conditions. The mansions of the De Pinto and Souza Coutinho families were landmarks in the city. The editions from the Amsterdam presses are permanent contributions to the world of books.

There were a few individual Ashkenazim in Amsterdam before the 17th cent., but the first group met Yom Kippur 5396 (1635) under the leadership of Anshel Rood. Their first rabbi was Moses Weil of Prague (1640-43). The first synagogue was established in 1639. Nine years later, as a consequence of the persecutions of Khmielnicki, the Polish Jews flocked into Holland. They were followed by an influx of Lithuanian Jews, also the victims of persecutions. The East European Jews were not on friendly terms with the Germans and started individual congregations, helped by Sephardim. In 1673 all Ashkenazim united by order of the city. The big Ashkenazic Synagogue was built in 1671. Some of the most famous of the Ashkenazic rabbis were Zebi Hirsch b. Jacob Ashkenazi (1658-1718), Arje Loeb (Loewenstam) (d. 1755) and his son Saul Loewenstam (1717-90). The last named started "Saadat Bachurim" which later developed into the Rabbinical Seminary still functioning.

On the whole the Ashkenazim lived a simpler life than their Sephardic brethren. Many of them were petty traders and by dint of struggle finally gained positions of eminence and wealth. At the end of the 18th cent. they outnumbered the Sephardim who had lost much of their riches in the fever of speculation then rampant. The languages of the Sephardim were Spanish and Portuguese, the Ashkenazim spoke Judeo-German.

In 1795 Moses Salomon Asser, H. de H. Lemon and Jacob Sasportas founded "Felix Libertate" \* to further the emancipation of the Jews. Many Jews opposed this movement fearing that it would deprive their community of its autonomous rights. The emancipation was an accomplished fact in 1796. Since that

time Amsterdam Jewry has taken an active part in the civic affairs of the city.

The first Jewish magazine printed in Dutch was "Bijdragen betrekkelijk den Maatschappelyken Staat der Joden," under the redaction of Moses Cohen Belinfante (1806-07). Other publications of note are "Jaarboeken voor de Israelieten in Nederland" (1835-38), "Nieuw Israelietisch Weekblad" (1865-still being published), "Centraalblad voor Israelieten in Nederland" (1885-still being published), "De Vrijdagavond" (1924-still being published). A Dutch translation of the Bible and prayer-book was made by the learned Moses Lemans (1785-1822), Samuel Muller (1792-1862) and Gabriel Polak (1803-69). Rabbi Josef Hirsch Dünner\* (1833-1911) did much to modernize and develop Jewish education. He was aided by his pupils Meijer Roest (d. 1889), editor of "Joodsche Letterkundige Bijdragen" (1867-68) and "Israelitische Letterbode" (1875-89), the historians Jacob Hoofien and David Henriques de Castro, the bibliographer David Montezinos (1828-1916); and author of many school books and Dutch translations, Jacob Lopes Cardozo. Today Zionism is one of the vitalizing forces in Amsterdam, promising to requicken Jewish life there. The Reform movement began activities in Amsterdam in 1930 but thus far has met with little success. In that year there were three Jews in the city government. The total Jewish population of Amsterdam is 70,000. It has recently been swollen by accessions from Germany.

H. I. B.

**AMULETS:** The belief in the efficacy of charms, regarded as sacred and endowed with supernatural and occult influences, is universal in its scope. There is hardly a tribe anywhere on earth, among the most primitive as well as among the most advanced, which does not entertain some form of superstitious practice. The rabbit's foot and horseshoe have their counterparts among the inhabitants of the jungles of Africa as well as the dwellers in the Arctic regions. Superstition has its origin in the fear which natural phenomena instilled in primitive man, for whom thunder, lightning, the earthquake and tempest meant nothing more than the wrathful explosions of an evil spirit. This spirit had to be propitiated by means of rites and ceremonies. The variation in practice appears in the individual reaction of each tribe or group of peoples to these unexpected crises in life, but essentially the beliefs are the same.

Superstitious delusions were prevalent among the Jews in biblical times, as evidenced by the strong condemnation against them found in many passages in the Bible. They were regarded as abominations, originating from the idolatry and paganism of the peoples with whom Israel came in contact, such as the Egyptians, the Babylonians, and the Persians. "After the doings of the land of Egypt wherein ye dwell shall ye not do" (Leviticus xviii. 3). "For the King of Babylon standeth at the parting of ways, at the heads of the two



ways, to use divination, he shaketh the arrow to and fro, he inquireth of the Teraphim, he looketh in the liver" (Ezekiel xxi. 26). A complete list of all the forms of superstition and magical rites is given in Deuteronomy xviii. 10 with a firm command to shun them, "there shall not be found among you any one what maketh his son or his daughter to pass through the fire, one that useth divination, a soothsayer, a sorcerer, a charmer, or one that consulteth a ghost or a familiar spirit, or a necromancer."

While the Bible does not countenance any superstition, the Talmud does contain numerous references to the permissibility of resorting to talismanic expedients by individual scholars. Rabbi Meir was of the opinion that it is permissible to carry a hen's egg, a fox's tooth, or a nail from the gallows on the Sabbath day as a remedy, but the sages prohibited these practices even on a week-day because the person would be guilty of imitating the "ways of the Amorite" (Sabbath 67a).

Amulets have been common among the Jews from time immemorial. An amulet consists of a piece of parchment upon which are inscribed either Hebrew characters or sacred symbols. Originally they were attached to the body by means of straps. Hence the word, "Kamea," which means to "fasten or to knot." Charms were used principally to ward off the evil eye or the evil spirit. Most frequently even today, an amulet is used to protect the mother at childbirth. Special placards are placed on the walls of the room occupied by mother and child. The verses used are taken from the well-known prayers, such as the "Shema" and the Psalms, and a liberal use of the ineffable name of the Deity. The words are hardly ever written in their natural order. They are twisted and changed by means of permutation, which, however, follows along a definite system, known as the "At-bash," the "Al-bam," etc.

Hasidim served to encourage the practice of amulet writing, but the strife between Jacob Emden \* and Jonathan Eybeschütz,\* resulted in checking its popularity among the Jews.

R. K.

**ANA BEKORENU:** Pizmon of the Sephardic ritual for Kol Nidre written by David Ibn Bekodah in the 12th cent.

**ANACLETUS II.:** Pope (or anti-pope) of Jewish birth and ancestry (1130 to 1138). There can be little doubt that the Elchanan and Andreas legends of a Jewish pope which circulated in Europe in the later Middle Ages, and which have been written in several versions are all based on the historic fact, well known during the time he occupied the chair of St. Peter, that Anacletus II., was not only of direct Jewish ancestry, his grandfather and father having been converted in middle life, but that as his enemies declared, he was of most pronounced Jewish appearance. His grandfather was Baruch Pierleone, adviser, financier and steward to Benedict IX. Al-

though little is known of the Pierleone family in Jewish history, they lived in the Jewish quarter, maintained a large estate, and a synagogue "of the Lion," and claimed a thousand years of settlement in Rome prior to the elevation of one of them to the papacy. Baruch was, at the pope's request, baptized Benedict Christianus. His conversion, as all the church historians relate, was a matter of business, and it is suggested that in the synagogue he remained Baruch. Baruch had a son who was steward to Leo IX. (1049-55) and, who being converted by that pope, assumed the name of Leo.

Both the father and the son were active in church politics and joined the reform party. Leo had a large family. His eldest son, Peter, was destined for the church, and trained in the monastery of Cluny. Paschal II. (1099-1118) brought him to Rome and sent him as legate to France. When Calixtus II. (1119-24) was exiled Peter, who was then a cardinal, went with him to France and induced the Parisian Jews to present Calixtus with a fine scroll of the Torah and appropriate prayers. Peter returned to Rome, when Pope Honorius II (1124-30) was on his death bed, as a claimant for the succession in opposition to the candidate selected by the Frangipani, the non-Semitic family that contested with the Pierleoni for the key positions in the Roman state. The contest for the office began over the body of the dying pope. Pierleone's opponents removed the dying pontiff to the church of St. Gregory where he died on the night of Feb. 13th. The Frangipani hurriedly buried the dead pope and proclaimed Gregory Pape-schi as Innocent II., by the vote of a rump convention in which five cardinals participated. Pierleone was voted pope by 30 cardinals the same day, and both claimants were consecrated on Feb. 23. Modern church historians agree that Pierleone, who assumed the name of Anacletus II., had a strong title both in law and in fact, to the office, the other side having broken an agreement as to the election. The nobility and the populace sided with Anacletus, and Innocent was forced into exile. Gregorovius relates that the Jews hailed him with a Torah and "with hymns of malicious congratulation." The recollection that Pierleone was a Jew stirred the Christian world outside of Rome and particularly aroused the ire of Bernard of Clairvaux, who protested that "a Jew by descent has seized upon the See of Peter to the injury of Christ." A battle royal ensued which lasted eight years, but Anacletus, who had consolidated his power with the military aid of Roger of Sicily, who married his sister, held his office to his death, and died in his bed. He is listed as "anti-pope," i.e., usurper, because of his Jewish ancestry. The papal historians give him considerable credit for his policy, and non-church historians comment on the fact that he established for Roger the Kingdom of the Two Sicilies which proved to be the most enduring kingdom in Europe for it lasted un-



intermittently from its creation in the 12th cent. to the Unification of Italy in 1860.

The convert had been baptized by St. Leo IX., took his name, and because of his "learning," not to say, because of his "riches" acquired great influence in the Roman curia. . . . One of the children of Leo, the founder of the family of the Pierleoni was Peter, Pierleone II., the future antipope Anacletus II.—HORACE K. MANN, *The Lives of the Popes in the Middle Ages*, vol. ix.

**ANAN B. ANAN:** High priest appointed by Agrippa II. in 62 c.e. He was a Sadducean leader, who took an active part in the pre-war struggles in Jerusalem. His son Anan was governor of the Temple in the same period.

**ANAN B. DAVID:** Founder of the Jewish sect Karaim; b. Babylonia, lived during the latter part of the 8th cent., and d. between 790 and 800. In 767-768, due to a dispute with his younger brother and to trouble with the Gaonim over the succession to the office of exilarch, Anan became involved in difficulties with the Mohammedan officials; in order to escape death, he founded the sect of the Ananites, which later developed into the Karaites. Probably he left Babylonia at this period and settled in Palestine with a number of his followers. He built a synagogue in Jerusalem and began the work of determining the new religious and legal code of his new sect or religion, Ananism. Now a bitter enemy of the Gaonate, he violently attacked the Talmud and those who regarded it as authoritative in all religious questions. He accused the Talmudists of having debased the Judaism of the Bible, and insisted that the religious commandments of the Torah alone, and not those represented by later Mishnaic, Talmudic and post-Talmudic changes and additions, constituted the sole true and pure faith of the Jews. Furthermore, in protest against the Rabbanites' declaration that various laws of the Torah were obsolete and could and should be disregarded, Anan insisted that all the laws of the Torah were eternally and unconditionally valid.

Anan appears to have been successful in combining under his Ananite wing all the anti-Rabbanite sects and movements of the time, adopting many of their rules and principles. However, despite his thoroughgoing hostility toward the Talmud and its numerous precepts and derived laws, he merely increased greatly the number of religious duties imposed upon his adherents, many of them time-worn and obsolete Torah practices and laws which the newer times and the Talmudists had wisely abolished. Anan changed the dates of the principal festivals, and made much more stringent the rules for the Sabbath, dietary laws and marriage laws. Ananism, with its harsh and unworldly asceticism, its unwillingness to compromise with the times, and its rigorous, unprogressive rules, was soon succeeded by Karaim, and the stringent Ananites were merged into and succeeded by the more liberal Karaites.

About 770 Anan wrote a religious code-book "*Sefer Hamitzvoth*" (The Book of the

Commandments), no longer extant. Herein he laid down his religious views, especially as regards the religious commandments and prohibitions. This work soon became the basic book of the sect of the Ananites.

*See:* Karaim.

A. I. S.

**ANANIAS OF ADIABENE:** Jewish merchant who is credited with having in the year 18 converted to Judaism many pagans residing in Adiabene, on the confluence of the Tigris.

**ANATHEMA:** Exercise of the ban or the right of excommunication. Evolved in post-exilic period. Its historical origin is not clear. In its earliest stages the Herem was developed in three stages, the first two probationary, only the third being complete excommunication. It was probably first practiced by the Essenes.

*See:* Excommunication, Herem.

**ANATOLIO, JACOB B. ABBA MARI B. SIMSON:** Hebrew translator of Arabic, at the court of Frederick II., at Naples; flourished c.1194-1256. By religion one of the early followers of Maimonides, he wrote extensively in that vein. He was keenly interested in astronomy, and translated Averroes' commentaries on Aristotle. His important translations include the "*Almagest of Ptolemy*," Averroes' "*Compendium of Astronomy*," Al-fargani's "*Elements of Astronomy*," Al-Farabi's "*Syllogisms*" and a number of other works. Those named he rendered into Hebrew. Whether he translated the same works into Latin is not clear, but most of them appeared subsequently in that language.

**ANATOMY:** The Jewish study of this science is traced to the period of Ptolemy I., when the Jews first borrowed the Greek knowledge of the science and even practiced dissection. The practice of the latter is noted in the Talmud. The rabbis counted 248 members in the male and 254 in the female body.

**ANAW:** Surname of one of the four Jewish families settled by Titus in Rome. It has been traced back to the 11th cent. when Abraham b. Jacob Anaw was a member of the rabbinical board of Rome, 1007. Salvatore Anaw, a presumed descendant of this family was employed in the finance department of the Roman government in 1848-49. A celebrated member of this family was Zedekiah b. Abraham Anaw, ritualistic writer of the 13th cent.

**ANCHIAS, JUAN DE:** Private secretary of the Spanish Inquisition (1485-90) who composed the "*Green Book of Aragon*" (1517), in which he set down the genealogies of the Jews who had been baptized to the time of Vincente Ferrer. All but one copy of this record was destroyed. It was copied in 1885 and again confiscated. Extracts have appeared but the full record, once in the possession of José Amador de los Rios, the Spanish historian of the Inquisition, has not seen the light.



**ANCONA, ALESSANDRO D'**: Italian historian; b. Pisa, 1835; d. there, 1914. He was the youngest of five brothers, all of whom achieved fame. His reputation was based on his numerous contributions on the Italian literature of the Middle Ages.

**ANDRADA, SALVADOR D'**: One of the first Jewish settlers in New York. His name is mentioned in the lists of 1655. Maranos of this name occur in the 17th cent. records in all parts of the Americas.

**ANDREAS**: Like Elhanan, the name of a legendary Jewish pope. All these stories are probably founded on the life of Pierleone. *See*: Anacletus II.

**ANGEL, MOSES**: Headmaster of the London Jews' Free School, the largest Jewish day school in London (1840-97); b. London, 1819; d. there, 1898. Angel was recognized as a great administrator and instituted a school for the training of teachers which had a marked influence on the Jewish attitude of his period. The best known of his assistants was Israel Zangwill, who was a pupil of this school.

**ANGELOLOGY**: Angels are symbolic beings, messengers from On High whose names are usually associated with the mission assigned to them. The term is used as a figure of speech, a poetic expression, or an attempt in verbal picturization to present the concept of the medium through which the Divine Will exercises its power. Angels are most frequently mentioned in the early chapters of Genesis, in the apocalyptic literature and in the legends of the rabbis. In the lives of the Patriarchs, Abraham \* is host to three angels. At the intended sacrifice of Isaac on Mount Moriah, Abraham is told by an angel that he has now successfully passed the test of his faith in God. Isaac's life is devoid of any reference to angels. Jacob, his son, seems to compensate for this omission, since he sees angels in his dreams whenever he is beset by danger, and both are abundant in his career. His vision of the ladder with the ascending and descending angels has been an inspiration to many. It portrays the sense of security that comes to him who finds God in a deserted place, and also the possibility of rising above one's environment and building a ladder reaching to heaven even when its lowest rung is supported on unholy ground. An angel announces to him the time for his return home; an angel wrestles with him in the darkness of the night, and ultimately blesses him with the name of "Israel." No angels are included in the Revelation at Sinai. The Midrash says that the prophets were called angels. Moses, it appears from the text (Num. xx. 16), refers to himself as an angel (messenger) who redeemed Israel from Egypt. The prophet Haggai (i. 13) explicitly speaks of himself as an angel. The key to the whole problem is to be found in the Psalms (civ. 4) where the wind is called God's angel. An angel is a messenger, for good or otherwise, and the ele-

ments of nature become angelic beings in biblical poetry when they fulfill the command of God in a specific manner. In Isaiah (xxxvii. 36) one of the destructive forces of nature is called "an angel of God" in bringing death to the army of Sennacherib who had besieged Jerusalem. An angel may also represent the personification of an ideal, so that we read of angels whose names are Zedek, Hesed, Sholom, and Emes. Two angels escort the Jew home from the synagogue on the eve of the Sabbath (Sabbath 119). If the home radiates love and contentment, the good angel says, "May the next Sabbath be a repetition of this," and the evil angel reluctantly answers "Amen." If conflict and unhappiness prevail in the home, the angel of evil pronounces the same wish, and the good angel must respond accordingly. An enlightening statement is to be found in Midrash Rabba (Vayera) and in the Jerusalem Talmud (Rosh Hashanah) where it is said that the Jews brought the catalog of angelic names to Palestine when they returned from the Babylonian exile. This simplifies the abundance of angelic references in the books of Ezekiel \* and Daniel.\* B. A. D.

**ANGLO-JEWISH ASSOCIATION**: Founded in London July, 1871, "for the promotion of objects pursued by the Alliance Israélite Universelle and for the coöperation therewith," as a consequence of the Franco-Prussian War which by the detachment of Alsace Lorraine from France brought 40,000 of the 80,000 French Jews under the German flag and to that extent deprived the A. I. U. of membership and financial resources. It has pursued a consistent policy of educational subventions throughout Mediterranean, Near Eastern and Oriental lands, extending as far east as the Beni Israel of India. Average annual budget amounts to £1,600. Its political work is carried on by the Conjoint Committee created by it in conjunction with the Board of Deputies. Its resources are membership dues, and branch support, and it is administered by a council which meets regularly about eight times a year.

The first president was Professor Jacob Waley. He was followed by Baron Henry de Worms (afterward Lord Pirbright), Sir Julian Goldsmid, and Dr. Claude G. Montefiore who took office in 1895. The present president is Leonard G. Montefiore. Morris Duparc has been secretary for 50 years having succeeded Dr. Albert Löwy, one of the founders of the association.

**ANGLO-PALESTINE COMPANY, Ltd.**: Founded as a subsidiary of the Jewish Colonial Trust, Ltd.,\* in 1903, in Jaffa, Palestine, for the purpose of coöperating in the financing and development of business enterprise. Its capital was increased from £40,000 to £100,000 in 1910. Its first manager was David Levontin. It established branches in Jerusalem, Beirut, Haifa, Hebron, Safed, and Tiberias. During the World War, under the direction of S. Hoofien, its present manager, it played a



notable part in financing Zionist institutions, despite the moratorium. In 1912 its deposits amounted to £355,318. Its resources have increased more than tenfold that amount since 1932.

**ANI:** Sephardic equivalent of Shalet or Sholent. Its possession was regarded as conclusive evidence of Jewish practices by Maranos.

**ANIM ZEMIROT:** Mystical hymn, recited at the close of the regular morning service in the orthodox liturgy. Its author was R. Judah of Speyer, 12th cent.

**ANNAS:** High priest, from 6 to 15 c.e. He was deposed by Valerius Gratus, procurator of Judea. His son-in-law was Caiaphas (Joseph). It is of these two high priests that the New Testament relates that Jesus was handed over to them (Luke iii. 2). There were in all five high priests of the name of Annas, all related.

**ANSCHELM HALEVI, OF COLOGNE:** 15th cent. German chief rabbi. In 1435 he was appointed chief rabbi of Mayence, Cologne, Treves, Bremen, Worms, Speyer, etc. His nomination by the government was as unpopular as previous appointments of this kind, the Jews resenting government interference in communal affairs.

**AN-SKI, SCH.:** Pen-name of Saloman Seinwil Rapoport; Russian and Yiddish publicist; b. Witebsk, 1863; d. Warsaw, 1920. He was the banner bearer of the Young Russian ideal and in 1894 fled to Paris where he continued his writing for the revolutionary cause in every popular medium.

In the '80's An-ski was a wandering teacher who traveled from village to village till the government stopped him, then settled in Berne, Switzerland, where he worked as a bookbinder. For six years he was secretary to Lawror, the Russian revolutionist, but in Paris contact with Jewish refugees brought him back to Jewish life. From 1895 to 1905 he poured forth these new Jewish emotions writing in the latter year the "Shevua," which has been regarded as the Jewish "Marseillaise." The Russian revolution enticed him back to Russia and he became a fountain of Yiddish literature. His "Dybbuk" is the best known of his works, because its dramatic form achieved international acclaim. His critics, however, praise some of his more serious efforts as the supreme expression of his gifted pen. During the World War he was active in the Jewish self-defense movement in Kiev.

**ANTIGONUS:** Second son of John Hyrcanus; b. c.135; d. 103 b.c.e. Together with his brother Aristobulus he captured Samaria in 109. When Aristobulus became king he made Antigonus an associate in ruling the kingdom, but Queen Alexandra (Salome)\* conspired against him and brought about his execution.

**ANTIGONUS, MATTATHIAS:** Last Hasmonean king of Judea; d. 37 b.c.e. His actual rule lasted less than three years and

was only sustained by the aid of his Parthian allies. With his father, Aristobulus II,\* and his brother, Alexander,\* he was taken prisoner to Rome in 63 b.c.e. The brothers escaped in 57 b.c.e. and Alexander made the first attempt to restore the family fortunes. After Alexander's execution Antigonus attempted to gain the support of Julius Cæsar. Failing in this he turned to the anti-Roman party in Palestine, and led the opposition to Herod,\* whose taxation was oppressive. In 40 b.c.e. the Parthians invaded Palestine and aided Antigonus who forced Herod in exile. The latter, however, returned, supported by the Romans, and laid siege to Jerusalem. The defense was conducted with great courage though the Pharisees\* favored surrender. Antigonus showed great bravery until the surrender. He then begged for his life. Herod had him executed at Antioch.

**ANTIGONUS OF SOKO:** Pharisaic scholar of c. first half of the 3rd cent. b.c.e. The first known Pharisee.\*

The religious history of the Jews is a blank from the death of Simeon [the Just] for nearly a century. The last ray of light before the darkness closes down is the mention of Antigonus of Soko as having been a disciple of Simeon the Just. Nothing is known of him except his saying recorded in Aboth. His Greek name is noteworthy as an indication of the presence of the new influence of Hellenism.—R. TRAVERS HERFORD, *The Pharisees*, New York, 1924.

**ANTI-JUIF, L':** Name assumed by nine different short-lived publications issued in France and Algiers and directed against the Jews. The first "Anti-Juif," a weekly, describing itself as an "organ of social defense," was published in Paris, Dec., 1881, to Jan., 1882.

**ANTI-NAZI LEAGUE TO CHAMPION HUMAN RIGHTS:** Organized in New York in the winter of 1933 in succession to the American League for the Defense of Jewish Rights,\* for the purpose of enforcing the boycott of German imports. The League of which Samuel Untermyer\* is president, and Ezekiel Rabinowicz, secretary, influenced the customers' resistance which led the department stores and Woolworth's stores to stop importing wares manufactured in Germany.

**ANTIOCHUS, SCROLL OF:** A megillah, in Hebrew, describing the Hasmonean struggle. The first reference to it was made in the 9th cent. It is not regarded as an authentic or contemporary account of events, but a comparatively late invention.

**ANTIPAS (Herod Antipas):** The Herod of the New Testament, held responsible for the execution of John the Baptist and Jesus. Seventh son of Herod the Great by his Samaritan wife, Malthace; b. c.20 b.c.e.; d. c.39 c.e. Although Herod had intended that Antipas should inherit Judea, his will gave Antipas only the tetrarchy of Galilee and Petra; Archelaus, another son of Herod and Malthace being named King of Judea. Augustus having confirmed the will of Herod Antipas devoted himself to adornment of



towns and erection of a number of cities. He rebuilt Beth-Haran and named it Livias; he rebuilt and enlarged Sepphoris which was his capital, and he rebuilt the fortress and a magnificent palace at Macherus, on the Dead Sea. His most celebrated town planning was the erection of Tiberias, with its stadium and palace, its sculptures, etc. He named the town in honor of the emperor Tiberius. When it was completed Antipas made Tiberias \* his capital.

Josephus \* relates that Antipas, c.36, protested against Pilate putting a votive offering in the palace at Jerusalem. Though disliked Antipas conformed to religious customs but violated the Jewish law by marrying, as his first wife, Herodias, daughter of Aretas VI., king of Arabia Petra. In the New Testament he is denounced for this marriage (Matt. xiv. 4, etc.). He was exiled for plotting, with his second wife, against Rome, and Josephus states that Antipas died in Spain. He was buried in Lyons or in St. Bertrand de Comminges.

**ANTIPATER:** Father of Herod I., and son of Antipas; a convert to Judaism who was governor of Idumea under Alexander Jannaeus; d. c.43 b.c.e. He intrigued with both the Romans and the Jews and was appointed governor of Judea in 47 b.c.e., and poisoned in 43 b.c.e.

**ANTIPATER:** Eldest son of Herod \* the Great, and the one executed for plotting against his father's life. He was the son of Doris, an Idumean woman; b. c.34 and executed in 4 b.c.e. He was educated in Rome, and plotted against his half-brothers. Some of these were killed by Herod at the instigation of Antipater. The involved character of his intrigues fill several chapters in Josephus' account of the dissolute court life of the period.

**ANTI-SEMITISM:** In 1781, Scholzer in Germany, first used and in 1794, Eichhorn popularized the term Semite as a designation of the Hebrew race or of those kindred to it, and as distinct from the term Aryan. The derivative, anti-Semitism, was coined some eighty years later in Germany, to express the modern antagonism to the Jews. There is only one basic difference between the newer anti-Semitism and the older "Jew-baiting." The most ancient objection, amply sketched by Josephus in his "Contra Apion," was to the religious non-assimilation of the Jews. They affected, to the minds of their traducers, a religious superiority, whilst physically they admitted themselves descendants of slaves. The Romans believed in a state religion; the Jews were therefore aliens in belief, consequently aliens politically. The struggle was renewed when Christianity became the state religion and by rejecting the creed, the Jews were again in a position of alienage to both state and church. There was then as later a ready means of escape, conversion. As the Christian dogma was gradually clarified the demand for Jewish conversion increased, and the Jewish

resistance to apostasy met with more and more severe punishment.

The Christian populace throughout Europe was not in the early Middle Ages either religiously devout or devoted to dogma. "Jew-baiting" can therefore be traced organically and definitely to the Code of Justinian which became the basic law of the Holy Roman Empire, and which aimed as far as the Jews were concerned, at their separation from their human environment. A critical study of the Code, and the decisions of all subsequent Church Councils would demonstrate the detailed attempt to check natural assimilation by intermarriage and social contact. The theory of racial continence and purity dominates the codes of the crusaders against the Jews and all Semitic races, and much of the legislation of the Mohammedans against Jews and Christians—religious differences, presenting in both cases reasons for social and political alienage. Hence the Jews and Judaism were regarded as inseparable entities. Government documents and historians spoke of the Jewish "nation," to the middle of the 19th cent., the theological term "Jewish Church," is a comparatively modern usage introduced by theologians. The compulsory disputations on dogma, and the burning of the Talmud and rabbinical writings were therefore as much an assault on the Jews physically as spiritually. To rulers and nobles "Jew-baiting" was always at least of temporary pecuniary advantage. Every expulsion witnessed a cancellation of debt, and the sequestration of property. The segregation of Jews in ghettos and the wearing of badges made them the visible and recognizable subjects of special taxes which they were forced to pay.

As the local history of practically every city in Europe contains its own record of contemptuous treatment of the Jews, from segregation to expulsion, therefore the popular ill will toward the Jews survived the emancipatory acts, and the dereligionizing of Europe which manifested itself at the same time. The "Christ killer" as the Jew was called in religious schools could still purge himself by baptism. This attitude explains the wholesale conversion of Jews in Germany and Austria prior to the World War, for this was the easy road to public office and social position.

The pure Nordic race theory distinguishes anti-Semitism from Jew-baiting. Looking to a purified Nordic strain and Nordic supremacy, it regards with fear that infiltration of Semitic blood which results from intermarriage and generally attends conversion. The Nazis who have put this theory into violent practice have therefore had to adopt the wholly un-Christian attitude of objecting to the converted Jew in all his generations.

The "Judenrein" program adopted in a political conference of German Conservatives and Christian Socialists on July 30, 1878, is therefor accepted as the natal act of anti-



Semitism. During each of its violent outbursts under Stöcker,\* Ahlwardt,\* and Hitler,\* the converts and the descendants of converts have been attacked as the dangerous element to Germanism, and whilst the wholly unassimilated Jews, for other reasons have not been shielded, a good deal of the fury of anti-Semitism has been spent on the partially assimilated Jews. Another distinction is this: Jew-baiting was a presumed antagonism aroused by the rejection of Jesus of Nazareth. Anti-Semitism either seeks to deny the Jewish authorship of the moral code, as witness the Bible-Babel agitation, or it seeks to find proof in the alleged remoteness of Galilee, and the red-hair of Nazareth women—dyed as a rule, to create an illusion for tourists—that Jesus was an Aryan. An atheistic school of which Nietzsche and Treitschke may be accepted as spokesmen, rejects practically all the New Testament as an exhibition of the "Hebraic slave ethic," incompatible with the "Nordic master ethic."

All the charges against the Jews, parasitism, materialism, cunning, the desire for acquisition, lack of originality, physical unworthiness, all flow from the concept that the Semite is of base blood. The variations of this theme, which include the charge that the Jew has a Negroid taint in his soul, are endless. But they all come back to the same root—Jewish inferiority. The survival and dispersion of the Jews, their achievements in all walks of life, are to Drumont\* "La Juiverie" in France, to W. Marr the "Victory of Judaism over Germanism," and to George H. Warner "The Jewish Spectre." Anti-Semites divide as to the cause of the menace thus created. The minority regard it as the result of individual Jewish "pushfulness" and unscrupulousness. The majority regard it as the result of the alleged conspiratory effort of a group of Jews who hold in their hands the destiny of the world. Basically the idea is old.

It was alleged that the Jews conspired with Hakem, the mad Fatimite to destroy the Holy Sepulchre, in 1044, one of the causes of the crusades. They were charged with "poisoning the wells" during the Black Plague; another calumny is that they "conspired" to bring about the Reformation. They "conspired" to bring about the French Revolution; they helped to defeat France in 1870, and they were the power behind Russian Nihilism. In support of this farrago of nonsense, a whole literature crept up in which every Jewish act, such as the creation of the Alliance Israélite Universelle, was made to fit the scheme of conspiracy. In Germany the theme was first given shape in the form of an alleged address to the Jews by a British chief rabbi, Readclif—who, of course, never existed—advising how the Jews could conquer the world. It was finally crystallized in the "Elders of Zion"\* which privately circulated in Russia, was popularized by Henry Ford in his "Dearborn Independent," and in pamphlets devoted to the subject.

This same calumny despite exposure, and Henry Ford's\* apology is being quoted in German as sober truth in 1934.

The methods of anti-Semitic attack have varied with circumstance and locality. In Russia where the intellectual refinements of anti-Semitism did not penetrate, the attacks took the form of bloody assault and wholesale massacre from 1881 to 1906, and endless persecution during the War and the immediate post-war period. During the Czarist régime the Jews were confined to a Pale of Settlement,\* and freedom of movement and residence accorded only to merchants of the first guild, and Jewish prostitutes. In Roumania, where excesses were continuous during the '70s, the government and the populace resisted the equality granted the Jews by the Berlin Congress of 1878, and the post-war struggle runs along the same lines. In Austria beside a political struggle in Vienna aiming at all sorts of discriminations, there has been a continuous attempt to keep the Jews out of the universities, and to lend support to the Blood Accusation\* charges brought in various countries since 1880. In England where the attacks against the Jews have been sporadic since 1897 when Arnold White advocated anti-Semitism, it was successful in enacting the Aliens Restriction Law of 1902. In France Jew hatred expended its fury in the decade which ended, despite the anti-Semites in the final vindication of Alfred Dreyfus, who was its outstanding victim. In the United States it takes the form of social ostracism, which has been fairly continuous since Jesse Seligman\* was denied admission to the Union League Club.

In "Scrolls" (vol. II.) Gotthard Deutsch\* listed the anti-Semitic incidents of the year 1912-13 in Canada, and the United States. Those that may be regarded as typical included: M. Plamondon in Quebec urged the revival of the legislation of Popes Innocent III. and Paul IV. The Alpha Delta Phi fraternity revoked the charter of the chapter of the College of the City of New York because the institution had too many Jews; Samuel Litman was refused appointment as an officer in the N. Y. State militia because Jewish officers were barred. Prof. David Starr Jordan, ex-president of Leland Stanford University, spoke of the Jews as "an invisible empire founded by the pawnbroker Rothschild"; Prof. Jacques Loeb\* was blackballed by the Century Club.

In Germany the formal anti-Semitic movement was organized as an alliance between the Conservatives and the Christian Socialists; the Jews being politically affiliated with the Liberals who were routed. In 1880 when there were anti-Jewish riots in Prussia a petition signed by 300,000 Prussian citizens calling upon Bismarck to exclude the Jews from all national schools and universities, and from all public offices was discussed for two days in the Prussian Parliament. Ruh at the



beginning of the 19th cent. advocated restoration of the badge, but Duhring, who with Treitschke is regarded as the spiritual father of Nazi Jew-hatred, advocated the extermination of the Jews. He believed the Germans would move slowly in the matter, but would be thorough: "They first examine carefully where the seat of the epidemic is that is troubling them, but when they have found that out, they do not scruple to use the most modern methods of disinfection." Puckler \* in the '90's advocated the clubbing of the Jews out of Germany. The 100 per cent. racial basis of anti-Semitism was advanced in 1911 and that propaganda was not only emphasized in literature devoted to the cult, but found its full expression in the assassination of Kurt Eisner in 1919, and later of Walter Rathenau, neither of whom was sympathetic to Jewish interests.

The basic doctrine of Naziism found its expression in the "25 point program" adopted by the National Socialist party at the Munich Hoffbrauhaus on Feb. 25, 1920. Its planks relating to the Jews read:

- (4) Only a member of the nation can be a citizen. Only one who is of German blood, irrespective of religion, can be a member of the nation. No Jew, therefore, can be a member of the nation.
- (5) Whoever is not a citizen may live in Germany only as a guest, and must be subject to alien legislation.
- (6) The right of voting on the State's government and laws may be enjoyed only by the citizen. We demand, therefore, that all official appointments, of whatsoever kind, whether in the Reich, the State, or community, may be entrusted only to citizens.

Current events have demonstrated that the policy of the Hitler régime is the literal fulfillment of the party program, plus all the extreme measures advocated by Duhring, Houston Stuart Chamberlain, and a score of other writers.

The general policy of the anti-anti-Semitic organizations was to answer calumny by disproof, and to obtain acceptance of the attitude proclaimed in the title of such organizations as the "Union of German Citizens of the Jewish Faith." Baron de Hirsch \* sought the answer to the East European phase of anti-Semitism by trying to provoke mass emigration to the Argentine, and by inducing the Jews to become there, and in Canada, agriculturists. Bernard Lazare's answer was the spread of Socialism; Theodor Herzl \* offered his "Jewish State" as "an attempt at a solution." Dubnow met it by his plea for local autonomy which leads to the spread of the system of minority rights. A few Jews have advocated re-ghettoization. Most of the immense literature on the subject, however, avoids definite conclusion. All the anti-anti-Semitic organizations have either been abandoned or forcibly suspended.

*See:* Blood Accusation, Ahlwardt, Hitler, Leuger, Puckler, Rohling, Stöcker, and Zionism.

**ANTOINE, NICOLAS:** French-Christian theologian, converted to Judaism; born of Catholic parents in 1602 or 1603 at Briey,

Lorraine; suffered martyrdom at the stake in Geneva, 1632. Antoine was trained in the academies of Sedan and Geneva, experienced great difficulty in being accepted by the rabbis owing to their fear of Christian reprisals. For a long time he practiced Judaism in secret. In 1632 he was declared insane and put into an asylum for avowing himself a Jew. His protest led to a charge of heresy, and as, in his trial in April, 1632, he avowed himself a Jew he was condemned, loaded with chains, strangled and burnt. Many Christian clergymen protested against his barbarous execution.

**ANTOKOLSKI, MARK MATVEYEVICH:** Russian sculptor; b. Vilna, 1842; d. Homburg, 1902. As a young child he displayed a talent for art, and after a short term in the "heder" applied himself to the study of carving in wood. At the age of 21 he went to St. Petersburg, where he was enabled to enter the Imperial Academy of Fine Arts. While there he maintained himself by working in a turner's shop, receiving a very scanty compensation. In 1864 the silver medal of the first order was awarded to him by the academy for his wood-carving, "The Jewish Tailor," which promptly gained a reputation for him. His most celebrated sculptures were Ivan the Terrible, Spinoza, and Mephisto.

When Mattes der Shenker (saloon keeper) discovered that his boy, Motke (later famous as Mark Antokolsky), had been playing truant from the heder, and had hidden himself in the garret, to carve figures, he beat him unmercifully, because he had broken the second commandment.—JACOB S. RAISIN, *The Haskalah Movement in Russia*, 1913.

**ANTONIO, DIOGO:** Agent of the Maranos; a physician who lived in Lisbon. In 1539 he succeeded Duarte de Paz as representative of the Portuguese Maranos at Rome, charged with the mission of endeavoring to prevent, or postpone, the establishment of the Inquisition in Portugal.

**ANTONIO DE VERNO:** Italian Jew, resident in England from 1623-25; teacher at King's College, Cambridge, the books of which record a grant to him in 1623-24.

**ANTWERP:** *See:* Belgium.

**APOCALYPTIC LITERATURE:** Books that reveal either the hidden mysteries of the unknown and unknowable past, or with the aid of much imagery assume to forecast the future. Although there are traces of this type of mysticism in the books of the prophets Zechariah and Ezekiel, and more conspicuously in the Book of Daniel, there exists only one truly Hebrew apocalyptic work of pre-exilic origin, the Book of Enoch. This kind of writing, however, became somewhat more popular in post-Talmudic times and the best known works are "the Alphabet of R. Akiba," and the "Revelation of R. Simon b. Yohai." The latter wielded considerable influence on the mysticism of the 9th cent. and has been a potent source of the esoteric writings of later ages.

Some of the ideas common to this group of



writings have found their way into the liturgy, and are part of the myths, and half-beliefs of a considerable group of Jews, but in the main the apocalypse, and its literature is unfamiliar territory to most Jews. The rabbis forbade prying into "hidden" things, or speculating about the prophecies of Daniel, so the mystical slant in the Jewish character has related itself more directly to Messianism\* than to any other phase.

Within the short space of about two hundred years, an immense literature was produced in Palestine and without, dealing with the various problems that beset the people. Most of these books, being unsanctioned by the authorities, were entirely lost . . . some are only now being recovered from the ruins of antiquity. In this apocryphal and apocalyptic literature we find mirrored the hopes and aspirations of those times.—JULIUS H. GREENSTONE, *The Messiah Idea in Jewish History*.

**APOCALYPTIC LITERATURE:** The main books are:

**Baruch, Apocalypse of:** Known as II Baruch or the Syriac Apocalypse of Baruch. Written originally in Hebrew, but entirely lost. Translated into Greek, and most of that destroyed. The Syriac recension remains practically perfect. The work is composite, having been written by several hands. The writers speak of the Fall of Man and of his own free-will to redeem himself. Man is responsible for his own sin, and therefore for his own destiny. The work was probably written by a Pharisee, who emphasizes the Law and who promises a righteous reward to all who observe and treasure it. The work was compiled about the 1st cent. and sets forth the view of its composers as having been opposite to the Pauline doctrine of the fall of man and inherited total depravity.

**Baruch, Greek Apocalypse of:** First published in 1897—though known in an earlier Slavonic text. There are several similarities between this Baruch and other Baruch apocalypses, though not with I Baruch, that is the Apocryphal Book of Baruch. With the Syriac Baruch there are a number of likenesses. The book, written about the early part of the 2nd cent., is a narrative and a revelation to Baruch, of the seven heavens, and something of what they contain, and of the mediation of the angels. The disobedience of Adam is due to the jealousy of the devil. His children also suffer because of Adam's sin. Although the children of Adam are "surrendering themselves to eternal fire," there is nothing said about their ultimate punishment or reward.

**Enoch, Book of:** This is the most important piece of apocalyptic or pseudepigraphic literature of the first two pre-Christian centuries, in so far as the history of theological thought is concerned. It is the work of many writers and expresses a large number of ideas. The writers were Hasidim or early Pharisees, and they discuss those particular theological beliefs which occupied the place of importance for them. There is not always unity or agreement. The questions discussed are those which agitated the minds of the pious in those centuries: The Messiah; the Messianic Era;

the final judgment; sin and punishment; angelology and demonology; resurrection and the future life; final reward and ultimate destiny of the nations. The work was originally composed in Hebrew and Aramaic; we have versions in Ethiopic, Greek and Latin.

**Enoch, Book of the Secrets of:** Called also the Second Enoch, because it has come down to us only in Slavonic form, in contradistinction to the Book of Enoch. The work is composed of some manuscripts that were found in Russia and Serbia. It deals with a number of subjects such as the value of sacrifices; the validity of the law; a blessed immortality for the righteous; sin, the origin of the earth, and reward and punishment. Excerpts from this book are mentioned in a number of other books and it seems to have had some influence. It was written by a Hellenistic Jew, probably in Greek, between the last half of the 1st cent., before and the first half of the 1st, after the Christian era.

**IV. Ezra, Called Also II Esdras:** Written first in Hebrew, but present translations are made from a lost Greek original. There are also translations in Latin, Syriac, Ethiopic, Arabic and Armenian. The Apocalypse of Ezra corresponds to ii-xiv of the II Esdras of the Apocrypha or the Fourth Book of Ezra of the Vulgate. As we have the work now, it is a *redaction* of a former work. The author may have been a scribe, or a member of the Pharisaic party, who believed strictly in the tenets of his day's Judaism; he held to fasting; he believed in God's unity and in God's sole creatorship without any intervention or mediation; God will be the last Judge, and He will make the final judgment. Israel is God's special people, and the Law is a special gift. This is a specially fine apocalypse containing in true apocalyptic fashion the teachings that are hidden, things that are told to the author through the revelation. Written some years after the destruction of Jerusalem, probably in Palestine.

**Isaiah, Ascension of:** Includes also the Martyrdom of Isaiah, the Vision of Isaiah and the Testament of Hezekiah. The Martyrdom of Isaiah tells of the summons of Manasseh and Isaiah by Hezekiah, in order that he may tell them what their duties are. It contains the account of Manasseh's turning to evil ways after the death of his father, and of his having Isaiah sawn asunder. The Vision of Isaiah and the Testament of Hezekiah gives the first cent. accounts of certain beliefs of the Christian church. The last two are, of course, of Christian origin. The date of the Martyrdom is earlier, probably the first cent. and the work was no doubt written in Hebrew.

**Jubilees, Book of:** Called also The Little Genesis-Bereshith Zuta, and Apocalypse of Moses. Written by a Pharisee between 135 and 105 b.c.e., to emphasize the validity and eternity of the Law. It is a rehearsal of the Story of Creation using many midrashic elements. The author defends Judaism against



the attacks of Hellenism and teaches that the Torah is of everlasting value and authority. The work was originally written in Hebrew, translated into Greek and then Ethiopic, also Latin and Syriac. It is a very important document for the study of religion from the time of Malachi to the first cent.

**Moses, Assumption of:** Consisted probably of what is known by this name and also the Testament of Moses. The author, a strict Pharisee, gloried in obedience to the Law and opposed the entrance of the Pharisees into the activities of the government. He was patriotic and loyal; hoped for the return of the lost Ten Tribes; the establishment of God's Kingdom, and the final victory of Israel. He opposed the carrying of arms, but taught that through repentance, the rule of God would come about. The work was composed in Hebrew about 25 c.e.

**Sibylline Oracles:** Compilation of old oracles worked up by Jewish authors as early as 160 b.c.e., and including Christian elements to as late as the fifth cent. c.e. The object of the writers of the Sibylline Oracles was to teach the unity and sovereignty of God. Heathen gods were scoffed at and idolatry is condemned. The gods of Egypt will not be helpful, and in the end God will remain forever the only true God. He will reward the righteous with a better world, and the sinful will be sent to Tartarus. Indeed, a fire will burn the wicked. The methods of destruction are not all the same. But in the end the Messiah will initiate the new rule. Probably written by a Hellenistic Jew in Alexandria.

**Solomon, Psalms of:** Eighteen Psalms written originally in Hebrew and later done into Greek and Syriac. The writer or writers of this work believed in the greater righteousness of Israel as compared with other nations. Israel is divided into sinners and the righteous, those who fear the Lord and those who do not. The sinners may be exalted for a while, but in the end the righteous will triumph. The messianic king will come and the righteous await him in suffering. The Psalms of Solomon are thought to be the work of Pharisees of the 1st cent. b.c.e., who tried to teach the fact that the righteous of the Psalms are the Pharisees, while the sinners are the Sadducees who aligned themselves with the Roman Pompey.

**Testaments of the Twelve Patriarchs:** This book was written by a pious Hebrew, probably a Hasid, between 109 b.c.e and 106 c.e. The book is an exposition of the greatness and the purity of the Maccabean dynasty. But it is more than that—it is an exposition of the ethical teachings of the day, which compare with the noblest in the history of Judaism. In three of these Testaments, we curiously find the collocation of the Commandment to "love God and your neighbor" attributed later to Jesus. One wonders how much these influenced the New Testament. Each one of the patriarchs writes down his will or testament,

and in this he advises his son along ethical and religious lines. It is a superb document and is worthy of study. The Testaments were rewritten in Hebrew, but versions have come down to us in Greek, Armenian and Slavonic.  
G. G. F.

**APPLES AND HONEY:** The New Year is symbolically ushered in by partaking of sweet apples dipped in honey at the beginning of the evening meal. An appropriate blessing is recited.  
M. A.

**AQUILA:** Translator of the Scriptures from Hebrew into Greek; by birth a Gentile from Pontus. He joined the Christians, but afterward left them and became a proselyte to Judaism. The Talmud states that he finished his translations under the influence of R. Akiba and that his other teachers were Eliezer b. Hyrcanus and Joshua b. Hananiah. It is certain, however, that Aquila's translation had appeared in 170.

The main feature of Aquila's version is its excessive literalness. His chief aim was to render the Hebrew into Greek word for word, without any regard for Greek idiom. The story that he was appointed by Hadrian to build Ælia Capitolina is both politically and chronologically unacceptable. *See:* Onkelos.

**ARABIA:** In their desire for grandiose statement the Roman writers called the land east of the Jordan Arabia, hence Arabia Petra and other names which suggest a close contact between the Jews and the Arabs in Herodian times. The Arabian peninsula, however, lies east of the Red Sea and west of the Persian Gulf, and its principal political divisions are the kingdom of the Hedjas, the kingdom of Iraq, which embraces Mesopotamia, and the British port of Aden. Arabia is frequently alluded to in Scripture, and the contact through trading centers must have dated from the founding of Tadmor (Palmyra), by Solomon, for that town served as a station on the great commercial route. The assumption that after the war with Titus Jews fled to Arabia, as they went to Babylonia is well founded even if details are lacking, for Jews came back to Palestine, thoroughly Arabized, before its conquest by 'Omar. Three Jewish tribes, or banu, are known of the pre-Mohammed period, Kainuka, al-Nadhir and Kuraiza. The last two claimed descent from Aaron. According to the Arab accounts these tribes lived in walled cities, and came into conflict with migrant Arab tribes about 300. Traces existed in the eighth cent., and the existence of a Jewish tribe of this character still living in central Arabia was reported recently by a Jerusalemite, Mr. Tager, who traveled there. The presence of Jews in Arabia at the time of the rise of Mohammed is part of the prophet's biography. He was instructed by Jews, and found his supporters and bitterest opponents among them. The influence of Jewish thought in the formulation of the Islamic idea is clear to all scholars. But the prophet and his Companions decreed Arabia "holy," and banished



all Jews and all other non-Muslims from the country. This forced the return of some Arabian Jews to the vicinity of Jericho. In later times Jews were permitted to settle in Yemen, Aden and San'aa, the coastal lands not regarded as sacred. The Jewish settlement in Aden probably dates from the Middle Ages. In 1839 it became a British possession, and until recently the Jews lived there peacefully. Now, 1933, the relations between the Jews and Arabs in Aden seem disturbed. Normally there are not more than 3,000 Jews in Aden. Twenty-six of the stories in the *Thousand and One Nights* have been traced to Jewish sources. The more impressive cultural relationship between Jews and Arabs began during the Ommayad dynasty, which was essentially Syrian, and developed still more through the establishment of the Arabian caliphate in Cordova.

*See: Yemen.*

**ARAGON:** In medieval times a famous independent Spanish kingdom in which the Jews achieved much liberty and great prominence. The Jews were well settled in Saragossa at the beginning of the 12th cent. Pedro II. and his son, Jaime I., were very friendly, and the latter took all the Jews and Saracens in his kingdom under his personal wardship, although he compelled the Jews to live in distinct quarters. In this reign, Jews held many public offices although they were compelled to listen to proposals for their conversion to Christianity and engage in public disputations. Jaime's private secretary, Don Bayhel, the royal treasurer, Jehudano de Cavalleria, the Arabic interpreter, Astruc Bonseynor, the royal physicians, David and Solomon, were all Jews.

Pope Clement IV. tried to oust these court Jews but failed. This happy condition changed during the 14th cent., and came to a climax in 1391, when the persecution which began in Seville spread to Aragon and Castile. Thousands of Jews were slain but 100,000 embraced Christianity and thus set the great Marano movement in motion. The anti-Jewish attitude continued steadily throughout the cent., though the Jews were not permitted to leave the country, and the Maranos continued to hold high office in the realm. The union of Aragon with Castile by the marriage of Ferdinand to Isabella, to which the Jews were favorable and from which they hoped much, ended the separate history of Aragon. Its Jews suffered the general fate of the Jews in Spain.

**ARAM:** Hebrew name usually translated "Syria." The earliest Arameans were nomads and their settlements were east of the Euphrates. Geographically the word is used in the Bible to include all of Mesopotamia. The Greeks and Romans used it to describe the district between the Euphrates and the Tigris.

**ARAMAIC:** The language most akin to Hebrew, and which became the common Jewish tongue about 300 b.c.e. The Targum is

probably the oldest Aramaic book current among the Jews. A few of the rabbinic prayers are still recited in Aramaic.

**ARARAT:** City planned on Grand Island, Niagara, by Mordecai Noah in 1825. The plan never came to maturity but the foundation stone of Ararat is preserved in the rooms of the Buffalo Historical Society. *See: Noah, Mordecai Manual.*

**ARBA 'KANFOT:** "Four-corners." The garment is passed over the head, so that part falls in front and part behind. To its four corners are fastened the Zizit in the same manner as to the Tallit. It is therefore also called the tallit-katon. The Arba 'Kanfot, like the tallit, is worn by males in pursuance of Num. xv. 37-41 and Deut. xxii. 12. M. A.

**ARBUES, PEDRO:** Canonized by Pius IX., in 1867, the Inquisitor under Torquemada so hated by the Jews and Maranos that they attempted his assassination. He was b. 1441, and d. 1485, as the result of the wounds inflicted on him.

**ARCHEOLOGY:** That branch of knowledge which takes cognizance of past civilizations and investigates their history in all fields by means of the art, architecture, monuments, inscriptions, literature, language, implements, customs, and all other examples which have survived. The discoveries and investigations of the past cent. in so far as they reflect on Jewish history may be summarized and divided as follows:

**Pre-Biblical.**—The evidences of pre-historic man found at Gezer, Megiddo, Jericho, Ta'anach and Ophel, of early races that inhabited Palestine through the Stone Age into the Bronze Age, and the uncovering of a series of successive civilizations, in stratum upon stratum, in some places, shed light upon a remote past which seems to have no bearing on Jewish history. The discovery of the records of an Assyrian people, called by archeologists Sumerians, the unearthing of documents of their city-states, imperial rule, lists of rulers, their complex religion and codes, together with the Amarna tablets, Phœnician inscriptions, Hittite monuments, the uncovering of Abraham's city, Ur, and a mass of similar material are all regarded as covering a period of about 2,000 years prior to Abraham, and illustrative of the first chapters of Genesis.

Into this large collection may be grouped the Babylonian tablets which parallel, without being in agreement, the Genesis story of the Creation, the Sabbath, the Fall of Man, the Flood, the story of Noah and the Ark. The third group of finds clusters around the Patriarchal age. A Babylonian tablet (1965 b.c.e.) mentions an Abraham (Abarama son of Awel-Ishtar), who hired an ox and rented a farm; the Amraphel of Gen. xiv. (Hammurapi, king of the Westland), and the other kings mentioned in that chapter. In records of 2161 to 2144 b.c.e. occur the names of Jacob-el and Yakub, and Ya'k-b'-ra (1478-1446) as a city.



Israel son of Rishznun is on a cylinder (2800-2600). Joseph-el appears in a Babylonian business document and an Egyptian story parallels the Potiphar story, (Gen. xxxix. 1-20) details the presence of a Semitic ruler at the Egyptian court (Gen. xli. 1-26) and the report of a famine has been found on a rock presumably cut 117-89 b.c.e.

**Biblical Period.**—The Amarna letters and the accounts of the Hittites are illuminative of many phases of the period preceding the history recorded in the Book of Exodus. The legend of Sargon of Agade resembles the finding of the infant Moses, and the pillar of Merneptah (1225-1215 b.c.e.), regarded by some as the Pharaoh of the Exodus, mentions the Hittites, Canaan, Gaza, Ascalon, and contains the sentence, "Israel is desolated his seed is not." Direct evidence of the Jewish enslavement in Egypt, and the exodus has hitherto not been found, but there are monuments which are accepted as symbolic of that narrative. At Susa, there was found in 1901-2 the code of Hammurapi, who ruled in Babylon in 2104-2061 b.c.e. While this code, and that of the Hittites and that of the Assyrians contain many parallels to the Pentateuchal laws, they differ so materially in underlying concepts that there is no reason to assume the premises maintained in the Bible-Babel controversy that the Mosaic code is dependent upon that of the Babylonian monarch. The recent excavations at Jericho, Lachish, Gerar, etc., throw new light on the conquest of Palestine by the Hebrews. The uncovering of the Eastern Wall of the City of David, Solomon's repairs, and the finding of Hezekiah's wall (II Chron. xxxii. 5) offer detailed illumination of much that is summarized in the Books of Kings. In the same direction are the discoveries of Solomon's elaborate stables at Megiddo, the fortifications at Ta'anach, the fortress at Gibeon, the unearthing of the massive palaces and temples of Omri and Ahab, Jezebel's fortress in Samaria, the finding of Ahab's custom "tallies." The frequent mention in later tribute lists of great luxuries, such as bedsteads of ivory, elephant hides, rare and exotic woods, much gold and ornaments, elucidates our conception of the luxury that existed in Palestine in the days of Solomon and his successors, and which is insistently mentioned in the Bible. Political history as narrated in the Scripture finds confirmation and detail in Shishak (Sheshonk I. 952-954) mentioned I Kings xiv. 25-28, who reports the capture of 21 Palestinian towns. Shalmaneser III. records his war with Ahab, the battle of Qarqar, and the taking of tribute from Jehu the son of Omri. The Moabite Stone, an inscription of Mesha, king of Moab, found in 1861, the most valuable of all the biblical finds, relates in detail what is summarized in II Kings iii., iv. So Tiglath-Pileser IV. details II Kings xiv. 21, and xv. 1-27. Sargon (722-705 b.c.e.) describes the capture of Samaria, the enslaving of 27,290 captives (II Kings xvii. 3-5) and the overthrow of Hamath and

Arpad (Isa. x. 9). In one of the cuneiform tablets there is the suggestion of the sale of the Ten Tribes. Sennacherib (705-681 b.c.e.) tells of the conquest of the land of the Hittites, the defeat of Hezekiah, the capture of 200,150 people, and lists the tribute accepted from Hezekiah (II Kings xviii. 19, Isa. xxxvi.). The Siloam inscription found in a conduit in Jerusalem relates to the same reign (II Kings xx. 20). Esarhaddon mentions King Manasseh as his vassal (II Kings xx. 21). Ashurbanipal of Assyria (668-626 b.c.e.) describes his third campaign against Tyre. Nebuchadnezzar II. (604-562 b.c.e.) relates his campaign in the Lebanon, but no inscription concerning the capture of Jerusalem has so far been found.

**Exile and Post-Exilic Period.**—Chronicles have been found mentioning Belshazzar and Cyrus though these do not refer to the Return under Ezra and Nehemiah. The discovery, in 1895, at Elephantine, on the Nile, of many papyri relating to a Jewish community and its temple erected there, and a letter detailing the observance of the Passover, all dated 494-400 b.c.e. was practically new information, though regarded as clarification of Isa. xix. Beyond the wealth of documents which suggest parallels (of more ancient date) to verses in Proverbs, the Song of Songs, etc., the direct record of history is carried forward by the unique discovery of the Ben Sirach mss. (Ecclesiasticus) throwing much light on life in the Maccabean period. For this age the unearthing at Gezer of John Hyrcanus' magnificent palace, together with numerous coins continues the archeological narrative of Jewish history to the Roman era.

**Roman and Byzantine Periods.**—Although in a measure it may be said that the earliest objective of archeological research in Palestine was the attempt to gather information on the Herodian era, and from the discovery of the Robinson Arch in Jerusalem onward, a good deal of valuable information was collected, it is only since the World War that systematic investigations have yielded what now makes a fairly complete picture of Herodian Palestine. The finding of Agrippa's wall, added to the coins of the kings, the ruins of fortresses and massive synagogues in Galilee, of tombs, sarcophagi, a few tombstone inscriptions, mosaics, mason marks, glassware, etc., present considerable confirmation, as well as elaboration of Josephus. Roman inscriptions found in Syria, Palestine and Europe together with coins and medallions have enhanced a hundredfold the written information on the Jews throughout the Roman and Byzantine eras, whilst the ruins of cities unearthed in Southern Palestine and the Hauran provide knowledge of life in some four hundred previously unknown places.

No new material has been discovered relating to the Jews from c.450 to 900. From that date Karaite records and Genizah mss. relating to the rise of the Gaonate in Palestine during the Fatimite rule have done much to throw new light on that period. The disputed



discoveries in the Crimea are the only finds that have added to the written knowledge of Jewish history in Europe. The monuments that exist, old synagogues, ornaments, etc., offer little that is new. A vast mass of written material exists, such as the records of the Inquisition, and local histories, which require patient and scientific investigation.

**ARCHISYNAGOGUS:** Synagog chief, a term which first came into use during the Roman era. It was applied in derision to Alexander Severus. In the Babylonian Talmud the word is translated, *parnas*, and as such had vogue for the official now generally described as the president of the congregation.

**ARCHIVES ISRAELITES:** A French Jewish review founded in 1840, and which is still published regularly.

**ARCHON:** Title of a member of the governing board of the independent communities in the ancient Roman empire.

**ARENDR, OTTO:** Bimetalist; b. Berlin, 1854. He has for many years been recognized as the leader of the German bimetalist movement, and founded many organizations devoted to bimetalism. His "Die vertragsmaessige Doppelwaehrung" is the standard German book on the subject. In 1888 he was elected a member of the Reichstag. In his youth he accepted Christianity.

**ARGENTINA:** The Jewish settlement of this South American Republic dates practically from the colonization movement founded here in 1891 by Baron Maurice de Hirsch who through the Jewish Colonization Association purchased 600,000 hectares of land. Compared with the 1,000 Jews settled prior to 1890, there are today nearly 260,000 Jews in Argentina of whom about 60 per cent. are settled in the capital Buenos Aires. The rest are distributed throughout the fourteen provinces of the Republic. The principal communities are located in Rosario de Santa Fé, Cordoba, Mendoza, Bahia Blanca and Tucumen. Of the urban Jews it is estimated that 20 per cent. are professionals, and 20 per cent. laborers. In the import business generally and in cereal export, Jews play an important part. Politically the Jews experience no disabilities. In 1918 the first Jew was elected to the Chamber of Deputies of the National Congress. The same year a Jew was elected to the Buenos Aires Provincial Chamber. During the World War the Argentinian Jews raised a million pesos for East European relief. Dr. David Efron, born in the Argentine, is the first Jew appointed on the staff of the University of Buenos Aires. Recently the government has discouraged mass immigration from Germany.

All the usual Jewish institutions are represented in the larger cities. In Buenos Aires there are two monumental temples, two orphanages, and a large Jewish hospital. The cost of these buildings amounts to about \$10,000,000, Argentinean. There are two Jewish theaters, and two Yiddish dailies, the more

important being "Die Yiddische Zeitung." A considerable number of reviews are published in Yiddish and Spanish, the most influential being the Zionist weekly, "Die Yiddische Welt." The Zionist Federation, founded in 1910, has 70 branches scattered throughout the country, with headquarters in Buenos Aires under the chairmanship of Mr. Nathan Gesang. Jewish youth has developed a large group of cultural institutions in which the National Idea is amply expressed by the "Asociacion Juventud Cultural Sionista," and the athletic organization Maccabi. In 1932 Shehita was forbidden in Bernasconi.

The 15 colonies founded by the ICA\* are located in the provinces of Buenos Aires, Entre Rios, Santa Fé, and Santiago del Estero. They are settled by 3,580 families, approximately 20,000 souls. Of these about 2,500 families are in trade, or are artisans and peons. The most important of the agricultural settlements are: Mauricio, Rivera, Bernasconi (Buenos Aires), Moises Ville (Santa Fé), Basabilbasco, Clara and Dominguez (Entre Rios), and Dora (Santiago del Estero).  
M. T.

**ARIA, LEWIS:** Founder of a small college given his name, in Portsea, England, for the education of Jewish ministers; d. Portsea, 1874.

**ARISTEAS, LETTER OF:** This is a letter purported to have been written by one Aristeas, an officer of the court of Ptolemy Philadelphus, giving an account of the compilation of the Septuagint, c.278-280 b.c.e. Because of several internal contradictions, it is certain that the writer was not the official that he claims to have been. The letter was probably written by a Jewish scribe who made of himself a Greek courtier so as to have more authority for his work, which is not to be regarded as an historical document, but which has value as containing the then view of the composition of the Septuagint. G. G. F.

**ARISTOBULUS:** Son of Herod the Great, assassinated by his father's orders c.7 b.c.e

**ARISTOBULUS I. (called Judah):** King of Judea, the first of the Hasmoneans to assume the title: son of John Hyrcanus; b. c.140: d. 104 b.c.e. He was at first high priest, but after imprisoning his mother, assumed the title of king. He conquered much of the territory abutting Judea, and converted the inhabitants by force to Judaism. His coins do not contain the title king, but "high priest, and the Confederation (Haber) of the Jews."

**ARISTOBULUS II.:** King of Judea; b. c.100: d. 49 b.c.e.; son of Alexander Jannæus. Obtained the throne by intrigue, Hyrcanus being the rightful heir. The contest brought Pompey to Jerusalem in 63 and Aristobulus was taken prisoner to Rome. He was forced to march in the front of Pompey's chariot in the triumph held in Rome in 61. He escaped from Rome and attempted to raise an insur-



rection in Palestine, but was poisoned by friends of Pompey.

**ARISTOBULUS III.:** Last of the Hasmonians. He was drowned by Herod in Jericho in 35 b.c.e.

**ARITHMETIC:** The computations in the Scriptures show that reckoning was known to the Hebrews. The use of the Hebrew letters as numerals is ancient. In the 8th cent. when Jewish mathematicians are mentioned with frequency it became the practice to use the Hebrew letter numerals for addition and subtraction by writing them from left to right in the same way as the Arabic numerals are used.

**ARIZONA:** *See:* United States of America.

**ARK:** The receptacle or closet at the east end of the synagog used to house the Scrolls of the Law, and frequently referred to as the Holy Ark. The building of an ark is first referred to in Ex. xxv. 10, when Moses is directed to build an ark of acacia wood for the housing of the tablets on which the commandments were written. This ark was to be an important feature of the Holy of Holies. The idea was elaborated in Solomon's temple (I Kings viii. 1-9).

The description given by Tacitus as reported by Pompey who entered the Holy of Holies indicates that the Ark was not then in existence. A legend relates that Jeremiah before the first fall of Jerusalem, buried the Ark and its contents in Mount Sinai.

**ARKANSAS:** *See:* United States of America.

**ARLOSOROFF, VICTOR HAIM:** Labor Zionist leader; b. Romny, Ukraine, 1899; assassinated, Tel Aviv, Palestine, 1933. He spent most of his youth in Germany, and settled in Palestine in 1924 from which date he rapidly became prominent in labor Zionist circles. Though sharply critical of all phases of the organization and all its activities he forged to the front as propagandist and administrator. He toured considerably in the interest of the Keren Hayesod,\* and whilst in this country freely criticized the American organization. He specialized on colonization and financial problems, but in 1931 when he was elected a member of the W. Z. O. Executive he took charge of the political work in Palestine. He was killed in the spring of 1933 after his return from Germany which he had visited in order to formulate a plan for the colonization, in Palestine, of some thousands of victims of the Hitler persecution.

**ARMENIA:** Territory on the south of the Black Sea, which once comprised a kingdom, and which is now divided between Turkey and Soviet Russia. The Armenian historian Moses of Chorene, who lived in the 5th cent. is the principal authority for the accounts of Jewish settlements in Armenia after the first captivity, and again for the account of the settlement there of a large number of Jewish captives

brought by Tigranes. The figures quoted as to the settlement of Jews in various Armenian towns in the 4th cent. exceed any statistics we possess of contemporary Jewish settlement elsewhere. Some 500,000 Jews are reported to have then been living in Armenia. There are no references in Jewish history to any such huge settlements, but according to Hammer (*Gesch. des Osmanischen Reiches*) in the middle of the 17th cent. there existed a belief that a whole province of Armenia was then occupied by Jews.

Very little is known of the Jews in the region which stretches from the Baku Republic eastward to the Caspian range and southward to Persia.

In the various regions of Azerbaijan, in the steppes and on the summits of the rocky masses of the southern Caucasus, one often sees small, dilapidated settlements without the customary minaret or the cross of a Christian church. These are the temporary or permanent settlements of the "Kipta" or the "Bani Israel," as the Jewish clans of Azerbaijan are called. The inhabitants of these settlements, like the nomads of their race, wear the usual costume of the country, are always armed, and work at agriculture wherever possible. Where agriculture is impossible, these Jews, like the other clans of the country, are shepherds, nomads, warriors, at time even robbers, who plunder the caravans of the merchants on the Persian border. Their neighbors look upon the Jews as aborigines, not as strange immigrants. They were in Azerbaijan even before the present Turanian population migrated from the deserts of Turkestan and Mongolia into the land of Zarathustra.—ESSAD BEY, *Blood and Oil in the Orient*, New York, 1932.

**ARMIES:** *See:* World War.

**ARMLEDER (LEATHER-ARM) PERSECUTIONS:** During 1336-37 organized bands of peasants, led by two noblemen, inflicted a bloody slaughter on the Jews of Alsace and the Rhineland. The mob gave themselves the name of "Leather-Arms." To escape their fury, and avoid falling into the hands of the church, thousands of Jews slew their children and then committed suicide.

**ARNHEIM, FISCHEL:** Bavarian deputy; b. Baireuth, Bavaria, 1812; d. there, 1864. Arnheim was a lawyer and was elected to the Bavarian legislature, after 1848.

**ARNSTEIN, FANNY VON:** Closely associated with the Mendelssohn group in Berlin at the end of the 18th cent.; b. Berlin, 1757; d. Vienna, 1818. Daughter of Daniel Itzig, a banker, and married to Nathan Adam von Arnstein, she was a recognized social leader both in Berlin and Vienna, and did much for Viennese charities. Fanny von Arnstein was a woman of great beauty, and during her widowhood a duel was fought about her between Carl, Prince of Lichtenstein and his rival Freiherr von Weichs, who killed his opponent. Her daughter became Baroness Pereira-Arnstein.

**ARON, HERMANN:** Physicist; b. Kempen, Germany, 1843; d. Berlin, 1913. For some years he was a privat-dozent at the Berlin University, but abandoned teaching for practical work in the field of electricity in which he was an accepted authority. He developed the theory of condensers, the microphone,



accumulators, and wrote on the influence of atmospheric electricity on cables, etc. He is the reputed discoverer of the practical application of the Hertzian waves, from which "wireless" was developed, for in 1880 he used unconnected telephones to send and receive signals across the Wannsee, Germany. He reported on these experiments at the International Electric Exposition in Vienna in 1883. Though the inventor of wireless signalling, and of other valuable instruments, he was never known to any large public, contenting himself with the management of a factory at Charlottenburg where he manufactured his perfected electric meters.

**ARONSON, RUDOLPH:** Theatrical manager, who introduced the "roof garden" for amusement purposes in New York in 1880; b. New York, 1856; d. there, 1919. Aronson achieved his first popularity in the old Madison Square Garden.

**ARRAGEL, MOSES:** Translator of the Bible into Castilian. At the behest of Don Luis de Guzman, Arragel spent five years compiling his translation which was presented in Toledo, in 1430. The translation which is known as the "Bible of Olivares" is still preserved in Madrid. It is richly illuminated with miniatures. Arragel's picture in the illumination depicting the presentation to Don Luis is one of the oldest likenesses of a Jew in existence.

**ARTOM, ISAAC:** Associate of Cavour; b. Asti, Piedmont, 1829; d. Rome, 1900. Poet and prose writer, Artom in his youth took part in the revolution against Austria in 1848, and rose to the position of secretary of Cavour. From 1862 to 1877, Artom was an important figure in the Italian Foreign Office. In the latter year he was elected Senator of the Italian Parliament, the first Jew to hold that office.

**ARTS:** It has been observed that excepting the Siloam inscription—placed where but for chance no eye would have seen it—the ancient Hebrews, unlike their Egyptian, Assyrian and Phœnician neighbors, left no monumental records, therefore no evidence of their interest or ability in the plastic arts, except some pottery, signet rings, etc. More recent archaeological exploration may revise this conclusion for there is slowly being traced by Hebrew mason marks, what may be a distinct pre-exilic type of Hebrew architecture. The command in Exodus xx. 4, "thou shalt not make unto thee a graven image," exhibited either a native resistance to sculpture and painting, or was an inhibition powerful enough to influence the Hebrews against the representation of the human and animal form, as it much later influenced the Arabs to the same end.

The Greeks brought to perfection arts with which the Sumerians were familiar fully 2,000 years before Athens arose. The bitter language of Ezekiel viii. 10, "behold every detestable

form of creeping things and beasts, and all the idols of the house of Israel portrayed upon the wall round about," describes painting as well as idolatry. Whether the prophet was merely mentally transferring the usages of his Babylonian environment to his own people, or whether he was describing the actual practices of Jerusalem, only chance discovery can clarify. The Astartes and other idols so far discovered in Palestine are crude and inferior in artistry to similar idols found elsewhere. Religiously the Jews were confined in the decorative arts to the use of fruit designs, and geometric lines: the pottery finds follow this injunction. The golden grape vine described by Josephus and others indicates that the Jews brought the jeweler's art to a high state of perfection, but comparatively few traces of it have so far been found. The intense opposition to all the Hellenic arts—sculpture, painting, and the drama—was exhibited in its most bitter form in the final struggle against the Herodian monarchs and the Roman procurators who endeavored to introduce the symbols, cults and customs of Imperial Rome. By that time the aversion to the plastic arts had become a political as well as a religious issue, and influenced Jewish mentality for some centuries. On the other hand, Nero had his Jewish actors, and to the end of the Byzantine rule in Palestine there were Jewish playwrights, actors, mummers and dancers.

By that date Palmyra had developed much art which seems in some degree of Jewish workmanship, and Graetz relates that aversion to pictures had ceased in Jewish homes.

The discovery, by the Yale expedition, at Dura-Europos, Palestine, March, 1933, of the walls of a synagog, with frescoes, and the ceiling covered with painted tiles, completed about 244, not only confirms this statement, and what has been suggested above, but it is contended by the discoverers, that the scenes depicted, relating to the Exodus and the Giving of the Law, "reveal that Christian Church art borrowed from the Jewish its style, composition and subject matter."

In the oldest illuminated Hebrew mss. designs are limited to intricate lines, and the Hagadah, almost the first book in which woodcuts were used, remains the favorite medium for illustration with human figures. The Jewish resistance, as with the Arabs, extended to portraiture, so that except the slaves on the Titus Arch, and a single coin with a king's head, there exists no likeness of a Jew older than that of Moses Arragel, in the illumination depicting the presentation of his Castilian translation of the Bible in 1430 to Don Luis de Guzman, and the clearer portrait of Daniele Norsa (1495) in the celebrated "Madonna of Victory" the cost of which the Mantua banker was forced to pay. Thereafter, as in the Gracia de Mendesia medallion the aversion to portraiture weakened.

The cultivation of the arts among Jews is a post-emancipation development. From 1850 Jews quickly developed as sculptors, painters



and engravers. About 1898, as a broadening out of the Zionist national concept, there was developed a school of Jewish Art. Its most brilliant exponent was the illustrator Ephraim M. Lilien,\* who brought into what had been evolved by the English black and white artist, Beardsley, symbolism which was unmistakably Jewish. Scores of artists associated themselves in this Jewish Art School, though each followed his own mannerism. Its characteristic is realism. The contrast is as between Sargent's monkish "Prophets," and Lesser Ury's \* "Jeremiah crouching sorrowfully over the loss of Jerusalem," Butensky's "Hillel and Shammai," Joseph Israel's "Son of an Ancient People," etc. To this effort to express Jewish life and thought in art Boris Schatz\* added the unique impulse of organizing in Jerusalem in 1910 the Bezalel school which endeavored to cover the whole range of industrial and fine arts, and which has brought about an oriental-ization as against a ghetto expression in silver-work, painting, illustration and general design. This influence can best be seen in the voluptuous, illustrated editions of the Song of Songs which have been published in Jerusalem in recent years, and which bear closer relation to the rich coloring of old Persian art than to anything in vogue in Europe.

**'ARUK:** Hebrew for dictionary. The first biblical dictionary was written in the 12th cent. by Solomon ibn Parhon of Aragon, but a dictionary of the Talmud was attempted three centuries earlier by Zemach b. Paltiel of Pumbedita.

**ASA:** Third king of Judah; reigned 917-876 b.c.e. Asa is referred to in Kings xv. 7-9 and 11-15, and in II Chronicles xiv. and xv. He is credited with reform in religious matters. He called in Ben-Hadad of Syria in his struggle with the kingdom of Israel.

**ASCAMA:** Sephardic term used to designate the rules governing congregations.

**ASCH, SHOLOM:** Novelist; b. Poland, 1880; began his literary career as Hebrew and Yiddish writer in 1900. He came to America in 1910 and joined the staff of the "Vorwarts." He has published, "The Village," 1903; "God of Vengeance," 1905; "Mary," 1908; "Motke the Vagabond," 1914; "Kiddush Hashem," 1918; "Mother," 1924. A considerable number of Asch's novels have been translated into Russian, German, Polish and English, the latest being "Three Cities," an elaborate novel on Czarist Russia, 1933.

**ASCHER, JOSEPH:** Composer; b. Groningen, Holland, 1829; d. London, 1869. Composer of the well-known song "Alice Where Art Thou?"

**ASCHERSON, PAUL:** Botanist; b. Berlin, 1834; d. there, 1913. In 1873 being baptized he became professor of botany at the University of Berlin. In the same year he joined Rohlf's expedition to the Libyan coast, and in 1887 explored, botanically, the Egyptian desert.

Besides reports on these expeditions he contributed to and edited a number of technical botanic publications.

**ASCOLI, GRAZIADIO ISAAH:** Italian philologist; b. Gorice, Austria, 1829; d. 1907. One of the founders of the modern science of philology whose study of the Velar gutturals contributed to the development of Italian and Oriental languages and achieved international recognition.

**ASHAMNU:** Opening word of the confession recited in orthodox synagogues during the Atonement services, and accompanied word for word by the beating of the breast. In form it is an alphabet of transgressions. It is of Talmudic origin, about the 1st cent.

**ASHER:** Eighth son of Jacob (Gen. xxx. 10) and founder of the tribe of Asher. The tribal allotment was in Galilee on the coast to Sidon, but as the northern extension was occupied by Manasseh the territory of the tribe was largely located in the plain of Jezreel.

**ASHER, ASHER:** 19th cent. English communal worker; b. Glasgow, Scotland, 1827; d. London, 1889. A physician by training, he became, in 1871, first secretary of the United Synagog, having prior to that served in several communal positions. He was generally regarded as the guiding spirit in the communal benefactions of the Rothschild family. In the 'seventies, with Samuel Montagu, he visited Palestine and wrote a long report on local Jewish conditions.

**ASHER, DAVID:** German author; b. Dresden, 1818; d. Leipsic, 1899. A linguist of unusual ability, he wrote both in German and English on a varied list of topics, which included "Outlines of the Jewish Religion," and an English translation of the Selihot.

**ASHER B. JACOB HALEVI:** 13th cent. Prussian Talmudic lexicographer. His "aruk" was the basis for Buxtorf's more celebrated work on the Hebrew language.

**ASHER, JOSEPH MAYER:** Rabbi; b. Manchester, England, 1872; d. New York, 1909. He was descended from a rabbinical family and studied in England and Germany, receiving his rabbinical diploma in Suwalk, Poland, after attending the Yeshibah of Kovno. He was professor of Homelectics at the Jewish Theological Seminary of America after having acted for four years as Judicial Assessor for all Jewish causes in the courts of his native Manchester. He was also preacher in New York of Congregation B'nai Jeshurun and was reputed for his stern orthodox views, and scholarly attainments.

**ASHI:** Amora who reestablished the authority of the Academy of Sura; b. 352; d. 427. Ashi was the first editor of the Babylonian Talmud. He held office as head of the academy for 52 years. He inherited wealth and did much not only for scholarship but for the development of the local community. His



influence prevailed for two centuries following his death.

**ASHIRAH:** First words of Moses' "Song of the Sea" (Ex. xv.) which is included in the liturgy of the morning prayers.

**ASHKENAZ:** Popular designation of Germanic Jews. Ashkenaz is mentioned Gen. x. 3. Its application to Germany is known from the Middle Ages. It is also used to distinguish the specific ritual, and form of pronouncing Hebrew used by Jews in north central Europe.

**ASHKENAZI, BEHOR:** Political adviser to Abdul Ahmid II.; b. Constantinople, 1840; d. there, 1909. He was made a member of the council of state by Aziz in 1869, he held office till his retirement in 1899.

**ASHKENAZI, ELIEZER:** First rabbi of whom it is related that he held office in Fama-gusta, Cyprus. Ashkenazi was b. in the Levant, 1512; d. Cracow, 1585. He traveled considerably, but his writings which deal with Talmudic matters include no diary or travel book. *See:* Cyprus.

**ASHKENAZI, MEIR, OF KAFFA (Crimea):** Envoy of the Tatar-khan. He was killed by pirates on a voyage from Genoa to Egypt in 1567, while engaged on a mission to the king of Poland.

**ASHKENAZI, SOLOMON B. NATHAN:** Diplomatic agent of Sultan Selim II. of Turkey (1566-1574), Ashkenazi, b. c.1520; d. Constantinople, 1602, a descendant of a German family domiciled in Italy was first physician to Sigismund II., czar of Poland. He came into great political prominence in Turkey, first as the agent of the Grand Vizir, and later as the personal adviser of the Sultan, succeeding Joseph Nasi, in this position. To him is attributed the election of Henri of Anjou as king of Poland in 1572. He figures still more largely in the French state papers relating to Venice for when in 1576 he was appointed by Amurath III. (1574-1595) to negotiate a peace with the Venetians the latter refused to receive the Jew. The Sultan, however, insisted and Ashkenazi was received and signed the peace. He interfered in the interest of his fellow Jews with the Sultan, and his wife's services were also recognized by the monarch.

**ASHKENAZI, ZEBI HIRSCH:** Chief rabbi of Amsterdam (1710 to 1713); b. Moravia, 1658; d. Lemberg, 1718. Educated in part in Alt-Ofen, Hungary, and in Salonica he became a Sephard and took the title of Haham, and had an adventurous career. He was in turn rabbi in Serbia and in Altona, and was called to Amsterdam in 1710. Ashkenazi supported the then defunct and hated teachings of Shabbethai Zebi.\* Therefore, instead of exercising his office as chief rabbi of Amsterdam he was placed under the ban by his own congregation in 1713. In 1714 he fled with Solomon Norden de Lima to Emden in Hannover, only to be called to the office of Haham

in London. He declined this office and ended his career as an official of the Hamburg community, though his last days were spent in Galicia. His heresies aroused great storms, but he was held in great reverence because his character was above reproach.

**ASHKENAZIM:** Term applied to German Jews, or to all those Jews who follow the Minhag \* Ashkenaz. As applied to Germany Ashkenaz appears in the letter of Ibn Shaprut \* to the Chazar,\* King Joseph, and it was used in the Hebrew literature of the 11th cent. to denote either Germany or German Jew.

A serious attempt has been made from time to time by anti-Semites to discover racial differences between the Ashkenazim and the Sephardim.\* There is, however, no warrant for such assertions. The divisions which found their expression in social customs, ritual differences, and in the pronunciation of Hebrew, are wholly environmental in their origin. The first expulsion from France, in 1306, broke the natural alignment between the Spanish-Provencal-French-Lorraine Jews. The exiles were forced into Germany, and gradually spread into Bohemia, Hungary, etc. Germany thus became a new base, and so gradually all the Jews in central Europe were called Ashkenazim. The expulsions from Germany forcing the Jews eastward created the third distinction, ritualistically Minhag Polen, and in geographic terminology "Ost Juden," or East-European Jews.

**ASHKINASI, MIKHAIL OSIPOVICH:** One of the early advocates of the "Back to the land movement" among the Jews; b. Odessa, 1851. Early in the '80s he advocated in Russia a return of the Jews to agriculture as a means of economic betterment. In 1887 he settled in Paris and devoted himself to writing Russian and French.

**ASHMODAI:** Hebrew or Aramaic name for the Devil; is first referred to in the Book of Tobit.

**ASIYAH:** Cabalistic term describing the world in the making. One of four spiritual worlds, the other three being, Azilut, Beriah and Yezirah.

**ASKENAZY, SIMON:** Representative of Poland at the League of Nations (1920-22); b. Poland, 1867; emigrated to Switzerland in 1914 after having gained a reputation as a historian of the Polish Kingdom. Leader of the Jewish assimilationists in Poland, he was sent to represent Poland at the Council of the League of Nations in 1920. His office was reconfirmed and he became president of the Delegation at the League Assembly, but in 1922 he was recalled primarily because the University of Warsaw was opposed to the country being represented by a Jew. His writings deal mainly with 18th and 19th cent. Polish history.

**ASKNAZI, ISAAC LVOVICH:** Painter; b. Vitebsk, 1856; d. Moscow, 1902. Asknazi



painted a considerable number of biblical and Jewish subjects. The best known is the "Jewish Wedding." He received many medals for his works and exhibited in the European capitals. He was a strictly devout Jew and from his student days declined to work at his art on the Sabbath.

**ASSEFAT HANIVHARIM:** Assembly of Deputies. Title assumed by the Palestinean College of Electors on the initiative of the Wa'ad Zemani, and elected by direct and secret ballot in April and May, 1920. Out of 28,765 persons registered, 20,160 voted. They elected 322 delegates divided as follows: Ahdut Ha'avoda, 70; Sefardim, 54; Orthodox, 51; Hapoel Haza'ir, 41; Colonists, 16; Progressives, 13; Yemenites, 12; Mizrachi, 11; the rest scattered. The Assefat Hanivharim elect the members of the Wa'ad Leumi. In the 1925 elections 13 women, and 15 Zionist Revisionists were elected, the other parties retaining their respective positions. The third session was held in 1932, 71 representatives were present.

**ASSER CAREL:** Dutch jurist; b. Amsterdam, 1780; d. there, 1836. He was one of the founders of Felix Libertate, a society which struggled for the emancipation of the Jews in Holland at the end of the 18th cent. He received a judicial appointment in 1815 which he held till his death.

**ASSER, TOBIAS MICHAEL CAREL:** Dutch jurist, and member of a distinguished Jewish family of the Netherlands; b. Amsterdam, 1838; d. 1913. In 1862 he was called to the chair of jurisprudence in the University of Amsterdam. He was frequently honored by the Crown for his legal attainments. He took a conspicuous part in the development of international law.

**ASSON, MICHELANGELO:** Italian medical author; b. Verona, 1802; d. Venice, 1877. Having served during the 1849 rebellion, Asson was appointed professor of anatomy in Venice in 1857. He had to his credit over 120 medical essays and treatises.

**ASTROLOGY:** Although Persian influence affected the Jews so considerably that angelology was introduced into Judaism through the contact formed during the Captivity, there is every evidence that the Jews were not moved to accept astrological superstitions till after 70. Both Josephus and Tacitus call attention to the lack of superstition among the Jews, and to their refusal to accept signs and wonders in the skies. The Sibylline Books make the same report, but approvingly. The Romans were both adepts and believers in the Chaldean science, and the Jews became more interested in it during the development of the Talmud. In the Middle Ages the Jews were credited with being experts at the art, and there exists a wide literature on the subject in Hebrew. Some of the presumed Jewish adepts were, however, astronomers, to whom popular opinion ascribed all sorts of

powers and interest. This seems to have been particularly true of the great Rabbi Löw of Prague. Jewish teachings are averse to all sorts of divination, prognostication, etc., but the Hebrew greeting "Mazzal tob" is a remnant of astrological superstition.

**ASTRONOMY:** Stars and planets are mentioned in the Bible. The use of a dial—the first reference in any literature to the existence of a sun clock—in II Kings xx. 9-11, points to knowledge of the movement of the planets and an ability to calculate the length of shadows as applied to a fixed area. That the Jews accepted the pre-Copernican theory that the stars move about the earth, seems clear from the language employed in all descriptions of the motion of the sun and the moon, but as this form of simile, suggesting that the earth stands still, is even today very popular it is not conclusive evidence as to the knowledge of scholars in ancient times.

The accepted explanation of the two-day festivals—two days of New Year, etc.—as due to the watching and reporting of the rising of the new moon, suggests that in early Talmudic times the Jewish knowledge of astronomy was extremely rudimentary, though one rabbi boasts that he knew the ways of the stars better than he knew the streets of his home town. In the early Middle Ages Jews became famous as astronomers and wrote considerably on the subject in Hebrew, and later in other languages. The greatest Jewish astronomer in the 19th cent. was Sir William Herschell. The names of about one hundred Jewish astronomers of some importance have been recorded since the beginning of the 11th cent.

**ASTRUC DE LEON:** In 1436 a Jew of Aix in Provence was accused of having blasphemed the name of the mother of Jesus, and a fine of 100 livres was imposed upon him for this crime. But the populace considered this punishment too light, and demanded and obtained his death; and, not content even with this, a wholesale massacre of the Jews was begun. The execution of Astruc took place near the Church of the Oratory. It is related that 20,000 livres were offered by the Jews as a ransom for the accused, and that finally he was executed by disguised noblemen of Aix. Joseph Ha-Kohen, in his "Emek ha-Baka" states that in this uprising of the populace 74 Jews accepted baptism.

**ASTRUC, JEAN:** Founder of modern biblical criticism; b. Sauve, France, 1684; d. Paris, 1766; a Catholic. Impressed by the fact that in Genesis the divine name "Elohim" ("God") was used, also the divine name "Yhwh" ("the Lord"), he advanced the hypothesis that there originally existed a number of isolated documents, which Moses separated and then rearranged. Astruc thus accounted for the two narratives (Elohistic and Jahvistic) and for the repetitions and antichronisms. Astruc's hypothesis was further developed by Johann



Gottfried Eichhorn who was the first to use the term "the Higher Criticism."

**ATHENS:** Capital of Greece. The first presumed settlement of Jews in Athens goes back to 300 b.c.e. Josephus mentions the full contact between Palestinean Jewry and Athens in his day, thus confirming the references in Philo to the same subject. The Athenians erected a statue in honor of Berenice, the sister of Julius Agrippa and the mistress of Titus, in recognition of her descent "from great kings who were benefactors of the city."

Athenian Jewry after that disappeared entirely from the record. The present community was settled by a few immigrants of German and Levantine extraction after 1850. Athens has witnessed a considerable post-war Jewish immigration. Some Athenian Jews have been elected to parliament.

**ATHIAS, JOSEPH B. ABRAHAM:** 17th cent. printer of Amsterdam; b. Spain; d. Amsterdam, 1700. Athias played an important part in the development of the printing art in Holland. He had his own types cut, and these are still preserved.

**ATONEMENT, DAY OF:** Instituted Lev. xvi, to be observed on the 10th day of the seventh month, as a complete fast. Its actual observance is only indirectly alluded to in the Pentateuch, whereas it became the key of Judaic observances in the Maccabean era, and has so continued to the present day. The five services, Kol Nidre, Shahrith, Musaf, Minchah and Neilah, are religiously and artistically a complete exposition of the Jewish attitude on the relationship of man to God, and to his fellow humans, on sin and atonement; combining in the Abodah the Temple service, in the confessions the Mishnaic catalog of transgressions, and in the Kol Nidre and the Unetanneh Tokef the religious and spiritual concepts of the Middle Ages.

*See:* Abodah, Kol Nidre and Neilah.

**ATTAH HORE'TA:** Popular collection of biblical verses recited in the Askenazic ritual on Simchas Torah before the procession of scrolls.

**AUB, JOSEPH:** American oculist; b. Cincinnati, 1846; d. there, 1888. One of the first to use the electro-magnet for removing foreign substances from the eye.

**AUBRIOT, HUGUES:** Provost of Paris in the 14th cent. who championed the cause of the Jews. On that account he was after 1380 imprisoned in the Bastille. He was released by a mob which however in 1382 pillaged and massacred the Jews.

**AUER, LEOPOLD:** Violin virtuoso and teacher; b. Veszprem, Hungary, 1845; d. New York, 1930. He studied under Joachim and was orchestral leader in Düsseldorf, 1863-65. From 1868 to 1917 he was professor of violin at the conservatory of Petrograd. His most celebrated pupils are Elman, Zimbalist and Heifetz. After the Russian revolution in 1920 he

came to America and established his studio in New York. In 1925 his 80th birthday was celebrated by a gala concert at Carnegie Hall in which his most famous pupils participated in the program.  
W. F.

**AUERBACH, BARUCH:** Founder of the Orphanage named for him in Berlin; b. Posen, 1793; d. Berlin, 1864. The son of poor parents, he began his career as a foster father of orphans in 1833, and developed the institution referred to above.

**AUERBACH, BERTHOLD:** German novelist whose conflict with anti-Semitism made the tragedy of his life; b. Nordstetten, 1812; d. Cannes, France, 1882. Although in his student days Auerbach suffered imprisonment for his democratic views, at the height of his career as novelist and writer he was regarded as an intense German patriot, who though he had written on Jewish themes was one of the outspoken exponents of the blending of the German cultural elements, rather than profoundly interested in Jewish problems. This view is characteristic of his effusions during the Franco-Prussian war. The nationalistic and anti-Jewish attitudes which in Germany followed the war with France, thoroughly disturbed his outlook on life. The raising of the Blood Accusation\* in Russia was equally a shock to him. For a time he struck back at anti-Semitism\* which included in its propaganda attacks on the novelist who had come to be identified with the quintessence of Germanism. In despair he retired to Cannes, and according to some either committed suicide or died broken in spirit as a consequence of the virulent anti-Semitic campaign then in progress.

To realize the bitterness of this reaction it must be understood that at the height of his career Auerbach was recognized as the ideal type of Jew who had personally perfected an intellectual assimilation with all that German culture represented. His novels for the most part are essentially German themes, and his only work of importance that is well known outside Germany is a five-volume life and translation of all the writings of Spinoza, published in 1842.

**AUERBACH, LEOPOLD:** German biologist; b. Breslau, 1828; d. there, 1897. His researches published in 1874, materially advanced the knowledge of cell-life and cell-structure.

**AUGUSTI, FRIEDRICH ALBRECHT:** Baptized Jew whose original name was Herschel, and whose writings had a reputation in Germany in the 18th cent.; b. Frankfort-on-the-Oder, 1691; d. Eschberge, 1782. Augusti was a professor and clergyman in Gotha. He wrote on the mystery of the River Sambation and on the history of the Karaites. As a convert and an author on theological matters, which in his day had great vogue, he was favored with much attention and his biography was published in 1867.



**AURUM CORONARIUM:** Roman name for the tax paid by the Jews of Rome for the maintenance of the Palestinean patriarchate. This tax which was also called "apostole" was never popular.

**AUSTERLITZ:** Moravian town in which Jews were settled at the beginning of the 12th cent. The Jews were early engaged in the oriental spice trade and it was one of the few towns in which Jews were permitted to remain during the era of persecution. Several Jewish synods were held there, and for its tolerance toward the Jews it was often referred to as the "White City."

**AUSTRALIA:** The Jewish population of Australia is estimated at 21,615 which is an increase of only 5,000 over the 1900 figures. The Jews reside in Melbourne, Sydney, Adelaide, Ballarat, Brisbane, Bendigo, Perth, etc. Jews settled in Sydney in 1817, a burial ground was purchased in 1820, and a congregation organized in 1844. The Adelaide community was founded in 1840; that of Ballarat followed the discovery of gold in 1851, and that of Perth occurred after the gold rush of 1892.

The Australian Jewish community is in many respects unique. It is essentially English, with an influx of Anglo-Dutch cigarmakers, and in later decades of east European Jews. In numbers Australian Jewry has always been small, whereas in Melbourne the ratio of intermarriage has been reported as large. Individually the Jews in Australia have not only enjoyed full political equality, but they have risen to the highest stations in the government of the country. Probably nowhere else in the world have the Jews gained so many posts of public honor and held them so continuously. They were amongst the industrial pioneers of Australia, founding many of its industries, and some of its towns. Every capital city, and nearly all the small towns have had Jewish mayors. A considerable number were members of the provincial parliaments, and are now seated in the Federal parliament. This was particularly true of New South Wales. Its chief justice and agent general were Jews. In 1924 J. Cohen was appointed Attorney General of Victoria. South Australia too had a Jewish premier. The Jews were particularly active in the federalization of Australia, and this perhaps contributed to the personal success of men like Sir John Monash, the leading Jewish general in the Allied armies during the World War, and of Sir Isaac Isaacs \* who has held every possible government post and is now Governor General by the vote of the Commonwealth.

Religiously the Australian Jews have remained loyal to Anglo-Jewish orthodoxy. They have contributed freely to the art and cultural development of the Antipodes. Since 1870 they have maintained a Jewish weekly, now the "Jewish Weekly News," with a Yiddish supplement. Australian sentiment since the beginning of this cent. has been averse to non-British immigration, and is restrictive

even in this respect. In March, 1930, a complete ban was enacted on European immigration, and only the wives and children of residents have since been permitted to settle. Australian Jews take an active interest in international Jewish affairs and most of the world organizations are represented there.

There are congregations at Adelaide, Ballarat, Bendigo, Brisbane, Broken Hill, Carlton, Geelong, Hobart (Tasmania), Kalgoorlie, Melbourne, Newcastle, Perth and Sydney.

*See:* Melbourne.

**AUSTRIA:** The 1919 division of the Austrian empire limits the republic of Austria to the Tyrol, Carinthia, Styria, Upper and Lower Austria. This practically confines Jewish history to Innsbruck, Salzburg, Linz, and Vienna. Of these Styria, Vienna, and some notable places have been sketched separately.

Myths allege Jewish settlement co-eval with the Jewish kingdoms. Such conditions have however no warrant in knowable fact. The Oestreich, or Eastern Mark of the Germanic empire did not emerge till c.800 as a means of defense against Asiatic hordes. Vienna (Vindobonna) as capital of Pannonia was founded by the Romans in 14 b.c.e., when they conquered the Norici who had subdued the Taurisci Celts. During the 5th and 6th cent. Austria was swept by Vandals, Goths, Huns, Lombards, Avari, and Eno. Charlemagne brought the territory under formal occupation, and the first reference to Jews dates to Louis the Child (899-911). More detailed references center around Vienna in the 12th cent., Moravia and Brunn in the 15th cent., and Innsbruck in the 16th cent. There were some notable rabbis in Vienna in the early period. The imperial policy was generally unfavorable to the Jews. They were to be held in everlasting servitude "for having killed Jesus." In 1238 they became "servi cameræ," and this condition, except that the Jews were frequently sold as taxable resources to bishops and nobles, lasted to within modern times. They were in addition constantly restricted in proportion to the actual enforcement of the decrees of the Lateran Council, the power of the clericals, and the whims and needs of rulers.

When in 1276 Rudolph of Hapsburg became the ruler of Austria he claimed the Jews as his own, and it was not till 1331 that they were ceded to the dukes, and later to the archbishops and other nobles. The Jews suffered in 1338 from the Armleder persecutions, and in 1349 from the Black Death massacres. Tötbriefe \* confiscations started in 1362, and imprisonment and further confiscations in 1370. Documents relating to confiscations and the ransom of victims of these exactions still exist. In 1378 the dukes renewed their promise of protection, but in 1379 new methods of confiscation were devised, and the occupations of Jews restricted. A new charter was issued to the Jews in 1396, but it restricted those of Linz and elsewhere to the business of usury. They could own no land, nor engage in trade. In 1406 the Vienna synagog was burned and



the Jewish quarter sacked by a mob. In 1420 they were charged with aiding the Hussite heresy. All the Jews were thereupon imprisoned, the property of the wealthy confiscated and the poor expelled. Nevertheless during the period Austria developed some Talmudists and physicians.

**1420 to 1787.**—The expulsion which began in 1420 was gradually made effective throughout the state, although there were temporary lulls in which Jews returned, or moved from one province to another. The expulsion from Carinthia and Styria took place in 1496, both provinces indemnifying the Emperor Maximilian for the loss in Jew taxes. Laibach expelled them in 1515. There were a whole series of Austrian expulsion orders, 1544, 1561, 1572, 1575, 1597, etc., and many of these were technically in force to 1848. Few of them were however completely operative. In 1624 the Jews were assigned residence in Vienna, and a ghetto was established; in 1652 however the Jews of Lower Austria purchased relief from an expulsion order for 35,000 florins. In 1670 the Jews of this province, of Upper Austria and of Vienna were expelled. This expulsion which was carried out on July 25, 1670, proved disastrous to the commerce of Vienna, and in 1673 the Jews were permitted to return to Moravia.

In 1683 the Jews were necessary to the government for the financing of the war with Turkey and the resettlement of Vienna began with the bankers Samuel Oppenheim\* and Samson Wertheimer.\* The populace was however hostile to individual Jews, and the small communities suffered considerably. Maria Theresa who was inimical to the Jews in 1744 issued an edict expelling them from Bohemia, Silesia, and Moravia. In 1760 she ordered beardless Jews to wear a badge, and she instituted the system of limiting the Jewish population of Vienna, Prague, etc., to a fixed number of males. Joseph II. in 1781 abolished the distinctive dress, and the poll-tax, and in 1782 issued his famous "Toleranzpatent," which was the precursor of Jewish emancipation in Europe. In 1787 the Jews were ordered to assume family names, and to serve in the army.

**1790 to 1914.**—An attempt was made in 1790 to reintroduce the "servi cameræ" laws. Though this failed other restrictions were adopted and in 1815 the Jews were expelled from Laibach. In 1817 the Vienna Jews were however permitted to erect a "Tempel," and thereafter the restrictions were reduced. The Jewish oath was abolished in 1846. The communities had in the meantime grown, and individuals began to take a share in public life. They were prominent in the revolution of 1848 which produced the greatest political changes. The Jews gained intellectually and some of their most notable men, like Jellinek,\* came to the fore in this period. But in 1849, 1851, 1853, and 1855 new restrictions were introduced, and the success of the clericals in the last-named year undid most of the political advance. The defeat of Austria by Italy

in 1859 effected a great political change in the empire. In 1860 the Jews were permitted to own real estate, and two Jews were elected to the Landtag. Finally the constitution of Dec. 21, 1867, emancipated the Jews of German Austria. Certain restrictions however remained there and elsewhere in the empire.

The emancipation threw the Jews into the arms of the Liberals and although they rose rapidly to influence and position, to wealth and culture, this freedom proved to be only a good breathing spell. They fell with the Liberals. The Christian Socialist movement was started, and under Lueger Vienna was not only a hotbed of anti-Semitism, and its University the scene of constant disturbance, but Austria was a center of anti-Semitic propaganda of the most pronounced and vicious type.

**1914-1933.**—From about 1875 Austrian Jews may be said to have made some of the most remarkable contributions to Austrian culture, the development of the press, and the basic industries of the country. To the pre-war period, despite the anti-Semitic tone, and the neutral attitude of the Emperor Francis Joseph individual Jews were ennobled for their service to the state, and above all Jewish authors made the intellectual reputation of Vienna. The Austrian Jews moreover found it possible to exert themselves in the interest of the Jews in Russia and Roumania, to found the Zionist movement, and to find place for thousands of refugees.

In the World War they took a most notable part. There were more Jewish high ranking officers in the Austrian army than in any other of the forces. In the immediate post-war revolution some of them took a notable part, and in the first regular republic Leon Kellner\* was secretary to the President and others held office. Nevertheless the Jews of truncated Austria were so impoverished by the war that the Vienna Seminary had to close during the recent depression. Though many Jews were also prominent in the Socialist ranks there has been an almost unrelenting animus against the Jews in Austria, and particularly in Vienna. The disorders at the University have been constant. In 1929 the rector joined the Hakenkreuzler (Swastika), excluded the Jews from the student organizations, and demanded a numerus clausus. The Jewish question is frequently discussed in the press and in parliament. An anti-Shehita agitation was started, a numerus clausus demanded for all educational institutions, and in 1932 the Heimwehr made life miserable for the Jews, and anti-Semitic scenes were provoked in parliament. During 1933 the fate of the Jews has depended on the ability of the government to withstand union with Nazi Germany, but the coördinating and racial ideas advanced by the present government are in theory as dangerous for the 250,000 Jews in Austria as the Nazi ideas prevailing in Germany. There has been a steady stream of emigration from Austria but it is probably compensated by immigration from Germany.



**AUTO-DA-FÉ:** Technically the proclamation and execution of a judgment of the Court of the Inquisition, generally associated with the actual execution. The auto-da-fé was a solemn religious observance as well as the destruction of the heretic. It was accompanied by great processions, the victims were garbed in special costumes, the sentence was not limited to the living, the bones of the prisoners who had died during the torture or from imprisonment, as well as the effigies of those who escaped, being carried in the procession and burned at the stake. Generally the executions were held on feast days. In Spain the sentence generally preceded the execution by a few hours at most. The records of each auto-da-fé were fully compiled and have all the characteristics of regular legal procedure. The earliest auto-da-fé, called by that name, dates to 1288 when on April 24, Jews were executed at Troyes. The burning of Jews in a group is however related at an earlier date (*See: Martyrs, prayer*). The actual number of autos-da-fé, or of the number of Jews put to death thereby is not known. The last-known auto-da-fé took place on August 1, 1826, at Valencia, when one Jew was burned alive, but in general the practice stopped at an earlier date. The Inquisition was finally abolished in Spain, July 15, 1834. It has been estimated that 129 autos-da-fé were held on the American continent.

**AUTONOMY, JEWISH:** *See:* Minority rights.

**AVICEBRON:** *See:* Ibn Gabirol.

**AVIGDOR, ELIM D':** English Zionist; b. Provence, 1841; d. London, 1895. As an engineer he supervised the building of the first Syrian railroad. He was a member of the Sephardic community, and became one of the leaders of the Chovevi Zion movement in 1891. His mother was the second daughter of Sir Isaac Lyon Goldsmid, and therefore on his death and that of Sir Julian Goldsmid, the entailed estates of the Goldsmid family passed to his son Osmond d'Avigdor.

**AVUKAH:** American Student Zionist Federation, organized at a conference held in Washington, D. C., in 1925, in which students from 21 universities participated. Avukah is affiliated to the Zionist Organization of America. It holds annual conferences, conducts a summer camp, and publishes an annual. Its largest effort in the latter direction was the "Brandeis Avukah Annual of 1932," edited by Joseph Shalom Shubow, Michael Alper and James Waterman Wise.

**AXELROD, PAVEL BORISSOVICH:** Russian Social Democrat; b. Tschernigov, 1850; d. Berlin, 1928. A follower of Bakunin he in 1880 joined the Marxists and was in 1883 one of the three founders of the first Russian Social Democratic organization, "the Emancipation of Labor." Later he became one of the editors of "Iskra" (The Spark), the organ of the movement. At the London Congress of 1903 he opposed Lenin and became prominent in the Menshevik faction. In 1917 he returned

to Russia and denounced the Bolshevik seizure of power.

**AXENFELD, ISRAEL:** Yiddish author; b. Niemirow, Podolia, 1787; d. Odessa, 1866. He was one of the earnest supporters of Haskalah \* but unlike his associates expounded his views, in essays, stories and novels, in Yiddish. His bibliographical list covers an extensive field but most of his mss. were destroyed in the pogrom of 1871, in Odessa.

**AYIN:** 16th letter of the Hebrew alphabet. The name represents "eye" which was its original shape. Its numerical value is 70. Generally silent, but the Sephardim sound it *ng*.

**AYIN HARA:** "Evil eye." The belief that those possessed of the baleful influence can injure with a glance. The power of the "evil eye" is referred to in Deut. xxviii. 54, 56, and there is an allusion to it in Job vii. 8.

It was firmly believed by all ancients, that some malignant influence darted from the eyes of envious or angry persons and so infected the air as to penetrate and corrupt the bodies of both living creatures and inanimate objects.—FREDERICK THOMAS ELWORTHY, *The Evil Eye*, London, 1895.

**AYRTON, HERTHA:** Scientist; b. Portsea, England, 1854; d. London, 1923. She was the daughter of Levi Marks, a clockmaker and jeweler. She studied at Girton College and in 1885 married Prof. W. E. Ayrton, whose pupil she had been. She made her scientific reputation in 1883, with her researches in the electric arc, and later elucidated problems connected with the electric searchlight. After her husband's death in 1908, she continued her research work and in connection with her discoveries in the ripple-forming vortices in water utilized her invention, the Ayrton anti-gas fan, which was used in the World War in 1916 to repel noxious gases. She was a militant suffragist.

**AZARIAH:** Palestine scholar of the 4th cent. who developed the system of employing the letters of any word as the initial letters of other words. This method of interpretation was a favorite with magidim in the last cent.

**AZAZEL:** There is difference of opinion as to whether the term, applied to one of the goats used in the service of the Day of Atonement,\* (Lev. xvi. 22) described the act of sending the goat into the wilderness, or is the name of a demon to whom the goat was sent.

**AZEVEDO, FRANCISCO D':** Portuguese Marano who succeeded in bringing about a suspension of the Inquisition in Portugal in 1674. Aided by the Jesuits, he was sent to Rome and succeeded in inducing the pope, Clement X., to issue a Bull prohibiting trials of the Maranos.

**AZHAROT:** Poems relating to the 613 precepts, formerly part of the festival rituals.

**AZORES:** Islands in the Atlantic belonging to Portugal. Jews first settled there after the expulsion from Portugal. They have to a considerable degree intermarried with Catholics.



## B

**BA'AL B'RITH:** *See:* Circumcision.

**BAAL SHEM:** "Master of the name," applied to presumed miracle workers. About 11 men acquired more than local reputation as miracle workers from early in the 16th cent.

**BAAL SHEM TOB (Israel b. Eliezer):** Founder of Hasidism; b. Okupy, Poland, c.1700; d. Medzibozh, 1760. His early life can be gleaned from the legends in "Shibhe ha-Besht." He lost his parents when still a small child and was brought up by the community. We see him as a dreamy child who liked to roam in the woods in contemplation of nature. Very soon he had to shift for himself and he became successively a "Belfer" (assistant to a teacher), country-teacher, clay-digger and "Shohet," and finally keeper of an inn to which his wife attended while he led the life of a recluse in the Carpathian mountain woods, preparing himself for his mission. In his 36th year he had a "revelation." He became known as a Baal Shem (a Cabalistic healer). By means of incantations, prayer and magical formulæ he would heal the masses that came to him. At the same time he cautiously divulged his own ideas to a small number of followers.

After spending a few years at various towns in Galicia, he finally moved to Medzibozh in Podolia where there gathered around him a group of disciples to whom he expounded his teachings, in the form of parables and sayings. Notable among these disciples were Dob Baer\* of Meserich, who was to become his successor, Jacob Joseph of Polonnoye, and later also his daughter's son, Moses Chayim Ephraim.

Besht did not simply borrow his doctrines from the Cabala.\* He popularized them so that they could be adapted to everyday life and infused new life into its abstruse teachings. Through him it became the living faith of a great part of East European Jewry. He stressed the omnipresence of God. All nature and, of course, man is filled with the Deity. In opposition to the Cabala he taught that God has to be served with a joyful heart, and not through sadness and asceticism. He democratized the faith by putting emotional prayer, even of the ignorant, above learning, for spontaneous prayer through cleaving to God, will bring a union with Him. Finally both by his personality and his teachings Besht foreshadowed the idea of the Zaddik (literally the Righteous, applied to all Hasidic leaders), the Higher Being, mediator between God and the people. In the last years of his life, he started out on a pilgrimage to Jerusalem but at Constantinople turned back because of a foreboding vision.

The figure of the Baal Shem Tob remains to this day the center of Hasidism. His life has

been surrounded by a number of legends. Reading the "Shibhe ha-Besht" or listening to them, is for the Hasidim as great a devotional act as studying the Torah. Some of these legends are available in English translation in Martin Buber's "Jewish Mysticism" (London, 1931), and Meyer Levin's "Golden Mountain" (New York, 1932). A. B.

My master lived in the hourly presence of God; and of the patriarchs and the prophets, the great men of Israel, the Tanaim and the Amoraim and all who sought to bring God's kingdom on earth.—ZANGWILL, *The Master of the Name, in Dreamers of the Ghetto.*

*See:* Hasidism.

**BAAR, HERMAN:** Educationalist; b. Stadthagen, Germany, 1826; d. New York, 1904. He taught in England, Germany and Belgium and was minister in Liverpool, England, before coming to the United States in 1870. In 1876 he was appointed superintendent of the Hebrew Orphan Asylum, New York. He occupied this position for almost a quarter of a century and became the authority on the proper handling of the dependent child and a significant figure in the educational world. His keen mind, personality, and unflinching sense of humor endeared him to all who were fortunate enough to know him. During the time he was superintendent of the Hebrew Orphan Asylum, he attracted attention through his weekly addresses for children which were published in the "American Hebrew." They were put into book form in two volumes "Addresses on Homely and Religious Subjects." In 1900 he retired to private life and during this period continued to write for Jewish periodicals and also published "Bible Stories" for Sunday school use. M. B. S.

**BABA:** Samaritan leader of the fourth cent. He was high priest of the sect.

**BABYLONIA, BABYLON:** In ancient times this important state covered the lower course of the Euphrates, corresponding in the southern section to what the Greeks named Mesopotamia,\* now Iraq.\* At times it was part of Chaldæa (Kashdem, in Hebrew) and at others of Assyria; Babylonia is therefore not always recognizable as a distinct political entity. Gen. x. 10 mentions Nimrod as king of Babel "in the land of Shinar," which to the Greek and Roman writers was Chaldæa. Six cities, Nineveh, Calah, Arbela, Babylon, Rezin and Ur, were of primary importance in this area at different times. Most of what is now known of the succession of states and empires that ruled this territory is a recomposition of archeological discoveries guided by the somewhat scant references of ancient historians, and in the Scriptures. The renewal of excavations at Ur\* has, however, brought to light material which forces some recasting of the conclusions drawn from ar-



cheology and accepted a decade ago. Ur now appears to have been the most ancient center of Babylonian civilization. It was wealthy, and had its own dynasty prior to the great Sumerian invasion which shaped the culture and dictated the civilization of these eastern lands. Evidence has been found of an Amorite invasion c.2300 and Hebraic words have been found in inscriptions assigned to that period. The eastern empires at all times exerted pressure on Palestine, and the Babylonian state was exhausted by its own invasions of Syria about the time it was conquered by the Assyrians. Hezekiah \* received an embassy from Mendach-baladan who is placed amongst the Assyrians though in opposition to the imperial despot.

The Babylonia of the biblical record is therefore largely a part of Assyria. Jeremiah \* favored a compromise with the Chaldean rulers. Sargon (II Kings xvii. 24), who took the Jews captive, Sennacherib and Esarhaddon were Assyrian rulers. Sennacherib destroyed the city of Babylon in 689 b.c.e., and most of the ruins which have yielded so much information are those of the city erected by Nebuchadrezzar, the greatest monarch of neo-Babylon. The city was captured by Cyrus in 539 b.c.e. and was therefore a Persian dependency at the date of the return led by Ezra,\* and during the period described by Daniel.\* Babylon was destroyed in 275 b.c.e., and its inhabitants removed.

The great Jewish contact with Babylonia was the captivity. Part of the descendants of those taken by Nebuchadrezzar returned, a number of those who remained rose to positions of importance in the state. The presence of Jews in Babylonia can be traced at the time of Alexander's conquest, and throughout the Maccabean era. The religious cultural period of Jewish history in Babylonia began after the Bar Kokba \* war. The migration of Hananiah from Palestine to Babylonia in c.140 synchronizes with the establishment of the office of resh-galutha, and the founding of the Academies.\* For 1,000 years thereafter Babylonia played a dominant rôle in the development of Judaism. Apparently prior to the rise of Islam the Jews lived there in considerable freedom. Though the Arabs were less tolerant than their predecessors the pictures drawn by travelers, like Benjamin of Tudela,\* indicate a tolerance and freedom, and an exercise of authority, not attained by the Jews in the west during the same period.

The rise of Karaism \* undermined the political position of the Jews in the east in the eighth cent., and the institution of the badge \* as a distinguishing mark, by Al-Mutawakkil in the ninth cent., is evidence of the gradual lowering of the Jewish position. From then on the authority of the exilarch began to decline, and the office ceased in 1040. The great invasion by Tamerlane wrecked the Orient and its Jewish communities. It is only since the World War that this great area shows signs of recuperation.

**BABYLONIAN CAPTIVITY:** The deportation of the Jews by Nebuchadrezzar (Jer. lxii. 28-33). There were three deportations, in 596, 586 and 582 b.c.e.

**BACHARACH, EVA:** One of the few Jewesses rated scholars in the 17th cent.: b. Prague, c.1580: d. Sofia, 1651. A grand-daughter of R. Löwe b. Bezalel. Her scholarship in rabbinics is mentioned by several writers. She married a rabbi who officiated in Worms.

**BACHER, SIMON:** Original name Bacharach, neo-Hebrew poet; b. Hungary, 1823: d. Budapest, 1891. Bacher translated extensively from German. A collection of his poems "Sha'ar Shimon" (1894) has been published.

**BACHER, WILHELM (Benjamin Zeff):** Literary historian and lexicographer; b. Liptó-Szent-Miklós, Hungary, 1850: d. Budapest, 1913. He was a pupil of Graetz and Frankel at Breslau where he graduated and in 1877 was appointed professor of biblical science at the newly established Landesrabbiner school in Budapest. He was a brilliant linguist and master of Persian and its literature. He wrote a number of books on Persian history and literature besides editing the "Ungarische Judische Revue" (1884-90) and contributing from 1809 to his death to 46 publications. His prodigious literary output was tabulated and found to number 45 massive works of first-class value, and 900 scientific essays and monographs. Many of these were translated into west European languages. A modern scholar his contributions in the fields of exegesis, Hebrew language and Hagada, offered a new systematic approach. His most imposing effort was however his six-vol. collection. "The Hagadah of the Tannaim, the Hagadah of the Palestinian Amoraim, and the Hagadah of the Babylonian Amoraim," in which the whole collection of myths, stories, legends, etc., were chronologically arranged, the authors as far as possible established, the material classified and the texts corrected. Bacher did considerable for Halaka and in addition wrote considerably on Hungarian literature and enjoyed the reputation of having influenced 1,000 students in the many years he taught in the Budapest Seminary.

**BADCHAN:** Yiddish term for professional merry-maker or jester. The professional rhymester is still occasionally employed in Europe and the United States.

**BADGE:** Distinguishing mark, or distinguishing dress worn by Jews, was first instituted in Islamic countries in the ninth cent. and maintained to the beginning of Turkish rule and later. In Europe the badge was formally instituted by the Lateran Council in 1215.

The motive given by the church was that it sought to prevent illicit intercourse between Jews and Christian women, an issue also raised by the Muslims, against both Jews and Christians, and later by the crusaders against all



non-Franks. As however Jewish women were also forced to wear all sorts of distinguishing marks, and the whole policy of this type of separation was emphasized by the insane Fatimite caliph, Hakim before the Crusades, the motive of forcing people to wear such marks was not limited to preventing sexual irregularities. The badges, the color of the garments, the size of headdress and shape, varied in different epochs. Caprice as much as anything decided these matters. The marks were not confined to wearing apparel. They included signs over houses, wooden balls on saddles, color and other restrictions, prohibiting the use of white cloth, silk and velvet. Many other devices, inclusive of the ringing of a bell were designed to keep the Jews apart from their neighbors. A favorite form of badge was two pieces of yellow cloth cut to represent the Two Tablets of the Law, but a circle of red or blue was probably as common. The custom of wearing the badge fell into disuse in the 16th cent.

Since Sept., 1933, the yellow badge in the form of yellow cards for Jewish students has been reintroduced in Germany.

*See:* Popes, Portugal.

**BAENA, JUAN ALFONSO DE:** Marano troubadour of Cordova. Baena lived at the end of the 14th and the beginning of the 15th cent. He was a Jewish minstrel who served at the courts of John I., Henry III., and John II., of Castile. His song book is the oldest in the Castilian language.

**BAER, DOB (of Meserich):** The "Great Maggid," Hasidic leader, disciple and successor to Israel Baal Shem Tob; b. Volhynia, c.1710; d. 1772. Originally an ascetic preacher, he came under the influence of Hasidism. Besht, the "Master," saw in him a worthy leader and named him his successor. Due to his great learning Dob Baer was able to draw to his circle learned Talmudists from all sections of Poland and Lithuania. He continued the oral formulation of Hasidism, like his master discoursing in the form of sayings and parables. He elaborated the teachings of the Baal Shem Tob in his work "Maggid Debarav Le-Yaakov," published by his disciples. He taught the omnipresence of God and emphasized the high value of spontaneous prayer leading to a union with the Godhead. Dob Baer was the first to place the Zaddik in the center of Hasidism.\* He was the founder of the Hasidic community.

Among the foremost of his disciples were Elimelech of Lezaysk, who spread Hasidism in Poland, Shneur Zalman who was active in Lithuania, Levi Isaac of Berdichev, and Menachem Mendel of Witebsk, who founded a Hasidic community in the Holy Land.

A. B.

**BAER, SELIGMAN:** Most notable of the modern German writers on the Masorah; b. Mosbach, 1825; d. Biebrich-on-the-Rhine, 1897. Professionally, Baer occupied a humble

position, but his scholarship was such that he edited for Delitzsch the Old Testament on strict Masoretic lines. Between 1872 and 1895 he completed his remarkable edition of the Hebrew text of the Bible. In addition, he compiled an accurate and critical text of the Jewish prayer-book.

**BAGHDAD:** Capital of Iraq. The city was designed, being probably the first town laid out according to a plan, by three men, one of whom was a Jew in the eighth cent. at the orders of Caliph Abu Jaf'ar Mansur, who left the more ancient town of Baghdad across the river because of mosquitoes. As Baghdad was one of the great cities on the ancient international trading route, Jews must have settled there as early as they settled in Palmyra, with which Baghdad had commercial intercourse. In the eighth cent. Jews were freely invited to settle by the Caliph though they were under the restrictions applied to all non-Muslims by 'Omar II. Jews held important offices in Baghdad in the ninth cent. and their scholars traveled far; in the 12th cent. they had a local exilarch. Baghdad was one of the severest sufferers from the great Mongolian invasion and its Jewish community perished in the great massacres which attended the storming of the town. In the 17th cent. much of the city was still in ruins but in the next cent. the community increased from oriental sources, so that in 1847 it had 3,000 families. Recently it was reported that there were 100,000 Jews in the province, most of them in the city. Baghdad has influenced the oriental Jewish settlements of India, those coming from the city being known as Baghdadli. The great financial house of Sassoon\* is of Baghdad origin. One of its synagogues dates from the eighth cent., two others are 200 years old. Altogether it has nine congregations.

**BAGRATUNI:** First family entered in the lists of the old Russian nobility. According to an Armenian tradition, which was officially accepted in Russia, the Bagratunians claimed to be descendants of King David, having come from Palestine to Armenia at the time of the invasion of Nebuchadrezzar. Shambat was then brought captive to Armenia and rose to eminence in the country. The transference of Georgia to Russian rule brought this family under Russian dominance, and they acquired the equivalent of feudal rights which were honored by the Muscovite rulers. The name still survives in Georgia. Many of the first names of this clan are typically Jewish.

**BAHUR:** Generally pronounced Bochor. Hebrew for "youth," and applied to Talmud students.

**BAHUZIM:** *See:* Nomad Jews.

**BAHYA B. JOSEPH IBN PAKUDA:** Author of the first Jewish system of ethics written in Arabic. Bahya who lived in the 11th cent. in Saragossa, published in 1040 his book on conduct which was translated into



Hebrew and printed in Naples, 1489. "Hobot ha-Lebabot" (Duties of the Heart) appealed even to the formalist Joseph Caro.\*

**BAIERSDORF, SAMSON B. MANASSE:** Court Jew to the Margrave of Brandenburg-Bayreuth, at the beginning of the 18th cent. His daughter married a son of Glückel von Hameln.\*

**BAIGNEUX-LES-JUIFS:** Capital of a canton in the Côte d'Or, France. As the name indicates, there were Jews in this town in the Middle Ages.

**BAKRI, DAVID B. JOSEPH COEN:** 18th cent. leader of the Algerian Jews; b. c.1770 and decapitated, 1811. Bakri was a financier who made considerable loans to the French Directory. His financial transactions were the basic pretext for the French capture of Algiers in 1831. His decapitation on the score of treason to the Algerian regency was due to local intrigue against his authority and power. Several members of this family held important positions in Algeria prior to the French protectorate; they all suffered tragic ends. *See:* Bosnach, Naphtali.

**BAKST (Rosenberg), LEO SAMOILOWITSCH:** Painter and scenic artist; b. Grodno, 1868; d. Paris, 1924. After studying in Russia he settled in Paris in 1892. He made a sensation, after a Greek tour, with his "Terror Antiguis." He then turned to the theater and achieved a reputation as a scenic artist. His costuming and decoration for the Russian Ballet's presentation of "Scheherezade," in 1910, brought him international fame.

**BALEARIC ISLANDS:** The three best known of these Mediterranean Islands off the Spanish coast are Majorca, Minorca and Iviza. There were Jews in these islands in the second cent., but they were persecuted in the fifth cent. The Spanish persecution in 1146 forced many Jews to flee to Majorca. Jaime I. (1213-76) captured the islands and made them part of Aragon, employing a Jew as interpreter. The Jews lived in peace till 1312 when the church persecutions began, and with the growth of intolerance, and the rise of the Inquisition the Jews of the islands came under the conditions characteristic of the rest of Spain. The Inquisition\* was set up in the islands with the usual results, but the Maranos here called themselves Chuetas.\* A new Jewish settlement was organized when the British captured the islands in 1713, but when the islands were returned to Spain the newcomers promptly disappeared.

**BALFOUR DECLARATION:** The document which reads:

Foreign Office.  
November 2, 1917.

DEAR LORD ROTHSCHILD:

I have much pleasure in conveying to you on behalf of His Majesty's Government the following declaration of sympathy with Jewish Zionist aspirations, which has been submitted to and approved by the Cabinet:

"His Majesty's Government view with favor the establishment in Palestine of a national home for the

Jewish people, and will use their best endeavors to facilitate the achievement of this object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine or the rights and political status enjoyed by Jews in any other country."

I should be grateful if you would bring this Declaration to the knowledge of the Zionist Federation.

Yours sincerely,  
(Signed) ARTHUR JAMES BALFOUR.

This Declaration was issued by the British government in agreement with the policies of the French government and of the President of the United States, Woodrow Wilson. It was officially approved by France, Feb. 14, 1918; Italy, May 9, 1918; Japan, Dec., 1918; and by President Wilson in a letter to Dr. Stephen S. Wise, Aug. 31, 1918, and by vote of the Congress of the United States, approved by President Harding, Sept. 21, 1922. The Declaration was incorporated in the preamble of the Mandate for Palestine, affirmed July 24, 1922. Its purport was affirmed by a number of the Allied governments, and by some of the post-war governments. It has been reaffirmed by successive British governments. Its issuance gave rise to the observance, in Palestine in particular, of Balfour Day, November 2nd.

*See:* Basle Program, Zionism, etc.

**BALLIN, ALBERT:** Managing director of the Hamburg-American Steamship Co.; b. Hamburg, 1857; d. there, 1918. Ballin, whose father was in the shipping business, joined the Hamburg-American Line interests in 1886, and the year following instituted the regular German trans-Atlantic service. Gradually he became the leading spirit in the corporation, and his shrewd and progressive policies won him a great reputation. He was adviser to William II., in economic matters, but spurned all offers of promotion in the public service conditioned on apostasy. During the World War he bitterly opposed the annexationist policy which guided German court circles. When in 1918 the revolutionists entered his home, he committed suicide.

**BALLY, DAVICION:** Honored by the Russian Czar Nicholas I. for service rendered in the war of 1829; b. Bucharest, 1809; d. Jerusalem, 1884. Bally played a considerable part in the affairs of Roumania, and held various official positions under the government besides taking a keen interest in Jewish philanthropies. Embittered by the persecution of his fellow Jews in Roumania he left his native land in 1882 and settled in Jerusalem where he died.

**BALTIMORE:** *See:* United States of America.

**BAMBERGER, LOUIS:** Merchant, philanthropist; b. Baltimore, Md., 1855. He is chairman of the board of L. Bamberger & Co., department store owners, Newark, N. J., and treasurer of the Newark Museum Association. He is noted for his civic and Jewish philanthropies. With his sister, Mrs. Felix Fuld, widow of his late partner, he donated \$5,000,000 for the establishment of the Institute for



Advance Study, which has been established at Princeton, N. J., under the direction of Dr. Abraham Flexner. He had distributed \$1,000,000 among his employees.

**BAMBERGER, LUDWIG:** Prominent German economist; b. Mayence, 1823; d. Berlin, 1899. Bamberger was one of the prominent German liberals, and for a time had the confidence of Bismarck. He was elected to the Reichstag in 1871, and was an influence in German financial and economic policies for the decade following. In 1880 Bamberger helped to create a political crisis by opposing Bismarck, and his colonial policies. He wrote extensively on political and economic subjects.

**BAN:** Public proclamation of an ecclesiastical interdict. The word meaning sacrosanct, occurs frequently in the Bible. In the sense in which it is generally used, as proclaiming an excommunication, it was first used as a war measure against idolators.

See: Herem.

**BARABAS:** Jew in Christopher Marlowe's anti-Semitic play, "The Jew of Malta."

**BARANY, ROBERT:** Nobel Prize winner for medicine, 1914; b. Vienna, 1876. In 1909 he was privat docent in Vienna lecturing on the diseases of the ear in which department he won his reputation. Although awarded the Nobel Prize, he received no appointment at the University of Vienna and therefor accepted a professorship in Upsala. During the World War he was taken prisoner by the Russians and confined in Przemysl. Among his important work is "Physiologie und Pathologie des Bogengang-Apparats beim Menschen," 1907.

**BARCELONA:** Part of this Catalonian city is called Monjuich (Jew Mount), and Jews are identified with its early history. Jews were landowners in Barcelona in the 11th cent. having aided the Moors in its conquest. In its day, one of the mercantile capitals of Europe, Barcelona had a succession of Jewish bankers, and its community was wealthy and influential. All this prosperity disappeared during the great massacre of 1391, when those not killed or able to flee accepted baptism. In 1392 the Jews were invited to return by royal proclamation. They however refused to return and in revenge a decree was issued in 1424 prohibiting their resettlement. After 1870 a few Jews from France, Germany and South America settled in Barcelona.

**BAREHEADEDNESS:** Jewish ritualistic custom denies bareheadedness both to men and women. Orthodox men still wear a cap at service and some at all times. Women covered their hair with a wig (sheitel), but this custom has been in abeyance since the last quarter of the 19th cent. Despite the general assumption, the sheitel is not of biblical origin. Such references as appear in the Pentateuch suggest that women covered their heads for

adornment and men went bareheaded. The habit of covering the head is of Babylonian origin. See: Posture at Prayer.

**BAR GIORA, SIMON:** One of the outstanding leaders in the Jewish revolt against Rome; b. Gerasa, c.50 c.e. By guerrilla warfare he defeated the Idumeans, mastered Hebron and came to Jerusalem and with John of Gischala \* divided authority in the city in the final struggle. He held his post even after the Temple had been burned down, and only surrendered to Titus when hunger drove him from his hiding place. He was taken captive to Rome, and on the day of Titus' and Vespasian's triumph was hurled from the Tarpeian rock.

Simon and John were united in this feeling alone—that it was the highest duty of a Jew to fight for his country. The portraits of these two commanders have been drawn by an enemy's hand. We must remember that the prolonged resistance of the Jews was a standing reproof to Josephus, who had been defeated, captured, and taken into favor.—WALTER BESANT, Jerusalem, the City of Herod and Saladin.

**BAR KOKBA:** Hero in the war (132-5) against Hadrian. **The Man:** Except that the coins struck by him contained the name Simeon, or Simon, and that he was killed in the defense of Bettir (Bethar) very little is known of the life history, personality and antecedents of the military leader in the last great Jewish struggle against Rome. The presumption is that his name signifies "star," and was awarded him on his appointment by Akiba \* who is said to have hailed him as "king Messiah." He was physically exceedingly strong, resolute, an excellent strategist and in warfare followed the surprise attacks which cent. before had brought victory to the Hasmoneans in their hill campaigns. Most of what has come down about him is not contemporaneous. Bar Kokba's military prowess forced Hadrian to bring Julius Severus into the field against him. The ignominy that was fastened upon the memory of Bar Kokba in Jewish annals reflects the greatness of the disaster which followed the galling defeat of Jewish arms. One of the best tributes paid Bar Kokba was written by Emma Lazarus\*:

Weep, Israel! your tardy meed outpour  
Of grateful homage on his fallen head,  
That never coronal of triumph wore,  
Untombed, dishonored, and unchapeleted.  
If victory makes the hero, raw Success  
The stamp of virtue, unremembered  
Be then the desperate strife, the storm and stress  
Of the last Warrior Jew. But if the man  
Who dies for freedom, loving all things less,  
Against world-legions, mustering his poor clan;  
The weak, the wronged, the miserable, to send  
Their death-cry's protest through the ages' span—  
If such an one he worthy, ye shall lend  
Eternal thanks to him, eternal praise,  
Nohler the conquered than the conqueror's end!

**The War:** The causes of the last great struggle, which in Roman annals began as a revolt of the Jews and ended as the War of the Jews, are to be traced to the bloody revolution organized by Julian \* and Pappus \* of Alexandria throughout the Roman diaspora against Trajan who aggrandized the power of Rome



east of the Jordan. That struggle (115-18) which involved Cyreniaca, Libya and Cyprus as well as Palestine, ended in the slaughter at Lydda (Polemus Quietus, in Rabbinic accounts) about a year after Hadrian's accession. From then on apparently the Jews prepared for a renewal of the struggle, and organized their forces over a period of 15 years. The deliberate preparation for the struggle is part of Dio Cassius' account, which is the source of the history of the war. A threat to rebuild Jerusalem as a Roman city, the interdiction of circumcision, and other measures, added fuel to the fire, and provided occasion for the active campaign. The Jewish army under Bar Kokba assembled in the Valley of Rimmon, and was supported by volunteers from the diaspora, and the Samaritans.\* The Roman forces concentrated at Cæsarea were defeated, and by fortifying a line of posts stretching across Galilee,\* Bar Kokba separated them from the Roman army in Syria. The Jews then fell upon the Roman posts, took Emmaus, cleared the country, and took possession of Jerusalem,\* then mostly in ruins, and open on two sides. The state was reorganized and coins struck with the "Deliverance of Jerusalem." Skirmishing apparently continued in the north, particularly at Tiberias across which the volunteers from the east were ferried, and at Jaffa where they came by sea. The Roman legionary inscriptions show the massing of troops after the defeat of Publius Marcellus, the legate of Syria, the calling of Julius Severus from Britain, and the presence of Hadrian in Syria at the end of the war. Severus, according to Dio Cassius did not venture to engage in open battle, but pursued a war of attrition which continued for a year or more until he had cleared the country, capturing 50 strongholds and 985 towns and villages—a list possible of reconstruction, and therefore not necessarily an exaggeration—until he was able to surround Bettir, which still has a "Ruin of the Jews" with a legionary inscription, and starved the Jews into submission. The direct fall of Bettir is traced even in the Samaritan records, to Samaritan treachery. Dio Cassius estimated that 580,000 Jews fell in battle besides myriads who perished in the struggle. The dimensions of the revolt can be estimated from its endurance, the significant acclaiming of Hadrian as emperor, the imperial message which did not proclaim victory, the Roman medals, the great number of honors distributed amongst the Roman officers, the destruction of the remains of Jerusalem and the rebuilding on it of Ælia Capitolina,—so that the name Jerusalem be forgotten—and the slave markets held in Gaza and elsewhere, which were still a popular memory 150 years later.

**BAR MITZVAH:** "Son of Commandment." This Hebrew term is applied to a boy when he has completed his 13th year, at which time he reaches his religious majority, and therefore becomes personally responsible for his religious acts. This entrance into religious manhood is expressed by extending to

the lad an adult privilege. He is called to the reading of the Law on the earliest possible Sabbath after his 13th birthday. He reads a part of the weekly portion of the Law or the Prophet section, and recites the benedictions before and after the reading; as the calling to the Law symbolizes that the Jew is a witness to the truth of the Torah, and that he knows its contents and is obligated to obey its commands, the act defines the new position of the lad—he also is religiously an adult.

A Bar Mitzvah is generally celebrated with considerable festivity, and the giving of presents, and the delivery of a discourse by the lad to the assembled guests. From this time on the boy is regarded as an adult in all respects; thus he is counted as one of the ten men necessary for *Minyan* \*; and among those who use *phylacteries* \* (*Tefillin*) in weekday prayers.

**BARIT, JACOB:** Russian Talmudist; b. Suwalki, 1797: d. Wilna, 1883. Barit occupied an outstanding position in the communal life of Russian Jewry as a representative of Jewish interests to the Russian government. Though strictly orthodox and a defender of all Jewish practices in his dealings with the government, he was in sympathy with and encouraged the *Haskalah* movement, and is so recognized in works dealing with the enlightenment of the east-European Jews. Barit was the host of Moses Montefiore when the latter visited Russia in the interest of the Jews.

**BARNATO, BARNETT ISAACS:** "Diamond king"; b. London, 1852: committed suicide at sea, 1897. "Barney" Barnato as he was called, rose from the most squalid surroundings, to Monte Cristo wealth and ended a bizarre career characteristically. His brother, Henry, preceded him to South Africa,\* eked out a living as a street conjurer, and became a diamond dealer. Barney followed him in 1874, and "Barnato Brothers" purchased four claims in the Kimberley diamond mine which soon netted them a surplus of \$9,000 a week. Together they became the leading promoters of mine development in South Africa, their stocks keeping a world excited on the Johannesburg Stock Exchange. Their great rival was Cecil Rhodes, and when he organized the De Beers Diamond Mining Company, they consolidated their principal venture, the Kimberley Central Company, and shared in the control of the spectacular and wealth producing mines of South Africa. Barney went for a short spell into South African politics, but in 1895 he came to London with his bosom friend, Solly Joel, cut a great swathe spending huge sums among his friends, and decorating a house in Park Lane with sculptured monstrosities. He led a speculative craze in diamond shares on the London Stock Exchange, but the Jameson Raid jeopardized his interests, and his fear of the end of his meteoric career drove him insane. His wealth was at one time estimated as running into hundreds of millions of dollars.



**BARNAY, LUDWIG:** German-Hungarian actor; b. Budapest, 1842; d. Hanover, 1926. He played his chief rôles in many parts of Europe and was held in high esteem till his retirement in 1894. He published his memoirs.

**BARNERT, NATHAN:** Philanthropist; b. Sante Michel, Prussia, 1838; d. Paterson, N. J., 1927. He came to the U. S. in 1848, and constructed numerous silk mills in Paterson, N. J., and was mayor of the town for two terms. He contributed largely to the civic and Jewish development of Paterson, donating a hospital, Hebrew Free School, Barnert Temple, Nurses' Home, Home for the Aged, an orphan asylum and numerous other institutions. In addition he established a fund in perpetuity to be used as dowries for poor girls. The citizens of Paterson erected a monument in his honor.

**BARON, BERNARD:** Industrialist and philanthropist; b. Rostow-on-Don, 1850; d. London, 1929. He came to America as a lad, lived for a time in Baltimore, became a cigarette maker, and with his scant savings developed what afterward became his invention of labor-saving automatic cigarette-making machines. He sold his patents for \$500,000 and with this capital settled in England, purchased the control of Carreras, Ltd., and developed his plant so that it employed 1,000 hands. He became a British subject in 1902, and by his business acumen acquired a great fortune, but was at all times interested in the conditions of the working classes, a firm supporter of the Labor Party and a close friend of its leaders. In 1920 he began to give away large sums, and it is estimated that he distributed \$7,500,000. This included a gift of \$50,000 to the Hebrew University, \$125,000 to the Keren Hayesod, and an investment of \$500,000 in the Palestine Hydro-Electric Co.

**BARON de HIRSCH FUND (American):** Endowed by Baron and Baroness Maurice de Hirsch, in 1891, with \$3,800,000. It founded the town of Woodbine, N. J., and subsidized immigration port-work; developed the Baron de Hirsch Trade Schools, New York; aids American agriculture through the Jewish Agricultural Society, New York. President, George W. Naumburg, Hon. Sec. Max J. Kohler.

**BARONDESS, JOSEPH:** Labor and Zionist leader; b. Kamenetz Podolsk, 1867; d. New York, 1928. Barondess, who came to the United States in 1885, had probably the most unusual career of any of the immigrants who associated closely with what is known as the masses. From his settlement in this country in 1888, to about 1903 he was closely identified with the radical, de-Judaizing and de-religionizing Jewish labor movement. He was a pioneer in the organization of the Cloakmakers' Union, the Hebrew Actors' Union, the Ladies Garment Workers' Union and Hebrew American Typographical Union, and in the affiliation of these unions with the American Federation

of Labor. Even in those days he was known as a tender-hearted and sympathetic mass leader on the East Side of New York. In 1910 and 1914 he was Commissioner of the Board of Education of New York.

The Kishineff Massacre of 1903 created a great change in his sentiments and from that date he became more and more identified with Zionist work. He became the nasi of the Order B'nai Zion. During the war he became a spokesman for the Jewish Congress movement, and at the peace he was appointed one of the American Jewish Congress delegates to the Peace Conference. He continued his activity in both the Zionist and Congress organizations to the day of his death. In the course of years, he became more and more identified with religious educational institutions.

**BARSIMSON, JACOB:** Came from Holland to New Amsterdam in 1654. Is generally regarded as the first Jew settled in what is now New York.

**BARTHOLDY, JACOB SOLOMON:** Prussian soldier, diplomat and art collector; b. Berlin, 1779; d. Rome, 1825. Bartholdy who was of the Mendelssohn family and died a Protestant, distinguished himself in the wars against Napoleon, and in 1815 was appointed Prussian consul-general in Rome. In addition to writing he was an enthusiastic art collector whose collections were purchased by the German National Gallery.

**BARUCH, APOCALYPSE OF:** *See:* Apocalyptic Literature.

**BARUCH, BERNARD MANNES:** Financier; b. Columbia, S. C., 1869. Baruch who has been identified with the New York Stock Exchange, first became prominent in 1916 when President Wilson appointed him a member of the Council for National Defense. He was chairman of the Committee on Raw Materials, and afterward took charge of the operations of that phase of the War Industries Board, and the purchases for the Allies. In 1919 he was drafted on various branches of the Economic Section of the American Commission to negotiate peace, and received recognition from the United States, and various foreign governments. Has taken an active part in Democratic politics and has been identified (1933) with the anti-inflationists.

**BARUCH DAYAN EMES!:** "Praised be Thou, O Judge of Truth!" An utterance of resignation employed on hearing of a death, or receiving bad news. M. A.

**BARUCH, GREEK APOCALYPSE OF:** *See:* Apocalyptic Literature.

**BARUCH SHE-AMAR:** One of the oldest of the group of benedictions in the morning prayers according to the orthodox liturgy.

**BARUCH, SIMON:** American physician; b. Prussia, 1840; d. New York, 1921. Baruch came to this country as a child, settled in the South, and in 1874 was elected president of the



Medical Association of South Carolina. In 1881 he removed to New York where he was one of the pioneers in the surgical treatment of appendicitis. He was an advocate of the water treatment for diseases.

**BARZILAI, SALVATORE:** Italian delegate to the Peace Conference; b. Trieste, 1860. For his participation in the Italia Irredenta movement he was in his youth arrested and sentenced by the Austrian government to a long term of imprisonment. After a year's incarceration he was released and settled in Rome where he became active in politics. In 1890 he was leader of the left wing of the Republicans, and bitterly opposed the Italian alliance with Germany and Austria. In 1915-16 he became a member of the Salandra cabinet representing the "unredeemed provinces." At the peace negotiations he was one of the five Italian delegates. Since the advent of Mussolini he has retired to private life.

**BASEVI, GEORGE:** English architect; b. London, 1794; d. Ely, 1845. His sister, Maria, married Isaac Disraeli, and he was therefore an uncle of Benjamin Disraeli. It is generally understood that George Eliot took Maria Disraeli as the prototype of the character of the mother of "Daniel Deronda."

**BASHYAZI, ELIJAH:** Karaite author and codifier; b. Constantinople, 1420; d. there, 1490. He lived for many years at Adrianople, where in 1460 he became Haham of the Karaite community, succeeding his father Moses. Elijah was extremely well versed both in Karaite and Rabbanite literature, especially the writings of Moses Maimonides. He possessed considerable knowledge of astronomy, mathematics and philosophy. His main work was the law-code "Addereth Eliyahu" (The Mantle of Elijah), in which he presents all the positive and negative commandments of the Torah and compiled the legal and other views of all the previous Karaite authors as well as of many important Rabbanite authorities. Because of this important legal compendium Elijah was called "the last of the codifiers." He also wrote Piyutim (liturgical poems) for the Day of Atonement and the Ten Days of Penitence; these, as well as a poetical enumeration of the 613 commands and prohibitions of the Torah, are printed in all the prayer-books of the Karaites.

Elijah's great-grandson, Moses b. Elijah Bashyazi, an extremely short-lived but talented author, lived at Constantinople from 1537 to 1555. He wrote several works on Karaite and Rabbanite principles, and on the prohibition of marriage among certain classes of blood relations. *See:* Karaism. A. I. S.

**BASLE (Bale, Basel):** Capital of the Swiss canton of Basle. It became prominent as the meeting place of the first three and many other Zionist congresses, and the name of which is attached to the program of the movement. Basle however has an old Jewish history. Jews settled there in the 12th cent. During the

Black Plague persecutions, on Jan. 9, 1349, the Jews of Basle were burned on an island in the Rhine, in a house erected for that purpose. A 200-year expulsion order was then issued against the Jews but some were permitted to settle there in 1361 and they were compelled to wear the "Jew hat." In 1543 they were expelled. The present community dates from the end of the 18th cent., being settled by refugees from Alsace. Their emancipation dates to 1872. They are under some restrictions, Shehita\* being forbidden in Basle.

**BASLE PROGRAM:** The text of the program adopted on the second day of the first Zionist Congress, convened by Dr. Theodor Herzl\* and held in Basle, Switzerland, 1897, and submitted by Max Nordau,\* reads:

Zionism aims at establishing for the Jewish people a publicly and legally assured home in Palestine. For the attainment of this purpose, the Congress considers the following means serviceable: (1) the promotion of the settlement of Jewish agriculturists, artisans, and tradesmen in Palestine; (2) the federation of all Jews into local or general groups, according to the laws of the various countries; (3) the strengthening of the Jewish feeling and consciousness; (4) preparatory steps for the attainment of those governmental grants which are necessary to the achievement of the Zionist purpose.

The phrase "publicly and legally assured" read in the original German "publicly secured." The translation in vogue at present covering the whole sentence is the securing, etc., "by public law." The program has never been amended, though attempts at a more definite interpretation or definition of "Jewish National Home" have been a bone of contention at recent Congresses.

**BASNAGE, JACOB CHRISTIAN:** Author of a well-known history of the Jews. Basnage was a Protestant pastor; b. Rouen, France, 1653; d. Holland, 1725. He wrote his massive history which was published in Rotterdam (1706-11) in French. It was practically the first modern account of the Jews, and became very popular in Europe.

**BASS, SHABBETHAI B. JOSEPH:** Founder of Jewish bibliography; b. Kalisz, 1641; d. Krotoschin, 1718. After traveling in many parts of Europe in his youth, Bass settled in Amsterdam before 1680 and devoted himself to the publication of Jewish books. In this he was successful and it led him to a study of the sources. He therefore published in 1680 a list of 2,200 Hebrew works, with all the data available.

**BATH KOL:** "Daughter of the Voice"; divine voice. A mystical concept, to which there is some allusion in Scripture, but which became more prevalent in post-exilic times.

**BATH-SHEBA:** Mother of King Solomon. The woman David took from Uriah.

**BATHYRA:** A Babylonian city founded by a Jew, Zamaris, about the year 20. Zamaris' ride with 500 archers east of the Euphrates is related by Josephus both in his Antiquities and Wars. Of the place itself little is known but it gave rise to the surname of a family which is mentioned in Midrashic literature.



**BATLAN:** Originally the term meant unemployed and was applied to men who devoted themselves to attendance at synagog, particularly to those composing the religious quorum.

**BAVARIA:** The Jewish settlement in this south German principality dates to the 10th cent., though there are the usual legends of more ancient settlement. The Jews in Bavaria suffered severely throughout the whole of the persecution centuries, from the beginning of the Crusades to the Black Death persecutions. In the 15th cent., the Jews were outlawed and expelled from all of Upper Bavaria, but they found refuge in Lower Bavaria, though in 1450 an attempt was made at their wholesale conversion. The emancipation dates from 1872, but there are some towns, notably Fürth, where the Jews managed to hold on during the most unpropitious periods. *See:* Fürth.

**BEARD:** The wearing of beards, and moustachios, was thoroughly Semitic, even where not ordained by religious ordinance against shaving, trimming of beards or the corners of earlocks. Generally regarded as a sign of manliness. It is safe to assume that the objection to shaving in olden times and even in the Middle Ages was that a smooth shaven face denoted either servitude—slaves were shaved—and, what often went with slavery, sexual perversion.

**BEARSTED, Viscount (Marcus Samuel):** Oil magnate; b. London, 1853; d. there, 1927. He was the head of the Shell Oil Company. In 1902-3 he was Lord Mayor of London, and knighted though he took the unique position of refusing to invite the Minister of Roumania to the official Lord Mayor's banquet as a protest against the persecution of the Jews, by the Roumanian government. During the World War he supplied the British Navy with oil. For his efficient management of this vital commodity he was raised to the peerage and made a viscount. He was vice-president of the League of British Jews. He was succeeded in the title by his son, the present Viscount Bearsted.

**BECK, ADOLF:** Austrian physiologist; b. Cracow, 1863. Beck's work was recognized in Galicia, and he was appointed to a chair in the University of Lemberg.

**BECKER, MORITZ:** Organizer of the amber industry; b. Danzig, 1830; d. there, 1901. Born amongst the people who netted amber in the most primitive fashion he conceived the idea of digging for old deposits, and in Warnicken and Palnicken so organized the industry that by 1874 the digging, cutting, polishing and finishing of amber had become a great local commercial factor, the most important manufacture in East Prussia, employing 2,000 hands. From 1815-1860, when the industry was operated under the most primitive conditions, its tax yield was about 34,000 marks annually. Under Becker's direction it rose in

1872 to a tax yield of 472,000 marks, and in 1898 the taxes rose to 660,000 marks.

**BEDIKAH:** "Examination." The Hebrew term is in use in connection with the examining of the organs of cattle slain according to the Jewish ritual, and in the removal of "leaven" from the house prior to commencement of the Passover. *See:* Shehita.

**BEDIKAS CHAMETZ:** Searching for leavened bread. On the night before the first Passover\* evening the head of the family examines his residence thoroughly and collects the Chametz\* which he has found and puts it in a safe place till the next morning when it is disposed of. This searching, like every other performance of a religious duty, is preceded by a blessing. M. A.

**BEER, BERNHARD:** First to preach in German; b. Dresden, 1801; d. there, 1861. Beer devoted himself to theology, history and philosophy. He was highly esteemed in his native town where a memorial exists in his honor. In the history of German Jewry he stands out as the layman who being permitted to preach some time before 1835, delivered addresses in German.

**BEERBOHM, MAX:** Cartoonist; b. London, 1872. He has achieved an international reputation for his cartoons of men in British public life. His numerous volumes include: "The Works of Max Beerbohm," "The Dreadful Dragon of Hay Hill," 1928; and "The Second Childhood of John Bull." His brother was the well-known actor, Sir Herbert Beerbohm Tree (1853-1917).

**BÉGIN, LOUIS JACQUES:** President of the French Medical Academy; b. Liège, Belgium, 1793; d. Bretagne, 1859. Bégin served under Napoleon in the Russian campaign. In 1835 he gained the highest degrees in the civil and military medical service in Paris. A member of the Medical Academy from its foundation, he was, in 1847, elected president.

**BEHALAH:** A word meaning panic but applied in Poland and Lithuania to the marriage en masse of boys and girls during a panic. Child marriages were ordered by the rabbis at the Expulsion from Spain, and intended as an act of protection for girl children. The same motive guided the panic marriages in Poland. There was a Behalah in 1754 and another in 1834-35 in order to avoid conscription.

**BEHAR, NISSIM:** Palestinian educator who in his later years became closely identified with the Liberal Immigration Movement in the United States; b. Jerusalem, 1848; d. New York, 1930. Behar's unique life divides into two distinct parts. The son of a Roumanian rabbi who emigrated to Palestine, Behar was to middle age closely identified with the cultural development of Jerusalem and the Sephardic community in particular. Crémieux met him in Constantinople in 1867 and had

him educated in France. Behar and his sister, Fortudo, became the representatives, as well as the educational directors of the Alliance Israélite in Palestine. In 1897 Behar was pensioned, and he came with his sons to the United States. After some efforts to arouse interest in the Alliance Israélite Universelle, he devoted himself to the cause of Liberal Immigration, founded a publication, and was the prime mover in the struggle which ended in the denunciation of the 1832 treaty with Russia, in 1912. He then continued the struggle for liberal immigration which resulted in the Wilson veto of the restriction bill in 1914, which was, however, overridden by Congress. Thereafter Behar lived in comparative obscurity, though he was active in Jewish affairs till within a few days of his death.

**BEHR, ISSACHAR FALKENSOHN:** Poet; b. Zamosc, Poland, 1746; d. c.1796. Behr had a thoroughly romantic career. While still a boy in Königsberg, Prussia, his small stock in trade was stolen and he fled to Berlin, where he met and was patronized by Moses Mendelssohn. Here he learned German, and became one of the literary coté of Herder. His principal collection was published as the "Poems of a Polish Jew," 1771-72.

**BEHREND, LEFFMANN:** 17th cent. financial agent to the court of Hanover; b. 1630; d. Hanover, 1714. Behrends was closely identified with the Jewish affairs of the community, and while fiscal agent of princes, conducted a beth-hamidrash in his home.

**BEHRENS, Sir CHARLES:** Lord Mayor of Manchester, England; b. Bradford, 1848; d. Cheshire, 1925. He was a member of the firm of Sir Jacob Behrens and Sons, one of the largest textile houses in England, which was founded by his father, Sir Jacob Behrens (1806-1889). Sir Charles, who was knighted in 1912, settled in Manchester, served as Lord Mayor for two terms. He took a conspicuous part in local industry, philanthropy and educational effort.

**BEHRENS, Sir JACOB:** Industrialist; b. Pymont, Germany, 1806; d. Torquay, England, 1889. Behrens was closely identified with the progress of the worsted industry in Leeds and Bradford, and was on this account knighted in 1882.

**BEHRMANN, LAZAR JAKOVLEVICH:** Russian editor; b. Friedrichstadt, Courland, 1830; d. St. Petersburg, 1893. He was the editor of "Russki Yevrei," and the author of a manual for teaching Judaism in Russian high schools.

**BEILIS, MENDEL: PROCESS:** In June, 1911, Mendel Beilis became the victim in Kiev, Russia, of a charge of having murdered a Christian child for Blood Ritual \* purposes. The slow and tortuous proceedings which dragged out over a number of years; the fact that the Russian government made itself party to the accusation; the attempt to turn the situation into a general anti-Semitic attack; the participation of many important person-

ages in the accusation, all caused the Beilis' process to resemble the Dreyfus affair. Beilis, like Dreyfus, came to embody the Jewish people, and the case was followed with intense emotion by Jews throughout the world.

The incident on which this famous case rested was simple enough. On Easter, 1911, a child was missing in one of the suburbs of Kiev. Even before the body, with its gashes, was found the cry was raised that the Jews had killed the victim for ritualistic purposes. A drunken couple professed to have seen the child with a man with a black beard. Beilis had such a beard. In June, 1911, he was arrested, and then for two years the Russian government pursued a relentless investigation attempting to link Beilis with the crime. The general accusation which was levelled against the Hasidim, was that it was a Jewish practice to kill children at Passover.

To please the Czar and the government it was deemed necessary to find somebody who would prove "scientifically" that the Jews used blood in their religious rites. Prof. Sikorsky, a neurologist undertook this task. Grusenber,\* Beilis' lawyer demanded the production of other experts and Profs. Troitzky and Glageloff, the two Russian experts on Jewish matters succeeded in forcing their opinions on the country. During the 34 days of the trial the accused was seldom mentioned, but every effort was made to convict the Jews of blood ritual practices.

A number of men prominent in Russian government and clerical circles supported this charge. The trial started in Sept., 1913, and thanks in no small degree to the skill of Beilis' advocates, Arnold Margolin and Grusenber, he was completely cleared. Broken in health, Beilis immediately after the war settled in Tel Aviv, Palestine. In 1924 he settled in the United States. Died Saratoga Springs, 1934.

**BEIRUT:** Principal seaport of Syria. According to some authorities the source of the name is the Hebrew *Beer* "well." Little is known of its Phœnician history but in 15 b.c.e. it became a Roman colony, and it was developed by Herod, who built temples and market places there. Agrippa built a theater there and annoyed the Palestinian Jews by his non-Jewish art manifestations in Beirut. Little is known of the history of its Jews either during Roman or Byzantine times, though Joshua, the Stylite, relates the destruction of a synagogue there in the great earthquake of 502. In Arabic records there are references to its resettlement prior to the Crusades by Persian Jews. Odd inscriptions found in the vicinity of Beirut suggest that Jewish silversmiths lived there in the 5th cent. It played no important part in Jewish history, or even in Turkish history until after the partition of the Lebanon in 1860 when Beirut became a port of importance, and gained rapidly in population. It has a fair-sized Jewish community.

**BEIT, Sir ALFRED:** South African financier; b. Hamburg, 1853; d. 1906. Member of



a Hamburg-Amsterdam family which played a rôle in the diamond trade when it centered in Brazil, Alfred went to South Africa during the diamond rush of 1875, and became a life governor in the de Beers mines. He aided in the development of the gold resources of the Rand and was associated with Jameson in the spectacular raid, which was the cause of the Boer War.

**BELASCO, DAVID:** Theatrical manager and actor; b. San Francisco, 1858; d. New York, 1932. Belasco started his theatrical career as a boy on the West Coast, being a member of a theatrical family. It was not until 1880 that, with a reputation for management, he came to New York and began a career as author-manager, winning his way with a type of scenic presentation peculiar to himself. In his later years he was regarded as an outstanding leader in the American theatrical world.

**BELFER:** Corrupt Yiddish term (from the German "behelfer") applied to the teacher's assistant in the typical heder.

**BELGIUM:** The earliest notices of Jewish settlement in Belgium date to the reign of Hadrian when Jews were settled in Trier, which was then part of Belgium. Jews then settled in Tongres and Tournai. To the Crusades their history was uneventful, but at the date of the second crusade the Jews were attacked in Brussels, Mons, Ghent and other towns. In 1260 Jewish usurers were restricted but other categories of Jews were permitted to move freely and Thomas Aquinas informed Alix, the regentess that whilst he favored Christian treatment of the Jews the feudal law permitted confiscation of their property. The lords of Brabant were friendly to the Jews and at the expulsion from France in 1300 the émigrés were freely accepted in Belgium. Similar hospitality was shown them on the second expulsion from France in 1321 and the Rue de Juive in Mons dates from this settlement. The agitation of the Flagellants during the Black Plague produced the typical results and Jews were burned and massacred in Brabant, Luxembourg, and Flanders. In 1370, 500 Jews were murdered in Brussels. The date of Jewish re-settlement, 1443, indicated that there were practically no Jews in Belgium for a cent. and thereafter Flanders became a refuge for the refugees from the Spanish Expulsion. The settlement of the Maranos in Antwerp was accelerated and increased by the Lisbon persecution of 1541. The Burgomaster of Antwerp permitted the settlement of Maranos who did much to create the prosperity of the harbor, despite the pressure exercised against all heretics. The "Spanish Fury" witnessed the destruction of all the palatial residences of the Antwerp Jews and the burning of all records.

Jewish history in Belgium was resumed by the peace of 1713 when the country became Austrian. Central European Jews found an opportunity to settle in a comparatively free

territory. A second stream of immigrants came after 1794 when Belgium became French. In 1830 Belgium became independent and the Jews separated themselves from the leadership of the Netherlands community. The constitution of 1865 gave the Jews complete equality. In the 19th cent. Belgian Jews suffered only twice from serious anti-Semitic attacks, in 1863-70 when the clericals attacked the Jewish bankers, and in 1900 when Picard proposed, with little result, a scientific anti-Semitic program.

In 1891 there were only 3,000 Jews in Belgium, but the settlement of Russian refugees who interested themselves in the diamond trade of Antwerp increased the Jewish population to 12,000 in 1900, 15,000 in 1910, 44,000 in 1921. The population is now estimated at 60,000, of which 35,000 are in Antwerp, 20,000 in Brussels. The rest are scattered in Bruges, Charleroi, Ghent, Louvain, Namur, Ostend, Spa, and Verviers. The only restriction experienced by Belgian Jews is an unusual law forbidding the ownership of a specifically Jewish cemetery. The orthodox Belgian Jews are therefor buried in Holland, in a place a short distance from the frontier near Antwerp. The communities are organized into a consistoire on French lines. *See:* Brussels.

**BELKIND, ISRAEL:** Member of the Bilu; b. Minsk, 1861; d. Berlin, 1929. Belkind, who was a Hebrew teacher and visited the United States in the interest of an agricultural orphanage he attempted to found, is best known for his share in the romantic migration, known as the Bilu,\* of Russian high school students to Palestine in 1882.

**BELKOVSKY, GREGOIRE:** Russian mathematician and Jewish nationalist; b. Odessa, 1865. Belkovsky was an unusual mathematician and his achievements brought him the offer from the Russian government of a professorship if he would accept conversion. This he declined and for some years he lived and taught in Sofia, Bulgaria. From his boyhood he enrolled as a Zionist and on his return to Russia in 1897, he became one of the most active members of the movement.

**BELMONT, AUGUST:** American financier; b. Alzey, Germany, 1816; d. New York, 1890. Employed in the Rothschild house in Frankfort, Belmont settled as their representative in New York in 1837. From 1855 to 1858 he was American chargé d'affaires in The Hague, Holland. In 1860 he was chosen chairman of the Democratic National Committee, and was a member of every Democratic convention from 1860 to 1884.

**BEN ASHER (Aaron b. Asher b. Moses):** Masorite and editor of the Bible text; lived in Tiberias, first quarter of the 10th cent. His edition of the Bible was provided with vowel points and accents and he is therefor credited with having completed the Massorah. His edition was widely accepted as a standard text.



**BEN JEHUDAH, ELIEZER:** Creator of modern Hebrew as a living spoken tongue; b. Wilna, 1858; d. Jerusalem, 1922. His right name was Perlman, his father's name was Judah. In 1881 he settled in Jerusalem with his first wife and from the date of his settlement devoted himself to the cultivation of the Hebrew tongue as a living language. His wife agreeing, Hebrew was the only tongue heard in his home. For many years his efforts were strongly opposed by the orthodox of Jerusalem, who held to the theory that Hebrew was a Holy Language and could be used only in speech in matters of religious import. Ben Jehudah gradually overcame the opposition to the use of Hebrew owing to the support he received from the nationalists. But he did more than advocate the use of Hebrew, he made it possible by bringing into use the terminology which is now recognized as modern Hebrew. All his new words and terms were not accepted, but as a word coiner, evolving words from Talmudic and Arabic sources, for things unknown to ancient Hebrew, he exhibited the quality of genius. Satisfied that he had achieved a remarkable result he began prior to the World War, the single-handed task of compiling his "Milon Kelali," an unabridged dictionary of modern Hebrew, with French and German translation. During the War he came to the United States, and was markedly pro-Allied in his leanings. But he devoted himself mainly to his dictionary. At his death it was still incomplete, but the task of finishing the compilation has been assumed by his family. Ben Jehudah has immortalized himself by his struggle for the modern Hebrew tongue.

*See:* Literature, Modern Hebrew.

**BEN MEIR:** 10th cent. Palestinean leader whose existence was discovered by the examination of fragments in the Genizah. Apparently he was interested in transferring the office of the exilarch from Babylonia to Palestine at a time when the Tulunides or Ikhshids were ruling Palestine and conditions were favorable to his project.

**BEN-ZE'EB, JUDAH LOEB:** Grammarian and lexicographer; b. Cracow, 1764; d. Vienna, 1811. One of the pioneers of the Haskalah movement. He has a good rating as a Hebrew poet but his most erudite work was the systematization of Hebrew grammar.

**BENCEMERO, ABRAHAM and ISAAC:** Early in the 16th cent. these two men were employed by the Portuguese government as mediators with the Moors. At their own expense they fitted out two vessels, manned them with Jews, sailed for Saffee on the west coast of Africa, and rescued the governor, and brought about the defeat of the Moors.

**BENDAVID, LAZARUS:** "The modern Diogenes"; b. Berlin, 1762; d. there, 1832. Bendavid, like Spinoza, was a lens maker, studied mathematics, and by reason of his simple life was hailed as the "modern Dio-

genes" in Germany. As a teacher he was so successful that a third of the pupils at the Jewish Free School which he directed were non-Jews. He was a follower of Kant and devoted to philosophy. Among German Jews he was one of the first modern Bible critics.

**BENDEMANN, EDUARD JULIUS:** 19th cent. German painter; b. Berlin, 1811; d. Dusseldorf, 1889. His success as a portrait painter started practically in childhood. His "Jeremiah at the Fall of Jerusalem" was painted in 1835 at the request of the Crown Prince. Bendemann's "Jews Mourning in the Babylonian Exile" is in the Cologne Museum. Another of his well-known biblical pictures is "Boaz and Ruth."

**BENDERLY, SAMSON:** Educator; b. Palestine, 1876. He came to the U. S. about 1898, and settled in Baltimore where he first experimented in Jewish education. On the formation of the New York Kehillah he established his Bureau of Jewish Education which has since reached out as an authoritative institution for Jewish schools in all parts of the country. At the close of the World War Dr. Benderly launched a corporation for Palestinean economic development.

**BENEDICTIONS:** The custom of reciting blessings or prayers of thanksgiving is traced back to the form of public worship introduced in the time of Ezra (Neh. ix. 5). Rabbinic ordinances compelled the recital of one hundred blessings a day; this number is amply covered in the ordinary ritual. There are, however, scores of special benedictions recited by the orthodox to meet every possible occasion, from hearing good news, to hearing the sound of thunder. The benedictions are always in praise of God, not prayers for aid.

**BENEDIKT, MORITZ:** Publisher and editor of the Vienna "Neue Freie Presse"; b. Moravia, 1849; d. Vienna, 1920. He joined the staff of the celebrated Viennese journal in 1872, and in 1880 became chief editor. Under his editorship the journal espoused the cause of Liberalism. It was largely staffed by Jews. Theodor Herzl was its literary editor, but during his active Zionist career the "Neue Freie Presse" boycotted Zionism.

**BENEDIKT, MORITZ:** Pioneer medical criminologist; b. Eisenstadt, Hungary, 1835; d. Vienna, 1920. Benedikt was a medical pioneer who threw himself whole-heartedly into the new sciences. He achieved a reputation as an anthropologist, with a specific interest in the brains of criminals.

**BENFEY, THEODOR:** Sanskrit scholar; b. Nörten, 1809; d. Göttingen, 1881. In 1829 he was already reputed for his knowledge of Persian, Bengalese, Hindustani, and Sanskrit. Though he was baptized in 1848 it was not till 1862 that Göttingen awarded him a professorship. The outstanding 19th cent. scholar of Sanskrit his works include: "Edition of the



Samaveda," 1848; "Manual of Sanskrit," 1852; "Pancha Tantra," 1859; Sanskrit-English Dictionary, 1860.

**BENI ISRAEL:** According to their own traditions these native Jews of India are the descendants of Jews fleeing from persecution who were wrecked on some islands in the Indian Ocean. Although there are some vague references to them in old travel books, they were first brought to the attention of Western Jews by Christian missionaries in the early part of the last cent. They live in Bombay, and they are almost thoroughly assimilated in appearance, dress and custom. Even in their description of the festivals they employed Indian words. When first investigated they were observing most of the festivals and fasts enjoined by the Bible, the fasts of Ab 9, and the 17th of Tammuz. But they had added some observances of their own, borrowed from the Muslims. From their customs it is clear that their ancestors were observers of the Talmudic ordinances. Their names are generally Indian in form. There are about 10,000 of them in various parts of the Bombay Presidency. Since 1875 their schools have been aided by the Anglo-Jewish Association. Many of them have been and are soldiers. In recent decades they have however, entered the professions.

**BENISCH, ABRAHAM:** Editor, "London Jewish Chronicle"; b. Klattau, Bohemia, 1811: d. London, 1878. In his youth he was one of the founders of a secret society in Vienna for the establishment of the Jewish independence of Palestine, and the general migration of Jews from congested European areas. To this end he first went to London in 1841 where in 1854 he became editor of the "Chronicle" and held that post till his death.

**BENJAMIN:** Jacob's youngest son by Rachel (Gen. xxxv. 17, 18), and the progenitor of a tribe that settled west of the Jordan, from the river to the edge of Jerusalem. Saul, Israel's first king was of the tribe of Benjamin. The tribe is conspicuous for its warlike character in Judges, Samuel and Chronicles.

**BENJAMIN II.:** 19th cent. Jewish world traveler, real name Joseph Israel; b. Moldavia, 1818: d. London, 1864. In 1844 Israel adopted the name of the celebrated traveler, Benjamin of Tudela, and went in search of the Lost Ten Tribes. His books are interesting in their ready acceptance of myths and legends. He traveled extensively in the East, reaching Persia and Afghanistan. In 1859 he visited America where he spent three years, the result of which was a volume "Drei Jahre in Amerika." His son-in-law, Dr. Bliden, founded a home for the blind in Tiberias; his daughter, Mrs. Bliden, was well known in many countries for her activities on behalf of Palestinian Jews.

**BENJAMIN, Sir BENJAMIN:** Mayor of Melbourne, Australia (1887 to 1889); b. London, 1836: d. Melbourne, 1905. Brought as a

child to Victoria and took an active part in the development of the colony and its Jewish institutions. Was knighted in 1889 in recognition of his municipal services.

**BENJAMIN, JUDAH PHILIP:** "Brains of the Confederacy"; and one of the most prominent members of the English bar; b. St. Croix, W. I., 1811: d. Paris, 1884. No Jew in American history had an equally adventurous career, or till recently reached as prominent a position in public affairs as Judah P. Benjamin. In his childhood he settled with his parents in Wilmington, N. C., but his education and the determining period of his life are associated with New Orleans. His rise in the chief city of Louisiana as lawyer and politician was phenomenal, for though he was not an observant Jew, his Jewish origin was well known and used against him.

Between his success at the bar and the prominent part he played in State politics he achieved a position that led President Pierce to offer him the position of Associate Justice of the Supreme Court of the United States when Benjamin was only 37 years old. Instead he devoted himself to law, politics and the development of the beet sugar industry in Louisiana.

In 1852 he was elected by his state to the United States Senate, and he held that office till the Civil War. In the Senate he made his mark as an orator and he is quoted in the "World's Best Orations." As a representative of the South he bore a considerable share in the pre-Civil War debates, and on the outbreak of the conflict he joined President Jefferson Davis first as Attorney General, and later as Secretary of State. It was in this capacity that Benjamin became known as "the brains of the Confederacy." During the struggle he was for a time under a cloud but he had the confidence of President Davis, and it is now believed, almost secured European intervention in the fratricidal war.

At the close of the war, Benjamin fled to the West Indies—there was a price on his head—escaping in a row boat. Eventually he reached England where he was received with great consideration by the members of the English bar. In 1866 he was admitted to practice in London, and in 1868 wrote his authoritative work, "The Law of Sale of Personal Property," which is still accepted as a textbook in England. In 1882 he retired from active practice, having received great fees, and won the confidence of the courts to an unusual degree. In 1883 the English bar marked its appreciation of his great forensic ability by tendering him a banquet at which the Attorney General presided.

A mansion at Bradenton, Florida, is being turned into a Benjamin memorial at the expense of the state, and a monument is being erected in his honor at Richmond, Va., by the Stonewall Jackson Camp of the Sons of Confederate Veterans. His home at Bellechase, New Orleans, is being converted into a shrine.



Very little is known of Benjamin's interests in Jewish matters. Some time prior to his death he destroyed all his papers, so that his biography by Pierce Butler had to be compiled from public sources. He married a Louisianian Catholic by whom he had a daughter who married in France and died without issue. It has been assumed that the cloud, that to some extent hovered over Benjamin, was that his wife was of Creole ancestry, but this has not been established. Isaac M. Wise's memoirs show that in his brief contact with Benjamin he made no attempt to win his confidence, though he realized Benjamin was a great personality. His collateral descendants have in recent years provided the Judah P. Benjamin Foundation at Yale.

He had not, as I have tried to make clear, led his section into the War; but during the fatal years of that war no man had had a greater share in directing the destinies of the South, save the President alone.—PIERCE BUTLER, Judah P. Benjamin.

**BENJAMIN NAHAVENDI:** Karaite author, philosopher, and biblical commentator; b. Nahavend, Persia, c.800; lived during the first half of the 9th cent. He aided greatly in spreading the teachings of the Arabian Mutazilites (the adherents of the Kalam) among the Karaites. His contemporary Karaites regarded him as a religious and legal authority scarcely less important than Anan b. David himself, the founder of Karaism.

Benjamin firmly maintained that it is the duty of the Karaites to carry on unrestricted investigation of the Bible, and not to acquiesce blindly in the opinions and findings of their Karaite predecessors. However, he adopted many of the Talmudic regulations, especially those dealing with morality. He was less hostile to the Rabbanites than Anan had been, and he was the first Karaite author who wrote in Hebrew.

Benjamin's lesser work, "Sefer Dinim" (The Book of Laws), which is extant, contains numerous regulations concerning lawsuits, marriage contracts, wills, acquisition of property, the examination of witnesses, etc. His view that angels, and not God himself, created the physical universe and brought about the revelation and the calling of the prophets, and his rejection of the anthropomorphic statements of the Bible about God, led some of his disciples to found the sect of the Makariyites (Maghriyites). Despite Benjamin's insistence upon the principle of individual and independent research and that the opinions of the preceding authorities are not to be accepted blindly, he was the first Karaite to introduce a sort of excommunication (comparable to the rabbinical Herem, or ban), which he exercised against those who refused obedience to the Karaite laws.

See: Karaism.

A. I. S.

**BENJAMIN OF TUDELA:** 12th cent. traveler. His diary finished apparently in Castile in 1173, and written in fluent Hebrew, contains all that is known of this traveler who ranks with Marco Polo. In 13 years, setting

out from Saragossa, he covered the Orient, and returned to Spain. He reached Khuzistan on the Indian Ocean. It is assumed that he traveled as a merchant, and moved leisurely. His data are the chief source of information on the Jews of his period. His itinerary has gone through numerous editions and has been translated into many languages. The first printed edition appeared in Constantinople in 1543.

**BENSCHEN:** Corruption of the Latin "benedicere," used by Jews for blessing and especially applied to the grace after meals.

**BENTWICH, HERBERT:** Lawyer and English Zionist leader; b. London, 1856; d. Jerusalem, 1932. Bentwich, who was a strictly orthodox Jew, practicing lawyer and barrister, became prominent in 1897 in the struggle between the Chovevi Zionists, with whom he had been associated, and the political Zionists. He organized the Maccabean pilgrimage of 1897 to Palestine and thereafter played a prominent part in Zionist affairs. Some years ago he retired and settled in Jerusalem.

**BENTWICH, NORMAN:** First Attorney General of mandated Palestine (1922-32); b. London, 1880. Though practicing his profession Bentwich both prior to and since the War has made a number of contributions to Jewish literature. His "Philo-Judaeus of Alexandria," was published in 1910, and his "Josephus," in 1914. He wrote a book on the War in Palestine and since his retirement from juridical office has published several others. During the World War he volunteered for the Palestine campaign, and in 1918 he was appointed judge of appeals for O. E. T. A. (Occupied Enemy Territory Area.) On the grant of the mandate of Palestine to the British he was appointed Attorney General, and practically wrote all the orders and laws promulgated by the High Commissioner. His retirement in 1932 was a consequence of the differences prevailing in the Palestine civil administration. He occupies (1933) a chair in the Hebrew University.

**BENVENISTE, ABRAHAM:** Castilian court Jew and chief rabbi during the reign of Juan II. (1406-54). Alvaro de Luna appointed the rich learned rabbi a court official and chief judge of the Jews. On his appointment in 1432 he called a synod and framed laws (Takanoth) for the administration of the community and the conduct of services.

**BENVENISTE, JOSEPH B. EPHRAIM:** Minister of finance to the Castilian king, Alphonso XI. (1312-50); b. Ecija, end of the 13th cent.; d. Toledo, 1337. He played a prominent part in Castilian politics and managed the royal finances. Owing to his views on the wars with the Moors he was thrown into prison and died there.

**BENVENISTE DE PORTA:** Brother of Nachmanides, and bailie of Barcelona; flourished in the 14th cent. The records of his loans to the king still exist.



**BERAB, JACOB:** Foremost of the Talmudists who created the reputation of Safed in the 16th cent.; b. near Toledo, 1474; d. Safed, 1546. Berab, who had been a rabbi in the Barbary States, came to Jerusalem, c.1520, and after some years of wandering settled in Safed. Mystically inclined as were all the refugees from the Spanish expulsion, he planned in Safed the convening of a Sanhedrin and endeavored to re-introduce the institution of "Ordination" (Semichah). His policy was defeated by the chief rabbi of Jerusalem. Berab ordained rabbis, his two most important pupils being Joseph Caro and Moses of Trani. Berab exercised a great influence on the speculative thinking of his time and laid the foundation of what became the ideal spiritual community of Safed.\*

He gathered around him some of the best minds of Safed, who acknowledged themselves as his disciples. Caro himself recognized him as an authority, quoting him as a rule with the epithet, "our greater master."—SCHECHTER, *Studies in Judaism*, Second Series.

**BERDITCHEWSKI, MICAH** (Micha Josef Ibn Gorion): Hebrew publicist; b. Podolia, 1865; d. Berlin, 1921. Ibn Gorion, as he preferred to be called, for he legalized his pen-name, symbolized by it his attitude as the historic Zealot, in bitter opposition to the teachings of Ahad Ha-am.\* A master of Hebrew prose he donned the mantle of the Zealots and asserted that it would have been better for the fate of Israel if Johanan b. Zakkai and his associates had helped wage war against Titus instead of opening a school in Jabneh. This concept of Jewish world struggle runs through his many works. His "Wisdom of the Jews," 5 vols. was published in 1913; "Patriarchs," 1914; "Twelve Tribes," 1919. His posthumous publications include "Moses," 1926; "Judah and Israel," 1927, and "Sinai and Gerisim," 1925-26.

"Hardly a problem in Jewish life and letters but had his vigorous personal comment which, whether it was violently attacked or lauded to the skies, was always stimulating, unusual, new. He had in a high degree the capacity to begin questioning at the very point where others found certainty."—SHALOM SPIEGEL, *Hebrew Reborn*.

**BERDYCHEV:** This Russian city, known formerly as the "Jerusalem of Volyhnia," was celebrated at the end of the last cent., as the most Jewish city in the world. In 1899, it had 50,460 Jews out of a total population of 62,283. Jews first settled there in the 16th cent. Its crowding by Jews was due to the creation of the Pale of Settlement.\*

This Berdychev was, in 1890, supposed to contain some 60,000 inhabitants, two-thirds Jews. It was then an overcrowded place, made up for the most part of old and insanitary rookeries. By August, 1891, it was said that fully 20,000 additional Hebrews had been driven in from the surrounding country.—HAROLD FREDERIC, *The New Exodus*, 1892.

**BERENICE:** Daughter of Agrippa I.,\* sister of Agrippa II.,\* reputed mistress of Titus; b. 28; d. after 100. Admired for her beauty even in middle age. Her first husband was Marcus the son of the alabarch of Alexandria. On his death she married his brother Herod of Chal-

cis, by whom she had a daughter and a son. On her second widowhood, in 58, she lived at the court of her brother Agrippa II. with whom she was accused of incestuous relations. She was married a third time to Polemo, king of Cilicia who was circumcised for her sake. She deserted her third husband and returned to her brother and played a considerable part in the pro-Roman faction in the insurrection then stirring. On the arrival of Vespasian she went openly with her brother on the side of the Romans. Then for 13 years she became the mistress of Titus, who on her account had one of his officers killed. After the war she settled with Titus in Rome. She could not succeed in crossing the line from concubine, to wife of the son of the emperor, owing to popular objection to her Jewish lineage. Titus sent her to Gaul. On his accession, she returned to Rome but the citizens stipulated that she should not become empress. She died in Gaul.

**BERENSON, BERNHARD:** American art critic; b. Wilna, 1865. Berenson, who was educated in Boston, Mass., but resides mostly in Europe, is regarded as the leading authority on the technique of Italian painting. His wife, Mary Berenson, published "A Modern Pilgrimage" (1933), a sympathetic book of Palestine travels.

**BERGER, VICTOR L.:** American Socialist leader and Congressman; b. Nieder, Hungary, 1860; d. Milwaukee, 1929. He came to America in 1878, and settled in the Middle West. In 1911 he became editor of the "Milwaukee Leader," and was that year elected to Congress, being the first Socialist elected to that body. He was reelected in 1918 but was excluded on account of his pacifist convictions. In 1919 he was reelected and again excluded, and was finally seated in 1923, having on each occasion been returned by larger majorities.

**BERGSON, HENRI:** French philosopher; b. Paris, 1859. His rise to fame was rapid, his most important work having been done when he was 30. Few intimate details of his life are known; his works, comparatively few in number, mark the stages of his existence. He held teaching positions in various provincial and Parisian schools, till, in 1900, he was appointed to the chair of philosophy at the College de France. In 1913 he visited the United States and lectured at Columbia University. His three principal books are, "Creative Evolution," "Time and Free Will," and "Matter and Memory."

The importance of Bergson is that his philosophy is in direct contrast to the current mechanistic and deterministic attitude. He championed Intuition against the strict rationalism of his great compatriot, Descartes, and the principle of Creative Evolution against the theory of a fixed and unchanging universe. In his philosophy there is a breath of spiritual optimism as to man's place in nature, not found in the pessimistic ideas of his contemporaries.



Bergson conceives nature in terms of Creative Evolution, as against the theory of evolution, which postulates things as fixed and static, and regards change as only rearrangement and redistribution. This, in his opinion, is intolerable, as it denies the idea of Freedom, which is another outstanding thought in the philosophy of Bergson. There is a creative impulse, a sort of vitalism, *élan vital*, as he calls it, or a life-force, which is constantly struggling against the forces of matter, bringing about an unfolding and enrichment of our individual and cosmic life. In such a view of nature, nothing is fixed, static or predetermined; everything is free, spontaneous and creative.

Of such a universe we become aware not by the older methods of knowledge or intellect, which Bergson refutes and dismisses, but by something which is greater and deeper than these, Intuition.

To Bergson Intuition is the spontaneous and penetrating awareness of life, which comes to us, not externally, but by our direct and immediate experience of life itself. As between instinct and intelligence, Bergson's preference is in favor of instinct, as, springing from the activity of life itself, it stands nearer to life than intelligence.

The concept of time also plays an important part in the philosophy of Bergson. He differentiates between Time and Duration, the former being the spatial and unreal time of the mathematician and mechanist, robbing time of its continuity of flow, and the latter representing a continuous stream of movement which sums up the past, envisages the future and unites both in itself. The mistaken notion of conceiving time in terms of space, upon which the sciences have been built up, has created an opposition between life as a continuous movement, free and creative, and the world of permanent objects.

Bergson is a brilliant, and often dazzling, writer. While he may not have been the first to criticize the employment of purely mechanical analogies in reference to spiritual life, none has done it with such force and artistry of expression as he. It was a high tribute to Professor Bergson as a literary artist, that, though strictly a philosopher, he was awarded the Nobel Prize for literature, "as recognition of his rich and life-giving ideas and resplendent art with which they are presented." His lectures at the College de France are so popular that they may be regarded as a fad. J. S. M.

As one who has nourished life in the individual mind, memory and soul, as one who has written his messages with true literary art, he was duly honored.—ANNIE RUSSELL MARBLE, *The Nobel Prize Winners in Literature, 1901-1931*.

**BERGTHEIL, JONAS:** One of the pioneers of Natal, S. Africa; b. London, 1815; d. there, 1902. Bergtheil emigrated to Natal in 1844, and served in the local government in 1855. In 1866 he resettled in England and took part in local communal affairs.

**BERKOWITZ, HENRY:** Rabbi and organizer of the Jewish Chautauqua; b. Pittsburgh, 1857; d. Atlantic City, N. J., 1924. He was appointed rabbi of Rodeph Shalom Congregation, Philadelphia, 1892, and held the position to his death. In 1893 he founded the Jewish Chautauqua Society and was the inspirer and guide of that movement. All his writings were aids to this educational movement.

**BERLIN:** Capital of the German Reich. A report of the burning of a Jew, in Beelitz, in 1247, is the first written record of Jews in the Mark of Brandenburg, though there are no references to Berlin Jewry earlier than 1295. The burghers were unfriendly, and the Jews were pledged to the magistrates. During the Black Plague \* massacres, most of the Jewish houses in Berlin were burnt down, and the Jews forced to flee. They were recalled, but forced to leave in 1446. They suffered the typical persecutions of the period until 1573, when owing to the charges against the schutz-Jude, Lippold involving him in the murder of the elector Joachim all the Jews were excluded from the Mark. For 100 years there were no Jews in Brandenburg.

In 1671 commercial advantages were offered to 50 well-to-do Jews of Vienna, and the existing Berlin community dates from the settlement of Abraham Ries and Benedict Veit, on Sept. 10, 1671. The conditions under which they were admitted were more favorable than elsewhere, but they paid for "protection," were subject to special taxation, and immigration quotas were fixed. In 1728 they paid as special impost 15,000 thalers; in 1876, 25,000 thalers. They were granted a good deal of internal autonomy, and by 1750 their numbers had risen to 1,000. They were limited in occupations, trades and professions. The Jewish houses were repeatedly counted, as well as their inhabitants, and the marriage restriction law enforced.

After the Seven Years War, the state being impoverished, Frederick the Great relaxed the marriage law. For 70,000 thalers second sons were permitted to marry and remain in Berlin. In 1788 the leib-zoll \* and the "porcelain tax"—to marry about \$500 of government manufactured porcelain had to be purchased by the Jewish couple—were abolished.

In 1787 Daniel Itzig \* opened the first modern Jewish school in Germany. This ushered in the Mendelssohn epoch which changed the Jewish outlook. From the local and contemporary viewpoint Moses Mendelssohn \* and his group proved what the Jew could accomplish when granted an opportunity, in Germany, and the world at large. The rapid assimilation by intermarriage and conversion, which followed, was unanticipated.

Local Jewish historians, however, recognize that the Hebraic intellectual cultural mood provoked by Mendelssohn and his school moved eastward, whilst its residue, assimilation, permeated Berlin Jewry, which quickly dominated German Jewry. In 1816 the Ber-



lin Jews represented no more than 2.72 per cent of the Jews in Prussia; in 1910 they had grown to 24.41 per cent. In a single decade, 1864-74, they increased from 24,280 to 45,464. The increase was, however, due to a steady stream of immigration, from the provinces and from Eastern Europe, for conversion and intermarriage and a low birthrate were continually reducing the older avowedly Jewish population.

In this respect it has been noted that whilst Berlin became the center of the Deutsch Israelitische Gemeindebund, the Preussische Landesverband Judische Gemeinde, the Hilfsverein,\* the Centralverein Deutsche Staatsbürger Judische Glaubens,\* the Zionist organization, and has a plethora of well-organized local groups, and published the principal Jewish journals, orthodox Judaism has been centered in Frankfurt, and elsewhere, not in Berlin.

The post-war period witnessed a pogrom in Berlin, 1923, and a steady influx of Jews from Poland and Austria. The majority of the immigrants were helped to move elsewhere. Anti-Semitic manifestations were constant to the Hitler \* régime came into power, since which date Berlin Jewry has gone through a complete revolution in every aspect of life.

See: Anti-Semitism, Germany, Prussia.

**BERLIN, MEYER:** President, World Mizrahi Organization; b. Poland, 1880. He started his Zionist career in 1897 and held office in the Polish Mizrahi organization till he came to America in 1905 when he organized the Mizrahi in this country, and directed its operations throughout the World War. Rabbi Berlin has since the peace been closely identified with Mizrahi in Europe, and in 1925 took Zionist office in Jerusalem, and has held various Mizrahi \* and international Zionist positions since.

**BERLINER, ABRAHAM:** Historian and theologian; b. Posen, 1833; d. Berlin, 1915. First professor of Jewish history at the Hildesheimer Seminary of Berlin. Edited Rashi's commentary (1866). Of his voluminous erudite writings his "History of the Jews in Rome" (three vols., 1893) is his most important work.

**BERLINER, EMIL:** American inventor; b. Hanover, 1851; d. Washington, D. C., 1929. Berliner emigrated to the United States in 1879, settling in Washington, D. C. He was the inventor of telephone and gramophone devices in general use. His later years were devoted to inventions for stabilizing aeroplanes.

**BERNAL, ABRAHAM NUÑEZ:** Martyr, burned at the stake by the Inquisition of Cordova, May 3, 1655.

**BERNAL, ISAAC (MARCUS) DE ALMEYDA:** Martyr; b. Montilla, 1633; burned at the stake in St. Iago de Compostella, Galicia, Spain, March, 1655, at the age of 22.

**BERNAL, MAESTRO:** Physician on the first voyage of Columbus to America. He was a Marano of Tortosa, and instigated a conspiracy against Columbus in Jamaica.

**BERNAYS, ISAAC:** Haham and chief rabbi of Hamburg (1821-1849); b. Mainz, 1792; d. Hamburg, 1849. A man of thoroughly independent mind, he ruled his community autocratically, and while orthodox leaned to what is now called the historic school of Judaism. He did much to mold the character of the community. His son Jacob, the philologist, remained faithful to his father's teachings, but another son, Michael, the historian, was converted.

**BERNAYS, JACOB:** Philologist and organizer of the Breslau Jewish Seminary; b. Hamburg, 1824; d. Bonn, 1881. Bernays who was a classical as well as a Hebrew scholar, taught in the University of Breslau as well as at the Seminary which he helped to organize. His fame rests on his researches into Aristotelian literature.

**BERNHARDT, SARAH:** Celebrated French actress whose real name was Rosine Bernard; b. Paris, 1844; d. there, 1923. Her parents were Dutch Jews, but she was baptized as a child. She was the great tragedienne of her age. From 1862 when she made her début in "Iphigénie," her career was a continuous success, and she was hailed as the foremost actress of her time in every country in the world. In her old age when she was crippled, she still faced her applauding audiences in her favorite rôles.

**BERNSTAMM, LEOPOLD BERNARD:** Russian sculptor; b. Riga, 1859. In 1883, Bernstamm achieved a reputation as a portrait sculptor. He lived in Paris and his work was mostly exhibited in the Paris galleries.

**BERNSTEIN, AARON:** German scientist and reformer; pen-name, A. Rebenstein; b. Danzig, 1812; d. Berlin, 1884. Bernstein occupied several rôles. In the Jewish community he was an ardent advocate of reform. As a novelist, he wrote Jewish stories in quite another vein. In public affairs, he created a sufficient stir to have been imprisoned for breach of the press laws. He was the founder of the "Volkszeitung," of which he was editor for 25 years.

**BERNSTEIN, EDUARD:** Socialist leader; b. Berlin, 1850; d. there, 1933. Bernstein joined the Social Democratic party in 1872, and soon became its foremost literary advocate. He lived for years in Switzerland editing the German Socialist publications, and on his expulsion from the republic settled in London where he continued his editorial labors for the cause. His "Ferdinand Lassalle as a Social Reformer" is regarded as second only to Karl Marx's "Kapital." In 1901 Bernstein was permitted to return to Germany and he was elected to the Reichstag. Thereafter he occu-

ped a foremost position in the ranks of the political leaders. He had however far too scientific a spirit for the hurly-burly of the political cause and gradually slipped into the background and was revered as the great veteran. In recent years he manifested some interest in the Poale Zion.\*

**BERNSTEIN, HENRI:** French playwright; b. Paris, 1875. Bernstein is a member of a family of bankers, but has devoted his whole career, with considerable success, to writing for the stage. His "Israel," 1908, an expose of anti-Semitism, had considerable vogue. His other Jewish play, "Judith," was staged in Paris in 1922.

**BERNSTEIN, HERMAN:** American minister to Albania (1929-33); b. Russia, 1876. He came to the U. S. A. in 1893. As a writer he first translated some of Gorki's works and then specialized in Russian matters. He was for a time editor of the "American Hebrew" and of the "Jewish Tribune," and a special correspondent of the "New York Times." He was appointed minister to Albania by President Hoover. He is editor of the "Jewish Daily Bulletin," 1934.

**BERNSTEIN, HIRSCH:** Founder of the "Post," the first Yiddish periodical published in New York; b. Suwalki, 1846; d. New York, 1907. Bernstein settled in New York in 1870 and not only founded the first Yiddish publication but for five years edited the first Neo-Hebrew periodical issued in New York, "Hazofeh be'Eretz Hadassah."

**BERNSTEIN, IGNATI ABRAMOVICH:** Russian railroad engineer; b. Kremenez, 1846; killed on a ship during the Boxer rising in China, 1900. He was first engineer in Vladivostok, and was given direction of the fifth district of the Eastern Chinese Railroad.

**BERNSTEIN, "JOE":** American pugilist; b. New York, 1877. A popular boxer who fought over 80 fights.

**BERTENSOHN, VASILI ALEKSEYEVICH:** Member of the hereditary nobility and knight of the orders of St. Stanislav and St. Anne; b. Odessa, 1860. He took an active part in the development of agriculture in Russia and in the founding of the Hirsch colonies in the Argentine.

**BERTINORO, OBADIAH B. ABRAHAM:** Jerusalem leader, c.1500. He was an Italian Jew of considerable scholarship who in 1488 settled in Jerusalem and reorganized its community. He stood at its head at the critical period when the refugees from Spain came flocking to Palestine, and his influence did much to shape the character of the new settlement. His letters are the source of the detailed knowledge of the events of the period.

**BESREDKA, ALEX:** Bacteriologist; b. Odessa, 1870. In his youth he received the gold medal in Russia for his "Project for the history of the development of stereo-chemical Re-

searches," but being a Jew was restricted in his educational opportunities. He therefore settled in Paris where he became an assistant to Metschnikow and after the latter's death succeeded him as the head of the Pasteur Institute. He has specialized in tuberculosis and immunization. His principal published works are: "Anaphylaxie et Anti-anaphylaxie," 1916; "Histoire d'une Idée," 1920; "Études sur l'immunité dans des maladies infectueuses," 1928; "Antivirus therapie dans les maladies infectueuses," 1929.

**BESSELS, EMIL:** Arctic explorer; b. Heidelberg, 1847; d. Stuttgart, 1888. Bessels who studied medicine and zoology made his first Arctic voyage in 1869, and in 1871 accompanied the Hall expedition from New York to latitude 82°9' north, as surgeon and naturalist. After spending some years in Washington, D. C., writing on his scientific observations, Bessels joined a third expedition which was wrecked off the coast of British Columbia.

**BET:** Second letter of the Hebrew alphabet; as a numeral it represents 2.

**BET:** "House"; applied by Talmudic writers in the sense of school or following of celebrated Jewish leaders. Thus there was a Bet Hillel and a Bet Shammai.

**BET DIN:** "Court house"; applied both to the religious and civil courts established in Jewish communities. Courts existed in Jerusalem prior to its destruction. In Talmudic times there was no distinction between civil and religious courts. Voluntary arbitration courts have been established in many communities and are referred to as Bet Din.

**BET HAMIDRASH:** "House of study"; applied to a religious or rabbinical high school, the primary school being designated Bet Hasefer. The religious high school is an old institution, and among the Yemenites its customs are continued in the traditional form. The Arabs use the term "medras" for the same institution, and these are conducted entirely in line with the old type of Hebrew school.

The term Bet Hamidrash has, however, another popular connotation, that of a secondary synagog, practically open at all times for prayer. It is used by adults for group-reading of the Talmud rather than for individual study.

**BETROTHAL:** In the Bible (Gen. xxiv.) betrothal is a binding agreement preliminary to marriage, necessitated by the negotiations settling the property rights of both parties under the old land laws. In the Middle Ages, betrothal assumed the distinct character of a social function announcing an engagement. See: Kiddushin.

**BE-UR CHAMETZ:** "Removal or destruction of Chametz." All the Chametz\* that is left over after the first meal on the 14th day of Nissan must be removed, i.e. sold or given away to a non-Jew, or destroyed. In addition to the actual removal or destruction of the



Chametz, a solemn declaration is made by the head of the family, that if any Chametz should be left in his house without his knowledge, he will not claim it as his. M. A.

**BEVIS MARKS SYNAGOG:** Premier synagog in London, belonging to the Spanish and Portuguese congregation. It was established in 1698, but the present building dates from 1702. One of its curiosities is a beam in the roof, which was taken from a royal British ship and presented to the congregation by Queen Anne.

**BEZALEEL:** Netherlands' trade union of Jewish diamond workers, affiliated with the general union, but organized to protect the religious needs of its members.

**BEZALEL SCHOOL OF ARTS AND CRAFTS:** Founded in Berlin in 1905 for the development of home industries and arts and crafts amongst the Jews in Palestine. Established in Jerusalem in 1906 by Professor Boris Schatz, and operated throughout the War, and continued as a unit organization teaching all forms of plastic arts, jewelry and ironwork until within the last few years. The name is taken from Bezalel (Ex. xxxi. 2) the artist of the Tabernacle.\*

**BIALIK, NACHMAN CHAIM:** Hebrew poet; b. S. Russia, 1872. Bialik, whose 60th birthday was internationally celebrated in 1932, has written both in Hebrew and Yiddish, though he dominates in the former as the Jewish National poet. Since 1922 he has been settled in Palestine. Bialik was recognized as a prodigy of Hebrew learning when 13 years old. Frug's poetry influenced him and his first poem was characteristically entitled "El ha-Zippor" (To the Bird). His two greatest contributors to Hebrew literature are "Metē Midbar" (The Dead of the Desert) and "Megillat Na'esch" (The Roll of Flame). He played the rôles of publisher, editor and critic of modern Hebrew, but for a number of years Bialik the poet was mute. Died Vienna, 1934.

As a poet, Bialik entered life in the early nineties, emerging from the seclusion of an old-world Talmud school. The Russians have a characteristic name for those drab and cheerless years between 1885-1895—they call them "Untime": a time that had no features, no deed or event, positive or negative, by which it could be remembered in time to come. . . . The only true heroism of the Ghetto acknowledged was that of self-suppression and dogged obedience to the Will above. Bialik revolts, and becomes a singer triumphant, invincible, rebellious Manhood. . . . "The Dead of the Desert" published in 1902, is certainly the best of his long poems. . . . The most famous of his poems—"In the City of Slaughter," sums up the effect of the Kishineff massacre in the following words: "Great is the sorrow, and great is The SHAME—and which of the two is greater—answer thou O son of Man. . . ." There are few examples in history of work of real poetry influencing a generation so deeply and so directly.—VLADIMIR JABOTINSKY, Poems from the Hebrew (a collection of Bialik in English), London, 1924.

**BIALYSTOK (Byelstok):** Polish city. A tradition says that Count Branitzky invited the Jews to settle here about 1749, when Bialystok was raised from a village to a town. By 1850, Bialystok had developed as a considerable industrial center, and the Jews engaging

in the weaving of cloth, built up the town rapidly. In 1860, there were 11,288 Jews in Bialystok out of a total population of 16,544, and in 1896, when the Jews had risen to 48,552, there were only 8,000 non-Jews in the town.

The industrial success of Bialystok was accompanied by a keen intellectual movement among the Jews. Its best known rabbi was Samuel Mohilewer,\* and its sons included Dolitzky\* the poet, Leo Wiener\* of Harvard University, and a host of others.

**BIBLE CANON:** See: Canon.

**BIBLE EDITIONS (Printed in Hebrew):** The early history of printing is almost the history of the printing of the Bible in any language. The utility of the press was quickly recognized by Jews and the oldest Hebrew text from a Jewish press is a part of the Psalms and commentary printed in 1477. The first edition of the Pentateuch in Hebrew, with vowel points and accents, appeared in Bologna in 1482. The printer was Abraham b. Hayyim dei Tintori of Pesaro. The more famous edition came from the Soncino\* press, 1492.

**BIBLE MANUSCRIPTS:** The oldest texts extant are two copies of the Pentateuch presumed to have been written in the third cent. and preserved in Damascus. The Leningrad Library contains a mss. dated 916, and the oldest in the British Museum was written c.820-850. The Vatican has one of the same period. The former Imperial Library of St. Petersburg contained one presumably written in the sixth cent. in Daghestan. As mutilated copies of the Pentateuch are buried ancient mss. of it are rare.

For ritual purposes the Bible is used in synagog in mss. form, according to the system and rules devised by the Masorites. See: Masorah.

**BIBLE TRANSLATIONS:** The oldest translations of the Bible were the Targums, or interpretations into Aramaic to which there is a possible allusion in Ezra (Neh. viii. 8), but these were not in writing. The Letter of Aristeas\* details the preparation of the Septuagint version, and this exists in a Vatican codex of the fourth cent. This version included the Pseudepigrapha, i.e., works originally written in Greek, or outside of Palestine which were not accepted in the Canon. The next important translation into Greek was that of Aquila, distributed c.170. He was followed by Symmachus the Ebionite, and Theodotion, a convert to Judaism. Origen (185-254) and Jerome (346-420) completed the next translations, the former compiling the six column version known as the Hexapla. The Syriac or Peshitta translation and the earliest Latin translations are of the second cent. The Vulgate—as adopted in 1546 by the Council of Trent and based on Jerome's translation and the Douai Bible—is the authorized Catholic version in English was issued in 1609. The first French translation dates to the 13th cent. and the first Italian to the 14th cent. The first



English Bible is Wycliffe's though parts of the Bible were translated into Anglo-Saxon in the 8th, 9th and 10th cent. The first Bohemian translation was that of John Huss, and Luther's translation of the Old Testament was first issued in 1534. Beginning with the King James' Version many translations have been made in English, by groups of scholars or individuals. The Revised Version, and the Jewish Publication Society's version are most popular today among Jews.

**BIEN, JULIUS:** International chancellor of the I.O.B.B.; b. Naumberg, Germany, 1826; d. New York, 1904. Bien came to America in 1850 and while prominent as a lithographer became president of the I.O.B.B. (1854-57 and 1868-1900). While he was in office, he gave the order an international character.

**BIKKUR HOLIM:** "Visiting the sick." Though there is no direct reference to this duty in the Pentateuch the rabbis made it not only a serious obligation, but one of three great social virtues, the other two being the greeting of a bride, and attendance at funerals or comforting mourners.

**BILLIKOPF, JACOB:** Social worker; b. Wilna, 1883. He came to the U. S. as a child. In 1904 he was appointed superintendent of the Jewish Settlement in Cincinnati; thereafter held appointments in Milwaukee, Kansas City, Mo., and in 1919 was appointed executive director of the Federated Jewish Charities of Philadelphia. In 1917-18 he was executive director of the campaign to raise \$25,000,000 for war sufferers. In that interest he went to Europe, and in the immediate post-war period spent some time in Poland. He has been president of the National Conference of Jewish Social Workers.

**BILLS OF EXCHANGE:** Hallam states that orders to pay money to a particular person were introduced by the Jews in 1183, they having control of money, "and a great part of inland trade in general" ("Europe in the Middle Ages," chap. ix.) from after the sixth cent. He traces the earliest known bill of exchange to 1364. Montesquieu states that Jews first issued bills of exchange, negotiable instruments in Lombardy in order to rescue the effects they had not been able to take out of France when they were exiled from that country by Philip Augustus, 1306, and Philip the Long, 1321. ("Esprit des Lois" XXI., chap. xvi.)

**BILU:** Compounded from the initials of the sentence: Bet Ya'akob Lechu Venelecha (House of Jacob let us rise and go.) It was the name given to the first groups of Russian high school students who in 1882 proceeded to Palestine to establish agricultural settlements, and many of whom lost their lives in the effort. They made their first attempt at Gedera; Rishon Le-Zion was founded by them. Of the original group David Levontin, former manager of the Anglo-Palestine Company, Tel Aviv, survives.

**BINGER, LOUIS GUSTAV:** Explorer and French colonial governor; b. Strassburg, 1856. As a junior officer he traveled to Senegambia, and wrote on the language of Bambara. In 1887 he traveled from Senegal to Niger reaching Timbuktu, and crossed the watershed, being the first white man to complete this journey. He then turned south and in 1889 reached Grand Bassam on the Ivory Coast. In 1892 he led the expedition which traced the boundaries of the English and French areas in Guiana. He was then appointed resident governor of the Ivory Coast, and in 1898 was named director of the French colonial ministry in Paris.

**BIRNBAUM, NATHAN (Mathias Acher):** Protagonist of various nationalist theories, and publicist; b. Vienna, 1864. Birnbaum who assumed the name of Acher to denote that like a greater "Acher" he was a rebel, has been the instigator of at least three vital movements in modern Jewry. In 1883 he founded the Vienna "Kadimah," starting among university students a new and belligerent Jewish Nationalism, which subsequently formed the backbone of Herzlian Zionism.\* Consonant with this effort he published in 1884 his "Self-Emancipation" and in 1896 "National Rebirth." He was elected secretary of the first Zionist Actions Committee in 1897. In 1903 he left the Zionist ranks and started a movement in favor of Jewish national autonomy in Galicia and was candidate in 1907 for the Reichsrath on his Jewish National Program. In this he put into practical effect some of Dubnow's\* philosophy in favor of Diaspora Nationalism, and became the prime advocate of Yiddishizing East European Jewries. This agitation has had a marked influence on current Jewish thought everywhere. Dissatisfied and saddened by the World War, Birnbaum became intensely religious and for a time acted as secretary of the Agudath Israel.\* He visited the United States in the interest of his propaganda some 20 years ago.

**BISCHOFFSHEIM, RAPHAEL JONATHAN:** Belgian financier; b. Mainz, 1808; d. Brussels, 1883. He played a prominent part in the establishment of the Belgian National Bank, and for 20 years was a member of the Belgian Senate. He took an active part in communal affairs.

**BISCHOFFSHEIM, RAPHAEL LOUIS:** French banker; b. Amsterdam, 1823; d. Nice, 1926. For his public-spirited conduct he was naturalized by the French government in 1880. His early interest was in railroading. He succeeded his father in the banking business and then endowed the Mont-Gras observatory near Nice at a cost of some \$300,000 in 1887.

**"BISHOP OF THE JEWS":** Title used in the reign of King John of England, in state papers, to describe an office held by a Jew, presumably the equivalent of chief rabbi. The same title was used in the Rhineland but applied to the president of the congregation.



**BIZET, GEORGES ALEXANDRE CÉSAR LÉOPOLD:** Composer of the opera "Carmen"; b. Paris, 1838; d. there, 1875. He was the son of a singing master, and studied under Halévy, whose daughter he married. In 1857 he won the Grand Prix de Rome for a cantata. He spent the three following years in Rome and then returned to Paris with a reputation as a pianist. His first opera was "Les Pêcheurs de Perles," produced in 1863; the second was "La Jolie Fille de Perth," 1867. In his earlier works he was accused of Wagnerian tendencies, a cause for serious condemnation at that time in Parisian musical circles. His "Carmen" was produced in 1875. The libretto is by Meilhac and Halévy. It was at first coolly received, but it has long since taken its place as one of the masterpieces of modern operatic literature.

**BLACK DEATH PERSECUTIONS AND MASSACRES:** Between March, 1348, and April, 1349, the plague carried off half the population of Europe and northern Africa, extending through Palestine into Mesopotamia, which suffered from a second visitation some years later. Historians of the plague state the Jews were affected as badly as the rest of the peoples in the countries afflicted, but local superstition attributed to the Jews immunity from the visitation. In Germany a myth was spread that the malady, bubonic plague, was the result of a conspiracy of the Jews who sought to destroy the Christians by poisoning the wells. This story spread from town to town, and the Jews were attacked in practically every country of Europe. Clement VI., in 1348, issued a bull denouncing this rumor but nothing served to stop its spread. The consequences were as dire in Spain and Switzerland as in Germany, though the Jews, being more concentrated in the Germanic lands, suffered most there. A complete alphabet of the German towns in which Jews were massacred is a feature of the celebrated Nuremberg "Memorbuch." The immediate loss of life was not only very large, for between plague and massacre whole communities were wiped out, but those who were left were so impoverished and mulcted that they too were practically destroyed. At the end of the 15th cent. there were only three cities in Germany that possessed Jewish communities of any importance.

Through the disasters that resulted from the Black Death, the memories of old times had become so obliterated that the Rhenish Rabbis found themselves compelled . . . to convene a Synod exclusively for the purpose of restoring old regulations.—GRAETZ, *History of the Jews*, vol. IV. chap. iv.

**BLANC, PIOTR:** Court banker under Stanislaus of Poland (1764-95). Blanc who died in Warsaw in 1797 held the tobacco monopoly, and controlled the state lottery. In 1792 with a group of friends, he offered to amortize the king's debts, amounting to several million dollars, if the government would ameliorate the conditions of the Jews in Poland.

**BLAUSTEIN, DAVID:** Superintendent of the Educational Alliance, New York; b. at Lida, Russia, 1866; d. New York, 1912. Blaustein came to the U. S. in 1886, and was rabbi in Providence, R. I., from 1892 to 1896. In 1898 he was appointed superintendent of the Educational Alliance, then the most important social-educational institution on the East Side of New York. In 1900 he visited Roumania to study the Jewish question. He retired in 1907, and during 1908-10 was superintendent of the Chicago Hebrew Institute. He was a president of the National Association of Jewish Social Workers.

He was an interpreter . . . of the tremendous inrush of the eighties and nineties.—MIRIAM BLAUSTEIN, *Memoirs of David Blaustein*, 1913.

**BLEICHROEDER, GERSON, Baron von:** Bismarck's German banker in the settlement of the French obligations after the Franco-Prussian War; b. Berlin, 1822; d. there, 1893. He succeeded to the banking business established by his father. It was for his advice on the indemnity paid by France that he was first honored, but his title was awarded in 1872 for his financial services to Roumania in which he aided a Hohenzollern to mount the throne. He left a fortune estimated at \$20,000,000. His descendants have left the Jewish fold.

**BLESSING OF CHILDREN:** The custom of parents blessing their children is first clearly referred to in the story of Esau and Jacob (Gen. xxvii. 38), Jacob's dying blessing of his sons is a dramatic feature of the closing narrative of his life, as is Moses' blessing of the tribes (Deut. xxxiii.). The custom thus originated has been continued through the ages. On Friday evening a father blesses his sons: "God make thee as Ephraim and as Manasseh" (Gen. xlviii. 20) and his daughters: "God make thee as Sarah, Rebecca, Rachel and Leah." Mothers had the custom of blessing their daughters on the night before marriage with the words "May you be worthy of becoming the mother of the Messiah."

**BLESSING, PRIESTLY:** "Duchan." Ordained in Num. vi. 22-27, the custom and the formula of the blessing still in use are wholly biblical, even to its utterance with uplifted hands. The right of uttering this blessing was not only strictly confined to members of the priestly family, but any priest could be disqualified from participating in the rite for one of a score of reasons relating to his physical and mental condition. At one time Duchanin was a daily custom, later it was restricted so that while in Amsterdam and other places it is recited every Sabbath, in most orthodox congregations its usage is confined to High Festivals, not occurring on the Sabbath. Reform Jews having abolished the priestly distinction, the rabbi recites the priestly blessing. This ritual has also been accepted in a number of conservative congregations.

According to tradition, the melody to which the Blessing is chanted in the Sephardic serv-



ice on the Day of Atonement is identical with that used in the Temple by the priests of old.

**BLOCH, EDWARD:** Publisher and bookseller; b. Grafenreid, Bohemia, 1829; d. Cincinnati, O., 1906. Came to U. S. in 1845 with his brother-in-law, Dr. Isaac M. Wise, settled with him in Albany, N. Y., then, in 1854, in Cincinnati, where he participated in starting the "American Israelite," and later "Deborah." Founded the first Hebrew printing business in the Middle West, which issued the "Minhag America," and later became the Bloch Publishing Co.

**BLOCH, ERNEST:** Composer; b. Geneva, 1870. He lectured on music in the conservatory in his native city, 1904-15. He came to the U. S. in 1916, and conducted his own orchestral works at a concert in Carnegie Hall, New York. Since then he has conducted and taught in many parts of the U. S. For his symphony, "America," he won the Coolidge Prize in 1919. As a teacher he has influenced some of the younger American composers. In 1925 he was appointed director of the San Francisco Conservatory of Music. He has written considerably on Jewish themes: A symphony, "Israel," 1913-16; Hebraic rhapsody, "Schelomo," 1916; "Orientale," and the opera "Jezebel," 1917; "Pictures of Chassid Life," for piano, and "Baal Shem," for violin. Bloch's contribution to Jewish music is not the writing of Jewish melodies, but the emotional expression through music of the tragedy, strivings, disappointments and ideals of the Jew.

W. F.

**BLOCH, IVAN STANISLAVOVICH:** Advocate of universal peace; b. Radom, Poland, 1836; d. Warsaw, 1901. Bloch was a financier, and interested in railroad construction. He became prominent in 1898 when he published six volumes on the future of war. He maintained that war had become impossible owing to new military inventions. This work came to the attention of Czar Nicholas II., who was so impressed, that he took measures which resulted in the convening of the Peace Conference of 1899 at the Hague. The practical outcome of the conference was the establishment of The Hague Tribunal. It has since been overshadowed by the World Court of the League of Nations. His will reads, "I was my whole life a Jew and I die as a Jew."

**BLOCH, JOSEF SAMUEL:** Editor and Austrian deputy; b. Galicia, 1850; d. Vienna, 1923. Bloch came to the fore when Rohling,\* aiding the prosecution of the Tisza-Eszlar Blood Ritual Charge, attempted to substantiate the accusation that Jews were guilty of ritual murder. Bloch forced Rohling to withdraw, rather than prove in court that he had committed perjury and was ignorant of the Talmud. In 1883 Bloch established in Vienna the "Oesterreichische Wochenschrift" in defense of his fellow Jews, and championed their cause in the Austrian parliament, being elected a deputy for Cracow in 1885.

**BLOCH, MARCUS ELIEZER:** German

ichthyologist; b. Ansbach, 1723; d. Carlsbad, 1799. Bloch who at 19 could not even read German was at 24 a practicing physician. He however devoted himself entirely to natural science, and became the foremost German authority in his day on the natural history of fishes.

**BLOOD ACCUSATION:** The most senseless, stupid and untruthful accusation leveled against the Jews, but apparently as ancient as Josephus' \* reply to Apion. There never has been the vaguest reason for believing that Jews anywhere at any time were guilty of human sacrifice, or of using blood in the preparation of Matzos \* for the Passover. Whereas Jews according to the biblical injunction were forbidden to consume blood, and a good deal of the ritual of the dietary laws is devoted to a scrupulous removal of all blood from meat, including the drawing of veins, there has spread and there continues a persistent belief that manifested itself recently in an article in the "Hibbert Journal," in 1932, that the Jews somewhere or other, some sect or group, steal a child, boy or girl, prior to the Passover, murder it and use the blood in the making of Matzos. Few charges against any human group are as monstrous, and few have had as fatal results to individuals and communities as the Blood Ritual charge or accusation. Popes have issued bulls, sultans have published denials, Jews have protested; in the 1,000 years during which Jews have been tried for this crime, not one has been proved guilty of the alleged act.

Despite all this, the charge has been repeated intermittently since it was raised in Blois \* in Europe in 1171, and in England in 1144. Almost no country where Jews have settled, even including the United States, has been wholly free from the charge. Over 100 important cases prior to the beginning of the present cent. have been listed. It is no less remarkable that 39 of these occurred in the 19th cent., in Bulgaria, Roumania, Bohemia, Egypt, France, Prussia and Damascus. The Beilis case in Russia, prior to the World War, and the Kishineff massacre of 1903 were as intense manifestations of this charge as any in the Middle Ages. The great cases of the 19th cent., the Damascus affair,\* 1840; the Tisza-Eszlar case,\* 1882; the Polna \* case, 1899; and the Beilis case \* are sketched separately.

Incidentally it may be mentioned that the custom of opening the door during the Seder service, generally associated with the pleasant notion of inviting the prophet Elijah, is by some authorities regarded as an expression of the nervous fear excited by the oft-repeated Blood Accusation, and is intended to expose the service to non-Jewish observation.

**BLOOMFIELD, MAURICE:** Sanskrit scholar; b. Austrian Silesia, 1855; d. San Francisco, 1928. Bloomfield emigrated to the U. S. in 1867, was graduated from Johns Hopkins in 1879, and appointed professor of Sanskrit and comparative philology at that university.



His numerous contributions on Orientalia include a "Concordance of the Vedas," 1907; "Religion of the Veda," 1908; a translation of the Atharva-Veda in the Sacred Books of the East.

**BLOOMFIELD-ZEISLER, FANNY:** Concert pianist; b. Austria, 1866; d. Chicago, 1927. She was brought to Chicago at the age of three. After studying locally she went to Vienna continuing her studies under Leschetizky. She concertized extensively, appearing with the principal orchestras of every capital of Europe and America. She was one of the outstanding women pianists of her day. Her playing was characterized by a nervous energy that she succeeded in communicating to her audiences.

W. F.

**BLOOMGARDEN, SOLOMON:** Poet, pen-name "Jehoash"; b. Wirballen, Russia, 1871; d. Chicago, 1927. He came to the United States in 1891 and achieved a reputation for his Yiddish poetry, collected editions of which appeared in 1910, 1912 and 1913. In 1902 Bloomgarden began to write English poetry with fair success. In 1912 with Dr. C. D. Spivak he compiled a dictionary of all the Hebrew Elements in the Yiddish language. In 1911 he visited Palestine and wrote a book which in 1921 was translated as "The Feet of the Messenger." He next began the translation of the Bible into Yiddish.

**BLOWITZ, HENRI GEORGES STEPHAN ADOLPHE OPPER DE:** Paris correspondent of the "London Times"; b. Blowitz, Bohemia, 1825; d. Paris, 1903. His right name was Opper and he settled as a boy in France. In 1860 when he became a journalist, he assumed the name of Blowitz. A brilliant reporter whose nose for news was feared by politicians and statesmen, he was in 1874 appointed Paris correspondent of the "London Times" and held that position to his death. Two of his outstanding achievements were the exposure of the German telegram which revealed the intentions of the Germans to invade France in the latter part of the '70's, and his "scoop" in securing the full text of the Berlin Treaty before the document was signed. His authority was such that in his later years the "Times" published his editorial views, column after column, though its editorial views were at variance with those of its brilliant correspondent. Blowitz ignored all Jewish interests, and at the crisis in the Dreyfus affair kept at a great distance from this exciting item, until his words could exercise no influence on what was a prime political issue of the period.

**BLUM, JULIUS:** Egyptian minister of finance; b. Budapest, 1843; d. Vienna, 1919. Blum was a Hungarian financier who became director of the Austro-Egyptian bank at Alexandria in 1869. He won the confidence of the Khedive who in 1879 appointed him pasha and minister of finance, which position he held till 1890.

**BLUM, LEON:** Leader of the French Socialists; b. Paris, 1872. Blum began his career as a writer on political issues, particularly state monopolies in France, in the "Revue Blanc," and the "Petite Republique Française." At the close of the World War he advanced rapidly to the front as a leader of the Social Democratic Party, and was elected a member of the Chamber of Deputies. Since 1925 he has been one of the leaders of the Chamber, helping to make and unmake cabinets by his interpellations in parliament and by his selection of representatives of the Socialists in the cabinet, or by his refusal to join proposed coalitions. At the same time he takes an active part in Zionism and in the Jewish Agency.

**BLUMENBERG, LEOPOLD:** Colonel in the Northern Army in the Civil War; b. Brandenburg, Prussia, 1827; d. Baltimore, 1876. Blumenberg served in the Prussian army in the Danish War of 1848 and won honors, but his medal was denied him because he was a Jew. He thereupon came to the U. S. and settled in Baltimore. In 1861 he helped to organize the fifth Maryland infantry regiment, and was commissioned major. He was promoted colonel and wounded at Antietam. From 1863 to 1865 he was provost marshal of Baltimore. He took a keen interest in Jewish organizations.

**BLUMENFELD, RALPH D.:** Editor; b. Watertown, Wis., 1864. His father was a newspaperman, and the son became a reporter on the Chicago "Herald" in 1884, then editor of "Music and the Drama," and wrote for other American publications. In 1887 he settled in London as correspondent of a group of New York publications, and was for a time associated in James Gordon Bennett's attempt to publish a London edition of the "New York Herald." Later he joined the Harmsworth newspaper staff and became news editor of the "Daily Mail." In 1902 he was appointed editor of the London "Daily Express," a post which he held to 1932 when he retired from daily journalism, having made the "Express" a power in England. To that date he had taken no interest in Jewish affairs and his newspaper was notoriously anti-Zionistic, but Blumenfeld visited Palestine in 1932 and came back a convert to Zionism and an active Jewish life. Since the rise of Hitlerism he has been an active opponent of anti-Semitism. He set down his experiences in "All in a Lifetime," 1931.

**BLUMENTHAL, GEORGE:** President, Metropolitan Museum of Art, New York; b. Frankfort-on-the-Main. He is a banker and director of a number of insurance companies. He is president of the Mount Sinai Hospital, New York, and has been a trustee of the Museum of Art for many years.

**B'NAI B'RITH:** The Order was founded Oct. 13, 1843, by 12 men in New York who, under the leadership of Henry Jones, organized at Sinsheimer's Café in Essex Street.



The first name chosen was Bundes Bruder which was later changed to Independent Order of B'nai B'rith. At the 13th quinquennial convention of the Order in Cincinnati in April, 1930, the name was shortened to B'nai B'rith. The first B'nai B'rith lodge was established in New York, Nov. 12, 1843. On Jan. 1, 1933, there were 403 lodges in the United States and Canada, and 215 in 26 other countries throughout the world. Although organized and for a time dominated by the German-Jewish element, it early became a democratic organization and is today the only group in many communities where Jews of all shades of belief may foregather. In the early years the Order confined itself to the establishment and maintenance of orphanages and homes for widows and the aged, and other eleemosynary institutions, in addition to the work of Americanizing the flood of east European Jews then pouring into the country. Recently, however, it has extended its sphere so that today it supports the B'nai B'rith Hillel Foundations, the Aleph Zadik Aleph, its junior auxiliary, the Anti-Defamation League, and the "B'nai B'rith Magazine," a national Jewish cultural monthly. From 1920 to 1930 its Mexican Bureau helped mold the new Jewish community there into a self-sustaining group. Since the depression, the Order is one of the leading organizations to attack discrimination against Jews in industry. The present Constitution of the Order was adopted in 1868 at which time Julius Bien\* was elected president. He served until 1900 at which time he was succeeded by Leo N. Levi\* upon whose untimely death in 1904 Simon Wolf\* became president ad interim. In 1905, Adolf Kraus\* was elected president and held the office for 20 years to be succeeded by the present incumbent, Alfred M. Cohen,\* who was elected in 1925 and reelected in 1930.

The secretaries were as follows: M. Ellinger, 1868-79; M. Thalmessinger, 1879-90; Sol Sulzberger, 1890-1905; A. B. Seelenfreund, 1905-23; Leon L. Lewis, 1923-25; Boris D. Bogen,\* 1925-29; I. M. Rubinow,\* 1929.

I. M. R.

**B'NE MOSCHEH:** "Sons of Moses." A semi-Masonic Zionist order founded by Ahad Ha-am\* in 1889 and disbanded in 1897.

**BOARD OF DEPUTIES OF BRITISH JEWS, LONDON:** Organized 1760 by the Elders of the Portuguese Congregation on the occasion of the accession of George III. to prevent the asking of favors without the consent of the community. The Ashkenazim in London were immediately included; the members of the Board thereafter styled themselves "deputies," and the title remains in use. The Board met infrequently till 1828, when it became actively interested in the removal of Jewish disabilities. In 1831 the request for emancipation was drafted in a petition to the House of Lords. In 1835 Moses Montefiore became president; a constitution was framed for the "Deputies of the British Jews," the constituent congregations agreeing to pay the ex-

penses of administration on a fixed basis of apportionment, and in 1836, the Board was chartered. In 1840 it called a conference on the Damascus and Rhodes Blood Accusations, which Adolphe Crémieux attended, and from this date, the Deputies interested themselves in foreign as well as British Jewish difficulties. It was to it that Mehemet Ali addressed his firman, releasing the Damascus prisoners charged with the crime. During the next decade, the Board dealt with the detailed disabilities, municipal and civil, which still obstructed Jews, independent of the right to vote and sit in Parliament. The range of the Board's activities grew year by year, and it became the center for reports on Jewish sufferings, and from time to time, it organized funds for the relief of victims of persecution, famine, etc., until in 1877, a Conjoint Foreign Committee with the Anglo-Jewish Association was mooted, and it was through this committee, which still functions, that the Deputies dealt with Jewish phases of the problems that came before the Berlin Congress of 1878. Thereafter the Board, at its monthly meetings, dealt with British affairs. Since 1919, the Board has widened its representation and is probably the most democratically organized body in Jewry. From 1835, Sir Moses Montefiore was president for over 30 years; Joseph Mayer Montefiore, who succeeded him in 1874, having held the office whilst the philanthropist was abroad. Arthur Cohen, K.C., was elected in 1880, and was succeeded in 1895 by Mr. (afterward) Sir Joseph Sebag-Montefiore; in 1903 by David Lionel Alexander, K.C.; in 1916 by Osmond D'Avigdor Goldsmid, and in 1933 by Neville Laski.

"Resolved that whenever any public affair should offer that may interest the Two Nations, we [The Portuguese] will on our parts communicate to the Committees of the Dutch Jews' Synagogues what we may think proper should be done, and we desire the said Gentlemen may do the same to make a minute thereof.—CHARLES H. L. EMANUEL, "A Century and a Half of Jewish History" (quoting a minute of Dec. 14, 1760).

**BOAS, FRANZ:** Anthropologist; b. Minden, Westphalia, 1858. In 1883-84 he explored Baffin Land. Since 1899 he has been professor of anthropology at Columbia University. Many of his published works deal with the anthropological problems of the American Indians, and he has published a handbook of American Indian languages in three vols. Among his popular writings are "The Mind of Primitive Man," 1911; "Changes in Bodily Form of Descendants of Immigrants," 1912; and "Anthropology and Modern Life," 1929-32.

**BOAZ:** The male character in the charming biblical idyll, the Book of Ruth. According to tradition King David was his great-grandson.

**BODANSKY, ARTUR:** Conductor; b. Vienna, 1877. He began his career in Budweis, Bohemia, in 1900. In Mannheim he conducted in 1912 a three-day Mahler festival, in which 1,500 vocalists and instrumentalists took part. He came to New York in 1915 and was ap-



pointed a conductor at the Metropolitan Opera House, which post he held to 1929. He has been conductor of the New York Society of Friends of Music since 1916. He composed the score of the new version of Von Weber's "Oberon," and translated Mozart's "Don Giovanni" into German.  
W. F.

**BODLEIAN LIBRARY:** *See:* Libraries.

**BOERNE, KARL LUDWIG:** German romanticist and political writer; b. Frankfort-on-the-Main, 1786; d. Paris, 1837. Boy lover of Henriette Herz, friend and later opponent of Heine, early advocate of Jewish individualism, and subsequent convert. His real name was Baruch, and as Baruch he was a government official in Frankfort, and a stout defender of the Jewish cause. In 1816 he was baptized and assumed the name of Boerne. His writings in Germany were bitter invectives against the government. His "Letters from Paris," in a bitter sardonic humor, created a still greater furor in Germany. One of the most elusive characters in a stormy political period, his name has survived a cent. and his writings are still the subject of controversy.

He was neither short nor tall in stature; neither thin nor fat; his face was neither red nor pale, but of a reddish paleness, or palish redness, and its predominant expression was one of exclusiveness and distinction, of disdain such as one finds in men who feel themselves to be superior to their station, but have doubts of public acknowledgement of it.—HEINRICH HEINE, *Memoirs*.

**BOETHUSIANS:** A somewhat obscure Jewish sect, believed to have been a branch of the Sadducees. It disappeared not later than the third cent. Knowledge of it is gained from the Pharisees who reported that Boethusians believed neither in the hereafter nor in the resurrection.

**BOGEN, BORIS:** Social worker; b. Russia, 1869; d. Cincinnati, 1929. Bogen who came to this country in 1890 was for years identified with New York charities, and the Baron de Hirsch Agricultural School at Woodbine, N. J. In 1904 he went to Cincinnati and became superintendent of the Jewish Charities, and from 1917 to 1924 he was director-general of the Joint Distribution Committee, and traveled in Europe after the war. He published an autobiography.

Poor Israel, forever haunted by Ghetto memories! When people are expected to be patriotic, Israel feels he must be a patriot more circumspect than all others, lest there be any suspicion on him. When others sing national anthems, he must sing a bit more fortissimo than they.—BORIS D. BOGEN, *Born a Jew*.

**BOHEMIA:** *See:* Czechoslovakia.

**BOKHARA:** Capital of the khanate of that name in Central Asia. The Jews of Bokhara who speak a language of their own, claim to be descendants of the Lost Ten Tribes, but there exists no documentary evidence of their early history, nor of their life during the raids of Ghengis Khan, when their possessions were no doubt destroyed. Benjamin of Tudela knew of Jews resident in the neighboring country of

Samarcand, and there is no reason to doubt that Jews then lived in Bokhara. Authentic local material does not go back of the end of the 17th cent. What we know of the past of the Bokharian Jews is mostly legend gathered by a missionary, Wolff, in 1832, and from subsequent travelers. In 1863 when Russia began its advance into Asia, Bokhara was opened up to Europeans. Travelers after that date reported the Bokharians to be somewhat primitive and wholly oriental. Most of them are dyers of silk, weavers or generally engaged in industry or agriculture. As a rule they are religious and physically well built. Since 1893 they have settled in increasing numbers in Palestine. They have a quarter in Jerusalem, and a number have become the owners of large tracts of city property. There are still some 20,000 Jews in Bokhara. A Persian dialect is their mother tongue.

**BOLIVIA:** There is no organized Jewish community in La Paz, the capital of this republic. The Jewish population, 25 to 50 individuals, is composed of immigrants from France and Germany and Russia who settled in 1905. In 1931 a number of Jews in La Paz were arrested, and they claimed that they were the victims of "an anti-Semitic plot."

**BONAFoux, AZARIAH B. JOSEPH, Ibn Abba Mari:** French Jewish writer of the 15th cent. Bonafoux lived in Perpignan, France, and was driven from there owing to local persecution. He translated a collection of prescriptions by Dioscorides in order to provide information for Jews in places where medical attention or the procuring of drugs presented difficulties.

**BONET DE LATES, Jacob b. Immanuel:** 15th cent. inventor of an astronomical instrument. A native of Provence who died early in the 16th cent., probably in Rome, de Lates who was a physician, rabbi and astrologer, invented and exhibited in Rome a ring dial by which solar and stellar altitudes could be measured with great precision. He was physician to two popes, Alexander VI. and Leo X. in one of the hectic periods of papal history. As rabbi he acted for the Roman community, but his fame rests on his invention which he described in a Latin treatise to which he added that being a Jew he was a poor Latinist. A marble inscription from de Lates' house was found some years ago in dredging the Tiber.

**BONFILS, IMMANUEL B. JACOB:** 14th cent. French mathematician and astronomer. Bonfils taught mathematics and astronomy at Orange, France, during a period in which a number of Jews devoted themselves to that science. His writings were of a technical character, such as the extraction of square roots, decimals, the construction of the astrolabe, etc. In the astronomical field he wrote on the courses of the planets, the determinations of the planet Venus from 1300 to 1357, and on oppositions and eclipses.

**BONHEUR, ROSA MARIE ROSALIE:** French animal painter b. Bordeaux, 1822; d. Fontainebleau, 1899. She was the daughter of Raymond Bonheur (d. 1849), an animal painter. The daughter however achieved the greater career. Her paintings were remarkable for the firm handling of subjects, and the extraordinary accuracy of the drawing. She exhibited at the Paris Salon from 1840 onward, but her fame dates from 1855. Her most famous paintings are: "Ploughing in the Nivernais," 1848; "The Horse Fair," 1853; now in the New York Metropolitan Museum of Art, and "Hay Harvest in Auvergne," 1855. She was the first woman to receive the Grand Cross of the Legion of Honor, 1894.

**BONSENYOR, JUDAH:** Catalonian proverb writer; notary general to Alfonso III. and Jaime II. Bonsenyor is best remembered for a book of popular proverbs still popular in Catalonia and Majorca.

**BOOK OF JUDITH:** An apocryphal story written c.100 b.c.e. and first mentioned 200 years later. Though assumed to have been originally written in idiomatic Hebrew, it survives only in the Greek translation. Judith is its heroine, and Shechem the center of the story. Its chief merit is the excellence of its narrative which made it popular. Its historical value is doubtful.

**BOOK OF LIFE:** An eschatological concept, to which there is some general reference in the Scriptures and apocryphal writings. The idea, that God has a muster roll of all the living, and that either the New Year or the Day of Atonement is a Judgment Day, with Hoshana Rabba, as a final day of appeal against adverse judgments, became popular in the Middle Ages. The concept is regarded as Babylonian in origin. Its clearest and most popular expression is to be found in a few verses in the Abinu Malkenu, and Unetanneh Tokef.

**BOOTH:** *See:* Succa.

**BORDEAUX:** This French city attracted Jews in ancient times, and still has relatively a considerable community. Its Jewish legendary history, and it was a prosperous port, goes back to Roman days. Factual history begins with the right to trade in 828, when there existed in Bordeaux a "Rue Juive," even then of historic and not current interest. During the Angevin rule, the Jews were comparatively free, but were not allowed to practice usury. As Bordeaux was not part of France in 1394, the Jews there did not suffer from the edict of expulsion. The community was increased by the expulsions from Spain and Portugal, but the Maranos had to live as "secret Jews," and they remained in the anomalous condition of "New Christians" or Portuguese for a cent. or more. In 1684, they were expelled, but soon returned. In 1730, the 2,000 Jews were permitted to live openly as Jews and about that

time, they developed a special business—kosher wine—which was exported all over Europe. Owing to their rights as New Christians, the Bordelais Jews were the first to be emancipated, 1790.

**BORG, MADELINE (Mrs. Sidney C.):** Social welfare worker; b. New York, 1876. Following a study of juvenile delinquency, she became one of the founders of the Big Sister movement; is a pioneer in preventative work for juveniles; her Jewish interests cover a wide field of ameliorative efforts, including the Federation of Jewish Philanthropic Societies of New York, Montefiore Hospital, and the School for Jewish Social Workers.

**BOROWSKI, ISIDOR:** Military adventurer; b. Warsaw, 1803; killed at the siege of Herat, 1837. Borowski, whose boyhood was spent in the United States, served under Bolivar in Colombia, under Mehemet Ali in Egypt, then under the British in Persia, and finally siding with the Russians fell at Herat. It is said that while in Persia he was promoted by the British to the rank of general.

**BOSNIA:** Now part of Yugoslavia. Jews first settled in this Balkan province at the beginning of the 16th cent. Their numbers were increased by an immigration aided by Don Joseph Nasi.

**BOSTANAI:** Exilarch. Flourished in the 7th cent., and is generally regarded as the first to hold that office under Arabian rule.

**BOSTON:** *See:* United States of America.

**BOTANY:** While the ancient Jews knew, as the Bible indicates the names of many plants there is no evidence of independent scientific knowledge of plants and plant life such as is generally conceived in the science of Botany. The Jewish writings of the Middle Ages on the subject are mostly translations from ancient Greek authors.

**BOTAREL, MOSES:** Cabalist and Messianic pretender; b. Cisneros (Castile), Spain; lived in Spain in the latter part of the 14th and at the beginning of the 15th cent. He was well-versed in medicine, philosophy, and Cabala, and believed in the efficacy of charms and amulets. He pretended to being a prophet and worker of miracles, and declared that he was the actual Messiah. He predicted that the Messianic period would begin in 1393. He wrote a fanatical work replete with extravagant and deluded claims regarding his powers and authority, and in 1409 composed a commentary on the "Sefer Yetzirah." A. I. S.

**BOX ON THE EAR:** A cruel custom instituted at Easter by Charlemagne, in which the Jew was given a sufficient blow to fell him. In the middle of the 12th cent. the custom was converted into a tax which the Jews had to pay to the Canons of St. Serin of Toulouse.

**BRAHAM, JOHN:** English tenor; b. London, 1774; d. there, 1856. Originally a choris-



ter in the synagog, he became a famous tenor. It was for a selection of Hebrew Melodies, Ancient and Modern, compiled by Braham who deleted the "a" in front of his name, that Lord Byron wrote his "Hebrew Melodies."

**BRAININ, REUBEN:** Hebrew author; b. Russia, 1852. Brainin's life is practically the record of Hebrew publications since in 1885 he became editor of "Hamelitz," the Hebrew daily of St. Petersburg. He edited "East and West," a Hebrew quarterly, 1893-97; "Zion," in Berlin, 1897-1903; "Achiasaf," in Warsaw; "Hadoar," in New York, 1911-12, and "Hatoren." Thirty volumes of his essays and reminiscences were published as "Brainin's Collected Hebrew Works." In Montreal, Canada, he edited a Yiddish daily during the World War, and later contributed to the American Yiddish press. He has taken an active part in many phases of the Zionist movement, traveled over a large part of the globe, and visited and reported on the Russo-Jewish colonies in the Crimea.

**BRANDEIS, LOUIS DEMBITZ:** Associate Justice of the Supreme Court of the United States; b. Louisville, Ky., 1856. Justice Brandeis, who began to practice law in 1878 first in St. Louis, Mo., and then established law offices in Boston, Mass., which became his permanent home till his elevation to the Supreme Court in 1916, is identified with the devising of the sliding scale for gas rates in Boston, and he established the Massachusetts Savings Banks Insurance system. For his opposition to the N. Y., N. H. and H. R. R. merger, his acting as counsel for Glavis in the Balingier-Pinchot investigation, 1910, and as acting counsel for the people in the Oregon and Illinois 10-hour law, the California 8-hour law, and the Ohio 9-hour law, and the Oregon minimum wage law cases, he became known as "the people's attorney." In 1910 he was chairman of the New York Arbitration Board, in the garment workers' strike, and established the system of Preferential Union Shop under the Protocol. In 1912 he first became publicly identified with Zionism, and in 1914 was elected chairman of the Provisional Committee for General Zionist Affairs, and held that office, and that of honorary president of the Zionist Organization of America, 1918-21. In 1919 he visited Palestine, and in 1920 attended the world Zionist conference in London, after which he withdrew from active participation in Zionist organization affairs. He has remained unwaveringly devoted and actively interested in the movement and in the practical application of his economic theories in the upbuilding of Palestine, which in recent years have found increasing acceptance. Shechunat (Settlement) Brandeis an experimental settlement for laborers was founded in Palestine a few years ago. He wrote, "Other People's Money," 1914; "Business a Profession," 1914. His Zionist addresses were published in "Louis Dembitz Brandeis," by Jacob de Haas, 1927.

Problems to him are merely stages in the continuous processes of civilization. And so we find his insistence on difficulties, on the necessity for continuity of effort, on sustained interest, on the need of constant alertness to the fact that the invention of new forces may beget new difficulties. This, in turn, makes him mindful of the limited range of human foresight, and leads him to practise the humility with which men ought to forestall the freedom of action of those who are to follow.—**FELIX FRANKFURTER**, in *Business a Profession*, Boston, Mass., 1933.

**BRANDES, GEORG MORRIS COHEN:** Danish critic and literary historian; b. Copenhagen, 1842; d. there, 1927. He was the son of a Jewish merchant, studied law in his native city and after graduating traveled and in 1868 published his "Aesthetic Studies" on Danish poets. In 1871 he became reader in Belles Lettres at the University of Copenhagen, but in 1872 was denied a professorship of esthetics because he was known to be a Jew, and his friendship for John Stuart Mill caused him to be suspected of radicalism. He lived up to the latter charge by his "Main Streams of Literature in the 19th Century," 4 vols. (1872-75), in which he described the revolt against 18th cent. classicism. From 1877 to 1883 he lived in Berlin and published "Danish Poets" (1877), "Ferdinand Lassalle" (1877), "Benjamin Disraeli" (1878), and "Men of the Modern Transition" (1883). In 1883 he returned to Denmark on a 10-year lecturing contract. After publishing a series of travel-sketch books there appeared in 1897 his famous study of Shakespeare. In 1899 he published his critique of Henrik Ibsen and in 1902 he was awarded the professorship of esthetics at Copenhagen. In 1900 Brandes' collected works were published but his pen was, if anything, more prolific after than before that date. A whole series of psychological biographies bore his name, Anatole France, Goethe, Frederick Nietzsche, Voltaire, Julius Cæsar, Michael Angelo and Heinrich Heine. He broke the current of these biographies during the World War on which he published a volume (1916) critical of the Allied colonial policies and in 1925 he set another group of readers and reviewers by the ears with his "Jesus Myth."

As a Jew, Brandes raised his voice for the oppressed, defended the Russian and Roumanian victims of persecution, fought for the retrial of Alfred Dreyfus and aided the Finnish and Polish Jews. In his later years he was sympathetic to the development of the Jewish National Home in Palestine and expressed the belief that the Jews would rise in the world's esteem if the majority lived on their own soil and engaged in productive labor.

**BRAUDES, REUBEN ASHER:** Hebrew author, novelist; b. Wilna, 1851; d. Vienna, 1902. He was an earnest supporter of Liliensblum and J. L. Gordon, and his novel, "The Road of Life," took the former for its hero, and idealized the Haskalah movement. In 1885 he settled in Lemberg, and in 1893-95 published his second successful novel, "The Two Extremes." For a time he edited a Yiddish weekly, "Carmel."



**BRAZIL:** The history of the Jews in Brazil began with the first settlement of the Portuguese in 1531. In 1548 the Portuguese Inquisition banished Maranos to Brazil and they brought with them the sugar cane which they transplanted from Madeira. The Inquisition was not formally set up in Brazil but the Neo-Christians who settled there in great numbers and acquired much wealth lived in constant dread of the Holy Office, and practiced Judaism in secret. When Holland prepared for the conquest of Brazil the Maranos lent their support. The Dutch West India Company founded in 1622 was supported by the Jews who provided the Dutch with all necessary information for the capture of Bahia in 1624. The victorious Dutch granted religious liberty and 200 Jews settled immediately in Bahia. The recapture of the city by the Portuguese in 1625 interrupted the plans of Jewish settlement. In 1631 the Dutch took Pernambuco which had been practically founded by Jews and the Bahia refugees settled there. Many Jews came from Holland and their open exultation in being able to live as Jews had a disturbing effect on the non-Jewish population. Recife (Pernambuco) now became the center of a large Jewish community which spread to Tamarico, Itamaraca, Rio de Janeiro and Parahiba.

In 1642 about 600 Portuguese Jews headed by Isaac Aboab da Fonseca and Moses Raphael de Aguilar, sailed from Amsterdam for Brazil and developed the sugar cane industry. The Portuguese who still had Bahia were intolerant and seized Maranos who Judaized and one, Isaac de Castro Tartas, was conveyed to Portugal and was burned at an auto-da-fé at Lisbon. The Portuguese advance on Recife spelt the doom of its Jewish community which numbered 5,000 souls when it fell into their hands. Many Jews fled to Surinam, Guadeloupe and other West Indian Islands, and some returned to Holland. From 1682 to 1707 the Portuguese constantly transported Maranos to Brazil but those who professed Judaism openly were returned to Lisbon and burnt at the stake in 1723. The dramatist, Antonio José da Silva, a native of Rio de Janeiro, suffered the extreme penalty at Lisbon in 1739. This persecution continued despite the tolerance of the Marquis de Pombal, the chief minister of Portugal, and gradually the Jewish settlement was disrupted and eventually disappeared.

The Jewish population of Brazil has risen in the last 15 years from 5,000 to 30,000. They are all immigrants from Germany and Eastern Europe and are mainly settled in Para, Sao Paulo, Pernambuco, and Rio de Janeiro. In Rio there are several congregations, including one of Oriental Jews. Belem has had a Jewish mayor, and here as in Bahia there has been considerable intermarriage. Santos, the center of the coffee export trade, has a few Jews but the largest group is at Barranquilla. In 1904 the ICA founded some agricultural settlements in the state of Rio Grande do Sul,

but the effort has not been particularly successful. A few Jews are farming in Parana. Liberty of conscience and worship is guaranteed by the constitution. Many native Brazilians boast their Marano ancestry and the most northerly state, largely uninhabited, is named Maranhao.

**BREAL, MICHEL JULES ALFRED:** French philologist; b. Landau, Rhenish Bavaria, 1832; d. Paris, 1915. In 1859 Breal became professor at the Lycée Louis le Grand, and in 1866 succeeded Ernest Renan at the Bibliothèque Impériale in Paris. He was an authority on the development of the Indo-European languages.

**BREASTPLATE:** The most conspicuous ornament worn by the high priest, the form and detail of which is fully outlined in Scripture (Ex. xxviii. 13-30 and xxxix. 8-21). It contained twelve gems of varying colors to represent the twelve tribes. Its general design is still copied in the breastplates used to adorn Scrolls of the Law.

**BREIDENBACH, WOLF:** Court Jew at Cassel in the 18th cent.; b. Breidenbach, Hesse-Cassel, 1751; d. Offenbach, 1829. He was the "Kammeragent" of a number of the smaller princes, and devoted to the abolition of the obnoxious poll tax which Jews had to pay on entering towns where they had no right of residence. He succeeded in abolishing the toll in Frankfort in 1804 and in Darmstadt in 1805.

**BRENNER, JOSEPH HAYIM:** Hebrew poet; b. Kovi Mlini, Ukraine, 1881; murdered in Jaffa in 1921. He was at one time a Torah scribe and in Homel a bookseller. Influenced by Hillel Zeitlin he became a writer and in Homel edited the Socialist "Kampf." He published his first poem in 1899. He was a soldier in 1902 and described barrack life in "Shana Achas" (One Year). He aided though he did not agree with the Bund. He settled in Palestine in 1909 and he became one of the leading spirits of the Hapo'el Haza'ir. He was killed in the Arab riots of May, 1921.

**BRENNER, VICTOR DAVID:** Medalist and sculptor; b. Shavli, Russia, 1871; d. New York, 1924. His grandfather and his father were metal workers, and Brenner picked up a knowledge of artistic iron-work whilst receiving a typical Jewish education. He was in turn a maker of seals, a line engraver, and in New York he worked as a die cutter whilst he studied at Cooper Union. Gaining a reputation as a medalist he went to Paris in 1898 and studied engraving and sculpture there. In 1906 he resettled in New York, and in 1909 engraved the well-known Lincoln cent, on which his initials appeared. In 1920 the American Numismatic Society, in an international exhibition of the work of contemporary artists, exhibited 69 of Brenner's pieces.

**BREST LITOVSK:** Until the end of the 17th cent., when it was passed by Wilna, Brest



Litovsk was the leader of the five largest and most important of the Jewish centers in Lithuania. The city is now Polish. Its community dates from the middle of the 14th cent. and had a great commercial advantage. Practically all German trade with Lithuania passed through Brest, and gradually fell into the hands of the Jews. As at the same time Brest produced a considerable number of scholars, it became the authoritarian Jewish community in Lithuania, and for most of Poland. The organization of the Council of the Four Lands\* deprived Brest of its direction in the inner life of Jewry, though of the 42 sessions of the Council, 19 met in Brest, or one of its dependent towns. During the Cossack rising in 1649, 2,000 Jews were killed in Brest.

**BRIDEGROOM OF GENESIS; and OF THE LAW:** These fanciful designations, of two men who assist in the service of the Rejoicing of the Law (Simhat Torah) when the reading of the last chapter of Deuteronomy is immediately followed by the recital of the first chapter of Genesis, probably originated in Gaonic times when the readers of these chapters wore crowns, headgear which was also adopted by bridegrooms at the marriage ceremony. The "bridegrooms" still assist in the orthodox ritual, though their appointment in the past often was the cause of considerable friction. The elder Disraeli\* withdrew from Judaism because he refused to function as a Bridegroom of the Law. There have been other instances of opposition to the custom.

**BRILL, ABRAHAM ARDEN:** Psychiatrist; b. Galicia, 1874. He came to this country as a boy of 14 and was educated in New York. In 1924, having gone abroad, he met Freud and became his translator and chief exponent in America of Freudian theories. He has published about a dozen volumes, translations of Freud and original works in connection with psychiatry and conducted various clinics in that branch of medicine.

**BRILL, JEHIEL:** Founder of Yiddish journalism; b. Malabar, 1836; d. London, 1886. With his father-in-law, Jacob Sapir, the reorganizer of the Halukkah, he founded in Jerusalem, in 1863, a Hebrew monthly, "Ha-Lebanon," which was speedily suppressed by the Turkish government. He republished his Hebrew magazine in Paris in 1865, changing it to a weekly. Compelled to suspend publication during the Franco-Prussian War, Brill went to Mainz where he again issued his Hebrew paper which wielded great influence among orthodox Jews in eastern Europe. At the same time, he founded a Yiddish publication, "Hayisrael." In 1882, he led a group of Russian Jews to Palestine to found a colony there. In 1884, he settled in London and started a Yiddish paper "Shulamith," and in 1886 reestablished his "Ha-Lebanon."

**BRILL, NATHAN EDWIN:** Diagnostician of "Brill's Disease"; b. New York, 1859; d. there, 1925. In 1893 he was appointed attending physician at Mt. Sinai Hospital, and

became one of the leading diagnosticians of his day. In 1910 he published the first of a series of articles dealing with a febrile disease of infectious origin, which quickly became known as "Brill's Disease." He was one of the first to introduce into the U. S. the operation of splenectomy for thrombocytopenic purpura.

**B'RITH MILAH:** See: Circumcision.

**B'RITH SHALOM:** "Covenant of Peace." A Jewish organization to improve Arab-Jewish relations in Palestine, organized about 1927 which came into prominence during the riots of 1929. It attempted to negotiate with Arab leaders regarded as responsible for the tragedy, and it advanced some plans for solving the differences between the Jews and the Arabs.

**BRITH SHOLOM:** Organized February 1905, in Philadelphia, as a fraternal organization with the twofold purpose of providing financial assistance to the family of a deceased member, and also to further all worthy Jewish causes. During the World War, Brith Sholom engaged in the sale of Liberty Bonds, in this it cooperated with the government in the fullest measure. It is affiliated with the American Jewish Committee and the American Jewish Congress. Through its Grand Lodge and through the constituent lodges, it contributes to funds raised in this country for relief, for cultural activity and for Palestine upbuilding. It now numbers close to 20,000 members, with 141 lodges throughout the country. The present officers are: Grand Master, Judge William M. Lewis, Philadelphia; Vice-Grand Master, Moses N. Helfgott, Brooklyn, N. Y.; Grand Secretary, Martin O. Levy, Philadelphia; Assistant Grand Secretary, Adolph Rosenblum; Grand Treasurer, Jacob Edelstein, Philadelphia. M. O. L.

**BRITISH GUIANA:** There is a small congregation at Georgetown. Some immigration has been recently reported.

**BROD, MAX:** One of the founders of the Jewish National Council in Prague during the post-war era; b. Prague, 1884. Brod, who is a prolific writer, was prominently identified in the Jewish autonomy movement which exercised the Jews of Central Europe at the end of the War.

**BRODETSKY, SELIG:** Cambridge Senior Wrangler, and Zionist Executive; b. Oliopol, Ukraine, 1888. Since 1920 he has been professor of mathematics at the University of Leeds, England. Since 1927 he has been a member of the executive of the World Zionist Organization and since 1929 of the Jewish Agency, and in those capacities has frequently traveled to Palestine. He visited the United States in 1927.

**BRODSKI (Schor), ISRAEL MARCO-WITZ:** "Sugar king" of Russia; b. Kiev, 1823; d. there, 1889. The family was descended from the rabbinic family of Schor, and took



the name Brodski from the town they left when they settled in Southern Russia. They were to the last generation pious and benevolent, endowed many synagogues, erected schools and orphanages, and gave much to relief funds but unlike most Russo-Jewish magnates they took no part in public affairs. Israel Brodski was a pioneer in the development of the sugar industry in Russia, and his sons, Lazar (1848-1904) and Leon (1851-1923) developed the business and continued the family traditions. The Bolshevik Revolution wiped out their possessions, and Leon Brodski died an obscure émigré in Berlin.

**BRODSKY, ADOLF:** Violin virtuoso; b. Taganrog, Russia, 1851; d. Manchester, England, 1929. He was graduated from the Vienna Conservatory, and in 1875 he was appointed professor at the Conservatory of Moscow. In 1881 he began the first of his tours, introducing Tchaikowsky's violin concerto, considered too difficult by other virtuosos. In 1891 Brodsky taught at the New York Conservatory, and was concert master in the New York Symphony Orchestra. In 1895 he was appointed Director of the Royal College of Music, Manchester. His playing was marked by great nobility of tone. W. F.

**BROKERS, JEW:** Traders were known as brokers in the 13th cent., but the term "Jew broker," sometimes used derisively, was first used in England after the resettlement in 1656 to designate those Jews who were permitted to trade on the Stock Exchange or engage in the commerce of the East and West Indies. Solomon Dormido was the first Jew admitted to the London Exchange, 1657, and he was followed by enough Jews to occasion the setting apart of a section known as "Jew's Walk."

**BROWNE, LEWIS:** Author; b. London, England, 1897. He came with his parents to the U. S. in 1911, and settled in Portland, Ore. He studied for the rabbinate at the Hebrew Union College, and received an appointment in Waterbury, Conn., where he took part in a "free speech" agitation. He then served as rabbi in Newark, N. J., for two years. He scored his first literary success in 1925 with "Stranger Than Fiction," a survey of Jewish history. "This Believing World" was a 1926 best seller. His most important books since include: "That Man Heine," 1927; "The Graphic Bible," 1929; "Since Calvary," 1931; "Blessed Spinoza," 1932; and "How Odd of God," 1934.

**BROWNING, ROBERT:** This well-known 19th cent. English poet wrote a number of interesting poems on Jewish themes. The three best are "Holy Cross Day," the better known "Rabbi Ben Ezra," and "Jochanan Hakkadosh."

Like George Eliot he became versed in Jewish tradition and literature, and was able to read his Old Testament in Hebrew. . . . In "Rabbi B. Ezra" and "Jochanan Hakkadosh," by which historic names the poems are known, he expresses his convictions of life as duty and destiny.—EDWARD N. CALISCH, *The Jew in English Literature*.

**BRUCKMAN, HENRIETTA:** Founder of the first Jewish Women's Lodge in America; b. Bohemia, 1810; d. New York, 1888. She came to New York in 1842 and in 1846, with other women of Congregation Emanuel, founded the Independent Order of True Sisters.

**BRÜLL, IGNAZ:** Composer and pianist; b. Prossnitz, Moravia, 1846; d. Vienna, 1907. Epstein, his teacher, played a concerto of his young pupil in 1861, which brought the composer into notice. He taught in Vienna, 1872-78. It was not till 1875, when his opera, "Das Goldene Kreuz," was successfully produced in Berlin, that its composer became popular. W. F.

**BRUELL, NEHEMIAH:** Modern Jewish encyclopedist; b. Moravia, 1843; d. Frankfort-on-the-Main, 1891. His reputation rests on his 10 "Jahrbücher" (1874-90). His writings and research covered practically the whole range of Jewish scholarship. At the time of his death he was busy revising and supplementing Zunz's "Gottesdienstliche Vorträge."

**BRUNETTI, ANGELO:** Popular advocate of the emancipation of the Jews in Rome; b. Rome, 1800; d. there, 1849. Brunetti, who was a follower of Mazzini, devoted himself to obtaining mass support for the emancipation of his fellow Jews, and by his eloquence won good will for the cause. On July 15, 1847, Brunetti led 6,000 Roman non-Jews into the old Ghetto by the Tiber, where amid great enthusiasm they promised to aid in the social and political emancipation of the Jews.

**BRUSSELS:** Since 1832 capital of Belgium; many street names refer to the Jewish settlement in the Middle Ages, the Jews having immigrated at the founding of the city in the 7th cent. Since the resettlement of Jews in the 15th cent. when the country was attached to Austria, Jews have resided permanently in Brussels and despite attempts at introducing German anti-Semitism the Jews have reached a position of influence. Brussels' Jews speak French and are organized on French lines; their rabbis have been mostly selected from the Paris Seminary. The local Jewish population, largely immigrant, is estimated at 20,000.

**BUBER, MARTIN:** European leader of Neo-Hasidism; b. Vienna, 1878. Having studied philosophy and art, Buber became in 1901 one of the editors of "Die Welt." He, however, almost immediately opposed the policies of Theodor Herzl,\* and at the Fifth Congress, 1901, organized the Democratic Fraction which was soon abandoned. He speedily withdrew from Zionist politics and helped to found the "Juedische Verlag," in Berlin where he lived, 1906-16, and edited "Juden," the most influential organ circulating among German Jews. As a writer he always stresses mysticism in his stories and essays, and he is today regarded as the re-discoverer



of Hasidism in western Europe. He regards Jewish nationalism as the synthesis of Has-kalah and Hasidism, and his views have a considerable hold in Germany and Austria. Many of his sketches are biographical such as "Mein Weg zum Chassidismus," 1918; "Der Heilige Weg," 1919. His more impersonal works include "Die Geschichte des Rabbi Nachman," 1906.

**BUBER, SOLOMON:** Hebrew editor, scholar and banker; b. Lemberg, 1827; d. there, 1906. One of the great literary lights of "Jewish Science." His special field was Mid-rashic and rabbinic writings. Being a man of independent means, he was able to assemble all the texts on any phase of the subject that interested him, so that each of his works is practically an all-inclusive bibliography, literary history and definitive text of the ancient work under consideration. He was auditor of the Austro-Hungarian national bank.

**BÜCHLER, ADOLPH:** Principal of Jews' College,\* London, since 1906; b. Hungary, 1867; was graduated from the Budapest Seminary, and became professor at the Rabbinical College, Vienna, 1893-1906. Dr. Büchler has written extensively on the religious and rabbinical history of Palestine covering the period approximately a cent. before and two cents. after the fall of Jerusalem. His titles include "Oniades and Tobiades," 1899; "Sanhedrin in Jerusalem," 1903; "Am Haaretz," 1906; "Leaders of Sepphoris and Tiberias," 1910; "Economic Conditions of Judea After 70," 1912; "Pious Men of the 1st Century," 1922; "Studies in Sin and Atonement in Rabbinic Literature," 1928.

**BUDA, PURIM OF:** The Jews of Padua, Italy, still annually celebrate Ellul 10 as the Purim of Buda in memory of their deliverance from massacre and outrage in 1684. At that date the Jews of Buda (Ofen) joined the Turks in the resistance to the Christian attempt to capture the city. This Jewish defense had its repercussion in Italy; in Padua the Christian mob on receiving a false report that Buda had fallen, prepared to destroy the Jews. In their extremity the Jews appealed to the Doge of Venice. Though some damage was done to buildings the Jews were rescued and the rioters dispersed by German and Italian cuirassiers.

**BUDAPEST:** Although the Jewish history of Hungary is involved in the fortunes of the Khazars, the history of the capital which is an amalgamation of three old towns, Ofen, Alt-Ofen and Pest, officially dates back to 1406 when Jews were allowed to settle in Pest. After the Turks were driven out in 1686, no Jews were permitted to settle in Pest until 1783 when Joseph II. allowed Jews to come there from the neighboring municipality of Alt-Ofen. Even as late as 1808 foreign Jews were prohibited from settling in Pest; in 1833 there were only 530 tolerated Jews in the town, and these had to pay a per

capita tax. The existing community was formally organized in 1833. It has produced a number of important personalities, many of whom, however, moved elsewhere. An exception was the Jewish scholar, Ignaz Goldziher.

**BULGARIA:** Jews have been settled longer in this Balkan state than perhaps in any other part of the Balkans. Josephus mentions Moesia, the most ancient name of Bulgaria as one familiar to the Jews. They settled in Nicopolis under Trajan, while Jewish captives were brought from Thessaly in 811, and in 976 many Byzantine Jews settled in the Bulgarian empire. In the reigns of Assen and Peter, end of the 12th cent., the Jews had a considerable grip on the Bulgarian trade with Venice, and their freedom led the pope in 1238 to protest against the presence of so many heretics. In 1335 Czar Ivan Alexander married as his second wife a Jewess named Sara, who on her conversion was named Theodora.\* She became queen, and her portrait or statue was exhibited long after. Her sons divided the kingdom, and in 1346 Ivan Chichman, a son, mounted the throne. He, like his mother, was wholly friendly to the Jews.

The Sofia community dates to the 10th cent. German Jews settled in the city in 1360; Spanish Jews came there in 1492. Little of importance happened to the Jews in Bulgaria till the Russo-Turkish war of 1877-78, when they were caught in the political cross-fire between pro-Turks and pro-Russians. Thousands of Jews were expelled and began to scatter all over the world. The Treaty of Berlin, 1878, gave the Jews civil rights and they have experienced no political discrimination since. Anti-Semitism began, however, to spread in 1890, a Blood Accusation charge was fostered, and the Jews again began to emigrate. There were some further troubles in 1923-24. The Jews of Bulgaria, some 46,000, are less than 1 per cent. of the population and maintain some 35 communities. The principal communities are Sofia, 20,000; Philippopolis, 7,000, and Rustchuk, 5,000.

The Jewish population of the Bulgarian cities is large . . . whilst Jews are not persecuted in Bulgaria they are ostracised, subject to some injustice, and are rather contemptuously and roughly treated.—Handbook of Bulgaria, London, 1915.

**BUND:** First and for years the only Jewish Socialist Party in eastern Europe. It was organized in Wilna in 1897, as a union of the Russian Jewish socialist groups. Prior to the World War it maintained an attitude of antagonism to Zionism, and exercised considerable influence amongst the Jewish masses. It was dissolved in Russia by the Bolshevik revolution but it still has influence in Poland in economic and cultural matters. Its Jewish attitudes have to some extent been modified. The Bund accepts the political philosophy of Dubnow and supports the theory and rights of national-cultural minorities, and is the advocate of Yiddishism, and Yiddish speech. It has affiliates scattered in Roumania, Lithuania, England, and the United States.

**BURCHARDT, HERMANN:** Explorer; b. Berlin, 1857; d. in the desert between Mecca and Sanaa, 1909. He was the son of a merchant. After his parents' death he devoted himself to the study of living tongues, and to this end, traveled in Spain, Morocco, Tunisia, Egypt, Palestine, Greece, Lapland, Iceland, India and Australia. He came back to Berlin in 1892, but soon thereafter went to Arabia, Persia and East Africa. He wrote little, but his photographs of places, many never before visited by a European, are treasured in the Oriental Department of the Berlin University Library. He spent a year in Yemen, where he re-discovered the Yemenite Jews and brought them in contact with the Western world.

**BURIAL:** What might be called the ritual of death, and the precise details of burial were at all times matters of earnest consideration to Jewish teachers. Though a few incidents of cremation are mentioned in the Bible (I Samuel xxi. 12), this mode of disposing of the dead was regarded as conferring a stigma on the deceased. The practice of rapid burial, within 24 or 36 hours of the demise is based on Deut. xxi. 23. The Jews did not practice embalming though the material for preserving the body, asphalt, the Egyptian name of which is mummy, came from the Dead Sea area and the transportation of it is frequently mentioned by ancient writers. The common practice was burial in the ground, or in caves, the use of tombs, and the making of sarcophagi being evidently limited to the great and the wealthy. The injunction to order simple funerals is old, and there is evidence of protest against the pomp of Herod's funeral.

The morbid interest in funeral rites was no doubt greatly intensified by the law of Hadrian who forbade the burial of those slain in the Bar Kokba war, and the zealous interest in providing the dead with decent and permanent resting places at that time led, according to one authority, to the writing of the Book of Tobit. Many impressive customs associated with burial owe their origin no doubt to local conditions. Thus in Jerusalem, to avoid molestation, the dead were till recently mostly buried at night; no coffins were used, probably because wood was extremely scarce.

The desire for burial in consecrated ground resulted in the curious fact that our first recorded information of many communities is a deed or permit for a cemetery. Until within recent times the preparation of the dead for burial and the conduct of the funeral, etc., were volunteer tasks in which the pious associated themselves in a *Hevra Kadisha*,\* a type of organization, which with its customs, ordinances, and special festivals, is peculiar to the Jews and ghetto traditions.

**BURNHAM, Lord (Edward Levy Lawton):** Principal proprietor of the London "Daily Telegraph"; b. London, 1833; d. there, 1916. Under the will of his uncle, Lionel Lawton, Edward Levy assumed the name of Lawton in 1875. During his administration, the "Daily Telegraph" became one of the most popular and successful of London dailies. He was created a baronet in 1892 and raised to the peerage in 1903. The family has ceased to be Jewish.

**BUSH, ISIDOR:** Founder of the first American Jewish weekly, and vitiiculturist; b. Prague, 1822; d. St. Louis, Mo., 1898. At 15 he worked as a printer in Vienna in his father's plant, and helped to set up an edition of the Talmud. Then he became an editor of Hebrew publications. At the outbreak of the 1848 revolution, he fled to America. In New York in 1849, he founded the first American Jewish weekly, "Israel's Herald," which, however, died within three months of its first issue. In 1849 Bush went to St. Louis, Mo., where he advanced rapidly. He took an active part in the pre-secession struggle in his state, and in 1861 was appointed an aide to Frémont. From this he passed to the position of freight and passenger agent of the St. Louis and Iron Mountain Railroad Company, helped to form Congregation B'ne El, took an active part in the I. O. B. B. and in local and state politics. Later in life he made viticulture his hobby, planted vineyards and issued a catalog of his various vines.

**BUSH, JONAS, LEWIS and SOLOMON:** Three brothers, from Philadelphia, Pa., who fought in the Revolutionary War. Lewis was wounded at Brandywine, 1777, and died from his wounds. Jonas and Solomon both served with distinction and were pensioned.

**BUSNASH, NAPHTALI:** Chief of the Algerian Jews; assassinated in 1805. He was an Algerian Jew who loaned France 20,000,000 francs for provisioning the army sent under Napoleon to Egypt. The lawsuit to recover the debt lasted 50 years, and at the end the plaintiff's family did not fully recover its claims. Busnash was associated with Bakri,\* and held an important position in Algeria besides being chief interpreter to the French army.

**BUTTENWEISER, MOSES:** Biblical exegete; b. Beerfelden, Germany, 1862. He has been professor of biblical exegesis at the Hebrew Union College since 1897. The best known of his publications are: "Outline of Neo-Hebraic Apocalyptic Literature," 1901; "The Prophets of Israel," 1914; "The Book of Job," 1920.



## C

**CABALA ("Tradition"):** The system of Jewish philosophical mysticism which later came to form an important division, almost a sect, within Judaism. The rise of Cabala, or mystic secret lore, took place at the time of the Maimonidean philosophical controversy in Judaism, and was caused directly thereby. It claimed to be an ancient divine tradition, whence the name. Cabala began about the year 1200, in Gerona, Spain, and was later carried to Palestine. Other centers of Cabala, in later times, were Northern Spain, Southern Spain, Morocco, and Salonica, Turkey. Founded by Isaac the Blind, it was first systematized and fashioned into a coherent system by Isaac's two disciples, Azriel (Ezra) b. Menahem of Gerona and Asher b. David.

Cabala taught that the goal of religion and of union with God can be attained not through philosophical speculation or through the leading of a religious life, but only through the contemplation of the mystic and secret tradition which goes back to the very origins of mankind, and by the aid of the holy names of God and intense concentration on, and study of, various religious principles. Cabala interpreted the Bible prayers, and especially the Song of Songs, in a mystical manner, no doubt as a protest against Jewish philosophy, which was felt to be bare, soulless, and too logical. It taught that God is the Eternal (En Sof, "the Endless One") who is exalted above all existence, and is infinite. God did not create the world directly, but an emanation from Him, a sort of spiritual substance, created the world. This is the first Sefirah (sphere), which radiated from itself a second force, or sphere; the second, in turn, radiated a third, the third emanated a fourth, and thus until ten powers or spiritual substances had been radiated. These are the Ten Spheres (Sefiroth), all of which form part of the Eternal, or En Sof. Through these Ten Spheres God clothes Himself with a body and makes Himself visible. All the anthropomorphic acts ascribed to God in the Bible are thus explained as the activities of the Ten Sefiroth; through them God created the world, has relations with His creatures, and guides the universe. The Sefiroth have both an infinite and a finite side, and are the sole intermediaries between the En Sof and mankind. Both on mankind, and on the Eternal Himself the spheres can exert influence; good and moral conduct on the part of the human soul can produce a response on the part of the En Sof. Israel, through the Torah and the Revelation, was selected in order to preserve the world. Israel, by observing the 613 (Taryag) commands and prohibitions of the Torah, acts on the Ten Sefiroth, which are thus impelled to bestow their grace and bounty on the

world. Thus the religious commandments and ceremonies have a profoundly mystical significance, for they are the means whereby the world exists. All Judaism's religious laws are interpreted in a mystical sense by the Cabala. The earthly Temple at Jerusalem had its counterpart in the Heavenly Temple, the Ten Sefiroth. When the Temple was destroyed, prayer took its place, and prayer thus is extremely essential. But prayer, to be effective, has to be made to one of the Ten Sefiroth, thus it is mystical; prayers are not to be made directly to God.

As regards the soul, Cabala taught that all souls were created at the time the world was created. If, during its association with the body, the soul has kept itself free from contamination, it becomes, after death, a part of the world of the Ten Sefiroth. Cabala believed in the transmigration of souls, and in reward and punishment after death. Those souls which on earth were well-versed in Cabala are to hasten the coming of the soul of the Messiah; this soul of the Messiah is the last soul created at the beginning of the world, when all souls were made. The time of the spiritual perfection of the universe will arrive when all the souls created at the time of the creation of the world have been clothed in bodies.

The early Cabalists soon produced a work called "Bahir" (Luminous), which they alleged was an ancient Cabalistic document written by prominent Tannaim of the Mishnaic period. Although several times exposed as a later production, it became in subsequent centuries an authentic source-book for Cabala and proof of the antiquity of Cabalistic doctrines. The "Sefer Yetzirah" was another highly venerated early Cabalistic work. In the 14th cent. and subsequently the Zohar of Moses de Leon became recognized as the text-book of Cabala par excellence, although written by Moses de Leon himself, and not by Simeon b. Yohai, of the 2nd cent.

There were two kinds of Cabala, theoretical, or purely speculative and epistemological; and practical Cabala, magical in character, which purported to be able to conjure up angels, exorcise demons and spirits, and perform miracles, through the use of amulets, the skilled use of the names of God, and similar superstitions and devices. Practical Cabala, introduced by Isaac Luria, in the latter half of the 16th cent. has as its goal the hastening of the time of the coming of the Messiah; this was to be effected by means of the stringent moral purification of the individual and by fixed concentration at prayer and in the performance of all religious customs and practices.

After the expulsion of the Jews from Spain, in 1492, Safed, Palestine, became the great



new center of Cabala. Here a great number of disciples gathered about the mystic and legend-inducing figures of Isaac Luria, and Hayim Vital Calabrese. Some of these disciples, like Israel Sarug and Jacob Zemach, were instrumental in spreading Luria's Cabalistic teachings among the Jews of Germany, Holland, Italy and Poland. The Lurian system of Cabala emphasized especially the fervid belief in the Messianic redemption and the salvation of the soul. It aimed to be strictly practical, demanded of its adherents a rigid religious course of life, and had a more detailed and mystical theory of the transmigration of souls. Both Lurian and theoretical Cabala exercised profound influence on Rabbinic Judaism, and weaned thousands of disciples away from it; it was violently attacked and denounced by many authors and scholars. Thus Leon Modena, in his "Ari Nohem" (The Roaring Lion), bitterly assailed the Cabala, ruthlessly exposing the deceptions upon which it is based and the spuriousness of the Zohar, its main source and textbook.

Cabala influenced a large part of the masses of the Jews and some of the works written by the Cabalists affected the later Hasidim. In addition, several of the later Messianic movements, all unsuccessful as far as results are concerned, were inspired by Cabalistic teachings. Works like the "Shene Luchoth Haberith" (The Two Tables of the Covenant), of Isaiah Horovitz, were written for the purpose of spreading the Cabalistic teachings and hopes among the Jewish masses.

Cabala had great influence over Christianity, too. Christian Cabalists arose who concerned themselves with harmonizing the Cabala with various Christian doctrines and dogmas, e.g. the trinity. Some of these Christian Cabalists, who sought and found confirmation of Christian dogmas in the teachings of the Cabala, were Aegidius of Viterbo, Erasmus, Knorr von Rosenroth, Reuchlin, and Pico della Mirandola. Mirandola (latter half of the 15th cent.) was initiated into the mysteries of Cabala by Jochanan Aleman. He claimed to have discovered in the obscure doctrines and formulæ of Cabala the confirmation of such Christian doctrines, besides the trinity, as the fall of the angels, eternal punishment, purgatory, the incarnation of Jesus, and original sin, and proclaimed that Cabala definitely proved the divinity of Jesus and his place in the trinity. Pope Sixtus IV. (1471-84), as a result of Mirandola's activities, favored the production of Latin translations of various Cabalistic writings, to be used in defending and propagating the Catholic faith. In addition, the Humanistic movement, which induced many Christian savants to study Hebrew, led to great interest in Cabala on the part of the latter.

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Jewish mysticism . . . may have originally been based on Chaldean doctrines, but it was of a specifically Jewish character long before Christian mysticism had developed itself. The principle elements which the Jewish mystic had to blend together were reason, mystical promptings and his Torah. . . . Mystical

speculative continued to develop themselves for centuries before they led up to mediæval Cabbal.— S. A. HIRSCH, *The Cabbalists*, 1922.

*See:* Abulafia, Abraham; Abulafia, Todros b. Joseph Halevi; Aleman, Jochanan; Alkabetz, Solomon; Botarel, Moses; Chyror, Hayim; Cordovero, Moses; Da Fano, Menahem Azariah; De Herrera, Abraham; Elijah b. Moses de Vidas; Eybeschütz, Jonathan; Ghazzati, Nathan Benjamin Levi; Gikatilla, Joseph; Horovitz, Isaiah; Ibn Latif, Isaac; Ibn Shem Tob, Shem Tob; Ibn Verga, Judah; Isaac the Blind; Kutower, Abraham; Luria, Isaac; Luzzatto, Moses Hayim; Moses de Leon; Ricchi, Immanuel Hai; Saragossi, Joseph; Sarug, Israel; Vital, Hayim.

**CABALLERIA, DE LA:** Socially the most distinguished of the Marano families in Aragon. Pedro de la Caballeria, negotiated the marriage of Isabella of Castile to Ferdinand of Aragon, and presented the bride with a necklace that cost 40,000 ducats. Most of the members of this family were absorbed in the Spanish nobility, but at least one of them took part in the conspiracy against the Inquisitor, Arbues. Several others were made to suffer for their secret Judaism.

**CÆCILIUS OF CALACTE:** First Roman Jew noted for his literary activity. He flourished c.100 b.c.e. Fragments of his writings are extant. He was a rhetorician of the Attic school.

**CAHAN, ABRAHAM:** American labor leader, author and editor; b. Podberezie, Lithuania, 1860. Cahan, who was a revolutionist in Russia, fled to the United States in 1882, became the founder of the first Socialist society in this country, and was the first to advocate Socialism in Yiddish. In 1897 he became editor of the Socialist Yiddish daily, the "Jewish Daily Forward," which, under his direction achieved a large circulation. He has written a two-vol. History of the U. S. A. in Yiddish. In the '90's he began writing in English, and his novel "Yekl," 1897, gained considerable popularity. Of his other English stories, "The Rise of David Levinsky," 1917, was the most successful. After the World War Cahan began to take an interest in Zionism, visited Palestine, and is regarded as sympathetic to the movement.

**CACERES, SIMON DE:** Merchant adventurer; flourished middle of the 17th cent. He was associated with Antonio Fernandez Carvajal\* in acquiring the site of the first Jewish cemetery in London, and was a signatory to the petition presented by Manasseh b. Israel\* to Cromwell in 1656. His business connections in Hamburg, South America and the West Indies enabled him to render considerable service to his fellow Maranos. He obtained some privileges for them in the West Indies. To Cromwell he proposed the capture of Chile and offered to organize an army of Jews for that purpose.



**CALENDAR:** The Jewish year is lunar, but adjusted to the solar system, by the intercalation of extra months. Although nothing is known definitely of the introduction of this intercalation in pre-exilic times, the practice is alluded to in the Book of Jubilees.\* Such adjustment was necessary otherwise the Jewish festivals would have traveled round the seasons, as do the Muslim feasts and fasts, because the Islamic calendar is a free lunar calendar. The fixing of Shabuoth\* as the festival of the early harvest and of Succoth,\* as the later harvest, show the adjustment of the months to the seasons. The arrangement was regarded, even in early Talmudic times, as a secret and one over which the Sanhedrin had authority, but the rules for arranging the calendar were fixed and published by Hillel II. (330-365). The names of the months are of Babylonian origin. The normal Jewish year is composed of 12 months; some months having 29 and others 30 days; the total being 354 days. Following the chronology of the Bible, the day in Jewish law and in calculation begins at sunset and runs 24 hours to the following sunset. This method was still in vogue in the Orient, particularly Palestine, 60 years ago, among the Arabs, so that midnight was with them the sixth hour of night, not twelve o'clock. The division of the day into 24 hours is very ancient.

The intercalation of a month, Adar Sheni,\* at irregular intervals was introduced to balance the 19 year lunar cycle with 19 solar years. The intercalation takes place in the 3rd, 6th, 8th, 11th, 14th, 17th, and 19th year, which aids in the adjustment with the 28 year solar cycle. Two months, Heshwan and Kislew, are irregular in length, sometimes having 29 and sometimes 30 days, in order to complete the adjustment with the lunar calendar. These variations moreover aid in preventing certain festivals occurring on prohibited days. Thus the Day of Atonement can never occur either on Friday or Sunday.

*See:* Fasts, Festivals.

**CALCUTTA:** *See:* India.

**CALIFORNIA:** *See:* United States of America.

**CALMER, LIEFMANN:** French nobleman; b. Hanover, 1711; d. Paris, 1784. A Dutch citizen, he became a naturalized Frenchman, with the title of Baron of Picquigny and Viscount of Amiens. The anomaly of his ennoblement came through his purchase of a large estate in 1774, the ownership of which carried these old French titles. Little otherwise eventful is known of his life. Two of his sons were guillotined during the Reign of Terror.

**CAMONDO, Count ABRAHAM:** Richest Jew in the world in 1835; b. Constantinople 1785; d. Paris 1873. Descendant of an old Sephardic family of wealth and influence in Constantinople. In 1832 Camondo inherited from a brother a fortune then estimated at \$25,000,000. He was ennobled both by the

Austrian and Italian governments for his philanthropies. In Turkey he was the banker of the sultans and was the first foreign Jew permitted to own property in the empire, the second being Moses Montefiore. A large part of the fashionable suburb of Pera came into his possession and was bequeathed to his children. He took an interest in Turkish Jewish affairs. In accordance with his testamentary wish he was buried in the Jewish cemetery of his native city.

**CANAAN:** First mentioned in the Bible as the name of a grandson of Noah (Gen. ix.-x.), but it is more often employed as the designation of the coastal plain of what is today Palestine. The name so applied appears in Egyptian inscriptions. The Canaanites were the people of Western Palestine and identical, as coins indicate, with the Phœnicians.

**CANADA (to 1900):** The settlement of Jews in British North America began with the war between France and England for possession of the country. On General Wolfe's staff were a number of Jews, notably Aaron Hart, the founder of the community; Emmanuel de Cordova, Hananiel Garcia, and Isaac Miranda. These with other Jewish officers settled in Montreal and in Three Rivers, and in 1768 founded in Montreal the Sephardic Congregation, "Shearith Israel," the first rabbi of which was Jacob Raphael Cohen. In 1775 Jacob Salisbury Franks was president and he and Levy Solomons and Ezekiel Hart were conspicuously identified with the growth of the community and the active participation of the Jews in the struggles of the period.

In 1808 Ezekiel Hart was elected to the legislature for Three Rivers and declined to take the oath "on the true faith of a Christian." Thus began a struggle to overcome civil disabilities which lasted to 1832, when the Jews were accorded all civil rights. Mr. Nathan, of British Columbia, was the first Jew to sit in the Canadian Parliament. In 1838 the Sephardic synagog in Montreal was rebuilt, and in 1846 the first Ashkenazic synagog was dedicated there, one having been founded a year earlier in Toronto. In 1846 Abraham de Sola was elected rabbi of the Sephardim of Montreal, and thus began the hegemony of the de Sola family, which colored Canadian Jewry for more than half a cent., Abraham de Sola being succeeded by his son, Meldola de Sola, in 1882.

The first synagog was established in Victoria, British Columbia, in 1862, Jews settling there following the discovery of gold in 1857. The Quebec congregation dates to 1853. The persecutions in Russia in the '80's drove many Jews to Canada, and the congregations at Hamilton, Winnipeg, Ottawa, St. John, and London, and the agricultural settlements in the Canadian Northwest date from after that period. According to the 1901 census there were 16,060 Jews in Canada, of whom 6,790 were in Montreal, 3,090 in Toronto and 1,156 in Winnipeg. At that date the Federation of Zionist



Societies of Canada, under the leadership of Clarence I. de Sola,\* was the dominating and most widespread organization in the Dominion.

1900-1933.—There are approximately 150,000 Jews in Canada. The statistics of Jewish immigration read as follows:

1901-1905 .....	17,288
1906-1910 .....	26,241
1911-1915 .....	32,214
1916-1920 .....	371
1921-1925 .....	22,674
1926-1930 .....	19,199

Total ..... 117,987

While it is true that Jewish settlers established themselves wherever they thought suitable over a vast stretch of land covering thousands of miles, still, the majority reside in either of the three chief Canadian cities: viz., Montreal, Toronto, and Winnipeg. Three-quarters of Canadian Jewry are established in these centers.

Jews in Canada during the past 30 years have been successful, not only in establishing themselves commendably in their newly chosen homes, but they also had in mind K'lal Yisroel. Canadian Jews have undertaken to raise \$1,000,000 for the purchase of the Emek Hasharon in Palestine. Until not long ago, Canadian Jewry ranked third in contributions to Zionist Funds. One of the romances of Canadian Jewish life is the story of the Jewish War Orphans Committee. Canadian Jewry recently held an all-Canada Jewish Congress even larger in scope than the one convoked 14 years ago.

**Montreal:** In the large centers a true image of Jewish organized life may be seen in the religious, educational, and philanthropic institutions. Thus, in Montreal, the metropolis of Canada, orthodox sentiment is strengthened by the administration of the Va'Ad Ha'ir and the vigilance of the Va'Ad Ha-Rabbonim, not only in the field of Kashrut but also in matters appertaining to Jewish social life. Jewish education in Montreal is not dissimilar to that of any other Jewish community: it is fostered by a Talmud Torah, housing in the recently constructed building about 1,500 children, as well as by synagogues, Hebrew schools and by Yiddish Volk Shule, not to mention "Hedorim" and "Melamdin." Lately attention has been given also to adult education in the form of public lectures held once a week at Shaar-Hashomayim Synagogue, Temple Emanu-El and at the Shaare Zion Hebrew Institute, all in the west end of the city. To give expression to Jewish public opinion there are in Montreal two Anglo-Jewish weeklies, the "Canadian Jewish Chronicle" and "The Canadian Jewish Review" and one Yiddish daily, "The Canadian Eagle."

Among the outstanding institutions are the Old People's Home, the Jewish Hospital and the Y. M. H. A. (Sir Mortimer Davis \* Memorial). The former two institutions are main-

tained by the Federation of Jewish Philanthropies as are also the Herzl Dispensary and Mount Sinai Sanatorium at St. Agathe. In Montreal is situated the office of the Canadian Zionist activities, which include Hadassah and Young Judea. Similarly, there are the headquarters of the Jewish Immigrant Aid Society and of the ICA. Montreal has one Jewish member of Parliament. In the Provincial Legislature it has two Jewish representatives whose efforts were particularly needed at the time when the Jewish school question arose, and which reached both the Supreme Court of Canada and the Privy Council in England. The latter agreed with the view of the Quebec Protestant School Commission; but, at the same time, it confirmed the Quebec Legislature in its right to create a separate Jewish school panel. On April 4, 1930, the Legislature passed a bill granting Jews the establishment of their own secular schools. At the same time it called into being a Jewish School Commission similar to the Protestant School Commission. That bill, however, was rescinded a year later, and the authority given the Jewish School Commission was withdrawn. Out of protest, the Jewish School Commission resigned. Eventually the aggravated Jewish separate school problem in Montreal was solved by resorting for the next 15 years practically to the status quo.

**Toronto:** An issue of Jewish secular education in elementary schools could not be raised in Toronto, or for that matter anywhere else in Canada except Quebec, because the British North America Act, Canada's Magna Charta, gave Quebec certain preferments. In Toronto as in all the other Canadian provinces there prevails the Public School system as it exists in the United States. Generally, the relationship between Jew and non-Jew in Toronto is friendly. Toronto has many important institutions: the Federation of Jewish Philanthropies, the Volk's Verein, the Hebrew Free Loan, the Jewish Children's Home, and many others. Jewry there is well organized religiously and culturally in many respects along lines similar to those of Montreal. Like Montreal, Toronto, too, has a Jewish representative in the Federal Parliament.

**Winnipeg:** During the past 30 years after a period of sporadic building, Winnipeg Jewry began to consolidate. Additional synagogues were built. Jewish fraternal societies, cultural groups, Zionist clubs, Jewish libraries, charitable institutions sprang up in rapid succession. The Jewish population in Winnipeg is now sufficiently large to have its own representative on the City Council, Provincial Legislature, School Board, and in the Federal House. During the last few years, Jews in the Western provinces have turned their attention more particularly to the development of industries, establishing new factories; thus, contributing their share toward the increase of wealth in the community. Winnipeg exerts a great influence on the smaller Western Jewish



settlements. Winnipeg Jews speak Yiddish much more freely than do the Jews in Montreal or in Toronto.

The Jewish congregations of Canada are located in Alberta—Calgary, Edmonton, Lethbridge, Medicine Hat; British Columbia—Vancouver, Victoria; Cape Breton—Glace Bay; Manitoba—Brandon, Winnipeg; New Brunswick—St. John; Newfoundland—St. John; Northwest Territories—Ox Bow, Qu'Appelle Colony; Nova Scotia—Halifax, Sydney, Yarmouth; Ontario—Cobalt, Cornwall, Englehart, Fort William, Hamilton, Kingston, Kitchener, London, Ottawa, Peterborough, Port Arthur, St. Catharines, Sault Ste. Marie, South Porcupine, Toronto; Quebec—Lachine, La Macaza, Montreal, New Glasgow, Quebec, St. Sophie, Sherbrooke; Saskatchewan—Hirsch Colony, Leader, Lipton, New Herman, Prince Albert, Ratcliffe, Saskatoon, Wapella. J. B.

**CANDLES:** Used ceremonially, replacing the original oil wicks. Two are lit Friday on the eve of Sabbath, representing the two injunctions to "remember" and "observe" the Sabbath. A plaited taper is lit at the exit of Sabbath. Candles are lit at every festival. Lit candles are placed beside the dead. The Hanukah Menorah\* is an eight-branched candlestick.

**CANON:** The word "canon," meaning a measuring rod, hence measure or standard is applied to the collection of Hebrew Scriptures, or so-called Old Testament—the Jewish Bible. Canon refers then to the totality of books elevated to scriptural rank, and included in the Bible, and therefore authoritative and holy, as distinct from those other books of the Apocrypha, which were excluded from the canon, and thus are not scriptural or holy.

The canon is divided into three parts: (a) Torah—the Law (Pentateuch), or Five Books of Moses; (b) Nebiim—the Prophets; and (c) Kethubim—the Holy Writings or Hagiographa. From the initial letters of the names for the three divisions—T.N.K.—we get the word Tanakh, sometimes applied to the Hebrew Scriptures. Frequently Jews use the term Torah to designate the entire Bible.

The Five Books of Moses are Genesis, Exodus, Leviticus, Numbers and Deuteronomy. Within a framework of history—from Creation to Abraham, and the patriarchal period in Genesis, and the career of Moses in the other four books—the Torah proper, or Law, is inclosed. The Prophets are subdivided into two parts: Former and Latter Prophets. The first part, Joshua, Judges, Samuel and Kings, are rather historical books, tracing the history of the Jewish people from the death of Moses to the fall of the Kingdom of Judah. The second part consists of the Prophetic books proper, including Isaiah, Jeremiah, and Ezekiel, or Major Prophets, and the Twelve Minor Prophets, counted as one book. The Holy Writings consists of a number of books hard to classify. Therein we have the Book of Psalms, Proverbs and Job, the Five Scrolls

(Song of Songs, Ruth, Lamentations, Ecclesiastes and Esther), the Book of Daniel, and books of a historical character like Ezra, Nehemiah, and Chronicles. In Hebrew the entire Bible is sometimes referred to as the Twenty-Four (Esrin ve-Arba), because the two books of Samuel, the two books of Kings, the books of Chronicles, and Ezra, Nehemiah were counted as single books; so also the Twelve Minor Prophets figured as one book. In that way the 39 books were compressed into 24.

The order of the books in the Hebrew canon was fixed by 100 c.e., but it was not always so. In the Church translations of the Hebrew Bible some books are placed differently, as for instance, Ruth after Judges, and Lamentations after Jeremiah, instead of in the third division of the Hebrew canon. The Torah was first to be canonized, to be followed by the Prophets, and lastly, by the Holy Writings. Certain books were admitted into the canon not without a division of opinion among the religious authorities of the time. Thus, for instance, there was a doubt as to whether Ezekiel and the Book of Ecclesiastes should be included.

Although the Torah\* was placed on a higher rank and invested with a relatively higher sanctity or authoritativeness than that of the Prophets and Holy Writings, yet all the books of the canon are properly designated as Holy Scriptures, for in all of them we have the manifestation of the Spirit. The entire collection assumed a unity and became the Bible, as the depository of the sum of Divine Revelation.

D. R.

**CANTICLES, BOOK OF:** *See:* Song of Songs.

**CANTILLATION:** The intonation or chanting employed in the recital of the Scriptures, liturgy, and sections of the Talmud.

**CANTONISTS:** Name applied in Russia to the Jewish boys who at the age of 12, under a law of Nicholas I., were in 1827 drafted for military service, and placed in cantonal or district schools, in the hope that by educating them in environment estranged from parental influence, the conversion of the boys could be accomplished. Public opinion was outraged by the cruelties practiced in these cantonal schools, and the system was abolished by Alexander II. in 1857.

**CANTOR, GEORG:** Mathematician; b. Russia, 1845; d. Halle, 1918. He became assistant professor in 1872 and full professor at Halle in 1879. In 1883 he made a great contribution to mathematics by his book on the theory of functions and multiplicities. He developed the theory of the continuum, and contributed further by a keen presentation of technical material to the modern evolution of mathematical science.

**CANTOR, JACOB A.:** Politician; b. New York, 1854; d. there, 1921. Cantor took his name from the profession of his grandfather, who was a hazan in London. Prominent in



New York Democratic politics, he was elected state senator 1888-98, and was president of the New York State Senate, 1893-94. In 1901 he was elected president of the borough of Manhattan on a fusion ticket, the first Jew to hold that office.

**CANTOR, MORITZ:** Pioneer in the modern development of the exact sciences; b. Mannheim, Germany, 1829; d. Heidelberg, 1920. In 1863 he was appointed assistant professor and in 1877 he became honorary professor at Heidelberg. He was recognized in Germany as the leading authority on the history of mathematics.

**CAPATEIRO, JOSEPH:** "Joseph the shoemaker," one of the 15th cent. travelers whose overland journeys helped the Portuguese in the discovery of the sea-route to India.

**CAPITATION:** *See:* Poll Tax.

**CAPSALI, MOSES B. ELIJAH:** Chief rabbi of the Turkish empire, middle of the 15th cent.; b. Greece, 1420; d. Constantinople, 1495. Capsali exercised great influence in retarding the spread of Karaism in Turkey and was the propagandist of a rigorous orthodoxy. He held several offices under the government, and had the power of a civil judge over the Jews.

**CARABAJAL, Don LUIS:** Governor of New Leon, Mexico, 1579-90; b. Magodorio, Portugal, 1539; d. Mexico, c.1595. In 1579 Carabajal was appointed governor of the New Kingdom of Leon, a district which extended north from the site of the present city of Tampico and included the present state of Texas. He brought to Mexico a very large family and it is presumed that his 100 soldiers and laborers and their families were all Maranos. For about a decade the new kingdom prospered, and the Maranos lived peacefully. In 1590 they were denounced by the Inquisition for practicing Judaism in secret. Dona Isabel was put to the torture until she implicated all the members of her family. All but one were seized, imprisoned and many burned at the stake. The Governor, Don Luis, was among the prisoners, and his exact end is unknown. Two nephews, Luis and Baltasar, composed hymns and dirges for the fasts. The former was tortured for writing a book which contained psalms, and his autobiography.

**CARABAJAL, FRANCISCA NUNEZ DE:** Martyr of the Mexican Inquisition; b. Portugal, c.1540; killed in the City of Mexico, Dec. 8, 1596. Sister of the Governor of New Leon, she was seized by the Inquisition in 1590 and forced to abjure at an auto-da-fé. Under torture she implicated all the members of her family, six of whom were condemned to perpetual imprisonment. In 1595 she was charged with practicing Judaism in secret, and she with her four children and five other secret Jews were burned at the stake. Another daughter of Francisca was burned in an auto-da-fé in 1601.

**CARASSO, DAVID SAMUEL:** 19th cent. Oriental Jewish traveler. In 1874 he crossed the whole of the interior of Arabia, and wrote an account of his travels, in Ladino (1875).

**CARDOZO, BENJAMIN NATHAN:** Associate Justice of the Supreme Court of the U.S.A.; b. New York, 1870. Member of an old Sephardic family, Cardozo was Justice of the New York Supreme Court in 1913 and designated Judge of the Court of Appeals in 1914. He was reappointed and elected to that court, becoming Chief Judge of the Court of Appeals in 1926. Till his elevation to the Supreme Court of the U.S., by President Hoover in 1932, Judge Cardozo stood at the head of the judiciary of New York State, gaining nationwide reputation as a jurist, so that his nomination to supreme judicial office was almost as unanimous an act as was the acclaim that greeted his appointment. He has written on juridical problems.

**CARMOLY, ELIAKIM:** French Jewish essayist; b. Sulz, Germany, 1802; d. Frankfurt, 1875. Carmoly who in his youth was a rabbi abandoned that profession and, about 1830, became a Jewish historian and essayist, whose considerable writings on many subjects are the only available popular presentation of these topics in French. The range of his subjects is extensive. His two most important books are "History of Jewish Physicians, Ancient and Modern" (1842), and "Itineraries of Jewish Travelers." Both these works are only available in French.

**CARO, JACOB:** Polish historian; b. Posen, 1836; d. 1904. From 1863 he was the recognized historian of Poland. In 1882 he was made full professor of history at the University of Breslau.

**CARO, JOSEPH B. EPHRAIM:** Author of the "Shulchan Aruch"; b. Spain, 1488; d. Safed, 1575. Expelled with his parents from Spain, he settled in Turkey, and finally emigrated to Palestine, settling in Safed in 1535. His great code, the "Shulchan Aruch," was the work of his declining years, but in a sense all his life was a preparation for it. In character, Caro exhibited a remarkable duality of intellect. In his youth he was influenced by the mysticism of Solomon Molcho, the pseudo-Messiah, and on his settlement in Palestine, he came under the influence of Jacob Berab,\* whose messianism took the form of seeking to reinstitute ordination and the reconvening of the Sanhedrin. Caro was ordained by Berab and devoted to his ideas. As his diary shows, Caro believed that he was guided by a familiar spirit, but in his case it took the form of a personification of the Mishnah.\* Yet this mystic tendency was thoroughly controlled in his authoritative works. Mysticism may have been the source of his great desire to be regarded as the greatest authority in Judaism, by which means he imagined he could create that unity which would serve as a precursor to the Mes-



sianic age. He also had a desire for martyrdom, but he was never persecuted.

His wish for authority was wholly realized in his own lifetime. In 1522 he began his "Bet Yosef," in which the 32 leading authorities of the Talmud are summarized and codified, and by the time this work was finished in 1542 Caro was acknowledged as the great teacher and authority, and was consulted on religious matters by rabbis in all parts of the world. His "Shulchan Aruch" was intended to be a more popular work, and it achieved its purpose. From its first printing in Venice in 1564, though rabbis contended against it for a cent., it became the popular authority on Judaism. Except that he was thrice married and that he exerted a great influence on contemporary Safed, little is known of this scholar's life. His personality was eclipsed by his achievements.

It is interesting to see how the Mentor-Angel, with pedagogical insight, uses promises for a moral lesson. For instance, in one place where he gives Caro a full description of the glorious reception with which he will meet in the circle of the righteous, headed by the Divine Presence, and the fetes which will be given in his honor, he winds up with the words: "Beloved, the Holy One and all the members of the Heavenly Academy send me to make thee acquainted with this secret, in order that thou mayest see thyself in this high degree, and thus wilt never come into the power of sin, not even by an evil thought."—SCHECHTER, *Studies in Judaism*, Second Series.

**CARP, HORIA:** Roumanian senator and editor; b. Harlau, 1869. He has dedicated the larger portion of his life to literary effort in the Jewish interest, and is editor of the "Curierul Israelit," and secretary both of the Jewish community of Bucharest and of the Union of Roumanian Jews. He is a fervent Zionist, and has translated Herzl's writings into Roumanian. In 1927 he was elected a member of the Senate, where he continues to defend the Jewish cause.

**CARREGAL, RAPHAEL CHAIM ISAAC:** Instructor to Ezra Stiles; b. Hebron, Palestine, 1733; d. Barbados, W. I., 1777. Carregal was a rabbi who traveled in many parts of the world. In 1773 he came to Newport, R. I., made the acquaintance of Ezra Stiles, president of Yale College, and studied exegesis with him. The exchange of correspondence in Hebrew is preserved in the Yale library.

**CARSONO, JACOB:** 14th cent. Spanish astronomer; at the command of Pedro IV. of Spain, he translated "The Tables of Don Pedro" (astronomical tables), from Catalonian into Hebrew.

**CARTHAGE:** "New city." The name of the famous city-state and republic of North Africa, identified by some scholars as the biblical Tarshish. According to Josephus it was founded 143 years after Solomon built the Temple in Jerusalem. A number of the Talmudic authorities came from Carthage. Their names constitute all the literary references to Jewish settlement there. The Vandals took what remained of the Temple vessels to Carthage. The excavations at Carthage cover the

history and civilization of a city of 700,000 inhabitants, and point to an intense Jewish participation in its founding and development. The tribes of Asher and Zebulun, temples of the "God of Heaven," words such as Jehovah, Joas, Joel, etc., are mentioned in the inscriptions. Slouschz \* mountains that the Judeo-Berber race, known in the seventh cent. as Bahuzim, or Jewish nomads, and led by the Jewish Queen Daia, or Damia el-Cahena,\* were descendants of the original Carthaginian Jews.

This so-called Phœnician language is nothing more nor less than Hebrew—a pure Hebrew dialect, nearly the same as was spoken in the country of Israel in the days before the Aramaic . . . the same is true of the script. . . . It is certain, then, that it was in a Hebrew dialect that Hannibal commanded the troops which he led across the Alps.—NAHUM SLOUSCHZ, *Travels in North Africa*.

**CARVAJAL, ANTONIO FERNANDEZ:** First Jew legally denized in England after the Resettlement; b. Portugal c.1590; d. London, 1659. Carvajal, who was a victim of the Inquisition, came to London in 1635, and in 1649 was a corn contractor for the army. In 1653 he was engaged in shipping to the Levant, the East and West Indies, and to Brazil. In 1655 he and his two sons were granted denizenship in England, and he associated himself with Manasseh b. Israel \* in the petition for the resettlement of the Jews in England. He was one of Cromwell's intelligencers, obtaining news from Holland on the conspiracies of Charles II. Carvajal's name is on the deed for the first Jewish cemetery in London.

**CASSEL, DAVID:** German theologian; b. Gross Glogau, 1818; d. Berlin, 1893. Cassel was one of the founders of modern Jewish science in Germany, and was a worthy member of the group which includes Zunz \* and Steinschneider.\* In 1844 he conceived the idea of publishing a Jewish Encyclopedia. A number of his works went through several editions. The best known is "Geschichte der Jüdischen Literatur," 2 vols. 1872-73.

**CASSEL, Sir ERNEST JOSEPH:** Financier of the Assouan Dam, Egypt; b. Cologne, Germany, 1852; d. London, 1921. He came to London in 1870 and entered the banking firm of Bischoffsheim and Goldsmid, where he achieved a reputation for unraveling the Khedival finances. In 1884 he set up in business for himself, specializing in South American finance, reorganized the finances of Uruguay and arranged loans for Mexico. He next entered the Chinese and Japanese fields, but his most brilliant financial coup was the financing of the Nile Irrigation plan. For this he was knighted. He enjoyed the personal friendship of Edward VII., a fact much commented on by German anti-Semites, ran a great racing stable, and gave \$10,000,000 to educational and hospital purposes. His German birth led to an attempt during the War to deprive him of his membership in the Privy Council. His granddaughter married Lord Louis Mountbatten, a member of the British royal family.



**CASSIRER, ERNST:** Philosopher; b. Breslau, 1874. In 1919 he was appointed professor at Hamburg. The history of transcendental philosophy, the theory of scientific knowledge, or the formation of concepts are his chief interests. His criticism of Descartes' Mathematics was published in 1899; Leibnitz' System, 1902; "Das Erkenntnisproblem in der Philosophie," 3 vols. 1906-20; and Kant's "Leben und Lehre," 1921. Cassirer takes an interest in the intellectual efforts of German Jewry.

**CASTILLO DOS JUDIOS:** Castilian city, in which a large number of Jews were settled as early as the 10th cent. An inscribed memorial has been found of the early settlement of Jews in this town in which they had special privileges. The Jews here numbered many weavers. During the persecutions in 1391 and 1413 many wealthy Jews accepted baptism. Their descendants were persecuted by the Inquisition and the community was wiped out at the expulsion.

**CASTRO, ABRAHAM De:** Master of the Cairo mint, to Suleiman the Magnificent. In 1524 de Castro was an important political personage in the Turkish empire, because he supported Suleiman against the attempted usurpation of Ahmad Pasha, who asked him to coin money with Ahmad's name instead of the Sultan's. De Castro is associated with a former special Purim, observed by the Jews of Cairo on the 27th of Adar. His intercession in 1524 saved them from annihilation.

**CASTRO, BALTHAZAR OROBIO:** Marano philosopher; b. Braganza, 1620; d. Amsterdam, 1687. He was a physician in Seville who was denounced by the Inquisition and imprisoned in a dungeon for three years. Leaving Spain, he became professor at the University of Toulouse, but eventually moved to Amsterdam, where he openly lived as a Jew, and assumed the name of Isaac. He wrote considerably in opposition to the Ethics of Spinoza.

**CASTRO, DAVID HENRIQUES De:** Historian and numismatist; b. Amsterdam, 1832; d. there, 1898. De Castro by retrieving the inscriptions on the tombstones in the cemetery of Oudekerk and by other researches recovered much material on the history of the Jewish settlement in Amsterdam.

**CASTRO TARTAS, ISAAC De:** Martyr; b. Tartas, Gascony, c.1623; d. Lisbon, 1647. He was arrested by the Inquisition in Bahia dos Santos and sent to Lisbon. Summoned before the tribunal of the Inquisition, he at once avowed his belief in Judaism, and his determination to remain true to the faith. All attempts to convert him to Christianity were in vain. Dec. 15, 1647, he was led together with five fellow sufferers, to the stake. In the midst of the flames he called out, in startling tones, "Shema Yisrael!" With the word "Ehad" he breathed his last. His dying words became so popular in Lisbon that the Inquisition interdicted this confession of the Jewish faith.

**CAVE-DWELLING JEWS:** In the Jebel Nefussa range, central Tripoli, North Africa, there are scattered numerous villages of cave-dwelling Jews. Little factual information is known of the historic background of these groups in what is still almost unexplored country. There are vague myths which relate the natives to the Canaanites, who fled from Joshua b. Nun. There is better warrant for the tradition, that of the Jews taken captive by Titus, 30,000 were distributed throughout northern Africa, and that for a time some of them controlled the country, but were later defeated and conquered by the Berbers and divided into cave-dwellers and nomads. There is some evidence that the cave-dwellers include the descendants of Moroccan Jews who fled from persecution cent. ago. The cave Jews are mostly illiterate, but scrupulously observant of the rites and customs of Judaism.

At a spot where the reddish ground sloped slightly upward, we came upon a group of young Jewish women, very white and slender . . . daughters of the cave dwelling Jews . . . men bronzed and strongly built. . . . A number of square holes, great pits almost concealed by the red hillocks . . . we approached a hole opening in the side of a hill . . . a sort of dark, uneven gallery, burrowed in the red soil, which led ever downwards . . . a court illuminated faintly by rays of slanting light from above. This was the stable . . . we continued the descent by a straight passage . . . we reached a square subterranean courtyard, fairly well lighted by a patch of sky . . . this court . . . fulfilled the purpose of a central dwelling-place, a kitchen and a factory, the living rooms were in caves either cut out from the walls themselves or dug out from the level of the subsoil.—**НАНУМ СЛОУСЧЗ**, Travels in North Africa.

**CAYENNE:** Jews from Brazil settled in this French possession about 1654. Others from Italy came in 1660. In 1659 David Nassy, a Brazilian Jew, settled at Cayenne and obtained for the settlers a charter which granted freedom of thought, liberty of conscience and political autonomy. The wars, however, compelled the settlers to emigrate to Surinam in 1664.

**CENSUS:** Though a census is referred to (Num. i.) there was opposition to it in the reign of David, and the superstition averse to enumeration is still manifest in the counting of males in a minyan (religious quorum). The objection may have arisen because the census was used either for taxation or military purposes. The enumeration of a population for scientific and statistical reasons is a modern custom. In 6-7 a Roman census was the occasion of an uprising in Palestine. A census by counting the number of lambs slaughtered for the Passover is the most elaborate enumeration of the inhabitants of Jerusalem mentioned by Josephus, but his many detailed figures of population suggest that the Romans counted the inhabitants of Palestine periodically. The exact enumeration of Jews throughout the world is impossible because all governments do not demand a tabulation by creed. Since 1922 the population of Palestine has been twice numbered without religious objections being raised. But at the second census, 1932, some Jews withheld themselves for political rea-



sons. Dr. H. S. Linfield in 1927 estimated the Jewish population of the world at 14,000,000. See: Population, Statistics.

**CENTRALVEREIN DEUTSCHER STAATSBURGER JÜDISCHEN GLAUBEN:** Founded 1893 in Berlin to counteract anti-Semitism. In 1906 it had grown to 19,000 members, and by affiliation represented 110,000 German Jews. Its presidents were Dr. Horwitz and Dr. Fuchs. It published "Im Deutsches Reich." The organization was conspicuous in the post-war defense of the Jews in Germany.

**CENTRAL CONFERENCE OF AMERICAN RABBIS:** Association of Reform Rabbis in America, founded by Isaac M. Wise \* in 1889. From an original membership of 32 it has grown into an organization of 375 members who are serving congregations not only in the United States but also in Canada, Mexico, England, Australia and far-away South Africa. It has become the recognized religious spokesman for liberal Jewry throughout the world.

After the meeting of the Pittsburgh Conference which had assembled at the call of Kaufmann Kohler\* in Nov., 1885, it became evident to Isaac M. Wise that if Judaism was to survive in America it could be only by educating rabbis under American conditions and with an American viewpoint. In 1875 he had started the Hebrew Union College for the purpose of training Reform Rabbis. By the year 1889 Wise felt that he had enough of his former pupils to undertake the organization of a Conference of American rabbis. The 19 graduates of the Hebrew Union College served as a nucleus. Dr. Wise went to the convention of the Union of American Hebrew Congregations, which was held in Detroit in 1889, with a constitution for the new conference already prepared. In it he stated as the object of the association:

A. To unite the talent, learning and zeal of all teachers of Judaism in the service of Israel's faith and literature, to be preserved, advanced and promulgated by their united efforts.

B. To produce and preserve uniformity in all observances in the houses of worship, schools of religious instruction and the discharge of Rabbinical functions.

C. To continue unitedly the lawful development of Judaism where the former Conferences of American and European Rabbis left it.

D. To prevent schisms in Judaism, public controversies on subjects which can be decided only by men of learning, and unbecoming discussions in public print by colleagues in office.

This constitution was adopted, temporary officers were named and authority was given them to call a meeting and invite the rabbis of America to join the new organization. Over his vigorous protests Dr. Wise was elected the first president, and continued to serve in this office until his death in 1900. The first annual meeting was held in Cleveland, O., the following year. All rabbis were invited to send in their names by the following Passover and thus become members of the organization. Otherwise they would have to conform to re-

strictions which would thereafter be enforced. These requirements were that applicants must either be graduates of a theological seminary, or shall have received the Semicha from competent colleagues, or shall have occupied the pulpit of the same congregation for at least three years. From the very beginning it was the idea of Wise to make the Central Conference of American Rabbis a means of establishing a standing for the rabbi in America. The country was filled with self-styled rabbis, and he desired a means by which the public might distinguish between the rabbi and the shohet,\* and mohel,\* who called themselves rabbis.

At the first convention the question of a union prayer-book was discussed, and under the able leadership of Moses Mielziner \* the Union Prayer-Book was adopted in 1893. In the 40 years of its existence it has published the Union Prayer-Book in two volumes, the Union Haggadah for Passover, a Union Hymnal, several volumes of private prayers, a handbook for rabbis and 43 volumes of the Yearbook containing the proceedings of its conventions as well as the scholarly papers there presented.

I. E. M.

**CEREMONIES:** Rites consecrated by religious or national tradition. With the Jews the largest proportion of all ceremonies are Minhagim \* or customs, and they are dealt with under that title, the individual customs being detailed under their proper names. The Bible mentions certain ceremonies to be observed as "memorials," symbolic expressions of incidents in Jewish history or experience. The whole of the service in the Tabernacle \* and later in the Temple\* was a ritual, which, as it was elaborated, became more and more ceremonial in character. To the biblical injunction to observe the Passover as a domestic festival the Pharisees and their successors added other domestic ceremonies—some obviously being a transfer of Palestinean social customs—consecrated by blessings. A large body of ceremonial law was thus evolved, the minutiae of which required codification, and which was fairly standardized in the Shulchan Aruch.

Reform Judaism was originally in no small degree a reaction against the mass of accumulated ceremonies which for strict observance occupied much time. On the other hand, within the last few decades it has come to be recognized that there is inherent value in the proper and reverent observance both of domestic and synagogic ceremonies. The tendency, therefore, has been to add to rather than diminish the ceremonies. The Jewish rites fall under three classifications, those of biblical origin, which are regarded as fundamental to the observance of Judaism; those surviving out of the many practiced during the ages and which have been found appropriate to prayer or joy or grief; and those which are new methods of expressing symbolically natural emotions. They all add to the form and dignity of life. The "color" they provide diminishes the gross-



ness of many common actions, or lends charm to what would otherwise be only incidental and unimpressive habits.

**CERFBEER, HERZ, OF MEDELSHEIM:** Head of a family that was conspicuous in the struggle for emancipation in France; b. Bischheim, Alsace, 1730; d. Strasburg, 1793. In 1775 he received a patent of French citizenship from Louis XVI. for his service to the government and the country during the famine of 1770-71. He was an army contractor and he endeavored to induce Jews to quit petty trading and become manual laborers. His first success in the direction of emancipation was the abrogation of the poll tax.

**CEYLON:** The theory has been advanced that Solomon's Ophir was the Island of Ceylon in the Indian Ocean. In Tamil the words for "apes, ivory and peacock" are identical with those employed in Kings x. 28. In keeping with this theory Point de Galle has been identified as Jonah's Tarshish. The Egyptians, Greeks, Romans and Persians knew the island in ancient times. Its written and inscribed records go back to 543 b.c.e. Ferishta, in his "General History of Hindustan" (Asiatic Researches, vol. X.), has a reference to early Jewish settlement in Ceylon:

Formerly before the rise of the religion of Islam a company of Jews and Christians came by sea into the country (Malabar) and settled as merchants or Pishcaras. They continued to reside there until the rise of the Muslim religion.

**CHAJES, HIRSCH PEREZ:** Chief rabbi of Vienna; b. Brody, 1876; d. Vienna, 1927. He received his first appointment in 1897, and in 1901 became secretary of the Oriental Institute of Vienna. In 1902 he became both rabbi and professor at the Florence University. In 1912 he was elected chief rabbi of Trieste, and during the World War attained an international reputation for his spiritual services to Jewish soldiers. In 1918 he was called to the chief rabbinate of Vienna, and speedily achieved a position of religious leadership which excelled that of any western rabbi at the time. He was both intensely spiritual and devoted to Zionism, and in both directions exercised a marked influence on Viennese Jewry. In 1925 he went to Palestine and participated in the ceremonies associated with the opening of the Hebrew University of Jerusalem. On his return, when he was met by an unusual demonstration from his admiring community, he reported himself more "Zion centered" than ever. An outstanding force among the Hebrew writers of his time, his death cut off one of the brilliant careers of 20th cent. Jewry.

**CHAJES, ZEBI HIRSCH B. MEIR:** One of the foremost 19th cent. Galician rabbis and Talmudists; b. Brody, 1805; d. Lemberg, 1855. For 24 years he was rabbi of Zolkiev, and for the rest of his life rabbi of Kalisch, Poland. He achieved a great reputation as a scholar. His interpretation of tradition had considerable influence on the contrary opinions pre-

vailing between the opposing schools of thought whose acrimonious polemics were characteristic of his period.

**CHALUKAH:** *See:* Halukkah.

**CHAMBERLAIN, HOUSTON STEWART:** Anglo-German anti-Semite; b. Portsmouth, Eng., 1855. Married into the family of the composer Richard Wagner. Chamberlain is regarded as one of the foremost exponents of the newer anti-Semitism, which regards civilization as a struggle between the Aryans and Semites. To round out his philosophy, Chamberlain denied the Jewish origin of Jesus, a theory which some pro-Aryans accepted. His teachings against the Jews have found their most recent and most successful exposition in Hitlerism.

**CHAMETZ:** "Leavened." Bread made from dough that is allowed to ferment and rise (or leaven). Chametz is forbidden on Passover. "Seven days shall there be no leaven found in your houses; for whosoever eateth that which is leavened, that one shall be cut off from the congregation of Israel."—Ex. xii. 19. Any form of leaven is forbidden on the Passover, hence the use of specially prepared foods which have been protected from contact with leaven.

**CHAMISAH ASER B'AB:** *See:* Ab, 15th day of.

**CHAO YNG-CHENG:** Jewish Chinese mandarin; flourished c.1653. A stone stele, dated 1663, relates that after the sack of K'ai Fung Foo, in 1642, this Chinese Jew from the Province of Chen-Si induced the Jews to return to their city and rebuild their temple.

**CHAPLIN, CHARLES SPENCER:** Movie comedian; b. London, 1889. Son of a family named Thonstein, which settled in London after 1850, immigrating from Eastern Europe. Having joined Alfred Reeves vaudeville "Karnos" troupe, Chaplin came to the U. S. in 1908. He first made a reputation as a film actor when he joined Mack Sennett's troupe. As the impersonation of the leading rôle in a dozen scenarios, some of his own composition or suggestion, he is the outstanding character actor of the silent film.

**CHARITY:** "Zedakah" (righteousness). A nearer Hebrew equivalent to the connotations of charity is "gemilut hesed," "bestowing kindness," a term which however has come to be used for non-eleemosynary efforts and acts. Whilst there are ample words in Hebrew to denote all the degrees of indigence the lack of a word which shall exactly express what charity or philanthropy has come to mean, and the fact that from biblical days (Deut. xxiv. 13) zedakah has the connotation of giving to the poor as well as its proper meaning of righteousness, crystallize the concept that acts of charity were ordained duties. It would be an exaggeration to state that the welcoming phrase of the Seder ritual, "whosoever is hun-



gry, let him enter and partake," was the keynote of life in any period of Israelitish history. The fact, however, remains that the Mosaic code by its tithes and its rights of gleaning, its protection of the rights of widows, orphans and strangers, and its interesting method of rebuking the improvident and willing slave set up a system to overcome the results of poverty. The prophets and the psalmists were the poor man's friends; they gave him certain moral advantages over the rich, and used poverty as a symbol to the disadvantage of wealth.

The first Jewish account of organized relief is however as late as Queen Helena of Adiabene and her son Izates, who met a famine with shiploads of food, and organized distribution to the poor. Factually the system may have been much older, for Josephus relates this incident because it is not without political implications. From the fall of the Jewish state the office of charity overseer was a part of the communal institutional system. In Talmudic times institutional charity was well ordered and systematically advanced, both in collections and distribution. Here again however the system may be older than its description. For the word "apostle" was first used to describe the collectors of charity. Giving was a duty, but the grace that accompanied the gift, creating eight types of donors, illustrates an old Jewish sentiment, i.e. poverty is not a degradation, and munificence, if a duty, was not a virtue if it resulted in the humiliation of the recipient. That is why "gemilut hesed" (bestowal of kindness) was and still is regarded as a higher virtue than "zedakah," though the latter is one of three fundamentals to a righteous life. "Kindness" was between man and man, the helpfulness is destroyed by publication of the gift, loan, etc. Something of this struggle may still be traced between those who advocate and support organized and efficient institutional charity to meet the needs of masses of sufferers, and those who oppose systematic effort.

In the pre-modern era there existed certain institutional charities which may be regarded as specifically Jewish—the inn for poor Jewish travelers, the society for the burial of the dead (Hebra Kadisha),\* the funds raised to pay the poll tax for Jewish pilgrims entering the Holy Land and Holy Cities, and the funds raised for Pidyon Shevuyim, the ransoming of captives. (The funds raised for maintaining the Exilarchate were regarded as semi-political taxes, and though apparently well organized do not come under this review.)

Local charitable societies for clothing the poor, taking care of the sick, providing food, etc., date back in Europe at least to the 11th cent. The history of the evolution of this institutionalism is lost in the mists of time, but the universality of its existence amongst Jews and the agreement everywhere in the terminology used to describe such societies point to their founding in an early period of the dispersion in Europe.

Effort on a national scale can however be

traced back, though much detail is missing, first to the need of raising the funds to meet the demands of kings and rulers. Quotas had, somehow, to be established, and this organized collection persisted, though no phase of it was basically voluntary, until the operations of the Council of the Four Lands,\* the Germanic Judenlandtag\* and similar sessions and conferences. An equally large measure of effort was involved in helping the refugees from the expulsion from Spain, the Spanish and Portuguese Jews having had a long and grim experience in raising money to fight off the Inquisition itself. These processes may be said to have bred in the Jews, who were entirely dependent upon their own efforts and benevolence, a readiness of response to appeals, and a willingness to be interested in charitable causes, and in the management of institutions. Such an appellation as "the merciful sons of the merciful" was prized, and has developed that attitude of wide interest in charity which has often caused non-Jews to describe Jews as "princely givers."

The organization of large charity institutions conducted by staffs equipped to meet individual and mass problems first made its appearance in Europe after 1870. Most of them run current with the theories of modern civics and highly organized life. The inherently Jewish charities are only met on the fringe or outside of these aggregations. Of these organically Jewish charities Moes Chittim,\* the Holy Vestment societies, the societies that provide for allowances during the week of mourning, for circumcision and its attendant festival, for marriage festivals and dowries, free loan and helping hand societies, etc., are still to be found in many communities, and some have the benefit of trusts created a cent. ago or more.

The Russian persecution of 1881-82 called into existence on a broader scale the efforts similar to those which marked the expulsion from Spain. It resulted in the establishment of scores of local institutions to care for immigrants, to pay their fares for further travel, and finally cared for their settlement. At the same time the needs of the victims of persecution in the localities in which they suffered had to be cared for. So that whilst existing charities had to be enlarged to meet new problems, and new societies were started to meet emergencies, the rudiments of international effort were created by the same set of circumstances. The chain can thus be developed through the Russo-Jewish Committee, the Alliance Israélite Universelle,\* the German Hilfsverein\* (of much later date), the operations of the Baron de Hirsch Trust and the ICA, to the first American effort, the creation of the Kishineff Fund of 1903, to the American Relief Committee and its successor the Joint Distribution Committee,\* which has raised and distributed the largest sums gathered within a given period for Jewish relief purposes.

In the law about loans, it is presumed that a man borrows only in case of need and the lender is forbidden to



profit by his neighbor's necessity by getting back more than he lent.—GEORGE FOOT MOORE, *Judaism (The Age of the Tannaim)* vol. II., 1927.

**CHAUTAUQUA SOCIETY, THE JEWISH:** Organized Philadelphia, 1893, for the purpose of disseminating Jewish education in America by utilizing the summer session method initiated by the Chautauqua Society. The founder was Rabbi Henry Berkowitz\* who was the chancellor of the organization from its inception to his death, and devoted all his leisure to the promotion of its interests. In its early years its sessions were held in eastern seaside resorts, and its work attracted considerable attention. More recently the society has devoted itself to the spread of Jewish knowledge in schools of higher learning. Its 44th assembly was held in St. Louis, Mo., in 1930. Its present chancellor is Rabbi Louis Wolsey, and its secretary, Jeanette Miriam Goldberg.

**CHAZANOWICZ, JOSEPH:** Founder of the Jewish National Library at Jerusalem; b. Goniondz, Grodno, 1844; d. Ekaterinoslav, 1920. He was a surgeon in the German army in the Franco-Prussian War, settled in Bialystok, where he became the most popular physician. He was an ardent Zionist. In 1890 he visited Palestine and determined to found a national library. He collected thousands of books, besides donating his own large collection to the national library in Jerusalem, which was consolidated with the Hebrew University Library.\* As a delegate he attended many Zionist Congresses.

**CHAZARS:** Turanian people who between the third and the seventh cent. moved west from the frontiers of Persia to north of the Black Sea. They settled between the lower Volga and the Dneiper. In the 10th cent. their authority extended west to Hungary. Exactly when this people and their King Bulan, as related by their King Joseph in his letter to Hasdai ibn Shaprut, were converted to Judaism is not known. In the first quarter of the seventh cent. the Chazars aided the Byzantine Emperor Heraclius in his campaign against Chosroes the Persian. At that time clearly they were not Jews nor pro-Jewish. The conversion of whole races to another faith was not unusual, either in the East or in the West to the 11th cent. The unusual element in the Chazar story is that King Bulan had a dream and ordered a disputation between opposing faiths and decided in favor of Judaism on the basis of the logic of the argument. Such disputations were not unknown at the courts of the caliphs. As King Joseph mentions the caliphs it may be assumed that the conversion happened between 661 and 750, during the Omayyad dynasty which had its seat in Damascus.

The correspondence between the king and Shaprut, foreign minister of 'Abd al-Rahman, Caliph of Cordova, is still the best basis of the story. A few details confirmatory of the conversion of the Chazars to Judaism, and of their

influence during the period, have been discovered. From their own account they were a semi-nomad and nomadic people. In their capital there was only one brick house, the palace of the king, which is adequate reason why so little is known about them from historic records. The Arab historians knew the story of the conversion of the king of the Chazars, but only one contemporary Arabian writer deals with it. Certain phases of the reports have the earmarks of probability. The Jews at that time were the traveling merchants and message bearers between countries. The postal roads that centered on Baghdad and went east to China and west to Spain and France, included traversing the Chazar land. There is therefore nothing improbable in two Spanish Jews having settled in the Caspian region, or that a German Jew, Isaac b. Eliezer brought the letter to Shaprut. King Joseph's letter is a typical Oriental document of the period, and no doubt contained the usual exaggerations which royalty then and later freely permitted itself. The confirmatory evidence found makes clear that the Chazars covered considerable territory, and held their frontiers at the point of the sword. They went west with the Bulgars and helped the Magyars capture Hungary. It is in Hungary that there are still four small towns named with various derivatives of Chazar. In what was Bosnia there is a mountain, Kozara Planina.

Shaprut's interest in the Chazars was due to his search for a land of refuge for the persecuted Jews. Unfortunately for his idea, he came in contact with King Joseph by correspondence in 960, at which date the Chazar régime was approaching its decline. In the ninth cent. the first attempts at the conversion of the Russians to Christianity were in progress. At the end of the 10th cent. the Russians were masters of the lands, east of the Sea of Azov, and by 1016 they had conquered the Chazars of the Crimea.

There is no substantial evidence that the Chazars and the Jews of Poland ever came into close contact. The Chazars did not reach north of Kiev, and the Jews settled in Poland after the Chazars were dispersed, and did not even then readily reach as far south as Kiev. There is a tradition that on the destruction of the Chazar kingdom its royal family settled in Spain, but the story has little merit. The presence of the Chazars in Hungary after the Magyar victory in 889 has left more tangible evidence of their existence by place names than almost anything we know of them after their conversion to Judaism.

**CHESS:** The oldest intellectual game known to mankind. It was played in Hindustan 5,000 years ago, and probably in Persia and Babylon at the beginning of the Talmudic era. It was known in Spain at the time of the rise of Mohammed. A Jew brought a set of Indian carved ivory chessmen to the court of Charlemagne from Baghdad. Ibn Ezra wrote a poetic version of the rules of chess in the 12th cent. The game has interested Jews and



they have been prominent among the chess champions since international contests became popular. The three great Jewish chess champions of the 19th cent. were Johannes H. Zuckertort,\* William Steinitz\* and Emanuel Lasker.\* Almost of equal rank were Winawer, Tarrasch,\* Janowski\* and J. J. Lowenthal.

**CHICAGO:** *See:* United States of America.

**CHILE:** South American republic. Maranos settled at Santiago in the 16th cent. Luis Duarte was tried in 1614 and another Marano, Francisco Maldonado de Silva was burned at an auto-da-fé in 1639. The Chileans were bigotedly opposed to the presence of Jews in their country till within the last 50 years. About 2,000 Jews reside in Santiago, Valparaiso, Concepcion and Temuco. Many of them are immigrants from the Orient. According to a statement issued by the Chilean Government, in March, 1934, there are now 12,000 Jews in Chile.

**CHINA:** It is now generally accepted that "Sinim" (Isa. xlix. 12) is China. The early Jewish participation in the silk trade points to contact with the Far East. When Jews first settled in China is shrouded in mystery. A travel book written in the ninth cent. alludes to the Jews having been there from time immemorial. A Jewish traveler of that era set the date of the first Jewish immigration as 65 c.e. It is believed that Jews reached China during the Han dynasty (200 b.c.e. to 226 c.e.). In 878, according to the Arab writer, Abu Zaid, the Jewish colony at Khanfu was massacred. The Chinese name for the Jews, Tiao Kiu Kiaou, "the pluckers of the sinew" throws no light on the history of the settlement, for the practice of plucking the sinew is both biblical and Talmudic. The same may be said of the temple of the well-known remnant of the K'ai-Fung-Foo Jews. The temple building may be regarded as a Chinese version of the ancient temple, but the synagog interior has characteristic Talmudic appurtenances. Practical knowledge of this community begins with a report of a 17th cent. Chinese Jesuit missionary. Little interest was, however, taken in these Mongolized Jews until very recently. When Western interest was aroused the community had been so debased and weakened that it was on the verge of disappearing.

The settlement of Western Jews in China dates to the middle of the last cent. when the Treaty Ports were opened to foreign trade. The Jews gradually became important factors in Harbin, Shanghai, and Tientsin. The early Jewish settlers in Shanghai invested their savings in land, then valueless, but which now has greatly appreciated. Excepting the Sassoons,\* who have had a notable share in the development of Shanghai, the outstanding personality was Silas Aaron Haroon, a native of Baghdad, who won imperial favor and erected palatial homes in Peking, Shanghai, and Hanchow. About a dozen Jews have been members of the Shanghai municipal council,

the most notable of the group being Maurice Benjamin. There are 2,000 Sephardim and Ashkenazim in Shanghai. They are strictly orthodox and own three synagoges, one costing \$200,000 having been erected by Sir Jacob Sassoon, Bart., in memory of his wife. Zionism is well represented in the community, and "Israel's Messenger," founded in 1904, a monthly edited by N. E. B. Ezra, is thoroughly Zionist. One attempt was made to introduce anti-Semitism into Shanghai via the circulation of the "Dearborn Independent" version of the "Elders of Zion," but the movement was nipped in the bud. Rabbi Mendel Brown, a graduate of Jews' College, London, is the leading minister.

In Harbin there are from 7,000 to 10,000 Jews who are well organized. They have three synagoges and a Talmud Torah. The president is Dr. S. I. Ravikovitch, and M. Kitsleff is chief rabbi.

In Tientsin the Jewish population numbers some 3,000. There is a synagog, a club, and a school. L. Gershevitch is leader of the kahal.

In Manchuria the first Jewish community was organized in Mukden in 1929, the settlers being refugees from Siberia. It has a synagog, a school, a reading room, and a communal association. G. A. Bikovsky is president.

N. E. B. E.

**CHOFETZ, CHAIM** (Kagan, Israel Meir): Saint, scholar and author; b. Zhetel, Poland, c.1837; d. Radun, 1933. He passed the largest portion of his life in Radun. In 1880 he founded his famous Yeshiba which attracted students from all parts of the world. His name, "Chofetz Chaim" (who desireth life), was taken from his first book, a moral treatise on the control of the tongue, based on the Psalmist's question, "Who is the man that desireth life? Prevent thy tongue from evil." He was the author of over 30 books on Jewish ethics and laws, but his "Mishnah Berurah," in six vols., a treatise on Joseph Caro's "Way of Life," gained him a world-wide reputation as a foremost authority on Jewish ritual. His "Lekutei Halachoth," an extensive work, is a supplement to the "Little Talmud," by the medieval author, Isaac Alfasi. His saintly life and his great erudition won for his works acceptance amongst orthodox Jews everywhere.

M. M. Y.

**CHOIR:** Levites formed the first choir organized for the temple service (II Chron. xxix. 27). After the destruction of the second temple the rabbis prohibited all vocal and instrumental music as a sign of national mourning. Maimonides, however, approved of choral services; the custom of using choirs in synagoges has greatly increased in modern times. Between orthodoxy and reform there is a permanent difference of opinion on the use of mixed choirs of men and women.

**CHOL-HA MOËD:** "The ordinary days." (a) The five days between the first and seventh days of Passover. Work is permitted on those



days and no special services are held. "And on the first day a holy convocation, and on the seventh day a holy convocation shall there be to you." (Ex. xii. 16.) To the orthodox Jews who celebrate Passover for eight days in the Diaspora the first two and last two days are full holidays, and the middle four days are chol-ha-moëd or half-holidays. (b) The last five days of Succoth which lasts seven days followed by Shemini-Atzereth and Simhath-Torah. Work is permitted on chol-ha-moëd, but not on the other days. M. A.

**CHORIN, AARON:** Early Hungarian reform rabbi; b. Moravia, 1766; d. Arad, Hungary, 1844. Chorin, who was a rabbi at Arad, was probably the first to proclaim that sturgeon came within the definition of fish that could be eaten according to the dietary laws. Other religious views of his, however, incurred the wrath of the orthodox, and about 1804 he was tried for heresy, and threatened with having his beard cut off as a punishment. He advocated the convening of a synod to modify and abrogate laws.

**CHORIN, FRANZ:** Hungarian industrialist; b. Arad, 1842; d. Budapest, 1923. He was a nephew of Aaron Chorin, rabbi of Arad, and graduated as a lawyer, but turned to journalism and edited the daily "Alföld." In 1875 he became the chairman of the local bar association, and was elected a deputy for Arad in the Reichstat. He first opposed and later supported the government and was an outstanding political personage to 1898. In 1881 he was elected director of the lignite factory in Salgotarjan, and in this capacity introduced the use of lignite for heating purposes. For this and other industrial developments he was made a life member of the Hungarian House of Magnates. Chorin, who had been baptized in his youth, returned to Judaism one year before his death and was buried in the Jewish cemetery of Budapest.

**CHOSEN PEOPLE:** Descriptive title of the Jewish people, based on Gen. xii. and xvii. The reference to Israel being "chosen," from among the nations, to the service of God occurs frequently in the liturgy.

**CHOTZNER, JOSEPH:** Rabbi and author; b. Cracow, 1844; d. London. He was the first rabbi of Belfast, Ireland, serving there 1870-80, and 1892-97. He was a satirical poet of some ability both in Hebrew and English. The best known of his books is "Humor and Irony of the Hebrew Bible," 1883.

**CHOVEVEI ZION:** Organization of Palestinean colonization societies in Europe and America, under the name of "Lovers of Zion," began in 1880 in Russia and Roumania and spread west. It played an important part in pre-Herzlian Zionism. Lippe and Pineles in Roumania, Lilienblum and Pinsker in Russia, together with Rabbi Samuel Mohilewer of Bialystok, and Menachem Mendel Ussishkin, who directed the Odessa Central Committee,

were its original supporters. The Kattowitz Conference, 1884, the organization of the Paris Central Committee in 1892 and the support of Baron Edmond de Rothschild were the leading factors in the history of the Chovevei Zion. For its colonization achievements in Palestine and its participation in political Zionism. See: Zionism.

**CHRIST:** Greek translation of the Hebrew Messiah ("anointed"). As used by Christians it is applied exclusively to Jesus\* of Nazareth and involves acceptance of his mission.

**CHRONICLES:** Two books accepted into the Canon, which contain genealogies, a history of the Temple, of the house of David, and of the kingdom of Judah to the fall of Jerusalem. The rabbis treated the two books as one; the Hebrew title is simply "Annals." The division into two books originated with the Septuagint translators. Chronicles make frequent reference to the source materials, the acts or records of the various kings. Higher critics have expended much labor on trying to decide who wrote or edited the Annals, and in dating this composition. In part Chronicles are a repetition of the Books of Samuel and Kings, but the latter part of II Chronicles contains new material. Though excavations relate more closely to the details in the Books of Kings, archeology, as far as it has covered Chronicles, has confirmed many details in the narrative. See: Archeology.

**CHRONOGRAM:** An inscription in which a date is expressed by the numeral letters contained in it. A favorite Jewish device. As every Hebrew letter has a numerical value, this cryptic dating is not difficult.

**CHRONOLOGY:** The history of time and of the science of computing it is still one of the unraveled secrets of the past. The division of the day into 24 hours, of the week into seven days, and the recognition of the moon's periods as months is at least as old as the Babylonians. Whether the Jews invented or borrowed the device of introducing the intercalated months so that the months and the seasons should always synchronize is not known. The Bible gives the years of men's lives, but whether the Hebrew for "year" always had the same connotation is a moot point. I Kings vi. 1, relates that the construction of the Temple began "in the 480th year after the children of Israel were come out of the land of Egypt," and that this corresponded with the fourth year of the reign of Solomon. All Jewish chronology is based on that computation. The present Jewish calendar, though modified in Talmudic times, was compiled c.363 b.c.e. The attempt to align the dates of the Kings of Judah and of Israel has led to endless disputes, and as there is a void in the Jewish record between the time of Ezra and the rise of the Maccabeans, the attempt to synchronize the accepted Jewish chronological tables with those of the Persians and the Babylonians and the Egyptians has given rise to much dispute.



Archeologists discovered the Babylonian system of chronology, eponymous eras named for some great personage or incident. The period so described generally covered about 250 years. The working basis of the chronology in use is the invention of the Greeks who in 312 b.c.e. arranged the Seleucidian, or Era of the Contracts. That method of computing was in vogue till the Middle Ages. Maimonides, though not the first to use it, popularized "anno mundi," or from Creation. Calculation according to the Common Era won its way gradually. In the crusading documents and in the papal bulls of the 12th cent. a variety of other methods of dating, principally the Seleucidian era, were still used.

**CHUETAS:** Designation of the secret Jews of Majorca. There are still Chuetas in Majorca.

**CHWOLSON, DANIEL ABRAMOVICH:** Russian orientalist; b. Wilna, 1819; d. St. Petersburg, 1910. He occupied a unique position in Russia. Educated in Germany, he returned to St. Petersburg in 1855, embraced Christianity, and was immediately appointed extraordinary professor of oriental languages at the university. His writings arrested attention and by 1860 he had established a reputation as a great orientalist. Secure in his position, he devoted himself to the defense of the Jews. His first notable effort was a demonstration of the groundlessness of the Blood Accusation.\* He next criticized the popular Christian view of the Pharisees and followed it by a cogent analysis of the so-called trial of Jesus described in the New Testament. His defense of the Jewish people which followed was translated into English. At the same time he collected Hebrew books and wrote a number of Jewish biographies and made researches into many phases of Jewish history. The sum total of this unique scholar's efforts for the Jews and the anomalous position of the Jews in Russia is expressed by two facts. Despite his conversion, he was the confidant and teacher of many devout orthodox Jews. When, moreover, the learned world celebrated Chwolson's literary jubilee, in 1899, it was Baron David Guenzburg, the most representative Jew in Russia, who undertook the publication of the memoir issued in honor of Chwolson's literary labors.

**CHYROR, HAYIM:** Cabalist, rabbi and author; b. c.1760; d. Jerusalem, 1813, whither he had emigrated from Czernowitz, Bukovina, in 1810. He was rabbi in several Austrian cities. He was called also Hayim Czernowitzer and Hayim b. Solomon Mohilev, and is generally believed to have been a disciple of the Hasid Israel Besht (Baal Shem Tob). Chyror wrote a Cabalistic commentary on the Torah, called "Beer Mayim Hayim" (The Well of Living Waters).

**CILICIA:** In ancient geography a province, in southeastern Asia Minor, now covered by the most western part of Kurdistan. Josephus

claimed that Tarshish was there, but in his day it was a Roman province. Its people had considerable contact with Palestine, and there is evidence that at the fall of Jerusalem a considerable body of Jews were settled there. Whether these were the ancestors of the present still primitive Kurdish Jews, who claim to be Assyrians and who speak Chaldean, has not been cleared up.

**CINCINNATI, O.:** *See:* United States of America.

**CIRCUMCISION (Brith Milah):** A religious rite enjoined upon Abraham (Gen. xvii. 10), "Every male child among you shall be circumcised." It is the characteristic symbol of Judaism, though Muslims and some sects of Eastern Rite Christians also observe it. It is performed among Jews on the eighth complete day after birth, even though that be a Sabbath, or the Day of Atonement. On a doctor's advice the operation may be delayed. If two children of the same mother die as a result of the operation, which consists of cutting off the foreskin of the male organ, the third male child must not be circumcised, but it is regarded as a full Jew. The operation consists of three parts "milah," circumcision, "periah," the uncovering of the organ, and "mezizah," dressing of the wound. The "mohel," is circumcisor; the godfather is "Sandek," "G'vater," or "Ba'al Brith." When possible a minyan, or religious quorum, is present. At the conclusion of the rite the child is named.  
M. A.

**CITIES OF REFUGE:** The grant of asylum in designated places for all those fleeing from the king's writ, is an ancient institution common among all peoples and which remained in force, as applied to churches and other religious institutions in the Middle Ages. Deut. xix. 2 prescribes the recognition of three cities as inviolable places of refuge. The first definite claim to right of asylum occurs in I Kings ii. 28, when Joab fled to the altar and held his place till Solomon guaranteed his life.

**CITROËN, ANDRÉ-GUSTAV:** The "Henry Ford" of France; b. Paris, 1858. Citroën received his technical training in the Ecole Polytechnique of Paris, but abandoned the military career for which he was trained, and turned to bicycle manufacture on a small scale. In 1908 he was offered the opportunity to reorganize the Mors automobile plant and immediately exhibited his ability to introduce new and efficient methods of production. At the outbreak of the World War the French government turned to him for an adequate munitions supply. In two months he erected and opened the immense munitions plant at Javel. He then administered the distribution of food stuffs during the War. Immediately after the armistice he turned the Javel munitions plant into a mass production automobile plant, his mind being set on the replacement by motive power of the human wastage occasioned by the War. In 1919 he was producing 30 autos

a day. In 1924 the figures had risen to 400 a day, and before the depression he was turning out 1,000 a day. He has interest in other mechanical devices, his mind being bent on making France independent in the field of traction and motor power.

**CIUDAD REAL:** Province in Southern Spain, the capital of which had the same name. The city, it is claimed, was originally settled by Jews and Moors. The province was rich in metals. No definite records of the Jews have, however, been traced prior to 1290, at which date the community was large and rich. The Jews were, however, wiped out in the great persecution of 1391, after which date they lived in Ciudad Real as Maranos. These were attacked in 1449, and the plunder taken from them included 200 mules laden with gold.

**CLEAN AND UNCLEAN ANIMALS:**  
*See:* Dietary Laws.

**CLEVELAND, O.:** *See:* United States of America.

**COCHIN:** The white and the black Jews in this state, within the Presidency of Madras, India, have from time to time aroused considerable interest. The total number has never been large, and their lineaments betray considerable intermarriage. Some of the white Jews came from Cranganore, India, in 1219, the rest are of Sephardic descent, and came after the Spanish expulsion. The black Jews are traced to some Yemenites who came to India about 750 and to whom a charter of free settlement was granted. The settlement is, however, regarded as more ancient than its charter. The original grant exists, and is one of the most interesting relics of Jewish history. The black Jews are negroid neither in type nor in color but resemble the Yemenites.

**CODES, JEWISH RELIGIOUS AND CIVIL:** A continuing stream of regulations applicable to the political, civil, economic, and religious life of the Jews can be traced from the Book of the Covenant (Ex. xxi-xxiii), through the Pentateuch, and the rules of Ezra, and Nehemiah. Amplified by new experiences and needs the decisions of the Sanhedrin became the material of the Mishnah,\* the Talmud\* and the Mishnah Torah. After 70 the codes were of religious and civil import. The recodification of old codes, and the necessary increasing emphasis on religious matters can be traced through the Synodical decisions beginning with Gershom,\* and Tam,\* and the codes of Saadia,\* Hai Gaon,\* Maimonides,\* Moses of Coucy,\* Isaac Corbeil, Abraham of Narbonne, Solomon Ibn Adret,\* Asher b. Jehiel,\* Jacob b. Asher\* author of "Turim," the Shulchan Aruch of Joseph Caro,\* and Moses Isserles,\* and through the Responsa\* literature which is still accumulating.

**COEN, JOSEF DI MICHELE:** Boy baptized and retained by the Catholic Church in 1864. Coen, who was born in Rome in 1854, was in 1864 forcibly detained by a priest and baptized. Despite the intervention of the French government, and direct appeals to Pope Pius IX., the lad was held by the Catholic authorities and baptized as Stanislaus Maria Michael Joseph Pius Eugenio. The lad was forcibly detained for seven years until after the fall of the Papal government, when the Italian government obtained the release of Coen. In the meantime his sister had died from the exciting family experience; his mother had gone insane and his father escaped to Leghorn to avoid persecution.

**COHEN:** Most popular Jewish surname; means priest, and is derived from Aaron's appointment to that office. Cohen leads all names in the Brooklyn, New York City telephone directory, 1933. The following are derivatives from Cohen, or names adopted by those who were of the priestly group, and exchanged Cohen for some term characteristic of the priesthood, its service, history, or assumed personal characteristics: Aaron, Aaronsohn, Aaronson, Aronowitz, Arons; Baruch, Benedict; Caen, Cahan, Cahana, Cahen, Cahn, Cahun, Cain, Coen, Coffen (Spanish), Cohan, Cohane, Cohene, Cohne, Cohnfeld, Cohnheim, Cone, Coon, Cowan, Cowen; Kagan, Kagane, Kahn, Kahane, Kahin, Kahn, Kan, Kaner, Kann, Kaplan, Katz, Kogan, Kogonowich, Kohan, Kohn, Kohne, Koiner, Kohonowski, Kohn-Zedek, Krausharr, Krauskopf; Mandelbaum, Mandelstamm; Price, Priest; Zangwill.

**COHEN, ABNER:** One of the founders of Kreugersdorp, S. A.; b. c.1860, emigrated to South Africa in 1880. In 1887 he helped to found Kreugersdorp and open up Bulawayo and Rhodesia.

**COHEN, ALFRED J.:** Better known under his pen-name of Alan Dale. American dramatic critic; b. Birmingham, Eng., 1861; d. New York, 1928. He wrote a number of novels but was best known as a theatrical critic on the New York "World," and "Journal." His novels included, "Jonathan's Home," "A Marriage Below Zero," "Conscience on Ice," and "Wanted, a Cook."

**COHEN, ALFRED M.:** President B'nai B'rith; b. Cincinnati, O., 1859. He is a lawyer, has served two terms as State Senator in Ohio, and has been twice elected a presidential elector. He is identified with the Hebrew Union College and was elected president of the B'nai B'rith\* on the demise of Adolf Kraus.\*

**COHEN, ARTHUR:** English Counsel to the Government of India; b. London, 1830; d. London, 1914. Besides achieving a great reputation at the English Bar, Cohen, who was a nephew of Sir Moses Montefiore, was for many years president of the London Board of Deputies of British Jews, from which position he, however, voluntarily retired, in 1894,



when his daughter married out of the faith. It was only after much persuasion that Cohen, who was greatly esteemed, was induced to return to the service of the community. He was Judge of the Cinque Ports and represented Great Britain in the Venezuela arbitration.

**COHEN, Sir BENJAMIN LOUIS:** President of the London Board of Guardians; b. London, 1844; d. there, 1909. He was a member of Parliament, 1892-1906, but was most closely associated with the work of the Jewish Board of Guardians, of which he was president for many years and which under his régime rose to considerable prominence by the introduction of modern relief methods. He was created a baronet in 1905.

**COHEN, EDWARD:** Member of the Victorian Cabinet, Australia; b. London, 1822; d. 1877. In 1861 he was elected a member of the Melbourne Parliament and held office for many years. In the Victorian Cabinet he was Commissioner of Customs.

**COHEN, ERNST JULIUS:** Chemist; b. Amsterdam, Holland, 1869. In 1902 he was appointed professor of physical chemistry at the University of Utrecht. His most important work is on the allotropy of metals, particularly of tin.

**COHEN, Hon. HENRY EMANUEL:** Puisne Judge, New South Wales (1896-1912); b. Port Macquaire, N. S. W., 1840; d. there, 1912. He studied for the bar, 1868-71, at London, after having engaged in a variety of mercantile pursuits. He returned to Australia became a member of the Legislative Assembly of N. S. W., 1875-85, serving as Colonial Treasurer, 1877-78, and as Minister of Justice, 1883-85. He was acting Supreme Court Judge, 1895-96; first president of the Industrial Arbitration Court of N. S. W., 1902-05.

**COHEN, JACOB DA SILVA SOLIS-:** Laryngologist; b. New York, 1838; d. Philadelphia, 1927. Dr. Cohen served as a surgeon during the Civil War, both in the army and the navy. In 1866 he began to practice in Philadelphia, giving special attention to diseases of the throat and chest. He was appointed professor of laryngology in the Jefferson Medical College of Philadelphia and the Polyclinic and College for Graduates in Medicine, in the same city. In 1880-82 he was president of the American Laryngological Association.

**COHEN, JOSIAH:** Judge; b. Plymouth, Eng., 1841; d. Pittsburgh, Pa., 1913. He came to America as a boy, settled in Pittsburgh, took an active part in communal and civic affairs and for many years was the judge of the Orphan's Court of Alleghany County.

**COHEN, MENDES:** Railway engineer; b. Baltimore, 1831; d. there, 1913. His ancestors settled in Lancaster, Pa., in 1773, and his father was one of seven founders of the Baltimore Stock Exchange. In 1847 Mendes Cohen entered the Ross Winans locomotive

plant, and in 1851 he became assistant engineer of the Baltimore and Ohio R. R. During the whole of his active career he was either superintendent or president of a number of railroads, his last position being that of president of the Pittsburgh & Connelsville R. R. In 1881 he was elected president of the American Society of Civil Engineers, and took a deep interest in Baltimorean affairs. He was also active in Jewish matters and was a vice-president of the American Jewish Historical Society.\*

**COHEN, MORRIS:** Brigadier General in the Chinese Canton Army; b. Manchester, England. He emigrated to Canada, and in the World War joined a Canadian regiment and saw service on the Western front. He was put in charge of a Chinese labor squad. The Chinese named him "Cohen Moisha," and by that name he is now known throughout China. After the World War he went to China and joined the Chinese National League, and became economist as well as military expert to Sun Yat-Sen. On the death of the father of the Chinese Republic, Cohen became adviser to Sun Fo. He has a reputation as a "two-gun" expert. In 1931 he was made brigadier general.

**COHEN, MORRIS RAPHAEL:** Philosopher; b. Minsk, Russia, 1880. He received a Talmudic training in Russia and acquired his modern education in New York. During 1905-06 he was assistant to James, Royce and Münsterberg at Harvard. He is at present professor of philosophy at the College of the City of New York, but is best known for his works on philosophy, and his active participation in the American Philosophical Association, in which he has held various offices.

**COHEN, Mrs. NATHANIEL LOUIS:** President of the Union of Jewish Women of England; d. London, 1917. Besides a large interest in social work, she wrote a children's Psalm Book and an Infant Bible Reader. Mrs. Cohen was succeeded as president of the Union by Lady Herbert Samuel.

**COHEN, OCTAVUS ROY:** Author; b. Charleston, S. C., 1891. He is a descendant of one of the old Southern Jewish families, and his mother was active in local affairs. He has for years made his home in Birmingham, Ala., and has written the humorous saga of its Negro population. Scores of his short stories have appeared in the "Saturday Evening Post," and a number of the characters he has created have acquired international recognition. Several of his plays have been performed. His more recent novels include: "Florian Slappey Goes Abroad," 1928; "Spring Time," 1928; "The Valley of Olympus," 1929; and "Star of the Earth," 1932.

**COHEN, Sir ROBERT WALEY:** Industrialist and financier; b. London, 1877. He has been closely identified with the management of "Shell" and the Anglo-Saxon Petroleum Co.



During the World War he was adviser to the British government on petroleum supplies. He is the originator of the British Jewish War Memorial,\* having taken the initiative in 1920, and is chairman of its executive committee. He is also a member of the London Economic Board for Palestine, and senior vice-president of the United Synagog, London.

**COHEN, SOLOMON DA SILVA SOLIS-**: Physician; b. Philadelphia, 1857. He was demonstrator of pathology and microscopy at the Philadelphia Polyclinic 1883-85, where he became professor in 1887. In 1889 he became clinical lecturer on medicine at the Jefferson Medical College. Cohen has been president of the Y. M. H. A. of Philadelphia and was one of the founders of the Jewish Publication Society of America. He has edited many medical publications. He was formerly an active Zionist and is now, 1933, a member of the Jewish Agency Council.\*

**COHN, ALBERT**: Rothschild almoner; b. Presburg, Hungary, 1814; d. Paris, 1877. Cohn had excellent claims to recognition on the basis of his linguistic attainments, but it was in his capacity as almoner for the French Rothschilds that he went to the Orient in 1854, at a time when, owing to the Crimean War, the support of the Palestine Jews by the east European Jews disappeared entirely for several years. By the charities he organized in Jerusalem, Constantinople, etc., he linked the Western and Eastern Jews. Sultan 'Abd al-Majid promised Cohn to treat the Jews in Turkey on the same terms as the Christians, a promise that was fairly kept. His restless activity during the Franco-Prussian War undermined his constitution and invalidated him for some time prior to his death.

**COHN, FERDINAND JULIUS**: German botanist; b. Breslau, 1828; d. there, 1898. He received the title of professor of Breslau University in 1857, but was not called to the chair until 1872. On his 70th birthday he was given the freedom of the city of Breslau, which owes its Botanical Institute to Cohn's labors. His "Die Pflanze," 1882, is the most famous of his scientific works.

Cohn may be said to have founded the science of bacteriology.—*ENCYCLOPÆDIA BRITANNICA*.

**COHN, HERMANN L.**: Ophthalmologist; b. Breslau, 1838; d. there, 1906. Cohn, father of the famous German novelist and biographer, Emil Ludwig,\* achieved a reputation for his research in eye diseases. In 1865 he examined 10,000 school children in order to ascertain the cause of the common need for eyeglasses in Germany.

**COHN, TOBIAS**: Medical encyclopedist; b. Metz, 1652; d. Jerusalem, 1729. Cohn, who was descended from a family of Polish physicians, was physician to five Turkish sultans: Mohammed IV., Sulaiman II., Ahmed II., Mustapha II., and Ahmed III., at Constantinople. In 1724 he settled in Jerusalem and

wrote his "Work of Tobias" in Hebrew, in which he discussed theology, astronomy, medicine, hygiene, botany, cosmography, and the elements. He was familiar with nine languages; some of his writings are in three tongues.

**COHNHEIM, JULIUS**: Discoverer of the cause of pus; b. Demmin, Pomerania, 1839; d. Leipzig, 1884. He became a pathologist under Virchow. He was professor of pathology at Kiel, 1868, Breslau, 1872, and Leipzig, 1876. Ehrlich\* was one of his pupils at Breslau. His first important dissertation on inflammation of serous membranes appeared in 1861. His great contribution to physiology, that inflammation is due to the passage of white corpuscles through the walls of the capillaries, and that pus is formed largely of these corpuscles in a disintegrated state, was made in 1864. He continued his pathological investigations into pus and the ferments injurious to the muscular system to his death. His collected works, with his biography, was published in Berlin in 1885.

**COLLINS, LOTTIE**: Of "Ta-ra-ra boom de-ay" fame. Her full name was Charlotte Collins; b. London, 1865. Her sister Marie was also celebrated as a vaudeville artist.

**COLOGNE**: This Rhenish city has probably the best claim to having had a Jewish settlement c.37 b.c.e. when it was peopled by the Urbii. Its earliest Jewish record, an edict of Constantine, abolishing Jewish exemption from onerous municipal offices, is dated 321. From 462 to the end of the Frankish rule the Jews enjoyed prosperity and freedom in Cologne. The community was temporarily destroyed by the Norman invasion of 881. The Jewish quarter was, however, restored, and in 1010 a hospital and synagog were erected, and the community was self-governing under a chief rabbi. Both the first and the second crusades were disastrous to the Cologne Jews and the martyrdom of these events was recorded in a special martyrology and by a fast. After the attack of 1146 the Jews returned but they were deprived of their trading rights. They became "servi cameræ," to Archbishop Reinald (1157-67), but until the Black Death persecution of 1349 they were better situated than Jews elsewhere in Germany. In Aug., 1349, the Jewish quarter was fired and all the Jews perished in the flames.

Jews were again permitted to settle in Cologne in 1372, when they established the Judengasse, but in 1426 they were expelled and no Jews were legally permitted in Cologne till the city became part of France in 1798. In 1815 there were only 30 Jewish families in Cologne and until after the emancipation the community grew slowly. In 1861 a new synagog was erected, and from then on Cologne became the center of an active Rhenish Jewry. In 1900 it had 10,000 Jews. Though during the Middle Ages, when there were no Jews in the city, it was the center of a violent



anti-Semitic campaign, in recent decades and even since 1933 the population has been more sympathetic to the Jews than elsewhere in Germany. In 1925 there were 16,000 Jews in the city.

**COLOMBIA:** This widespread Latin republic, which borders both the Atlantic and the Pacific, has some 100 Jews who are settled in Bogota, the capital, and in Barranquilla. Most of them are Sephardim, descendants of the Jews who once peopled Curacao, and they are among the intellectual leaders of the republic.

**COLORNI, ABRAHAM:** 16th cent. engineer; b. Mantua, 1530. He was attached to the court of Alfonso d'Este of Ferrara and was sent by the latter to the Emperor Rudolph II., to Prague. He was a writer and a mathematician as well as an engineer, and at the request of the prince of Mantua translated "Clavicula Solomones" (Solomon's Key), from Hebrew into Italian, in 1580. He composed a shorthand and secret cypher system. Among his inventions was a ten-chambered revolver, which came into practical use.

**COLUMBUS, CHRISTOPHER:** Discoverer of America; b. presumably at Genoa, Italy, 1446 or 1456; d. Valladolid, Spain, 1506. Until 1910 his Italian birth was unquestioned, and although Kayserling traced a Jewish family named Colon—the Spanish form used by Columbus—and the Jewish associates of Columbus in his discovery, no light was shed on his origin until Vicente Blasco Ibañez claimed that Columbus was a Spanish Jew whose right name was Colon, a reputed Jewish family, and that his two chief supporters in the great American adventure Gabriel Santangel, treasurer of Aragon, and Colomo, secretary to Isabella, Queen of Castile, were both Jews. Commenting on this the Spanish historian, José M. Erugo, wrote that he had studied all the Columbus data, and was convinced that Columbus was born in the provincial Spanish city of Pontevedra, and was the child of Jewish parents, who became Maranos after his birth. This historian pointed out that the story that Isabella pawned her jewels for the American expedition was untrue, and that the cash was provided by Luis de Santangel, who was the son of Rabbi Azarias Ginillo, and adopted the name Santangel only after the expulsion, when he rose to great eminence in Spain. Other Maranos provided some of the money needed; Zacuto, a professing Jew, provided the maps, and five Maranos were part of the crew.

Enrique Maria de Arribas, of Turul, another historian, confirming these details, stated that he had traced the genealogy of Columbus' mother and reports her name as Suzana Fonterosa. Don Nicolas Diaz Perez, chronicler of Estramadura agreed that Columbus was of the Colon family settled in Plasencia in 1400, but was later expelled during the persecutions of the Jews. Prof. Moses Bensa-

bat Amzalak, a Jew, and professor in Lisbon, in August, 1927, at a Congress of the Spanish and Portuguese scientific bodies, gave further evidence in support of the Spanish-Jewish origin of Columbus. The claim was advanced in Rome, in 1926, by another Spanish scholar, Prof. Cortezao. In explanation of the Genoese story it is alleged that the Colon family with other Jews fled from Spain and lived for a time in the Italian city.

*See:* America, Discovery of.

**COMMANDS, THE 613:** The rabbis held that there were 613 commandments in the Mosaic code. Of these 248 were affirmative precepts, the rest prohibitions. There is, however, no absolute agreement as to the identity of all these regulations.

**COMMANDMENTS:** *See:* Mizwah.

**COMMANDMENTS, THE TEN:** *See:* Ten Commandments.

**CONFERENCES, INTERNATIONAL JEWISH:** Apparently the first International Jewish Conference was held in Ferrara, Italy, c.1556 to raise relief funds for Spanish exiles. In 1796 the Jews of the Netherlands held a formal conference to accept the national constitution. The first gathering to protect Jewish political rights was held in Berlin, 1878, prior to the Berlin congress. The Kattowitz Conference of 1884 established the Chovevei Zion, 36 delegates attending. The Basle Congress of 1897 established the Zionist organization; the 1904 Frankfort-on-the-Main Conference attempted to regulate the emigration from eastern Europe. The 1906 Brussels Conference, called to ameliorate Russian conditions, proved abortive. The 1919 Paris gatherings established the Délégations Juives for the protection of minority rights. The Basle 1929 gathering created the council and administration of the Jewish Agency: the 1930 conference in London established the World Union for Progressive Judaism; and the Geneva 1932 conference laid the basis for the calling of a world Jewish congress.

**CONFERENCES, RABBINICAL:** These gatherings, the outgrowth of the modern reform movement, have become annual with such organizations as the Central Conference of American Rabbis, and less regular with the supporters of Conservative Judaism. The decisive Reform gatherings of the 19th cent. were held at: Brunswick, Germany, June, 1844; Frankfort-on-the-Main, July, 1845; Breslau, July, 1846; Philadelphia, Pa., Nov., 1869, and Pittsburgh, Pa., 1885. From the American point of view the Philadelphia and Pittsburgh conferences were decisive by reason of the program or declaration of principles adopted. The Philadelphia conference decided, (i) the Messianic aim of Israel is not the restoration of the Jewish state; (ii) the mission of Israel as an explanation of the exile; (iii) the abolition of the status of the Aaronic priesthood; (iv) the abolition of the rights of the Aaronites;



(v) the development of the mission idea; (vi) the denial of bodily resurrection; (vii) favoring the use of English as the language of prayer. The Pittsburgh conference widened these views by clause (iii) rejecting all such articles of the Mosaic legislation "as are not adapted to the views and habits of modern civilization," and by holding in clause (iv) all Mosaic and Rabbinical laws regulating diet, priestly purity, etc., as obstructive to modern spiritual elevation, and "there is nothing in the spirit of Judaism or its laws to prevent the introduction of Sunday services."

The annual conferences are responsible for the issuance of the Union Prayer-Book, and the Union Hymnal. *See*: Central Conferences of American Rabbis, Rabbinical Assembly of the Jewish Theological Seminary, Synods.

**CONFESSION:** Private confession and remission of sin is not a Jewish rite. Confession is a public and, it may be said, a communal act, for the prescribed confessions in the various liturgies are couched in the plural form.

**CONFIRMATION:** A group ceremony in which children publicly affirm their membership in the Jewish group and their appreciation of the Jewish faith. In the reform temples of the United States confirmation services are generally held on the first day of Shabuoth,\* thus carrying out the tradition which ascribes the giving of the law on Mt. Sinai to that festival. Even as ancient Israel agreed to accept the Sinaitic revelation in those days, so does modern Israel. Boys and girls are confirmed together. Classes vary in size. In some of the larger temples in the United States more than 100 children are confirmed annually. Details of the ceremony vary according to the taste of the individual rabbi. Many have set an age limit, 14 and 15 being the usual ages.

Confirmation is graduation from the religious school. To retain the interest of youth in Judaism after confirmation, post-graduate classes have been developed. As a result of the universal observance of confirmation, Bar-Mitzvah\* has been practically eliminated in reform temples.

Confirmation first made its appearance in Germany with the dawn of the 19th cent. It was part of the process of emancipation from the ghetto. It recognized the equality of woman in the Jewish religion. It was opposed by some of the orthodox leaders, though not by all. In 1834 a reactionary government in Prussia forbade it and in 1836 in Bavaria.

In 1810 an ordinance of the consistory of the Kingdom of Westphalia declared that "it is the rabbi's duty to prepare the young for confirmation," and the first ceremony was held at Cassel. Only boys were confirmed on the Sabbath of their Bar-Mitzvah. In 1817 a few girls were confirmed in Berlin and in 1818 in Hamburg, in the school, but not in the synagogue. The first confirmation of boys and girls in a synagogue took place in the Hamburg Temple in 1832. It was an orthodox rabbi,

Samuel Egers, in Brunswick, who instituted the confirmation of boys and girls on Shabuoth, in 1831. Confirmation services were first held in Denmark in 1817, in France in 1841, in England in 1842, and in the United States at Temple Emanu-El, New York, in 1847. In the United States the confirmation ceremony is a major event in the life of the child. Many festivities, such as giving of gifts and receptions, both public and private, center about it. Orthodox and conservative congregations are commencing to have confirmation services. The rite has become an important feature of the synagogal life. The teaching for confirmation is generally done by the rabbi. Besides instruction in Jewish history and in the principles of Judaism and religion, in some congregations courses in comparative religion are also part of the curricula. In the reform temples of America the confirmation ceremony has not only given new vitality to the dying Shabuoth festival, but it has become a source of inspiration. In few congregations are children asked to subscribe to any creed. The ceremony intensifies the Jewish loyalties of the child.

F. N. I.

**CONGREGATION:** "Kahal," implying assembly, rather than a definite organization of members. In common usage an organization of individuals for the purpose of holding religious service in common.

**CONGRESS OF JEWISH WOMEN:** The first delegate session of Jewesses was part of the Parliament of Religions held at the Columbian Exposition, Chicago, Ill., in 1893. Mrs. Hannah G. Solomon was chairman, and Miss Sadie American, secretary. Its outcome was the organization of the National Council of Jewish Women.\*

**CONNECTICUT:** *See*: United States of America.

**CONSISTORY:** A Jewish consistory for France was decreed in 1808 and was one result of the Assembly of Notables convened in 1806 by Napoleon. The term is in use also in Italy and elsewhere. The consistories are legalized bodies and are considered arms of the state in the management of religious affairs.

**CONSTANTINOPLE:** *See*: Istanbul.

**COLORADO:** *See*: United States of America.

**CORCOS, JOSHUA B. SOLOMON:** 16th cent. Italian banker. With his family he operated a bank that had considerable reputation in 1537. Manasseh b. Israel,\* in 1656, credited the firm with being then worth 700,000 crowns.

**CORDOVA:** With Seville, Saragossa and Granada, this Andalusian city shines with unique radiance in Jewish history, as well as in the history of Spain. The Cordovian Jewish settlement goes back at least to the 8th cent. The Academy, founded in 948, the pride of the caliphs, was the joint creation of



Jews and Moors, and it was in this city that Hasdai ibn Shaprut\* ruled in the 10th cent. as the caliph's foreign minister. As the result of a political and not a religious struggle, the Jews were persecuted by the Moors in 1013 and their migration to Saragossa made the reputation of that city. Though Jews returned to Cordova, never again were they allowed the great freedom and prestige they had previously enjoyed.

Though its magnificent synagogues were destroyed, Cordova is still full of many interesting antiquities, such as the gate of the old Jewish quarter. It will always remain a place of interest to Jews as the birthplace of Maimonides\* and the home of Ibn Shaprut.

Cordova numbered several thousand rich families, who were well able to vie with the Arabs in love of show. They clothed themselves in silks, wore costly turbans, and drove in splendid carriages. They rode on horses, and adopted a splendor in their life which distinguished them from the Jews of other lands.—GRAETZ, *History of the Jews*, vol. III., chap. vii.

**CORDOVERO, MOSES:** Cabalist and author; lived at Safed, Palestine, 1522-70. He was a contemporary of Joseph Caro, author of the "Shulchan Aruch," and of Isaac Luria, founder of Lurian (practical) Cabala.

Cordovero was well-versed in Judeo-Arabian philosophy. He rejected the practical or miracle-working Cabala of Isaac Luria, and confined himself to theoretical Cabala. His great work was a compendium of all earlier Cabala and Cabalistic doctrines, entitled "Pardes Rimmonim" (The Garden of Pomegranates); it was translated into Latin.

**CORFU:** Three Jewish groups inhabit this island in the Ionian Sea. The Greek Jews came from Thebes at the end of the 12th cent.; the Spanish Jews came from the Sicilies in the 15th cent., with Don Isaac Abravanel\* at their head; and the Italian Jews emigrated from Apulia in 1540. The history of this little known Jewish community is in many respects unique for from their first settlement to late in the 17th cent. they were free of the turmoil and persecutions which the Jews suffered elsewhere, even in the Venetian mainland, when the island was under control of Venice.

According to an ordinance of 1698, seven Jews were admitted to the bar of Corfu, and we know of no earlier recognition in Europe. These favorable conditions, with some slight interruptions continued until 1815, when Corfu came under British rule. Then until 1863 the Jews were deprived of all their rights. When, however, Corfu was annexed to Greece, the Jews again came into possession of full freedom and equality. The only incident that mars the story of the Corfu community was the raising of a Blood Accusation\* in 1891 in order to prevent the Jews from taking part in a local election. The three communities each follow their own traditions, but socially and in commerce, they live on excellent terms. Most of them are engaged in Greek trade, olive oil, etc., and number about a fifth of the total population of the island.

**COSSACK MASSACRES:** The most grievous experience of the Jews in Europe, after the Black Death persecutions and the Spanish Inquisition and expulsion, were the great Cossack uprisings in 1648, which lasted a full decade. According to the best available statistics, over 500,000 Jews perished in this period, and over 700 communities were massacred and sacked. A prelude occurred in 1637 when the Cossack leader, Pavluk, descended upon Poltava and incited the peasants against the Jews. Then 200 were murdered in Lubny. In the spring of 1648 Bogdan Khmelnitzki of Chigirin joined the Ukrainian Cossacks who appointed him their hetman. Joined by the Zaporozhians (Tartars), he defeated a Polish army and provoked a rebellion, which was aided by the death of King Vladislav IV. for a six-month interregnum followed in which the peasants of Ukraina, Volhynia and Podolia rose.

The stories of bestial cruelty are unequaled in European history. "They cut off their hands and feet, split their children asunder, 'fishlike,' or roasted them on fire. They opened the bowels of women, inserted live cats and then sewed up the wounds." Equally impressive are the tales of Jewish martyrdom. At Tulchyn the Rosh-Yeshiba Rabbi Aaron exhorted the people to accept martyrdom rather than baptism. "Not a single Jew was willing to become a traitor and 1,500 victims were murdered in a most barbarous fashion." At Ostropol, Samson, the Cabalist, led 300 pious fellow Jews who followed him, "put on their funeral garments, the shrouds and prayer shawls, and offered up fervent prayers in the synagogue, awaiting death in the sacred place, where the murderers subsequently killed them, one by one." At Homel the Rosh Yeshiba, Rabbi Eliezer "was the first to offer up his body as a burnt offering, young and old, boys and girls saw the tortures, sufferings and wounds of the teacher, who did not cease exhorting them to accept martyrdom in the name of Him, who had called into being the generations of mortals. . . . Husbands, wives, children fell in heaps." Sivan 20 was observed as a fast day in memory of the Niemirov massacre.

In the Ukrainian cities situated on the left banks of the Dnieper . . . the Jewish communities had disappeared almost completely. In the localities on the right shore . . . only about one-tenth of the Jewish population survived. . . . All over Europe and Asia, Jewish refugees or prisoners of war could be met with . . . the wanderers told terrible tales of woe of their compatriots and of the martyrdom of hundreds of Jewish communities.—DUBNOW, *History of Jews in Russia and Poland*, vol. I. 1916.

**COSTA, ANDREAS MENDES DA:** Chamberlain at the court of Charles II. of England. His brother, Antonio Mendes was the physician of Queen Catherine and Andreas was the queen's chamberlain. Both brothers lived openly as Jews in 1665.

**COSTA RICA:** About 50 Sephardim are settled in San Jose, the capital. They came from the Danish and Dutch West Indies.



**COUNCIL OF THE FOUR LANDS:**

From the 16th to the 18th cent. the Jews of Poland were recognized as a special community. Great power was given the rabbis by making their organization the assessors and collectors of taxes. The voluntary conferences of the rabbis and leaders evolved an organization which was granted a large measure of autonomy by the state, and which became known as the Council of the Four Lands. The territories involved were Great and Little Poland, Red Russia, and Volhynia. Lithuania for a time was a fifth state within the council but it withdrew in 1623. About 1558 the Jews of Poland voluntarily created a supreme court, which met regularly at Lublin. These conferences served to prevent dissensions, developed a feeling of union, and prevented that isolation of communities which worked great harm in other countries. The Polish Synod therefore won the respect of the Jews in other countries as well as amongst those subject to its decisions. The voluntary congresses gradually established the binding authority of the council, until in 1764 the state abolished the institution.

The fact that the Jews of Poland, despite the general disintegration of the country, where right was supplanted by privilege and liberty by license, were yet able to hold their own as an organized social unit, was principally due to that vast scheme of communal self-government which had become an integral part of Polish Jewish life. . . . The government found it to its interest to deal with the Jewish communities rather than with individual Jews . . . the Kahal was particularly valued as a responsible collecting agency among the Jews on behalf of the exchequer. . . . In 1672 the King bestowed on the Kahal elders of Lithuania the right of excluding from the community or of punishing by other measures those recalcitrant members of their Kahals who by their acts were likely to arouse the resentment of the Christian population against the Jews. . . . The limits of Jewish communal autonomy were not precisely laid down by the law of the state. . . . The Kahal administration was oligarchic in character. . . . The whole Kahal organization received a severe blow at the hands of the Polish government in 1764. . . . Instead of the former procedure of fixing the amount of the head tax in toto, and leaving its allotment to the districts and individual communities to the conferences of the elders and Kahals, the Diet passed a resolution imposing a uniform tax of two gulden on every Jewish soul of either sex, beginning the first year after birth.—DUBNOW, *History of the Jews in Russia and Poland*, vol. I., chap. vi.

**COURLAND:** *See:* Latvia.

**COURT JEWS:** From the 17th to the beginning of the 19th cent. all the principalities and imperial courts in Central Europe employed Jewish agents. At the same time the Jews of Lithuania had their emissary at court, who was known as the shtadlan. In practically all cases the recognized Jew was protected, given a few personal privileges such as being released from wearing the Jewish badge. At times the court Jews extorted money from their fellow Jews to meet the royal demands, but they were able to obtain clemency or favors for individuals or the community. Earlier in Spain and later in Turkey Jews became ministers of the crown, and were able to exercise similar influence in favor of their fellow Jews. The theory of the Jewish agent still persists in continental Europe, where most govern-

ments have either an official adviser to the ministry on Jewish affairs or some one person is recognized as the Jewish "contact man." By and large the individual court Jew mostly was the victim of his office. He was either mulcted for large gifts, forced to make loans which were never repaid, or suffered from the hostility of the community he represented and whose wishes he could not realize. Czarist Russia maintained the system by appointing for political purposes district leaders who were known as "crown rabbis," though few of them were the religious representatives of the community. *See:* Shtadlan.

**COVENANT:** This form of solemn agreement, which in Hebrew is "b'rith," occurs frequently in the Bible. God covenanted with Abraham, from which arose the rite of circumcision: with the people of Israel at Sinai, by the proclamation of the Ten Commandments which are known as "the words of the covenant"; with Aaron, etc. These covenants were frequently renewed so that the word "covenant" has acquired a significance in the English language which is not accorded to "agreement" or "contract."

**COWEN, FREDERIC HYMEN, Sir:** Composer and conductor; b. Kingston, Jamaica, 1852; d. London, 1932. Cowen enjoyed a great deal of popularity in London, and wrote a number of operas which were performed in London and at Milan. Two of his cantatas still played are the "Rose Maiden," 1870, and the "Language of Flowers," 1880.

**CRACOW (Krakow):** The Jewish community of this city which was once the capital of Poland and is now part of that Republic dates back to 1312. Casimir, the Great, is presumed to have had as his favorite mistress the beautiful Jewess, Esterka, and her grave, in the garden of the ruined palace, was still visited by the curious in 1850. The Jewish experiences in Cracow were typical of the times till 1494, when they were granted a quarter in Kazimierz. In 1507 some Bohemian Jews settled there, which indicates that the Cracow Jews were better off there than elsewhere. From 1595 the Jews enjoyed a fairly complete autonomy and Cracow was one of the financial strongholds of the Council of the Four Lands,\* until the plague of 1623 devastated the community. It revived in 1638 when the Talmud Torah was reopened, but the Cossack risings of 1648-49 brought disaster, and in 1656 the Jews were massacred. In 1726 every Jew was called upon to give one-twentieth of his possessions to settle the communal debt to the state. In 1785 the Cracow rabbis issued a "Herem" against the Hasidim, but after the partition of Poland, Cracow became one of the chief centers of the Hasidic cult. In 1810 the Jews were granted a type of emancipation in exchange for paying the Kasher meat tax into the government revenue. In 1815 the Jews became part of the Free State of Cracow, suffering more seriously than at any earlier era



from petty legalized persecution. In 1846 Cracow became part of Galicia, and in 1848 the Jews were temporarily emancipated and elected Rabbi Dob Berush Meisels to the Reichsrath. In 1850 they were forced back into the ghetto. They were emancipated in 1861. From the 16th cent. Cracow has been a center of Talmudic learning, and some of its institutions are very old, but its Hasidim have been more popularized. Although at all times the center of poverty it has by tradition maintained a well-ordered community, responsive to all the currents that blow in Jewish life. In 1900 it had 25,000 Jews; these increased in 1921 to 45,355.

#### CREED, OR ARTICLES OF FAITH:

Strictly speaking there is no definitive Jewish creed, for from the time the need or interest in doctrinal expression first arose there has always been lacking a supreme body to sanction a creed. In times of great stress the rabbis laid down the minimum which Jews should observe or suffer martyrdom, but of the three rules only one was religious, refusal to worship idols; the other two were to refrain from incest and adultery. Maimonides,\* however, set up a standard of belief, which found acceptance slowly. It was opposed by many rabbis, not because they opposed its contents, but because they objected in principle to dogmas.

The code of Maimonides has been inserted in the orthodox prayer-book, and is the basis of the various catechisms in use. Of Maimonides' creed, or the "thirteen principles of the faith," as given in the authorized "Daily Prayer Book," the first five begin, "I believe with perfect faith that the Creator, blessed be his name," and then continue—

1. is the Author and Guide of everything that has been created, and that he alone has made, does make, and will make all things.
2. is a Unity, and that there is no unity in any manner like unto his, and that he alone is our God, who was, is, and will be.
3. is not a body, and that he is free from all the accidents of matter, and that he has not any form whatsoever.
4. is the first and the last.
5. and to him alone, it is right to pray, and it is not right to pray to any being besides him.

The 6th, 7th, 8th and 9th begin: "I believe with perfect faith that," and continue—

6. all the words of the prophets are true.
7. the prophecy of Moses our teacher, peace be unto him, was true, and that he was the chief of the prophets, both of those who preceded and those who followed him.
8. the whole Law, now in our possession, is the same that was given to Moses our teacher, peace be unto him.
9. this Law will not be changed, and that there will never be any other law from the Creator, blessed be his name.

The 10th and 11th have the first quoted introduction, and continue—

10. knows every deed of the children of men, and all their thoughts, as it is said, It is He that fashioneth the hearts of them all, that giveth heed to all their deeds.
11. rewards those that keep his commandments, and punishes those that transgress them.

The 12th and 13th have the shorter introductory formula and read—

12. in the coming of the Messiah, and, though he tarry, I will wait daily for his coming.
13. there will be a resurrection of the dead at the time when it shall please the Creator, blessed be his name, and exalted be the remembrance of him for ever and ever.

Maimonides had made a list of 13 fundamental principles of the Jewish faith, and Hasdai Crescas, the teacher of Albo, found fault with Maimonides and made a list of his own. Albo followed in Crescas' footsteps and reduced the basic dogmas to three: Existence of God, Reward and Punishment and Revelation.—ISAAC HUSIK, "Sefer Ha'Ikkarim," by Joseph Albo." Philadelphia, 1929.

**CREMATION:** Early records reveal instances in which bodies were burned. Thus the bones of Saul and his three sons hanging from the walls of Beth Shean, were later cut down and burned though the bones were buried (I Sam. xxxi. 12-13). In the rare case of the cremation of kings it is urged that it was meant as a mark of distinction, and there is ground for the suggestion that not the bodies, but favored possessions were burned. In the proposed burning of Tamar (Gen. xxxviii. 24) the cremation was intended as dishonor for anti-social conduct. It is therefore clear that cremation was an unusual procedure, the tyranny of circumstances rather than the will or the individual, or the mores of the group.

The mores was clearly earth burial, though whether it was a *mizwah* (law) or *minhag* (custom) is in dispute. Chana (third cent.) regarded it as a *minhag*. Maimonides insisted it was a *mizwah*. Methods of burial have always reflected the theology of the group practicing it. Both Egyptian embalming and the burning practiced in ancient India were based on belief. "Dust thou art and to dust thou shalt return" (Gen. iii.) is repeated in Eccl. xii. 7 and Ps. civ. 29. The Patriarchs and the Matriarchs were buried, and the list continues unendingly. Acquiescence in earth burial was reinforced after the Babylonian captivity when the belief in bodily resurrection spread. Necessarily the body had to be kept as intact as possible, if body and soul were to be reunited.

The belief in bodily resurrection has been abandoned by some Jews since 1800. Jewish liberals have substituted the doctrine of Immortality; to them therefor cremation is not taboo on theological grounds. In recent years intensely religious and conscientious Jews expressed in their wills the desire for cremation. The late Dr. Gotthard Deutsch was one of these. In July, 1892, the Central Conference of American Rabbis adopted the following resolution:

Be it resolved, That in case we should be invited to officiate as ministers of religion at the cremation of a departed co-religionist, we ought not to refuse on the plea that cremation be anti-Jewish or irreligious.

"Ben Ammi" asserts that the United Synagog of London permits the burial of ashes in orthodox cemeteries, if put into a coffin. Zadoc Kahn, Grand Rabbi of France, permitted services to be held before cremation took place,



which is the practice of Liberal Judaism. The burial of cremated ashes has been permitted in Tel Aviv, Palestine. Although cremations are now more numerous among Jews than formerly, even so they are comparatively rare, and many cases lend themselves to an explanation in which freedom of choice is compromised by other issues. Liberal Judaism does not discountenance cremation, but earth burial is still the preponderating practice among Jews.

**CRÉMIEUX, ISAAC ADOLPHE:**

Founder of the Alliance Israélite Universelle, and statesman; b. Nîmes, 1796; d. Paris, 1880. Brilliant orator, clever legal advocate, earnest Jew and successful French statesman, Adolphe Crémieux was one of the outstanding Jews of the 19th cent. In his boyhood, like all Jews, he was an admirer of Napoleon, and he remained the friend of the Bonapartes after Waterloo. Admitted to the bar of Nîmes when he was 21, he achieved a brilliant reputation in the south of France, so that when he settled in Paris in 1830 he brought with him a record that served him excellently in his struggle to abolish the Jewish oath, then still in use in the courts of law in France. In this struggle he succeeded. He achieved international recognition by the part he played in securing the acquittal from Mehemet Ali of the Jews who, in Damascus, had been falsely accused of a Ritual murder. In this great struggle he joined Moses Montefiore,\* but Crémieux's part was the bolder in that he undertook the championing of the Jews in the teeth of the opposition of the French government which, for political reasons, refused to join the protest in which all western Europe shared.

In 1842 Crémieux was elected to the Chamber of Deputies, and thereafter his home was the gathering center of the art lovers of Paris. In 1848 he became Minister of Justice, and he abolished capital punishment for political offenses. He supported Louis Napoleon for president of France but joined the opposition when Napoleon by his coup d'état made himself king. Crémieux retired from politics, and was the public defender of the men proscribed by the Napoleonic government. In 1869 he was literally forced by the voters of Paris to assume a share in the government which overthrew the empire and saved France from ruin. With him in the terrible ordeal of the Franco-Prussian War was his former secretary, Gambetta. When the army was betrayed and the Prussians became the victors he offered a considerable share of his fortune to pay the indemnity demanded by the Germans. On the reorganization of the republic he was made a life senator. He died in 1880, 10 days after the demise of his wife to whom he was devoted and whom he never wished to survive.

Crémieux stood out as the Jew who recognized the close inter-relationship of all Jews at a time when the opposite theory was prevalent. He braved the opposition that came from both Jews and anti-Semites when he proclaimed the need of establishing an interna-

tional Jewish organization for the protection of the persecuted. It was for this purpose that he found the Alliance Israélite Universelle\* and suffered the attacks that followed. He lived to be its first president and see it copied elsewhere. He was liberal with his own resources in the Jewish cause. It is related that discovering in 1832 that his father who had been a prisoner of the revolutionary régime went bankrupt in 1796, Crémieux gathered all the living creditors and paid them his father's obligations with 36 years interest.

**CRESCAS, HASDAI B. ABRAHAM:**

Precursor of Spinoza;\* b. Barcelona, 1340; d. there, 1410. To his contemporaries he was a brilliant Talmudic teacher several of whose pupils achieved high rank. His influence in modern philosophy is due to the acceptance of his principles by Spinoza. Although he was appreciated even by non-Jews in his lifetime his career was checkered by persecution, and his only son was in 1391 a victim of the massacre of the Jews in Spain. Nevertheless he maintained his unqualified faith, and his greatest intellectual and spiritual efforts were posterior to his great bereavements. To his own generation he was the "Rab of Saragossa," and his response to the congregations of Avignon, his account of the 1391 persecutions, and his "Reputation of the Cardinal Principles of the Christians," written in Spanish in 1398, are extant.

His philosophic reputation depends on his "Or Adonai" (Light of the Lord), a philosophic treatment of Jewish dogma that compares with Maimonides' "Moreh Nebukim." In it he questioned the infallibility of Aristotle and therefor opposed Maimonides' teachings, vindicating orthodoxy against the prevalent liberalism. It was probably this attitude that caused his masterpiece to be passed by in his own and subsequent generations by the Jews, who preferred, as did the non-Jewish scholars, the elaboration of his ideas as rewritten by his pupil Albo,\* whose "Ikkarim," became popular throughout the scholastic world. The influence he exercised on Spinoza, which was first traced by Joel in 1871, has restored Crescas to his place as one of the great original thinkers of his time, and a permanent contributor to religious thought.

Spinoza . . . owed his idea of man's freedom to Crescas. He also like Crescas denied the absolute indeterminism of a person's conduct that is insisted upon by the majority of the mediæval Jewish philosophers . . . Crescas . . . points out that . . . everything that exists must be dependent upon God as the only necessary existent. Everything outside of him, be it eternal matter or not, is only a possible existent and owes its existence to God. Creation Ex Nihilo means no more.—HUSIK, History of Mediæval Jewish Philosophy.

**CRÉSQUES LO JUHEU:** 14th cent. cartographer. He lived at Majorca and Barcelona and made the first chart, which included the information acquired by Marco Polo. In 1419 he drew charts for Henry the Navigator, who took the initiative amongst Portuguese discoverers.



**CRETE:** Jews were settled in Crete in the Maccabean era, and evidence of their being on the island is fairly continuous till c.440, when a pseudo-Messiah, Moses of Crete, arose and offered to lead the Jews back to Palestine, promising that they would cross the sea dryshod. In 1328 there were Jews in Crete, and there are references to them till the beginning of the 16th cent. when the Spanish exiles came to Crete in considerable numbers. From 1669 Crete became Turkish; in 1869 all Cretan or Candian Jews were Ottomanized. There are now three small Jewish communities on the island. They observe some customs expressive of local traditions—Tammuz 18, they celebrate as the "Purim of Candie."

**CRIMEA:** This South Russian area, interesting today as the center of experimentation in Jewish agricultural colonization, is regarded as amongst the lands that contained Jewish settlers prior to the year 70. There is a tradition that the Assyrians took some of their captives to the Black Sea area, but doubt has been thrown on the genuineness of the alleged archeological finds in Eupatria, in Tauride. There were Greek-speaking Jews in the kingdom of the Oxus, prior to 100, and these must have come north at a much earlier date. It is presumed that Jews were settled in the Crimea, all through the Byzantine rule, but little is known of them until the 16th cent. when travelers reported considerable communities. As these lands were overrun by the Tartars till well into the 18th cent., few records exist. On the other hand, the Crimea has long been recognized as a center of Karaism, but in numbers the Karaites have never exceeded a thousand families in South Russia. Three groups of Jews were scattered through the Crimea before the U. S. S. R. authorized the recent agricultural settlements. The oldest are laborers and farmers, who observe some local customs, and claim settlement in the 6th cent.

**CROATIA:** *See:* Yugoslavia.

**CROSS, MARION EVANS:** Her pen-name was George Eliot; b. Warwickshire, England, 1819; d. London, 1880. The most successful of English women writers of her day. Deeply interested in religious problems she wrote, in 1876, "Daniel Deronda," a Jewish nationalist novel, and, in 1878, "The Impressions of Theophrastus Such," which contained her essay on the Jewish problem, "Hep-Hep." Her complete preparation for these tasks, and the attitude that guided her writing is betrayed in her use of the following lines from Zunz's "Synagogale Poesie" as a motto: "If there are ranks in suffering, Israel takes precedent of all nations—if the duration of sorrow and patience with which they are borne ennobles, the Jews are among the aristocracy of every land." *See:* Daniel Deronda.

**CRUSADE MASSACRES:** The tragedies of the first three crusades have made their mark in the Jewish prayer-book and an indel-

ible record in Jewish martyrology. The principal massacres occurred as follows:

**First Crusade (1096):** Metz, Speyer, Worms, Mainz, Rudersheim, Cologne, Neuss, Alternahr, Wevelinghofen, Xanten, Kerpen, Treves, Mors, Dortmund, Geldern, Prague, Jerusalem.

**Second Crusade (1145-47):** Carston, Ham, Würzburg.

**Third Crusade (1189-90):** Lynn, Stamford, Bury St. Edmonds, Colchester, Thetford, Ospringe, and York.

The actual sweep of the Crusades was much more extensive and more widespread than the list of towns affected indicate, though in nearly every case the destruction of the community was practically complete. The flames of prejudice had been fanned by state and church alike, against the Jews from the beginning of the 11th cent., so that the attack which William the Carpenter, at the head of his mob army made on the Jews from Lorraine to Prague, was the result of the cultivation of a spirit that preceded the preaching of the first Crusade, rather than part of the Crusade evangel. The burning of all the Jews in Jerusalem, in their synagog, by the knights after their capture of the city, indicates that they were mentally not far removed from the hordes that preceded them eastward, but never reached Asia Minor. The first Crusade which for the Jews in Europe ended in the virtual destruction of the community of Prague, left the survivors terrified, and distrustful everywhere. By the second Crusade the remission of interest due to Jews had become part of the inducement to join the army. For a cent. after the third Crusade, which was the last real effort to conquer Palestine, the Jews in Europe remained the sport of the mob. They were far better treated in Palestine, during the Latin Kingdom than in Europe. Besides the massacre of thousands of Jews, and the disruption of communities many of which have never been restored, the Crusades destroyed whatever grip the Jews had on oriental trade. One great influence of the Crusades was therefore that the Jews were more and more forced into the only avenue open to them, usury.

*See:* Cologne, Pastoureaux, York.

**CSEMEGI, KARL:** President of the Supreme Court of Hungary; b. Csongrad, 1826; d. Budapest, 1899. He fought under Battyanyi in 1848, organized a battalion of infantry, and was appointed advocate in Arad, and then settled in Roumania. He returned to Hungary in 1878, was baptized, received the Cross of the Order of St. Stephen, and from 1879 to 1891, was president of the Supreme Court.

**CSILLAG (Goldstein), ROSE:** Coloratura soprano; b. Issa, Hungary, 1832; d. Vienna, 1892. Her father, Moritz Goldstein, was a cantor. She made her debut at 8. Her organlike tones won her a great reputation in Europe, and she toured all the great operatic cities of Spain, Italy, France and Belgium,



for nearly 30 years. She married Hermann, "the Magician," but divorced him. She squandered her earnings with a lavish hand, and died deserted and friendless.

**CUBA:** Its first white inhabitant (1492) was a Marano, Luis de Torres, who discovered the use of tobacco. Many other neo-Christians were among the island's first settlers. The Inquisition martyred and persecuted many as Judaizers, including Francisco Gomez de Leon, Rodriguez de Solis, Luis Rodriguez, Antonio Mendez, Juan Rodrigues Mesa, Luis Mendez de Chaves, Manuel Alvarez Prieto, and Santaella. Jews are credited with the introduction and development of sugar. Professing Jews were tolerated since 1881, but non-Catholic public worship was banned until the Spanish-American War.

The present Jewish population is estimated roughly at from 13,000 to 15,000, about two-thirds residing in Habana. Some 2,000 are Sephardim from Turkey and Syria; about 300 are Americans, of whom perhaps one-fourth are fully assimilated through marriage with the Latins. The great majority are post-war immigrants from eastern Europe. Conditions of oppressive and degrading poverty prevail among the masses, Jewish as well as Gentile. Synagogues in Habana: two Sephardic, Shevat Achim and Union Hebrea; two Ashkenazic, Adath Israel and Tifereth Israel; one American Reform, United Hebrew Congregation, founded in 1906 (owns Jewish cemetery and conducts worship in English language). Other important Jewish organizations: Centro Israelita (a day school, clinic, and cultural center, formerly supported by Hias); Union Zionista de Cuba (on Inquisidor Street), which maintains a daily Hebrew school; Anti-Tuberculosis Society, and Ezra Society (volunteer social service by resident American Jewish women).  
V. E.

**CUP OF ELIJAH:** At the Seder service a cup of wine is filled symbolic of the expected presence of the fearless prophet, Elijah, who according to the mystics will announce the Messianic Age on Passover eve.  
See: Seder. M. A.

**CURAÇAO:** Twelve Jewish families from Holland settled on this island in the Dutch West Indies in 1650. In 1651 Joseph Nunez de Fonseca undertook a considerable Jewish colonization experiment at Curaçao but the community was mostly recruited from refugees who in 1654 were compelled to leave Brazil when it was captured by the Portuguese. The community rose gradually to affluence, and Jews became prominent in the affairs of the island. In 1865 a Reform Temple was started, probably the only one in any country under Dutch influence. In 1920 their numbers had dwindled to 565.

**CUSTOM:** See: Minhag.

**CYPRUS:** This large island, visible from Carmel and Acre, had a Jewish population in

ancient days. The pre-exilic Jewish references to Cyprus are considerable. Jews felt less the pressure of Rome in Cyprus than in Palestine. The whole community was extirpated in 117-18, when, under the leadership of Artemion the Cypriot, Jews in conjunction with those in all parts of the Mediterranean, rose against Trajan. In Cyprus the Jews, according to Dio Cassius, massacred 240,000 Greeks. The Jewish revolt was suppressed and the Jews forbidden thereafter to land in the island. There are references to individual Jewish settlements in subsequent ages. Benjamin of Tudela\* found some congregations there in his day, but even the modern standard histories of Cyprus assume that from 118 to the annexation of Cyprus by the British in 1879 no Jew was legally settled in the island. Cyprus, however, presents other points of interest. It was annexed in 1571 by the Turks on the advice of Joseph Nasi\* who sought revenge on the Venetians for their treatment of his mother-in-law, Gracia de Mendes. Its annexation by Benjamin Disraeli, at the Berlin Congress, aroused interest in the British attitude toward Palestine, and in 1883 unsuccessful attempts were made to launch Russian and Roumanian colonization in Cyprus. Today 200 Jews are settled in the colonies of Cholmakchi and Kouklia, founded by the ICA in 1898.

The Jews long groaning under the weight of Roman taxation in Cyprus, as in Palestine, and overwhelmed with rage and despair, conspired together, and collecting into a formidable army slew, as it is stated 250,000 men. . . . Since this fearful slaughter no Jew has ventured to reside in Cyprus.—Mrs. A. BASTON JOYNER, Cyprus, Historical and Descriptive. New York, 1878.

**CYRENAICA:** Now part of the Italian protectorate of Lybia, in ancient geography the capital of Cyrenaica, on the north coast of Africa. The Jews were settled here probably 200 years before the fall of Jerusalem. Jason of Cyrene was the first known Jewish non-Palestinean annalist. His work is the source of the Second Book of Maccabees. The Jews of Cyrene were in close touch with those of Palestine, and thoroughly sympathetic in all the insurrections and revolts. Independent Cyrene history does not exist, but Dio Cassius relates, that in the Jewish revolt against Trajan, the Jews of Cyrene and Lybia rose, and were conquered only after 200,000 Greeks and Romans had been killed. Since that date, 117, Cyrene, which is a most attractive and historically fertile area, has been a desert.

Israel Zangwill,\* president of the Jewish Territorial Organization,\* had Cyrenaica investigated (1908) for Jewish settlement. The ITO expedition found 300 Jews at Derna, the second port of Cyrenaica, and a powerful nomad tribe, the Auerghehrs, who had some biblical traditions. The country was dotted with ruins, many showing Jewish symbols, and the ruins of synagogues were also found. At Benghazi, s.w. of Derna, a community of about 2,500 Jews was met with. Though it was formally reorganized in 1840, it has written records of the Middle Ages. A marble column



with a Greek inscription had a list of Greek names, who placed on record, in 55, their appreciation of the favors shown to the Jewish synagog by the prefect. Benghazi is a corruption of the Greek Hebrew name, Berenice.

**CZECHOSLOVAKIA:** The distribution of the Jews and their numerical strength compared with the rest of the population is shown by the figures of the census returns of 1930. The Jews in Czechoslovakia total 356,768, or 2.42 per cent. of the whole population. They are distributed as follows:

In Bohemia .....	76,348
Moravia-Silesia .....	41,278
Slovakia .....	136,668
Carpathian Ruthenia ....	102,474

Of the nationally assimilated Jews the

Czechoslovaks represent ...	21.8%
Germans .....	14.6%
Magyars .....	8.7%

The number of orthodox Jews in the Bohemian Crown Land is negligible. On the other hand they are numerous in Slovakia and Carpathian Ruthenia. There the two groups are in sharp opposition. The orthodox Jews, like those assimilated to other nationalities, do not recognize a Jewish nationality, which on the other hand the Zionists regard as a criterion of their movement. The orthodox Jews again, in contradistinction to the assimilated Jews, adhere to no nationality whatsoever. They are content to be known as orthodox and use Hebrew only in divine service.

The social position of the Jews in Czechoslovakia has remained just as it was in former Austria-Hungary. In the Bohemian Lands, and in Slovakia, the Jews rank among the middle classes, but they have also a notable position in trade, industry, and the liberal professions. It is otherwise in Carpathian Ruthenia, where the Jews for the most part belong to the proletariat.

The Jews throughout the entire republic admit that among the states of central and eastern Europe the position of the Jews is the best in this republic. There is no anti-Semitism, and the more the Jews associate with the Czechoslovaks the better they fare. By § 121 of the Constitution all the subjects of the Czechoslovak state are guaranteed liberty of conscience and religious freedom, as well as racial equality. These rights guaranteed to all citizens are observed in every direction by the State and its organs.

The older generation of Jews in the parts of the Bohemian Lands, in which the Germans are in the majority, were brought up in German schools, and in Hungary, both in the towns and in the country, went exclusively to Magyar schools. No attempt is made to denationalize the German and Magyar Jews. In the same way the Jews of Jewish nationality, that is, the Zionists, are assured full liberty. The Germans are represented in the cabinet, and in every government since the establishment of the republic, at least one cabinet minister has been of Jewish origin. In the Czechoslovak Parliament the German and Magyar

deputies are proportionate to the strength of those nationalities. The Zionists, likewise, have two members.

The laws touching the Jewish cult differ merely according to whether they concern Jews in the Bohemian Lands (Bohemia and Moravia-Silesia), or Jews in Slovakia and Carpathian Ruthenia. Regard has to be paid to the divergent conditions in these two territories. Only for this reason are the legal systems different, since at the moment when the Czechoslovak State was formed one set of laws (Austrian) prevailed in Bohemia and Moravia-Silesia, and another (Hungarian) in Slovakia and Carpathian Ruthenia. This dual legal basis, on which the Jewish cultural organization rests continues to be maintained in Czechoslovakia.

In Bohemia and Moravia-Silesia the Jewish confession continues to be a religious institution recognized by the state. whereas in the territories of former Hungary it is a tolerated church. In the Bohemian Lands there had been Jewish communities from very early times but it was only in 1890, by an Austrian enactment, that their condition was adjusted. To make sure that the higher units within the Jewish religious society should have a proper legal basis, the Ministry of Education in recent years ratified not only the Federations of the Jewish Communities in the individual Lands but also a Supreme Council as an executive body of the Federations of Jewish Communities of Prague, the Federation of Czech-Jewish Communities in Bohemia—using the German language—the Federation of Jewish Communities in Moravia, and finally the Federation of Jewish Communities in Silesia. The joint interests and affairs of these five Federations are in charge of the Supreme Council of the Jewish Communities, with headquarters at Prague. In Slovakia and Carpathian Ruthenia the Jewish element is relatively strong numerically, and there Judaism is divided up into several so-called rites. In 1868 the Minister of Religion in Hungary convened a congress of Jewish religious communities. Only a certain portion of the communities attended that congress and they agreed upon a new organization. The communities represented there received the title of congress communities. They were non-orthodox and are also known as neological. Shortly afterwards the remaining Jewish communities (with some few exceptions) who had not attended the congress, established an analogous body with administrative headquarters, the so-called "Central Office." This was a federation of orthodox Jewish communities, to which only orthodox communities were admitted. There survive in reality only two groups. The orthodox, and the Jews of modern views, who established a federation of congress communities, and communities of the status quo ante. Prior to the World War, Bohemia had the most widely scattered Jewry in central Europe. Its 200 communities embraced about 1,000 villages.

E. L.

## D

**DAGGATUN:** A group of nomad Jews who still inhabit an oasis in the Sahara desert. Mordecai Abi Sarur of Morocco, who traveled to Timbuctu in 1857, was the first to call attention to this group of tent dwellers who are nominally Muslims but who are conscious of their Jewish origin. Very little scientific investigation has been done among the Berbers, and the natives of the Atlas mountains, among whom there is a considerable tradition of Jewish infiltration, as well as of Canaanite origin.

**DAGHESTAN:** About 12,000 Jews are scattered in this mountainous country, on the eastern slopes of the Caucasus, and which now constitutes a small republic, on the west coast of the Caspian Sea. The whole of this part of Caucasia has legends of tribes intermarried with Jews or of Jewish origin who migrated from Palestine c.200 b.c.e. The Daghestan Jews use the Perso-Judaic Tat, and are rated a warlike group. They wear Circassian dress, and go armed, and live the characteristic mountain life. Their rites and customs have been studied by folklorists.

**DAHOMEY:** A French dependency in West Africa, bordered by the Togo, Lagos and Nigeria. It has been occupied by the French since 1851. In recent years, a report was spread in New York of the existence of a primitive negroid Jewish race in this palm-oil area. Burton visited Dahomey in 1864 and Skertchly described it in 1874. Neither referred to a Jewish tribe. They found pagans practicing fetish-worship. Later reports do not differ from these accounts.

**DAINOW, ZEBI HIRSCH B. ZEEB WOLF:** Slutzker Maggid; b. Slutzk, 1832; d. London, 1877. Dainow, whose descendants still reside in London, was a populariser of the Haskalah, and, therefore, probably the first of the old style Maggidim to advocate enlightenment.

**DALET:** Fourth letter of the Hebrew alphabet. Its numerical value is four.

**DAMASCUS:** This Syrian city, sometimes described as "half as old as time," is one of the few cities in the world which has had a continuous human settlement for fully 6,000 years. At times for brief periods it was ruled by Jewish kings. Mostly, from the rise of Mohammed, though in a separate province, it was the city from which Palestine was ruled. Tradition relates Abraham to Damascus and claims that it was founded by Uz; but it was a flourishing city when the Tel-Amarna tablets were incised.

In the Herodian period it had a large Jewish population and there are traces of con-

tinuous Jewish settlement during the whole of the Roman and Byzantine eras. During the Ommayad reigns, Damascus was more important than Baghdad; a great deal of the early culture exchanges between Arab and Jew took place in that city. As Damascus never came under the rule of the crusaders, the Jewish settlement there has been practically continuous, though no attempt has been made to study the local records, if they exist. In the 16th cent. the community was augmented by Spanish immigrants, and in the 17th cent. Damascus had a large Jewish population.

The Jews of Damascus are of Oriental origin and speak Arabic. Although within certain restrictions they enjoyed considerable freedom, the Jews always found it desirable to protect themselves from the bigotry of the Arabs. Therefore they presented outwardly the appearance of poverty, while the interior of their homes were often decorated with great luxury, and Oriental magnificence. The leading family at the end of the 18th cent. was that of Farchi. It farmed the taxes, held office both in Damascus and Acre, and was deeply involved in the politics and finance of the period. Damascus came into great notoriety in 1840, owing to the Damascus Incident.\* The present Jewish population is about 15,000 and is politically under the French mandate for Syria. Until recently, the Jews dominated the Damascus copper embossing industry, about 10,000 being workers, artists and otherwise interested in that industry.

**DAMASCUS INCIDENT:** In 1840, when Syria was under the direct rule of Ibrahim Pasha, son of Mehemet Ali, independent viceroy of Egypt, a charge of ritual murder was brought against the Damascene Jews which stirred the whole world. On Feb. 5, Father Thomas, a Sardinian Franciscan monk well-known to the Jews, disappeared. The French consul, Ratti Menton, instigated an inquiry into the participation of the Jews in the murder of the monk, and the local governor, by torturing a Jew named Negrid, extorted a confession which implicated eight of the leading Jews of Damascus. One of the victims died under torture, another was converted to Islam. The rest resisted and suffered, and Sherif Pasha proposed to execute them.

While the local synagogues were pillaged and the Jews generally suffered from the bigotry of the mob, news of the incident spread to Europe. In July, the Jews in Europe organized for the defense of the Jewish name. Isaac Adolphe Crémieux, Solomon Munk, the Orientalist, and Sir Moses Montefiore went as a delegation to Alexandria to plead with Mehemet Ali. Despite the fact that he was at war with the British and the Turks and hoped



for political aid from France, which was on the side of the prosecution, Mehemet Ali agreed to the unconditional release of the imprisoned nine Jews. To strengthen their position and in the hope of once and for all killing the Blood Accusation in the East, the deputation went to Constantinople and obtained a firman from the Sultan Abd al Majid declaring the charge absurd. The accused Jews were released, and the attempts made later to make trouble for them in Damascus were unsuccessful.

**DAMROSCH, LEOPOLD:** Conductor; b. Posen, 1832; d. New York, 1885. After a successful career in Europe as a violinist and conductor, Damrosch came to New York in 1871. In 1874 he founded the Oratorio Society of New York, a large choral organization, still in existence. In 1876 he became the conductor of the Philharmonic Society of New York, and in 1884 he introduced German opera in New York. He composed a Jewish opera, "Sulamith," but his fame rests on his ability as an operatic and symphonic conductor. His two sons, Walter and Frank, are among the leading American musicians. W. F.

**DAN:** Jacob's fifth son and the founder of the tribe which occupied the territory south of Samaria which now centers on Ekron and along the coast north of Jaffa.

**DANIEL:** Prophet, whose book is the only source for his biography. He claimed to be of noble descent and was taken in the third year of Jehoiakim to Babylon, where he was trained for the king's service. He interpreted dreams, and his reading of the handwriting on the wall disturbed Belshazzar's feast. He attained high office in the Babylonian empire, and was miraculously saved in the lion's den.

In the Jewish Canon, the **Book of Daniel** is listed in the "Writings," that is the third group, and not in the second, "Prophets." The text is partly in Hebrew and partly in Aramaic. Chaps. ii.-vii. review the history of the powers of the world; chaps. viii.-xii. trace in minute detail "the appointed time of the end." The apocalypse rises to its height in the twelfth chapter: "And at that time shall Michael stand up, the great prince who standeth for the children of thy people, and there shall be a time of trouble, such as never was since there was a nation . . . and many of them that sleep in the dust of the earth shall awake . . . happy is he that waiteth, and cometh to the thousand three hundred and five and thirty days." The Book has exercised a greater influence upon the Christian Church than upon the Jews, though Jewish mystics have used Daniel's divisions of time as the basis for calculating the era of the Messiah. All such speculation is conditioned on accepting the statements in the Book that it was written by a captive of Nebuchadnezzar. Critics and many conservative Jewish authorities believe the Book of Daniel was written just prior to the Macca-

bean war, for the express purpose of inciting the Jews to resist the Greeks.

**DANIEL DERONDA:** Hero of the novel of that name, written by George Eliot (Marion Evans Cross\*), and published in London, 1877. The theme of the novel is the return of a wholly assimilated English-born Jew to Judaism, and his effort to re-create the Jewish national state in Palestine. For the writing of this work, the most celebrated woman author of England made adequate preparation by a close study of Jewish sources. The detailed descriptions of Jewish life, social customs, and thought-ways remain amongst the most accurate pen portrayals ever set down. The viewpoint of the book has been traced indirectly to the contacts between George Henry Lewes (her most intimate friend) and Moses Hess,\* and with a Jew named Kohn, a member of a philosophical club, and to the author's meetings with Leopold Dukes,\* a brilliant Jewish scholar then settled in London, and others. "Deronda" is merely "Adorned" rearranged, suggestive of fulfilment of the prophet's apocalyptic. Daniel's mother is a pen sketch of Benjamin Disraeli's mother; the re-Judaization of Daniel was an incident in the life of Col. A. E. W. Goldsmid.\* The prototypes of Mirah and Mordecai, the two most vibrant characters in the novel, have not been traced, though there is in the thought processes of Mordecai, the ardent nationalist, a sense of actuality which is beyond the enthusiasm of an imaginary character. The novel was written at a time when leading English Christians were discussing a Jewish state "poised between East and West," in Palestine, and after Steinschneider,\* Löwy, Benisch and others had given up their secret society for the creation of a Jewish state in Palestine. "Daniel Deronda" has been translated into many languages, including Hebrew. That its author meant her novel earnestly is shown in her powerful indictment of anti-Semitism, and her advocacy of the Jewish cause, in her essay, "Hep-Hep."

A novel which, for uniqueness of theme and treatment is interesting, for thought and reasoning is remarkable, for learning is striking.—DAVID PHILIPSON, *The Jew in English Fiction*.

**DANZIG:** Part of the corridor between Germany and Poland. Jews were first permitted to trade there in 1476. A community was organized at the end of that cent. and though the individual settlers prospered commercially, their lives were led in precarious fashion. They were frequently expelled and then readmitted under sufferance. During the Reformation era, the Jews were attacked by all parties. In 1750 they were readmitted, and from that date the community has had a continuous existence. There were 9,239 Jews in Danzig in 1924, 2.41 per cent. of the total population, a marked increase since 1910, when there were 2,217 Jews in the city.

**DANZIG, ABRAHAM B. JEHIEL:** Codifier in succession to Joseph Caro; b.



Danzig, 1747-48: d. Wilna, 1820. Danzig's reputation rests on his great attempt to codify all the rabbinical decisions which were issued from the publication of the "Shulchan Aruch" to his own day.

**DARI, MOSES:** Karaite poet; b. Dara (hence his surname), Fez: lived in the second half of the 13th cent. Almost nothing is known of his life, except that he practiced as a physician in Egypt for many years. Here he wrote his "Diwan," a collection of 544 religious and secular poems, most of them composed in Hebrew, but several in Arabic. Some of his poems contain satire against the Rabbanites and adherents of the Mishnah, others are religious and penitential in nature, while still others are love-poems and eulogies. The "Diwan" is preserved in the Russian Public Library at Leningrad. Dari is generally regarded as the greatest poet among the Karaites, and his poetry is characterized by perfection of form and pleasing imagery.

A. I. S.

**DARMESTETER, ARSÈNE:** Philologist; b. Château-Salins, 1846: d. Paris, 1888. With Hatzfeld he labored for 17 years at the compilation of the etymological dictionary of the French language. At the same time he was one of the founders of the Société des Etudes Juives, of Paris, and his contributions to Jewish history are highly prized.

**DARMESTETER, JAMES:** Orientalist; b. Château-Salins, 1849: d. Paris, 1894. The younger of the two brothers, whose father was a poor bookbinder. At about 25 years of age he was recognized as one of the great scholars in the field of Oriental knowledge. His achievements were in the fields of Persian and the much less known Afghan literature. His contribution to Judaism was a volume entitled "The Prophets of Israel," which is a synthesis of the ideals of the prophets and the French Revolution.

**DAVID:** Second King of Israel; hero of the Jewish people, from whom the Messiah is to descend. Son of Jesse of Bethlehem (I. Chron. ii. 15), father of Absalom and Solomon, conqueror of the Philistines and of Jerusalem; he gathered the materials for the erection of the Temple. Combining every happy talent and winning quality, David is the poet whose name has been linked with the Psalms.\* He stands out in the biblical record as the most intensely human character drawn by the pens of the writers of the canonical records. Of no other person do we know quite so much, and no one else filled as many rôles. Shepherd, Saul's minstrel singer, Jonathan's friend, vanquisher of the giant Goliath, captain of outlaws, anointed by Samuel as king, a refugee amongst the Philistines, he runs the gamut of the emotions and of the passions, holding the imagination as did no other king. In the Jewish liturgy, he ranks with Moses\* and the Patriarchs.

The picture of David does not lack the traits of human frailty, which Israelitish tradition, with a truly admirable sincerity, has neither suppressed nor palliated; but the charm which this personality exercised over all contemporaries without exception has not faded for us of a later day; whoever devoted himself without prejudice to the contemplation of David's history and character cannot fail to like him . . . he always acts out what he is, but his unspoiled nature, noble at heart, generally comes very near to the right and the good. . . . This king who did more for the worldly greatness and earthly power of Israel than any one else, was a genuine Israelite in that he appreciated Israel's religious destiny; he was no soldier-king, no conqueror and warrior of common stamp, no ruler like any one of a hundred others, but he is the truest incorporation of the unique character of Israel, a unique personality in the history of the world, and we understand how he could become the impersonation of an idea,—how the highest and the holiest that Israel hoped for and longed for appears as the Son of David. —CORNILL, History of the People of Israel.

**DAVID, LAZARUS:** One of the founders of Canadian Jewry; b. Swansea, Wales, 1734: d. Montreal, 1776. He settled in Montreal in 1763, was one of the organizers of the Jewish community and a founder of the Sephardic congregation. He was an extensive land-owner, and his family played a notable part in the development of the community. His grave is the oldest Jewish burial site in Canada.

**DAVIDOV, CARL:** 'Cellist virtuoso and composer; b. Courland, 1838: d. Moscow, 1889. He was solo 'cellist in the Gewandhaus Orchestra, Leipzig, until his appointment to a similar position in St. Petersburg, where (1876-87) he was director of the Conservatory. He made his first appearance in London, in 1862, where his extraordinary execution and individuality in style made a great impression. He toured Europe. He wrote "Gifts of Terek," a symphonic poem for orchestra, four concertos for 'cello, a "School for Violincello," songs, etc. W. F.

**DAVIDSON, DAVID:** Instructor Hebrew Union College (1885-92); b. Lautenberg, Germany, 1848; d. New York, 1933. He came to the United States in 1880 and after holding several rabbinic appointments became instructor in Talmud and exegesis at Hebrew Union College. In 1893 he returned to the rabbinate, but later founded the Davidson Collegiate Institute. He was interested in the Jewish Protectory, and a director of the Society for the Aid of Jewish Prisoners. His writings include, "Shall We Christianize the Constitution?"

**DAVIDSON, ISRAEL:** Hebraist; b. Yanova, Lithuania, 1870. He is professor at the Jewish Theological Seminary of America, and has lectured at the Hebrew University, Jerusalem. His numerous contributions to Hebrew Literature include: "Sepher Shaa-shaim, a Book of Medieval Lore," 1914; "Saadia's Polemic against Hiwi al-Balkhai," 1915; "Mahzor Yannia," 1919; "Selected Poems of Ibn Gabirol," 1924; "Thesaurus of Medieval Poetry."

**DAVIDSON, JO:** Sculptor. Davidson, who is a New Yorker, designed for the French government an heroic group to commemorate



the first victory of the Marne. His portrait busts and statuary have wide acceptance.

**D'AVIGDOR-GOLDSMID, Sir OSMOND E., Bart.:** Chairman, Jewish Agency; b. London, 1877. In 1896 he assumed the name and arms of Goldsmid on his succession to the Goldsmid estates on the death of his uncle, Sir Julian Goldsmid. He has taken an active interest in British conservative politics, and during the World War served in France, and was twice mentioned in despatches. He was president of the Anglo-Jewish Association, 1921-26; member of the ICA since 1919, and president of the Board of Deputies of British Jews, 1926-33. He has been chairman of the Jewish Agency since 1931.

**DAVILA, DIEGO ARIAS:** Minister to Henry IV. of Castile; b. Segovia; d. there 1466. Davila was born a Jew but he and his relatives were all converted. He became farmer of the taxes, and was rather hostile to the Jews but he was regarded by friends and enemies alike as a Jew. One of his sons married into the bluest of the blue blood of Spain, and another, Juan Arias Davila, was Bishop of Segovia and responsible for the execution of 16 Jews.

**DAVIS, MORTIMER B., Sir:** Industrialist; b. Montreal, 1866; d. Cannes, France, 1928. Starting from humble beginnings he became in 1895 president of the American Tobacco Company of Canada, and some years later was elected president of the Imperial Tobacco Company of Canada, Ltd. In 1913 he endowed a chair in Laval University, and it is from this date, and during the World War that he was recognized as a leader in philanthropic and public work. In 1917 he was knighted for his philanthropies, being the first Canadian Jew so honored. He was a trustee of Temple Emanu-El, Montreal, of which congregation his father was one of the founders. At his death he was reputed to have left an immense fortune, most of which has either been dissipated, or entangled in protracted lawsuits.

**DAY OF JUDGMENT:** *See:* New Year.

**DEATH:** The pious desire to die conscious to the last moment, so that with the last breath they shall testify to the Unity of God. They prepare for death by reciting the Confession, the Shema, and the sentence, "The Lord He is God." A watcher attends the dying. The corpse is attended by relatives and friends who recite Psalms till the washing of the body and the funeral service.

*See:* Mourning.

**DEATH, ANGEL OF:** Though a destroyer is mentioned in connection with the killing of the first born of the Egyptians (Ex. xii. 23), the concept of an angel of death, one permanently charged with the mission of terminating the life of mortals is not biblical. It is, however, to be found in rabbinical writings. Hundreds of legends of the angel of death

exist. The Arabs call him Azrael, and it is by this name that he is identified in Jewish myths, though the more common term is Malach Hamawet (Angel of Death).

**DEBORAH:** Prophetess and judge of Israel (Judges iv. and v.). She lived on Mount Ephraim, summoned Barak to deliver the tribes from the tyranny of Jabin, and sang the song of triumph which is regarded even by the higher critics as one of the most ancient of Hebrew poems. In single phrases it describes the contemporary life of the tribes. Its most quoted line is: "The stars in their courses fought against Sisera." The ode justifies her claim to the rôle of prophetess, though all critics do not accept her as its author.

**DECALOGUE:** *See:* Ten Commandments.

**DECKERT, FRANCIS:** Austrian anti-Semite; b. Vienna, 1846; d. there, 1901. From 1890 to his death, Deckert was one of the most prominent leaders of Austrian anti-Semitism, and one of the most persistent libellers of the Jews. He did his utmost to fix the Blood Accusation on the Jews and was in such high favor in Vienna that he was awarded a gold medal in 1899, when the municipal government was in the control of the anti-Semites.

**DEINARD, EPHRAIM:** Author, bibliographer and traveler; b. Shossmaken, Russia, 1846; d. New York, 1930. He traveled through Europe, Asia and Africa, gathering data on Jewish history and literature and collecting rare books and manuscripts. His book on the Crimea traces for the first time the history of the Karaites. He also exposed the forgeries of Firkowitz.\*

In 1878 he established his residence in Odessa and organized the first emigration from Odessa to Palestine. He came to the United States in 1888, bringing with him a large collection of books and manuscripts. He published the Hebrew periodical, "Ha-Leomi," 1888-89, and was the author of 65 books, seven of which were written after he had lost his eyesight, in 1926, but which show the same erudition, the same mastery of style and the same purity and elegance of classical Hebrew diction as his previous works.

His chief works are: Toldoth Eben Reshef and Masa Krim, 1875; Masa Bahazi Hai Krim, 1879; Milhemeth Krim, 1879; Masa Be-eretz Hakedem, Presburg, 1882; Masa Be-Europa, Presburg, 1886; Dibre Ha-Yamin Le-Zion, Kearny, 1904; Zikhronoth Bath Ammi, St. Louis, 1920; Kohemoth America, St. Louis, 1926; Haya-ar Be-en Dob, St. Louis, 1929.

Deinard established collections of Hebrew books and manuscripts in numerous public and private institutions, including one in the Library of Congress at Washington, D. C. He was the founder, in 1879, of a Jewish agricultural colony in Nevada.

M. S.

**DELAWARE:** *See:* United States of America.



**DELMEDIGO, JOSEPH SOLOMON:** Encyclopedist and physician; b. Candia, 1591; d. Prague, 1655. Delmedigo was educated at Padua. He covered the whole range of the natural sciences, traveled extensively, collected a great library and settled in Wilna in 1620 as physician to Prince Radziwill. In 1630 he was in Frankfort-on-the-Main, and in 1648 settled in Prague, where he died. He was a prolific writer on scientific subjects including astronomy, geometry, harmony, metaphysics, mathematics, colors and on the measuring of time.

**DEMBITZ, LEWIS NAPHTALI:** Lawyer and Jewish scholar; b. Zirke, Posen, 1833; d. Louisville, Ky., 1907. Dembitz came to the United States in 1848 and began to practice law at the Kentucky bar in 1853. He had the reputation of a prodigious and exact memory, and scores of stories are related of the local judges trusting to Dembitz's off-hand citation of the statutes. He was a delegate to the National Republican Convention of 1860 and one of the nominators of Abraham Lincoln. In 1888 he drafted, for American use, what is known as the Australian ballot.

During his lifetime he was regarded as the Jewish scholar of the South. Though a descendant of a Frankist family (his sister was the mother of Justice Louis D. Brandeis), he was a thoroughly religious Jew. His "Jewish Services in Synagog and Home" (1898) is a standard work on the subject.

**DEMBO, ISAAC:** Defender of Shehita; b. Kovno, 1846; d. St. Petersburg, 1908. Dembo, a physician as well as a student of Hebrew and rabbinical literature received considerable recognition for his medical work. In 1890, when the Swiss and the German societies for the abolition of cruelty to animals turned their attention to the Jewish method of slaughtering cattle, and sought to proscribe it, Dembo began to devote himself to the scientific study of the problem. His investigations resulted in the conclusion that the Jewish method of slaughter was the least painful of the modes in vogue, and were accepted in Germany.

**DEMIDOV, PRINCE PAVEL PAVLOVICH:** Russian defender of the Jews; b. 1839; d. 1885. Prince Demidov in 1883 published a study of the Jews, "The Jewish Question in Russia," which was a thoughtful analysis of the problem. He advocated the abolition of the "Pale of Settlement," and in all other respects ran counter to the prevailing aristocratic attitude toward the Jews.

**DENMARK:** The extent of the kingdom in the North Sea has varied in different periods, but probably the oldest authentic reference, to Jews in Danish archives, is an invitation issued by King Christian IV. (1588-1648) to the Sephardim of Amsterdam to settle in Gluckstadt. Some apparently came and settled in Copenhagen. The Jewish communities in Denmark have never been very large, though

during the World War there was a considerable influx of Jews, and Copenhagen was the neutral center for much Jewish relief activity in the eastern war zones.

In 1849 the Jews in Denmark were wholly emancipated and during the two centuries of their settlement they have lived in peace, experiencing few untoward incidents. In 1924 there were 5,947 Jews in Denmark.

**DENNERY, JUSTIN:** French general; b. Metz, 1847; d. Paris, 1928. He took part in the Franco-Prussian War. In 1909 he was retired with the rank of general, but on the outbreak of the World War, returned to active service and commanded a division of the territorial army on the Belgian frontier. In 1917 he was wounded. He was an officer of the Central French Consistory.

**D'ENNERY MARCHAND:** Grand Rabbi of France; b. Nancy, 1791; d. Paris, 1852. He was appointed chief rabbi of Paris in 1830, and in 1846 was appointed Grand Rabbi.

**D'ENNERY (Philippe Adolphe):** Melodramatist; b. Paris, 1811; d. there, 1899. He started life as a messenger boy, but in 1831 achieved fame on the boulevards as a dramatist. He was the author of 200 plays which were produced, and Alexandre Dumas was amongst his collaborators. The best known of his melodramas were a dramatization of Jules Verne's "Round the World in 80 Days" (1871), and the still popular "Michael Strogoff" (1880). Together with M. Cormon, he wrote in 1875, "The Two Orphans," which has held the stage for over half a century. "Ambigu" was performed 1,000 times.

**DERENBOURG, JOSEPH and HARTWIG:** Orientalists. Joseph, the father, was b. Mayence, 1811; d. Bad-Ems, 1895; Hartwig, the son, was b. Paris, 1844; d. there, 1908. Though 33 years separated father and son, their greatest achievements in the field of Oriental scholarship were accomplished in collaboration with each other. The elder Derenbourg wrote a number of treatises on Maimonides, Hariri, and other scholars while his son was still a child. Their great joint effort was in the field of Arabic history, particularly the literary history of the Ommayad dynasty. Their last joint book, published in 1899, was a translation of an Arabic version of the Book of Job. The son, in addition, specialized in the history and literature of Yemen. Between them they shed great luster on Jewish scholarship in France.

**DETMOLD, JOHANN HERMANN:** Secretary of the Interior, and Minister of Justice in Prussia; b. Hanover, 1807; d. there, 1850. His father was court physician and converted himself and all his family. Detmold devoted himself to a variety of artistic efforts until in 1838, Hanover adopted its constitution. He was then elected deputy, but joining the opposition was arrested in 1843 and sentenced to imprisonment and the payment of a



fine. His satirical pen continued to make trouble for him. He opposed the Prussian claims and when Frederick William IV. refused the crown, Detmold accepted two cabinet posts. After the 1848 revolution he returned to Hanover and represented the Hanovrian monarch in the Frankfort chamber.

**DETROIT, MICH.:** *See:* United States of America.

**DEUTERONOMY:** Fifth and last book of the Pentateuch. Its Hebrew title is "Debarim" (words). Its chief contents are three discourses delivered by Moses shortly before his death. The first discourse (Deut. i. 1 to iv. 40) is a résumé of the chief experiences of Israel in the wilderness. The second discourse begins (v. 1, xxvi.) with a repetition of the Decalogue, and includes (vi. 4) the Declaration of God's unity, setting forth the code known as the Deuteronomic law. The third discourse (xxix. to xxx. 20) emphasizes the fundamental duty of loyalty to God. The concluding chapters include Moses' great song from Pisgah, his blessing of the Tribes and the account of his death.

Owing to the nature of its contents which had marked influence on the religious evolution of Israel, the higher critics have assigned the writing of this great volume of the Pentateuch to a period different from that of the four other books, though some contend that it contains elements of great age. There are supporters for the theory that Deuteronomy was written in the reign of King Josiah\* in the interest of religious reform. Those who accept this view regard the ascription of the book to Moses\* as a device to give it authority. The critics point to discrepancies between its laws and those of the other books, to the fact that it makes no distinction between priests and Levites, and to its insistence on a single shrine as indicative that it comes from the period of Josiah\* (7th cent. b.c.e.) and that its nucleus is indeed the book that was found in the Temple at that time and which led to Josiah's reformation (II Kings 22 and 23).

Deuteronomy retells the earlier history of Israel under the influence of the great prophets, reënforces the ancient truths and laws of the national religion with a fresh original rhetoric, inspired by an imagination more full of color and by a warmer zeal than those of the earlier Hebrew histories and codes. It is lavish in resonant words and phrases, and in musical repetitions; urgent and expansive, yet frequently falling back from its urgency in order to explain, qualify, or refine. The music of its phrasing overcome all feeling of redundancy. . . . Deuteronomy is like a flowing tide upon a very broad beach, the long parallel waves dashing, withdrawing and dashing again.—**SIR GEORGE ADAM SMITH**, *The Hebrew Genius as exhibited in the Old Testament, The Legacy of Israel.*

*See:* Canon.

**DEUTSCH, BERNARD S.:** President, Board of Aldermen, New York, and President American Jewish Congress; b. Baltimore, Md., 1885. He has practiced law in New York since 1905, and achieved office in a number of bar associations. In 1929 he became president of the American Jewish Congress. His first entry into municipal politics was in 1932, when as a

protest against the method of selecting nominees for judges of the Supreme Court of New York he received an independent nomination, and polled 300,000 votes. In 1933, in the contest for municipal office, Mr. Deutsch, who ran on the Fusion ticket, carried every borough in New York.

**DEUTSCH, GOTTHARD:** Professor of Jewish history at Hebrew Union College; b. Kanitz, Austria, 1859; d. Cincinnati, 1921. After an interesting career as a teacher of religion, in Moravia, Deutsch came to the United States in 1891 and accepted the professorship of Jewish history and philosophy of religion in the Hebrew Union College, Cincinnati, which position he occupied till his death. He wrote voluminously on his favorite topics, with a pedantic devotion to details. His collected works have not yet been published. He compiled considerable historic data, and an immense card index to Jewish history. He published a memorial calendar and two volumes of "Scrolls," historical summaries.

**DEUTSCH, EMANUEL OSCAR MENACHEM:** Orientalist; b. Niesse, 1831; d. Alexandria, Egypt, 1873. Associated with the Semitic department of the British Museum, where he labored for many years on the Phœnician Inscriptions, Deutsch is best remembered as the author of the brilliant essay on the Talmud which originally appeared in the "Quarterly Review" in 1867, and which has been reprinted many times since. Another well known contribution was an essay on Islam.

**DEUTSCH DE LA MEURTHE, EMILIE and HENRY:** Industrialists. Emilie, b. Paris, 1847; d. there, 1929, with his brother Henry (1846-1919) was a pioneer in the development of the French petroleum and gasoline industry. Henry who was specially interested in the use of gasoline as a motive power for air craft gave the prize which Santos Dumos won by steering a dirigible around the Eiffel Tower. During the World War Emilie organized the Franco-American Brotherhood which took care of 286,000 French orphans. In 1922 he spent 10,000,000 francs in establishing a group of buildings on the outskirts of Paris where 350 penniless students could receive university training and live in a settlement. Both brothers were keenly interested in Jewish affairs and were associated in a number of institutions.

**DEUTSCHLÄNDER, LEO:** Minister of Jewish Education in Lithuania; b. Berlin, 1888. War service made him chief instructor in Hebrew to the German military forces that invaded Kovno. He remained in Lithuania and at the end of the war became minister of Jewish education in the Lithuanian cabinet. He has been an ardent supporter of the Agudath Israel.

**DEVRIES (Van Os), ROSA:** Dramatic soprano; b. Deventer, Holland, 1828; d. Amsterdam, 1889. She was musically educated in Paris at the expense of William II., King of



the Netherlands. She was to make her *début* in Paris in 1848, on the day the revolution occurred. She toured the United States, and was very popular in New York in 1850. Then Europe, receiving a great ovation when she returned to her native land. Her last great triumph was in Germany.

**DEW:** The prayer for dew is recited on the first day of Passover, when the season of dew begins in Palestine.

**DHU NUWAS:** Either an historical or a legendary King of Yemen, from 515 to 525. Syriac and Arabian history contain some account of Dhu Nuwas, who was either a Jew by birth or embraced Judaism. According to the story his zeal for the Jewish cause resulted in his retaliating upon some Byzantines for the persecution of the Jews by Justin I. At the latter's request, an Ethiopian army marched to Yemen. Dhu Nuwas, unable to check the invasion, rode into the sea and was drowned.

**DIALECTS:** From the Return, under Zerubbabel,\* the Jews in Palestine used Aramaic in common speech, in their writings and prayers, as well as Hebrew. The Alexandrian Jewish community used Greek, and expressions in that tongue found their way into the Talmud and were Hebraized. After the Islamic conquest the Jews in the Orient adopted Arabic, and used it freely both in speech and writing, evolving in addition a Judeo-Arabic. The Jews of Persia invented Grush or Farsi-Tat, a Judeo-Persian, still used which has a literature of its own. The Bokharans evolved a Judeo-Bokharan which is still used, and the Kurdish Jews use Aramaic. Ladino, developed by the Spanish Jews, is Castilian Spanish mixed with Hebrew substantives and Arabisms, and is written in Hebrew characters. It has influenced the Arabic of Morocco and has, next to Yiddish, the widest vogue among the Jewish dialects and has a considerable literature. Prior to the expulsion from France in 1306 a Hebrew-Provençal dialect, transliterated into Hebrew characters, was in vogue in Provence.

There can be little doubt that during the Middle Ages the Jews in Europe used "lingua franca," which was the "Esperanto" of the time. In the Mediterranean islands, local dialects, admixtures of Greek, Italian, Portuguese and even Turkish with Hebrew have been and are used by Jews. The greatest of the dialects is Yiddish.

The Jews of north-west Media developed largely in the Caucasian lands. In the south they associated with the Jewish agriculturists who spoke Grush, whereas the Armenian-speaking Jews were rapidly absorbed in the Armenian people. . . . Farther north the Jews accepted the native Iranic tongue, and their descendants the Mountain Jews, speak it to this day.—HEINRICH LOEWE, *Die Sprachen der Juden*, Berlin, 1911.

**DIAL:** The reference in II Kings xxi. 9-10 to a means for measuring the hours is the first allusion in literature to such a device. The Babylonians used a type of sundial at that date or earlier.

**DIAMAND, HERMAN:** Polish Socialist leader; b. Lemberg, 1860; d. there, 1931. He was one of the founders of the Polish Socialist Party in Austria, and represented it at international congresses, and as a member of the Austrian Reichsrat. In 1919 he became a member of the Polish Sejm, and leader of the parliamentary Socialist group.

**DIASPORA:** A Greek word meaning "scattering," applied specifically to the dispersion of the Jews throughout the world. It is often used as a synonym for "Exile," though its original connotation did not imply that but rather colonies of Jews settled abroad, and firmly associated by religion and political affiliation to the motherland. The diaspora began with the Jewish colonization of Alexandria in 332 b.c.e. The settlement of Antioch began some decades later. In the 2nd cent. b.c.e. the diaspora extended throughout the civilized world. The Maccabean alliance with Rome, the victory of Pompey who settled Jews in Armenia, the captivity under Titus, and that under Hadrian forced the spread of the Jews northward and westward in Europe, though there is some evidence that the Armenian colonists reached the Euxine provinces of the north coast of the Black Sea earlier.

From Rome the dispersion extended west to Spain and France, from which the Jews later spread to England, and north to the Rhineland and Bavaria. From Germany the Jews migrated to Poland and Russia. The Spanish expulsion drove the Jews into Holland and Belgium and returned the Jews to the East as far as Baghdad, partly by the migration to Turkey, and partly by the north African route via Egypt. The same influence was responsible for the spread of the Jews to the West Indies and the American continent.

The early settlement of Jews in India, Ceylon and China has its origin in an eastward migration of the fourth cent. which started from Palestine or Babylonia. The revolution of 1848 promoted the migration of German Jews to all parts of America, and the persecutions beginning in Russia in 1881 extended and intensified the diaspora by the rescattering of at least 2,000,000 Jews. The South African and Australian settlements were started by English Jews. The World War was mainly responsible for driving Jews east of Russia into Turkestan, Afghanistan, Manchuria and Japan, though in each of these lands Jews were settled in some numbers at dates prior to 1914.

*See:* Population; Statistics.

**DIBBUK:** "Affixing." The superstitious belief that the soul of a sinner after death seeks shelter in the body of a living person in order to escape the attacks of demons. Stories of such transference and of exorcism of spirits are first met with in Jewish literature in the latter half of the 17th cent.

**DICK, ISAAC MAYER:** Founder of Yiddish belles lettres; b. Wilna, 1807; d. there, 1893. The son of a hazan he was educated re-



ligiously. The friendship of a Catholic priest in Neswicz, where Dick lived, opened for him the world of German literature. On his return to Wilna, Dick became a supporter of Haskalah, and devoted himself to educational reforms. His early writings were in Hebrew. His first essay, "Haoreach" (1846), was an account of Sir Moses Montefiore's visit to Wilna.

A decade later Dick broke with the Maskilim's contempt for Yiddish (to them Jargon) and began writing in the folk tongue so as to teach the masses. He was thus the first Yiddish folk writer. A keen observer, possessed of a witty pen, gifted with the ability to sketch his environment in all its shades, Dick quickly won a great public. He was the first and perhaps the only Yiddish writer with whom the publishing firm, Romm Brothers, not only made a life contract for all his literary output, but guaranteed him a salary. For nearly half a century, stories, sketches, joke books, essays, satires and poems flew from his pen. He sketched hundreds of Jewish types and his joke books are the basis of all current conventional Yiddish humor. His jokes were collected in two vols. (1873-74), but no attempt has been made to assemble his hundreds of stories.

**DICKENS, CHARLES:** English novelist; b. Portsea, 1812; d. Rochester, Kent, 1870. In his "Oliver Twist," Dickens created a Jewish character, Fagin, the fence and teacher of thieves, which though extremely harmful to the Jews was a brilliant character portrayal. In "Our Mutual Friend," Dickens sought to mollify the Jews by drawing a Jew named "Riah." The effort was not a success.

**DIETARY LAWS:** The Jewish dietary laws were not instituted consciously for hygienic reasons. Notwithstanding this, the actual hygienic and sanitary aspects of these laws must form an essential basis for their scientific evaluation, and it is from this standpoint that they are reviewed in this article.

The Hebrew definition—"Kasher" denotes any foodstuff which by virtue of its salutary nature is conducive to the proper nourishment of the human economy without giving rise to any disturbance after being ingested. "Treifa" signifies anything, which, possessing more or less toxic or unsalubrious properties, is unable to sustain the wants of the organism, and is also instrumental in the possible creation of symptoms directly or indirectly attributable to the food partaken.

In short, "Kasher" means wholesome and sanitary, while "Treifa" conveys the idea of anything that is directly unhealthy, toxic, and insufficient for the needs of the human body, or is indirectly capable of engendering ill effects.

The following constitutes a discussion of the interdicted articles of diet barred from the dietary of the Jew. In order to do this it is necessary to resort to a consideration of certain zoölogical features bearing on this question as well as theories belonging to the realm of evolution.

Evolutionary zoölogy teaches that animal organisms of a simple anatomical construction are less adapted to alimentary purposes than those of a complex constitution; hence the various Reptilia, Mollusca, and Crustacea are not only insufficient as articles of diet, but also give rise to manifold forms of intoxication. A variety of micro-organisms infest these lower forms of animal life. These have a weak resisting power and are endowed with a low vitality. Animal organisms of this type are decomposed with great facility and become a prey to bacteria. The simpler an animal is constructed the less fit it is for the sustenance of the human body, the speedier it undergoes decomposition, and the more prone it is to create constitutional disturbances.

There are four species of locust which the Bible permits as food; but their nomenclature is so involved and their exact identity is so doubtful that we are at a loss as to the kind of locust specifically meant.

The tortoise is known to carry in its crusty covering a number of microorganisms, and there are cases on record of deaths which are traceable to the eating of turtle flesh. The snail, mussel, and the different varieties of crabs are species to which the above is equally applicable.

The Bible forbids the consumption of fish which do not possess fins and scales. Here again we are forced to resort to the evolutionary doctrine, which teaches that all aquatic creatures which have squamous tunics are of a higher type than those which have no such appendages. The fishes having fins stand higher on the ladder of evolution. To reason from an a priori assertion, it would seem that they are more suitable as an article of diet than those that are deprived of the above requisites. They are easy of digestion and of greater nutritive value than the scaleless inhabitants of deep sea or fresh water. An adequate example is the classical fact repeatedly rehearsed in all books on hygiene and sanitation, namely, the communicability of typhoid fever through the medium of the oyster, which belongs to the order of mollusca, an intermediary group of the above class. The eel is another member of the foregoing genus; it is a so-called creeping fish, is difficult of digestion and although relished by many, can lay no claim to being a wholesome and nutritious food.

Another very important feature which must be mentioned in connection with the discussion of animal evolution is that the primordial organisms have almost all subsisted upon a flesh or protoplasm-devouring regimen; they have all been carnivorous animals. As they, however, ascend the scale of progression we find that they have also acquired the tendency to subsist under vegetable diet; they were gradually transformed into herbivorous animals. We know that the fiber of animals, the recipients of an exclusive nitrogenous food, is extremely tenacious, requiring much heat to render it pliant and masticable before it can be pronounced fit to reach the table. On the



other hand, animals which depend upon vegetables for their nutrition possess delicate and tender muscular fibers, demanding comparatively little culinary effort at preparation. The latter class of animals harbor a special digestive apparatus, and require very little labor in digesting their food. From this we may easily deduce that the herbivorous animals are of a higher type, and thus more adapted to the diet than the carnivorous animals, whose fiber does not lend itself as readily to culinary purposes; this would substantiate the evolutionary doctrine that complexity tends toward progression, and simplicity of organization and structure indicates a primitive developmental type.

Mammalia permitted dietetically must be both ruminant and cloven-footed. One prerequisite alone does not suffice. These species of animals are all herbivorous.

The muscular fiber of the rodents such as the hare and rabbit is very tenacious. Special preparations are necessary before they can be regarded as a fit dish. Their flesh is one of the most indigestible of animal tissues, and, as such is biblically prohibited.

One of the most dangerous, intractable, and incurable of diseases is "trichiniasis" which affects the swine, due to its habitat of squalor and filth. *Thelminthiæ*, or worms, as *tænia solium* and *tænia mediocanellata* (different varieties of tapeworm), as well as other parasitic forms, may infest the intestines of those who partake of the flesh of this animal.

Domestic fowls exhibit delicate muscular fibers, while those in the wild state yield a comparatively tenacious musculature. The flesh of the domestic chicken, for example, is more savory and digestible than that of the wild duck, the latter being an omnivorous fowl, while the former is a herbivorous bird. The following birds are pronounced unclean: eagle, ossifrage, osprey, vulture, raven, ostrich, night-hawk, cuckoo, hawk, owl, swan, pelican, gier-eagle, stork, heron, and lapwing.

Albumen is an essential and necessary ingredient upon which life and its successful continuation depends. Milk harbors the most digestible form of albumen, viz., casein-albumen. Animal albumen, which is found in every animal texture without exception, necessitates a greater effort on the part of the stomach and requires more time for its complete digestion than casein-albumen.

Hence, a diet of mixed albumens—both animal and liquid albumen (the latter as represented in milk)—taken at one meal burdens the digestive capacity of the stomach, and puts a heavier peptogenic or digestive task upon it. The consequences accrued from it may in time assume formidable proportions, such as *apepsia* or indigestion, atony of the stomach, and a host of manifold disorders of the digestive tract. An individual partaking of the various forms of albumen at one meal would eventually encounter some distress or disturbance in the digestive organs, which may subsequently lead to more serious consequences.

There is a disease afflicting both man and

beast, which in the former constitutes a terrible scourge. This affliction is rightly termed "the white plague of mankind," Tuberculosis. One of the potent sources of infection is the meat and milk of consumptive animals. The cow is peculiarly susceptible to the bacillus of tuberculosis. Inspection in this direction is as yet imperfectly carried out. However, the system of ritual meat inspection as practiced by the Jews is the most thorough, painstaking and efficient extant, as it prevents infected meat gaining access to the butcher shop and hence to the table.

The Bible also interdicts the use of cattle which have perished from disease, because as soon as an animal succumbs to disease of whatsoever kind, it becomes the harboring place of numberless and nameless low forms of animal life.

Meat kept over three days is very rarely used by the Jews, unless the same has been well washed, and then only in exceptional instances. No such thing as indefinite or prolonged refrigeration or cold storage is permitted. The meat that comes to the Jewish table is fresh, clean, wholesome, and free from pathogenic organisms. In short, it is "kasher."

The profound wisdom of the Bible becomes apparent from the foregoing. Its ordinances aim at prevention. Its precepts are in accordance with the doctrines of modern sanitation, and its regulations compatible with the dictates of hygiene. The Bible is the pioneer of the sanitary sciences of today. N. E. A.

**DINAH:** Jacob's daughter. Her mother was Leah (Gen. xxx. 21). Apart from her seduction by Shechem the Hivite (Gen. xxxiv. 1-31) and the reprisal by her brothers Simeon and Levi, she plays no part in the Bible story.

**DINESOHN, JACOB:** Yiddish novelist; b. Zagory, Russia, 1836; d. Warsaw, 1919. He was the originator of sentimental romantic Yiddish stories and novels. In 1877 he published "Der Schwarzer Jungermantschick," which proved a great success. A collection of his shorter stories is entitled "Golus-Bilder."

**DISPUTATIONS:** Debates on religious, mostly theological questions, held between Jews and non-Jews in public. Controversy on religious problems is probably as old as the diversity of faiths. Those held in ancient days were of an intellectual character. Those conducted mainly by written dialogues in the early Christian period may also be classed as literary exercises. A disputation took place in Antioch in the second cent. In 880, however, Basil I. instituted debates which generally culminated either in the persecution of the Jews ordered to participate in them, or the effects of which were visited by punishment or expulsion of the Byzantine Jewish community involved in the disputation. In western Europe the intellectual character of these discussions were maintained until Pope Innocent III. (1198-1216), after which these verbal tournaments were generally held either as a means of forcing conversion or of convicting the Jews of heresy,



slander, blasphemy and the like. The gatherings were presided over by monarchs or great dignitaries, and the Jewish disputants forced to debate. The discussions were however far from perfunctory, and in many of them the Jews showed great courage, as well as thorough knowledge of Christian doctrine. The following is a list of the most famous disputations.

1240, Paris at the court of Louis IX., before the Queen Mother, between Jehiel of Paris, Moses of Coucy, Judah b. David of Melun, Samuel b. Solomon of Château Thierry, and Nicholas Donin, apostate.

1263, Barcelona, at the royal palace, before James I. of Aragon between Nachmanides and Pablo Christiani.

1336, Valladolid, between representatives of the community and Abner of Burgos, afterward Alfonso Burgensis de Valladolid.

1375, Burgos and Avila, before Gomez, Archbishop of Toledo, between Moses Cohen de Tordesillas and John of Valladolid and Abner of Burgos.

1375, Pampeluna, between Shem-Tob b. Isaac Shaprut of Tudela, and Cardinal Don Pedro de Luna (afterward Pope Benedict XIII.).

1413-14, Tortosa, by order of Benedict XIII. and in his presence, between 22 rabbis of Aragon, of whom Vidal b. Benvenisti ibn Labi and Joseph Albo were the most famous, and Joshua Lorqui (Geronimo de Santa Fé) an apostate. 68 sessions were held. It was at this disputation that Vincente Ferrer the fanatic of the Inquisition first made his appearance.

1430, Granada, at the court of James II. of Castile between Joseph b. Shem-Tob, Hayyim ibn Musa and Christians.

1450, Rome, between Gamaliel and John Capistrano.

1757 and 1759, Kamenetz and Lemberg, before Bishop Dembowski and the canon Nikulski, between the rabbis and the Frankists.

Not for nothing does the Amidah for the New Year and the Day of Atonement contain the prayer: "Grant opening of the mouth to those who abide in Thee. . . ." There were three levers at work to make disputations a source of pain and peril to the Jews. . . . The Christian prelates and potentates . . . the perverts who joined them, and thirdly the helplessness of the Jews who were unable to avert the terrible consequences that hung over their heads.—HIRSCH, *The Cabalists*, 1922.

**DISRAELI, BENJAMIN**, Earl of Beaconsfield: Statesman and novelist; b. London, 1804; d. there, 1881. Son of Isaac D'Israeli. Converted in his boyhood, he made the grand tour when quite young, and began his career as a novelist. From this he moved rapidly into the field of British politics, and after several contests was, in 1837, elected member of Parliament, and became a leader of the Young England party, and of the Protectionists against Peel in 1845. He was leader of the House of Commons and Chancellor of the Exchequer in 1852 and 1858-59; again Chancellor of the Exchequer in 1866. In 1868 and again from 1874 to 1880 he was premier. In 1876 he was made Earl of Beaconsfield, and was plenipotentiary at the Berlin Congress in 1878. Politically he was noted for his aggressive imperialism on the Eastern Question, and in all matters that related to India. His novels were "Vivian Grey," 1826-27; "The Young Duke," 1831; "Contarini Fleming," 1832; "Alroy," 1833; "Rise of Iskander," 1834; "Venetia," 1837; "Henrietta Temple," 1837; "Coningsby," 1844; "Sybil," 1845; "Tancred," 1847; "Lothair," 1870; and "Endymion," 1880. His political writings include the "Life of Lord George Bentinck," 1852.

Disraeli's career was so remarkable that it has been endlessly interpreted from the six-volume life by Monypenny and Buckle to Strachey's epigrams and Maurois' psychological study. He has been made the subject of melodramatic plays and movies. His memory is still held high politically in England by the observance of "Primrose Day," April 19, the anniversary of his death.

Though converted to Christianity and an advocate of the rights of the Church of England, Disraeli gloried in his Jewish descent. Racial pride, evidently stirred by his visit to Jerusalem, is not only the main theme of his romantic story of David Alroy,\* the pseudo-messiah, but it is embodied in the character of Sidonia, who first appears in "Coningsby," and becomes still more dominant in "Tancred." He exhibited the same attitude in parliament during the debates on the enfranchisement of the Jews in England, and it was charged against him that his Jewish emotions dominated his policy in opposition to Russia during the Russo-Turkish war, and at the Berlin Congress. His astuteness, and wit, his gift for repartee, and his dramatic political coups, his diplomatic victories, and the affection shown him by Queen Victoria are among the impressive facts of 19th cent. British imperial history.

The fundamental fact about Disraeli was that he was a Jew. He adopted Christianity, but he accepted it as the highest development of Judaism. He seemed throughout his life never to be quite of the nation which he loved, served, and governed; always to be a little detached when in the act of leading; always to be the spectator, almost the critic, as well as the general performer. "No Englishman," writes Greenwood, "could approach Disraeli without some immediate consciousness that he was in the presence of a foreigner."—GEORGE EARLE BUCKLE, *The Life of Benjamin Disraeli, Earl of Beaconsfield*, London, 1920, vol. VI.

A unique and fascinating figure with a grandeur of his own which . . . has its roots deep down in character, in a wide and penetrating vision, and finds expression in spacious and picturesque achievement.—WILLIAM FLAVELLE MONYPENNY. *ibid.*

**D'ISRAELI, ISAAC**: English essayist; b. Enfield, 1766; d. Bradenham, 1848. D'Israeli began his literary career in 1790. His chief literary works are: "Curiosities of Literature," six vols., 1791-1826; "Calamities of Authors," 1812; "Quarrels of Authors," 1814; "Charles I.," 1821-31; "Amenities of Literature," 1841. D'Israeli, who was the son of Benjamin D'Israeli, a devout member of the Sephardic community, withdrew from the congregation in 1813 after refusing election to the office of warden. He wrote a small but unsympathetic study, "The Genius of Judaism," in which he praised the learning and achievements of Jews, but criticized their religious attitudes. His son was the great English statesman.

In matters of religion, Isaac D'Israeli was a Voltairian, in matters of politics a Conservative, but any form of government was good in his eyes if it allowed a man of moderate fortune to go on making, without being disturbed, a collection of literary anecdotes.—ANDRÉ MAUROIS; *Disraeli, a Picture of the Victorian Age*. New York, 1928.

**DISTRICT OF COLUMBIA**: See: United States of America.



**DIX, HENRY A.:** Manufacturer and philanthropist; b. near Odessa, 1852; d. Battle Creek, Mich., 1933. He came to the United States in 1893 and settled in Millville, N. J., and after a brief experience as a storekeeper started manufacturing women's garments. In 1905 he moved to New York and founded the firm of H. A. Dix & Sons, manufacturing uniforms. In 1922, when he was 70, he retired and turned over his successful business to his employees, numbering 400. In 1919 on the death of his wife he gave his Mount Kisco estate to the Y. W. H. A., providing \$100,000 endowment fund, and giving \$50,000 for a recreation hall. He gave \$100,000 in cash to the United Hebrew Charities desiring to dispose of all his wealth during his life.

**DIZENGOFF, MEIER:** Mayor of Tel Aviv; b. Akimowzi, Bessarabia, 1861. In 1882 he joined the Odessa Chovevi Zion, and in 1891 acted as agent in Paris for a number of Palestinean colonization interests. In 1905 he settled in Palestine, and in 1906 he broke ground and laid the foundation stone of Tel Aviv the development of which owes much to his zeal. During the World War he was hostile to Djemal Pasha, and was therefor compelled to leave Palestine. In 1920 he became mayor of the first Palestinean Jewish city, and held the office till 1925 when he resigned. The following year he served as a member of the Zionist Executive. He has since been the official and unofficial spokesman of Tel Aviv.\*

**DOLITZKI, MENACHEM MENDEL:** Hebrew poet; b. Byelostok, 1856; d. Los Angeles, Cal., 1931. Dolitzki began to write Hebrew poetry as a child. For some years he was a teacher, but came to the United States in 1892, and joined the staff of a Yiddish daily to which however he contributed Hebrew poems. A collection of his poems appeared in 1895.

**DOMINICAN REPUBLIC:** A few Jewish families are settled at Santa Domingo and at Puerto Plata.

**DOMUS CONVERSORUM:** House founded in London in 1232 by Henry III. as a hostel for Jews converted to Christianity.

**DONMEH:** Turkish for "apostates." The name of a sect still found in some numbers in Salonica, who are descendants of those followers of Shabbethai Zebi, who, following his example, were converted to Islam. The Donmeh are not cryptic-Jews; on the contrary, they are generally anti-Jewish, though they observe some rites which express the superstitions and legends of the movement to which their ancestors adhered. A number of the leaders of the Young Turkey Party, which, in 1908, took control of Turkey, like Enver Bey and David Bey were Donmeh.

**DONNOLO:** Earliest Jewish writer on medicine. His full name was Shabbethai b. Abraham b. Joel; b. Oria, 913; d. there, 982. A prisoner of the Fatimite Arabs when a boy. Donnolo became a physician and astrologer,

wandering over northern Africa and in the East. His book, "Sefer Hayakar," written in Italy, is believed to be the first contribution made by a Jew to contemporary medicine. The ms. is preserved in the Florentine library. He attracted scholars because in his Hebrew writings he compounded many new terms and words.

**DOSITHEUS:** Founder of a Samaritan sect, the Dositheans, about the beginning of the common era. He was accepted as Messiah by his followers who continued to exist for several cent.

**DRABKIN, ABRAHAM:** Chief Rabbi of St. Petersburg, Russia; b. Mohilev, 1844; d. Petrograd, 1917. He was elected chief rabbi in 1876 and was one of the first to preach in Russian.

**DRACH, DAVID PAUL:** Librarian of the Propaganda of the Catholic Church; b. Strasbourg, 1791; d. Rome, 1865. Drach was converted to Catholicism.

**DRAMA:** The Jews, as depicted by Josephus, were bitterly opposed to dramatic representation, gladiatorial contests, and all the artistic culture of the Greeks and Romans. Jewish actors are, however, mentioned in the reign of Nero, and during the Byzantine era. The oldest known Hebrew drama is by Moses Zacuto, and was written in Amsterdam in 1715.

Its theme is the legend of Abraham and Nimrod, and it is entitled "the Eternal Foundation." This biblical type of drama constituted the theme of Hebrew dramatists throughout the 19th cent., and was more a literary than a theatrical contribution.

Some of the early Renaissance Italian court pageants were written by Jews, and Jewish musicians were employed at the Papal courts in the 17th cent. Some of these old plays have a biblical background, but the mocking of Jewish characters, and parodies on Jewish chants were familiar elements in 16th cent. Italian drama.

**Modern Hebrew**—It is only within the last two decades that Hebrew drama has become a possibility, from the point of view of the theater, and it is practically a creation of modern Palestinean life, though the Habima troupe has carried its successes into all countries where masses of Jews reside. In Palestine, well known Italian operas have been translated into Hebrew, but the dramas are mostly original works conceived in the modern spirit, dealing largely with biblical ideas, or portraying intimate Jewish life.

**Yiddish**—The story of Joseph was the first dramatized for the Yiddish stage in 1711, but professional Yiddish theatricals began with Goldfaden about 1875 who founded a theater in Roumania and wrote farces, plays, operas and comedies around biblical and post-biblical heroes, as well as keen portrayals of contemporary small town life. Shaikevich (Shomer) broadened the themes popular on the Yiddish



stage which became a real factor in East Side Jewish life in New York in the '90's. Hurwitz, Rackow, Lateiner, and others who adapted current themes for the Yiddish stage were mostly displaced by Jacob Gordin, who, after 1891 gave an intellectual impetus to Yiddish drama. His "Jewish King Lear," "God, Man and the Devil" and "Mirele Efros," were literary sensations, and created a considerable ferment. Since the World War, a new impetus has been given Yiddish drama by the presentation of plays with the new artistic and realistic tendencies.

Jacob Adler, Thomashefski, Feinmann, Mogulesco, Kessler, Benammi, and Schwartz have been among the idols of the Yiddish stage; and the best known leading women were Mrs. Adler, Mrs. Karp, Mrs. Bertha Kalisch, Mrs. Lipson, Miss Picon, etc.

**DREYFUS, L'AFFAIRE:** The trial, conviction, imprisonment and liberation of Captain Alfred Dreyfus, in France (1894-1900). Dreyfus b. Mülhausen, 1899, was an inconspicuous artillery officer, attached to the Intelligence Department of the French Army at the time of his arrest in August, 1894. Convinced that there was a leakage in the secret service, the presumed purchasers being the German and Italian military attachés in Paris, Schwarzkoppen and Panizzardi, the superiors of the Intelligence staff, in the summer of 1894, when Paris was enflamed by the anti-Semitic agitation, conducted by Edouard Drumont,\* were led to suspect Dreyfus. A secret military tribunal tried him, and despite his protest of innocence, he was condemned. On January 5, 1895, he was publicly degraded, and sentenced to penal servitude for life, and was sent to Devil's Island, French Guiana, to live out his sentence.

His wife and his brother, Mathieu, believed in Alfred's innocence, and it was by spreading a rumor that his brother had escaped from Devil's Isle that Mathieu started the agitation which subsequently convulsed France. On the side of the general staff there was a determination to suppress the case. Du Paty de Clam, one of the officials, knew that the famous bordereau on which Dreyfus was convicted was a forgery; the forger was Colonel Esterhazy, and the collaborator Colonel Henri, who later committed suicide. On the side of truth, the first protestant was Bernard Lazare,\* while Colonel Picquart, examining the files in the "black cabinet," was the first military official to convince himself of the innocence of the accused. Owing to the political situation the machinations of spies, Jesuits, and others, the French government, despite the denial of the German and Italian governments that they had dealings with Dreyfus, did its best to quash the agitation for the retrial of Dreyfus. Picquart was sent to Tunis, and an attempt was made to implicate him, while Bernard Lazare's pamphlets were being circulated throughout Europe. In 1897, Picquart made the first formal charge against his superiors, but the immediate effect was that whoever

championed the cause of Dreyfus in public was arrested and tried.

The agitation, however, slowly made headway and in August, 1899, Dreyfus was brought to France and retried at Rennes. In the meantime, Esterhazy had been formally tried and acquitted. The combination of melodrama and duplicity involved in these mock military trials, which stirred Scheurer-Kestner, who was tried but not convicted, brought into the scene Emile Zola, then at the height of his reputation as a French novelist. Disgusted at the methods of the government and the conspiracies of the general staff, Zola risked his career and his life by the issuance of the famous "J'Accuse," an attack on the general staff on January 13, 1898 in "L'Aurore," Clemenceau's paper. Zola was arrested but fled to England where he remained in hiding for a time. At his trial he was defended by Fernand Labori, who immortalized himself in his defense of Zola and Dreyfus, and whose assassination was attempted. The agitation culminated in the retrial of Dreyfus. He was again condemned by the military court with "extenuating circumstances," and sentenced to 10 years more of the Devil's Island. But Dreyfus, who had lived in an iron cage on the island, and who was in a mental stupor throughout the Rennes trial, was pardoned, though he insisted on vindication. This, however, came to him years later, and he was reinstated and served in the World War.

**DROPSIE COLLEGE FOR HEBREW AND COGNATE LEARNING:** Established Philadelphia, 1907, through a fund bequeathed by Moses Aaron Dropsie, for the purpose of teaching Hebrew and cognate languages and their respective literatures, and rabbinic learning and literature, and also for the purpose of fostering research in these respective fields. It is a post-graduate institution, and under a charter granted by the State of Pennsylvania, has the power to confer the degree of Doctor of Philosophy. There is no distinction of creed, color or sex in the admission of students. It is directed by a board of 12 governors periodically chosen. The present officers are: Cyrus Adler, president; Horace Stern, vice-president; Lessing J. Rosenwald, secretary; D. Hays Solis-Cohen, treasurer. The teaching staff consists of a minimum of six members, the present incumbents being: Solomon Zeitlin, professor of Rabbinical Literature; Abraham A. Newman, associate professor of History and secretary of the faculty; Nathaniel J. Reich, associate professor of Egyptology; Joseph Reider, associate professor of biblical philology; Solomon Leon Skoss, associate professor of Arabic; Ephraim A. Speiser, lecturer on the History of the Ancient Orient and on biblical philology. The student body varies in number, ranging in recent years between 40 and 50. Since its establishment the Dropsie College has graduated 41 students, all of whom have made some contribution to Jewish or Semitic learning. It has a library of several hundred manuscripts and about



40,000 volumes in all branches of Semitic learning. It has, since 1909, issued the "Jewish Quarterly Review" and 20 other scientific publications. Rabbi Julius H. Greenstone has recently been elected principal. J. R.

**DROPSIE, MOSES AARON:** President of Gratz College; b. Philadelphia, Pa., 1821; d. there, 1905. Dropsie, who was a lawyer by profession, was president of Maimonides College, Philadelphia, 1867-73, a president of the Mercantile Club, and an active participant in Jewish affairs. He became president of Gratz college on its foundation in 1893.

**DRUMONT, EDOUARD ADOLPHE:** French anti-Semite; b. Paris, 1844; d. there, 1917. Prime mover in an anti-Jewish agitation, began his career as a professed enemy of the Jews in 1886. He published a scurrilous daily, "La Libre Parole," which incited the public to violent attacks against the Jews in Paris and in the French provincial towns. Its tone was widely imitated, and Drumont, though not the instigator of the Dreyfus affair, seized upon it with avidity, and made that cause his own. His popularity waned in 1892. Drumont had a strikingly Jewish appearance, but was entirely unrelated to Jews, and except in his newspaper connections, unfamiliar with Jews. The basis of his attack was the fear that unless the Jews were checked they would absorb France. At the height of his agitation there probably were not 75,000 Jews in all France.

**DUBLIN, LOUIS I.:** Actuarial statistician; b. Kovno, Lithuania, 1882. He has been statistician of the New York Life Insurance Co. since 1911. He is recognized as an authority on race and occupational mortality. In 1926 he published "Population Problems in the U. S. and Canada." He has written considerably on the social aspects of insurance of every type. He has been president of American Public Health Association since 1931.

**DUBNOW, SIMON MARKOVICH:** Jewish historian; b. Mohilev, 1860. Dubnow settled in St. Petersburg in 1880, but it was not till 1882 that in the columns of the "Voschod" he first developed his interest in Jewish history and Russian Judaism. Since that day he has devoted himself to research in the history of the Jews in Poland and Russia, as part of the general history of the Jews. In Russian he combines great literary charm with historical acumen. His best known work is the "History of the Jews in Russia and Poland," which was translated into English (three vols., 1916-20).

As an historian Dubnow has taken a position entirely independent of Graetz, both in his researches and viewpoint. He has no theological interest, and he conceives Jewish history in its relations to world history, leaning, where the problem presents itself, in the direction taken by the Haskalah. Whilst Graetz declared that he wrote the history of a nation and not of a church, he stressed the rabbinic and literary activities of the Jews. Dubnow regards the

Jews also as a nation, but a nation within the nations; that is, not a state, not a group seeking political rights, but one claiming cultural autonomy. It was this theory that gave rise to the founding of the Jewish People's Party in Russia in 1906, and thus spread the political philosophy underlying the demand for minority rights for Jews at the Peace Conference.

The man who gave the theory of Jewish national autonomy its most thorough foundation and development was a Russian middle-class liberal, Professor Simon M. Dubnow. . . . His theory of Jewish national autonomy was evolved in a series of essays, entitled, "Letters Concerning Ancient and Modern Judaism.—OSCAR I. JANOWSKY, *The Jews and Minority Rights* (1898-1929), New York, 1933.

**DUBROVNA:** A village in Mohilev, Russia, half the inhabitants of which—some 4,000—were Jews, entirely devoted to the manufacture of woolen tallisim. As a local industry this occupation has been in existence at least from the middle of the 18th cent.

**DUCHAN:** The term generally applied to the utterance of the priestly blessing. Originally the "platform" in the Temple, from which the priests recited the blessing.

**DUKAS, PAUL:** Composer; b. Paris, 1865. He gained the second Prix de Rome for his cantata, "Velleda," in 1888. In 1892 his overture to "Polyceute," interpreting Corneille's tragedy, attracted attention and led critics to consider Dukas a French musician of great promise. His "L'Apprenti Sorcier," the most renowned of Dukas' works, was first conducted in 1897 in Paris. His "Ariane et Barbe-Bleue" gained considerable artistic success and has been performed in every musical center in the world. He scored equally well with "Poème danse" of the Peri, in 1912. W. F.

**DUKES, LEOPOLD:** Historian of Jewish literature; b. Presburg, 1810; d. Vienna, 1891. Dukes, who traveled all over Europe before settling in London, lived about 20 years in the latter city. He contributed largely to scientific works in his chosen field. His "Nahal Kedumim" (Hanover, 1858) on the history of Hebrew poetry in the Middle Ages, is his most considerable enrichment of the history of Jewish literature.

**DUMASHEVSKI, ARNOLD BORISOVICH:** Russian jurist; b. Mohilev, 1836; d. St. Petersburg, 1887. His brilliant attainments interested the government in Dumashevski when still a young man, but as the law of 1865 prohibited Jews from occupying professorships of law and political science, he had to occupy a technical position in the ministry of Justice. He edited the leading Russian journal of jurisprudence, and at his death left 36,000 rubles to the University of St. Petersburg, provided the gift was entered as "from the Jew Dumashevski."

**DUNNER, JOSEPH HIRSCH:** Chief rabbi of the Netherlands; b. Cracow, 1833; d. Amsterdam, 1911. He was appointed in 1874



and held the position first of chief rabbi of Amsterdam and then of the Netherlands to his death. He was a firm upholder of orthodoxy, and rather surprised his community in 1900 by becoming an advocate of Zionism. The centenary of his birth was recently celebrated in Amsterdam.

**DURAN, PROFIAT (Maestre Profiat):** Hebrew grammarian; flourished in the second half of the 14th cent., in southern France and Catalonia, Spain. In 1391 he was forced to become a Marano. His determination to resume Judaism publicly caused him to decide to settle in Palestine, and was productive of his sarcastic and ambiguous epistle, "Al Tehi Ka-Abotaka" (Be Not Like Thy Fathers), which was written c.1390. A year later he wrote a criticism of Christian dogma. Duran also wrote a history of Jewish martyrdom, but no copy of this is extant. His best-known work is his Hebrew grammar, "Ma'aseh Efod."

**DURAN, SIMON B. ZEMAH:** 14th cent. rabbinical authority; b. Majorca, 1361; d. there, 1444. In 1394 he became rabbi of Algiers, holding that office till his death, and being held in high regard by the government. Duran, who wrote a considerable number of commentaries and exegetical works, some of which have been printed, was a most methodical literary man, for he compiled a catalog of his own writings. It is one of the earliest of individual catalogs.

**DURLACHER, ELKAN:** French publisher; b. Karlsruhe, 1806; d. Paris, 1889. He settled in Paris in 1845 as the assistant to the Grand Rabbi. He founded a publishing house which originally devoted itself to Hebrew and Jewish publications. His earlier publications

included Wogue's French translation of the Pentateuch,\* and of the orthodox prayer book.

**DUVEEN, SIR JOSEPH JOEL:** Art collector; b. Holland; d. London, 1908. In 1877 he and his brother established themselves in New York as art dealers, and in 1879 opened a gallery in London. He was recognized as an authority on the old masters. His two spectacular transactions were the purchase of the Hainauer collection of pictures in Berlin in 1906 for 5,000,000 marks, and the Rudolph Kann collection in Paris in 1907 for 25,000,000 francs. He was knighted in 1908 when he presented the Turner annex to the Tate Gallery, London.

**DYER, LEON:** American soldier; b. Alzey, Germany, 1807; d. Louisville, Ky., 1883. Dyer originally settled in Baltimore, but in 1836 was a quartermaster-general in New Orleans and became a major in the Texan forces. President Van Buren made him bearer of despatches to the Prussian government. In 1848, having become a colonel in the Mexican war, he crossed the plains to California and founded the first congregation in San Francisco.

**DYMOW, OSSIP (Joseph Perelman):** Playright, author, and stage director; b. Byelostok, 1872. In 1905 he published his first symbolistic collection, "Revolutions of the Sun," and then became feuilletonist for Russian publications. He then turned to the drama, and a number of his plays were successfully produced by Max Reinhardt.\* His "Shema Yisroel," depicting the 1905 pogroms, was very successful. He came to New York in 1913. Later he joined Schildkraut in the founding of the Small Yiddish Theatre. He has written and published at least 1,000 short stories.

## E

**EBIONITES:** A sect of Judeo-Christians who flourished from the second to the fourth cent. They probably evolved from the split that followed in the Jerusalem Christian community after the defeat of Bar Kokba in 135. They accepted the Messianic mission of Jesus, but denied his divinity. They observed all the Jewish rites including circumcision and probably are the ancestors of one of the numerous heretical sects of this type which still exist in the Orient.

**EBNER, MAYER:** Roumanian and Zionist leader; b. Czernowitz, 1872. He has been an active Zionist since his boyhood, and in 1897 founded Hasmonea, the first militant academic union in Galicia which sported colors, and engaged in physical combat. He was an ardent follower of Herzl, and attended the first Zionist Congress. Later he became the leader of the Bukowina Zionists. At the outbreak of the World War he was captured by the Russians and taken prisoner to Siberia, but in 1917 he was included in the exchange prisoners and returned to Roumania. In 1918 he became president of the Jewish National Council of Bukowina, and when that organization was dissolved and Bukowina was added to Roumania Ebner became one of the political leaders of the Roumanian Jews. In 1919 he began the publication of the "Ostjüdischer Zeitung," which has won a reputation as the political organ of Roumanian Jewry. In 1926 he was elected to the Roumanian Parliament. Of the six Jewish deputies he is the only one wholly independent politically. He is noted for his spirited attacks on political anti-Semitism in Roumania, and is one of the official leaders of the Jewish community.

**ECCLESIASTES, BOOK OF:** The Septuagint translation has nothing in common with the Hebrew designation of this canonical work, "Kohleth," which is the name of the author. Traditionally Kohleth was accepted as a nom-de-plume for King Solomon because the book begins: "The words of Kohleth the son of David, king in Jerusalem." The legendary explanation of its writing is that Solomon composed it while he was banished from Jerusalem by the Devil. Ecclesiastes, in the regular versions, follows Lamentations and before Esther. It contains 12 chapters of aphorisms and wise observations, many of which have become proverbs in all languages. Its attitude is stated in its opening thought: "Vanity of vanities, saith Kohleth; vanity of vanities, all is vanity."

The general tone of the book is fatalistic and mildly cynical. Overmuch toil and trouble is deprecated, the evils of life are emphasized, wisdom and pleasure alike prove barren, and

time and chance rule everything. Among the many passages in the book that have become famous we may quote the following:

There is nothing new under the sun.  
He that increaseth knowledge increaseth sorrow.  
To everything there is a season, and a time for every purpose under the heaven.  
A live dog is better than a dead lion.  
The race is not to the swift, nor the battle to the strong.  
Cast thy bread upon the waters, for thou shalt find it after many days.  
The dust returns to the dust as it was, but the spirit to God who gave it.  
Fear God and keep His commandments, for this is the whole duty of man.

**ECCLESIASTICUS:** See: Sirach.

**ECUADOR:** There are a few Jewish families in Guayaquil, the capital of this South American republic on the Pacific Coast.

**EDOM:** Esau, a hunter, became Edom after he sold his birthright to his younger brother, Jacob (Gen. xxv. 30). The name was transferred to the country which his descendants settled and the term was developed into Idumea, the territory in the south of Palestine from the Sinai desert to Kadesh Barnea, viz. somewhat north of the celebrated Desert of the Wanderings. Idumea was conquered by Judas Maccabeus \* and by John Hyrcanus, who forcibly converted them to Judaism. In their turn the Idumeans infiltrated into Palestine and intermarried with the Jews. Herod was the greatest of the Idumean rulers of the Jewish state. Toward the end of the war with the Romans the Idumeans are not distinguishable from the Jews in zeal, bravery and political outlook. They disappeared with the defeat of the Zealots with whom they were in alliance, though the name of their country was still in vogue cent. later.

**EDUCATION (Day Schools):** In the tribute the Lord paid Abraham when He said, "I have singled him out to the end that he may command his children and his household after him that they keep the way of the Lord to do justice and judgment," we find the aim of Jewish education. As a religion of practical morality, Judaism in its schools strove to impart to the children happiness, goodness of character and fellowship with God. A greater elaboration of these aims is found in the Book of Proverbs (i. 2-4):

"To know wisdom and instruction;  
To comprehend the words of understanding;  
To receive the discipline of wisdom,  
Justice, and right, and equity;  
To give prudence to the simple,  
To the young man knowledge, discretion."

The holy task of educating the child was entrusted to none other than the father. "And thou shalt teach them unto thy children" was not merely sound advice; it was a Divine com-



mand. Accordingly, until the time of Simeon b. Shetah (80 b.c.e.) there is no record of Jewish schools. He, it was, who established the first schools, and this work was continued by Joshua b. Gamala, who spread a network of schools throughout Judea and proclaimed that every community must support its schools; thus, what John Milton in his *Free Commonwealth* considered utopian was realized 20 centuries ago through the efforts of two rabbis and with the consent and support of all the Jews in Palestine. And since secular education was not accorded serious consideration, and biblical and later Talmudical studies constituted practically the entire curriculum, Jewish education, until 1648 or thereabouts, was well-nigh uniform in all parts of Europe. Later, with the coming of the Haskalah from Italy to Germany and later to other parts of Europe, Jewish education underwent a metamorphosis. Mendelssohn, the forerunner and highest expression of this new intellectual movement, caused the Jewish Free School to be organized in Berlin. This was probably the first Jewish Day School of modern times. Here, Christian pupils and teachers were admitted. The study of the Talmud was lessened and soon eliminated. Religion was studied as a separate subject and the Catechism was taught—a feature entirely alien to the Jewish school. These radical tendencies estranged him and his cause from a large portion of the Jewish population. However, this school met an untimely death in the ushering in of compulsory education on the part of the German government. Strangely, however, the same year marked the birth of the traditional Day School, the “*Bürgerschule*” and the “*Realschule*” under the leadership of Rabbi Samson Raphael Hirsch.\*

In Russia and Poland, the Imperial edict of Nov. 13, 1844, provided for the establishment of Jewish Day Schools or Crown Schools, as they were called. They lasted but a very short period because of the Jews' distrust of Nicholas I. and their fear that these schools were meant as a vehicle toward conversion, or at least assimilation. Years later, these schools were revived, and today in Poland, truly modern pedagogical Day Schools, founded by the Jews on their own initiative, are in existence and exert an enviable influence.

In England, the Denominational Schools, as they were known, flourished until the coming of the compulsory education law, when they were transformed into the familiar supplementary Cheder or Talmud Torah system.

In New York, the first Jewish Day School to be organized was the “*Yeshibat Minhat Areb*” on the 7th day of Pesach, 1731. Here the children attended daily from 9:00 to 12:00 in the forenoon and from 2:00 to 4:00 in the afternoon. The Hazan was instructed to teach them “the Hebrew, Spanish and English writing and arithmetick.” By an act passed by the Legislature of New York State in April, 1811, this school was to receive from the State Treasury “the like sum as was paid to the other

Religious Congregations respectively,” but after a century of activity, the school began to dwindle, and, finally in 1856, “*Yeshibat Minhat Areb*,” whose name had been changed to “*The Polonies Talmud Torah*,” changed from parochial school to supplementary school holding classes thrice weekly.

Meanwhile, the German Jews had also been organizing schools. The first one was opened in 1842 and named “*The New York Talmud Torah and Hebrew Institute*.” Its aim was “to give an elementary English education and formal instruction in Hebrew and religion.” Three years later, the Immanuel and the Anshei Chesed Congregations opened Day Schools simultaneously. Soon, other congregations followed suit.

The real Jewish Day School, which from the first day of its inception has remained a permanent and flourishing institute, did not come into existence until the period beginning with 1881. The influx of eastern European Jews brought intensified Jewish life that could not find ample satisfaction in the Supplementary School System. In 1886, “*The Yeshibat Eitz Chaim*” came into being. In 1901, another Elementary Day School was organized, which was later renamed “*Rabbi Jacob Joseph School*,” and in 1897 was organized the first Secondary Day School in this country, “*The Rabbi Isaac Elchanan Seminary*.” These in turn were followed by a number of others, so that today there are 11 such Day Schools in New York City alone and others in Chicago, Baltimore and Paterson, New Jersey. These schools provide a thorough Jewish education in the morning and early afternoon hours, and an elementary or secondary secular school education in the later afternoon and early evening hours. Their aim is to provide a harmonious blending of the principles of religious and secular trainings imparted in a totally Jewish environment. This aim finds its highest expression in the “*Yeshiva College*,” a duly accredited undergraduate institution maintained by the “*Rabbi Elchanan Theological Seminary*,” now in its fifth year and conferring B.S and B.A. degrees.

I. H. W.

**EGER, AKIBA:** Rabbi; b. Eisenstadt, Hungary, 1761; d. Posen, 1837. Eger took his mother's family name (his original name being Ginsmann), traceable to Halberstadt, in 1674. To 1791, when the town of Lissa was destroyed by fire and Eger and his family impoverished, Eger, who was already greatly esteemed for his learning and his championship of the Jewish cause, refused to accept any remunerative position. After the fire of Lissa, he accepted a small post in West Prussia but in 1813 he was called to Posen and it was there that he officiated as rabbi and became the most prominent orthodox spiritual leader of his time. He struggled manfully against the advance of Reform Judaism and set an example, by the austerity of his life, of what he considered a pious existence. On the other hand, his devotion to the sick during the



cholera plague of 1831 was so brave and selfless that it received recognition from Frederick William III. Practically all his contributions to exegesis and homiletics have been published, and his name is still a household word in old-fashioned Jewish circles. Such was the influence he wielded both in Germany and Poland in his generation.

**EGYPT:** Hebraic historic connection with the great almost rainless tract of the Nile valley began with the first Hebrew, Abraham. It was in Egypt according to the Bible that Jacob's family of 70 became in the course of time a people. Jewish association with Egypt began therefor in the formative period of national development, and the impress of this experience was not eradicated by centuries of Palestinian Jewish statehood. The physical appeal of Palestine as set forth in the Bible is written in the spirit of a resident of Egypt, and scholars have speculated considerably on how much of the dietary code and the social ritual of the Bible was a protest against the manners of Egypt. Of the record of settlement in Goshen described in Genesis, and of the slavery eloquently recorded in Exodus, there exist inferential and circumstantial evidence in monuments and bas-reliefs but no direct evidence bearing on the biblical narrative has so far been traced archeologically. The Israelites are mentioned in various steles. Hebraic names have been deciphered and the association between Egypt and Palestine traced through the El Amarna tablets and other records. The lack of positive proof is however in no wise disturbing. 19th cent. scholarship accepting the tables of Manetho attempted to adjust Hebraic history to discovered Egyptian records, the chronology of which is theoretical and far from final. This led to two identifications of the Pharaoh of the Slavery, of the Pharaoh of the Exodus and to the placing of much related matter concerning the Habiri in the El Amarna Tablets, etc., in a pre-biblical period. Archeologically, however, Palestine and Syria are now having their innings and the results tabulated to date demand a complete readjustment of the Palestine-Egyptian chronology, though here again no finality can be construed out of chance finds. What can be said with certainty is that the Jews were inextricably bound up with Egyptian environment, political rule and cultural experience.

With greater certitude as to dates and rulers the relationship of the Jewish state to Egypt can be traced from the reign of Solomon to the final fall of the Kingdom of Judah, when it became according to well-accepted tradition, one of the lands of Exile. The two Jewish kingdoms throughout their existence oscillated between the imperialisms of Assyria and Egypt. The aversion was to the former, the political blunder the alliance with the latter. Though the prophets thundered against Egypt as well as against Babylon, the horror was against the East, not the South. Nor did the memory of the Exodus create a forbidding attitude, such

as the curse against Jericho which prevented its rebuilding for many cent.

Alexander the Great reestablished the prestige of Egypt by the building of Alexandria \* in 330 b.c.e. and from then on the history of a powerful and intellectual Jewry can be traced up to the slaughter of the Hellenists in 391 and the murder of Hypatia in 415, when Cyril drove the Jews out of Alexandria. Egypt rose to its height under the Ptolemies, and its fall began when the Romans captured it in 30 b.c.e. In that period the Jewish record is largely that of the famous Alexandrian Jewry. Its outstanding factors began with the Septuagint translation of the Bible, the erection of the Temple at Leontopolis, the rise of a large class of successful Jewish traders and merchants, and the intellectual development associated with Philo and the Sibylline literature. The back of Jewish power in Egypt was broken by the revolts against Trajan and Hadrian. The language of the Egyptian Jews was in the first period Greek but in later documents Syriac was employed.

Few details are available as to the Jewish position when the Arabs conquered Egypt, though 'Amr found 40,000 Jews in 641 in Alexandria and granted them the right of remaining there. Politically Jews rose to importance during the Fatimid rule and during the reign of the Tulunides (863-905) and the Ikhshids who appointed an apostate Jew governor of Palestine. The favorable position of the Jews during the ninth and 10th cent. is attested by the complaint of Makuddasi as to the political supremacy of Jews, the records of Samaritan officials, and the ruthless persecution of them by the insane al-Hakem (1006-1020) whose barbarities were directly responsible for the Crusades and who invented a score of offensive restrictions and prohibitions some of which may well be regarded as the superstitions favored by modern anti-Semitism. Within this period however the Talmud schools had been founded in Egypt and a basis provided for the regulation of issues between the Rabbanites and the Karaites who were and are still comparatively numerous in Egypt.

The position of the Jews who from its foundation in 969 became associated with Cairo, which was called Mizra, was entirely favorable during the reign of Saladin and his successors, and in 1166 Maimonides settled in Fostat, became body physician of the vizir and enjoyed a renown even in Baghdad, which confirms the freedom of the Jewish position. Abraham Maimonides was both nagid of the Jews and physician to Al Melek Al-Kamil (1218-30). But with the coming of the Bahrite Mamluks (1250-1390) pressure in the form of special taxation, and the rigorous observance of the restrictions imposed by 'Omar II. relative to dress, the use of horses, etc., were imposed though Jews were constantly in the service both of the Bahrite and Bohrite Mamluks. The Jews probably suffered greatly in the plagues and famine of 1201-02 and of 1438, and from the bloodshed that characterized the Mamluk



rule, for in 1488 Fostat was in ruins and both the Alexandrian and Cairo communities were small.

Under Turkish rule, beginning with Selim I. in 1517 the Jews again rose to influence, and free movement was granted the Spanish refugees. They became in succeeding generations a background of the Shabbethaian movement in which Cairo in particular figured largely. Egypt however dwindled in political and commercial importance until the rise of Mehemet Ali at the beginning of the 19th cent. and the Jews experienced to that date the tolerant but corrupt rule which described life in all parts of the Turkish empire. Mehemet Ali encouraged trade and Italian Jews emigrated to Egypt, but Ashkenazim did not come in any numbers till the middle of the 19th cent. The communities increased under the British protectorate and thanks to the fostering care of the Alliance Israélite Universelle.\* In 1898 there were 25,200 Jews in Egypt. Of these 11,489 were in Cairo and 9,946 in Alexandria. By 1927 they had increased to 63,550; of these 29,207 were living in Alexandria and 24,885 in Cairo.

**EHAD MI YODEA:** "One: who knows?" This popular nursery rhyme, putting 13 questions and giving as many answers, is recited prior to the Had Gadya at the Seder \* service. Its origin is unknown, but it has been traced to the Avignon ritual which is probably late 13th cent.

**EHRENPREIS, MARCUS:** Chief rabbi of Sweden; b. Lemberg, Galicia, 1869. From 1896 to 1900 he was rabbi in Croatia. In the last-named year he was appointed chief rabbi of Bulgaria, and residing at Sofia became an intimate friend of King Ferdinand, who entrusted him with several political missions. At the same time he acquired a knowledge of Bulgarian, and in addition to his reputation as an Hebraist was praised for his popular essays in Bulgarian and Ladino. In 1914 he was called to Stockholm, where he still is in office, and became a forcible speaker and writer in Swedish. Besides his scholarly writing on the Cabala, Ehrenpreis is recognized for his charming historic travel books. He was a devoted Zionist in the Herzlian period, but in the pre-war period he separated himself from the Zionist organization publicly on the ground that it had abandoned its ideals and become a mere money collecting machine.

**EHRlich, ARNOLD:** Biblical exegete; b. Brest Litovsk, Russia, 1848; d. New York, 1919. Ehrlich, who had been librarian of the Oriental department of the Berlin library, came to the United States in 1878. Settling in New York he devoted himself to a radical critical commentary of the Bible. Three volumes of this commentary were published.

**EHRlich, PAUL:** Discoverer of "606"; b. Strehlen, Silesia, 1854; d. Frankfort-on-the-Main, 1917. He settled in Berlin in 1887 and was appointed professor in 1890. He joined

Robert Koch in the investigation of contagious diseases and in 1896 he was appointed director of the Heilseruminstitut in Stieglitz, and in 1899 became director of the institute of experimental therapy in Frankfort. In 1903 he was awarded the gold medal for scientific attainments, and in 1904 he was made honorary professor of Goettingen. The achievement for which, in 1908, he was awarded the Nobel prize, the discovery of salvarsan, generally referred to as "606," because it was his 606th experiment in the attempt to discover a cure for various forms of syphilis, not only saved thousands of lives and restored as many to useful careers, but Ehrlich in pursuing this line of investigation opened up a new avenue of medical science, chemiotherapy, research in which is being continued by his successors. His arduous years of investigation and research rendered more difficult because he was a Jew in hostile German environment, were made possible by the unstinted support given by friends of the investigator for his laboratory. Ehrlich was a Zionist.

**EIGHTEEN BENEDICTIONS:** A collection of short prayers occupying a central place, next to the Shema\* in each regular Jewish service. It is known as Tefillah ("prayer"), or as Shemoneh Esreh ("eighteen") on account of its original number, and among the Sephardim also as Amidah ("standing") because it is proper to stand while reciting it.

These prayers grew up in the synagog during its early, formative period. In style and content some of them bear the marks of the time of the Maccabees and of the age immediately following the destruction of the second Temple. Due to the uncertain conditions of Jewish life at the end of the first cent. of the Christian era, Gamaliel II., head of the Jabneh Academy, requested Simon of Phakola to arrange these benedictions in a fixed order, and thereafter their recitation three times a day was accepted universally among Jews as a ritual duty. (Berakot 33 a., Megillah 17 b.)

The collection may be divided into three groups: I. The first three benedictions called together Shebahim ("praises"), recount the attributes of God, and, with the exception of the reference to the resurrection may be traced back in origin to the early Hasidim. II. The middle 12 or 13, known together as Bakkashot ("petitions"), express the social and messianic hopes of the people, and are of a later Pharisaic origin. III. The concluding three benedictions, known together as Hodaot ("thanks"), were adapted by the rabbis from older elements in the priestly ritual of the Temple. One Talmudic conception of prayer describes this arrangement of the Shemoneh Esreh in terms of a servant appearing before his master: first he greets his lord with compliments, then he presents his requests, and finally he retires with an expression of gratitude (Berakot 34a. JE xi. p. 270).

In spite of its name the collection consists of 19, not 18, benedictions, which is variously



explained as due to a later addition of No. 7 (Zunz, Kohler) or 12 (Elbogen), or to the supposition that originally 15 and 16 were one benediction (Hirsch). Two additional benedictions, Nahem and Anenu, are included for the ritual of fast days. The middle group of prayers being essentially supplications and referring to the unhappy contemporary conditions of life, were considered improper for holiday worship, and were substituted by one appropriate benediction for each Sabbath and festival service, thus reducing the number of the Shemoneh Esreh on those occasions to seven.

Each of these benedictions is a concise paragraph, the theme of which is summed in a concluding sentence, beginning with the formula, "Praised be Thou, O Lord, . . ." and ending with the attribute proper to the theme, as "who vouchsafest knowledge," or "who acceptest repentance." Some of these paragraphs are recited in more elaborate form on festival and semi-festival occasions, and with some other variations when repeated by the leader in the service. Only a few of these benedictions have been retained in modified form in the Reform ritual. Originally the concluding sentence was the congregational response to the benediction which was read by the precentor (Kohler). The present orthodox custom requires that every worshiper recite the complete Shemoneh Esreh silently by himself, in a mood of absolute concentration and without the slightest interruption; and when the reader or cantor repeats it later aloud the congregation responds at the end of each benediction with Amen.

The individual prayers in their present traditional form for week-days are as follows: 1. Abot ("fathers"), a declaration that because of the loving-kindness of the Patriarchs, the All-Merciful will send a redeemer to their descendants. During the penitential season a prayer for life is inserted here. 2. Geburot ("powers"), an affirmation that the Omnipotent sustains the living and resurrects the dead. In the winter season mention is included here of His provision of wind and rain. 3. Kedushat Ha-Shem ("sanctification of the Name"), a proclamation that God is holy and that holy people praise Him daily. Different versions, of which there are many variations extant, are used on different occasions by the public reader when repeating this benediction aloud.

The petitions include: 4. a prayer for wisdom and understanding (Binah), which is defined, in a more elaborate version used on Saturday night in terms of a faithful differentiation between the sacred and profane. 5. A prayer for repentance (Teshubah); 6. for the divine forgiveness (Selihah); 7. for redemption (Geullah) from affliction. Here Anenu, a special prayer for deliverance, follows on a day of public fast. 8. A prayer for recovery (Refuah) from illness; 9. for prosperity during the year (Shanim), originally a New Year prayer, and reflecting the agricultural interests of the age of its composition; 10. for the gath-

ering of the exiles (Kibbuz Galuyot); 11. for the restoration of human justice (Zedakah U-Mishpat) and divine mercy; 12. for the destruction of slanderers and evil-doers, and, originally, also of heretics and sectaries (Minim); 13. for the reward of the righteous (Zaddikim); 14. for the reestablishment of the holy capital (Jerusalem); 15. and of the Davidic dynasty (Zemah David). On the anniversary of the destruction of Jerusalem this prayer is preceded by a special supplication for divine comfort (Nahum) of Israel and Zion. 16. A petition that all prayer (Tefillah) be answered graciously and mercifully.

The concluding benedictions are: 17. A prayer for the return of God's presence in Zion and the restoration of the Temple cult (Abodah). Here, on semi-festivals or on the day of the New Moon, a special prayer is inserted for the divine remembrance of Israel, the Patriarchs, the Messiah and Jerusalem, this prayer being known by its initial phrase Ya'aleh Ve-Yabo (May our memory "rise and come" before Thee). 18. A confession of divine providence and thanksgiving (Modim) for all God's mercies. A special Hanucah and Purim prayer is recited here on those respective occasions, and during the penitential season, another petition for life is inserted here. 19. A paraphrase of the priestly (Kohanim) blessing for divine protection, light, grace and peace constitutes the last of the Eighteen Benedictions. When the reader repeats this benediction, he usually reads the priestly blessing itself, which, on festival days, is accompanied by a special ceremonial on the part of the Kohanic members of the congregation, known as Duchan.\* In the penitential season we have here again a special prayer for life, peace and prosperity. The Shemoneh Esreh is concluded, in private devotion, with a brief prayer, beginning with the words, "My God, guard my tongue from evil," which does not end with the formula characteristic of the benedictions, "Praised be Thou, O Lord."

J. L. B.

**EINHORN, DAVID:** Leader of American Reform Judaism; b. Bavaria, 1809; d. New York, 1879. Einhorn, from his first appointment in Wellhausen in 1838, played an important part in the Reform movement in Germany. His attitude met with the opposition of the local government as well as some of the Jews, and his call to Budapest in 1852 was also opposed by the Austrian government. In 1855 he came to the United States and was appointed rabbi of Har Sinai, Baltimore. He immediately took a position more radical than that of Isaac M. Wise,\* and endeavored to organize a synod.

At the outbreak of the Civil War he joined the determined anti-slavery party and had to flee to Philadelphia, where he became rabbi of Keneseth Israel. In 1866 he was appointed rabbi of Adath Jeshurun, New York, and it was from here that he instigated the effort which led to the convening of the rabbinical



conference of 1869 in Philadelphia. He retired from active service in 1879.

The controlling idea of the man manifested itself in his forcible and eloquent addresses and in his general demeanor.—MORAIS, Eminent Israelites of the 19th cent.

**EINSTEIN, ALBERT:** Discoverer of the theory of relativity, physicist, mathematician; b. Ulm-on-the-Danube, Württemberg, 1879. Even in his boyhood in Munich he was a precocious student. In 1895 his family moved to Milan, but Albert was sent to Aargau in Switzerland where he was graduated from the Canton School in 1896. In the fall of that year he entered the Polytechnicum at Zurich. He was graduated in 1900 and a year later became a Swiss citizen. In 1902 he became examiner of patents at Bern. In 1909 he became extraordinary professor at the University of Zurich and in 1911 was ordinary professor at the University of Prague. In 1913 he was called to the Academy of Sciences at Berlin. In 1914 he became director of the Kaiser Wilhelm Institute for Physical Research in Berlin where he carried on his own physical research while teaching at the university. From that date he worked on his own concepts until in 1919 he startled the scientific world with his theory of relativity. The theory was actually completed and published in 1916. One inference from it, the deviation of a light ray through the sun's gravitational field was first confirmed at the total eclipse of the sun on May 29, 1919. Since then Professor Einstein has been the most conspicuous physicist of our day. In 1929 Einstein again startled the scientific world with his "Unitary Field Theory," wherein he tried to formulate a single set of mathematical equations which shall contain the equations for both gravitation and electromagnetism. In 1921 he visited the United States, and in 1931-32 spent considerable time at Berkeley, Cal. Recently he has accepted the position of professor at the Institute for Graduate Studies, Princeton, N. J. In Jewish life Professor Einstein is interested in Zionism and an advocate of the cause, and of the Hebrew University in Jerusalem. He has been outlawed by the Hitler government. His theory has been popularized by Dr. Max Talmey of New York.

**EINSTEIN, LEWIS:** U. S. Minister to Bulgaria and Czechoslovakia; b. New York, 1877. In 1903 he was appointed third secretary to the American Embassy in Paris, and in 1906 he was attached to the American Embassy in Constantinople. In 1909 he was transferred to Pekin, China. In 1915 he was appointed American diplomatic representative to Bulgaria, and took charge of British affairs there. In 1921 he was made Minister Plenipotentiary to Czechoslovakia which post he held till 1929. He is the author of an interesting series of causeries on Italian, British and American history, and edited the Humanists Library. Of these "Italian Renaissance in England," 1902, is the best known.

**EISENMENGER, JOHANN ANDREAS:** 17th cent. anti-Semitic author; b.

Mannheim, 1654; d. Heidelberg, 1704. Eisenmenger, who was a theologian, devoted 19 years to the study of rabbinics in the company of Jews in order to write his "Entdecktes Judenthum" which appeared in 1700, and gained the author the chair of Oriental languages at Heidelberg. Samuel Oppenheimer, the court Jew in Vienna, secured the confiscation of the first edition of this libelous work. "Judaism Unmasked" finally went into circulation some 40 years later. It has been used as a source of anti-Semitism by all libellors of the Jews.

**EISENSTADT:** The second oldest ghetto in Europe is in this town in the Burgenland, Austria. The ghetto is adjacent to the Esterhazy estate, and is still exclusively inhabited by Jews, some of whom claim that they have never been outside its confines in their lives.

Altogether you would hardly suspect, that in these few blocks, existed a Jewry, which maintained its own political administration, electing its own mayor, up to 20 years ago, which reared in its time, scholars and rabbis, and even one pseudo-Messiah.—MARVIN LOWENTHAL, A World Passed By, 1933.

**EISENSTEIN, JUDAH DAVID:** Editor Hebrew Encyclopedia; b. Mezeritz, Poland, 1855. Settled in New York in 1872, and identified himself with communal efforts, and Hebrew and Yiddish literature. In 1891 he translated the Constitution of the U. S. A. into Yiddish and Hebrew. He projected, edited and published "Ozer Israel," an encyclopedia in Hebrew.

**EISNER, KURT:** President of the Bavarian Republic (1918-19); b. Berlin, 1867; murdered in Munich, 1919. In 1891-93 he was one of the editors of the "Frankfurter Zeitung." In 1897 he was arrested and sentenced for Majestäts beleidigung. When released at Liebknecht's request, he became one of the editors of the "Vorwärts." Here he identified himself politically as one of the Revisionist Socialists. In 1906 he foresaw the World War and wrote trenchantly of what he anticipated. In Dec., 1917, he initiated the strike in Munich which he hoped would end the war. He was arrested and imprisoned till 1918. On his release he was elected president by the workers, soldiers and peasant council. He organized the revolution of Nov. 7 and on Nov. 8 he was elected President of Bavaria. On Feb. 21, 1919, on his way to the Landtag to tender his resignation he was murdered. Eisner, throughout his career, led an unselfish life and while he held the office of president, lived in great penury so that after his death his widow and children had to apply for relief. He was bitterly opposed whilst in office because he was a Jew and hated because he published the secret despatches of the Bavarian minister in Berlin during the conferences prior to the World War. These despatches, according to Eisner's enemies, contained evidence of Germany's culpability in the pre-war situation.

**ELDAD B. MAHLI HADANI:** Eldad the Danite, as he described himself, was a traveler



who, in the ninth cent., visited Babylonia, Egypt, and Spain, and related fanciful tales of himself as a subject of an independent Jewish state located somewhere in East Africa, inhabited by descendants of three of the Lost Tribes, Dan Asher, and Naphtali. In proof of his assertions, he exhibited written rules relating to the slaughtering and examination of animals intended for Jewish consumption which differed from the standard Talmud rules. His fantastic accounts of the Jews on the other side of the river Kush were freely accepted by Jews and non-Jews, and his alleged travels were constantly reprinted from 1480 when the first edition appeared in Mantua. Eldad was not a false Messiah. His stories were the basis of the Prester John legends.

**ELEAZAR B. ANANIAS:** Son of the high priest at the beginning of the revolt against Rome. Although pro-Roman, like most of the priestly family, he changed and precipitated the struggle by inducing the priests to discontinue the daily sacrifice for the emperor. He then accepted a leadership of the rebels in Jerusalem, attacked the Sicarii, drove them from Jerusalem, and took the fortresses of Hippicus Phasælus and Mariamne, and thus cleared Jerusalem of Roman soldiery. His coins, with the inscription "first year of the Liberation of Jerusalem," were struck in commemoration of this victory.

**ELEAZAR B. AZARIAH:** Third in succession to Rabbi Johanan b. Zakkai, as head of the Congress of Jewish scholars which exercised the highest religious authority after the loss of political autonomy in the year 70 c.e. The day of his election was memorable, and is referred to in the Talmud as "that day," for it marked the removal from office of his predecessor, Rabban Gamaliel II., whose dictatorial policies were resented. When, shortly thereafter, Rabban Gamaliel was restored to his former position, Rabbi Eleazar was retained as vice-president of that body.

A descendant of Ezra, a versatile scholar, possessed of great wealth, he was active long after he had reached the age of 70. His contemporaries include Rabbi Akiba, Rabbi Ishmael, Rabbi Tarphon and Rabbi Joshua, with several of whom he went to Rome as a delegation from Palestine.

He was liberal in his relations with men and in his interpretation of law. Under his presidency all disputed questions were opened for reconsideration, all scholars were given admission to the sessions, and a decision was arrived at following a general vote. He set humanism above legalism, and is authority for the declarations that the Sabbath may be violated to safeguard human life, that Yom Kippur cannot secure atonement for offences committed against others unless the offended persons have been first appeased, that a court which has pronounced a sentence of capital punishment even once in a period of 70 years is to be criticized, that good deeds are superior to great knowledge, that economic welfare must go

hand in hand with intellectual advancement. In "Pirke Aboth," chap. iii., some of his maxims are quoted.  
G. A. R.

**ELEAZAR B. SIMON:** The Zealot. One of the heroic leaders in the war against Vespasian and Titus. After the signal defeat of Cestius, he seized the treasure of the Temple and the Roman booty for the purpose of national defence. He defeated the peace party, held the courts of the Temple, and admitted the Idumeans into the city.

**ELEAZAR B. JAIR:** Hero of Masada. He was a descendant of Judah, founder of the Zealots, and headed the Sicarii. He was driven from Jerusalem during the siege by Eleazar b. Ananias, and seized the castle of Masada which was well fortified. Flavius Silva, governor of Jerusalem, besieged Masada, but finding it impossible to take by assault, determined to starve the garrison into submission. Eleazar's address to his fellow Jews urging suicide rather than surrender is the noblest address in Josephus' account of the war. The remarkable oration is introduced with the sentence: "Eleazar never entertained a thought of flying himself, or suffering any of his people to do so."

**ELDERS OF ZION:** Under this and such titles as "The Cause of World Unrest," "The Protocols of the Learned Elders of Zion," "The Jewish Peril," "Weltfreimaurerei, Weltrevolution, Weltrepublik," "Judas Schuldbuch," "Die Spur des Juden in Wandel der Zeiten," "Protocols, Procès-verbaux de réunions secrètes des Sages d'Israël," "Israel Ueber Alles," "The Hidden Hand," "The International Jew," etc., there was published in mss. in 1905, and since 1901 in printed form, newspaper articles, brochures, pamphlets, and books, in all modern languages, and practically in all countries, a forged record of an alleged Jewish conspiracy to dominate the world in the interest of an imaginary scheme for world power. To the successful circulation of this forgery may be attributed in part the success of the Hitler\* anti-Semitic agitation, and the favorable repercussions manifested in many countries.

The contents of all versions of the Elders of Zion are not absolutely identical. Introductions, footnotes, comments, and the alleged source of the original, differ. The theory of a "master-mind" in world affairs was first mooted in 1790, in Caen, France. The various changes by which what was originally and untruthfully described as an alliance of Philosophers, Freemasons, and Illuminati, for the undermining of France became a Jewish conspiracy, and finally a Zionist conspiracy, are summarized in Lucien Wolf's "The Myth of the Jewish Menace in World Affairs" (New York, 1920). All versions have in common the dissimulation practiced by a group of Jewish leaders who favor capitalism, but in turn employ socialism, communism, revolution, massacre, etc., to gain their ends. By "boring from within" in every state, government and



social order, by using the press, the arts, literature and science, and the expenditure of lavish sums, the world is made the puppet of these alleged conspiracies. The 24 addresses which are the alleged gospel of this imaginary conspiracy, are all delivered by one person. A farrago of political balderdash, which has been traced to numerous sources, is embroidered and given an air of reality by footnotes and comments, in which both spurious and real Jewish personages are introduced, all the natural diversities, and individual strivings of Jews, being thus used to illustrate and provide circumstance for the main theme. In the last analysis, and in the versions that have impressed most, the Jews are charged with having introduced Bolshevism in order to upset the social and economic fabric of the world. The lists generally quoted in favor of this statement are both untrue as to the numbers of Jews prominent in the advance of Bolshevism, and as to the Jewishness of the specific individualities engaged in that movement.

The more immediate originator of this hodge-podge was Hermann Goedsche, a Prussian police-spy who in 1868 published a series of pseudo-historical novels, the recollections of "Sir John Retcliffe." In "Biarritz" he introduced a Jewish Social Democrat, "Lasali," the character of "Faust," who overhears a discussion in the old Jewish cemetery in Prague at the grave of "Simeon b. Jehudah," all fictitious personages. In the hands of Goedsche's successors "Retcliffe" became the chief rabbi of England, and in the 1912 version he was a rabbi in Lemberg addressing a congress of Jews. In the hands of Serge Nilus, who prepared his first Russian version of this story in 1905, and privately circulated it amongst government officials, the story of the conspiracy became the "Protocols of the Elders of Zion." The alleged spokesman was either Theodor Herzl,\* or Ahad Ha-am,\* and the scene, Basle. 1897. Russian secret service agents brought this forgery in translation to the bureaus of the secret services of the Allied Powers, whilst other Russians used the existence of the spurious record as a means of attempted blackmail on Jewish communities, in which they failed, undertaking to prevent the publication of the "Protocols" for a consideration. None of the heads of government treated the alleged conspiracy seriously, but mss. copies of Nilus' version were privately circulated, and semi-secret conferences held at which the contents were read. By 1920 the idea of a "Jewish Conspiracy" had been well fostered and various versions of the "Protocols" made their appearance in France, Germany, England and the United States. The London "Times" traced the original of the Nilus version to its source in Constantinople. In 1933 the Basle community made the publication of a Swiss edition the basis of a suit for libel.

The "Protocols" are, of course, in every particular baseless forgeries; the underlying concept is without a shred of warrant in fact; but

the endless repetition of the same tissue of falsehoods, misquotations, and the circulation of millions of copies in all languages has had a dire effect.

No forgery is too gross, no libel too absurd, to impose upon great masses of the public, if masses are predisposed to the acceptance of the libel or forgery by a prejudice previously imbibed against its victims.—HORACE JAMES BRIDGES, *Jew Baiting*, New York, 1923.

*See:* Anti-Semitism.

**ELIEZER B. HYRCANUS:** Tanna of the first and second cent. A pupil of Johanan b. Zakkai, under whom he studied against his father's will, the personality of Eliezer stands out in considerable relief in the history of his period owing to his banishment by his colleagues who repented their judgment at his deathbed. As a student in the academy at Jerusalem he acquired scholarship by great diligence, and he was so devoted to Johanan b. Zakkai that he aided in the smuggling of the great teacher out of the besieged city. Later he joined the school at Jabneh and became a member of the Sanhedrin. Here, however, he developed into an intense traditionalist, and was eventually excommunicated for maintaining a dissenting opinion on a ritualistic issue. This act is explained by the contemporary need for firm discipline, but the more probable explanation is that he suffered the ban on a charge of apostasy. He admitted listening to the argument of a Jewish Christian, beyond that nothing definite is quoted against him. He accepted his sentence, and separated himself from the community. It is to this period of adversity that some of his finest maxims are attributed. When his former colleagues heard that he lay dying in Cæsarea they hastened to his bedside, and by their conduct broke the ban. Eliezer, therefore, in his last moments expounded to his judges the traditional law on Levitical purity. After his demise R. Joshua formally revoked the ban, and Eliezer was buried with pomp, and fragments of the eulogies pronounced over his bier are extant. The most significant perhaps was that of Akiba, one of his judges, who applied to Eliezer the words Elisha used when he saw his master Elijah riding heavenwards in the chariot of fire: "the chariot of Israel and the horsemen thereof" (II Kings ii. 12). The opinions and maxims of Eliezer b. Hyrcanus are more frequently quoted in the Mishnah, etc., than those of any other contemporary—perhaps an indirect apology for his unmerited condemnation.

**ELIJAH:** Prophet. The most romantic and enigmatic character in the whole range of Jewish history. From his first sudden appearance before Ahab, when he prophesied a drought (I Kings xvii. 1) to his dramatic end: "there appeared a chariot of fire, and horses of fire, which parted them asunder; and Elijah went up by a whirlwind into heaven" (II Kings ii. 11), Elijah enacts so stirring a rôle, is so tensely the prophet of God, that his gaunt figure, his long hair, and his girdle of skin



pulled taut around his loins, embodies in all literature the concept of the prophet. His life was a protest against idolatry. He hid at the brook Cherith where the ravens fed him, then at Zarephath; in Sidon he performed the miracle of the jar of meal, and the cruse of oil for the widow (I Kings xvii. 15, 16) and the resurrection of her child. Bolder and immortalized in a thousand ways, is his contest on Carmel against the priests of Baal (I Kings xviii. and xix.). His fierce attack on the Queen Jezebel, his prophecy of her grim end, his search for Elisha as his successor, and his vision at Horeb, are not only among the most fascinating pages of the Bible, but scores of sentences which relate these incidents have become imperishable similes in most languages. Although Elijah gave Ahab political advice, the whole tenor of his life and his preachments, he left no book—a solitary brief letter to Jehoram, King of Judah (II Chron. xxi. 12-15) is the only writing attributed to him—is embodied in his name, "My God is Jhwh."

Hundreds of legends have been woven around Elijah in Jewish and Islamic literature. His cave on Carmel is still honored as a place of worship where Jews, Christians and Muslims pray in peace side by side; such is the awe his name inspired. His rôle as the forerunner of the Messiah, in which capacity he is frequently mentioned in the liturgy, was already known to Ben Sirach, the author of Ecclesiasticus c.175 b.c.e. The Hasidim chant of his coming every Saturday evening, and a glass of wine is poured for his reception at the Passover Seder service.

**ELIJAH, Gaon of Wilna:** The great Lithuanian Talmudist; b. Wilna, 1720: d. there, 1797. His full name was Elijah b. Solomon, and though the student of no academy, he established a reputation for his scholarship when 20 years of age. He was both Talmudist and Cabalist, and advised the study of the secular sciences which were ignored by the pious in his day. He came into prominence as the opponent of the Hasidim, whose leaders he did not hesitate to excommunicate, denying his followers the right to intermarry with them. Elijah led an ascetic life and his influence depended entirely on the acknowledgment of his piety and scholarship, for he held no official position. He wrote on the whole range of biblical and rabbinic literature, including cabalism and grammar. A number of his commentaries, particularly those on the Jerusalem and Babylonian Talmud, have been published.

He was gifted by nature with such a wonderful memory that, having read a book once, he was able to recite it by heart for the rest of his life. Not less admirable was his sure grasp. The most complicated controversies in the Talmud, into which other scholars would require whole days and weeks to find their way, the Gaon was able to read by a glance at the pages.—SOLOMON SCHECHTER, *Studies in Judaism*.

**ELIJAH of Ferrara:** 15th cent. traveller. He was an Italian Talmudist who settled in Jerusalem in 1437. His letters are the

source for considerable knowledge relating to contemporary Jewish history in the Orient.

**ELIJAH B. MOSES DE VIDAS:** Cabalist and author; lived at Safed, Palestine, in the 16th cent.: d. Hebron, Palestine. For a time he resided in Poland, but spent most of his life in Safed, then the center of Cabala. He was a disciple of Moses Cordovero. His main work, "Reshith Hochmah" (The Beginning of Wisdom), in five sections or "gates," deals with fear of God, love of God, repentance, holiness, and humility, and contains all the Rabbinic and Cabalistic statements on morality and ethics found in Talmud, the Midrashim, and the Zohar. In later years it was adopted as a textbook by the Hasidim. A. I. S.

**ELIMELECH of Lezaysk:** Hasidic leader and Zaddik; b. 1717: d. 1786. In his youth he was given much to severe asceticism from which he was converted to Hasidism by his older brother, Zussy; like him he also became a disciple of Dob Baer. He soon became the "master's" emissary to Galicia, settling in Lezaysk, which after the death of Dob Baer, became the most popular center of Hasidism. In his book "Noam Elimelech," he elaborated the ideas of the "Zaddik," found in the works of his master and of Jacob Joseph of Polonnoye, to its extreme. The "Zaddik," God's intermediary between God and man, is a higher being transmitting his sainthood to his bodily descendants. He thus paved the way for hereditary dynasties of Zaddikim.

Elimelech was a great leader and organizer. Due to his penetrative intuition, he was called the "curer of souls." He raised many disciples who spread his teachings over eastern Europe. A. B.

**ELIOT, GEORGE:** *See:* Cross, Marion Evans.

**ELISHA:** Successor of Elijah. He was the son of a wealthy landowner when Elijah threw his mantle over him (I Kings xix. 19). His character is a foil to his great teacher and predecessor, from whom he asked that a double portion of power be granted him. Many stories were told of the miracles he performed, even after his death. In contrast to Elijah, he did not defy the royal family, but aided them by his miracles and gave them advice. The Biblical account of him does not mention his ethical teachings, but emphasizes the great powers which God gave him. Yet at the same time he must have undertaken a great political activity; he predicted to Hazael of Damascus that he would rule, and one of his disciples anointed Jehu as king, thus bringing about the fall of the dynasty of Omri and a political and religious revolution.

**ELISHA B. ABUYAH:** Better known as Aher, the heretic; b. Jerusalem, c.70: d. Palestine, c.110. Very little is known of Aher except that he was opposed to the rabbinic views prevalent in his day. He was evidently a Pharisee who deserted his party and flouted their



views as is related in the story of his riding horseback on the Sabbath. He was therefore dubbed the "Epicurean." Yet he was so esteemed for his learning that he is regarded as one of the four sages who entered Paradise. His knowledge in the judgment of the rabbis entitled him to that privilege. Some unsuccessful attempts have been made to identify him with Paul of Tarsus, but Elisha's relations to R. Meir deny all such possibilities.

Lo! I, Elisha Ben Abuyah stand—  
Stored with all learning gained in every land—  
Before the gate whence Eve and Adam fled;  
Asking of thee that I may freely tread the plains  
of Paradise  
That I may see the garden of the Lord and grow  
more wise.

—BENJAMIN WARD RICHARDSON, A Legend of  
Paradise.

**ELKUS, ABRAM I.:** U. S. Ambassador and Envoy Plenipotentiary to the Ottoman Empire; b. New York, 1867. Admitted to the bar in 1888, Elkus held a number of legal offices until his appointment by President Wilson to represent the U. S. A. in Turkey. His term of office covered three years of the World War and he also acted for England, France, Italy, Russia, and Belgium. At the same time he headed the American Red Cross and the American Jewish Relief Work in Turkey. His services were recognized by the foreign governments. After his return to the U. S., Elkus became active in the war drives for funds for all sorts of purposes. In 1919-20 he was Judge of the Court of Appeals of New York State. In 1920, he was appointed one of the commissioners to settle the dispute between Finland and Sweden over the Aaland Islands. He has been president of the Free Synagog, and has been associated in many communal efforts.

**ELLIS, Sir BARROW HELBERT:** British Indian statesman; b. London, 1823; d. Savoy, 1887. In 1839 he entered the British Indian civil service and in 1865 he was appointed a member of the Bombay council; and in 1870 he became a member of the viceroy's council. On his resettlement in London, 1875, he was made a member of the Indian Council.

**ELLSTAETTER, MORITZ:** Minister of finance in the Grand Duchy of Baden; b. Karlsruhe, 1827; d. Baden, 1905. He rose after the complete political enfranchisement of the Jews was conceded in 1862. He became minister of finance in 1888 and held the office till 1893.

**ELMAN, MISCHA:** Violin virtuoso; b. Talnoje, South Russia, 1891. He was recognized as a prodigy of great talent, when only four years old. Leopold Auer then heard him, and secured for the Jewish lad what was then a great privilege, permission to study with him at the Petrograd Conservatory. Elman made his début in Petrograd in 1904, and was immediately hailed as a violinist of the first rank. He made his first appearance in London in 1905, and in New York in 1908, with brilliant success. W. F.

**EL MOLAY RACHAMIM:** "God who is filled with compassion"; the first three words of a prayer for the soul of the departed, usually chanted at the graveside and at memorial services. M. A.

**ELOHIST:** Title given the supposed author or authors of the Elohist passages of the Pentateuch, in contradistinction to the Jehovistic; from the Hebrew term Elohim (God), of frequent occurrence in the Bible. The theories of the Higher Critics, beginning with Jean Astruc in the middle of the 18th cent., are in large measure evolved from the recognition of duplicate narratives in the five books of Moses, one group consistently uses the term Elohim for God, whilst the other as consistently employs Jhwh.\* Owing to the influence of Wellhausen, the writers of the critical school assume that the oldest Elohist passages were written about 750 b.c.e. and are of later authorship than the Jhwh passages.

**ELYASHAR, JACOB SAUL:** Hakam Bashi of Jerusalem; b. Safed, 1817; d. Jerusalem, 1906. In 1855 Elyashar was appointed associate judge; in 1869, chief dayan, and he was promoted in 1893 to the post of Hakam Bashi by all parties in Jerusalem, as successor to R. Paniel. The sultan, Abdul Hamid, confirmed his appointment in a firman, sending him an official robe and a medal of the Medjidie order; and Emperor William II. of Germany, on his visit to Jerusalem in 1898, also presented him with a medal. His son, Hayyim Moshe Elyashar (d. Jerusalem, 1924) succeeded him, but retired from office prior to 1914.

**EMANCIPATION OF THE JEWS:** The first attempt to enact the naturalization of the Jews was made in England, in 1751, though at that date, some individual Jews in various countries had letters of denizenship. The chronological history of emancipation follows:

- 1636, Rhode Island granted religious liberty.
- 1669, "Jews, heathens and dissenters," granted liberty of conscience in the Carolinas.
- 1777, Constitution of New York State placed Jews on a status of complete equality with other residents.
- 1781, Joseph of Austria abolishes poll tax and issues "Toleranz patent."
- 1786, Religious liberty granted Jews in Hungary.
- 1788, Poll tax abolished in Prussia.
- 1790, French National Assembly grants citizenship to Bordeaux Sephardim.
- 1791, French National Assembly grants equality to the Jews.
- 1796, Batavian National Assembly grants equality to Netherlands Jews.
- 1806, Napoleon's Assembly of Jewish notables held.
- 1807, Session of Napoleon's Sanhedrin.
- 1808, Jews of Westphalia and of Baden emancipated.
- 1811, Jews of Hamburg emancipated.
- 1812, Jews of Mecklenburg-Prussia emancipated.
- 1825, Jewish disabilities abolished in Maryland, U. S. A.
- 1830, Abolition of More Judaico (Jewish oath) in France.
- 1831, Emancipation of Jews of Jamaica.
- 1833, Emancipation of Jews of Hesse.
- 1846, "Toleration Tax," abolished in Hungary.
- 1848, Emancipation of Jews of German States.
- 1849, Jews of Denmark emancipated.
- 1858, Jewish disabilities removed in England.
- 1859, Equality granted in Italy.
- 1860, Austrian Jews emancipated.



1861, Jewish oath abolished and Jews emancipated in Württemberg.  
 1865, Disabilities removed in Sweden.  
 1865, Complete equality granted in Belgium.  
 1866, Emancipation of Jews in Switzerland.  
 1867, Emancipation of the Jews in Hungary.  
 1869, Jews granted political equality in Prussia.  
 1872, Bavarian Jews emancipated.  
 1904, More Judaica abolished in Roumania.  
 1905-6, Jews granted political rights in Russian Empire.  
 1908, Jews granted political rights in Turkish Empire.  
 1919, All citizens equalized in U. S. S. R.  
 1919, Jews granted equality in Roumania, Poland, Latvia, Lithuania, Czechoslovakia, Yugoslavia.  
 1932, Equality of all citizens granted in Spain.

**EMDEN, JACOB ISRAEL B. ASHKENAZI:** Anti-Shabbethaian; b. Altoona, 1697; d. there, 1776. Though he was born after the Shabbethaian movement had become history, Jacob Emden, who was the son of the rabbi of Amsterdam, but settled in Emden in Hanover, devoted a good deal of his life to denouncing all those he regarded as sympathetic to that movement. He roused a storm in Altona by attacking Eybeschütz as a writer of amulets which contained allusions to the pseudo-Messiah. Emden was condemned for this attack. He was devoted to the hunting of heresies, and many of his writings are devoted to the same subject. He was fairly successful in stamping out mysticism in west Germany. Apart from this tendency, he was a brilliant rabbinical scholar, and a keen critical exponent of the Mishnah, on which, together with Maimonides' "Strong Hand," he published two extensive treatises.

**EMIN PASHA:** African explorer; b. Oepeln, Silesia, 1840; killed at Kinena in the Congo Free State, 1892. His full name was Eduard Carl Oscar Theodor Schnitzer. He was born a Jew, but converted to Protestantism as a child. After considerable wandering, he became, in 1865, quarantine medical officer at the port of Constantinople. In 1875, he joined General Gordon in Egypt, went with him to the Sudan, and became his physician. Here he took the name of Emin, and as Emin Bey, was appointed governor of the Equatorial Provinces in 1878. He was with Gordon when the Mahdi insurrection broke out in 1882, and he was with the General when the latter was slain in Khartoum in 1885. For several years thereafter, whilst the Mahdi had control of the Sudan, all news of Emin Pasha ceased. In 1887, Stanley, the African explorer, was sent to find Emin and they met at the s.w. extremity of the Albert Nyanza, in April, 1888. For a time Emin left the jungle and returned to the coast with Stanley, but in 1890, he entered German service and undertook the exploration of the Victoria Nyanza. In the course of this expedition, he was assassinated.

**ENGEL, JOSEPH:** Sculptor; b. 1815; d. Budapest, 1902. Engel was trained for the rabbinate, but apprenticed himself to a wood carver. In London he became a sculptor and his work won the favor of Queen Victoria. From 1847 to 1866 he resided in Rome where he did his best work. At that date he returned

to Hungary and executed the famous Szechenyi monument, which was completed in 1880.

**ENGEL, JULIUS DIMITRIVITCH:** Composer and critic; b. Berdiansk, 1868; d. Tel Aviv, Palestine, 1927. He edited the Russian section of Riemann's Music Lexicon, and in 1897 was the music critic of the "Russkiya Viedomosti," and subsequently published a number of romanzas, Jewish folk songs, Hebrew songs, etc. With the poet, An-Ski,\* for whose "Dibbuk," he composed the incidental music, he wandered through Russian Poland collecting and expounding Jewish folk music. Among his other Jewish compositions are the opera, "Esther," and "Ezekiel the Prophet."  
 W. F.

**ENGLAND (1066-1290):** Although there are legends of Phœnician settlements in Cornwall, and Jewish-sounding place names are met with there, and in Devonshire, which relate to pre- or early Roman times, the history of the Jews in England begins with the group of Rouen Jews brought to his new kingdom by William the Conqueror after 1066. These Jews and those in England later were the king's property and not subject to local imposts. English records being in a good state of preservation and Anglo-Jewish history having been carefully compiled, it is possible to trace local Jewish history throughout the reigns of the Angevin kings to the expulsion. The charter granted to Chief Rabbi Joseph by Henry I., which defined the Jews as the king's wards, designated their relationship in all other respects in terms characteristic of the period, although they were better off than elsewhere, in the right of trial and the value of their oath—it held against the word of 12 Christians.

Stephen, the usurper, mulcted the Jews, and in his reign occurred the first recorded Blood Accusation, William of Norwich\* (1144), and there were two other cases—1168 and 1181. The English Jews, however, did not suffer during the first Crusade, which made no great appeal in England, and at this time congregations were organized in London, Oxford, Cambridge, Norwich, Canterbury, Lincoln, etc. The Jews were permitted to build themselves stone houses and by their loans financed the royal treasury, replacing by cash the taxes which the gentry were paying in kind. To the end of the 12th cent. the position of these Jews was regarded as favorable for Abraham Ibn Ezra\* visited England in 1158 and the émigrés from the French expulsion of 1182 were permitted to land in England. They were, however, mulcted by Henry II., and the Jews were forced to contribute \$300,000 as their share of the "Saladin tithe" raised for the crusade, to fight the Saracen leader.

The taking of the Cross by Richard I. changed the status of the Jews in England. The attitude of the crusaders everywhere had been bitterly anti-Jewish in deed and in law, the loss of the Norman Kingdom of Palestine tended to increase the animus displayed to-



ward the Jews and the popular belief that Richard's repulsion of his Jewish subjects at his coronation implied license to massacre is understandable in the light of contemporary outlooks. The massacre in London\* (1189) was the prelude of what became persistent and bloody struggle. There were some interludes, such as the regulation of the rights of the nobles in the matter of debts to Jews in the Magna Charta,\* but throughout the reign of John, to the expulsion in 1290, the pressure was fairly persistent and the most lurid of Jewish experience was the celebrated massacre in York\* Castle. At the expulsion the Jews were permitted to realize on much of their property and they resettled in Rouen and elsewhere, some apparently going as far east as Lithuania. From the mass of records still extant it is possible to establish the wealth of these Jews of Angevin England, and gain an insight into the cause of their difficulties and expulsion. They were practically confined to money lending. The church was set against usury and the debtors found in persecution, massacre and expulsion means of discharge from liability.

**1290-1655:** From the expulsion to the resettlement individual Jews found their way to England though whether any settled permanently is open to question. The notorious Lopez\* case in the reign of Queen Elizabeth offers the most outstanding case of a Jew employed at court when Jews were forbidden entrance to England. Lopez is recorded as a convert, but the contemporaneous pamphlets against him ignored it. That there were others is inferred from the references to Jews in the literature of the period.

**1655 to Present Day:** Two Jews, Antonio Ferdinand Carvajal\* and Manasseh b. Israel\* are responsible for the re-admission of the Jews to England during the Cromwellian protectorate. The former, a merchant, was the leader of a group of Maranos who settled in England furtively, maintained a secret congregation and who played the dual rôle of helping to spread English trade throughout the Seven Seas and of serving Cromwell as intelligencers or informers of what was transpiring abroad. The Puritanical and mystical mood of England was receptive to the mystical reasons Manasseh b. Israel advanced for formal re-admission. The popularity of the biblical Hebrew heroes did not, however, spread to the living Jews. So Cromwell's design of a legalized re-admission was not carried out and the re-settlement actually was permissive and in part resulted from a lawsuit in which Maranos proved that they could not be Spaniards because they avowed their Judaism. Though few in number the Jews who were both wealthy and influential played a rather large part in affairs. Both Charles II. and William III. were aided by Jewish purses, and it was not till 1750, ten years after the Jews had been granted the right of naturalization in the colonies, that the issue of naturalization was raised in England itself.

The "Jew Bill" of 1753 raised such a storm and uncovered so much latent opposition that the Jews avoided further attempts at emancipation until 1829, i.e., after the removal of all Roman Catholic civil disabilities. From then on the struggle, in which Sir David Salomons,\* Sir Benjamin Phillips,\* the Rothschilds, Goldsmids, Montefiores, and others took the lead, continued until 1858, when Baron Lionel de Rothschild\* took the oath "so help me Jehovah," with head covered, in the House of Commons. The emancipation had, however, come gradually in municipalities, etc., so that the final phase, the right of a Jew to sit in Parliament came as the culmination of a well-fought political struggle in which the middle and merchant class—politically identified as Liberals—aided the Jews in every way. The final removal of the "test acts" applying to universities cleared the ground for the Jews and since 1858 the only political reversions experienced by the Jews of England was the adoption of the Aliens Law of 1902 which restricted Jewish immigration in fact, if not specifically so named. Apart from this the Jews have risen consistently, economically and politically, both in England and in the Dominions. Technically, the highest offices ever held anywhere by Jews has been in the British Empire. A Jew is Governor General, by popular election, of the Australian Commonwealth, and Lord Reading\* has held three supreme offices, Lord Chief Justice, Foreign Secretary and has been Viceroy of India, whilst Sir Herbert Samuel\* has had the unique distinction of being the first High Commissioner (King's Representative) of Palestine, under the Mandate. There are Jewish peers in the House of Lords and an average of 10 Jewish members of Parliament, in every Parliament since 1880, which, considering that the Jews of Great Britain do not exceed 300,000, is exceedingly high. This achievement applies also to the worlds of science, literature and art.

Anglo-Jewry was originally Sephardic. The first German settlement is recorded in 1692 and there was a small but steady stream of German immigrants to about 1870. In the first half of the 19th cent. there was a larger immigration of diamond workers and cigar makers from Holland. Some Polish Jews had settled in London in the 70's but the present complex of the community which led to a wide spread of congregations dates from the Russian immigration after 1881. The three strata still exist but they are not so distinct as the labels suggest. Both Sephardim and German Jews have been merged in the English version of Reform Judaism and the Anglicization of the first East-European settlers is fairly complete. Yiddish and all that its use may denote is thus a minor factor in Anglo-Jewish life; neither Dutch nor German are even "household tongues" in England.

**Organization:** In some senses Anglo-Jewry is better organized than any Jewry in which the French consistoire system has not oper-



ated. As in the United States Judaism in England is a private and personal matter which the state wholly ignores. Congregations and institutions are wholly voluntary efforts. On the other hand there has been an almost characteristic British resistance to any attempt to establish a Kahal or Kehillah. Instead the problem of organization has been worked out on lines which though modified from time to time have held consistently for many decades. Politically the Jews of Great Britain are a unit through the operations of the London Board of Deputies for British Jews.\* It is a chartered body and technically the most representative and inclusive. Spiritually, all orthodox Jews come under the authority of the Chief Rabbi, though the Sephardim maintain the office of Haham, and certain orthodox Jews have created and are allied to local chief rabbis. The Chief Rabbi has no legal status, yet his office is officially recognized.

The single rabbinical school, Jews' College, provides for a uniformity of worship and indirectly for the moral support of the office of the chief rabbi. Every community in its structure is patterned on that of London, the complex of which is described in the article London.\* The growth of fraternal orders and the free play accorded all isms offset any attempt at centralized control. The "Jewish Chronicle," whilst for the better part of a cent. the spokesman of the community, is and has been one of its best critics.

In 1900 the Jews of the British Isles were estimated at 160,000. The estimates for 1930 were 300,000 (inclusive of Northern Ireland). The majority of these are in England and probably half the total in London and its environs. The British flag flies over 264,223 other Jews. The largest aggregations are Canada with 126,196, Australia with 21,615, India 21,778 and South Africa 71,816 Jews.

**ENELOW, HYMAN G.:** Rabbi and author; b. Russia, 1877; d. at sea 1934. He was rabbi of Temple Adath Israel, Louisville, Ky., 1902-12, and was then appointed to Temple Emanu-El, New York, retiring, with his colleagues, a few weeks before his death. He wrote on religious and Biblical subjects, but his most scholarly contribution was "Israel ibn al-Nakawa" in four vols., which he edited from an original Bodelian ms.

**EN KELOHENU:** An ancient popular hymn chanted on Sabbaths and festivals. It is of mystical authorship and in use for many centuries. It contains an acrostic which is repeated four times.

**ENOCH:** Seventh in the generations of Adam; the man who "walked with God," and is regarded in legend as the inventor of writing and arithmetic.

**ENOCH, BOOK OF:** See: Apocalyptic Literature.

**ENOCH, BOOK OF THE SECRETS OF:** See: Apocalyptic Literature.

**EPHRAIM:** Younger of the two sons of Joseph and ancestor of the "half-tribe" which occupied a comparatively narrow strip from the Jordan to the Mediterranean centering upon Beth El and Beth Horon. The Ephraimites were warlike and figure considerably in the struggles of the Judges. On the division of the kingdom, Ephraim became the dominant factor in the kingdom of Israel. In legend, the children of Ephraim are credited with having left Egypt before the rest of Israel and were slain in battle. The allusion, in Ezekiel, to the "dry bones" is accepted as a reference to this advance guard which is to come to life again.

**EPHRAIM, VEITEL-HEINE:** Mint master under Frederick the Great; d. Berlin, 1775. He found the Lehranstalt in Berlin c.1774.

**EPHRUSSI, IGNATZ:** Banker; b. Russia, 1829; d. Vienna, 1899. By the banking system which he introduced and developed he was the chief promoter of Russian commerce with western Europe. The chain he established included the Odessa Commercial Bank, the Bessarabian Bank in Odessa and St. Petersburg, the International Discount Bank, and the Russian Bank for Export. Odessa made him an honorary citizen, and he was a liberal supporter of Jewish charities. In 1872 he moved to Vienna and took a leading part in Austrian financial operations for which he was ennobled by the Emperor Francis Joseph.

**EPSTEIN, JACOB:** Sculptor; b. New York, 1880. After a hard struggle in his boyhood he was enabled to study art at the Ecole des Beaux Arts in Paris. He then settled in London and hired a stable for a studio, and literally fought his way into recognition as a sculptor with a new interpretation of that art. In 1907-8 he was commissioned to carve 18 figures to decorate the building of the British Medical Association. The work when finished was attacked by the newspapers, artists and connoisseurs, the London "Times" being the only paper that approved his work. Similar attacks and defense have resulted from the exhibition of each of his successive interpretations of humanity. His "Oscar Wilde" monument in the Père la Chaise Cemetery Paris, and his "Day and Night" on the headquarters of the London Underground System, his "Genesis," 1931, have been bitterly traduced and hotly defended. His own views of his art find expression in his book "Art Speaks."

**EPSTEIN, MAX:** Philanthropist; b. Cincinnati, 1875. He is president of the General American Tank Car Corporation, and interested in its affiliates. As a Chicagoan he is actively interested in all local charities. To the University of Chicago he donated the Max Epstein Dispensary and Social Hall, and in 1929 gave \$1,000,000 for the erection of an art building. To Harvard Law School he gave the Max Epstein Loan Fund.



**ERA OF THE CONTRACTS:** "Minyan Shetaroth." This method of dating dates from the battle of Gaza fought in 312 b.c.e. and is mentioned as a means of computation in I Macc. i. 11 *See:* Chronology.

**ERA OF CREATION:** Between 222 and 276 this method of computing time was first employed by Jews, but it did not come into general vogue prior to 1511 when the use of the Seleucid era was abolished among the Jews. It has been found on tombstones in Africa dated 1159 c.e. The Olympiads were in use, legally till 440 c.e., when the 304th Olympiad was completed. In 312 c.e., however, the mode of computing by indices, 15-year periods, was begun. The Christian era, which throughout this volume is designated by the abbreviation c.e., was first proposed in 527 c.e., but came in vogue much later. The Muslims counting from 622 c.e. accepted that as year 1 of the Hegira (flight) and for periods prior to that count from the beginning of the era of Philip of Macedon. The Septuagint version of the Bible would make this the 7033 year since creation; the Samaritan Chronicle gives still another computation. The beginning of the Era of Creation is equal to 3760 b.c.e.

**ERA OF THE JUBILEES:** The Israelites were commanded (Lev. xxv. 8) to count seven Sabbathal cycles of seven years, and to observe the 50th year as the year of jubilee. Tradition holds that the counting was discontinued after first deportation by Tiglahpileser. Yet, according to the Talmud, events had to be reported to courts in relation to the jubilee and Sabbathal cycle. A tombstone discovered near the Dead Sea gives the following date: "year three hundred and sixty-four after the destruction of the sanctuary, first of the Shemita," showing that the era of the Sabbathal cycle was still in use in 433.

**EREV:** "Evening." As the day counts from the previous evening "erev" is associated with every Sabbath,\* New Moon,\* and festival. It describes the forenoon of the day, preceding Sabbath, etc.

**EREV PESACH (Passover Eve):** The afternoon of the 14th day of the month of Nisan. The Seder \* takes place on the evening of that day. It is customary for first-borns to fast the whole or part of that day in remembrance of the deliverance of the first-born Israelites from the tenth plague in Egypt (Ex. xiii. 2, 12-15). M. A.

**ERNST, HEINRICH WILHELM:** Violin virtuoso and composer; b. Moravia, 1814; d. Nice, 1865. He made his first tour when 16 years old, and played in Munich, Stuttgart and Frankfort. He traveled in Europe, 1834-44, meeting everywhere with enormous success. His "Othello Fantasy," "Concerto in F sharp minor," "Erl König," and "Elegie," are so difficult, technically, as to be almost impossible of performance. Among his other brilliant compositions are, "Carnival de Venice,"

"Rondo Papageno," and "Hungarian Airs and Nocturnes." W. F.

**ERRERA, LEO ABRAHAM:** Botanist; b. Laeken, Belgium, 1858; d. Brussels, 1905. He was the son of the Italian Consul General at Brussels, and in 1898 was appointed director of the Botanical Institute of Brussels, and made a member of the Belgian Academy of Sciences. He specialized in the physiology of plants. In 1893 he wrote under the signature of "An Old Jew," a defense of the Russian Jews. After the Kishineff massacres of 1903 he wrote in a similar vein.

**ERTER, ISAAC:** Hebrew satirist; b. Janischok, Galicia, 1792; d. Brody, 1851. He published a collection of satires, "Hazofeh le-Bet Yisrael" (Vienna, 1858).

**ERUB TAVSHILIN:** "Combination of dishes." A ceremony performed by orthodox Jews on the eve of a festival that is immediately followed by the Sabbath, to sanction the preparation and cooking of food, on the holiday, for use on the Sabbath which follows it. The ceremony consists of a special benediction pronounced by the head of the household over bread and food just before the holiday begins. M. A.

**ESAU:** Elder brother of Jacob (Gen. xxv. 25-34), afterwards Edom, and founder of the Idumeans. The Bible describes him as hairy, and a hunter who sold his birthright for a mess of pottage. *See:* Edom.

**ESCALONA:** City in Castile, Spain, said to have been named after Ascalon in Palestine.

**ESCHATOLOGY:** The doctrine of final things. *See:* Messianism; Resurrection.

**ESDRAS, BOOKS OF:** *See:* Apocalyptic Literature.

**ESSENES:** Josephus\* translates the word "pious ones." This sect aspired after ideal purity and the highest degree of holiness. A branch of the Pharisees, they separated themselves from that religious group by their complete unworldliness, by their tendency toward celibacy, and their social policy of living in a perfect state of communism. They were farmers and artisans; they condemned slavery, avoided sacrifice, and lived in anticipation of the coming of the Messiah. Their presence in Palestine is first noted in the reign of Herod the Great, though some such cult existed in the Maccabean era, for the Hasidim practiced some of these virtues. Josephus states that there were about 4,000 Essenes, and that they constituted a brotherhood to which only the elect were admitted. John the Baptist was probably an Essene, though the sect which was noted by other contemporary writers, is not mentioned in the New Testament. Some writers credit them with a more favorable opinion of women than did Josephus, though all agree that they were celibates.

The Essenes reject pleasure as an evil, but esteem continence, and the conquest over passions, to be virtue. They neglect wedlock, but choose other person's children



while they are pliable and fit for learning, and esteem them to be their own kindred . . . they guard against the lascivious behavior of women, and are persuaded that none of them preserve their fidelity to one man. . . . It is a law among them that those who come to them must let what they have be common to the whole order.—JOSEPHUS, Wars of the Jews, II., x.

**ESTERKA:** Mistress of Casimir III. In 1350, the king became infatuated with a beautiful Jewess, Esterka, daughter of a tailor. She resided in the royal palace at Lobsovo, near Cracow. She bore the king two daughters, who were brought up as Jewesses, whilst her two sons were educated as Christians. She was killed during the persecutions of Louis of Hungary.

**ESTHER:** Persian name of Hadassah (Myrtle) of the tribe of Benjamin. A beautiful Jewish maiden, the heroine of the book or scroll bearing her name. According to this account, she dwelt with her cousin, Mordecai, in Shushan, Persia, and was selected in a beauty contest to be the Queen of Ahasuerus after he had deposed Vashti. Esther's race was unknown to the king until Haman the Agagite, a presumed descendant of the Amalekites, who was prime minister, proposed to the king that he be given authority to kill all the Jews scattered throughout the empire. The king, during a restless night, had the records read to him, and thus learned that he was saved from assassination by Mordecai,\* who was rewarded by wearing the royal apparel and riding the king's horse led by Haman through the streets of the city. This was the beginning of the minister's downfall. Mordecai discovered Haman's plot against the Jews and requested the intercession of Esther, who staged a banquet for the king at which Haman was compromised. Esther then pleaded for her people. Haman was disgraced and he and his sons hanged.

The *Book of Esther* was one of the last inserted in the Canon, there being some objection to it because it does not directly mention God. Ahasuerus is presumed to be Xerxes (485-464 b.c.e.) but though the traditional tomb of Mordecai and Esther is still shown in Susa, no archeological or other data has been found in confirmation of the story which provides the basis for the observance of the Fast of Esther and the Festival of Purim,\* on the 13th, 14th, and 15th of Adar.

Both her names, Esther as well as Hadassah, are descriptive of her virtues. Hadassah, or myrtle, she is called, because her good deeds spread her fame abroad, as the fragrance of the myrtle pervades the air in which it grows. . . . The name Esther is equally significant. In Hebrew it means "she who conceals," a fitting name for the niece of Mordecai, the woman who well knew how to guard a secret.—LOUIS GINZBERG, *The Legends of the Jews*, vol. iv.

**ESTHONIA:** An independent Baltic province. In 1922 it had 4,566 Jews. Its chief community is at Dorpat.

**ETHICS (Personal):** Although Judaism is regarded as an ethical religion, ethics, as a science of morals, that is, as a system of the principles of human conduct and duty, can hardly be said to exist in Judaism. Ethics and

religion are inseparable. There is no splitting up of the Law into ceremonial and moral. Both are part of that religion which claims for its sphere the whole of life. Jewish ethics are preceptive. Their obligation lies not in reason but in the authority of the Deity. They are not theoretical but applied moral rules, not philosophical but religious.

The following conclusions may, nevertheless, be derived from an examination of the ethical teachings in Jewish literature.

1. Judaism itself is, from the religious point of view, an ethical monotheism. Therefore, though many of the moral sayings and precepts of Jewish lore savor of nationalism and exclusiveness, of particularism, their scope is, on the whole, universalistic.

2. Jewish ethics may be said to be melioristic. They resist the doctrine of "Original Sin" and the quietistic and ascetic ideals of Christianity, and look toward a Kingdom of Heaven or a Messianic era, however that be interpreted. Modern science may controvert the revealed character of Jewish ethics but not their essential values or standards.

3. Jewish ethics are neither hedonistic nor utilitarian nor even pragmatic, but autonomous in sanction. The "moral law" rests on the nature of man as God's likeness, and its obligation to fulfil the divine intention which is really its own intention.

4. Jewish ethics are not deterministic. They rely on free will. Freedom of choice between motives is granted to man. There is from a Jewish point of view no contradiction in Akiba's statement: "Everything is foreseen, yet freedom of will is given" (Abot iii. 15).

5. The main concern of Jewish ethics is with personality. The sanctity and dignity of human life is insisted upon. Man is a person, not a thing. Jewish ethics are not, however, individualistic; they are "personalistic." They are social in that they demand man's stewardship to God through his service to man. The essence of ethical teachings and ideas that course more or less consistently through Jewish literature is that the man is formed in God's image (Gen. i. 26f). It is, therefore, incumbent upon man to imitate God, to act in accordance with the divine in him. "Ye shall be holy, for I the Lord your God am Holy" (Lev. xix. 2). "Imitatio Deis" may be said to be the "summum bonus" of Jewish ethics. The essence of God and his Law are moral perfection. Israel as the priest-people has been appointed to bring this "light" unto the nations, and must, of course, make this "light" as his guiding star. The motive for ethical conduct is not material or spiritual salvation, reward or recompense, though a reward is often promised, but good for its own sake. "Be not like servants who minister unto their master for the sake of receiving a reward, . . . and let the fear of Heaven be upon you" (Abot i. 3). "As for him who does good for reasons other than the good itself, it were better he had never been born." The basis of conduct is this-worldly, even if other-worldliness is fre-



quently mentioned by the rabbis. The guiding principle is "Kiddush ha-Shem" (sanctification of God's name) and the avoidance of "Hillul ha-Shem" (desecration of God's name), godly as opposed to ungodly deeds (Sanhedrin 107a; Yer., E. M. ii. 8). Israel as the priest-people must in no wise profane the divine name. Kiddush ha-Shem includes religious martyrdom and all other acts that sustain the Jewish concept of God. Hillul ha-Shem refers in particular to such acts as might leave a false impression upon the Gentile of Israel's God and religion.

Following closely upon man's relation to God is his relation to man. The basis is: "Thou shalt love thy neighbor as thyself" (Lev. xix. 18). "Neighbor" is not strictly construed. It is extended to the stranger (Ex. xxii. 20; Lev. xix. 33), the poor, the widow, the orphan (Lev. xix. 9; Ex. xxii. 24). In the Apocrypha as in the Talmud the "Golden Rule" is put negatively: "Do that to no man which thou hatest" (Tobit); "What is hateful unto thee, do not unto thy neighbor" (Shabb. 31a). The latter maxim was Hillel's, spoken, by the way, to a prospective Gentile convert.

Filial piety and family purity are also derived from the idea of holiness (Ex. xx., Lev. xix. 3). Parents are looked upon as God's representatives upon earth (Kid. 30b). They are to children what God is to man. Philo corroborates this view, and shows that the Fifth Commandment marks the transition between the duties of man to God and of man to man. Hence filial piety partakes of the divine and the human. The anti-ascetic character of Judaism demands family life. It is opposed to celibacy. The status of the woman has been changing. Traditionally she is inferior. The family is typically patriarchal. But actually the woman is in many respects, particularly in the reverence of her children, the equal of her husband. In any case, her status among Jews has been higher than amongst most peoples. As part of the holy life, family purity is strictly enjoined. The rabbis place reverence for teachers on a higher scale than that for parents, because, they aver, teachers prepare one for life eternal.

The holy life calls for honesty and justice, which are enjoined time and again (Lev. xix. 15, 18, 32, 36). "The world rests on three things: justice, truth and peace" (Abot i. 18). The last indicates the emphasis on the social virtues. The idea is extended into practical channels when "righteousness" is interpreted to mean charity (Succah 49b, B. B. 9b). At the same time justice does not signify insisting upon one's right but going beyond it. Furthermore, the intention is at least as important as the external act (Sifra, Kedoshim, iii. 2). "God desires the heart" (Sanh. 106b). "A good deed brought about by an evil deed is an evil deed" (Sanh. 30a).

Some of the everyday virtues that Jewish lore encourages are friendship (Abot i. 6; Ta'an. 23a), the dignity of labor (the sages were prohibited from earning their living in

the instruction of the law; they had to choose a trade) (Abot i, 10; Ned. 49b); kindness to animals who are God's creatures (Ex. xxiii. 4).

To summarize, some of the virtues emanating from God's holiness are: 1. Chastity (the pure life, not merely the avoidance of sexual sins) (Deut. xxiii. 14); 2. Humility; 3. Truthfulness; 4. Reverence for God, parents, teachers. To deserve the title of "just," to acquire moral perfection, according to the Cabala, the necessary requirements are love of God, love of man, truth, prayer, study, fulfilment of the precepts of the Law (Zohar ii).

The fundamental ethical concepts are universal. During the Hellenic period the three minimum requirements even for Gentiles, included under the so-called Noachian laws by the rabbis, were the prohibitions against idolatry, murder and incest. In other words, monotheism, the sanctity of human life and family purity are enjoined upon every human being. In the Psalms, Wisdom Books and in the rabbinical writings universalized ethical concepts abound (Ps. i; Job xxix. 12-17; xxxi. 15; Abot i. 12; ii. 11).

The "Sifre Muser" (Ethical Books) of the Middle Ages bore a larger influence upon the Jewish people than the works of the philosophers. Attempts were made by Jewish philosophers to systematize Jewish ethics, but they did not carry much weight with the people. In most cases the aim was merely to harmonize Judaism with Greek thought. Thus Philo declares that happiness through the knowledge and imitation of God is the end of Jewish ethics. Maimonides stresses the intellectual motive in ethics, though in the matter of personal conduct for the average person he is in complete agreement with the Talmudic and Midrashic teachers.

To the masses of the Jewish people the prophetic ideals such as Isaiah's "Learn to do good" (i. 17) and Micah's "Do justly, love mercy and walk humbly with thy God" (vi. 8) were and are more understandable. These are thought to be conducive to hastening the Messianic Kingdom, the "end of days," the era of universal justice, love and peace. S. T.

Freedom also is a moral obligation that God has laid on human life. The will to good is the will to freedom and the will to life. To choose life is to shape it, that is the demand that Judaism makes on the human being.—LEO BAECK, in *The Foundation of Jewish Ethics*, 1929.

**ETHICS (Social and Economic):** While dogmas and theological beliefs have their place in Judaism, it insists upon the translation into daily life of these metaphysical truths in terms of social and economic justice, as well as personal holiness (Gen. xviii. 19; Lev. xix. 2). The "Kingdom of Heaven" is not firmly established unless there is righteousness on earth. "The kingdom of God is inconsistent with a state of social misery, engendered through poverty and want" (Solomon Schechter—"Some Aspects of Rabbinic Theology," p. 110). The Almighty is best served in active association with human beings and in righteous treatment of them. "The Lord of Hosts is exalted through justice, and God, the Holy



One, is sanctified through righteousness" (Is. v. 16).

Justice and righteousness (*Mishpat veze-dek*) are among the most significant and most frequently used concepts in Jewish literature. The aim of Judaism is to lessen the maladjustments of social and economic life, for Judaism is vitally interested in human welfare as well as in the glorification of God. Pentateuchal laws, prophetic utterances, and rabbinic teachings have as a primary objective the diminution of poverty, the protection of the humble, and the securing of human rights for all humans. "Justice, justice shalt thou pursue" (*Duet. xvi. 20*). "Let justice well up as waters and righteousness as a mighty stream (*Amos v. 24*).

Says the Talmud, e.g. (*Berachoth 16a*), "This poor man ascends the highest scaffolding and climbs the highest tree. For what does he expose himself to such danger, if not for the purpose of earning his living? Be careful, therefore, not to oppress him in his wages for it means his very life."

The regulation of the mutual relations and duties between employer and employee, or to use modern terminology, between capital and labor, forms an important part of Jewish social and economic ethics.

To such an extent does Judaism emphasize social righteousness and economic justice that similarities have suggested themselves to Socialists familiar with the Bible between Moses and Karl Marx, both liberators, between Isaiah and Lassalle, Amos and Engel.

However, Jewish literature is not primarily an economic manual. It advocates neither Socialism, Communism, nor unrestricted Capitalism. It does not stand for any specific social program or economic system. What it does expect of its adherents is to strive for a progressively higher and better social order in which all shall enjoy the opportunity of living better and happier lives, economically, politically and socially.

M. T.

A statement of the ethics of Judaism is equivalent to demonstrating the inner connection of all scattered moral sayings.—M. LAZARUS, *The Ethics of Judaism*, vol. i.

**ETHNARCH:** Greek for head of a nation. Hyrcanus II. was made ethnarch and high priest, by Pompey, but was denied the kingship. Several other Jewish kings held the title, which was also applied to the Patriarchs of the Talmudic era.

**ETHNOLOGY:** Primarily the science that treats of the origin of mankind, its racial division, its genealogy and its physical and spiritual characteristics. The prophets applied the metaphor "mother" to a race (*Gen. iii. 20*), implying that one should feel with regard to his race, as he would with regard to his mother.

The Bible and Talmud touch upon racial problems only incidentally, but the information derived from these sources is of inestimable value to the student of Jewish ethnology.

The Jew forms a distinct ethnic group; ethnologically he belongs to the Semitic branch of the white race, kindred to the Babylonian, Syrian, Arabian, etc. His birthplace, in common with other Semitic tribes, was Mesopotamia, along the banks of the Tigris and Euphrates. His genealogy as well as his theologic creed, dates from Abraham who came down from Ur of the Chaldees (*Gen. xi. 28, 31*) (a city of southern Babylonia situated on the right bank of the Euphrates now known as Al-Mukair) to settle in the Promised Land. His language is one of the Semitic dialects spoken in Canaan and in the Phœnician colonies, when Abraham emigrated there. It is cognate to other Semitic languages such as Assyrian, Aramaic, Syriac, Arabic, etc.

As to his physical traits, whether due to a common ancestry, or required by local and social environments, there can be no question that there is still a strong physical similarity among Jews of different climes and of varied social conditions, a resemblance, equally marked among the emancipated Jew, as among the ghetto type. According to Arthur Kirth 90 per cent. of all Jews might be recognized by their physical and mental characteristics. Admitting that there are many types of Jews and that every country has its own type modeled upon the social conditions and environment of that particular country, the fact remains that there are traits common among Jews of all lands, which environment does not efface. The different types are not due to extensive intermixture with other ethnic groups, but they are influenced by other local conditions; true, the Jew in the course of 2,000 years of migration has drawn into his ethnic circle individuals of other origins but they were not numerous enough to change his general ethnic integrity.

The ethnic traits of the Jew may not always be anatomic in nature; the form of the head may not be in all cases brachycephalic; the color of the skin, eyes, and texture as well as color of the hair may vary from the blond northern type to the dark Mediterranean type. The proverbial nose may be arched, hooked or aquiline, and yet he may be identified; for ethnic traits often reveal themselves through emotions and mental manifestations.

The conclusion to be drawn is, that Jewish has not absorbed in itself any perceptible amount of foreign blood; the cases of intermixture either through proselytism or intermarriage, recorded in biblical and post-biblical history, did not change the general characteristics of the Jew, since mixed unions as a general rule are infertile and because in such marriages the offspring is entirely lost to Judaism; they become part of the Gentile population.

The result of the promiscuous unions of the Jews of Spain, France, Germany, Austria, etc., proved that Judaism has not gained any strength from such intermixture.

To the large body of Israel the utterance of Rebekah still holds true, "If Jacob takes a



wife of the daughters of Heth such as the daughters of the land, what good shall my life do me?" (Gen. xxvii. 48).  
B. L. G.

**ETROG:** "Citron." Used as a symbol, with the lulab, in the services of the Festival of Tabernacles.

**ETTING:** Surname of an American family, mostly resident in the seaboard states, and associated with military service. Charles Edward, b. Philadelphia, 1844, was a general officer in the Civil War; Frank Marx, b. Philadelphia, 1833: d. there, 1890, was major in the same war, and Henry, b. Baltimore, 1799: d. Portsmouth, N. H., 1876, was an American naval officer.

**EVE:** "Life." Name given to the first woman (Gen. ii. 21, 22).

**EVENING SERVICE:** "Maarib." The three daily services are in fulfilment of the injunction in Deut. vi. 7. Generally maarib is recited directly after mincha, i.e., at starlight.

**EXCHEQUER OF THE JEWS:** Division of the court of the English Exchequer in which, in the pre-expulsion period, the taxes and lawsuits of Jews were recorded.

**EXCOMMUNICATION:** See: Herem.

**EXEGESIS:** The critical interpretation or explanation of the Scriptures; an art or science indigenous to Jewish scholarship, which was in vogue during the existence of the second temple, and found its definite expression in the Midrash. This tradition of expounding has continued unbroken to the present day, though the form and methodology has undergone some change, chiefly in response to the pressure exercised by non-Jewish scholarship on the same subject. But the close adherent to tradition, practices exegesis in accordance with the general rules of reason and logic laid down in Talmudic times.

**EXILARCH:** Resh-Galutha, Prince of the Captivity. The title was given to the Head of the Captivity, and was, therefore, first used with respect to the head of the Babylonian captivity. Its use was continued in the East till about 950. The office was temporarily revived in 1150. The office was on an equality with the patriarchate, but it was a formal, political and even semi-royal office acquired by hereditary rights, and Davidic descent. The exilarchs were the political chiefs of the Babylonian Jews, personally vassals of Persia, they were the supreme judges of the Jewish community, had appointive power, and sometimes exercised it arbitrarily. The exilarchs affected royal splendor, held their annual courts, but their position was materially reduced after the Karaite schism.

The exilarchs, in alphabetical order were:

Achiya, Bostonai, Chananya, Chaninai, Chasdai, Chiskiyya, Daniel b. Solomon, David of Mosul, David b. Daniel, David b. Judah, David b. Zaccai, Huna, Hunamari, Josiah Hassan, Judah b. David, Kafnai, Mar-Kahana, Mar-Ukban, Mar-Zutra I., Mar-Zutra II., Nathan, Nehemiah, Solomon, Solomon Chasdai, Yishai b. Chiskiyya and Zakkai b. Achunai.

**EXODUS:** Second of the five books of Moses. The Greek title does not correspond to the Hebrew "Shemoth" (names). In the English translation it is divided into 40 chapters, the arrangement of the Vulgate, whereas in the Masorah, it has 164 paragraphs. The traditional view is that the contents, which begin after a recital of the names of Jacob's sons "now there arose a new king over Egypt, who knew not Joseph" (i.8) and end with the erection and service of the Tabernacle, were written by Moses during the passage of the wilderness. The narrative falls into two parts, first the slavery that followed the orders of this new king, the birth and wanderings of Moses, his appointment by God as leader, the miracles and plagues, the exodus from Egypt and the passage of the Red Sea, crossing of the desert, and the arrival at Mount Sinai and the giving of the Law. From Chapter xxi. on, Exodus becomes more legislative, and from xxv. it is devoted to the details of the erection of the Tabernacle, the ordinances of sacrifices, and the particularization of the service. The critics hold that Exodus is a combination of various sources written at different times and upholding various views, the earliest being shortly after the division of the kingdom (10th cent. b.c.e.) and the latest much after the exile (about 3rd cent. b.c.e.). They point out that the book presents what are apparently two versions of the original Ten Commandments\* (Ex. xxiii. and xxxiv.) and that it contains various narratives with a primitive God-conception. In many chapters, however, these various elements are so closely woven together that there has been considerable disagreement as to the exact parts to be assigned to each. It is held generally, however, that most of the first 24 chapters belong to the earlier strata, and that the bulk of the last 16 belong to the latest.

**EXODUS, THE:** Narrative in the Book of Exodus which relates the passage of the Jews out of Egypt, which according to traditional chronology occurred in 1491 b.c.e. This date is arrived at because I Kings vi. 1 states that Solomon began to erect the Temple 480 years after the Exodus. Some Egyptologists assign a later date, about 1300 b.c.e. According to the latter calculation Menephtha, son of Rameses II., was the Pharaoh of the Exodus, according to the former Thothmes III. The biblical narrative of the actual exodus begins Ex. xii. 29. It is the basis of the Passover\* service.

**EXPLORERS, JEWS AS:** Benjamin of Tudela, following Marco Polo, is regarded as the first great explorer of the 12th cent. The contributions of Jews to the science of navigation, as developed by the Portuguese, begin with Juceff Faquin of Barcelona, who in 1334 had the reputation of having navigated the then known world, and was continued by Jafuda (Judah) Cresques the "Map Jew," and practiced by Gaspar da Gama, a Jew who was discovered by Vasco da Gama in Goa, and who



aided in the discovery of Brazil. Luis de Torres, Maestro Bernal, the physician, Alfonso de Calle, Rodrigo Sanchez of Segovia, and surgeon Marco participated in Columbus' discovery of America. Jonabad and Texeira are amongst the noted 16th and 17th cent. explorers of Africa and America. Petachia of Ratisbon, in the 12th cent., went as far east as Assyria.

In the 19th cent. Merzmecher and Aurel Stein, traveled into Turkestan, Oppert rediscovered Babylonia, Hermann Burchardt explored Asia Minor, Emin Pasha (Edouard Schnitzer) went into darkest Africa, and Eduard Glazer explored Oman and Muscat, and Vambery's daring Oriental journeys are well known. Louis Gustav Binger and Edouard Foa explored Equatorial Africa. Sven Hedin the explorer of the Far East is a baptized Jew.

In the North Polar expeditions August Sonntag was the director of the Dudley-Sternwarte group, and joined the Isaac Israel Heyes group. Becker was a member of the Elisha Kent Kanes expedition and was frozen to death. Vladimir Jochelson and L. Sternberg explored northern Siberia. A. Heilprin took part in the Peary and Cook expeditions. Frithjof Nansen, the celebrated Norwegian explorer of the Polar regions, was the grandson of a Russian Jew named Nathansohn.

**EXPULSIONS:** The earliest expulsion of Jews was from Cyprus in 115-17. It was continuously in force till modern times. In 135, Jews were forbidden admission to Jerusalem. The ordinance was enforced for 200 years and revived by Heraclius in 627. The important expulsions and banishments are as follows:

628-32, from "Holy Arabia"; 629, from the Frankish dominions by Dagobert; 673, from Narbonne.

875-6, from Sens.

1010, from Limoges; 1012, from Mainz; 1066, from Granada; 1099, from Jerusalem, by the Crusaders.

1146, from Southern Spain; 1181, by Philip II. from France; 1198, from parts of France.

1248, from Lyons, France; 1254, by Louis IX. from his French dominions; 1262, from Treves; 1290, from England.

1306, by Philip the Fair from France; 1321, from France; 1349, from Hungary; 1360, from Hungary; 1394, by Charles VI. from France.

1418, from Treves; 1420, from Lyons, France; 1421, from Austria; 1426, from Cologne and Moravian towns; 1441, from Augsburg; 1452, from Bavaria; 1453, from Franconia and from Silesia; 1492, from Spain; 1495, from Lithuania; 1461, from Mainz; 1496-7, from Portugal; 1498, from Navarre; 1499, from Nuremberg and Ulm.

1507, from Marseilles; 1512, from Rothenburg; 1519, from Ratisbon; in 1539, from many Hungarian towns; 1542, from Prague; 1550 from Genoa; 1588, from Pesaro; 1561, from Prague; 1567, from Genoese Republic; 1569, from the Papal States; 1597 from Italian principalities.

1614, from Frankfort-on-the-Main; 1615, from Worms; 1622, from Switzerland; 1648, from Hamburg; 1670, from Vienna.

1727, from Little Russia; 1741, from Russia; 1744, from Russia; 1766, 1774, 1779, 1793, 1797 from Thorn, West Prussia.

1807-10, from Russian villages; 1824, from Russian villages; 1829, from Courland and Livonia; 1835, from Kiev; 1845, from Basle; 1881, from Roumanian towns; 1890-1, from Moscow; 1904, from Port Arthur and Kuantung Peninsula; 1913, from towns in Russia, into the Pale of Settlement.

**EYBESCHÜTZ, JONATHAN:** Cabalist, rabbi and author; b. Cracow, Poland, 1690; d. Altona, Germany, 1764. He was a descendant of a family of well-known Polish Cabalists. For several years he was rabbi of the Jewish community of Eibenschütz (of which Eybeschütz is a variant), Moravia, hence his surname. At an early age he studied both Talmud and Cabala, and was greatly influenced by the doctrines of the followers of Shabbethai Zebi, through Nehemiah Chayon. When he was 21, he became head of the Yeshiva (Talmudic school) at Prague, whose pupils increased in number to such an extent that at the age of thirty he had thousands of disciples, and was considered a great authority on matters Rabbinic and Talmudic. On one occasion he very narrowly escaped a sentence of excommunication for being a Shabbethian, and later recanted his Shabbethian views.

He then became rabbi at Metz, and afterwards at the "triple community" of Altona, Hamburg, and Wandsbeck, where he had a severe controversy with Jacob Emden\* by reason of certain amulets which he (Eybeschütz) had prepared and which were declared heretical because they contained mention of Shabbethai Zebi as Messiah. This controversy raged for several years in the Jewish communities of Germany, Poland and other lands, and was decided by Frederick V. of Denmark in favor of Emden. However, a rabbinical decision at Yaroslav in 1753 decided in Eybeschütz's favor, as did a decree of the senate of Hamburg, which finally ended the long, dangerous and disruptive dispute.

Aside from his "Iggereth Kinah" (Epistle of Zeal) and "Luchoth Eduth" (The Tables of the Testimony), written in his own defense against Emden, Eybeschütz's works were mostly homiletical and Halakic in nature.

A. I. S.

**EZEKIEL:** Prophet and author of the book which in the Hebrew Bible is listed in the category of Prophets. Son of Buzi (Ezek. i. 3) a priest taken into captivity 11 years before the first destruction of Jerusalem, Ezekiel lived in Babylon at Tel-Abib on the river Chebar. He was married, but his wife died from an unforeseen stroke. The **Book of Ezekiel**, the chief source of his biography, exhibits him as a man with authority among the exiles. He is said to have been murdered, and his traditional tomb is shown near Birs Nimrud. As prophet, he is one of the four greatest and his writing is unique in its artistic form. It falls into two great divisions. Chaps. i.-xxvi. relate the doom of Jerusalem; the balance of the book is devoted to promise and consolation. The apocalyptic element in prophecy starts with Ezekiel, and mystics have studied his measurements of the New Jerusalem for all sorts of purposes, though the expansiveness of Ezekiel's measurements suggests that he was far more familiar with the open spaces of Babylon than with the hill ranges of Judea. Though he was the prophet who spoke the doom of the seven nations, and foreshadowed



the end of the captivity, in rabbinical tradition Ezekiel's great achievement is the vision of the resurrection of the descendants of Ephraim (*Ibid.*, xxxvii.)

**EZEKIEL, EZEKIEL ABRAHAM:** Copper-plate engraver; b. Exeter, England, 1757; d. there 1806. He engraved the popular reproductions of the great painters, Opie and Sir Joshua Reynolds. He had a reputation also as a miniature painter.

**EZEKIEL, JACOB:** Communal worker; b. Philadelphia, Pa., 1812; d. Cincinnati, O., 1899. He was a bookbinder by trade who settled in Richmond, Va., interested himself keenly in the problem of removing the disability resulting from the Sunday law, and succeeded in having the state constitution amended so that Seventh Day Sabbath observance was recognized as equivalent to the observance of Sunday, by Jewish storekeepers and manufacturers. He wrote a history of the Jews in Richmond. In 1869 he settled in Cincinnati and became identified with the administration of the Hebrew Union College.\*

**EZEKIEL, JOSEPH:** Beni-Israel Hebraist. He was a native of Bombay, India (b. 1834) and one of the leaders of the native Indian Jewish community. He translated the Hebrew prayer book and ritual and other religious book into Mahriti.

**EZEKIEL, MOSES JACOB:** Sculptor; b. Richmond, Va., 1844; d. Rome, 1917. Ezekiel, who was a newspaper correspondent in the Franco-Prussian war, began his formal career as a sculptor in Berlin where he executed the Washington bust now in the Cincinnati Art Museum. In 1874 having resettled in the United States, he executed the "Religious Liberty" group which the B'nai B'rith pre-

sented to Fairmount Park, Philadelphia. He lived for some years in Springfield, Mass.

**EZEKIELUS:** Second cent. Alexandrine poet. A few fragments of his dramas, relating to the Exodus, are preserved in the writings of Clemens Alexandrinus and Eusebius.

**EZRA, THE SCRIBE:** Leader of the Return from the Captivity, and author of the Book of Ezra, according to Talmudic tradition, which also credits him with the authorship of the genealogies of the Book of Chronicles. His book is in no sense a biography. Ezra gives few particulars about himself. In fact, he does not appear in the first person till viii. 15. He is in the first place essentially the recorder of events, and in the second, an almost pedantic genealogist. Beneath these matter of fact presentations is the glow of the restoration and the struggle for racial purity and religious reform. The historicity of most that Ezra wrote is conceded even by the critics though the date assigned to the Return, 457 b.c.e. is a matter of computation and places the incident in the reign of Artaxerxes Longimanus who is identified as Ezra's king of Persia. The higher critics, however, assign to Ezra a much greater rôle, that of the first editor of the prior canonical books if not the actual author of the "priestly code." There are, however, not wanting critics who either regard Ezra as the figment of some later author's imagination, or who place his work and share in the restoration as posterior to Nehemiah.\*

At the end of the 40 days' period, God spoke to Ezra thus: "The 24 books of the Holy Scriptures thou shalt publish, for the worthy and the unworthy alike to read; but the last 70 books thou shalt withhold from the populace, for the perusal of the wise of thy people." On account of his literary activity he is called "the Scribe of the science of the Supreme Being unto all eternity."—LOUIS GINZBERG, *The Legends of the Jews*, vol. IV.

## F

**FAITLOVITCH, JACQUES:** Leader of the pro-Falasha movement; b. Lodz, 1880. In Paris he studied under Joseph Halévy who first aroused interest in the Falashas of Abyssinia. In 1904-5 Faitlovich at the request of Baron Edmond de Rothschild made his first trip to Abyssinia. Since then he has organized and headed a number of expeditions to them, endeavored to establish schools and founded the pro-Falasha movement in Europe, and the United States. He brought to Europe a number of young Falashas who were educated in Italy with a view of becoming teachers of their own people.

**FALASHAS:** Bruce in the 18th cent. first called attention to the Abyssinian Jews who claim descent from Menelek, a son of Solomon and the Queen of Sheba, though Eldad the Danite mentioned them in the ninth cent. Joseph Halévy visited them in 1868 and believed they were descended from the Himyarites and that inter-marriage produced the Falasha type. Dr. Jacques Faitlovitch the pupil of Halévy who has made the investigation and interest in the Falashas his life work says "Falasha" is a native word for immigrants and that the Falashas call themselves "Beta Israel" (House of Israel) and claim Abrahamic descent. They are light black in color, their features are regular and finely cut and according to their sponsor they are a non-African race.

The Falashas are Mosaists, observing the biblical ordinances. Their liturgy is purely monotheistic; they accept the inspiration of the Bible and are familiar with its contents. Amongst themselves they speak a dialect "Falashina," but in general they use Amharic, the language of the Amharics among whom they dwell. "The houses of the Falashas are always separated from those of the Abyssinians . . . without consent, no stranger may enter within the limits of their establishment." They indulge in ritual ablutions. Their houses are typical native huts, the furniture, etc., simple and local in character. Every village has a "mesgid" (place of prayer) and in the important religious centers this "mesgid" is constructed on the pattern of the ancient temple of Jerusalem. They have "Kahanim" (priests) and "Dabteras" (learned men). The biblical festivals, including Atonement, are observed scrupulously but they are ignorant of Hanucah and Purim though they observe the ninth of Tammuz (instead of the 17th) and the 10th of Ab (instead of the ninth) as fast days in memory of the destruction of the First Temple. Circumcision and the redemption of the first born are amongst their binding customs. The women observe the Niddah laws, and they marry only in their own race. They are familiar with the Apocrypha which is of later date

than the first exile, but they are unfamiliar with the Talmud. They do not however know Hebrew. Their books, which Dr. Faitlovitch says extend to Jewish history and religion, are in Gheez, the literary language of Abyssinia.

The Abyssinians (non-Falashas) claim the same descent from the son of Sheba, and Dr. Faitlovitch regards the Falashas as descendants of those Jews who after the first exile settled in Egypt, and who later penetrated the Sudan and so came eventually to Abyssinia.

Owing to the persistent efforts of Dr. Faitlovitch an organization has been established in the United States to foster and Hebraize the Falashas.

**FALK, CHAYIM SAMUEL JACOB:** Mystic and occultist; b. c.1708: d. London, 1782. Falk apparently practiced as a professional occultist for he was sentenced to be burned in Brunswick, Germany, for sorcery, and escaping to London, plied his trade as thaumaturgist so openly and so successfully that legends of his power were still current 50 years ago. One of the best stories related of him is that by writing four Hebrew letters on the floor of the Great Synagog he averted a fire that threatened to destroy the building. He was on good terms with the great and there is a legend that he was an adviser to George III., who presented him with an estate which became the basis of the fortune of the Goldsmid family, to which he was in some way related. The story that he gave Philippe Egalité a ring which would insure him the French crown, and which that noble gave to a Jewess as he mounted the scaffold, is of anti-Semitic origin. Falk, who was known as the London Baal Shem, left considerable endowments for charity, and these are still distributed by the overseers of the United Synagog.

To Aaron Goldsmid, de Falk, in token of his friendship left a sealed packet or box, with strict instructions that it should be carefully preserved, but not opened. Prosperity to the Goldsmid family would attend obedience to de Falk's behest; while fatal consequences would follow their disregard. Some time after the Cabalist's death, Aaron Goldsmid, unable to overcome his curiosity, broke the seal of the mysterious packet. On the same day he was found dead. Near him was the fatal paper which was covered with hieroglyphics and cabalistic figures.—JAMES PICCIORRO, Sketches of Anglo-Jewish history.

**FAMILIANTEN GESETZ:** Title of the law requiring every Jew in Bohemia, Moravia and Silesia to obtain a special permit from the state in order to marry. The theory of limiting the number of Jews who might live in any city in Europe is very old, and in many places persisted to the emancipation. The idea, however, of checking the growth of any Jewish settlement by restricting the number of males who might marry was evolved by Maria Theresa in 1745 when the Jews were readmitted to Bohemia. Under various titles the idea was



copied throughout most of the German principalities. *See*: Austria.

**FANO**: A small town in the Papal states near Pesaro in which the Jews rose to eminence as bankers as early as 1332. In 1503 the famous Hebrew printer, Gershon Soncino, issued a number of important Hebrew books from his presses with the Fano date mark.

**FANO, MENAHEM AZARIAH DA**: Cabalist and Talmudic scholar of Italy; b. 1548; d. Mantua, 1620. He resided at Ferrara, Venice, and finally at Mantua. He early devoted himself to Cabalistic doctrines and teachings, and was well-versed in Talmud and rabbinical literature, enjoying considerable renown as a Talmudic authority. He was a disciple and correspondent of Moses Cordovero, author of "Pardes Rimmonim," in Safed; later, through the agency of Israel Sarug,\* he became an adherent of Lurian Cabala.

Most of Da Fano's numerous works were compilations; in them he inclined toward allegorical interpretations, and attempted to harmonize the teachings of Cabala with those of the Talmud. He treated many of the Halachic problems from the Cabalistic point of view. Da Fano was renowned also as a patron of learning. He purchased Moses Cordovero's manuscripts at a considerable price, and by reason of his wealth and of his relations with the Hebrew book printers of Mantua was of great service in the printing of Cabalistic and other important works. A. I. S.

**FARCHI, ESTORI**: Historian and naturalist of Palestine; b. Florenza, Spain, c.1282; d. Palestine, 1357. Educated in France and a great linguist, he came to Palestine in 1312 and settling at Beisan, he devoted seven years to the study of the history, antiquities, geography, and flora and fauna of Palestine. He compiled his researches in a volume "Kaftor u-Ferah" which disappeared at his death. Copies of it were however found in 1515, and several editions have been printed.

**FARCHI, HAYIM MU'ALLIM**: Minister to the Pasha of Acre, 1780-1820; b. Damascus: assassinated in Acre, 1820. Farchi was the son of Saul Farchi, financier to the Pasha of Damascus, and one of a group of unusual brothers, who played important parts in Syria and Palestine during the period that Zaher and Djezzar, "the Butcher," in turn ran Palestine as a semi-independent country. Hayim Farchi entered the service of Djezzar, who trusted but severely mutilated him, cropping off both his ears. He aided in the resistance to Napoleon's attempt to capture Acre. He next became minister to Sulaiman Pasha who practically gave his Jewish minister control of the country. Farchi, however, blundered in bringing to Palestine as his protégé Abdallah, who under his guidance became the successor of Sulaiman, and then had his minister thrown from a balcony, killed and the body thrown into the sea. Despite the petition of the Jews, Abdallah refused decent burial to Farchi's

body. This so angered the Farchi family in Damascus that they formed a league with the governors of the Syrian provinces, and with the consent of the Sultan, invaded Palestine at the head of a mixed army of Jews and Syrians in the winter of 1820. A battle was fought at the Bridge of the Daughters of Jacob, and Abdallah defeated. He retired to Acre which the Farchi family besieged. But Abdallah had the Farchis poisoned and bought his peace from the Pashas. Mu'allim appears in all important contemporary accounts of Palestine. Lady Hester Stanhope, "the mysterious Englishwoman of the Lebanon" wrote with respect and admiration of Farchi's executive ability.

**FARJEON, BENJAMIN L.**: English novelist; b. London, 1833; d. there, 1903. Farjeon started his literary career in New Zealand where he was one of the founders of the first newspaper published in that colony. He began his career as a novelist in 1870 when he published "Grif." In a number of his later novels, "Solomon Isaacs," "Aaron the Jew," "Miriam Rozella," and "Pride of Race" he dealt sympathetically with the people of his own race. "Farjeon," says Dr. Edward N. Calish in "the Jew in English Literature," "was an amiable writer, whose style was patterned after that of Dickens, but it is rather a weak imitation."

**FAST-DAYS**: The Day of Atonement is the only fast prescribed by the Mosaic law. In commemoration of national misfortunes and calamities a great number of fasts were in the process of time added to the Jewish calendar. The destruction of the Temple alone added one major annual fast, and the custom among the pious of fasting half a day, on Monday and Thursday. As a means of atonement, similar semi-fasts were observed on the day before the beginning of most of the months. Local fasts like local Purims are also to be found in many calendars. The important fasts are:

1. Nisan 14. Fast of the First born.
2. Tammuz 17. Breach of the walls of the inner city of Jerusalem.
3. Ab 9. First and Second Temple destroyed.
4. Tishri 3. Fast of Gedaliah.
5. Tishri 10. Day of Atonement.
6. Tebeth 10. Siege of Jerusalem began.
7. Adar 13. Fast of Esther.

*See*: Abstinence.

**FASTING**: Abstinence from all food, solid and liquid, during the period of the fast. Only Atonement and the Ninth of Ab are 24-hour fasts. Half-day fasts are from sunrise to noon; other fasts run from sunrise to sunset.

**FAST OF THE FIRST BORN**: Observed by males on the morning of the eve of Passover in remembrance of the sparing of the first-born of Israel when those of Egypt were slain.

**FAUDEL-PHILLIPS, Sir GEORGE, Bart**: Lord Mayor of London (1896-97); b. London, 1840; d. there, 1922. Son of one of

the champions of Jewish emancipation in England, and member of a wealthy family, Faudel-Phillips was chosen Lord Mayor of London in the year of Queen Victoria's Diamond Jubilee, and achieved a unique record as a money raiser for public welfare purposes. For the Indian Famine and other purposes, he collected in 1897 over £1,000,000. He was president of the Jews' Orphan Asylum, and active in Jewish communal affairs.

**FEASTS:** *See:* Festivals.

**FEDERATION FOR THE SUPPORT OF JEWISH PHILANTHROPIC SOCIETIES OF NEW YORK:** Incorporated by special act of the New York State Legislature, April 27, 1917. It is an affiliation of approximately 90 Jewish social agencies operating in the Boroughs of Manhattan and the Bronx in the City of New York and covering the major fields of social work, namely, family relief, medical, child care, aged, delinquency, neighborhood activities, recreational and educational work, handicapped, technical instruction, religious education and summer fresh air activities. Its budget for the calendar year 1932 was \$3,651,574 net toward a gross institutional expense of \$9,612,657. The officers in 1933 were: Joseph M. Proskauer, president; Walter E. Beer, treasurer; Louis J. Grumbach, associate treasurer; Albert J. Erdmann, comptroller; Herman Lissner, secretary; Solomon Lowenstein, executive director; Felix M. Warburg, chairman of the board; Arthur Lehman, associate chairman; vice-presidents, Mrs. Sidney C. Borg, Hon. Albert Goldman, Samuel D. Leidesdorf, Paul Felix Warburg. S. L.

**FEDERATION OF AMERICAN JEWS OF LITHUANIAN DESCENT:** Landsmanschaft organized in 1928 in New York. President, Judge William M. Lewis, of Philadelphia; secretary, Mordecai Katz.

**FEDERATION OF HUNGARIAN JEWS IN AMERICA:** Landsmanschaft organized in 1909 in New York. President, Samuel Buchler; secretary, Frieda Adamsbaum.

**FEDERATION OF JEWISH PHILANTHROPIC ORGANIZATIONS:** The Jewish Federation movement in America had its real origin in the city of Cincinnati toward the end of the 19th cent. An earlier attempt at such form of organization had been made in the city of Boston but was not successful. The success of the Cincinnati experiment led to its imitation and development throughout the country. Chicago and Philadelphia rapidly followed the example of Cincinnati and the process was practically completed when the New York Federation for the Support of Jewish Philanthropic Societies was organized in 1917, this being the last major city to undertake this form of organization.

Fundamentally the Federation idea was introduced to eliminate the competition in any given community between the various expressions of charitable activity manifesting them-

selves locally. Its basic concept is that all forms of local social work are manifestations of the community obligation to care for those within its group requiring outside assistance for the provision of physical and cultural needs and that these agencies should not therefore be compelled to compete with one another for support.

Ideally the Federation should include every desirable form of social work within a given community but unfortunately this aim has been achieved in comparatively few places because of internal difficulties in given cities. In the development of this fundamental program, Federations have adopted certain uniform policies, though the forms of organization vary. All, however, agree in that contributions to the Federations are on an annual basis and directly in the form of cash donations which are collected and distributed by a central authority in accordance with budgetary requirements and prohibiting the raising of funds by other means than direct solicitation. Charity affairs, such as balls, bazaars, entertainments, etc., are generally prohibited.

The central work of collection and distribution is operated at a minimum cost so that expenses of administration are reduced and the greatest proportion of the money goes directly into the different fields of social work. Through central organization every attempt is made to eliminate duplications of work by existing affiliated organizations and the elimination of unnecessary or outgrown work. Community planning is a corollary which results in the covering of fields hitherto neglected. Usually a research organization, either local or national, is utilized for surveys of the field, possibilities of mergers of existing agencies and improvement of service generally.

Through the conception of all forms of social work as functions of one centralized group, it is possible to enlist on the boards of management the services of the most competent and influential members of the community so that a high degree of efficiency is secured. No agency embraced within a Federation is permitted to solicit funds on its own account for ordinary maintenance purposes, thus emphasizing the unity of the local group and eliminating to a large degree separate institutional interests. Such restrictions, however, do not usually apply to funds for building or other capital purposes nor to testamentary gifts about which there is a variety of procedure.

It may be affirmed that as a result of the development of the Federation idea both the number of contributors in any given locality and the amounts subscribed have been materially increased since the beginning of the movement.

An interesting development of this form of organization created by the Jewish group in America has been the development first of the local so-called War Chests for joint collection and distribution of community funds for such war-time activities as the Red Cross, Salvation Army, Knights of Columbus, Jewish Welfare



Board, etc., and out of this experience after the war the entire Community Chest movement, which involves the application of the same principles on a non-sectarian basis, was effected in many of the larger cities of the country. S. L.

**FEDERATION OF PALESTINE JEWS OF AMERICA:** Landsmanschaft organized in New York in 1929. It issues a year book. President, Hirsch Manischewitz; secretary, M. Schulsinger.

**FEDERATION OF POLISH JEWS:** Approximately 100 Polish-Jewish landsmanschaften working independently were united in 1908 to form the Federation of Polish Jews, the various landsmanschaften retaining their autonomy and the Federation supplementing their work by acting as a common clearing house for all. Since its organization the number of affiliated organizations has been increased by the establishment of locals at points where there had been previously no landsmanschaften.

The purposes of the organization derive from the interests of Polish Jews of America in the land of their origin. Accordingly, the general aims of the Federation are to cater to the needs of the Polish Jews who have settled in America and to advance the condition of the Jews of Poland.

The activities of the Federation are political, philanthropic, and educational. Since the end of the World War it has been instrumental in organizing more than 500 relief committees which have brought economic aid to distressed Jews in Poland. It has also participated in the various campaigns of American Jewish organizations for general relief abroad.

Its political activities have been in the main exerted in support of the minority rights granted the Jews by the Treaty of Versailles. It has especially been concerned with the removal of the old Czarist restrictions of the Jews in Poland. A notable effort of the Federation toward the improvement of the condition of the Jews of Poland was its organization in May, 1930, of a Good-Will Committee, non-sectarian in membership, headed by Dr. Joseph Tenenbaum. Following the anti-Jewish outbreaks in 1931-32, the Federation was responsible for the calling of national demonstrations. The Federation also serves to help Jews freshly from Poland to orient themselves in their new environment.

The Federation has close to 100 branches in the United States; in New York, Boston, Pittsburgh, St. Paul, Detroit, Los Angeles and in other cities. It also has a district in Canada. It was responsible for the building of the Beth David Hospital. Its organization also inspired the formation of similar Federations of Polish Jews in Brazil, France and Belgium. The Federation issued an official monthly publication, "Der Verband," edited by Z. Tygel, which appeared from May, 1924, to March, 1932.

The officers of the Federation are: Benja-

min Winter, president; David Trautman, secretary; and Mr. Z. Tygel, executive director.

Z. T.

**FELDMAN, EPHRAIM.** Educator, b. 1861, Mohileff on the Dnjester: d. Cincinnati, 1910, as he was leaving his residence to attend the exercises in honor of his 25th anniversary on the teaching staff of the Hebrew Union College. At the time of his death, his official position was that of Professor of Talmud at the Hebrew Union College, although, with extraordinary versatility, he also taught philosophy and various other branches. He was a linguist and a mathematician of extraordinary attainment and a pedagogue of exceptional ability. He published "Intermarriage Historically Considered," Cincinnati, 1909. He received honorary degree, D.D., from Hebrew Union College in 1910, upon completion of 25 years of teaching.

**FELS, JOSEPH:** Single Tax advocate; b. Halifax County, Va., 1852: d. Philadelphia, 1914. From humble beginnings Joseph Fels rose to considerable wealth and leadership in the soap industry. In 1895 he was attracted by Henry George's economic philosophy, and at his death had practically assumed the international leadership of the Single Tax movement. Spending his time equally between England and America, he not only organized and directed the propaganda of the movement but made a number of notable practical experiments in its interest. His farm colonization experiments were carried on in England. In 1909 he established in the U. S. A. the Fels Fund Commission which became the international clearing house for the movement, and he lived to see several of the states apply the Single Tax theory with respect to the taxation of the land.

He was angered at the waste of things, particularly the waste of nature's resources, acutely conscious that this more than anything else lies at the bottom of human misery.—MARY FELS, Joseph Fels, His Lifework.

**FELSENTHAL, BERNHARD:** American Reform rabbi; b. Münchweiler, Germany, 1822: d. Chicago, 1908. Felsenthal came to the United States in 1854, and settled in Chicago, 1858. He was the founder of the Reformverein which became Sinai Congregation of which he was rabbi, 1861-64. He then was appointed rabbi of Zion Congregation, West Chicago. His early writings were devoted to Jewish educational problems. In later life he identified himself with Zionism.

**FERBER, BORIS:** Russian historical essayist; b. Zhitomir, 1859: d. St. Petersburg, 1895. He wrote both on Russo-Jewish and Anglo-Jewish history.

**FERBER, EDNA:** Author and playwright; b. Kalamazoo, Mich., 1887. She started writing at 17 and made her reputation with her "drummer stories." Her novels of this type and of American small town life include "Dawn O'Hara," "Buttered Side Down," "Emma McChesney & Co.," "Gigolo," "So

Big," "Susan Brandeis," and the "Show Boat." As a playwright she has been equally successful. Her list of plays includes "Our Mrs. McCheaney," 1915; "The Eldest," 1920; "\$1200 a Year," 1920; "The Royal Family," 1927; and the recent dramatization for stage and screen of her novel, "Show Boat."

**FERMOSA:** "The beautiful." A Jewess of Toledo, mistress of Alfonso VIII. of Castile, and the heroine of Grillparzer's "Die Judin von Toledo."

**FERRARA:** The history of the Jews in the capital and province of central Italy dates back to the beginning of the 11th cent., but its Jewry did not come into prominence till c.1275 when an edict was issued which brought the Jews under the rule of the local princes. It was, however, in the 15th cent. under the liberal Dukes of Este that Ferrara became one of the most important Jewish centers in Europe. In 1473 Duke Ercole I. refused to expel them and at the suggestion of his wife, Eleonora of Naples, welcomed refugees from Spain. 3,000 Maranos settled there and refugees from Naples and Bologna found freedom in the city. With the last of the Estes, in 1597, this favorable condition ceased, and Ferrara came under papal jurisdiction. The badge \* was instituted and by 1624 the ghetto had been introduced. From this date a series of persecutions were instituted which lasted to 1796 when the French troops entering the city proclaimed "the rights of man." The gates of the ghetto were torn down in 1797. Persecutions were, however, renewed and Ferrara Jewry was not free until the emancipation of 1859. During the Estes' régime some of the most notable Spanish and Portuguese Jews were settled in Ferrara. It was here that probably the first Jewish relief conference was summoned by Gracia de Mendesi.\* Its Jewish printing presses, from 1476 published many important and valuable books, including Usque's Spanish translation of the Bible.

**FESTIVALS, DAYS OF:** The Bible ordained the three festivals of the pilgrimages, Passover, Weeks, and Tabernacles, and the Day of the Trumpets, now New Year. The accepted calendar, ignoring local observances is as follows:

1. Nisan 15-22. Passover.
2. Iyar 18. 33rd day of Omer.
3. Sivan 6-7. Feast of Weeks.
4. Tishri 1-2. New Year.
5. Tishri 15-20. Tabernacles which continue through to
6. Tishri 21. Hoshana Rahba.
7. Tishri 22. Eighth Day of Solemn Assembly.
8. Tishri 23. Rejoicing of the Law.
9. Kislev 25 to Tevet 2. Feast of Dedication.
10. Shevat 15. New Year of the Trees.
11. Adar 14-15. Purim.

Reform Jews have reverted in the case of Passover and Tabernacles to the seven day festival, and in case of the Feast of Weeks, New Year, etc., to one day, following in this the biblical dates. They ignore 2, 6, and 10, and limit Purim to the first day.

**FETTMILCH PURIM:** Observed by the Jews of Frankfort-on-the-Main on Adar 20 in commemoration of their release from the persecution instigated by Vincent Fettmilch in 1612, which resulted in the expulsion of the Jews in 1614. A battle was fought in the Jewish cemetery on August 20, 1614, between the Jews and the mob who invaded their quarter. Fettmilch was arrested by the orders of the Emperor, and the "Haman of the Jews," as he chose to call himself, was hanged on March 10, 1616.

At the beginning of the 17th cent. shortly before the outbreak of the Thirty Years war, Frankfort was for four years the battlefield of a revolution that shook the municipality to its foundations and even affected the independence of the city. . . . Once the Jewish question was raised there was no limit to the attack. . . . To the Protestant clergy the Jews were a thorn in the eye, part of their bitterness being that their followers employed Jewish doctors.—Dr. J. KRACAUER, *Die Schicksale der Frankfurter Juden während des Fettmilchschen Aufstandes.*

**FEUCHTWANGER, LION:** A foremost German novelist; b. Munich, 1884. He has spent most of his life in Berlin where at 20 he began his career as a dramatist. He wrote a series of historical dramas and tragedies: "King Saul," 1905; "The Wife of Uriah," 1906; "Julia Farnese," 1907; "Vasantasena," "Warren Hastings," and the "Prisoners of War," before the World War. In 1918 his tragedy "Jud Süß," was played in Berlin. In 1925 he converted it with marked success into a novel, which in America appeared as "Power" and met with instant acclaim. In 1926 he wrote the "Ugly Duchess," in 1927 his German-American sketch, "Pep"; in 1928, "Success," his exposé of anti-Semitism, and in 1931 his novel of the "Jewish War," which appeared in America in 1932 as "Josephus." A little known work of Feuchtwanger is his completion of Heine's unfinished novel, "Rabbi von Bacharach." This year (1933) he is one of the principal targets of Hitlerism. His books have been burned, and his citizenship cancelled.

**FIJI ISLANDS:** A small Jewish community has in recent years been founded in these remote islands in the Pacific. In 1914 Harry Marks was appointed by the King of the Islands a member of the Executive Council.

**FILDERMANN, WILHELM:** President of the Union of Roumanian Jews; b. Bucharest, 1882. In 1906 he came to the front as a keen social thinker, but gradually concentrated his efforts on the removal of Jewish disabilities in Roumania. In the immediate post-war period as vice-president of the UER (Union of Roumanian Jews) he led in the struggle for emancipation and he was elected to represent the Jews of Roumania at the Peace Conference. In 1924 he succeeded Adolphe Stern as president of the Union, and in 1931 he was elected president of the Bucharest community and the representative of the local non-Zionists on the Council of the Jewish Agency.\*



**FILENE, EDWARD A.:** Merchant and economic organizer; b. Salem, Mass. He organized Wm. Filene's Sons Co., one of the largest department stores in the U. S., and introduced in its management many of his social theories. From about 1910 he became active first in local and gradually in national public affairs. He organized the Boston City Club and the local Chamber of Commerce, and gave an impetus to vocational training. He then organized the Chamber of Commerce of the U. S., and followed it with the International Chamber of Commerce. He is a pioneer in applying scientific methods and efficient organization in retail distribution, and established the Twentieth Century Fund. Among his published writings is "Successful Living in This Machine Age."

**FINLAND:** There are only 1,772 Jews in Finland, and at no time have there been more, for under Swedish and Russian rule the settlement of Jews was severely regulated. The largest community is at Helsingfors. Jews were first permitted by Russian ukase to settle there in 1858.

**FINZI, GIUSEPPE:** Associate of Garibaldi; b. Mantua, 1815: d. there, 1886. In 1844 Finzi in London came under the influence of Mazzini; in 1848 he fought behind the barricades in Milan. During the war with Austria he was captured and made a prisoner, and was only released in 1856. He became the confidant of Garibaldi and handled the finances of the campaign in Sicily. From 1860 he was a member of the Italian parliament, and in 1886, just prior to his death he was made a senator.

**FIRKOWITCH, ABRAHAM:** Karaite archeologist, traveler and author; b. Luzk, Poland, c.1785: d. Chufut-Kale, Crimea, 1874. In 1830, while on a visit to Jerusalem, he collected many Karaite and Rabbanite manuscripts. While hazan of the Karaite community of Eupatoria he made a trip to Palestine, as a result of which travels he founded a society for the publication of the Karaite classics of antiquity. About the year 1839 when the Russian government demanded from the Karaites information regarding their history and origin, Firkowitch undertook excavations in the ancient cemeteries at Chufut-Kale and in other Crimean cities as well as excavations in the Caucasus. The documents, Scrolls of the Law, manuscripts, and other material bearing on the Karaites which he thus secured he later published. In 1843-44 he traveled through Egypt, Palestine and Syria; the manuscript collection which he brought back thence, and a collection of Scrolls of the Law he later sold to the Russian Public Library at St. Petersburg.

Firkowitch's aim in all these investigations and excavations was to convince the Russian government that the Karaites, as descendants of the Lost Ten Tribes of Israel, had settled in the Crimea long before the birth of Jesus, as early in fact as the seventh cent. b.c.e.; thus

he argued, they were not responsible for the crucifixion of Jesus, and ought not be subjected to the restrictions and disabilities imposed upon the Jews. It is unfortunate, however, that Firkowitch was tempted into marring the valuable archeological services which he had performed, for where the historical sources ended, he provedly did not scruple or hesitate several times to forge or invent material to prove his thesis. The Russian government, none the less, convinced by his labors and his then unknown forgeries, granted the Karaites equal rights with the rest of the Russian subjects, and they were not subjected to the general Jewish disabilities.

Despite the great value of Firkowitch's investigations, especially for the knowledge of the evolution of Karaism in the Gaonic period, his own works had no practical importance, and are extant today only in manuscript form. In his later years Firkowitch associated rather closely with the Rabbanites, and retracted his earlier anti-Rabbanite views. A. I. S.

*See:* Karaism.

**FIRST BORN, REDEMPTION OF:** The custom is based on the ordinances in Ex. xiii. 2 and 12-15. The first born of unclean animals was redeemed by the sacrifice of a lamb, and by a later provision (Numb. iii) the Levites were consecrated to God instead of the first born, who instead paid the ransom of five shekels. This idea is still preserved in the ceremony of the ransoming of first-born sons, which takes place on the 30th day after birth. The Levite (or Kohan) is offered the choice of the child or of the money, and accepts the latter. Rabbinical law modified the regulation, regarding it as not necessary if the mother of the child was a Levite or Kohan.

**FISCUS JUDAICUS:** "Jewish Tax," the tax of half a shekel, which the Jews paid in the Roman era. Vespasian diverted the tax to Jupiter Capitolinus. The coin of Nerva "Fisci Judaici calumnia sublata" probably does not refer to this tax but was struck in honor of the removal of the vexations imposed on the Judaizers in Rome, who were fairly numerous at that time.

**FISHBEIN, MORRIS:** Editor and author; b. St. Louis, Mo., 1889. Since 1914 he has been assistant and since 1924 editor of the "Journal of the American Medical Association." His works include "The Medical Follies" and the "Mirrors of Medicine," 1925. Dr. Fishbein has done much to expose quacks and quackery.

**FLAG, JEWISH:** The standards of the 12 tribes are mentioned in the Bible, later books mention the ensign of Judah with its lion. The Jewish flag of blue and white with the Shield of David was formally adopted by the Zionists in 1898. Isidor S. Donn of London and Jacob B. Askowith of Boston, Mass., early in the '90's, without knowing of each other's efforts, worked out the same general design.

**FLATAU, EDWARD:** Physician; b. Plock, Poland, 1869: d. Warsaw, 1932. He



studied in Moscow and later became a nerve specialist in Warsaw. He first made a reputation in his special field with "Atlas des Menschlichen Gehirns und des Fasewauflaufs," Berlin, 1894. He is credited with having been the first to diagnose cancer of the brain.

**FLATAU, JOSEF JACOB:** Pioneer in Prussian hop industry; b. Posen, 1808; d. Berlin, 1883. A trained business man he conceived the idea of introducing the cultivation of hops in Prussia, having studied the industry in Belgium. He brought thousands of acres of Prussian soil under hops, gained millions, and added to the wealth of the state. In the decade ending 1865 he was decorated, and awarded medals, forty times, by France, Prussia and other states for his scientific and practical achievements in the production of hops.

**FLAVIA DOMITILLA:** Roman convert to Judaism, martyred at Rome. She was a relative of Vespasian, having married Titus Flavius Clemens, son of Sabinus, Vespasian's elder brother. Titus Flavius Clemens was also executed for Judaizing by Domitian.

**FLEG, EDMOND (Flegenheimer):** Author and playwright; b. Geneva, 1874. He is one of the pioneer writers in French-speaking lands, devoted to Jewish themes. His "Jewish Anthology," "Hagadah," and "Moses" are practically companion studies in the vitalization of legends and myths, to which he adds a lyric presentation. As a tour de force he translated Sholom Aleichem's novels into Alsatian Jüdisch-Deutsch.

**FLEISHER, SAMUEL S.:** Manufacturer and philanthropist; b. Philadelphia, 1872. To his retirement from business he was at the head of S. S. & B. W. Fleisher, Inc., yarn manufacturers. He was chairman of the Baron de Hirsch Fund Agricultural School, 1908-20; and is the founder and sole supporter of the Graphic Sketch Club, a non-sectarian art school, which cares for 2,200 students. He has financed the musical education of a number of promising artistes. In 1923 he received the Philadelphia award of the Curtis Fund, a gold medal and \$10,000 "for advancing the best and largest interest in Philadelphia."

**FLEISHHACKER, HERBERT:** Banker; b. San Francisco, 1872. He began as a bookkeeper in his father's business and established paper mills in Oregon and power plants in California. He is, since 1907, president of the Anglo and London Paris National Bank of San Francisco.

**FLEISHHACKER, MORTIMER:** Banker; b. San Francisco, 1866. In 1880 he became a partner and general manager of A. Fleishhacker & Co. He is president of the Anglo-California Trust Co., and the recognized originator of a great number of Californian enterprises, industrial corporations, insurance and banking companies.

**FLESCH, CARL:** Violinist and composer; b. Moson, Hungary, 1873. He was professor

at the Bucharest Royal Conservatory, and court musician, 1897-1902. In 1903 he received a similar appointment in Amsterdam. He toured Europe and America in 1913-14. In 1924 he again toured the U. S., and then accepted the post of head of the violin department of the Curtis Institute of Music, Philadelphia. He has written "The Art of Violin Playing," and has edited the "Studies, Caprices of Paganini," Mozart's, "Violin Sonatas," etc.  
W. F.

**FLEXNER, ABRAHAM:** Educator; b. Louisville, Ky., 1866. From 1908 to 1912 he was expert of the Carnegie Foundation for the Advancement of Teaching. In 1916 he became secretary of the General Education Board, and in that capacity made a thorough study of the systems in use in the institutions of higher education in America and Europe. His drastic criticism of the current curricula, in public addresses and in books devoted to pedagogic problems, led to a reorganization of many schools and colleges. In 1932 he announced the establishment by the Fould-Bamberger Foundation of an Institute for Advanced Study at Princeton, with an impressive faculty which included Prof. Albert Einstein.\*

**FLEXNER, SIMON:** Director Laboratories of the Rockefeller Institute for Medical Research; b. Louisville, Ky., 1863. In 1895 he was appointed associate professor of pathology at Johns Hopkins. In 1899 he became full professor of pathology at the University of Pennsylvania. In 1903 he was first associated with the Rockefeller Institute, and became Trustee of the Rockefeller Foundation. He has received honors from the governments of France and Japan, and honorary degrees from many European universities, besides honorary membership in a dozen medical societies and institutes.

**FLORENCE:** There are no indications of Jewish settlement in Florence "the beautiful," until the Medici became all-powerful in the city in the early 15th. cent. Lorenzo the Magnificent encouraged the Jews and Florence became the home of many Spanish refugees. The Maranos developed the trade of the city. At the date of the Spanish expulsion all the Jews were expelled from Florence, but they were recalled in 1498. The Medici granted the Jews extensive privileges as part of their attack on the papacy, but in 1570, the ghetto was established. But its laws were not rigid and in 1814, the ghetto gates were opened and the Jews dispersed never to return to its narrow quarters. The chief synagog of Florence is probably the most ornate in Europe. Florence has about 4,000 Jews.

**FLORIDA:** See: United States of America.

**FLUTE:** Probably the oldest known musical instrument. Pipe or flute players were employed in the Temple. Pan's pipe or flute is mentioned, and a variety that suggests the bagpipe.



**FOA, EDUARD:** French explorer; b. Marseilles, 1862; d. in Villers-sur-Mer, 1901. He started as a cabin boy and became a cavalry officer. In 1886 he traveled through Dahomey to Porto Novo. He returned in 1890 with much geographic and ethnographic material of value. In 1891-93 he explored the Zambesi, and in 1894 returned to the Congo. In 1897 he returned to France and presented his collection of African native art to the Natural History Museum and the Trocadero. His travel books include "Dahomey," 1895; "From the Indian to the Atlantic Ocean," 1900.

**FOA, ESTHER-EUGÉNIE:** French novelist; b. Bordeaux, 1795; d. Paris, 1853. She wrote a number of Jewish novels among which are: "Kiddushim, ou l'Anneau Nuptial des Hébreux" (4 vols., Paris, 1820), and "La Juive" (2 vols., Paris, 1835).

**FONSECA, DANIEL DE:** 18th cent. diplomat. Fonseca was a Marano physician who escaped the clutches of the Inquisition and openly reverted to Judaism in Turkey. As a physician he was attached to the Turkish court, and aided Charles XII. of Sweden against the Russians and Poles. In 1719 he was sent to Bucharest and took part in the Turkish struggle against Austria. About 1725 he returned to Constantinople and was appointed physician to Ahmed III. He finally settled in Paris where he became an intimate of Voltaire.

**FORD'S, (Henry) ANTI-SEMITIC AGITATION:** From 1920 to 1927 the "Dearborn Independent," published almost week by week a series of violent attacks upon the Jews, and gave currency to the libels in the "Elders of Zion." Some of the most scurrilous of these attacks were published in pamphlet form as the "International Jew," and were translated and extensively circulated. At the same time it was alleged that Mr. Ford was subsidizing the anti-Semitic movement abroad. The accusations in the "Dearborn Independent" resulted in libel actions brought by Herman Bernstein and Aaron Sapiro which ended disadvantageously to the automobile manufacturer. In June, 1927, Mr. Ford issued a public retraction, deeming it his duty "to make amends for the wrong done to the Jews as fellow-men and brothers by asking their forgiveness." This apology was acknowledged by the late Louis Marshall, then president of the American Jewish Committee. "The International Jew" by Henry Ford, circulates in translations, in Europe, in 1934.

**FOULD, ACHILLE:** Finance minister to Napoleon III.; b. Paris, 1800; d. Tarbes, 1867. In 1847 Fould was elected a deputy for Tarbes, and in 1849 he was elected for Paris to the legislative assembly. The same year he was appointed minister of finance to Louis Napoleon and founded the Bank of Algeria. After the coup d'état of December, 1851, he became senator and minister of state, incurring the hatred of Victor Hugo who attacked Fould

with great vigor in "Things Seen." Fould organized the Exposition Universelle of 1855, and in 1860 he resumed the portfolio of finance, but retired in 1867, having reduced the floating debt created by the Mexican war. His children and grandchildren, who are prominent in Paris, became Christians.

**FOUR CUPS OF WINE:** "Arba Kosos": The ritual prescribes four cups of wine at the Seder service as illustrative of the four verbs, "bring out," "deliver," "redeem," and "take," used in Ex. vi. 6-8, to describe the liberation from Egyptian bondage. M. A.

See: Seder.

**FOUR QUESTIONS:** "Arba Kashos." The arrangement of the Passover Hagadah provides initially for the asking of four questions by the youngest participant in the Seder service. These questions are (a) why only matzas are eaten that evening; (b) why only bitter herbs are offered; (c) why the herbs are dipped twice; (d) and the source of the custom of leaning during the recital of the Hagadah. The recital of the first half of the Hagadah, which relates the story of the Exodus, answers, in various forms, these questions. The Reform liturgy varies the questions slightly, and omits the Zionist elements in the responses. M. A.

**FOX, WILLIAM:** Motion picture executive; b. Tulchva, Hungary, 1879. He was brought to the U. S. in his infancy. He began his career as a theatrical manager in Brooklyn, N. Y., in 1904. Later he branched out into the moving picture field, organized the Fox Circuit of Theatres, and the Fox Film Corporation, which became one of the leading factors in motion picture enterprise. His spectacular career was wrecked in the depression of 1929.

**FRAENKEL, ALBERT:** Discoverer of the pneumococcus of pneumonia; b. Frankfurt, 1848; d. there, 1916. In 1877 he became privat-docent at the University of Berlin, and devoted himself to experimental pathology, eventually narrowing his field of research to the heart and lungs. His investigations were very productive. He established the etiology of endocarditis. More important was his identification of the pneumococcus for this discovery has had a great influence on the treatment of a disease which prior to Fraenkel was almost invariably fatal.

**FRAENKEL, LUDWIG:** German literary critic; b. Leipzig, 1868. From 1886 Fraenkel has been readily recognized as one of the foremost literary critics in Germany. His critical edition of Shakespeare was issued from 1889 to 1896, and ranks with his edition of Schiller's "Wallenstein," 1902.

**FRANCE, (To the Ninth Cent.):** The first two known Jewish immigrants to Gaul were members of the Herodian dynasty, Archelaus, exiled to Vienne, and Herod Antipater to Lyons, where the latter is presumed buried.



From then to the sixth cent. the presence of Jews is inferred, from chance references, and the legislation (425) prohibiting Jews and pagans from practicing law and from holding public offices. In the sixth cent. there were Jews at Marseilles, Uzès, Narbonne, Orléans, Paris and Bordeaux. The earliest settlers are referred to as merchants, tax collectors, sailors and physicians. Their relations with the populace were amicable, for in 539 the Council of Orléans warned the Christians against general intercourse with the Jews. This measure was typical of a series adopted from this beginning of this cent., when the church felt the need of prohibiting eating, and marrying with Jews, and interdicting Jews from owning Christian slaves. In 582 the first attempt was made to force Jews to the font, under the orders of Childebert and set the vogue for a religious persecution of the Jews. Dagobert in 628 proposed to force the Jews into baptism. This policy was not successful and the division of France into states gave the Jews freedom in southern France and led to the growth of the community of Narbonne which possesses an inscription dated 689. Wamba (672-680) ordered their expulsion against the wish of the clerics and the populace, but the edict was not wholly enforced for there were Jews in France in 681. The Narbonnese Jews prospered, they had a quarter of their own, and a good deal of the local history surrounds Charlemagne who was not unfavorable to the Jews, and employed them and even authorized rabbis to teach within his kingdom. The policy of Charlemagne and of Louis le Débonnaire provoked considerable free intercourse between Jews and non-Jews. The complaint of Amulo "against the Jews" details the favorable position of the Jews, who in response did much to develop the foreign commerce of France.

**800 to 1315:** The organization of the feudal system together with the introduction of the guild system gradually changed the position of the Jews in France. These two forces ousted the Jews from the soil, and from industry, and from this period on calumnies arose and persecutions became the vogue. This new current was made manifest in Limoges in 996, and ended in 1010, in the death, baptism or departure of Jews from this vicinity. The first pleas for the Crusades were by that date in the air, and the Jews of France were traduced by a charge that they were associated in the destruction of the Holy Sepulchre by the mad Hakim. This led to at least the temporary expulsion of Jews, from Orléans and elsewhere. This was, however, the very period in which the Jews of France began to make themselves felt intellectually in Jewry. The great French period in Jewish literary and religious history which may be identified with three names of great rank, Gershom,\* Rashi\* and Rabbinu Tam,\* cover the first two Crusades, i.e. the period of excruciating suffering, wholesale slaughter and much suffering for the Jews in the Rhineland. Except in Rouen the Jews in France escaped attack

during the first Crusade. Nor, except in the martyrdom at Blois, 1170, and the personal attack on Tam, did the second Crusade physically affect the French Jews. The public relations with the Jews were changed, and the Jews were forced out of commerce into usury. Blood Ritual murder myths were bruited about. The repetition of the accusation in 1177, in the case of St. William, resulted in Philip Augustus despoiling and imprisoning the Jews, and led indirectly in 1182 to the order of expulsion of the Jews from France. They were given three months to convert their immovables into cash, and in July, 1182, they had to leave the royal domain. It was their good fortune that the kingdom was a small area. This explains how in the rest of France the Jewish academies remained open and the work of the Tosafists, the successors of Rashi was continued. In fact under these influences it was possible for the rabbis to convene synods and to legislate on lines that show that moral authority created a type of internal political autonomy. The French Jews of this period cannot be said to have lived freely, there were too many local persecutions, but they lived more freely than the Jews elsewhere, and although the laws indicate many instances of assimilation, their intellectual activity within Rabbinic lines remains one of the astounding contributions to post-exilic history.

In 1198 Philip Augustus recalled the Jews to Paris—then his kingdom—for financial reasons. The Jews were made serfs of the king, and some were parceled out to the nobles. This method of treatment was so lucrative that in 1204 Innocent III. protested against a system which in his judgment gave the Jews great financial advantage, even in local church affairs. In this contest the Jews became more and more the property of the king and nobles. The Jews no doubt squeezed the commonalty: the profits went higher up. When in 1234 this squeeze reached a possible explosive point, the king released his subjects from one-third of their debts to the Jews. St. Louis who benefited from this system, but had conscientious scruples on the subject, finally did no more than order the Jews to wear the badge, a circle of red felt. The zealotry of the period, however, did result in disputations, and that of 1239 ended in the burning of the Talmud\* in 1240. In 1242, 24 cartloads of Talmuds were burnt in Paris. The same influence led to the increasing legislation against the Jews by the various church councils. Between common and church law the Jews were closely pressed when Philip the Bald mounted the throne; the pressure of an ever-narrowing coffin was exercised by Philip the Fair who mulcted the Jews of Champagne to the tune of 25,000 livres, and then made all of them his body serfs and to that extent protected them from church ordinances and other rapacities. In 1290, however, he expelled the Jews immigrating from the expulsion in England, and from then began a policy of continual financial extortion. In 1306 in the effort once more to fill the treasury the



Jews were banished. Their houses and chattels were sold at auction and all debts owing the Jews were made royal property. They were arrested, Ab 10th, and in their clothes, and 12 sous tournois allowed in their possession, they were ordered to quit the kingdom in one month. The kingdom being enlarged this expulsion covered all of Champagne, Vermandois, Normandy, Perche, Maine, Anjou, Touraine, Poitou, the Marche, Lyons, Auvergne and Languedoc, to some of which districts they have practically never returned. It forced them into exile in Lorraine, Burgundy and Savoy and thus provided a basis of what became German and Italian Jewry.

**1315-22:** Louis X. recalled the Jews in 1315 for a period of 12 years in response to a popular demand and a cash advance to the king of 122,500 livres—an enormous sum. Their return was, however, legalized and the conditions of resettlement set forth in a series of articles which included a provision that they were to receive a year's notice at the end of the 12 years, if the king again proposed to expel them. They were again the king's servants, and had to wear the badge. Five years later the Pastoureaux \* overran France and the Jews were massacred as never before, communities disappeared never to be restored, and Philip the Tall fined them to boot. Charles IV. undertook to collect the fine and in 1322 they were once more expelled and in 1324 their property confiscated. From 1322 to 1359 there were no Jews in France.

**1360-94:** The Jews were again recalled in 1360 and for the old reason, to refill the treasury. They were admitted for 20 years on a payment of 14 gold florins, for each family entering the country. They were again condemned to usury, though some were permitted to practice medicine and surgery. Their banishment was proposed in 1367-8, but instead in 1378 they were mulcted 20,000 gold francs, besides a weekly gratuity to the king. The practice of usury of necessity made the Jews unpopular, and after numerous exactions Charles VI. in September, 1394, again expelled them. After a respite, in which they were given a chance to make some disposition of their property, they were escorted across the border. The expulsion could not, however, be enforced in all parts of France at once, so that those of Dauphine were not wholly expelled for another cent., and expulsion orders were issued in Provence in 1481, and again in 1501, but, excepting Marseilles, France was empty of Jews from 1394 to about 1758. Under the pressure of these experiences the intellectual and religious force of French Jewry was broken up and survived only as a tradition in the homes of the learned.

**Modern Period:** The presence of Jews in France in the early 17th cent. is attested by edicts of 1615 and 1683 against anyone harboring them. Maranos \* came to France, and in 1675 when Louis XIV. took Alsace he permitted the Jews to remain there. These were

the re-beginnings of French Jewry. More Sephardic and German Jews settled in Paris in the 18th cent., and in 1784 Cerf Berr and his associates gained from Louis XVI. the right of Jewish settlement and release from the poll-tax. In 1787 Mirabeau took up the cudgels for the Jews, and in 1789 the question of equality—without distinction of creed—came before the Assembly created by the Revolution. In 1790 the naturalized Jews were granted equality, and in 1791 a decree was passed "that the Jews enjoy the privileges of full citizens." Thus were the Jews of France emancipated.

The Reign of Terror was an affliction for the Jews of France and the rule of Napoleon and his Sanhedrin \* were not unmixed blessings. The outcome was the foundation of the consistory system in 1808, by which the theory of the Sanhedrin, that the Jews were merely a religious unit, was crystallized. In 1831 Judaism was put on a level with other faiths in the matter of support from state funds and the Metz seminary, later removed to Paris, became a state institution. The "More Judaico" was however not abolished till 1846, an incident that made the brilliant career of Adolphe Crémieux.\* Politically he was the outstanding French Jew of the 19th cent., though many Jews took active part in the series of revolutions which began with the coup d'état of 1848. Jews, like the Rothschilds, Baron de Hirsch \* and others became famous in the financial world. More striking perhaps was the rapid advance of the Jews in the arts, literature and sciences, due, in the latter instance, in no small measure to the hospitality of France to brilliant Jews, who, because they were Jews, were unacceptable elsewhere.

Anti-Semitism began, however, to manifest itself in the '80's, and reached its crescendo in the famous Dreyfus Affaire.\* Neither France nor French possessions are free from anti-Semitic outbursts but since the settlement of the Dreyfus case, and particularly since the World War, France has been not only hospitable to Jews but to Jewish thought. The consistory system covers the religious needs of the Jews. They have, however, instituted a number of charities and institutions and have in the last decade been somewhat influenced by the tendencies of the Russian émigrées, who have settled in considerable numbers, particularly in Paris. French official Judaism is mildly Reform. It has in its leaders been strikingly intellectual and far more interested in historical and cultural problems than in theology. In 1919-20 it was estimated that there were 85,000 Jews in France. In 1923, 82 Jews received various grades of the Legion of Honor. There are 220,000 Jews (exclusive of German émigrées) in France; 100,000 in Algeria; 120,000 in French Morocco and 65,000 in Tunis.

The remarkable political advance made by the Jews in France was well illustrated during the World War, when amongst others the following Jews held cabinet office: Henri



Bergson, in Clémenceau cabinet, 1917; Ferand David, Minister of Agriculture, Painlevé cabinet, 1917; Louis Lucien Klotz, Minister of Finance, Painlevé cabinet, 1917; Edmond Ignac Ignace, Under Sec. for War, 1917; Pierre Mass, Under Sec. for War, 1917; Henri Simon, Minister of the Colonies, 1917.

The victory which restored Alsace and Lorraine to France, added 30,000 souls to French Jewry. A Jew, Bamberger, deputy from Moselle had been the last forcible protestant to the German annexation in 1870. A Jew, Georges Weill, a deputy from Metz was one of the two French representatives of the lost provinces greeted by the French chamber of deputies at their restoration on November 11, 1918. Temperamentally the Alsatian Jews were overwhelmingly French; many of them escaped from the provinces and served France during the World War. One of them, David Bloch, was caught and convicted of high treason and shot, July, 1916. Today Alsatian Jews play a notable part, locally and nationally, in French affairs.

**FRANCHETTI, LEOPOLDO**, Baron: Italian politician; b. Florence, 1847; d. there, 1917. He was a deputy in the Italian parliament, and in 1890 was appointed governor of Eritrea, East Africa. He was devoted to a policy of colonial expansion. In 1909 he was made senator.

**FRANCK, ADOLPHE**: Philosopher; b. Liocourt, 1809; d. Paris, 1893. He taught in the College Charlemagne at Paris, and at the Sorbonne. In 1843 he began his "Dictionary of Philosophical Sciences" and in 1844 his "Sketch of a History of Logic" for which he was elected a member of the Institut de France. The same year he published a work on the Cabala. An active defender of the Jews he published in 1855, "The Rôle of the Jews in the Development of Civilization." He was one of the founders of the League for Peace.

**FRANCO, MENDES DAVID**: Hebrew poet; b. Amsterdam, 1713; d. there, 1792. He was one of the neo-Hebrew poets, and ranks high in that galaxy. He wrote also in Spanish and Portuguese.

**FRANK, ADOLF**: Organizer of the German potash industry; b. Klotz, 1834; d. Germany, 1916. He was a chemist by profession and in 1859 he began single-handed to study the plant consumption of potash which had been noticed by the great chemist, Liebig. In 1861, in Stassfurt, having separated the compounds found in potash ore, he established the first potash factory. In a few years he had developed all the commercial by-products, such as bromide, ammonia, and various chlorides, and determined their commercial use. In this wise he was the founder and developer of what became the great and until recently exclusive German potash industry. In 1879 he perfected synthetic Carlsbad Salts.

**FRANK, JACOB**: Pseudo-messiah; b. Podolia c.1726; d. Offenbach, 1791. His father

was a follower of what had become the secret Shabbethaian sect. Jacob who traveled in the Orient, where he was named Frank, i.e., a westerner, and in Smyrna and Salonica, imbibed knowledge of the cult. In 1755, when the Jews were still laboring under considerable persecution, he returned to Podolia and began spreading his own doctrines. In 1756 he was compelled to leave Podolia on account of his heresy. He proclaimed himself a direct successor of Shabbethai Zebi, and the recipient of heavenly revelations. Part of his gospel was that he and his followers must pass through Christianity to the Messianic era. In 1759 he was baptized in Warsaw, Augustus III., acting as his godfather. In 1760 he was arrested for insincere baptism and was imprisoned in the monastery of Chenstochov. Here he remained for 13 years, and he was released by the Russians after the partition of Poland. Until 1786 he settled in Brunn, and managed to gain the favor of Maria Theresa, but he was eventually compelled to move to Offenbach, where he assumed the title of Baron, and lived in luxury on the support provided by his followers. By that date his daughter Eve had come to play the rôle of "holy mistress," but gradually the faithful abandoned her, and she died in poverty in 1816. Frank's religious theories were a mere hodge-podge, but he was a self-convinced mystic. Most of his followers became Catholics.

**FRANK, LEO M. ("The Frank Case")**: Up to the hour of his trial for murder by the State of Georgia, in 1913, this young man, less than 31 years of age, had borne a spotless reputation. He was at the time of the incident a capable and industrious superintendent of a pencil factory, in Atlanta, Ga.; son of a good family, himself head of a much-loved home, and a graduate of Cornell. Frank was tried for the alleged murder of Mary Phagan, aged 14, not a regular employee, whose body was found in the basement of his factory, April 27, 1913. There was evidence of a wretched and brutal assault preceding the killing. Frank was convicted practically upon the evidence of Newt Lee, the factory's Negro night watchman, who found the body of the murdered girl and who notified the police.

The murder of the little girl as the culmination of a long series of murders for which not one of the perpetrators had been apprehended and brought to justice, created excitement in Atlanta. Georgia newspapers, especially the "Jeffersonian," edited by Tom Watson, fanned the flame of prejudice so that the case assumed a racial aspect. In an atmosphere of violent prejudice, Frank was tried by a judge and jury, found guilty, doomed to the gallows for a crime which he did not commit, as later events proved. Governor Slaton of Georgia commuted the sentence. In other respects, too, the trial was a travesty on justice. A motion for a new trial was denied, and the case was finally carried to the Supreme Court of the United States which denied a writ of habeas corpus



upon technical grounds, Justices Holmes and Hughes dissenting. In 1923, ten years later, the United States Supreme Court adopted and applied the very principle and in the same terms in which the legal principle was set forth, in dissenting opinion, in the case of *Moore vs. Dempsey* (261 U. S. 86). While serving the beginning of a sentence of life imprisonment, Frank was lynched, August 17, 1915, "the victim of insane prejudice and of the virulent animosity of Tom Watson and the shameless articles published from day to day in the 'Jeffersonian,' with the avowed purpose of arousing antipathy."

Ten years later, Freeman, a federal convict immured in the Atlanta Prison, confessed, clearing Frank of the charge upon which he was sentenced to death. Freeman appeared also to have witnessed enough to warrant a charge against Jim Conley, a Negro, upon whose testimony the prosecution depended mainly for the conviction of Frank. At the time, and since, Frank was considered the victim of merciless prejudice because he was a Northerner and, worse still, a Jew. The Frank case involved the vital question whether a citizen accused of murder within the United States was condemned without a fair trial. Many unbiased observers, as well as the enlightened press of the country, believed Frank innocent of killing Mary Phagan and that he was a victim of unreasoning public clamor for blood.

A. Br.

**FRANKAU, JULIA** (Frank Danby): English novelist; b. Dublin, 1864; d. London, 1916. Her first novel, "Doctor Phillips: a Maida Vale Idyll," 1887 was a popular success, but she is better known for "Pigs in Clover," 1903.

**FRANKEL, DAVID B. NAPHTALI**: Chief rabbi of Berlin; b. Berlin, c.1704; d. there, 1762. He was appointed chief rabbi in 1742. He was the teacher of Moses Mendelssohn.

**FRANKEL, ELKAN**: Court Jew to William Frederic of Brandenburg-Ansbach; d. in prison at Wuelzburg, 1720. Of a family exiled in 1670 from Vienna, he settled in Furth in Bavaria, and became chief of the Jewish community there. From 1703 to 1712 he was court Jew. He was denounced by a converted Jew for owning blasphemous literature. He was tried, convicted, scourged in the public market place, imprisoned for life, and his family expelled. His brother, Hirsch who was chief rabbi was imprisoned for life on a similar charge.

**FRANKEL, LEE K.**: Insurance executive; b. Philadelphia, 1867; d. Paris, 1931. A chemist by training, Frankel was, 1899-1908, manager of the New York United Hebrew Charities. In 1909 he became interested in the Industrial Department of the Metropolitan Life Insurance Co., and rose in 1924 to second vice-president. At the same time he continued his activity in a score of Jewish organiza-

tions, and as many social ameliorative organizations. In 1929 he became identified with the Jewish Agency,\* and expounded a plan for large investment in Palestine.

**FRANKEL, WILHELM**: Architect and city planner of Vienna; b. Oberglogau, Silesia, 1844. He was appointed architect of Vienna in the '70's and was responsible for the designing of many of the houses, public buildings, hotels, etc., characteristic of modern Vienna.

**FRANKEL, ZACHARIAS**: Theologian; b. Prague, 1801; d. Breslau, 1875. Founder of the modern school of historic Judaism. In 1854 he was appointed president of the Breslau Seminary, and held office till his death. He steered a middle course between the aggressive Reformers and the strict traditionalists of his day, and for years had the opposition of both. His appointment to the seminary was hotly opposed by Abraham Geiger, and in 1856 Samson Raphael Hirsch impeached the orthodoxy of the Seminary, as led by Frankel. The latter avoided the polemics to which his opponents invited him satisfying himself, by years of constructive work, that the development of a new type of traditionally minded historically critical students would create that body of opinion and knowledge which would result in a new attitude. His own writings on the Septuagint (1841), the Jewish oath (1847), the influence of Palestinian exegesis on the Alexandrian school (1851), and his introduction to the study of the Mishnah (1859), were all couched in the same vein, a revaluation of the past, and of its legalism, in the light of history. Under his guidance Breslau furnished Jewry with a group of brilliant scholars who steadily held to Frankel's golden mean.

His work on the Septuagint in which he traces the origin, development and character of Jewish law, evinces patient research and wonderful acquaintance with ancient and modern literature.—MORAIS, Eminent Israelites of the 19th cent.

**FRANKENBURGER, WOLF**: Leader of the German Liberals; b. Obbach, Bavaria, 1827; d. Nuremberg, 1889. In 1869 he was elected a member of the Bavarian Diet, and held the office till his death. His most notable work was done after the Franco-Prussian war, when as leader of the Liberals, he was one of the foremost advocates of the German federalist system.

**FRANKFORT-ON-THE-MAIN**: Jews were settled in the well-known Prussian city at the beginning of the 13th cent. at which time they were subject to the emperor, who however, handed them over to the archbishop in 1303. In addition to these two overlords, prior to 1331, the Jews of Frankfort became subject to the local municipality, which in effect made them liable for three types of taxes or exactions. To avoid their being massacred in the Black Death persecution, Carl IV., sold the Frankfort Jews to the townspeople for a large sum, but the Flagellants ignored the bargain and destroyed the community, the Jews firing their own homes.



On their resettlement the Jews came more directly under the municipal authorities, and from 1488 they lived in Frankfort on a sort of lease which had to be renewed every third year. In 1462 they were forced to settle outside the city moat after which date there was an influx of Jews from Nuremberg. In 1509 Pfefferkorn compelled the surrender of all Hebrew books in Frankfort, but the precious volumes were restored, and in 1525 instead of expelling them, the municipal council limited the size of the houses the Jews could build. To this date there had not been in excess of 50 Jewish families in Frankfort. After 1543 their numbers increased for at the end of the Fettmilch \* riot in 1614, which destroyed a good deal of the ancient ghetto, 1,380 Jews fled to Offenbach, Hanau, and Hoechst. By 1618 the ghetto had 195 houses inhabited by 370 families. The houses were of wood, and bore signs, and from these signs came many of the famous surnames of the German Jews.

On their return in 1618 the Jews came under the imperial protection but subject to new restrictions. They were permitted to loan money and to sell old clothes—the trade in new wares was prohibited to them. Nevertheless the community increased and by 1694 there were 415 families in the same 195 houses. A fire in 1711 luckily destroyed the ghetto, and it had to be widened to accommodate its 8,000 inhabitants, but even as late as 1756, the Jews were not permitted to pass out of the ghetto gates on Sundays and feast days, except in cases of emergency. The ghetto was several times burnt prior to 1796, when 140 houses were destroyed in the French bombardment of the city. It was after this that the segregation ended, and equality was granted the Jews in 1811, but the old "Hep-hep" \* cry was raised in 1819, and the restriction of the Jews in the city proposed. The civil restrictions were, however, gradually eased, and in 1864 the Jews were granted full equality. In 1817 there were 4,309 Jews in the city; a hundred years later they had multiplied to over 22,000. In the course of its 17th cent. history the community did not altogether escape the prevalent mystical heresies but it was less affected by them than most contemporary communities. Frankfort thus developed a dogmatic type of orthodoxy characteristic of the city, which in the 19th cent. was recognized as Frankfort orthodoxy.

**FRANKFURTER, FELIX:** Professor of law; b. Vienna, 1882, and came to America in childhood. In 1906-09 he was Asst. U. S. Attorney for the Southern District of New York; special assistant to the Attorney General, 1910-11; and law officer of the Bureau of Insular Affairs, 1911-14. In 1914 he received his first appointment at Harvard, and since 1920 he has been Byrne professor of Administrative Law at Harvard. From the beginning of the World War till 1921 he was closely identified with the political work of the Zionist Organization of America, and represented the move-

ment at the Peace Conference, where amongst other matters, he negotiated with Prince Feisal. As a jurist he is identified with the liberal group, and bore the brunt of the legal agitation involved in the Sacco-Vanzetti case in Massachusetts. He has written considerable on juridical and constitutional problems, on the practice and decisions of the Supreme Court, and on the foremost exponents of the liberal view in the Supreme Court, Holmes and Brandeis; and a few essays devoted to various aspects of the Zionist problem.

**FRANKL, LUDWIG AUGUST,** Ritter von Hochwart: Poet and essayist; b. Chrast, Bohemia, 1810; d. Vienna, 1894. For 40 years he was archivist of the community of Vienna, but is better known as a poet. A collection of his "Dichtungen," appeared in 1840, at which time he became editor of the "Oesterreichisches Morgenblatt." He however came into greater prominence as the poet of the 1848 Revolution in Vienna. In 1853 he wrote a history of the Jews in Vienna. In 1856 he proceeded to Palestine where he aided in the founding of the Laemel school of Jerusalem. His trip produced his two vol. "Nach Jerusalem" (1868) which was translated into English. He took a great interest in the education of the blind. As the initiator of the Schiller monument in Vienna, he was knighted in 1880.

**FRANKLIN, FABIAN:** Economist and editor; b. Eger, Hungary, 1853. He was professor of mathematics at Johns Hopkins University, 1879-93. He then turned to journalism, and is a recognized exponent of individualism and conservative liberalism. He edited the "Baltimore News," 1895-1908, and was associate editor of the "New York Evening Post," 1909-17. In 1919 he began the publication of the "Review," which has since been merged with other publications.

**FRANKLIN, JACOB ABRAHAM:** Journalist; b. Portsmouth, England, 1809; d. London, 1877. Franklin was the founder of the first Anglo-Jewish weekly, "The Voice of Jacob," in London in 1842. He left a large bequest for the publication of textbooks on Jewish history and religion.

**FRANKS, DAVID:** Loyalist in the American Revolution; b. New York, 1720; d. Philadelphia, 1793. Elected a member of the provincial assembly in 1748, he was, during the war with England, an agent of the king's government. In 1778 he was imprisoned by act of Congress, released and retried. He went to England but returned to Philadelphia where he died.

**FRANKS, DAVID SALISBURY:** Officer in the American Revolutionary army. Though a native of England, he enlisted in Massachusetts in 1776, and in 1778 he was appointed to the Philadelphia staff headquarters, and was implicated in the trial of Benedict Arnold, but was honorably acquitted. In 1781 he was



sent to Europe, as the bearer of despatches to Franklin, and in 1785 was appointed vice-consul in Madrid. In 1787 he negotiated the American treaty with Morocco. In 1789 he was granted 400 acres in recognition of his services during the war.

**FRANKS, ISAAC:** Officer in the American Revolutionary army; b. New York, 1759; d. Philadelphia, 1822. He enlisted in the New York volunteers, and in 1777 was appointed to the quartermaster's department. In 1781 he was appointed ensign in the 7th Massachusetts Regiment, and in 1794 he was named Lieut.-Col. of the 2nd Regiment, Philadelphia. In 1819 he was made prothonotary of the Supreme Court of Pennsylvania.

**FRANKS, REBECCA:** Philadelphia loyalist during the American Revolution; b. Philadelphia, c.1760; d. Bath, England, 1823. She had literary ability, wit, beauty, and social influence. In 1782 she married in New York, General Sir Henry Johnson, and emigrated to England.

At a ball given by Mrs. Washington to the French minister in honor of the alliance between France and the United States, Miss Franks took occasion to show her Tory sympathies by bribing a servant to decorate a dog with the cockades of the two countries and usher the animal into the ballroom.—ISAAC MARKENS, *The Jews in America*.

**FRANZOS, KARL EMIL:** Novelist; b. Podolia, 1848; d. Berlin, 1904. Franzos traveled considerably before he settled in Vienna as an author and published "From Asia Minor" (1876), "From the Don to the Danube" (1878), and "Aus der Grossen Eben!" (1888). For several years he edited popular literary journals in Vienna, but in 1887 he moved to Berlin where he, with his wife, Ottilie Benedikt, who also was a novelist, was the center of a literary coterie. In 1877 Franzos published the first of a unique series of stories which dealt with Czortkow, in Galicia, the town in which he spent his childhood, and in which his father was a physician. Renaming this village "Barnow," its life became the background of the first German version of what has since become the ghetto novel. Of this series, "Die Juden von Barnow" (1877) and "Pojaz," are the best known. Most of Franzos' numerous writings were translated into French, and some into English.

What were Franzos' qualifications for becoming the historian of a Podolian ghetto? He lived out his boyhood there; and he never lost the Jewish sympathies generated by his early experiences. Years afterward, when he was at the summit of his renown, the most famous Jewish litterateur of his age, he associated himself heartily at Berlin with the work being done for Israel in Russia. The Barnow of his tales was the Czortkow of his youth.—ISRAEL ABRAHAMS, *By-Paths in Hebraic Bookland*.

**FRATERNITIES, JEWISH COLLEGE:** More than 36,000 Jewish university men belong to 16 national Jewish college fraternities with 314 chapters on 100 college campuses. This does not include an unknown number of local Jewish college fraternities, the membership of which cannot be estimated. The inception of this type of organization was co-

incident with the entrance of large and growing numbers of Jewish students into American colleges. While the community of race, historical and spiritual experiences would have in any event resulted in the formation of Jewish fraternities, their creation and growth were undoubtedly stimulated by exclusion of all but occasional Jewish students from the established Greek letter societies. The first avowedly Jewish college fraternity was Zeta Beta Tau, founded in 1898 at the Jewish Theological Seminary, in New York. Originally a Zionist group, it early adopted and has since maintained as its primary object the elimination of anti-Semitism. Its method is to encourage its undergraduate members to participate actively as Jews, in campus and curricular activities and to so conduct themselves in those contacts that they shall at all times demonstrate the best qualities of Jewish manhood. This Fraternity has served as a type for others which were subsequently founded. It is numerically the largest, with over 4,000 members. Sigma Alpha Mu has more chapters but a smaller membership. The structure of all such fraternities is substantially the same. A central governing body, elected by the chapters, administers national affairs. The chapters are the separate groups established at the several campuses. Frequently the chapters are grouped into regions, the regions having administrations responsible to the central body. The chapters are organized on usual club lines. First and second year men are pledged to join only on invitation. They serve a period of probation ranging from several weeks to several months, during which they are instructed in the traditions and ideals of the fraternity to which they are pledged. Initiation into the fraternity is signaled by a ceremony which is impressively spiritual and, in its later stages, social. The initiate receives a pin distinctive of the fraternity and usually learns a secret grip and the full name of the order which is known to the world only by its Greek initials.

The chapters are self-governing, democratic entities, many of which own or rent their own homes either on or near their college campuses. In some instances the fraternity and in others the chapters maintain scholarship funds or provide compensated employment for students whose membership is desirable but who cannot afford to affiliate and who sometimes could not otherwise afford to attend a university.

Religious observance within the chapters is neither general nor uniform, but they do frequently cooperate with the local rabbinate, and fraternity men are conspicuous in Menorah, Hillel and Avukah activities. Several fraternities contribute to Hebrew University scholarships.

Much emphasis is laid upon participation in extra-curricular activities. While a disproportionately small number of Jewish students are active on varsity athletic teams, an even more disproportionately large number is en-



gaged in non-athletic activities such as the management of campus publications, literary societies, debating teams, etc.

The exact proportion, according to the latest census of these activities, is as follows:

- Jewish attendance of the entire male student population of 67 fraternities ...10.72%
- Membership on varsity athletic teams .. 7.75%
- Management of campus publications ...19.55%
- Membership of debating teams .....22.46%

Thirteen of the 16 nationals are members of the National Interfraternity Conference, which embraces an undergraduate membership in excess of 500,000. A Jewish fraternity leader was on the Executive Committee of this body for six years and chairman of the Conference in 1928.

The universities having the greatest number of chapters of Jewish fraternities are: Pennsylvania, 15; Columbia, 13; New York University, 10; Cornell, 9; Michigan, 9; Ohio State, 8; Chicago, 8; Illinois, 7; and Harvard, 7.

The fraternities are:

Name	Number of Chapters	Year Founded	Membership <sup>1</sup>
Alpha Epsilon Pi	20	1913	2018
Alpha Mu Sigma <sup>2</sup>	16	1914	800
Alpha Omega (Dental)	27	1907	3200
Beta Sigma Rho <sup>2</sup>	6	1910	625
Kappa Nu	15	1911	1800
Omicron Alpha Tau <sup>2</sup>	13	1912	1300
Phi Alpha <sup>2</sup>	23	1914	2100
Phi Beta Delta	27	1912	2332
Phi Epsilon Pi <sup>3</sup>	30	1904	3600
Phi Sigma Delta	23	1909	2500
Pi Lambda Phi <sup>3</sup>	18	1895	2800
Sigma Alpha Mu	38	1909	2800
Sigma Lambda Pi	8	1915	650
Sigma Tau Phi <sup>2</sup>	7	1917	1000
Tau Delta Phi	21	1910	2300
Tau Epsilon Phi	36	1910	2800
Zeta Beta Tau	31	1898	4050

<sup>1</sup> Approximate.

<sup>2</sup> Unverified as of March, 1933.

<sup>3</sup> By constitution, origin and purpose non-sectarian, but with an undergraduate membership preponderantly if not almost wholly Jewish.

Colleges at which there are Jewish fraternities:

Miami	1	M. I. T.	5
Pittsburgh	5	Harvard	7
Michigan	9	Bellevue Hosp. Medical College	1
Rensselaer	2	Yale	6
Rochester	1	Maryland	3
Minnesota	4	Union	4
Carnegie Tech.	1	Alabama	6
N. Y. U.	10	Long Island	2
California	4	Penn State	3
Cornell	9	Buffalo	4
Pennsylvania	15	Tulane	3
Illinois	7	Washington & Lee	2
Emory	1	Syracuse	5
Ohio State	8	Rutgers	2
Ohio Northern	1	Western Reserve	3
Columbia	13	Valparaiso	1
Chicago	8	Toronto	2
Virginia	5	McGill	5
Marquette	1	Texas	3
Georgia	3	George Washington	2
Wisconsin	5	Marquette	1
Rhode Island State	1	Vermont	2
Vanderbilt	1	Georgetown	2
Detroit	1	Maryland State	1
Southern Calif.	6	Stevens Tech.	1
Union Inst.	1	Johns Hopkins	4
C. C. N. Y.	5	Dartmouth	1
Brooklyn Poly.	2	Clark	1
Boston	6	New Hampshire	1
Richmond	1	Ga. Tech.	2
Brooklyn	1		

William & Mary	2	Conn. State	1
North Carolina	3	Northwestern	2
W. Va.	4	Duke	1
Temple	1	Creighton	1
Detroit College	1	Utah	1
Fordham	3	Washington (St. Louis)	2
Cincinnati	4	Nebraska	2
Tufts	2	U. C. La.	3
Washington (Col.)	2	Mo.	2
Okla.	2	Oregon	1
Iowa	1	Muhlenberg	1
Drake	1	Delaware	1
Fla.	1	No. Da.	1
Denver	3	Emory	1
Lehigh	4	Charleston	1
Temple	1	Maine	1
S. C.	2	La. State	1
Indiana	1	Arizona	1
Dickinson	3		

H. R.

**FRAUENTHAL, HENRY W.:** Founder of the N. Y. Hospital for Joint Diseases; b. Wilkes Barre, Pa., 1862; d. New York, 1927. He acquired a reputation as an orthopedic surgeon, lectured and wrote on his specialty, and published, 1914, a "Manual of Infantile Paralysis."

**FRAUENTHAL, MAX:** Soldier in the Confederate Army; b. Bavaria, 1836; d. Conway, Ark., 1914. At the outbreak of the Civil War he enlisted at Summit, Miss., and served with distinction in the battle of Spottsylvania Court House, 1864. He was Commander of the Camp of the Confederate Veterans, Conway, Ark., and later founded the City of Hebert Springs, Cleburn Co., Ark.

**FREIDUS, ABRAHAM SOLOMON:** Bibliographer; b. Riga, 1867; d. New York, 1923. Freidus came to the United States in 1889, and in 1897 was assigned to the department of Hebraica and Judaica, at the New York Public Library and held this office till his death. He had a prodigious memory, and a phenomenal knowledge not only of titles but of the contents of books. His scheme of classification of Jewish literature, which has 500 subdivisions, has been accepted as standard. In his memory a Freidus Memorial Volume was published in 1931.

**FREIMAN, ARCHIBALD J.:** Zionist leader; b. Wirballen, Lithuania, 1880. He came to Canada as a boy and later established himself in business in Kingston, Ont. In 1902 he moved to Ottawa where he succeeded in founding one of the largest department stores in Canada. As Zionist leader he succeeded Clarence I. de Sola, and together with his wife, who has been awarded the Order of the British Empire (1934), has for 15 years been regarded as the leader and guiding force of the Canadian Federation of which he is president.

**FRENCH REPORT:** Short title of a report drawn by special adviser, Lewis A. French, for the Palestine Administration in 1932 as the outcome of the Passfield White Paper, 1930, and Sir John Hope Simpson's Report (1931), relative to "landless Arabs," i.e., dispossessed by Jewish purchases, and a Land Development Scheme as a remedial measure. In November, 1932, the High Commissioner



for Palestine reported to the Permanent Mandates Commission of the League of Nations that 2,826 Arabs had reported and 1,800 cases had been rejected. The French Report has not been published, but it was rejected both by the Jewish Agency and the Arab Executive between August, 1932, and the end of the year.

**FREUD, SIGMUND:** Founder of psycho-analysis; b. Freiberg, Moravia, 1856. From 1876 to 1882 he worked in the physiological laboratory and in the Institute of Cerebral Anatomy in Vienna. In 1884, Dr. Breuer related to Freud an extraordinary experience in a case in which the symptoms of hysteria were cured by getting the patient in a state of hypnosis, to recollect the circumstances and origin of the hysteria and to express the accompanying emotions. This "cathartic" method of treatment was the starting point of what became later, psycho-analysis. Freud continued his studies in Vienna and Paris, and in 1893, together with Breuer, he wrote his "Studien über Hysteria." But before this work, published in 1895, made its appearance, Freud had abandoned hypnosis, and replaced it by "free association," which is the kernel of psycho-analysis. From this point on Freud evolved the three fundamentals of his new science, the existence of the unconscious, the splitting of the mind into several layers, and the existence and importance of infantile sexuality. For 10 years Freud worked alone. In 1906 he was joined by Adler, Brill, Frenzei, Jung, etc., and in 1908 organized the first International Congress of Psycho-Analysis. The original propounding of the theory met with considerable opposition from the medical profession, and later, after it had found some acceptance, Jung separated himself from Freud, rejecting the theory the sexual ætiology of the psychoneurosis. On his 70th birthday Freud was the recipient of congratulations and honors from learned societies in all parts of the world.

**FREUDER, SAMUEL:** Missionary who returned to Judaism; b. Nemet Keresztur, Hungary, c.1866; d. New York, 1929. Freuder who was educated for the ministry came to the United States in 1883, entered Hebrew Union College, graduated in 1886, and held a few positions as rabbi in Georgia. He was baptized in Chicago, Ill., in 1891, and became a missionary. On June 3rd, 1908, in the Park Street Church, Boston, Mass., where a missionary conference was then in progress, Freuder "in open meeting" abjured Christianity and repudiated his calling as a missionary. He described his experiences in an autobiographical work, "A Missionary's Return to Judaism" (1915).

**FREUND, WILHELM:** Philologist; b. Kempen, 1806; d. Breslau, 1894. His works are the practical bases of all Latin-English dictionaries. He took an active part in the Jewish struggle for emancipation in Prussia in 1847, and published three books advancing

the Jewish claims, 1842-45. He spent two years in Roumania studying its languages, and devoted many years to assimilating the material relating to his special field in the British Museum. His best known work is: "Wörterbuch der Lateinische Sprache" (1834-45).

**FRIDAY EVENING:** The Sabbath eve. It is ushered in by lighting the candles, sanctified by the recital of Kiddush,\* and in the winter evenings, zemirot (hymns) are chanted. The synagog liturgy is an enlargement by hymns and chants of the ordinary service. The custom of lecturing on Friday evening is a modern innovation. M. A.

**FRIEDENTHAL, KARL RUDOLPH:** Prussian statesman and drafter of the Constitution of the German Empire; b. Breslau, 1827; d. Niesse, 1890. Son of wealthy Jewish parents, he was converted, and in 1867 he was elected to the Reichstag. He became one of the founders of the Free Conservative party. After the Franco-Prussian War, he took part, at the request of Bismarck, with Blankenburg and Bennigsen, in the formulation of the Constitution of the German Empire, at Versailles. In 1874 he was appointed Minister of Agriculture and later of Forests and Domains. In 1879 he was elected to the Upper House, but resigned in 1881.

**FRIEDENWALD, AARON:** Ophthalmologist; b. Baltimore, Md., 1836; d. there, 1902. He achieved a reputation in his branch of medicine, and in 1873 was elected professor of the diseases of the ear and eye in the College of Surgeons and Physicians in Baltimore. He was one of the founders of the Association of American Medical Colleges, 1890, and wrote considerably on medicine and hospitals. At the same time he was an active factor in the organization of the Jewish Theological Seminary, the Zionist Organization and the Union of American Orthodox Congregations. His three sons, Harry, Julius (b. 1866), and Edgar (b. 1879), have achieved reputations in medicine.

His life was full and complete because he used the abilities with which he was endowed to the fullest extent and the highest and the best purpose; undertaking much, and finishing what he had undertaken.—HARRY FRIEDENWALD, *Life Letters and Addresses of Aaron Friedenwald*.

**FRIEDENWALD, HARRY:** Ophthalmologist and Zionist leader; b. Baltimore, 1864. Professor since 1902, College of Physicians and Surgeons, Baltimore (now University of Maryland); ophthalmic and aural surgeon to practically every important clinic and hospital in Baltimore. He has been identified with Baltimorean Jewish institutions since his youth, and has been active in Zionism since 1900. He was president of the American Federation 1906-08, officer of the Provisional Committee during the World War, and a member of the Palestine Zionist Commission, 1919. He has repeatedly visited Palestine. He is a trustee of the Jewish Theological Seminary.



**FRIEDHEIM, ARTHUR:** Pianist; b. St. Petersburg, 1859. He was a pupil both of Rubenstein and Liszt, becoming the exponent of the latter's music. In 1886 he resided in Leipzig, and in 1891 paid his first visit to the U. S. He accepted a series of professorships at Manchester, Chicago, London and Munich. Since 1910 he has been mainly in the U. S. In his early years he was conductor but declined such posts later. One of his operas, "Die Tanzerin," was performed in Cologne in 1904. W. F.

**FRIEDLAENDER, DAVID:** Successor of Moses Mendelssohn in the German Jewish Reform movement; b. Koenigsberg, 1750; d. Berlin, 1834. Friedlaender who settled in Berlin in 1771 came under the influence of Mendelssohn, and aided in the struggle for Jewish emancipation in Prussia. After 1812, he turned actively to the advocacy of reform in Judaism, and translated into German several of Mendelssohn's commentaries. He was the first Jew to sit in the municipal council of Berlin.

**FRIEDLAENDER, MICHAEL:** Principal of Jews' College, London; b. Jutroschin, Prussia, 1833; d. London, 1911. In 1865 he accepted the post in London which he held to his death. He was a firm advocate of traditional Judaism, and supported his views in his writings as well as in his scholastic efforts. His best known works include "Jewish Family Bible," translation of Maimonides "Guide of the Perplexed," and the "Jewish Religion," all of which have gone through a number of editions.

**FRIEDLAENDER, MORITZ:** Galician social worker; b. Hungary, 1842; d. Vienna, 1919. Friedlaender who was educated for the rabbinate became in 1881 deeply interested in the wretched condition of the Jews in Galicia. His "Fünf Wochen in Brody," led Baron Maurice de Hirsch\* to found his Galician Jewish Foundation, of which Friedlaender became secretary. Baroness de Hirsch at his instance contributed a million dollars for technical schools for girls in Galicia. Despite his official duties, Friedlaender wrote considerably, on a large range of Jewish subjects.

**FRIEDLANDER, ISRAEL:** Professor, Jewish Theological Seminary, New York; b. Volhynia, 1877; murdered with Rabbi Bernard Cantor in a pogrom, in the Ukraine, 1922. He received his appointment in the Jewish Theological Seminary in 1903. His writings include the translation of Ahad Ha-am's "Parting of the Ways," the translation into German and English of Dubnow's "History of the Jews in Poland and Russia," and he published in 1915 his own "Jews of Poland and Russia." During the war he devoted himself to Zionist work, and at its close, and thereafter, to the construction work of the Joint Distribution Committee. It was in the course of a mission of relief that he was killed.

**FRIEDMANN, MEIR:** Talmudist; b. Krazna, Hungary, 1831; d. Vienna, 1908. He

was for many years, professor in the Israeli-tisch-Theologische Lehrenanstalt. He devoted himself however to the editing of Midrashim, adding notes and introductions. His editions of the Midrash have been accepted as the standard text. His "Sifra," appeared in 1864, "Mekilta" in 1870, "Pesikta Rabbati," 1880. He wrote some essays in German, but his reputation was made by his treatment of Mid-rashic texts, on modern scientific lines.

**FRIEDMANN, PAUL:** Organizer of attempted Midian colonization; b. Berlin, c.1850. Friedmann who was of Jewish descent became interested in the Russo-Jewish problem in 1882-90, and in the latter year he visited the land of Midian in order to found a colony there. He had a yacht built, went to Cracow and selected the settlers, and landed them at Sharm al-Moza on the Gulf of Aqaba. The enterprise failed in part because the immigrants, 24 in number, were officered and directed by non-Jews.

**FRIEDSAM, MICHAEL:** President, Altman Foundation; b. New York City; d. there, 1931. He received a military education, and during the World War was Quartermaster General of the N. Y. State Guard. Most of his career was, however, devoted to the department store business, in which he was associated with Benjamin Altman.\* In 1913, he became president of the Altman Foundation to which he bequeathed his \$10,000,000 art collection which is now the property of the Metropolitan Museum of Art.

**FRINGES:** "Zizit" enjoined by Num. xv. 38-40 and Deut. xxii. 12. The fringes complete both the "tallit" and the "tallit katon" or "arba kanfot." At one time the fringes were composed of both blue (most probably purple) and white threads. Now only white is used. The number of threads and the arrangement of the knots, etc., have symbolic meanings.

**FRISCHMAN, DAVID B. SAUL:** Hebraist; b. Lodz, 1865; d. Berlin, 1922. He was one of the creative forces in neo-Hebrew, for as editor of "Ha-Yom," and "Ha-Dor," he introduced modern stylistic concepts as well as methods. Loyal to the Haskalah traditions, he translated scientific works into Hebrew, covering a wide range of nature studies and cultural history. But he added to this, critical studies of the works of his Hebraic contemporaries. Of the latter, his "Tohu Wabohu" (1883), is best known. During forty-four years, Frischman was the leading Hebraist, and indefatigable in his contributions to Hebrew literature. His simplicity of style, the charm of his diction, and his close association with the mass spirit, won him a remarkable audience. His Hebrew translations of Heine and Shakespeare were highly esteemed. His poems possess great lyric quality, and in 1888, his romantic poem "Ophir," published in Shalom Aleichem's "Peoples Library," was so appreciated that he received 500 rubles for it—a unique sum. In addition to being a stylist,



translator, editor and poet, Frischman was a "feullitonist" (essayist) and in his field betrayed a gift of gentle satire.

He was prolific too in Yiddish, writing fairy tales and stories, but was not so perfect a master of it, as he was of Hebrew. On the 30th anniversary of his Hebrew authorship, his collected Hebrew novels, ballads, and sketches were published, in 17 volumes.

**FRIZER, JACOB B. DAVID:** Russian gold pioneer; b. Siberia, 1869; d. Harbin, 1933. Frizer, who was the son of a Lithuanian Jew exiled to Siberia 75 years before, was the pioneer and discoverer of the Karolaner gold mines in northern Siberia. His father organized the first Jewish community of exiles in Siberia and the son was leader of the Jews in Irkutsk. The Bolshevik régime forced him to emigrate to Harbin, leaving his store of wealth and a famous library behind. In Harbin he helped to organize a movement for settlement in Palestine. When all his resources disappeared, he committed suicide.

**FROHMAN, CHARLES:** Theatrical manager; b. Sandusky, O., 1858; d. in the sinking of the "Titanic," 1912. After some years of struggle he organized with his brother Daniel, a theatrical trust to control theaters throughout the United States and England. He started in 1895, grouped 37 theaters which brought into line Nixon and Zimmerman, Klaw and Erlanger, and Alfred Hayman. Three years later a revolt was led by Nat Goodwin and others, but by 1900 Frohman was completely in control.

**FRUG, SIMON SAMUEL GRIGORYEVICH:** Russian and Yiddish poet; b. in the Jewish agricultural colony of Bobrov, Kherston, 1860; d. Odessa, 1916. As a child he received a deeply religious training in the village in which he was born. As a lad he worked in a rabbi's home in Kherson. The muse came to him early in his youth and in 1880, his first Russian poems, displaying the spirit of Pushkin and echoing Levmontof aroused the enthusiasm of the Russian intelligentsia. He was invited to St. Petersburg, where he received a royal welcome from the Russian press and many offers of employment.

The persecution of the Jews however, shattered Frug's outlook on life. He had sung the songs of the steppes and his hopes were in the success of assimilation. Almost abruptly he turned to Yiddish and thereafter his lyrics were haunted with sorrow and suffering, the misery of the ghetto, the darkness of the Jewish village, and the nervous haste of the Jew. His success in Russian was repeated in Yiddish. His collected poems were quickly printed and even translated into Hebrew. In 1904, his collected Russian poems appeared in six volumes, and Hebrew translations in 1897. Thereafter appeared editions of his Yiddish poems. An edition of them was published in New York, in 1910.

When Frug began to write in his native dialect he had already acquired a reputation in literary language. . . .

One could not expect that in descending to speak to his coreligionists in their own tongue he would return to the more primitive methods of the popular bard. He simply changed the language, but nothing of his art.—WIENER, *The History of Yiddish Literature*, 1899.

**FRUMKIN, ISRAEL DOB:** Hebrew author and editor; b. Dubrovna, Russia, 1850; d. Jerusalem. Frumkin settled with his father in Jerusalem in 1860. There he edited the Hebrew fortnightly "Habazzelet," and later a Yiddish weekly, "The Rose." The "Habazzelet" became a weekly which Frumkin edited to his death. In 1883 "Habazzelet" was suspended for reflecting on Gen. Lew Wallace, the American minister to Turkey in an editorial entitled "An American and yet a despot." Frumkin was imprisoned for 45 days. He claimed that the proceeding was instigated by the missionaries.

**FUCHS, BERNHARD:** Minister of the Austrian Republic; b. Vienna, 1873; d. there, 1932. He was a journalist who in 1909 entered the official press service of the Austrian government. In 1922 he was appointed minister of state. He acted as press representative of the government in the Austrian chancellory. He was a Zionist sympathizer.

**FUENN, SAMUEL JOSEPH:** Russian educator; b. Wilna, 1819; d. there 1891. He was appointed by the government professor of Hebrew and Jewish history at the rabbinical school of Wilna, in 1848, and in 1856 became superintendent of the Jewish schools in the district of Wilna. He wrote considerably on Jewish history, and in 1886 began the publication of "Keneset Yisrael," a biographical lexicon of Jewish scholars.

**FUERST, JULIUS:** Orientalist and Hebraist; b. Prussia, 1805; d. Leipzig, 1873. In 1864 he received the title of "professor" from Saxony. He was the editor of "Der Orient," and his "History of Karaism" was accepted as a definitive work on the subject.

**FUERSTENTHAL, JACOB RAPHAEL:** National Hebrew poet; b. Glogau, 1781; d. Breslau, 1855. In "Hameassef" for which he wrote in 1810-11, he published a famous "Song of Zion." He had a gift for translating the poetical portions of the liturgy into excellent German verse.

**FULDA, LUDWIG:** Popular German author; b. Frankfort-on-the-Main, 1862. His first story appeared in 1884, and from then he proved to be one of the most popular as well as most prolific of story writers, dramatists and translators. A number of his works went through 12 editions, and most of them through three. The most popular was "Die Zwillingschwester," which appeared in 1901 and was dramatized and ran for years. He produced about a dozen social dramas. His German translation of Rostand's "Cyrano de Bergerac," had a great vogue.

**FUNERAL ORATION:** "Hesped." There are references to eulogies over the dead in

the Bible, but the delivery of funeral orations at the bier of a scholar was introduced in Talmudic times.

**FUNK, CASIMIR:** Discoverer of Vitamins; b. Warsaw, 1884. He graduated in Berne, and later studied in Paris and Berlin. In the latter city he held an important appointment in bio-chemistry. In 1910 he was appointed research chemist at the Lister Institute, London, and devoted himself to the study of the effects of adrenaline. In 1912 he announced the influence of the anti-beriberi vitamin in milk; and isolated the vitamin in 1914. The following year he worked for the Huntingdon Fund for Cancer Research, and was associate for bio-chemistry at Columbia University. In 1923 he returned to Warsaw where he did some research work, and returned to the U. S. in 1927.

**FURTADO, ABRAHAM:** President of Napoleon's Assembly of Notables; b. London, 1756; d. Bordeaux, 1816. Descended from a Marano family that fled from Lisbon, after the earthquake of 1755, Furtado in his boyhood settled in the south of France and in 1789 was a member of the commission created by Malesherbes to consider the improvement of the lot of the Jews in France. In 1806 he was one of the hundred men summoned by Napoleon, and he was elected president. In that capacity he represented the Assembly at the Sanhedrin held in 1807. In 1815 he was appointed treasurer of the city of Bordeaux.

**FÜRTH:** City in Bavaria in which Jews were permitted to settle in 1528, and which after the expulsion of the Jews from Vienna in 1670 became an asylum for refugees. The settlement of the Jews in Fürth has been uninterrupted, though they had at times to pay protection money. The Altschul dates from 1616. Political rivalries between the Bavarian states favored the growth of the Fürth community, and it was permitted a large measure of self-government. At the beginning of the 18th cent. there were over 350 taxable Jewish families in the city, and at the end of the cent. the Jewish population was estimated at 3,000 souls. During the first half of the 19th cent., with the commercial expansion of the city, the community grew rapidly but c.1870 its rival Nuremberg gained the ascendancy in the same industries, and the Jewry of Fürth began to decline. It has had some noted rabbis and is known for the early rapid advance of its Jews in the political field.

It was another Little Jerusalem, and more than that, a "righteous place," although in truth, it had hardly time to be otherwise . . . the group [of buildings] as a whole tells you that the Jewry constituted a self-governing state.—LOWENTHAL *A World Passed By*, 1933.

**FÜRTH, HENRIETTA:** Leader of German feminist movement; b. Giesen, 1861; d. Frankfort-on-Rhine, 1931. She was devoted to suffrage from her youth and all her writings relate to the subject. In 1902 she published "Married Women in Factories." Her pre-war book was entitled "Staat und Sittlichkeit." During the war she published "The German Woman in Wartime."



## G

**GABBAI:** Literally receiver, formerly tax collector. In modern usage, treasurer of a congregation.

**GABRIEL:** "Man of God." An angel mentioned in Dan. viii. 16-26.

**GABRILOWITSCH, OSSIP:** Concert pianist and conductor; b. St. Petersburg, 1878. Studied with Leschetitzki. Won the Rubenstein prize for piano playing. He made his début in Berlin, in 1896, and then played in the principal European countries, with great success. He made his first appearance in the U. S., in 1900, and immediately won the public by the sensitiveness and fine musicianship that characterized his playing. He made a number of concert tours in this country, between 1900 and 1910. From 1910 to 1914, he lived in Munich, where he was a conductor of symphonic music. In 1916, he made America his home, where he has since been very active, both as pianist and conductor. He has been conductor of the Detroit Symphony Orchestra since 1918. W. F.

**GAD:** Jacob's seventh son (Gen. xxx. 10, 11), and the founder of the tribe that with Reuben and the half-tribe of Manasseh settled east of the Jordan.

**GADEN, STEPHEN VON:** 17th cent. physician to the court of Moscow; b. Poland, first quarter 17th cent.: killed in Moscow, 1682. Von Gaden was sent from Kiev to Moscow in 1657 where he became barber-surgeon. In 1672 he was made physician in ordinary to the czar. He changed his religion a number of times. He was killed during an uprising in Moscow.

**GAJO, Maestro ISAAC B. MORDECAI:** Physician to the Popes at the end of 13th cent. Apart from medicine, Gajo was interested in the contemporary disputes over Maimonides' \* doctrine.

**GALICIA:** Now part of Poland. The history of the Jews in Galicia, prior to the partition of Poland, in 1722, was identical with the general history of the Jews in the kingdom, except that many of the Galician towns served as feeders to the communities of Bohemia, Austria and Hungary. In the main, Maria Theresa's policy toward the Galician Jews was friendly and they were permitted to retain their communal autonomies. They were restricted in business, but not in numbers. The guilds in 1778 outlawed all Jewish apprentices and the employment of Jews by Christian craftsmen. In 1782 a law was enacted permitting Jews to practice medicine amongst Christians, and in 1786, the guild restrictions were removed. In 1788 Jews were ordered to service in the army and to assume surnames,

but Yiddish was denied recognition as a language in the courts.

Metternich not only opposed the emancipation of the Jews, but endeavored to enforce assimilation on them, and the number of Jews permitted to settle in Lemberg was restricted. From 1811 to 1851 Jews entering Galicia had to pay a poll tax. In 1812 the collection of alms for Palestine was declared illegal.

Theoretically the distinctive Jewish dress was abrogated in 1841, and the limitation of marriages, in Lemberg, in 1846, but the hostility of the inhabitants was such that even the emancipation of 1848 was not enforceable. To 1867 Jews were prohibited from acquiring land in Galicia, and though the general laws were liberal, the inhabitants of the towns found ways of discriminating against the Jews. Even as late as 1899, the Jews found they had no redress against the kidnapping of a girl, Michaline Araten, who was taken to a convent and baptized. Though the Baron de Hirsch Foundation, with its capital of \$4,000,000, began to operate in 1902, the Jews in Galicia were, in the first decades of the century, as poor and miserable as they had been a century before.

Galician Jewry has produced, despite its orthodoxy and Hasidism, a notable group of modern scholars, but the bulk of its Jewry, which suffered intensely during the World War, when Lemberg repeatedly changed hands, is culturally and economically on a lower basis than the Jews of the rest of Poland.

**GALILEE:** One of the three natural divisions of Western Palestine, and itself subdivided by topographic contours into Upper and Lower Galilee. Galilee is mentioned in Josh. xx. 7, in Kings, Chron., Isa., and in the Books of the Macc. Politically its extent varied at different epochs. Its area therefore may best be described by stating that at all times it included on the coast, Cæsarea, Haifa and Acre, in the north Safed, Giscala and Tiberias, and in the east Capernaum and Nazareth, with the great fertile plain in the center. In Herodian days it was the most densely and closely settled area in Palestine, as well as the best cultivated. As several of the great highways between the East and the West ran through it, no theory of social, religious or spiritual evolution based on the psychological concept of the remoteness of Galilee, or any place in it, can be substantiated by the facts. During the war against Titus the Galileans exhibited the hardihood and independence of the small townsman as compared with the sophisticates of the metropolis. After the Trajan war Galilee became the Jewish center in Palestine, and the rallying place for the Bar Kokba war. Belligerency characterized its in-

habitants during the Byzantine period: Sephoris a wholly Jewish center being as disturbed and prone to revolt as Cæsarea where all the elements in the population were represented. Practically every war fought in Palestine used Galilee as its battlefield, and it has been called the "battlefield of the nations." For long stretches of time its lands were left fallow, and its towns were crushed, and mostly ruins. Its revival synchronizes with Jewish re-settlement of its towns, and its agricultural development has been largely the result of the post-war Jewish agricultural settlement.

*See:* Agricultural Colonies in Palestine; Nazareth, Palestine, Safed, Tiberias.

**GALLACH:** Common Jewish expression for priest. The epithet is from the Hebrew Gallach, "shaved," an allusion to the Catholic tonsure.

**GALUTH:** "Exile." Colloquially used as connoting not only the fact of the exile of the Jewish people, but the attending experiences, persecutions, etc.

**GAMA, GASPARD DA:** A Posen Jew found by Vasco da Gama on the island of Anchediva, near Goa on his homeward voyage in 1498, and to whom he gave his surname. According to Gaspard's story he was a native of Posen, who went with his family to Jerusalem, traveled by way of Alexandria to India through the Red Sea was taken captive, sold into slavery, and taken into the service of the viceroy of Goa. Gaspard was brought to Lisbon became a favorite at court, and in 1502 accompanied Cabral on his voyage to the East. In 1503 he was made "cavalleiro de sua casa," for his valuable services to Portugal.

**GAMALIEL I.:** Teacher, grandson of Hillel, lived in the first half of the first cent. c.e. Tradition makes him president of the Great Sanhedrin; but he was probably merely the leader of the Pharisaic group in that body. He was the first to receive the title Rabban ("our teacher"), by which the leaders of the community were later distinguished. Gamaliel is the only one of the Jewish sages of his period to be mentioned in the New Testament. Paul of Tarsus claimed him as his teacher; on another occasion, when the early Christian missionaries were haled before the Sanhedrin, Gamaliel made a successful plea for clemency. Because of this intercession, later Christian legend made him a convert to Christianity; he was even placed among the Christian saints, his day being the third of August. Gamaliel lived and died a Jew, and his plea was the expression of the more tolerant attitude of the Pharisees. Very little is reported of Gamaliel's sayings and actions, but he was held in great esteem, for a much later report declares that, when he died, "the honor of the Torah ceased, and purity and piety became extinct." S. C.

**GAMALIEL II.:** Founder of a line of patriarchs, held office c.80-110 c.e. His father, Simon II. had been prominent in the revolt

against Rome; Gamaliel, who was but a young man at the time, was saved by the intercession of Johanan b. Zakkai. When he succeeded the latter he came into conflict with the disciples whom Johanan had trained, and had to use strict measures before he could establish his authority. One of them, his brother-in-law Eliezer b. Hyrcanus, he excommunicated for a while; another, Joshua, who had differed with him as to the date of the New Year, was compelled by him to make a journey to him on the day on which the Day of Atonement would fall by Joshua's reckoning. By these and other measures Gamaliel's authority was established and the decisions of the teachers were brought to uniformity. At a later period, however, Gamaliel was again severe upon Joshua; the teachers revolted, and the patriarch was deposed. The occasion was so memorable that it was ever afterwards known as "that day"; but Gamaliel apologized, and was restored to the greater part of his dignity.

It was under his supervision that the "She-moneh Esreh" ("Eighteen Benedictions"\*) was given its authoritative form and the Bible canon\* was definitely established. Gamaliel took an especial interest in astronomy. Upon the walls of his house were representations of all the aspects of the moon, and he used some sort of a tube by means of which he could measure distances. His relations with the Roman authorities were cordial and friendly. His last act was to order that he be buried in simple linen garments, a protest against the prevailing custom of spending large sums for shrouds for the dead. S. C.

**GAMALIEL II.:** Patriarch, son and successor of Judah Hanasi, held office in the first third of the third cent. c.e. He probably gave the final touches to the Mishnah, which had been drawn up by his father. One of his sayings commends that course of life which includes both the study of the Law and some secular occupation. S. C.

**GAMALIEL IV.:** Patriarch, son and successor of Judah II., held office about the last third of the third cent. Very little is known about his activities; he regarded his own learning as insignificant in comparison with such contemporary teachers as Hoshaiah and Abbahu. S. C.

**GAMALIEL V.:** Patriarch, son and successor of Hillel II., lived in the last half of the fourth cent. Only his name is known from Jewish sources. However, Jerome refers to him in a letter, stating that a certain Esychius had obtained by fraud certain important papers of the patriarch, and for this had been condemned to death by the emperor. S. C.

**GAMALIEL VI.:** Last of the patriarchs: d. c.426. In 415 he was deposed by the Roman government for breaking the discriminatory laws against the Jews; thus he had allowed new synagogues to be built and had acted as judge in cases between Jews and Christians. S. C.



**GANS, DAVID B. SOLOMON:** Astronomer and historian; b. Lippstadt, 1541: d. Prague, 1613. He settled in Prague about 1564 and came into contact with Kepler and Tycho Brahe. He wrote in Hebrew on cosmography. In the field of history his "Zemach David" is a classic. Half of it is devoted to the annals of the Jews, the other half to general history. First published in Prague, in 1592, it has been frequently reprinted, later editors adding to the annals from Gans to their own time.

**GANS, EDUARD:** Jurist; b. Berlin, 1798: d. there, 1839. Gans with Zunz\* and Moser, in 1819, founded the "Verein für Kultur und Wissenschaft der Juden" to check the wholesale conversion of Jews to Christianity. His chief literary contribution was a series of papers on the laws concerning the Jews in Rome as derived from ancient Roman law.

**GAON:** In Babylon this was the title of heads of the academies of Sura and Pumbedita. The gaon was supreme judicial authority, and independent of the exilarch to whom he, however, annually rendered homage. The two Babylonian offices lasted from 589 to 1038 in Pumbedita, and from 609 to 1034 in Sura. On their expiration an academy was established in Palestine and the geonate reestablished though its headquarters were not always at the same city, but it disappeared with the First Crusade. The following is a list of the Geonim:

## SURA

- 609 Mar R. Mar b. Mar R. Huna  
 ... R. Hanina.  
 ... Mar R. Huna.  
 ... Mar R. Sheshra.  
 689 Mar R. Hanina of Nehar Pekod.  
 697 Mar R. Nehilai of Naresh.  
 715 R. Jacob of Nehar Pekod.  
 733 Mar R. Samuel.  
 751 Mar R. Mari ha-Kohen of Nehar Pekod.  
 759 Mar R. Aha.  
 760 R. Yehudai b. Mar R. Nahman.  
 764 R. Ahunai Kahana b. Mar Papa.  
 769 Mar R. Hanina Kahana b. Mar R. Huna.  
 777 R. Mari ha-Levi b. R. Mesharsheya.  
 781 R. Bebai ha-Levi b. Mar R. Abba of Nehar Pekod.  
 792 Mar R. Hilai b. Mar R. Mari.  
 801 R. Jacob ha-Kohen b. Mar Mordecai.  
 815 R. Abimai.  
 823 Mar R. Zadok b. Mar R. Ashi.  
 825 Mar R. Hilai b. Mar R. Hanina.  
 829 R. Kimoi b. Mar R. Ashi.  
 832 R. Moses Kahana b. Mar Jacob.  
 845 R. Kohen Zedek b. Mar Abimai Gaon.  
 849 Mar R. Shalom b. Mar R. Boaz.  
 853 R. Natronai b. Mar R. Hilai Gaon b. Mar R. Mari.  
 856 Mar R. Amram b. Mar R. Sheshna.  
 874 R. Nahshon b. Mar R. Zadok.  
 882 R. Zemah b. Mar R. Hayim.  
 887 Mar R. R. Malka.  
 889 R. Hai b. Mar R. Nahshon.  
 896 R. Hilai b. Natronai Gaon.  
 904 R. Shalom b. Mar R. Mishael.  
 911 R. Jacob b. Mar R. Natronai.  
 924 R. Yom-Tob Kahana b. Mar R. Jacob.  
 928 R. Saadia b. Mar Joseph (of Fayum).  
 942 R. Joseph b. R. Jacob.  
 1034 R. Samuel ha-Kohen b. Hofni, died.

## PUMBEDITA

- 589 Mar b. R. Hanan of Iskiya.  
 609 Mar R. Mari b. Mar R. Dimi.  
 ... Mar R. Hanina.

- ... Mar R. Hana.  
 660 Mar R. Isaac (Firuz Shabur).  
 ... Mar R. Rabbah.  
 ... Mar R. Bosai.  
 689 Mar R. Huna Mari b. Mar R. Joseph.  
 ... R. Hiyya of Meshan.  
 ... Mar R. Rabya.  
 719 Mar R. Natronai b. Mar Nehemiah.  
 ... R. Judah.  
 739 Mar R. Joseph.  
 748 R. Samuel b. Mar R. Mar.  
 ... R. Natroi Kahana b. Mar Ahnai (of Baghdad).  
 ... Mar R. Abraham Kahana.  
 761 R. Dodai b. Mar R. Nahman.  
 767 R. Hananya b. R. Mesharsheya.  
 771 R. Malka b. Mar R. Aha.  
 773 Mar Rabba b. R. Dodai.  
 ... R. Shinwai.  
 782 R. Haninai Kahana b. Abraham Kahana.  
 785 Mar R. Huna b. Mar ha-Levi b. Mar Isaac.  
 788 R. Manasseh b. Mar R. Joseph.  
 796 Mar R. Isaiah ha-Levi b. Mar R. Abba.  
 798 Mar R. Joseph b. Mar R. Shila.  
 804 Mar R. Kahana b. Haninai Gaon.  
 810 Mar R. Abumai.  
 814 Mar R. Joseph b. Mar R. Abba.  
 816 Mar R. Abraham b. Mar R. Sherira.  
 828 R. Joseph b. Mar R. Hiyya.  
 833 Mar R. Isaac b. Mar R. Hananiah.  
 839 R. Joseph b. Mar R. Abba.  
 842 R. Paltoi b. Mar R. Abaye.  
 858 Mar R. Abai Kahana b. Mar R. Mar.  
 859 R. Menahem b. Mar R. Joseph Gaon b. Hiyya.  
 861 R. Mattithiah b. Mar R. Rabbi.  
 869 R. Abba b. Mar R. Ammi.  
 872 Mar R. Zemah b. Mar Paltoi Gaon.  
 890 R. Hai b. R. Mar David.  
 898 Mar R. Kimoi b. R. Ahai Gaon.  
 906 Yehudai b. Mar R. Samuel Resh Kallah.  
 918 R. Mebasser Kahana b. Mar R. Kimoi Gaon.  
 926 R. Kohen Zedek Kahana b. Mar R. Joseph.  
 935 R. Zemah b. Mar R. Kafnai.  
 938 Mar R. Hananiah b. Mar R. Yehudai Gaon.  
 943 R. Aharon b. Mar R. Joseph ha-Kohen.  
 961 R. Nehemiah b. Mar R. Kohen Zedek.  
 968 R. Sherira.  
 998 R. Hai, died 1038.

**GARDEN OF EDEN:** "Gan Eden" (Gen. ii-iii.). Old writers locate the earthly paradise in the north of Babylon. Here Adam and Eve lived till their fall. The term, however, is also applied in Jewish literature to the celestial abode of bliss, and references to that concept are more common than to the earthly Eden which Talmudic rabbis also located as situated somewhere in Assyria.

**GASTER, MOSES:** Haham of the English Sephardic communities; b. Bucharest, 1856. Gaster received his rabbinical training at Breslau Seminary, but returned to Roumania, wrote a history of Roumanian literature (1883), and a chrestomathy of Roumanian literature from its origin to 1830. Prior to 1885 he made a number of other valuable contributions to Roumanian literature and held official educational positions. In 1885 he, together with a group of Jews, was expelled from Roumania for participating in political affairs in the interest of his fellow Jews. He went to England where his scholarship was immediately recognized by the University of Oxford. Years later the Roumanian government cancelled the expulsion, but he declined to resettle there. In 1887 he was appointed Haham, and held the post till his retirement in 1920. In 1896 he publicly identified himself with Zionism, and became one of its most active leaders.

It was at Gaster's home that the British and French officials held the conference with Zionists which was the preliminary to the Balfour Declaration\* negotiations. He is a member of many of the learned British societies and represented the British academic world at the 200th celebration of the founding of the Berlin Academy in 1900. Since then he has visited Roumania and has been honored by its rulers. He is an exceptional linguist, and has specialized in folklore. Three of his works are: "Jewish Folklore in the Middle Ages," 1887; "The Sword of Moses," a cabalistic work, 1896; and "The Chronicles of Jerahmeel," 1899, also a book on mysticism. In 1901 he published an elaborate history of the Bevis Marks Synagog. At the request of the Roumanian government, he edited the Roumanian translation of the New Testament. His most recent published work is "Ma'aseh Book" (1934), two vols. of tales and legends translated from 16th and 17th cent. mss. His contributions to Jewish historical topics run to several hundreds.

**GALVESTON EXPERIMENT:** The late Jacob H. Schiff donated \$500,000 to the establishment of an organization known as the Jewish Immigrants' Information Bureau at Galveston, Texas, which became the main activity of the Jewish Territorial Organization founded by Israel Zangwill.\* The Bureau was in operation between and including the years 1907-14, during which upward of 10,000 Jewish immigrants from Russia, Poland and Roumania, etc., were distributed by the Galveston office as far west as the Pacific Coast and as far northwest as Winnipeg, largely, however, in the southwest of the United States. The machinery of the B'nai B'rith was utilized for distribution. An attempt was made to locate the immigrants in sparsely settled districts; each family or group of families making a nucleus for other settlers. The trades or professions of the immigrants were known before their arrival, and the immigrants were located at such places that needed them. Morris D. Waldman and David M. Bressler were the executives. At the outbreak of the World War in 1914 mass immigration to the United States ceased. H. C.

**GEDALIAH:** Last of the princes of Judah. Nebuchadrezzar appointed him governor of Palestine, and he ruled from Mizpah. Gedaliah was assassinated in a political conspiracy. In old-fashioned Jewish calendars Tishri 3, third Penitential Day, is marked as "the fast of Gedaliah" in memory of his death.

**GEHENNA:** Originally the valley of the son of Hinnom to the south of Jerusalem where children were sacrificed to Moloch. Colloquially the Jewish equivalent of hell, or purgatory.

**GEIGER, ABRAHAM:** Protagonist of Reform Judaism; b. Frankfort-on-the-Main, 1810; d. Berlin, 1874. Of a scholarly family, Geiger was taught to read Hebrew and German at three, and began the study of the Talmud

when six years old. Even as a boy, he betrayed heterodox leanings, and when he was elected rabbi in Wiesbaden in 1831, he advocated those ideas which led him to found a Jewish theological review in 1835. Despite the opposition of the orthodox he was elected rabbi of Breslau in 1838. The government refused to intervene in the doctrinal struggle, but the congregation split, and Geiger became the leader of the Reform group. While he opposed the radical theories advanced at the Frankfort Reform conference, he went beyond its supporters in his biblical criticism, and in his bitter opposition to the romanticism of the "Holy Land." To him Judaism was wholly a theological concept and the ambition of his life was to found a scientific theological seminary. He aided in the founding of the Breslau Seminary which, however, swung in an entirely different direction, and devoted his later days in Frankfort to founding a new institution. As a speaker he was an incisive and brilliant orator. He wrote copiously in his own and other reviews, and published books, all animated by his central thought that Judaism was a theological system which he could trace across the disputes of Sadducees\* and Pharisees\* and the learning of the Middle Ages. Many of his articles read like university extension courses. That applies to his "Judaism and Its History" (translated and published in New York, 1911) which is a fair and clear exposition of his theories and teaching.

The doctrines he propounded brought him . . . as large a share of adherents as of opponents. Maintaining the stand he took with dignity . . . he nevertheless refused to become preacher of the Reform Congregation at Berlin, that body having advanced a step farther than what he deemed advisable.—MORAIS, Eminent Israelites of the Nineteenth Century.

**GEIGER, LAZARUS:** Philologist; b. Frankfort-on-the-Main, 1829; d. there, 1870. He taught for many years in the Jewish Realschule in Frankfort. His great achievement was in the philosophic aspects of philology. He demonstrated that speech is a national product of human vision and not of the capacity for hearing sound. His researches are summarized in his two works: "Ursprung und Entwicklung der Menschlichen Sprache und Vernunft," Stuttgart, 1868-72, and "Der Ursprung der Sprache," 1869.

**GEIGER, LUDWIG:** German literary historian; b. Breslau, 1848; d. Berlin, 1918. He was the son of Abraham Geiger and trained for the rabbinate; but while he wrote considerably on Jewish literary themes, his main work was on German literature from the 16th to 19th cents.

**GELILAH:** "Rolling up." One of the symbolic ceremonies of the synagog ritual consisting of wrapping the Scroll of the Law in its vestments. M. A.

**GEMARA:** An Aramaic word meaning study, that which is learned. The name is applied to the great body of traditional lore



which grew up as a commentary and supplement to the Mishnah.\* When the latter was completed and accepted (c.200 c.e.), it became the subject of study in the schools of Palestine and soon after, of Babylonia, whither it was brought by Rab.\* The brief statements of the Mishnah were explained and elaborated, disputed questions were clarified and sometimes settled, new applications of the laws were made, and many matters untouched in the Mishnah were introduced. The chief topic of the Gemara is thus law, or Halakah.\* Much non-legal matter, or Hagadah,\* was, however, interspersed between the legal discussions. Here are found the beautiful legends, fables, parables, proverbs, and homilies, for which the Talmud is famed, together with much interesting material that bears on history, folklore, superstition, etc.

This mass of commentary, discussion, argument, and Hagadah, clustering around the Mishnah, grew in the course of cents. to enormous bulk, and only gradually was it reduced to definite form. Ultimately two Gemaras were compiled, one in Palestine and one in Babylonia. The Palestinian Gemara (often called inaccurately the "Yerushalmi," i.e., the Gemara of Jerusalem) was completed about the beginning of the fifth cent. It contains discussions based on 39 treatises of the Mishnah. Its style is abrupt and fragmentary; lengthy discussions are few. The Hagadic material is rich and valuable. The Yerushalmi has been comparatively neglected by scholars and presents many riddles to the student.

The Babylonian Gemara was not completed till about a cent. later. It extends over 36½ treatises of the Mishnah, yet its bulk is about three times as great as that of the Palestinian Gemara. The legal arguments are far more thorough and extensive, and are marked by a talent for keen and subtle reasoning. The Hagadah found in the "Babli" is largely of Palestinian origin; of the remainder, much concerns demons and other superstitious beliefs. The Babylonian Gemara has been constantly and minutely studied since its completion; and not only are there many commentaries and other works to elucidate it, but a living tradition of its interpretation has been preserved, which is not the case with the Palestinian Gemara. It is generally considered authoritative in legal matters where it differs with the Yerushalmi. The language of both Gemaras is chiefly Aramaic, but many passages are in Hebrew, including, of course, quotations from the Bible.

In common usage, Gemara is practically equivalent to Talmud.\* More correctly, the Talmuds consist of the Mishnah, with the Palestinian or Babylonian Gemaras, respectively.

B. J. B.

**GEMATRIA:** Form of numerology based on the numerical values of Hebrew letters; derived from the Greek grammateia, "letter-play." Since each consonant in Hebrew is also an integer, each word has a numerical value,

which was frequently used for various purposes: remembering a number by turning it into a word, equating two expressions which amounted to the same numbers, or even deriving various traditions. Thus, since the word Torah amounted to 611 (400 plus 6 plus 200 plus 5) it was held that Moses had given that many commandments, which, together with the First and Second Commandments which were given by God Himself, made up the 613 positive and negative precepts. The mystics made much use of speculations made on the basis of Gematria; with others, even in modern times, it was used more as a clever turn of speech. Thus a man of 70 would be said to become "wine" (*yayin*, 10 plus 10 plus 50), while one of 90 would be "water" (*mayim*, 40 plus 10 plus 40).

S. C.

**GEMEINDEBUND, DEUTSCH - ISRAELITISCHER:** Union of the German Jewish Congregations founded in Leipzig in 1869. It is a secular organization for the administration of congregational affairs.

**GENEALOGY:** History of the descent of individuals or families. The first lists occur in Genesis, and all the historical books of the Bible contain the earlier genealogies. Ezra\* was an earnest genealogist and the interest in family became of vast importance to the Jews, particularly owing to the desire to maintain the purity of the priesthood. Josephus relates that thousands of genealogical rolls were preserved in the Temple. The "bluest" of Jewish blood is descent from King David. As the Exilarchs claimed this the Abravanel family asserted their Davidic descent. But it is difficult to reconcile such claims with the detailed genealogy in Ezra which makes no reference to it. The possession of "yechus briefen" is the pride of many Jewish families.

**GENESIS, THE BOOK OF:** First of the five books ascribed to Moses. Its Hebrew, "Bereshit," means "in the beginning." In the authorized translation it contains 50 chapters, while in the Masorah it is divided into 91 sections. Genesis relates the story of Creation, of Adam and Eve in the Garden of Eden; of Noah and the flood, and the building of the Tower of Babel; of Abraham, Isaac, and Jacob, their wives and their children, the selling of Joseph, his life in Egypt, his dreams and rise to power; the famine that drove Jacob and his sons to settle in Goshen; Jacob's blessing of his sons, his death and burial, closing with Joseph's death. In the earlier chapters the subjects are divided by a series of genealogical tables, but in the latter half the pastoral life of the patriarchs is told as a continuous narrative. Historically, that is according to the genealogies, a period of 2,309 years from Creation is covered in this book. Tradition maintains the continuity of the narrative, as well as its single Mosaic authorship.

Biblical critics, however, regard it as a composite work, divided on the Elohist and JHWH lines, and then redivided as the critic



believes that the editors of later days buttressed their contemporary views by inserting semi-historic materials in the old writings. The three main sources for the book of Genesis according to these views are a narrative written in Judah in the time of the kings (J), another written in the northern kingdom about the same time (E), and one written during and after the Babylonian Exile (P). They can be readily distinguished by the fact that J always uses the term Lord (JHWH), E always used God (Elohim) and P both God and Almighty (El Shaddai). These sources occur now side by side, now in combination. Thus the story of the creation of the world in seven days comes from P; the stories about the Garden of Eden from J; the Flood Story is a combination from J and P; and the Joseph story a combination of J and E.

It is perhaps worth noting that of the creation story only one incident found its way into the main stream of Judaism, the Sabbath. The fall of Adam and Eve is not referred to in the later biblical books though the rabbis speculated on many incidents connected with creation and life in the Garden of Eden. None of these myths and legends are basic to Judaism. Jewish history begins with Abraham.

**"GENIUS OF JUDAISM":** Compendium on matters Jewish published in London in 1833, from the pen of Isaac Disraeli, author of "Curiosities of Literature."

**GENIZAH:** Storeroom in a synagog for old prayer-books or Hebrew mss. Worn or mutilated Scrolls of the Law were buried, and therefore are not found in these lumber rooms from which, in recent years, many valuable mss. have been retrieved. Prof. Solomon Schechter\* made the Cairo Genizah famous. The sanctity attached to prayer books made the storage of mutilated pages or copies a custom.

**GENTILE:** A Latin word, applied to non-Jews, but which did not originate with the Jews and has no exact Hebrew equivalent. Its nearest Hebrew equivalent expresses the idea of "stranger." "Goi" is a political term implying nationality. As the non-Jewish nations were "heathens," "goi" has come to mean heathen.

**GEORGIA:** See: United States of America.

**GERARDY, JEAN:** Belgian 'cellist; b. Spa, 1878. He began his career as a virtuoso at 10, becoming immediately famous for the purity of his style, and adopted the career of traveling virtuoso. He has toured the world a number of times. During the World War he enlisted in 1914 as a private in the Belgian army, but in 1917 was summoned by the Queen of the Belgians to play at a Red Cross benefit concert in London, and thereafter played at the "front." W. F.

**GERMANY (Early Period):** "A cent. before the Germanic tribes overran the Roman provinces of Gaul, when the imperial legions

stood guard over the river Rhine, Jewish settlements, composed of traders following the soldiers to their fortresses, were to be found in the empire's northernmost outpost on the continent," say Margolis and Marx, in their "History of the Jewish People." This refers to the community of Cologne\* which was functioning prior to 321. There are evidences of even earlier Jewish settlement in Metz.\* Records are, however, wholly lacking from this early date to the reign of Charlemagne (771-814), for the excellent reason that there is no substantial recorded German history for the intervening period. In the third cent. the Romans began to adopt a policy of self-defense against the Alemanni, and the Franks, and during the next 200 years the country was overrun by hordes of Vandals, Suevi, Heruli, Goths, and Longobards, who gradually absorbed each other, so that by the eighth cent. the Saxons, Frisians, Franks, Suabians and Bavarians controlled the country, parcelled it out amongst their leaders, and introduced their own religious cults, a pantheon of their own gods, who were preferably worshipped in groves, forests, heaths, and on mountains.

The conditions prevailing during this period can be gleaned to some extent from church records. These indicate, by their protests, that the Jews lived on fair terms with their German lords who were not seriously amenable to canonical discipline—the Prussians had not accepted Christianity at this date. Charlemagne was tolerant to the Jews in his service who were at the time extremely useful. War was the principle trade of men, and the Jews being excluded from military service, trade, commerce and in particular usury—which was forbidden by the church—fell into Jewish hands. The Jews paid a special tax and were supervised by a *Judenmeister*.\* By the 10th cent. the scale had been turned against the Jews by the growth of ecclesiastical authority, yet they moved about with some freedom, and the founding of the schools in Mainz\* and Worms,\* and the ministrations of R. Gershon\* indicate a certain measure of local tolerance, coupled, as rabbinic decisions indicate, with some enforced conversion.

**1098 to 1426:** The preaching of the First Crusade\* inflamed the populace against the Jews and the forward movement of the mobs that preceded the organized armies marching toward Palestine resulted in the massacre of 12,000 Jews in the Rhenish provinces, the wiping out of whole communities, and the unfolding of an era of misery. The preaching of the Second Crusade was accompanied by a Papal bull absolving all debtors from the payment of interest due to the Jews. This law was almost immediately followed by the attempt to regulate the status of the Jews. Conrad III. (1138-52) made them "*servi cameræ*" (*Kammerknecht*\*). Sacher ("History of the Jews") describes this new condition clearly:

The emperor extended protection to them and they paid a goodly sum for his generosity. They repeated their gifts when a new emperor ascended the throne or when



new dangers threatened them. The practice developed into a tradition, and the Jews became the special vassals of the emperor. At first the status saved their lives; later it robbed them of their freedom. They became "servi camerae," servants of the chamber, wards of the emperor. Formerly, though they had been hunted and plundered, they had remained freemen. Now they were bondsmen, chattels, to be bought and sold at the whim of their patron. Emperors often consigned the revenues from "their" Jews to barons and nobles in return for lump sums. The Jews did not rise out of this humiliating status for more than six hundred years!

In 1342 Ludwig, the Bavarian, devised the additional impost the "golden penny,"\* and this was merely the prelude to an extortion process, which was interrupted by the Black Death\* mass persecutions, which took toll of the Jews in every place in which they resided in the empire. It was part of this extortion scheme which led to the appointment of Israel of Krems as "chief master of all rabbis," in 1407, over the protest of the Jews. Sigismund (1410-37) improved on his predecessors by demanding a capital levy of from  $\frac{1}{3}$  to  $\frac{1}{2}$  of all the Jewish resources. When the official revenue of the empire stood at 13,000 gulden nine Jews were expected to pay 5,000 gulden. The Jews of Cologne offered 12,000 gulden rather than submit to an inventory. Whenever and wherever the Jews resisted this fleecing they were expelled with the result that after 1421 "for a long time no Jew was to be found in" the Austrian part of the empire.

1431 to 1614: The expulsion of the Jews from Cologne in 1421 may be said to be the beginning of 200 years of acute suffering for the Jews in Germany. During that period the only real interludes were the welcome involved in the charter granted the Jews of Poland by Casimir IV. in 1447, the appeal made to them to settle in Turkey and come to Palestine after the Byzantine empire had fallen and Constantinople was in the possession of the Turk, and Reuchlin's defense of the Talmud.

The Hussite struggle inflamed the clergy, with the result that a Blood Accusation\* charge was raised in 1431, and the Council of Basle in 1432 renewed all the restrictive measures against the Jews. This opened the road to intense persecution, which was aggravated by the policy of Pope Nicholas V. (1447-55), who appointed John of Capistrano head of an evangel that undertook to denounce and destroy heretics.

The technique of the Inquisition, as later enforced in Spain and Portugal, and which Capistrano first began to practise in Naples, could not be brought into play in Germany; the movement therefor lacks the broad sweeping dramatic quality of the better known persecution and expulsion. In Spain the Inquisition did not rise to power until the kingdoms of Aragon and Castile had been consolidated. Germany on the other hand was a series of kingdoms, principalities, dukedoms, bishoprics, and a number of towns possessed rights which were independent of both state and church. The attack of Capistrano was therefore a progressive one, the Pope aiding by ordering the enforcement of the badge in 1452. Encouraged by Pope and monk, Louis the

Rich, of Bavaria, ordered the arrest of all the Jews in his kingdom and having fleeced them of 30,000 gulden, expelled them. Next in 1453, all the Jews were ordered out of Franconia. Following this Capistrano concentrated on Silesia, where there were important communities in Breslau, Olmutz, Brünn and Schweidnitz. In Breslau a charge of desecrating the host was made, all the Breslau Jews were arrested, in 1453, their property confiscated, their children seized for baptism, and after 41 Jews had been burned, the rest were outlawed and expelled. The expulsion of the Jews from Olmutz and Brünn followed. The conditions are described in a contemporary document, the appeal of Isaac Zarfati, a Jew of French stock, born in Germany, who, having settled in Turkey, begged the Jews of Germany "leave this accursed land forever," and settle in Turkey:

I have heard of the afflictions, more bitter than death, that have befallen our brethren in Germany—of the tyrannical laws, the compulsory baptisms and the banishments which are of daily occurrence. I am told that when they flee from one place a yet harder fate befalls them in another. . . . On all sides I learn of anguish of soul and torment of body; of daily exactions. . . . Strangers enjoy your goods; of what profit is the wealth of your rich men?

The celebrated Trent\* Blood Accusation, in 1475, led to the victimization of the Jews of Ratisbon,\* and in 1499 those in Nuremberg were banished. The first change came in 1507 when the apostate Pfefferkorn,\* aiding the plans of the Grand Inquisitor of Germany, Jacob Hoogstraten, proposed the confiscation and destruction of all prayer-books and copies of the Talmud. The confiscation was completed, but John Reuchlin, humanist, and the one scholar of the period familiar with Hebrew, went to the defense of a cherished literature, and in the struggle which lasted three years, and ended in the restoration of the books to the Jews, even the defense of the Jews themselves found some adherents. This battle of the books, in which Reuchlin wrote his famous "Augenspiegel," and Pfefferkorn responded with his pamphlets in German, bringing the whole controversy within the understanding of the laity, gave the Jews at least mental relax, and it was in this period that Jewish scholars are again noted in the empire, David Gans\* being, perhaps, the most conspicuous of the men who combined the old learning, with contemporary secular interests. The great Reuchlin-Pfefferkorn dispute proved, however, to be a precursor of the greater Reformation struggle. The church through the Dominicans was endeavoring to maintain its power, and Reuchlin represented a young Germany, whose spearhead a little later was Martin Luther, who readily accepted a Jewish view of the Bible, but in his latter days denounced its custodians as vigorously as any Dominican he opposed.

The Reformation served as a mental release for the Jews, and ushered in milder methods. The contrast illustrates itself in the record. In 1510 the year in which Reuchlin won his battle, and the Hebrew books were returned to



Jewish hands, there occurs the first mention of Jews in Berlin; 30 were brought there and burned, July 19, 1510, on a charge of desecrating the host. This type of outrage ceased after the Reformation had won the mind of the German people. The change was also marked by the admission of Maranos in Hamburg in 1612, and the recalling of the Jews to Frankfurt in 1616 after the attack and expulsion instigated by Fettmilch.\*

1615 to 1750.—The religious feuds of which the Reuchlin-Pfefforkorn controversy, and the Reformation were part, were the background of the Thirty Years War which ended in the Peace of Westphalia, in 1648. The banishment of the Jews from Worms and Frankfurt, and their readmission preceded the war, the end of which witnessed the expulsion of the Jews from Hamburg. The three decades of struggle disrupted communities, and its end saw no material change in the status of the Jews. They were still kammerknechte, as subject to the whim of monarchs as a cent. before, and for small reason they were banished from Prague and then from Vienna, part of the empire, in 1670. This latter act resulted in the permission to settle in the Mark of Brandenburg, and the founding of the Berlin \* community.

German Jewry played no part in the great Shabbethai Zebi \* movement, the surge and contagion of which evidenced the precarious condition of the Jews everywhere. The subsequent struggle over mysticism was fought out to a considerable extent in Germany by two contemporaries Jonathan Ebyeschütz \* and Jacob Emden.\* During the same period anti-Semitism found a new mode of expression in the German empire by the republication of Eisenmenger's \* "Judaism Unmasked."

Jewish life was at a low ebb in central Europe at the beginning of the 18th cent., and the first gleam of a new order of things was the permission to indulge in public worship, in Berlin, in 1712, though the Jews in Mainz and elsewhere had exercised that privilege for a cent. The communities everywhere were small, but were increased by immigration from eastern Europe, the Jews being forced west by the great Khmielnicki massacres \* in Poland.

1755 to 1800.—By the middle of the 18th cent. the Jews of Prussia had come to dominate German Jewry because Prussia, under Frederick William I. (1713-40), had come to lead all the Germanic states. It was in Berlin that Moses Mendelssohn,\* by the publication of his first volume, in 1755, and the work of David Frankel \* exhibited not only a resurgence of the Jewish spirit, but the ability for the first time in cent. to exhibit self-volition in relation to environment as well as in matters of learning. There was no thought even with Frederick the Great of recognizing the rights of the Jewish minority. On the contrary the laws of 1750 were carried out with a new type of discipline. There were three classes of "protected Jews," the rest were tolerated. The categories were precise, and developed on

caste lines which could not be legally crossed. Even the rabbis were treated as of the lowest class, the tolerated, and the rich who were granted most privileges came under draconian regulations.

The new intellectualism, which was in a measure symbolized by Frederick's friendship for Voltaire, swung the Prussian Jews from orthodoxy and created a demand for life outside the narrow and confining ghettos. It was into this milieu that Lessing plunged in order to find his "Nathan the Wise," and it was out of it that Mendelssohn wormed his way, to create the new "Aufklärung." Thus arose the era of intellectual awakening, and the famous salons, led by Jewesses, who readily deserted their faith, surrounded by the intellectuals of Germany. These various stirrings, creating one of the most interesting chapters in German Jewish history, had their reward in 1787 by the removal of the poll-tax in Prussia, five years after the Toleranz Patent was issued in Austria.

1800 to 1900.—For a spell all Germany came under the influence of the French Revolution and the marching armies of Napoleon. Thus Westphalia, Baden, Hamburg, Mecklenburg, and even Prussia accorded the Jews some type of emancipation between 1808 and 1812. The new freedom was symbolized by the opening of the first Reform synagog in Hamburg in 1818. Zunz \* too at this period laid the foundation of his Jewish Science,\* but the "Hep Hep" \* persecutions of 1818-19 were a set-back, and whilst a great stream of new learning was being poured forth by Jost,\* Geiger,\* Franz Delizch and others, Gabriel Riesser \* began that struggle for political emancipation which occupied Jews in the various states of Germany to the Franco-Prussian war. Every victory counted, because each petty state had to be won separately, and behind each grant there was some reserve of rights, which were not granted to the Jews. The struggle exhibits the complex of the German states, and the sharp divergence of authority which existed, for in some states the Jews were free to share in and play a notable part in the revolutionary struggles to 1848, in some they were still battling against the Jewish oath \* and other disabilities. At the same time a series of synods were in progress which suggested that the uppermost problems were those of a theological character.

The perspective of history records the gradual progress to uniform emancipation which resulted from the creation of the German Empire at the conclusion of the Franco-Prussian war, but the contemporary German-Jewish judgment throughout the cent. recognized no such satisfactory progress. This dissatisfaction exhibited itself, from 1818 onward, in the determined struggle of Jews in Germany, and particularly in Berlin to achieve equality and social and political acceptance, by complete assimilation. Mendelssohn's family was largely converted. Heine \* and Borne,\* who both had joined the first Jewish culture group were



converted, and every historian calls attention to the epidemic of apostasy most evident in the '30's, and repeated in the last quarter of the cent. Conversion was at once the road to political preferment, professorial office, and the judiciary. The internal communal life of the Jews in Germany in the 19th cent. thus exhibits a keen struggle for orthodox Judaism, which evolved the precise observing attitude associated with Frankfort, the middle conservative historical type associated with Breslau, and the dividing schools of Reform associated with Berlin. The external life exhibits Jews prominent in all walks of life, who if they held formal office were generally converted, who if interested in political affairs like Carl Marx,\* Lassalle,\* Simonsen,\* Lasker,\* were either converted, or by intermarriage, or avowed disassociation, expressed determined assimilation. The tremendous intellectual forward thrust of the Jews in Germany from the beginning of the 19th cent., provided the background for the Haskalah in Eastern Europe, and the great contributions to Jewish scholarship made by Wessely,\* Sachs, Zunz and Graetz,\* and de-Judaized Jews in every walk of life, gave prestige to German Jewry whilst the inward fabric was weakening.

The non-ceasing of Judeophobia in Germany is the primary cause of this paradox. Jew hatred became in a scientific era anti-Semitism,\* but in its resistance to Jewish emancipation, and in its frequent attempts to re-isolate the Jews it had temperamentally not departed from the attitude and concepts of the Middle Ages. Thus the Society to Combat Anti-Semitism was founded in 1890, and the Central Society of German Citizens of the Jewish Faith in 1893.

1900 to 1933.—The imperialism of William II., led indirectly to the formation of the Hilfsverein\* in 1901, and the creation of the Union of German Jews, but the antipathy which had expressed itself in the ritual murder charges in Xanten\* in 1891, and in Konitz\* in 1900, together with the anti-Jewish debates in the Prussian Parliament, and in the Reichstag from 1892, which were repeated in one or the other chamber, right into the sessions held during the World War, explain the pressure toward assimilation, in all its forms which marked the history of Germanic Jewry for nearly 130 years, as well as the resistance of the German Jews to the settlement of Ost Juden in the last half cent.

The World War was wholly destructive to the Jews. It cost 12,000 German Jewish lives, and apparently intensified individual anti-Semitism. Defeat was attributed to men like Ballin,\* the conditions of the peace to individuals like Kurt Eisner\* and Rosa Luxemburg,\* and the immediate aftermath to men like Walter Rathenau.\* The purging of the assimilative factors in the German people which animated the anti-Semites of the beginning of the 19th cent., when the Aryan cult was first advanced, and repeated by Stöcker\* and Ahlwardt,\* at the close of the cent., were

renewed with increasing emphasis from 1922 by the Swastika\* groups enrolled under the banner of Adolph Hitler.\* To some extent the appeal against the Jews was that assimilators like Karl Marx, Edouard Bernstein\* and Clara Zetkin\* to name only a few, had corrupted the German people with political ideas incompatible with the Nazi concept of a united German people. Intellectuals from Nietzsche to Spengler supported this theory.

The capture of all the power in the state by Hitler in February, 1933, the outrages and brutalities, boycotts, segregation in schools, the burning of books by Jewish authors, the declassing of the Jews, the ousting of them from all professional and public ranks, all these acts are fresh in the public mind. German Jewry, which numbered 560,000 in 1925, was self-reducing by intermarriage and conversion. The total was reduced in 1933 by the flight of from 50 to 60,000, the permanent settlers going to Palestine, the refugees being cared for in France, Switzerland, Czechoslovakia and elsewhere.

The latest phase, as this volume goes to press, is the promulgation on Jan. 12, 1934, of the text of the proposed "Jew law," a measure to regulate anew the rights of citizenship of the entire population of the Reich. It proposes to divide the population into four classes. The fourth category includes: German citizens of alien blood, "especially Jews, Wends, Poles and Gypsies who possess German citizenship." The proposed law recommends that Jews "should be given the protection of the Reich, but not citizenship in the narrower sense." The author of the law, Dr. Helmut Nicolai, President of Magdeburg, favors the granting of minority-rights for Jews in Germany, subject, however, to protecting "the German nation from mixing with Jews, Mongols, Negroes and Gypsies," by prohibiting intermarriage, and sexual intercourse with alien races, restricting and deporting aliens, and the complete expulsion of alien races from certain professions, and the restriction of their numbers in others.

Statistics: Despite frequent references to mass immigration from eastern Europe the Jews decreased relatively from the organization of the Empire. In 1871 the Jews represented 1.25 per cent. of the total population; in 1890 1.15 per cent., in 1905 1 per cent., and in 1925 0.90 per cent. The figures then were 564,379 compared to 538,909 for the same area, in 1910. The net gain in 15 years including the war period was 25,470 and this was undoubtedly due to immigration from eastern Europe. Germany lost 12,000 Jewish soldiers in the War, the birth rate had steadily decreased and the mixed marriages and conversions to Christianity provided for a constant diminution of the older Jewish population. Thus between 1901 and 1927, 32,787 Jews and Jewesses—the women predominating—married out of the faith. After 1917 the ratio of these mixed marriages averaged 44.8 to every 100 regular Jewish marriages. Between 1880 and 1919, ac-

ording to the reports of the German Evangelical Church Conference, 11,600 Jews were converted. For 1920-26 the figures were 2,213; practically a doubling of the annual ratio. These statistics, however, do not include the apostasy to Catholicism and dissenting Protestant sects.

The table which follows gives the 1925 census returns for Jews in the larger cities. The 1932 German official statistical table gives about the same figures for Berlin, but does not detail the changes within the community itself. It is reported (1933) that 7,200 East European Jews have been deprived of their citizenship in southern Westphalia. This represents about 10 per cent. of the Jewish population of that area. The Jewish birth rate is reported to be three per 1,000 against a death rate of 13 per 1,000. This, together with apostasy and mixed marriages, must have reduced the Jewish population in seven years. The migration in 1933 is reported at 50,000, which would be approximately 10 per cent. of the total. For Chemnitz, Gelsenkirchen, Liegnitz (Lower Silesia), Plauen, and Stolp detailed reports show that 15 per cent emigrated in 1933.

Aachen	1,420
Altona	2,409
Augsburg	1,203
Barmen	721
Berlin	172,672
Bochum	1,122
Bremen	1,328
Breslau	23,240
Brunswick	939
Chemnitz	2,796
Cologne	16,093
Dortmund	3,820
Dresden	5,120
Duisburg	2,080
Dusseldorf	5,130
Elberfeld	2,335
Erfurt	819
Essen	4,209
Frankfort—a.M.	29,385
Gelsenkirchen	1,440
Halle a.S.	1,236
Hamburg	19,794
Hanover	5,521
Karlsruhe	3,386
Kassel	2,750
Kiel	605
Koenigsberg (E. Prussia)	4,049
Krefeld	1,626
Liegnitz (Lower Silesia)	c.1,000
Liepzig	12,594
Lubeck	629
Ludwigshafen a.R.	1,211
Madgeburg	2,356
Mainz	2,738
Mannheim	6,972
Mulheim ad Ruh	626
Munich	10,068
Munchen Gladbach	951
Munster	580
Nurnberg	8,603
Oberhausen	513
Plauen	623
Stettin	2,615
Stuttgart	4,548
Wiesbaden	3,088

**GERSHOM B. JUDAH:** "Light of the Exile"; b. Metz, 960; d. Mainz, 1040. Gershom in the period of peace which preceded the Crusades when the Jews were living at their greatest ease in France, founded the French

and German Talmudic schools which rapidly replaced those of the Orient. He was so esteemed as an exegete, and his rabbinical decisions found such acceptance that his authority surpassed that of the declining Gaonate in Babylon, and he became the arbiter of European Judaism. About the year 1000 he convened the synod which placed polygamy in the West under the ban, reformed the divorce laws, and revised the code relating to those who had been forced into conversion. By his benign personality and his decisions he stands out as the progressive Jewish social legislator of the Middle Ages, and his regulations are still regarded as binding by orthodox Jews.

**GERSHON B. ELIEZER HALEVI** of Prague: Traveler and fabulist; flourished in the first half of the 17th cent. He wrote a book of travels in which he claimed that he reached the river Sambation.

**GERSONIDES (Levi b. Gershon):** Philosopher; b. Bagnols, 1288; d. Perpignan, 1344. He was also known as Ralbag, Leo Hebraeus, Maestro Leon de Bagnols, and was surnamed Ari, meaning lion. He spent his days between Orange and Avignon. Of all Jewish philosophers, he is the one in whom scholasticism reached its highest articulation. He was not only a distinguished philosopher—the greatest scholastic after Maimonides—but also a famous astronomer, a prominent Talmudist, an outstanding Bible commentator, and a physician by profession. He was an exceptionally rapid and varied writer. He treated of logic, metaphysics, psychology, physiology, commentaries on Averroes, mathematics, physics, meteorology, Talmudic treatises, biblical commentaries and astronomy.

His chief work, *Milchamoth Adonai* (Wars of the Lord) comprises all of the medieval questions relating to man, to God and the universe, as seen through the Aristotelian prism. The basis of his metaphysics is Platonic and the structure Aristotelian. But Gersonides was an original thinker; his scientific temperament, acute logical mind, and independence of spirit led him to transcend his own time. More than any other scholastic he made a decided attempt to weave a metaphysics of his own. He himself points out that each of his investigations was either not treated at all, or was treated inadequately by his predecessors, Maimonides\* included. He believed sincerely that the questions with which he concerned himself were of the utmost importance and that their solution would be a great factor in human happiness. Unlike Maimonides, who whispers only to the wise, Gersonides insists that it is one's duty to impart truth to all. He does not shrink from facing it and expresses his views fearlessly. "The Torah would not force us to believe an untruth."

Gersonides puts miracles in the same class as natural phenomena. The glory of God manifests itself more in the permanent regularity of nature than in its sudden changes. He also attempts to prove that the biblical refer-



ences to the angels are allusions to prophets and not to supernatural beings. Gersonides' theory of attributes—namely its application to God by way of priority and posteriority, i.e., in God they have their real existence, while in us they are derivative—is carried out to its logical conclusion by Spinoza when he attributes extension to God. So great was Gersonides' influence on his times that even his foremost opponent, Crescas,\* has appropriated many of his ideas. Isaac b. Shesheth of Saragossa, Don Isaac Abravanel, Shem Tob b. Joseph, Iben Shem Tob and Manasseh b. Israel were among Gersonides' adversaries. But he also had staunch admirers who tried to refute the criticism against him. Isaac Lattes (14th cent.) speaks of Gersonides as the great prince "our master." He writes: "Gersonides does not have his equal in the world. He has commented on the Bible most profoundly and has enlightened the world by his science and specially by his famous work, *Milchamoth*, the great value of which can be appreciated only by the initiated." Simon b. Zemach Duran (1361-1444), at the age of 76, wrote his *Or Ha-Hayim*; to refute Crescas' criticism against Gersonides. Even as late as the 19th cent. Gersonides is discussed by a Cabalist, Abraham Shalom b. Israel.

Gersonides occupied also a unique position in the Christian world. Pope Clement VI. ordered a Latin translation of his description of an instrument he invented with which to fix the position of the stars with greater exactitude. Subsequently in 1377 his whole work on astronomy was translated into Latin. Kepler made attempts to obtain a copy; and Pico de Mirandola highly praised his astronomical tables. N. H. A.

He held that only the intellectual side of men's natures lasted on beyond their death.—JOSEPH JACOBS, *Jewish Contributions to Civilization*, 1919.

**GERSHWIN, GEORGE:** Composer; b. Brooklyn, N. Y., 1898. He is the composer of a large number of popular musical comedies including: *La La Lucille*, 1919; *George White's Scandals*, many editions; *Primrose*, 1924; *Song of the Flame*, 1924.

**GERSTLE, LEWIS:** California pioneer; b. Bavaria, 1824; d. San Francisco, Cal., 1902. Gerstle came to America in 1845. After wandering through the South, he was attracted in 1849 by the gold discovery in California. In San Francisco he started as a street vender of apples and became a stockbroker. In 1870 Gerstle and three other Jews acquired sealing rights in Alaska, and in 20 years their payments for these rights to the government were equivalent to the cost of Alaska to the United States.

**GESENIUS, HEINRICH FRIEDRICH WILHELM:** Hebrew grammarian; b. Nordhausen, 1786; d. there, 1842. Gesenius, who was a Christian, devoted himself to Hebrew grammar and lexicography. He published two vols. in 1810-12 and an abridged edition in 1814, which through translation became the

## GERSHWIN, GEORGE—GHETTO

standard Hebrew grammar, until in recent years it was replaced by the work of the Palestinean philologists of modern Hebrew.

**GESHEM:** "Rain." The title of the additional service in the orthodox liturgy, for the Eighth Day of Solemn Assembly, when, according to the Palestinean calendar, the prayer for rain is seasonal.

**GET:** "Bill of divorce." Mentioned in Deut. xxiv. 4 and in Jeremiah iii. 1 as being well known to the people. The important features of the bill of divorce are the date, the place, the names of the parties, the signatures of the witnesses, and the phrases which express separation. M. A.

**GE'ULLAH:** "Redemption." Though there is a prayer so named, the word is generally used as applying to the Redemption of Israel by resettlement in Palestine, and as the antonym of Galuth.

**GHAZZATI, NATHAN BENJAMIN LEVI:** Cabalist, author, and rabid follower of the pseudo-messiah Shabbethai Zebi; b. Jerusalem, 1644; d. Sofia (Uskub), Macedonia, 1680. He studied Talmud for several years with Jacob Haggis, and then settled at Gaza (whence his surname, "the Gazaite"), and devoted himself to Cabala. After his marriage to the daughter of Samuel Lisbona, a rich Damascan Jew, Ghazzati became an enthusiastic Shabbethaian. He pretended to be the prophet Elijah, who was to be the forerunner of the Messiah. In 1666, after Shabbethai Zebi's conversion to Mohammedanism and after all his own fanciful messianic predictions had been proved false, Ghazzati was excommunicated by the rabbis and took refuge with Shabbethai Zebi at Adrianople. Banished thence soon thereafter by the rabbis of Constantinople and Smyrna, because of his continued messianic agitations, he fled to Venice in 1668, where the rabbis compelled him to make written confession that his predictions concerning Shabbethai Zebi as the Messiah were purely fantastic and spurious. After a short residence at Venice he went to Rome, and after his banishment thence, to Leghorn, after which he returned to Adrianople. A. I. S.

**GHETTO:** Presumed to have originated in Italy as the name of the quarter to which Jews were restricted. The restricting of Jews to a given district did not originate in Italy unless it be assumed that the Jews who settled in Rome before the destruction of the Temple voluntarily confined themselves in the neighborhood of the Tiber, and in the vicinity of what became the historic ghetto. The segregation of a group of nations, or religionists or fellow craftsmen, is at least as old as the evolution of the Greek city state, and was characteristic of Jerusalem at its height. Such segregation was enforced in the early Islamic state, and there were distinct Jewish quarters in Egypt under the Fatimites, and in Spain, at an earlier date, under the Moors.



The earlier segregations represented self-interest, mutual protection, and the convenience of religious practices through close contact. Some of the early ghettos as in Speyer were enforced from a wholly benign motive, the protection of the Jews behind walls on the outskirts of cities, at a time when life in un-walled areas was unthinkable.

The enforced ghetto was designed as a means of persecution, humiliation and as means of preventing contact between Jews and non-Jews. This prevention of contact runs through all the early proscriptions, and finally embodied itself in housing the Jews within a limited space, in which they could be locked at night, and let out by day at the discretion of public officials. This kind of ghetto existed in Acre and Sidon, in Palestine, at the end of the Crusades and in the cents. following. The five great ghettos were those of Rome, instituted 1556 by Pope Paul IV., Frankfort-on-the-Main, Prague (some of which still exists), Venice, and Trieste. But most other towns in which Jews resided in any number, in western Europe, had official ghettos. Of some, the gates were destroyed during the advance of Napoleon in his various campaigns; many of them ceased to be the legal residence of the Jews after 1848, but in a number of cases the gates were not removed, though the restrictions had disappeared, until after 1870.

The typical ghetto of the 16th cent. is a densely populated, walled-in area usually found near the arteries of commerce or in the vicinity of a market. But before the segregation became expressed in physical barriers the Jews already had in all cities where they lived in considerable numbers what was in every respect a cultural community definitely set apart from the Christian and Muslim culture about them. The forcible confinement within ghetto walls merely served to give the community a more definite geographical expression on the one hand, and to intensify the self-consciousness of the members on the other.—LOUIS WIRTH, *The Ghetto*, Chicago, 1928.

**GIBRALTAR:** Jews settled in this British possession on the south coast of Spain after 1704, when it came under the British flag. Its first synagog dates to 1760. In the 19th cent. it became a refuge first for some Maranos, who there resumed Judaism, refugees from Tunis, and later for Jews from Russia and Poland. The majority of the community is Sephardic. There are four synagog.

**GIDEON:** A judge in Israel (Judges vi. 11 to ix. 32). According to his own report a poor man who was called by God to destroy the altar of Baal, and became the military leader of the Jews in a war with the Midianites. Gideon declined to become king, and retired to his home and lived to a great age.

**GIDEON, SAMSON (Sampson de Rehuel Abudiente):** English financier; b. London, 1699; d. there, 1762. Avoiding the gambling mania of the South Sea Bubble period, Gideon acquired an immense fortune. He made loans to the British government, and in 1749 consolidated the English national debt. He was an art connoisseur, collected pictures, and en-

deavored to become a landed proprietor. He left a fortune of \$3,000,000; most of it to his children who married out of the faith. He left £1,000 to the Portuguese community, "in case I shall be buried in the Jews' burying place . . . and an 'Escabah' said every Yom Kippur."

**GIKATILLA, JOSEPH:** Cabalist and author; b. Medina-Celi (Castile), Spain, 1248; d. Peñafiel, Spain, c. 1305. At an early age he wrote a Cabalistic work, and devoted serious attention to the mysticism of numbers and letters. He was greatly influenced by the writings of his teacher Abraham Abulafia,\* and was well-versed in various secular sciences. In later years Gikatilla was regarded as of supreme authority, and was superstitiously considered to have been a miracle-worker; hence his name Joseph Baal Hanissim (Joseph the Miracle-Worker).

Gikatilla's main work was "Ginnath Egoz" (The Nut-Garden; cf. Song of Songs vi. 11), the first word of the title being an abbreviation formed from the initial letters of the Hebrew words for the three Cabalistic and Rabbinical methods known as Gematria, Notarikon and Temurah; the second word (Egoz, "nut") is the mystic symbol for esoteric and secret wisdom, concealed under the symbolic nut-shell, as is the nut-kernel under the actual nut-shell. "Ginnath Egoz" treats of the meanings of the various names for God. His second important work, "Shaare Orach" (The Gates of Light), treats of the ten divine names which correspond to the ten Cabalistic "Sefiroth" (spheres). In all his Cabalistic works Gikatilla tried to harmonize philosophy and Cabala.

A. I. S.

**GILEAD:** The district mountain range and city, north of Yarmuk and east of the Jordan, now generally designated Hauran. It is sparsely populated, and under the French mandate.

**GIMEL:** Third letter of the Hebrew alphabet. Its numerical value is three.

**GINZBERG, ASHER:** *See:* Ahad Ha-am.

**GINZBERG, LOUIS,** Professor of Talmud at the Jewish Theological Seminary, New York; b. Kovno, 1873. After studying in eastern and western Europe and holding various positions, he came to New York in 1900, and was appointed editor of the rabbinical department of the Jewish Encyclopedia. In 1901 he received his appointment at the seminary which he still holds. His scholarly contributions to Jewish learning include: "The Legends of the Jews" (6 vols., 1909-25), "The Geonim and Their Halakic Writings" (1909), "Studies Into the Origin of the Mishnah I" (1920).

**GLASER, EDUARD:** Traveler; b. Deutsch-Rust, Bohemia, 1855; d. Munich, 1908. He traveled extensively in Arabia, making no less than four journeys and in the last, 1892, penetrated the interior, and returned with many inscriptions.



**GLASS, MONTAGU MARSDEN:** Creator of "Potash and Perlmutter"; b. Manchester, England, 1877; d. Westport, Conn., 1934. He came to the U. S. as a lad, settled with his parents in New York, and became a lawyer. His early attempts at writing met with scant success and it was not till about 1910 that his first "Abe Potash" and "Mauruss Perlmutter," was published. These two querulous, humorous Jewish clothing manufacturers became popular in stories, sketches, movies and dramas. Glass was a prolific writer, but whether he wrote a "colyum," or sketches for broadcasting on the radio, the homespun of his two very real New York immigrants, who struggled to success, were the chief puppets of all his literary efforts.

**GLUCK, ALMA:** Operatic soprano; b. Bucharest, 1884. She was educated in New York, and in 1909-12 sang at the Metropolitan Opera Company. Since 1912 she has confined herself to concert work. In 1914 she married Efrem Zimbalist.\*

**GLUECKEL von HAMELN:** See: Hameln, Glueckel von.

**GLUGE, GOTTLIEB (Théophile):** Pathologist and physiologist; b. Brakl, Westphalia, 1812; d. Nizza, 1898. He was the son of the cantor of his native town. In 1831 he began his research work in Berlin. He was the first to examine diseased tissues microscopically, and in 1837 received a medal from the Berlin medical faculty for his investigations of the symptoms of influenza. He settled in Paris as a physician, and in 1838 was appointed professor at the University of Brussels and physician to the Queen of the Belgians.

**GOD:** The Supreme Being, Creator, Author, First Cause, and Ruler of the universe, whose existence is assumed from the third word of the first chapter of Genesis, and throughout all the biblical narratives. "God" is the English equivalent of the Hebrew "El," "Eloah," "Elohim," and "JHWH." In prayer the last-mentioned name is never used, being replaced by "Adonai," "Lord," in order to avoid irreverent use, which is prohibited in the Third Commandment. Philo\* was the first Jewish writer who undertook to prove the existence of God, but the Jewish attitude, by and large, has been to assume the fact, and to stress the incorporeality and indivisibility of God. Many attributes are ascribed to God, but all of them, individually and collectively, are merely the human attempt to express praise, goodness and greatness. The Jewish attitude may be compressed into the thought: God is, and Israel is His people. The statement of the abstract idea of God, which is the cardinal concept of Judaism, is embodied in Ex. ii. 14 where Moses' question how he should describe God to the children of Israel, is answered: "And God said unto Moses: 'I AM THAT I AM'; and He said: 'Thus shalt thou say unto the children of Israel: I AM hath sent me unto you.'"

God is not a pale theory, a greater or lesser assurance of thought. His heauty is other than the neat cogency of a collection of numbers strung out in binomial sequence. . . . For God, never known, is ever realized. God is the immediate revelation of the heart. God cannot be the subject of "good tidings." He is His own apostle. He announces Himself to every soul. He is the Tidings and He is the Bringer.—JOEL BLAU, *The Menorah Journal*, Vol. X., No. 5.

It is impossible to Ben Sira's thinking that men should speak of God adequately. Let them exalt him as much as they can, and put forth their full strength; they will still fall short in their attempt to utter His greatness.—HENRY W. WICKS, *The Doctrine of God*, 1915.

See: Creed.

**GODEFROI, MICHAEL H.:** Minister of Justice of the Netherlands; b. Amsterdam, 1814; d. Würzburg, 1882. At 32 Godefroi was appointed judge of the provincial court of North Holland. In 1860 he was honored for preparing a new code of judicial procedure, and it was only on the insistence of William III. that he accepted office in the cabinet, as minister of justice. He was a devoted Jew and president of the Jewish consistory and aided in the emancipation of the Jews in Switzerland. He opposed the ratification of treaties with Roumania until guarantees were given for the rights of Dutch Jews in that country.

**GODFATHER:** Hebrew "sandek"; an officer in the rite of circumcision.

**GODOWSKY, LEOPOLD:** Pianist; b. Wilna, 1870. He made his first tour in Poland when only nine years old, and almost immediately thereafter came to the U. S. After some years of study in Europe he returned in 1890, and in 1895 accepted a position at the Chicago Conservatory. From 1900 to 1912 he resided in Europe, returning to the U. S. in the latter year. He ranks as one of the foremost pianists of the period, and has edited a number of musical publications. Since 1925 he has coöperated in the establishment of a Musical Institute in Palestine. W. F.

**GOLDBERG, REUBEN LUCIUS:** Cartoonist; b. San Francisco, 1883. He started his career on the San Francisco "Chronicle," coming later to New York. He is one of the most successful and popular of the strip-cartoonists. Some of his humorous characters have acquired international fame.

**GOLDEN BULL OF 1356:** At an imperial diet held at Nurnberg, in Nov., 1356, a constitution known as the Golden Bull was promulgated, by which, among other grants the emperor conferred on all the Electors the privilege to hold Jews though he retained his old rights to the *servi cameræ* living under the rule of the minor princes, and in cities. By this rule, which readmitted the Jews to Germany after the Black Death persecutions and expulsions, the Electors were granted proprietary rights in Jews.

**GOLDEN PENNY:** A tax of one florin, as a golden-penny gift, c.1342, was imposed throughout the German empire on every Jew and Jewess above the age of 12, and who was



believed to be in possession of over 20 florins. This tax was enforced during the ensuing half cent. and more.

**GOLDFADEN, ABRAHAM:** Founder of the Yiddish theater; b. Starokonstantinov, Russia, 1840: d. New York, 1908. In 1876, at Jassy, Roumania, he organized the first regular Yiddish performance, when his "Recruits," was performed. He built the stage, painted the scenery, wrote the play, composed the music, and trained the performers. In 1878 he organized a theatrical company and toured Bessarabia with it. In 1883 his Yiddish performances were forbidden in Russia and he returned to Roumania. In 1887 he came to New York, edited a Yiddish illustrated paper, and aided in the development of a Yiddish theater. In 1889 he returned to Europe and divided his time between London and Paris. He finally settled in New York where his last play, an adaptation of Nordau's "Dr. Kohn," was produced prior to his death. Goldfaden wrote some Yiddish poetry, but he is remembered chiefly as the composer, both of the lyrics and the music, of his plays or operas. Of his operas, "Shulamit," "Bar Kokba," "Die Zwei Kune Lemels," and "Dr. Almasada," were the most popular. His plays have been collected and published. He had a keen wit, and the motto he wrote for his published plays may be rendered thus:

Shakespeare in hatred of the Jews  
Put Shylock on the stage.  
The Jews in revenge  
Staged Shakespeare.

W. F.

**GOLDING, LOUIS:** Novelist; b. Manchester, England, 1895. He has published several volumes of poetry, and some essays besides eight novels. His novel "Magnolia Street," 1932, dealing with life in his native city was a best seller. His contribution to belles lettres, "Those Ancient Lands; A Pilgrimage to Palestine," 1928, brought the author definitely into the ranks of the pro-Zionists.

**GOLDMAN, EMMA:** Anarchist leader; b. Kovno, 1869. She spent her early childhood in Courland, lived as a girl in Koenigsberg, East Prussia, and settled with her parents in St. Petersburg in 1882. She there learnt Russian, worked in a factory and became imbued with revolutionary ideas. When 17 she emigrated with her sister to U. S. A. and worked for years in a clothing factory in Rochester, N. Y. After the Haymarket, Chicago, murders of 1887 she became an Anarchist and a follower of John Most. Two years later she joined Alexander Berkman, and after his imprisonment became one of the storm centers of American Anarchism. In 1893 she was tried and sentenced for a political offense. She was for several years a nurse, and later managed a Russian theatrical troupe. Prior to the World War she toured Europe and the U. S. several times in the interest of her cause, attended secret and open Anarchist congresses, and for a few years helped to edit an An-

archist monthly, "Mother Earth." On the establishment of the Soviet system in Russia she went to Russia, but found its conditions unacceptable, and has since wandered from land to land. In 1934 she was permitted to re-enter the U. S. Her views are set forth in a number of volumes. Her autobiography has aroused considerable interest in her personality.

**GOLDMARK, KARL:** Composer; b. Keszthely, Hungary, 1830: d. Vienna, 1915. Entered the Conservatory of Vienna in 1843. Was compelled to join the army in 1848. After a brief career as a violinist he began devoting himself to composition, and in 1857 gave a concert of his own works. In 1864, the overture "Sakuntala," established his reputation. "Spring," and the "Rustic Wedding," symphony, are his most important and best known symphonic works. The "Queen of Sheba," his most popular opera, was written in 1875. It was performed in many countries and reached New York in 1885. Of his three remaining operas, the last, "Cricket on the Hearth" (performed in 1896), is the best known. It was written after a 10-year search for a libretto dealing with "simple and happy people."  
W. F.

Goldmark's music was not his only achievement. He was also a clever writer. But Goldmark, the writer on music, has been entirely forgotten. The Master himself refers in his Memoirs to some of his musical criticisms. They are intelligent and convincing. In them he emphatically maintained that Jewish-oriental-exotic music could exert a stimulating influence upon our western art, and he was one of the first to do it.—ALICE GOLDMARK BRANDEIS, Karl Goldmark, Notes from the Life of a Viennese Composer, New York, 1927.

**GOLDSCHMIDT (Benas), HENRIETTA:** Leader of German woman's movement; b. Krotoschin, Posen, 1825: d. Leipzig, 1920. She was the founder in 1864 of the effort to obtain the rights of higher education for females in Germany. Her life was devoted to that educational phase of feminine emancipation.

**GOLDSCHMIDT, HERMAN:** Painter and astronomer; b. Frankfort-on-the-Main, 1802: d. Fontainebleau, 1866. He settled in Paris as a painter. Astronomy was his avocation and between 1852 and 1861 he discovered 14 asteroids between Mars and Jupiter. His solar observations on the eclipse were published in 1861.

**GOLDSCHMIDT, LAZARUS (Eliezer):** Talmud translator; b. Plungiany, Lithuania, 1871. He studied Orientalia, and his earliest literary efforts were devoted to Ethiopic and kindred tongues. In 1892 he published his first work on old and modern Hebrew literature. His great achievement however is his complete translation into German of the unabridged Babylonian Talmud. As a preliminary to this he published a concordance of the Talmud. The translation which has been praised by authorities in all countries is from the text of the *editio principis*, and notes all variants. In 1929 an edition without the Hebrew text was published. Goldschmidt has



also published a study on the jurisprudence in the Talmud, and has issued editions de luxe of rare mss. of the Talmud.

**GOLDSCHMIDT, MEIR AARON:** Author and Danish politician; b. Vordingborg, 1819; d. Copenhagen, 1887. Goldschmidt had a stormy career, the Danish orthodox preventing him in 1836 from entering the medical profession. He then organized a political journal, opposing the crown and advocating socialism. In 1861 he moved to England but in 1862 returned to Denmark and wrote novels and dramas which had a considerable vogue. In some of these he dealt with Jewish themes, such as "The Jew," "Homeless," "Rabbis or Knights."

**GOLDSCHMIDT, RICHARD:** Biologist; b. Frankfort-on-the-Main, 1879. In 1909 he was appointed professor in Munich, and in 1914 he was transferred to the Kaiser William Institute at Dahlem. He spent two years in Tokyo as visiting professor. He devoted 20 years to research in the biology of sex, and was the first to demonstrate the method by which the sex-determining factors in their action lead to the production of the sex-characteristics of the adult.

**GOLDSCHMIDT, VICTOR MORITZ:** Physicist; b. Zurich, 1888. In his youth he settled in Norway. Since 1914 he has been professor of mineralogy at Oslo, as well as director of the Mineralogical Institute, and director of the committee on Norwegian natural resources. In 1922 he reported on the structure of the globe on the basis of his physico-chemical investigations.

**GOLDSMID, ABRAHAM:** English financier; b. Holland, 1756; d. Morden, England, 1810. After his settlement in London Goldsmid became one of the prominent bill-brokers on the Royal Exchange, and in 1810 achieved his first great coup by negotiating the British government loan amounting to \$70,000,000. He met with severe opposition in banking circles, was crushed, and he committed suicide. His estate paid 75 per cent. of its liabilities.

Abraham Goldsmid was dead! The news of the calamity produced an unparalleled sensation . . . consols fell . . . business was suspended; the news of peace or war scarcely caused equal excitement.—PICCIORRO; Sketches of Anglo-Jewish History.

**GOLDSMID, ALBERT EDWARD W.:** British colonel and the prime mover in the organization of the English Chovevi Zion; b. Poona, India, 1846; d. Paris, 1903. Goldsmid's romantic assumption of Judaism as a major in the Indian army was the basis of "Daniel Deronda."\* He rose in the army till in 1894 he became colonel. On his marriage he toured the world, visited Palestine where both his daughters were born, became a Jewish nationalist and on his first settlement in England in 1885 advocated the return to Palestine. In 1892 he undertook the supervision of the Baron de Hirsch colonies in the Argentine, but re-

turned to his army duties in 1894, and was staff officer in the Boer War. He was the organizer of the Jewish Lads' Brigade, a forerunner of the boy scout movement. For a time he opposed political Zionism but participated in the Sixth Congress.

**GOLDSMID, Sir FRANCIS:** English politician; b. London, 1808; d. there, 1878. His barony was Portuguese. In 1860 he entered parliament having taken a notable part in the struggle for Jewish emancipation in England. He was one of the co-founders of University College, London, of the Reform Congregation, and of the Anglo-Jewish Association.

As an earnest worker for extending to both sexes the advantages of a superior education, as an owner of the soil and a genuine English landlord, as a generous patron of science, literature and art, Sir Francis Goldsmid has done more than any other man in our generation to exalt the name of Jew, and to free it from inveterate and vulgar prejudices.—DAVID WOLF MARKS, Memoir of Sir Francis Henry Goldsmid.

**GOLDSMID, Sir ISAAC LYON:** Financier and Jewish emancipator; b. London, 1778; d. there, 1859. As a bullion broker, he acquired great wealth and was one of the founders of the London Docks. From 1829 he devoted himself to the task of emancipating the Jews in England, and was the first English Jew to receive the title of Baronet from the Crown. He was a co-founder of the University College, London, and of the Reform Synagog.

**GOLDSMID, Sir JULIAN:** Deputy Speaker of the House of Commons; b. London, 1838; d. Brighton, 1896. He was elected to Parliament in 1866, and with a slight intermission was a member till his death when he held the office of Deputy Speaker, with the prospect of becoming Speaker. In the political struggle over the Home Rule Bill in 1895, he swung from the Liberal to the Liberal Unionist ranks. He was president of the Anglo-Jewish Association,\* of the Russo-Jewish Committee, and warden and lay preacher of the Reform Synagog. As the Goldsmid estates were entailed, they passed on the death of Sir Francis, who broke his collar-bone in a fall from a horse, to Osmond d'Avigdor,\* who assumed the additional name of Goldsmid.

**GOLDSTEIN, MAXWELL:** Communal worker; b. Quebec, 1863. He was Gold Medalist at McGill University in 1882, and was appointed King's Counsel in 1903. He is one of the founders of Temple Emanu-El, Montreal, and president of the Federation of Jewish Philanthropies. He was with others instrumental in having the law of Quebec altered so as to secure equal rights in the schools for Jewish children.

**GOLDWATER, SIGISMUND SCHULZ:** Hospital administrator; b. New York, 1873. He was superintendent of Mt. Sinai Hospital, N. Y., 1903-16; commissioner of Health, N. Y. C., 1914-19. He was appointed Commissioner of Hospitals of N. Y. C., 1934. He is regarded as one of the



outstanding authorities on hospital construction and administration.

**GOLDWYN, SAMUEL:** Motion picture producer; b. Warsaw, 1882. He came to the U. S. in 1896, and from a humble occupation founded the Lasky Co., in 1912, and brought about the merger of Famous Players-Lasky, and later organized the Metro-Goldwyn-Mayer combination, which has been merged in a larger aggregation.

**GOLDZIHHER, IGNAZ:** Orientalist; b. Hungary, 1850; d. Budapest, 1921. In 1873 he undertook a scientific journey through Asia Minor, and achieved a reputation as an Orientalist. In 1900 he was appointed lecturer in religious philosophy at the Budapest rabbinical seminary. His studies in Arabic folklore did much to throw light on biblical passages and obscurities in Talmudic literature. The best of the translated volumes is "Mythology Among the Hebrews; and Its Historical Development," London, 1877. In 1916 he was elected in succession to Joseph Jacobs, member of the Royal Spanish Academy of History.

**GOLEM:** "Embryo" (Ps. cxxxix. 16). In the Middle Ages the word was used to describe the automaton into which, by cabalistic means, life was artificially created. Solomon ibn Gabirol, Elijah of Chelm, and the Hohe Rabbi Löw\* of Prague are credited with having created such mystical robots.

The Golem was formed of clay, it served its master dutifully and loyally; ultimately, however, it became mad, and a danger to the entire city, so that its master had to turn it back again into earth, which he did by taking away from it the "Shem," the sacred word, the life-principle. . . . Always in these legends, the Golem is utilized for the protection of persecuted Jews at such junctures when mere human strength and wisdom alone are no longer effectual.—CHAYIM BLOCH, *Legends of the Ghetto of Prague*.

**GOLLANCZ, Sir HERMANN:** Rabbi; b. Bremen, 1852; d. London, 1930. Gollancz, who in 1902 edited an English version of the Bible, was rabbi, preacher, doctor of medicine, laws and literature. He was the minister of the London, Bayswater Synagog, and the only officiating minister knighted (1923). He was appointed professor of Hebrew at University College, London, in 1902. His writings covered a wide field of Hebrew and Semitic literature.

**GOLLANCZ, Sir ISRAEL:** Secretary of the British Academy; b. London, 1864; d. there, 1930. Professor of English at Cambridge, 1896-1903. Gollancz, who was lecturer in English at several English universities, is best known as the editor of the *Temple Shakespeare*, 1894-96, and of the *Temple Classics*, and the *King's Classics*, a series of the best books in English. He was knighted in 1919. He was a member and secretary of the English Academy, and president of the Early English Texts Society.

**GOLOMB, HIRSCH NISSAN:** Editor of music; b. Wilna, 1853. In 1877 he published a musical chrestomathy, "Kol Yehudah." This

he followed by a musical glossary, and manual of harmony, 1885.

**GOMBOS, MAX:** Inventor of Hebrew stenography; b. Hungary, 1840; d. Budapest, 1920. He was a professional stenographer and dean of shorthand writers in Budapest. He traveled throughout the Orient applying Gabelsberger's system of shorthand to many languages. In 1865 he perfected a system of Hebrew stenography, in which field he has had a number of successors. He was an ardent Zionist and devoted to Hebrew culture.

**GOMEL BENSCHEN:** Blessing recited on the escape from any peril.

**GOMPERS, SAMUEL:** Founder and president of the American Federation of Labor; b. London, 1847; d. San Antonio, Tex., 1921. Gompers as a boy was a cigar maker in London. In 1863 he emigrated to America and founded the Cigar Makers International Union. In 1881 he was a delegate at the first convention of the American Federation of Labor, and in 1882 he was elected president. With slight interruption, he held the office till his death. During the World War he rallied American labor on the side of the Allies, induced the organization among other things to support Zionism, and was active at the Peace Conference. Gompers was a thoroughgoing trade unionist and exerted all his influence against organized American labor, as such, entering the field of politics. His policy has been continued by his successors.

At the head of an organization which denies itself power over its constituent unions, he brought and held together the most widely divergent and often antagonistic unions, while permitting each to develop and even to change its character to fit the changing industrial conditions.—SELIG PERLMAN, *A History of Trade Unionism in the United States*.

**GOMPERTZ, BENJAMIN:** Mathematician and actuary; b. London, 1779; d. there, 1865. Son of a distinguished family from Emmerich he was debarred in England, as a Jew, from a university education. In 1822 he began with W. Francis Baily, the construction of tables for the mean places of the fixed stars, but was anticipated in this by Bessel. So great was Gompertz's reverence for Newton that he adhered to the almost obsolete language of fluxions throughout his life. When the Guardian Insurance Office was established in London in 1821 he was a candidate for the actuaryship, but was objected to on the score of his being a Jew. His brother-in-law, Sir Moses Montefiore,\* and his relative, Nathan Mayer Rothschild, thereupon founded the Alliance Assurance Company (1824) and Gompertz was appointed actuary. In 1825 he expounded a mathematical law of human mortality which embodied the physiological principle that vitality decreases as age increases. The principles he laid as to the decline in the resistance to death are the foundation of all actuarial calculations in use.

A. I. K.



Had the principle (Gompertz's law) been propounded in the days of Newton, vitality would have been made a thing of, like attraction.—**AUGUSTUS DE MORGAN**, Dictionary of National Biography.

**GOMPERTZ, LEWIS:** Founder of the movement which culminated in the organization of the Society for the Prevention of Cruelty to Animals; b. London, c.1780: d. there, 1861. He was devoted to the cause of animals and by his propaganda brought about the formation of the society of which he was the first secretary. Later he resigned and founded the Animals' Friend Society.

**GORDIN, JACOB:** Yiddish playwright; b. Mirgorod, 1853: d. New York, 1909. Gordin, who started his career in Russia as a writer, organized in Elizabethgrad in a semi-Jewish sect, "The Bible Brotherhood." In 1890 he emigrated to the United States, and in New York became a Yiddish playwright and wrote perhaps as many as four-score plays. Incidentally he became the center of a group that raised the issue of Yidden as against Yehudim in New York. His best known plays were "The Yiddish King Lear," "Mirele Effros," "Shechita," "Sappho," "Gott, Mensch un Taiwel," "Kreutzer Sonata," and "Yetomoh."

**GORDON, DAVID:** Hebrew journalist; b. Wilna, 1826: d. Lyck, Prussia, 1886. In his youth he spent some time in England but returned to Russia and became one of the contributors and afterwards editor of "Hamag-gid." He was one of the leaders of the Chovevi Zion movement, and translated many well known works into Hebrew.

**GORDON, Lord GEORGE:** English convert to Judaism; b. London, 1751: d. 1793. He was the third son of the Duke of Gordon, and in 1784 first conceived the desire to be converted to Judaism. His request was refused by the Chief Rabbi in London, but he was admitted in Birmingham. In 1787 he was convicted for libelling British justice, and during his confinement in Newgate, where he died, he conformed strictly to the Jewish dietary laws.

**GORDON, LEON:** Hebrew poet; b. Wilna, 1831: d. St. Petersburg, 1892. Gordon was one of the champions of the Haskalah,\* and felt the full brunt of the orthodox opposition to the advance of "enlightenment." In his youth he was a teacher of Hebrew in the governmental schools of Russia and in 1872 he became secretary of the Society for Promoting Culture among the Jews. His contributions to "Hashahr" and later to "Hamelitz" made both these publications popular, and he was recognized as the leading Hebrew poet of his time. Toward the end of his life, his influence was negated by the spread of Jewish nationalism. He is best remembered for his assimilative plea: "Jew in the synagogue, man in the world."

Gordon was, indeed, a true Hebrew poet. He loved his people and their language with all his heart and soul. He looked with reverence upon their past, and with hope and anticipation toward the future, but the present was terrible almost unbearable.—**A. B. RHINE**, Leon Gordon: Philadelphia, 1910.

**GORDON, SAMUEL:** Novelist; b. Buk, Germany, 1871: d. London, 1927. Officially Gordon held the office of secretary of the Great Synagog, London. He began writing c.1895. His Jewish stories include: "A Handful of Exotics," 1897; "Daughters of Shem," 1898; "Sons of the Covenant," 1900, and "Strangers at the Gate," 1902.

**GOTTHEIL, GUSTAV:** American rabbi; b. Pinne, Prussian Posen, 1827: d. New York, 1903. In 1860 he was appointed minister to the Reform Congregation at Manchester, England. In 1871 he participated in the synod at Leipzig, and in 1873 was elected assistant and 18 months later rabbi at Temple Emanu-El, New York. In 1886 he issued the first Jewish hymn book published in America, and in 1889 he founded the Sisterhood of Personal Service in connection with the Temple. In honor of his 75th birthday the "Gustav Gottheil Lectureship in Semitic Languages" was founded at Columbia University, the chair of which has been occupied by his son, Prof. Richard James Horatio Gottheil.\*

Gustav Gottheil was an eloquent preacher, and a stalwart of the Reform movement, but from 1892 the mass immigration movement of Jews from eastern Europe influenced his trend of thought. He was proud that he had led Emma Lazarus\* to Jewish thinking and writing. When he read the report of the First Zionist Congress in 1897, he swung at once to Zionism, and remained devoted to the cause till his death.

**GOTTHEIL, RICHARD JAMES HORATIO:** Orientalist, and organizer of American Zionism; b. Manchester, England, 1862. Since 1887 he has been professor of Semitic languages at Columbia University, and since 1896 head of the Oriental department of the New York Public Library. In 1909-10 he was in charge of the American School of Archeology, Jerusalem, and in 1920-21 Exchange Professor at the University of Strasbourg. Dr. Gottheil was one of the founders of the American Zionist movement and was president of the organization, 1898-1904, participating in the congresses, and serving on the international executive. In 1914 he published a history of the movement. He is one of the founders of the Judeans, the American Jewish Historical Society, and the Zeta Beta Tau Fraternity, which in combination with other fraternities annually awards a "Gottheil medal" for distinguished Jewish service. He was one of the editors of the Jewish Encyclopedia and has contributed to many scientific publications. His wife, Mrs. Emma Gottheil, has been equally active in Zionism and is one of the founders of the original Hadassah circles established in 1898. She was decorated by the French government.

**GOTTLIEB, ABRAHAM:** American bridge builder; b. Tauss, Bohemia, 1837: d. Chicago, Ill., 1894. Gottlieb came to America in 1866, and in 1868 was appointed chief engineer of the American Bridge Works. Many



of the great bridges over the Missouri, the Sixth Avenue Railroad, New York City, and other bridges and elevated structures were erected under Gottlieb's supervision. He was president of the Keystone Bridge Company.

**GOUDCHAUX, MICHEL:** French statesman; b. Nancy, 1797; d. Paris, 1862. He took an active part in the Revolution of 1830. In 1848 he accepted the portfolio of finance but resigned in a few days. In 1857 he was elected to the Chamber of Deputies but did not take his seat, refusing to swear allegiance to Napoleon III.

**GRADUATE SCHOOL FOR JEWISH SOCIAL WORK, THE:** Organized in New York in 1925. To provide facilities for the initial training of Jewish social workers by offering a course of graduate study; to provide facilities for the further training and preparation of such workers as are already in the field of Jewish social work, and to build up a literature of Jewish communal life.

**Course of Study:** Two academic years of three quarters each leading to the M.S.S. and D.S.S. degrees. Admission requirements: The B.S. or B.A. degree. Library: 7,500 books and pamphlets on social work, social science, and Judaica. Fields prepared for: Family case work, child care, medical social work, psychiatric social work, community center work, social research. Graduates to date, 120. Chairman, Louis E. Kirstein, Boston; vice chairman, Fred M. Butzel; treasurer, I. Edwin Goldwasser. Dr. M. J. Karpf, president of the faculty and director. M. J. K.

**GRAETZ, HEINRICH:** Historian of the Jews; b. Xions, Posen, 1817; d. Munich, 1891. In the controversies of the '40's Graetz became prominent as an advocate of conservative Judaism and by his support of Hebrew. In 1854 he was appointed on the teaching staff of the Breslau Seminary and in 1869 he was made full professor at the University of Breslau. In 1872 he visited Palestine in order to study the scenes of the history which he was then writing. He completed his history in 1876. His magnum opus was attacked by Treitschke for its anti-Christian attitude, and it was later criticized by Jews for its illiberal attitude toward the East European, especially the Polish Jews. Notwithstanding these views, Graetz' "History" remains the standard compilation. It has been translated into many languages.

The lack of special studies in the province of Jewish history made his attempt to write a history of the Jews appear untimely and the prospect of successful execution slight. His undertaking seemed to be opposed not only by well-nigh insuperable inner and outer obstacles, but also by stubborn prejudices. With bold hand he ventured to brush aside the layer of dust and mould encrusting the darkened portraits of the past, and restore freshness and color to the faded, pale contours and forms. . . . In the formation of his opinions fear or timidity had no part; they did not curtail the expression of his judgment regardless of the feelings of friend or foe. He was the first to divest himself wholly of Christian prejudices in the consideration of the Jewish past; the first to try to explain the development of Judaism on inherent principles, as all similar phenomena are explained.—PHILIPP BLOCH, Index Vol. Graetz History of the Jews, American edition.

**GRAETZ, LEO:** Physicist; b. Breslau, 1856. Son of the historian Heinrich Graetz. His name is intimately associated with the whole range of modern science because he was the first to investigate the dispersion of electric waves. He originated a method in popular use for converting alternate in direct currents. The "Graetzin" lamp is one of his inventions. His "Die Electrizaet und ihre Anwendungen," reached 100,000 circulation in 22 editions in 1925 in Germany. It was translated into Spanish, French, Italian, Dutch and Russian.

**GRANADA:** Capital of the Spanish province of the same name. It shared with Cordova and Toledo, the glories of Iberian Jewish culture. The date at which Jews first settled there is unknown, but it was known as the City of the Jews at the Moorish conquest, when Jews guarded it. Its Jewry reached its greatest height when Samuel ibn Nagdela \* was vizir. The massacre of 1066 destroyed the community, but it recovered its splendor under the later caliphs. In 1491, Granada became part of Castile, and in 1492, the Jews were banished. It produced many of the greatest Jewish scholars who were the forerunners of the Renaissance.

**GRATZ, HYMAN:** Philanthropist; b. Philadelphia, 1776; d. there, 1857. Gratz, who was a successful business man, and president of an insurance company, by a deed dated Dec. 18, 1856, provided an endowment for the establishing of a college in Philadelphia which became Gratz College.

I remember my uncle as one of the handsomest men I ever saw, and certainly the most imposing. . . . His beautiful white hair and light hat—felt in winter and straw in summer—could be seen for squares in Chestnut Street.—MOSES A. DROPSIE, Memoir of Hyman Gratz, quoting a letter from a niece, in Publications of Gratz College.

**GRATZ, REBECCA:** Prototype of "Rebecca" in "Ivanhoe"; b. Philadelphia, 1781; d. there, 1869. She was the founder of the Philadelphia Orphan Asylum, 1815, and subsequently organized a Hebrew Sunday school. She took an interest in a number of other charities. It was through Washington Irving, who knew her, that Sir Walter Scott became acquainted with her character, and used it in his portrayal of "Rebecca."

**GREAT BRITAIN:** See: England, Scotland.

**GREECE:** Josephus traced the Jewish contact with Greece to remote times. There is sufficient evidence in Roman history to show that a considerable number of Jews were spread throughout the country during the Flavian period, when the Greeks held Berenice in esteem. Very little, however, is known of the Jews in Greece during the later Roman and Byzantine eras, though there is reason to assume that the Jews of Epirus, who are wholly Greek in language and culture, have been settled there uninterruptedly for nearly 2,000 years. In the 12th cent. there were a con-



siderable number of Jews on the mainland; 2,000 at Thebes included the best dyers and silk manufacturers of Greece. Some of these dyers were brought to Sicily by Roger of Sicily (1147) and settled in Palermo. After that date there is no record of enforced migration or expulsion. On the contrary, the refugees from Spain settled in Greece, and apparently absorbed the older Jewish population.

In 1821, during an insurrection, many of the small Jewish settlements were wiped out. In 1830 the Jews in Greece were fully emancipated. To the end of the 19th cent. the Jews made no progress on the mainland and the Athens synagog was not built till 1899. Individual Jews prospered, for Isaac Daniel, a few years ago, bequeathed 1,200,000 drachmas to the community of Xanthi and 250,000 to the community of Serres.

The peace of 1919 gave Salonica \* to Greece and thus brought 60,000 Jews under Grecian influence, and made that city the official Jewish center in 1921. One result of the incorporation of Salonica was the election of a considerable number of Jews to the Greek parliament. In 1925 the Jewish population, including the Ionian Islands and Salonica was estimated at 125,000. This figure was reduced in 1928 to 72,791. The Jews at Chalcis are Sephardim, who settled there in the Middle Ages and are Hellenized in language, customs and habits. On the mainland the settlement at Ephesus is historic. Pompey recruited the Ephesian Jews in 29 b.c.e. Paul preached to them. The Jews in this historic spot are wholly Greek. *See*: Athens, Salonica.

**GREENBERG, LEOPOLD JACOB:** Editor "Jewish Chronicle" and Zionist leader; b. Birmingham, England, 1861; d. London, 1931. He came to the fore in Anglo-Jewry about 1896 when he was established in London as an advertising agent and publisher of sport publications. He was active in the founding of the Hampstead Synagog, London, and as a member of the Council of the United Synagog was conspicuous as the advocate of a progressive policy. About that time he began the publication of a Jewish children's paper, "Young Israel," which survives as a supplement of the "Jewish Chronicle." In the winter of 1897 he joined Joseph Cowen (1868-1932) and other new forces in the organization of a new Zionist group in London and thereafter became one of the outstanding personalities in English Zionism, and an intimate associate of Theodor Herzl. He was one of the sponsors of the existing English Zionist Federation, of which he was the first honorary secretary, but rendered more important service in being the first Jew (1900) to discuss Zionism with Arthur Balfour, and was one of the commission sent by Theodor Herzl \* to study the opportunities of settlement at El-Arish.

From 1900 he was the leader in the Jewish struggle in England against the restriction of alien immigration and wrote extensively on the subject. It was as an authority on immigration that he brought about the appearance

of Herzl before the Royal Commission on Alien Immigration in 1902, and then introduced Herzl to the Colonial Secretary, Joseph Chamberlain, who was also a native of Birmingham. He then undertook the detailed negotiations with Mr. Chamberlain—engaging Lloyd George as legal counsel to the Zionist organization—which resulted in 1903 in the British offer of Nairobi, East Africa ("Uganda project") for Jewish settlement.

Greenberg became an exponent of the East African plan and was in considerable measure responsible for the schism, which later Zangwill's tutelage developed into the Ito \* which organization, however, Greenberg did not join. On the death of Asher I. Myers, its editor and proprietor, Greenberg became more personally interested in the "Jewish Chronicle" \* and gradually took over the editorship and the largest share of the ownership. Later he purchased the "Jewish World," which he issued as a briefer and popular version of the "Chronicle." Fortright and bold he maintained his nationalist principles, as well as his criticism of all and sundry. Thus during the early stages of the War he did not hesitate to demur to a British alliance with Russia. So, too, he was critical of the terms of the Balfour Declaration, the appointment of Sir Herbert Samuel as first High Commissioner and vigorously attacked the Churchill White Paper and the Zionist and Palestine administrations in and out of Palestine from 1919 to the day of his death.

He was even bolder in his onslaughts on the government from the 1929 riots through the Shaw commission, the Passfield White Paper and the McDonald letter of 1931. He opposed the formation of the Jewish Agency. Despite these policies which had far from general acceptance—the nationalism of the "Chronicle" provoked into existence the short-lived Anti-Zionist "Jewish Guardian,"—his publication grew in authority, power and circulation. The day he became editor of the "Chronicle" Greenberg resigned office in every Jewish and Zionist organization with which he was affiliated and was practically never again seen on the public platform. By his will his ashes were burned in Palestine, which country, despite his interest in it, he never visited.

**GREENSTONE, JULIUS H.:** Principal, Dropsie College, Philadelphia; b. Mariampol, Poland, 1873. He taught at Gratz College from 1905. His present appointment dates from 1934. His publications include: "The Religion of Israel," 1901; "The Messiah Idea in Jewish History," 1906; and "The Jewish Religion," which has gone through a number of editions.

**GROSS, CHARLES:** Historical essayist; b. Troy, N. Y., 1857; d. London, 1909. Professor of history at Harvard, Gross wrote considerably on historical subjects, delving into medieval English history, and writing on British municipal history and kindred subjects. He took an interest in Jewish history, translated



Kayserling's "Christopher Columbus," 1893, and coöperated in the work of the American Jewish Historical Society.

**GROSS, MILT:** Cartoonist; b. New York, 1895. He started with the "New York American" in 1912, and has since developed as one of the most popular writers of dialect humor, combined with cartoons.

**GROSSMAN, IGNACZ:** Physicist; b. Goencz-Ruszka, Hungary; d. Budapest, 1866. In 1834 he was appointed principal of the girls' school of the Pester Israelitische Religionsgemeinde. After holding a similar post from 1857 to 1862 he became engineer of a railroad. In the course of his work he invented the mercurial pneumatic pump.

**GRÜNEBERG, HERMANN JULIUS:** Chemist and industrialist; b. Stettin, 1827. In 1877 he constructed an apparatus for the distillation of ammonia and he thus founded the process upon which American chemists improved for the commercial recovery of ammoniacal salts. In 1855 he started a factory in Deutz and later another in Stassfurt in which he perfected his processes for the manufacture of cheap industrial chemicals. The recovery of potash (calcium carbonate) from calcium sulphate for fertilizer purposes and the utilization of free magnesium sulphate are amongst his great contributions to industry.

**GRUSENBERG, OSCAR ISRAEL:** Russian jurist and communal worker; b. Yekaterinoslav, 1866. Upon his graduation from the university the Czarist government offered him a professorship if he would embrace Christianity. Rejecting this he settled in St. Petersburg and practiced law. He soon attracted attention as a skillful defense attorney and he became the chief defender of those brought to trial for offenses against the government. Maxim Gorky, Milyukov, Leon Trotsky, and many others whose names have become famous in Russian political cases entrusted Grusenberg to defend them before the courts. All through his career Grusenberg was actively identified with the Jewish community and served Jewish interests with the greatest devotion. He represented the Jewish interests before the Senate Tribunal on the Kishineff pogrom,\* took part in the defense in ritual murder trials, heading the Jewish defense in the Mendel Beiless\* case. As a member of the liberal constitutional Democratic party he participated in the meetings of the Council of Jewish Deputies in the third and fourth Duma. In 1917 the Kerensky government appointed him a member of the Senate. After the Bolshevik upheaval Grusenberg settled in Riga, Latvia, where he continues to practice his profession, and takes an active part in Jewish affairs. He represents Latvia in the Jewish Agency. A street in Tel Aviv has been named for him.

L. M. R.

**GUATEMALA:** This Central American republic has attracted few Jewish settlers, and these have not been particularly welcome, al-

though the Stahl family organized the first and only cotton mill in Guatemala City. The 100 Jewish settlers are of German or Turkish birth. In 1932, 60 Jewish families were ordered deported, but through foreign intervention, were permitted to remain provided they abstained from peddling. There has been an increase in Jewish immigration since 1932 from Eastern Europe.

**GÜDEMANN, MORITZ:** Chief rabbi of Vienna; b. Hildesheim, 1835; d. Vienna, 1919. He was appointed chief rabbi in 1868 and held office to his death. He wrote considerably on Jewish cultural history, and on the history of Jewish pedagogics in the Spanish-Arabic period.

**GUEDELLA, PHILIP:** Essayist; b. London, 1889. He was president of the Oxford Union in 1911, was for a time interested in politics, ran unsuccessfully for parliament in the Liberal interest, and practiced law. He was hon. director of the Ibero-American Institute of Great Britain, and for a year president of the Zionist Federation of Great Britain. His epigrammatic historical essays have gained him a considerable audience. His works include: "Metri Gracia," 1914; "Supers and Supermen," 1920; "The Industrial Future," 1921; "Second Empire," 1922; "Master of Men," 1923; "Napoleon and Palestine," 1925; "Palmerston," 1926 "Conquistador," 1927; "Gladstone and Palmerston" and "Bonnet and Shawl," 1928, and "The Duke," 1931.

**GUENZBURG, MORDECAI AARON:** Creator of modern Hebrew prose; b. Salanty, Kovno, 1795; d. Wilna, 1846. He lived for a time in Courland but settled in Wilna where he became a voluminous writer, translating standard works into Hebrew, designed especially to interest the younger generation. His translations forced him, owing to the range of subjects, to borrow expressions and adapt them to Hebrew usage.

**GUGGENHEIM, DANIEL:** Copper magnate; b. Philadelphia, 1856; d. Port Washington, L. I., N. Y., 1930. He went to Switzerland as a lad of 17 to manage a large business concern established there by his father, Meyer Guggenheim. For 20 years he was president and chairman of the board of directors of the American Smelting and Refining Company which has developed copper, nitrate and tin mining on an immense scale in Chile, Alaska, Mexico, South America, Asia and Africa, as well as in various ores in the United States. In June, 1925, he established the School of Aeronautics at New York University, and in 1926 he founded the Daniel Guggenheim Fund for the promotion of Aeronautics, to which he contributed over \$4,000,000. He also established the Daniel and Florence Guggenheim Foundation.

He was one of the foremost representatives of American industrial imperialism . . . often the success of his operations affected the prosperity of foreign countries, even the stability of governments. His rule over enterprises was absolute.—MAX LERNER, Dictionary of American Biography, Vol. VIII.



**GUGGENHEIM, HARRY F.:** U. S. A. Ambassador to Cuba; b. West End, N. J., 1890. He is a son of Daniel Guggenheim, and has been associated with the American Smelting and Refining Co. since 1907. He was president of the Daniel Guggenheim Fund for the Promotion of Aeronautics from 1926 to 1930. In 1927 he was first appointed one of the experts to report to the League of Nations upon the limitation of air armaments, having been a naval aviator during the World War. He was appointed Ambassador to Cuba in 1929, and held office to the end of the Hoover administration.

**GUGGENHEIM, MEYER:** Mining financier; b. Langenau, Switzerland, 1828; d. Palm Beach, Fla., 1905. He came to America with his father in 1847, and started his career by selling shoe laces in the streets of Philadelphia. As he and his father prospered they began to import Swiss embroideries, and he established himself in that business in New York in 1881. A few years later he became interested in Colorado silver mining, built a smelter in Pueblo, and gave up the embroidery business. Within a decade his firm had become one of the most important silver smelting companies in the world. In 1899 he extended his interests to other metals, and retained a controlling interest in the American Smelting and Refining Company, which he organized, as well as in the Guggenheim Exploration Company.

**GUGGENHEIM, SIMON:** U. S. Senator (1906-13); b. Philadelphia, 1867. He has been closely identified with the mining industry in Colorado. In 1888 he became associated with the management of the Philadelphia Smelting and Refining Co. of Pueblo, Col. Despite the labor struggles with which he was identified he was nominated but declined to run for the office of Governor in 1898. In 1906 he was elected U. S. Senator for Colorado, and served his term to 1913. He then became chairman of the board and afterwards president of the American Smelting and Refining Co. He presented to the state of Colorado a number of educational buildings, which he built and equipped. The institutions so benefited include the State Normal School at Greeley, the State School of Mines at Golden, the State University at Boulder, and the State Agricultural College at Fort Collins. In 1925 in memory of his son he established the John Simon Guggenheim Memorial Foundation, with a capital of \$3,000,000 for aiding scientists and artists in their education, without distinction of race, creed or color.

**GUGGENHEIMER, RANDOLPH:** Lawyer, president of the New York Municipal Council (1897); b. Lynchburg, Va., 1846; d. New York, 1907. In 1882 he formed a law partnership in New York with Isaac and Samuel Untermyer. This in 1893 became Guggen-

heimer, Untermyer & Marshall. From 1887 he held a number of public offices in New York City. As school commissioner he originated the evening high school system, and supported the free lecture system. He was the pioneer in erecting large office buildings on Broadway. In 1897 he was elected president of the Municipal Council and in that capacity, was acting-Mayor of New York City on occasion.

**GUITERMAN, ARTHUR:** Poet and essayist; b. Vienna, 1871. He came to the U. S. as a child. Prior to 1918 he was an editorial writer on various weeklies and monthlies; 1912-15 he lectured on verse writing at New York University School of Journalism. He is the author of "Laughing Muse," "The Mirthful Lyre," "The Light Guitar," etc.

**GUNZBURG, Baron HORACE:** Russian philanthropist; b. Kiev, 1833; d. St. Petersburg, 1909. His father, Joseph, settled in St. Petersburg as a merchant after the Crimean War. Baron Horace, whose title was a grant of the Grand Duke of Hesse Darmstadt, in 1871, became prominent in 1863 when he became a charter member of the Society for the Promotion of Culture Amongst the Jews of Russia. Throughout his life he was the largest contributor to this organization, which did its utmost to ameliorate the conditions of the Jews during the Czarist régime. In 1870 he was summoned as an "expert" before the Russian Commission on the Jewish question. In 1893 he became chairman of the central committee of the Russian Jewish Agricultural Society. From 1880 he was constantly employed by the Russian treasury department in financial matters, and received recognition for his service. His 70th birthday was celebrated throughout the Jewish world.

**GUTMANN, WILHELM, Ritter Von:** Austrian philanthropist; b. Leipnik, Moravia, 1825; d. Vienna, 1895. In 1853, he and his brother, David, developed the Silesian coal mines, an enterprise which yielded large returns, and influenced Austrian national economic politics. Later he became an iron master and in 1871 he established the first Austrian sugar factory. Both Wilhelm and his brother gave considerable sums for Jewish and non-sectarian philanthropy, in Vienna. Wilhelm was elected to the Lower Austrian Diet, and held several communal offices. All the wealth of the Gutmanns disappeared in the post-war debacle in Austria. The Silesian mines have become the property of the Prince of Lichtenstein, who married a daughter of the Gutmann family.

Yesterday I spoke to David Gutmann and Son. The old man was a trifle condescending. He listened earnestly. The son wanted to make jokes about "the Jewish state and Jewish Balmachomes." I raised my voice: "Don't crack silly jokes! . . . Jokesters will be crushed and stamped on by this movement."—THEODOR HERZL, *Tagebücher*, Vol. I, Berlin, 1922.

## H

**HAAN, JACOB ISRAEL DE:** Poet and Agudist-leader; b. Zaandam, Holland, 1881; murdered in Jerusalem, 1924. He was, in his youth, far removed from Judaism, but later became intensely orthodox and moved to Jerusalem, where he was appointed professor of law at the Hebrew University. As the outspoken opponent of all non-religious attitudes and a severe critic of the Zionist organization, de Haan, in his poetry as well as his conduct, incurred the bitter enmity of Palestinian Jewry. His protest against the workaday world is expressed in his poems "God, Nature, Love and Wine."

**HAAS, JACOB DE:** Journalist and author; b. London, 1872. Associate editor London "Jewish World" 1892 to 1900. He introduced Theodor Herzl \* to the London masses in 1896 and remained associated with him in Zionist work to Herzl's death in 1904. He came to United States in 1902 at the request of Herzl, and was elected secretary to the Zionist organization and editor of "The Macca-bean." He was editor of the Boston "Jewish Advocate," 1908-18. He is the author of "Theodor Herzl," 1927; "Louis D. Brandeis," 1929; "The Great Betrayal," co-author with Stephen S. Wise, 1930; "History of Palestine: the Last Two Thousand Years," 1934.

**HAASE, HUGO:** German Socialist leader; b. Allenstein, East Prussia, 1863; d. Berlin, 1919, from wounds received in an attempt on his life whilst entering the Reichstag building. He was first elected in the Reichstag in 1897, and won the support of Bebel and Singer. He rapidly rose in the ranks of the Socialist party, and in 1912 was acknowledged as such. He succeeded Bebel as parliamentary chairman of the party and at the outbreak of the World War he led the radicals. In 1915 he demanded the cessation of the war and in 1916 led the dissentients. In Gotha, in 1917, he became leader of the Independent Socialist Party, which, in 1920, merged with the Communists. He was one of the six men who formed the provisional government of the German Reich from Nov. 9 to Dec. 29, 1918. After that date he refused office as he declined to enter a coalition which included the bourgeoisie.

**HABAKKUK:** One of the 12 minor prophets; of his life practically nothing is known. He is presumed to have lived c.630 b.c.e. His book consists of three chapters. In the first he foresees the invasion of Judea by the Chaldeans. The second is a preachment against iniquity, and the third is a prayer full of bold metaphors, and ringing lines, which has the quality of a great psalm.

**HABDALAH:** "Separation." A home and synagog ceremony performed after dusk on

Saturday. The purpose is to declare the Sabbath formally at an end. The ceremony consists of four benedictions: (a) over a cup of wine, (b) over spices (B'somim), (c) over a braided candle light specially lit for the occasion, and (d) the benediction, which affirms the custom of separating the holy from the profane. The use of aromatic spices, unique to this ceremony, is related to the use of censers of spices at meals in ancient times. The hands are cupped around the candle light exposing "clean hands," so that the new week is started morally with "clean hands." M. A.

**HABER:** Hebrew term used either to designate a scholar or an associate; more commonly used in the sense of member of a brotherhood, comrade.

**HABER, FRITZ:** Chemist; b. Breslau, 1868; d. Basle, 1934. He was first appointed staff professor at Berlin University, and afterwards he became director of the Kaiser Wilhelm Institute for physical chemistry and electro-chemistry. He specialized in research in thermodynamic technical gas reactions, and in the synthesis of ammonia. His investigations during the World War led to the production of gas masks and chemical means for frustrating the effects of poison gases. With Bosch he produced ammonia from atmospheric nitrogen, and is, therefore, responsible for the fixation of nitrogen, supplying the German farmers with nitrogen from the air during the World War. For his contribution to science he was awarded the Nobel Prize in 1919. In recent years he experimented with the production of sugar from cellulose.

**HADASI, JUDAH:** Karaite theologian, philosopher and scholar; lived at Constantinople, c. the middle of the 12th cent. Nothing is known of his personal life other than the fact that he was well-versed in both Arabic and Greek, and that in 1148 he began his important work "Eshkol Hakofer." It is a discussion of the commandments written in rhymed prose. In it he presents the thesis that the Ten Commandments form the gist of all biblical legislation and of all ethical precepts. He then cites a complete group of kindred laws under the heading of each of the Ten Commandments. For the time at which it was written, this work formed an esteemed compendium of all branches of knowledge, including philosophy of religion, natural sciences, astronomy, exegesis, hermeneutics, and grammar. It contains also severe polemics against the Rabbanites and Christianity, as a result of which the Karaites were banished from many Castilian communities by the emperor of Spain between 1150 and 1157. It is of interest that when the work was published at Eupatoria, Crimea, in 1836, two whole chap-



ters, 99 and 100, were utterly deleted by the censors because of their violent attacks against Christianity.

A. I. S.

See: Karaism.

**HADASSAH:** Women's Zionist Organization of America. Founded in 1912 by Henrietta Szold\* to foster Zionist ideals in the United States and to improve health conditions in Palestine, and developed in 1918 by the sending of the American Zionist Medical Unit (since known as the Hadassah Medical Organization) to Palestine into the largest Jewish women's organization in the United States and the mainstay of the health and sanitation work in Palestine. In the last decade it transmitted \$3,923,865 to Palestine where its organic extension was as follows:

1913, Two American Jewish trained nurses sent to Palestine to do visiting nursing in Jerusalem; 1915, Campaign against malaria and trachoma begun; 1918, America Zionist Medical Unit assembled; Training School for Nurses opened; 1921, First Infant Welfare station established; 1922, Scholarship granted to an Hadassah nurse to do post-graduate work in America; 1924, Course in public health work added to curriculum of Training School for Nurses; 1926, Infant Welfare Stations increased to fifteen; 1927, Cornerstone laid for Nathan and Lina Straus Health Center to house Hadassah public health activities in Jerusalem; 1928, Redemption of 2,500 dunams of Haifa Bay Land undertaken; 1929, Straus Health Center in Jerusalem and a new hospital building in Tel Aviv opened; Straus Health Center in Tel Aviv completed; 1930, Clara Wachtel Dental Clinic opened in Jerusalem; the Peter J. Schweitzer Memorial Hospital opened in Tiberias (closed); 1931, Tel Aviv and Haifa hospitals transferred to local communities and rural service transferred to Kuppat Holim Amamit; 1933, New Institute of Radiology opened.

Hadassah has a large affiliate, the Junior Hadassah, and many sewing circles besides its chapters. Its presidents have been Henrietta Szold to 1925; Mrs. Irma L. Lindhein, 1926-29; Mrs. Robert Szold, 1929-30; Mrs. Edward Jacobs, 1930-32, and since 1932 Mrs. Samuel W. Halprin.

**HAD GADYA:** Aramaic, "one kid." This popular allegorical hymn is chanted at the conclusion of the Passover Seder\* service. It was first printed in the Prague Hagada of 1590, but it is probably much older for it is in use in the Seder services of the Orient and was recited in the South of France in the dialect of Provence, and in Germany in Ivri-Teutch. As a cumulative verse on the lines of the "House that Jack built" it was easy to memorize, and as some of its allegories were intended to be prophetic, it was probably purposely withheld from the early Hagada mss. and printed books.

It was all flux—there was nothing but flux. The wisest had always seen that, the cat which devoured the kid, and the dog which bit the cat, and the staff which smote the dog, and the fire which burned the staff, and so on endlessly. Did not the commentators say that that was the meaning of this very parable—the passing of empires the ancient Egypt, Assyria, Persia, Greece, Rome?—ISRAEL ZANGWILL, *Chad Gadya*, in *Dreamers of the Ghetto*.

**HAFFKINE, WALDEMAR MORDECAI WOLFF:** Discoverer of the serum for the treatment of bubonic plague; b. Odessa, 1860; d. Lausanne, 1930. He received his first

appointment in Geneva. In 1889 he worked under Pasteur in Paris, studying typhoid and cholera, and discovered the method and principle of inoculation against cholera. In 1893 he was invited to India by the government and undertook the prevention and cure of bubonic plague which was then carrying off thousands upon thousands. Risking his life in his experiments, Haffkine discovered in 1897 an effective method of inoculation which reduced the mortality by over 80 per cent. His vaccine was adopted by the British Indian Army and Commander of the Indian Empire. On his return to England in 1898 he was hailed by Lister and other leaders of medical science for his great work. The Czar in 1897 awarded him the Vladimir Order. Haffkine was a Zionist, and in his youth participated in the work of the Paris Central Committee and was active in Paris in the post-war period. In 1925 the Bacteriological Laboratory in Bombay was renamed "Haffkine Institute" by the Indian government.

**HAFTARAH:** Portion of the Prophets read immediately after the reading of the Torah,\* on Sabbaths and festivals, in all synagogues. It is presumed that this custom of reading an appropriate selection from the prophets was first introduced during the persecutions of 168-165 b.c.e., when the reading of the Law was prohibited.

**HAGADAH:** "Narration." The name of the book which contains the Seder\* service. So called because the youngest child in the family (where there are no children, the wife) asks four questions beginning: "Wherefore is this night distinguished from all other nights?" Then the master of the house tells the reasons as found in the book; the Hagadah is primarily the narrative of Passover\* and contains the answers to the Four Questions. The name derives from the Hebrew word V'hi-gad'to in the verse: Thou shalt tell thy son on that day—this is done because of that which the Lord did for me when I came forth out of Egypt.—Ex. xiii. 8. M. A.

**HAGADAH:** "To narrate." Designation of the various branches of rabbinic literature, which do not directly deal with the regulation of religious practice; and therefore used in contradistinction to "Halakah." It consists of legends bearing on biblical and post-biblical personalities and events, and folklore. It is more interested in ideas than in details. It is subjective in interpreting the Bible, and exaggerates in depicting human virtues, vices or miracles. Hence it is not exact.

Being, however, essentially poetic and written in a popular, spirited, impressive and moving vein "it drew the hearts of the people like wine." R. Isaac said: "Formerly, when money was plentiful, people were anxious to hear the words of the Mishnah and Talmud; now when money is scarce, and especially when we are sick from persecution people wish to hear words of the Bible and of the Hagadah." The spiritual importance of the Hagadah is seen



from the following passage in a Tannaitic Midrash: "If you wish to know Him, who called the universe into being, study the Hagadah."

This type of biblical interpretation began in early times and it reached its highest development in Palestine between the 2nd and 4th cents. The Hagadists remained productive till about the year 1000. The Geonic period was mainly one of collective activity in this field.

Beginning with the 3rd cent. when Christianity began to spread in Palestine, and its followers challenged Jewish scholars to disputations on belief and religion, the polemic element in Hagadic literature grew immensely and became popular among Jewish scholars. Discussion was one of the best means of defending Judaism and of exhibiting its beauty and essence.

The aim of Hagadah, spiritually to enlighten the people, ethically to educate them, to strengthen them morally and to help them realize the significance and to see the beauty of religion.

It forms about a third of the Babylonian Talmud and one-sixth of the Jerusalem Talmud, numerous Midrashim, and it is also contained in the Targumim of the Bible. It consists mostly of short sayings quoted anonymously, or repeated by students in the name of their teachers. At first it was spread orally, parts of it, however, were written down at an early age. The first Amoraim\* wrote their stories despite the objection of the authorities.

Hagadah may be divided into six main groups: (a) Homiletic, which interprets the Bible homiletically; (b) ethical, consisting of similes, sayings, fables, parables; (c) religious polemics, apologetics, theology and homespun philosophy; (d) popular science, dealing with medicine, magic, astronomy, astrology and mathematics; (e) historical, containing legendary embellishments of historic events, miracles, sagas and legends. But it also contains real history of post-biblical times, thus being an admixture of truth and fiction; (f) mystic, comprising speculations about God, His heavenly kingdom and creation, influenced by Gnostics and other sectarians.

The Agada has been not only a unique product of the Jewish genius but also one of perennial popularity. It is a flower that has ever bloomed afresh in the garden of Israel.—H. G. ENELow, *Yearbook, Central Conference of American Rabbis*, Vol. XXIV, p. 295.

A. R.

See: Talmud.

**HAGGAI:** One of the minor prophets of whose life very little is known. He wrote after the captivity, for he conceives himself to be the messenger of Zerubbabel. The Book of Haggai contains only two chapters, 38 verses in all. Broadly the theme of the prophet is to urge the completion of the rebuilding of the Temple.

There is evidence in it that one prophecy has been suppressed and another censored. Not only did he advocate the speedy building of the Temple, but he also predicted that

Zerubbabel,\* then governor of Judea, would restore the Davidic line amid great world changes. An interesting prediction of his that turned out to be correct was that the glory of the Second Temple would exceed that of the First.

**HAGIOGRAPHIA:** "Sacred Writings"; in Hebrew Ketubim. All the Books in the third category of the Jewish Canon, viz.: Psalms, Proverbs, Job, Song of Songs, Ruth, Lamentations, Ecclesiastes, Esther, Daniel, Ezra, Nehemiah, I Chronicles and II Chronicles, in the order named.

**HAKOAH:** The popular football branch of the Maccabi\* international Jewish sport union. The success of the Viennese Hakoah a few years ago did much to popularize football among Jews everywhere. Hakoah teams won games against noted contestants in many countries. Athletics are being most assiduously cultivated in Germany.

**HALAKAH:** Used in the sense of guidance, "tradition," "practice," "rule" and "law." Halakah sometimes stands for the whole collection of Jewish legal tradition, comprising civil and ritual law as well as customs, ordinances and decrees, in contradistinction to Hagadah which embraces ethical teachings, sayings of the wise, legends and allegories. The term Halakah also designates the decision in a controversy concerning a religious law.

There is a special category of Halakah known in Talmudic literature as "Halakah le-Moshe mi-Sinai," viz., when God gave to Moses the written law on Mount Sinai he also transmitted to him oral laws which comment upon the written ones. The fact, however, that R. Akiba\* endeavored to derive these Halakot from the Bible suggests that he was not convinced of their Sinaitic origin. For more than 2000 years Halakah was the center of and main factor in Jewish spiritual, religious and national life. It is an inner Jewish product on which little outside influence has been exerted.

A fruitful activity in the field of religious laws developed in the time of Ezra and Nehemiah. The principles of the new legislation were derived by a group of experts known as the Soferim, who flourished in the pre-Tannaitic period. References to the Halakah prevailing in the Maccabean period are to be found in the Apocryphal literature. The Septuagint, too, renders many biblical passages according to Halakic exegesis. With the rise of Hillel\* and his school new paths were introduced in the field of Halakah. Hillel was the first to formulate the seven rules of interpreting the Bible, which according to tradition are of Sinaitic origin. Besides the Hillelites endeavored to make the Halakah fit the times.

After the destruction of the Temple the development of the Halakah was furthered in the several academies as a result of the various conceptions held by the scholars. This period was followed by that of R. Akiba and R. Ishmael



who were destined to further the development of the Halakah. However, with the codification and redaction of the Mishnah by R. Judah ha-Nasi,\* the development of the Halakah changed entirely. Thenceforth the Mishnah\* and not the Bible became the starting point for Halakic controversies. The Amoraim, the expounders of the Mishnah, who show a fine psychological understanding of ritual as well as of civil law, were also creative in this field. Their spiritual work is deposited in both Talmuds. The controversies in the Babylonian academies based upon the interpretation of the Mishnah, further led to a new impetus in the field of Halakah. It thus kept on developing until it reached its height under Rab\* and Samuel.\*

The extraordinary amount of traditions accumulated in the course of 300 years became a great strain on the memory of the scholars. In order to prevent this material from falling into oblivion Rabina and R. Ashi undertook the compilation of the discussions in the academies, which resulted in the redaction of the Talmud. Some additions to the Talmud crept in at the time of the Saboraim\*—the immediate successors of the Amoraim.\*

The Geonic period, however, brought the increase of contents in the Halakah to a standstill, but the Geonim added to its form for they considered the opinion of the Amoraim as authoritative. While in possession of oral traditions which enabled them to interpret the Halakah their main interest was in rendering practical decisions. Thus the Responsa arose and the compendia came into existence. The so-called "small treatises," the Halakot of Jehudah Gaon, Amram's Sidur, the works of R. Samuel b. Hofni, Haj's commercial law and others are all products of the Geonic period.

An immense growth of the Halakah took place also among the north-African and Spanish scholars. At the end of the Geonic period, in the struggle against the Karaites and Arabic culture, a theoretical system arose. Thus appeared works on the Talmud by Saadia Gaon,\* R. Samuel b. Hofni, R. Samuel ha-Nagid, the letter of R. Sherira Gaon, the Talmud commentaries of R. Haj Gaon, R. Hananel, R. Nissim of Kairwan and R. Gershom of Mainz.

Rashi's commentary to the Talmud and the additions by the Tosafists resulted in the "Piske Tosafot." The codification of Jewish law reaches its highest peak in Maimonides "Mishneh Torah." This is followed by many commentaries, the Shulhan Aruk of R. Joseph Caro with glosses by R. Moshe Isserles and numerous commentaries.

It is only in the Halakah that we find the mind and character of the Jewish people exactly and adequately expressed.—**PROF. LOUIS GINZBERG**, Students, Scholars and Saints.

See: Talmud.

A. R.

**HALÉVY, JACQUES FRANÇOIS FROMENTHAL ÉLIE**: Composer; b. Paris, 1799; d. Nice, 1862. Son of a Paris cantor.

After winning a number of prizes he studied composition under Cherubini, and in 1819 won the Grand Prix de Rome for a cantata, "Hermine." His masterpiece, "La Juive" (1835), was hailed with enthusiasm on its first presentation in Paris, and Halévy's reputation was assured. He wrote considerably thereafter, but none of his operas, not even the "Wandering Jew" (1852), achieved the success of "La Juive." W. F.

**HALÉVY, JOSEPH**: Scholar and traveler; b. Adrianople, 1827; d. Paris, 1917. Halévy, who began his career as a teacher in Oriental Jewish schools, became one of the foremost Jewish Orientalists, and one of the most brilliant and erudite of the group of Jewish scholars that arose in France, in the second half of the last cent. In 1868 he was sent by the Alliance Israélite Universelle to Abyssinia, to study the condition of the Falashas. Then the French Institut sent him to Yemen, and returning with hundreds of inscriptions he reconstructed the unknown Sabeian language and mythology. In 1879 he became professor of Ethiopic and engaged in a notable controversy over the ancient Babylonian tongue known as Sumerian. He also took up the cudgels for the traditional as against the Higher Critical view of the Book of Genesis. His "Recherches Bibliques" (1895) based on a consideration of the Assyro-Babylonian archeological discoveries opposed the Elohistic-Jhvhistic theories of authorship, although he traced the first part of Genesis to Assyrian myths. He wrote about 30 learned works on Oriental and Jewish subjects in French, besides some volumes in Hebrew.

**HALIZAH**: Ceremony prescribed Deut. xxv. 5-10 and described in the Book of Ruth (iv. 7 etc.), for the redemption of a widow who is childless, when the brother of the deceased refuses to marry her.

**HALLAH**: Name applied to the twisted loaves of ceremonial bread eaten on the Sabbath and festivals. Two loaves are used in remembrance of the two portions of manna for the Sabbath. Originally it designated the priests' share of the dough (Num. xv. 17-21). The breaking of a portion of the dough, and casting it into the fire, is symbolic of the setting aside of the portion for the priest (Ezek. xliv. 30). It is burned because there is no priesthood to claim it. M. A.

**HALLEL**: Talmudic and ritualistic name of the group of Psalms cxiii.-cxviii., which are recited on the New Moon and the festivals, and incorporated in the Seder service.

**HALPER, BEN ZION**: Hebraist and Arabist; b. Zhosly, Lithuania, 1884; d. Philadelphia, 1924. Educated in Talmud and Hebrew in Russia, he went to England in 1901 to obtain a modern education. Whilst studying at the University of London, from which he graduated in 1904, he worked as a carpenter's apprentice. In 1910 the University approved him as Gilchrist Scholar in Arabic,



which enabled him to spend a year in Egypt. In 1911 he came to the U. S. and was soon after appointed a Fellow of Dropsie College. From Dr. Cyrus Adler's \* Genizah \* collection he recovered the "Sefer ha-Mitzvot" of Hefes b. Yashliah. In 1921 he published "Post-Biblical Hebrew Literature." During his brief but brilliant career he contributed to the Hebrew publications in New York, and was esteemed for the clarity and grace of his style. Prior to his death he completed his "Descriptive Catalogue of Genizah Fragments in Philadelphia."

**HALUKKAH:** Funds gathered throughout the world, for sustaining the aged and the pious settled in the four Holy Cities of Palestine: Jerusalem, Hebron, Safed, and Tiberias. This collection which is now gradually diminishing, has an ancient but intermittent history. It may be traced back to the collections made in olden times to sustain the Academy of Palestine. It was revived in the 13th cent. when the settlement of 300 French and English rabbis and their disciples in Palestine occasioned a need for appealing for support for the Jewry of Palestine. It was not, however, prior to the 15th cent. that "messengers of Zion" made charity appeals in Europe for Jerusalem. Joseph Caro \* ordained priority in collections for Palestine, and early in the 17th cent. testamentary gifts for Palestine were made part of the ordinances of all Palestinian congregations. In 1625 an "inheritance tax" was introduced, claiming the property of those who died without heirs.

Much of the Halukkah, as local Jerusalem records show, fell into the hands of Turkish governors who constantly levied on the Jews for gifts, so while amounts shipped were considerable, the dependents were poor. However, sufficient was raised to convince widows in Europe that Jerusalem was for them a "snug harbor" where they were sure of sustenance. The 18th cent. Halukkah thus created a large widowed population in Jerusalem.

The community of Palestine being overwhelmingly Sephardic originally, the direction and management of this charity was in Sephardic hands, but with the influx of east European Jews, specifically Hasidim,\* who came to Palestine after 1666, the authority and the division of the funds was badly split. The result was the gradual evolution of the "kollelim," that is communities organized according to the land of origin of the settler. From 1824 to 1890 the Jews of Holland played a conspicuous part in supporting the Halukkah. The split came definitely in 1850, but the Crimean War destroyed all the east European resources of the "Poor of Jerusalem," and they were on the verge of starvation, until help came from western Europe. In 1866, Chief Rabbi Auerbach organized the Wa'ad Hakelali or central committee, and the system was continued by his successor, Rabbi Salant in 1878. In 1896, 45 per cent of the funds were distributed amongst the Dutch-German Jews, about 200 out of 30,000 cases.

A conference in 1901 amended the system to that in vogue at the present time, though during the World War the collections were mostly replaced by grants from the Joint Distribution Committee. The collectors who are known as "meshullahim" still travel from place to place despite numerous proposals to organize the collections on modern lines. The collection box labeled for "Rabbi Meir, Master of Miracles" is still popular in thousands of homes. The beneficiaries number less than 25,000, and their numerous institutions rather than the individuals are the concern of modern social workers. No statistics are available on the amount of the collections, but at the beginning of this century, it was estimated at \$500,000 annually, the sources being numerous and giving intermittent. All the Christian groups in Palestine have always been, and still are, dependent in a large measure upon similar aid. Until the post-war industrial and agricultural development began, the inhabitants of the cities in Palestine had no other outlook than charity support.

**HALUTZ:** Pioneer; vanguard. Term applied to the youth settling in Palestine and laboring in the agricultural settlements. The word first came into vogue in 1852 and was then applied to the vanguard of Jewish critics who out-criticized the higher critics in their radical views of tradition and history. There have been three distinct waves of pioneer settlement in Palestine, the Bilu of 1882, the second Aliyah, 1904-18, and the post-war movement which has been organized and which, by preparation, sends annually an average of a thousand young men and women to Palestine to start life as farmers and laborers.

When one looks through the documents of Hechalutz, he cannot fail to be impressed by two outstanding phenomena: first, that, at the end of the World War, groups of Chalutzim, or pioneers, sprang up spontaneously and simultaneously without intercommunication or prearrangement . . . second, that, the basic principles of the new movements were almost identical in each group irrespective of its country.—SHLOMO BARDIN, Pioneer Youth in Palestine.

**HAMABDIL:** Popular hymn recited on Saturday evenings, composed by Isaac Hakaton (1030-89).

**HAMADAN:** One of the ancient cities of Persia in which Jews have been settled since its foundation, and in which are the reputed tombs of Esther \* and Mordecai.\* The Jews were persecuted after the Arabs conquered Persia in 636, nevertheless the Jews have always formed a considerable community in Hamadan. Their sufferings in the 17th and 18th cents. have in part been related in a Perso-Jewish martyrology. In 1811 a traveler reported 600 Jewish families in the city. By 1840 these had dwindled to 200 families. The Jews were still living under the 'Omar restrictions of dress, etc., in Hamadan in 1850-60. Later in the cent. the Alliance Israélite Universelle\* came to their aid, and built a modern school. The present Jewish population is about 10,000.



**HAMBURG:** Whilst Jews are known to have settled in Hanover early in the 14th cent., the Jewish record in Hamburg begins with the secret settlement of Portuguese Maranos\* in the second half of the 16th cent. As the commercial history of the free-port, and sometime Republic of Hamburg is known, the lack of earlier traces of Jews there has occasioned some surprise. The Maranos at first practised Judaism in secret, but in 1612, when they numbered 125 adults, the senate gravely decided to tolerate them, provided they did not practise their religion publicly. This was a most favorable attitude in the light of the fact that a plea for the admission of German Jews made in 1583 was rejected. By 1641, however, there were some "Schutzjuden" in the city, but they were expelled in 1648. The Sephardic settlers by bringing trade from Spain and Portugal helped to increase the commerce of the city, aided in the founding of the Bank of Hamburg, and no doubt owing to the diplomatic offices some of them occupied, impressed the burghers. Whilst the Sephardim did not greatly increase in numbers, their leaders Abudiente, Cohen de Lara, Fonseca, de Castro, Texiera and Sasportas created traditions which still have their influence in a typical Ashkenazi community.

As a result of the Swedish war 12 German Jews were permitted to settle in Hamburg in 1657 and these, as servants of the Portuguese community were allowed to settle permanently and develop a congregation. Until 1710 the government and the burghers treated the two groups differently, the Sephardim were free, whilst the Ashkenazim were persecuted. At that date a new code was promulgated treating all the Jews in Hamburg alike, and thereafter the Ashkenazim gradually obtained ascendancy. Even in the present cent. the Sephardic congregation maintained its social prestige.

Hamburg Jewry became prominent for other reasons. Glückel von Hameln\* described its life in her 18th cent. diary, and Heine\* ridiculed it in his writings 100 years later. The city felt the full force of the French invasion and that masterfulness of Napoleon which Heine describes. It submitted to his regulatory spirit; he forced a union of the three congregations, and emancipated the Jews. His defeat robbed the Jews of their freedom—all the old regulations were restored, and the Jews were not enfranchised till 1848—but something of France remained behind and is still characteristic of Hamburg Jewry. There in 1818 the first "Tempel" was established with all the features of modern Reform. There too Isaac Bernays,\* championing orthodoxy, delivered the first sermon in German, and laid the foundation of an orthodoxy distinct from that of Frankfort and Mainz.

Officially the community was kept under the paternalistic regulative method of the German states till 1870, so that the Jew settling in Hamburg not only had to join a con-

gregation but was limited by law in his choice. Nevertheless certain cultural attitudes are associated with Hamburg which have remained characteristic of it to the present day. The early marked success of Hamburg Jews in banking and commerce, the fact that as the principal port of Germany it was of necessity more impressed with foreign concepts than the rest of the country may have been contributing causes, but in the worst days of the Hitler advance in 1933 Hamburg was reported tolerant of its Jews.

**HAMBURGER, JACOB:** Author of the "Realencyclopedia des Judenthums"; b. Loslau, Silesia, 1826; d. there, 1911. He was landesrabbiner of Mecklenburg-Strelitz. His monument of erudition was published in 1862.

**HAMELN, GLUECKEL VON:** Diarist; b. Hamburg c.1646; d. Metz, 1724. Glueckel, who was given a good Hebrew education—unusual for girls in her period, was married at 14 to Chaim of Hameln, who lived in the town of that name. A year later the young couple moved to Hamburg where they prospered. Glueckel had six sons and six daughters, all of whom married into the best families. But when Chaim died, eight of the children were still unmarried. She managed her husband's business as well as her family. In 1700 she married Cerf Levy of Metz who lost his own and her fortune. In 1712 he died. Glueckel then sat down and wrote a racy and interesting autobiography. The original is in Ivri-Teutch, a dialect which is still known in Hamburg. Her memoirs have been issued in German, translated in part in English, and recently retranslated into English by Marvin Lowenthal (New York, 1932).

**HAMMERSTEIN, OSCAR:** Theatrical manager; b. Berlin, 1848; d. New York, 1919. In 1863 he came to New York and worked as a cigar-maker. He invented cigar-making machinery and gained a fortune from a plumbing device. In 1883 he took to theatrical management on the Bowery. He managed a considerable number of theaters and roof gardens, but became an outstanding personality in the theatrical world by challenging the supremacy of the Metropolitan Opera House. He erected the Manhattan Opera House, in which he produced many operas and introduced a galaxy of new stars to the operatic world. He attempted a theatrical revolution in London, where he rebuilt the Drury Lane Theatre.

**HAMON, JOSEPH AND MOSES:** Physicians to Turkish sultans. Moses, the father, who was b. c.1490 in Spain, became court physician to Selim I. and to Suleiman the Magnificent. The son held the same office to the latter monarch. They wielded considerable political power and were scholars and collectors of Hebrew mss.

**HANANIAH B. TERADION:** Second cent. martyr. Hananiah, who was of the 3rd Tannaitic generation, taught at Siknin during the Hadrianic persecutions, when the teach-



ing of Judaism was forbidden. He was arrested and he and his wife were condemned to death. Wrapped in a Scroll of the Law, he was placed on a pyre of green brush, and was doused with water to prolong the agony. To one of his daughters who was forced to witness this agony and lamented the scene, Hananiah answered serenely: "I should lament were I burned alone, but the Power which avenges the burning of the scroll in which I am wrapped will avenge me." His disciples watching the flames dancing over their beloved teacher asked, "Master, what seest thou?" Hananiah answered, "I see the parchment burning, but the letters of the Torah fly upward." He was then urged to open his mouth and permit the flames to end his sufferings and he answered: "He that hath given the soul will take it away. No man may hasten his own death." Whereupon the executioner fanned the flame and plunged into the pyre.

Hananiah's daughter, Beruria, the wife of R. Meir, was one of the few women teachers of the Talmud.

**HANAU, ZEBI HIRSCH HALEVI:** Mystic; b. Vienna, 1662; d. Gemund, Bavaria, 1740. In 1702 he was appointed district rabbi of the Palatinate, and resided in Heidelberg. In 1709 he became rabbi of Ansbach. Hanau was accused of witchcraft on account of his cabalistic studies. He spent 24 years in jail. During his incarceration he wrote an abstract of the first 189 sections of the Yoreh De'a, a commentary on the Psalms, and an autobiographical poem. An inundation threatening the prison, Hanau was released.

**HANINA B. DOSA:** Miracle-worker; flourished in the first cent. He was a pupil of Johanan b. Zakkai,\* who solicited the prayers of his pupil, for his own son. It is related that he also cured the son of Gamaliel II. In every case his power of cure was obtained by prayer, and he prayed continually. Piety and poverty were his lot and that of his wife. Tradition credits him with working wonders for all sorts of purposes. He stands apart in this aspect from all his contemporaries who, however, ascribed the Divine response to his prayers as a reward for his unaffected piety.

**HANNAH:** Wife of Elkanah, and mother of the prophet Samuel\* (I Sam. i.). She is the first of whom it is related that she prayed silently, without moving the lips.

**HANNOVER, NATHAN B. MOSES:** Historian; flourished in the 17th cent. He lived in Volhynia, and after the Cossack risings wandered from city to city so that neither the exact dates or places of his birth or death are known. He wrote "Yewen Mezulah" (Venice, 1653), which is a complete account of Jewish experiences in Russia during the Khmielnicki pogroms\* of 1648-49. This work was translated into Yiddish, German and French, and is one of the best histories of the period.

**HANUCAH:** "Dedication." This festival is observed for eight days beginning the eve of the 25th of Kislev. Apart from slight additions in the orthodox ritual, it is principally observed in the synagogue and the home by the lighting of candles set in an eight-branched Menorah, with an additional holder for the Shammas or candle with which the others are lighted. The custom is to light one candle the first evening, two the second; progressively increased each evening until eight are lit on the eighth night. The lighting is preceded by brief appropriate blessings and the singing afterwards of the popular hymn Ma'oz Tzur (Our Rock). Hanucah was instituted in 165 b.c.e. by Judas Maccabeus\* as a memorial of the purification and rededication of the sanctuary three years after it had been defiled by Antiochus Epiphanes. Games like the "royal game of goose," and others with a Trendel, a teetotum with Hebrew lettering, are played during Hanucah.

In recent decades Hanucah has been revived in popularity, and it is celebrated in Sabbath and religious schools by presenting appropriate plays.

Oil that burnt in olden temple,  
Eight days only didst give forth light!  
Oil of faith sustained these people  
Through the centuries of darkest night.  
—CAROLINE DEUTSCH, quoted in Friedlander's, Standard Book of Jewish Verse.

**HARBY, ISAAC:** Founder of American Reform Judaism; b. Charleston, S. C., 1788; d. New York, 1828. Harby was a journalist who practiced his profession in South Carolina. In 1825 he founded the Reform Society of Israelites which aimed at the curtailment of the liturgy and the use of English in the service. His granddaughter, Leah Cohen Harby known as Lee C. Harby, was a member of the N. Y., Texas and S. C. Historical Societies and wrote on historical subjects. She was an officer of Sorosis and the Daughters of the American Revolution. She wrote "Texan Types and Contrasts" and several novels.

**HARDEN, MAXIMILIAN (Witkowski):** German publicist; b. Posen, 1861; d. Berlin, 1927. At 16 he was baptized and began life as an actor, but early in the '80's he began writing under the pen-name of "Keut," in "Die Nation." His forcible style attracted attention and in 1893 he founded "Die Zukunft," in Berlin, and for 25 years was the arbiter of German letters, and one of the most powerful individual factors in German politics. His brilliant criticism, his resourcefulness in obtaining political information, the surprises he was able to launch week by week, gained him a large following, and at the same time made him the best hated man in Germany. Politically he espoused, at the outset, the cause of Bismarck, and on his dismissal, Harden undertook a single-handed journalistic contest against William II., his policies and his entourage. Harden spared nothing and nobody. He was frequently arrested for majestätsbeleidigung, and



saw the inside of a number of prisons, and paid many fines. His attacks on the emperor went to the length of a charge of perversion in court circles. In opposing the emperor he had the support of the conservatives and all those who leaned to the Bismarckian view.

He maintained this position to the World War, and for some time after it began. He then swung away from the conservatives, preached the unity of the masses throughout the world, and supported the independent Socialists. He acclaimed the rise of Woodrow Wilson in the international field of politics. After the German revolution he supported the Republicans vigorously, criticizing, however, every sign of weakness. His former supporters opposed his change of front, and the storm he created ended in his attempted assassination. His assailant received a light sentence though Harden was sufficiently hurt for the wound to force his retirement from active public life. In the agitation against him racial anti-Semitism played a conspicuous part, for with Walter Rathenau \* and Albert Einstein \* he was on the anti-Semitic proscribed list. In 1900, for the first time, he avowed an interest in Jewish affairs. He then wrote an open letter to Rathenau in which he discussed phases of the Jewish problem, the article being entitled: "Hear, Oh Israel." In his later years he was in active sympathy with Jewish art and other cultural efforts, and with the Zionist movement.

**HARKAVY, ALBERT ABRAHAM:** Librarian of the Imperial Public Library of St. Petersburg; b. Novogrudok, Minsk, 1839: d. Petrograd, 1919. Graduated in 1863 as an Orientalist, he devoted himself to the Muslim elements in Slavonic literature. In 1872 he was acknowledged as an historian of the Semites, Aryans, and Hamites, and being appointed to the Imperial library, began an intensive study of its unique collection of Hebrew and Arabic mss. He threw considerable light on Russo-Jewish history, much of which up to his researches was an unknown chapter. His work in this field and in Orientalia generally, was recognized by the government and by a public celebration in 1902 of 40 years of his literary activity.

**HARKAVY, ALEXANDER:** Yiddish philologist; b. Novogrudok, Minsk, 1863. Harkavy was practically educated in a Wilna printing office, though he had been privately tutored at home. He came to the U. S. in 1882, left in 1885, and returned a few years later when he joined the staff of "The Jewish Morning Journal." His "Complete English-Jewish Dictionary" (1891) and his "Dictionary of the Yiddish Language" (1898) are standard works. It is in a great measure due to Harkavy that Yiddish has been recognized as a language.

**HARRIS, Sir AUGUSTUS GLOSSOP:** Actor and theatrical manager; b. Paris, 1852: d. Folkestone, 1896. Harris, who revived

grand opera in England, became famous as the manager of the Drury Lane Theatre, London, one of the oldest playhouses, in which he presented popular spectacular melodramas with much realistic scenery.

**HARRIS, MAURICE HENRY:** Rabbi; b. London, 1859: d. New York, 1930. In 1883, he was elected rabbi of Temple Israel of Harlem, New York, a position that he held till his death. Among his books are "A Biblical History," "A Thousand Years of Jewish History and Modern Jewish History," "Medieval History of the Jews," and three vols. of his "Selected Addresses."

**HART, AARON:** Soldier in the Canadian wars; b. London, 1724: d. Three Rivers, Que., 1800. He was a commissary officer in the English army which took Canada from the French, and rode into Montreal in 1760 at its capture. At the close of the war he settled in Three Rivers, where he occupied a high social position. He was the founder of the Canadian Hart family. His son, Ezekiel Hart, was the first Jew elected to the Canadian Parliament.

**HART, AARON (Uri Phœbus):** First chief rabbi of the Ashkenazic Jews in London; b. Breslau, 1670: d. 1756. He was appointed in 1692. In 1707, Hart published "Urim we-Tummim," which was the first Hebrew book printed in London.

**HART, EPHRAIM:** One of the founding members of the New York Stock Exchange; b. Fürth, 1747: d. New York, 1825. He first settled in Philadelphia; later came to New York, and in 1792 helped to organize the Board of Stock Brokers, out of which developed the Stock Exchange. He was a state senator in 1810.

**HART, ERNEST ABRAHAM:** Editor "British Medical Journal"; b. London, 1835: d. there, 1898. Hart was a physician who first wrote for "The Lancet" and in 1866 became editor of the journal of the British Medical Association. He published "The Mosaic Code," 1877, an exposition of Mosaic sanitation. Through his efforts legislation to ameliorate public evils resulted in the establishment of the Infant Life Protection Act, which aimed at baby-farming, and the Metropolitan Asylums Board, which improved workhouse conditions.

**HART, Sir ISRAEL:** Thrice mayor of Leicester, England. He became identified with local municipal affairs in 1874, and was Leicester's foremost citizen during his life.

**HART, SOLOMON ALEXANDER:** Painter; b. Plymouth, 1806: d. London, 1881. He exhibited at the British Institution in 1828, and later at the Royal Academy of which he became professor and librarian. His best known Jewish painting is "The Conference Between Manasseh b. Israel and Oliver Cromwell."



**HARTOG, LEVI DE:** Netherlands jurist; b. Gorinchem, 1835; d. Amsterdam, 1918. In 1877 he was appointed professor of law at the University of Amsterdam. He took an active part in Jewish affairs and wrote on the Ben Sira ms. and the persecutions of 1096.

**HARTOG, NUMA EDWARD:** First Cambridge Jewish senior wrangler; b. London, 1846; d. 1871. In 1865 he entered Trinity College, Cambridge, and in 1869 won the highest mathematical honors within the gift of the university.

A Senior Wrangler always stands alone . . . the telegraph has flashed the news through the kingdom, because it ranks as an event, the profound significance of which is recognized on all hands.—LONDON JEWISH CHRONICLE, Feb. 5, 1869.

**HASDAI HANASI (Hasdai Abu Yusuf ibn Shaprut):** Minister to 'Abd al-Rahman; b. Jaen, c.915; d. Cordova, c.990. Hasdai, who was the son of a rich man, acquired all the learning of his age. He was a physician, and a brilliant Hebrew, Arabic and Latin scholar, and gathered around himself the learned Jews of the period. In his capacity of physician, he became the caliph's confidant and minister. In this rôle he received the Byzantine envoys in 949. Among their gifts to the caliph was a codex of Dioscorides' Botany. This Hasdai and his assistants translated into Arabic, and made the ancient Greek knowledge familiar to the Arabs and to the scholars of the Middle Ages. In 956 he was the intermediary between the Germans and the caliph of Cordova, and rejected the missive which the Abbot Johannes of Goritz brought because it was derogatory to Islam. In 958 he won a still greater triumph when he was sent to represent the caliph at the court of Navarre. Queen Toda was vanquished by the subtle wit of the Jew, a fact heralded in the poetry of the period. Yet his letter to the King of Chazars betrays a Jew more mindful of the Jewish lot than of his own individual greatness. He helped maintain the academies of Sura and Pumbedita, and yet transferred Jewish authority from the East to the West, by opening what became the great Jewish school of Cordova. Hasdai not only retained the esteem of the caliph but held his office during the reign of his successor, Al-Hakim, one of the greatest of the Moorish patrons of science and art.

Hasdai shared the restricted view of the time, viz., that religion and a people without a country, king, court, sovereign, and subjects, had neither firmness nor vitality.—GRAETZ, *History of the Jews*, Vol. III, chap. vii.

**HASHKAMAH:** Early morning service.

**HASIDISM:** Religious movement originated in southeastern Poland in the 18th cent. Three factors contributed to the rapid growth of what has often been regarded as the greatest Jewish revivalist movement. Economically life was at one of its lowest ebbs; the collapse of the Shabbethai Zebi\* movement had shattered the faith in messianism; cabalistic mysticism was popular among the informed. Upon this environment the Baal Shem Tob\* (1700-

60) poured the healing warmth of a new vitalizing enthusiasm.

Besht, as he was called, started out no better than an amulet writer and a weaver of incantations. Soon, however, he added a synthesis composed from the practical and the theoretical Cabala. So he then evolved a popular system from which the unlettered derived a living faith. From the Cabala\* he borrowed the stressing of the omnipresence and imminence of God. But the duality disappeared. The great practical stimulant of Hasidism which drew tens of thousands within its fold, and at the same time prevented a cardinal breach with standard orthodoxy, was the sanctification of the current hour. Accepting the efficacy of prayer, the Hasidic leader taught that neither asceticism nor great learning is acceptable in His sight, whereas the prayers of the ignorant, uttered spontaneously with great fervor (Kawanah), could reach the Divine Spheres.

The realization of God's presence created joy: religious routine, performed joyously, brought God nigh. This led to physical ecstasy (Hislahabut), dancing, religious song, a general optimism, and produced an enthusiasm which led to a feeling of brotherhood. The group was small so as not to destroy the personal contact necessary for the moved spirit and religious merry-making. In a sad and sombre world, the Hasid discovered in his religion a source of unquenchable joy.

The traditionalists opposed; they were scandalized by this doctrine of exhibited joy. Hasidism, however, led to no schism in Judaism because it did not oppose tradition while it injected new and vital power into what had become a huge mass of formalism. So arose a human type, still distinct, "the Hasid."

The propagation of Hasidism was a unique effort. From Medzibozh, where the Baal Shem Tob settled in 1745, and remained to his death in 1760, he sent out his disciples, and as rabbis, teachers, itinerant preachers, and shochetim, they won their places in the small outlying communities. On the death of Besht, the movement was centered in Meserich where Dob Baer,\* a great teacher, and the second founder of Hasidism, lived. Thus Hasidism gradually approached the bulwark of Rabbinism, Lithuania and its capital, Wilna. Jacob Joseph of Polonnoye, the first polemical writer and theoretician of the new faith, in his writing incorporated the sayings and parables of the master. Under the leadership of the Gaon. Elijah\* of Wilna, Rabbinism had enough strength to attempt to stem the tide of the new and rapidly growing "heresy."

In 1772 occurred the first excommunication of a few Hasidim of Wilna. Letters of "herem" or excommunication were sent out to the various communities of Poland and the Hasidim prevented from observing their peculiar rites and customs. These persecutions, however, merely resulted in counter-reprisals. The second letter of excommunication against sectarians was sent out from Wilna in 1781. This



second "herem" had its repercussions over the whole of Eastern Jewry, and even as far as Prague, where Hasidic works are said to have been burned publicly. For a time there was a peace in the two camps, but in 1797, after the death of Elijah of Wilna, the struggle broke out anew. Denunciation to the Czar (Russia had in the meantime incorporated most of Poland) became the new weapon of some opponents. The Hasidim were accused of having founded a religion inimical to the state, of being in league with the "Freemasons," of plotting against the government, etc. As a result of these baseless accusations, a group of Hasidim were arrested and imprisoned in 1798; among them Shneur Zalman who was sent to St. Petersburg. The government officials, however, after a long investigation, found nothing objectionable in their teachings, either politically or morally. They were all freed again and the new "sect" given full freedom. Further accusations of irreligiosity and moral laxity resulted in a second imprisonment of Shneur Zalman in 1800, but with the accession of Alexander I. to the throne, all official meddling in the religious differences of the Jews stopped.

In the meantime, some Talmudists had joined the faith, and these began to rationalize its teachings. These and others began to advance the theory of the importance of the Zaddik. This "superman," holy, righteous, and a leader, was credited with being the intermediary between God and man. He had supernatural powers and could work miracles. His wonder-working became the theme of his own klaus, and was passed from lip to lip, an extraordinary explanation of every commonplace incident was preferred to the normal and real.

Elimelech of Lizensk, and Baruch of Tolczyn, the grandson of the Baal Shem Tob, expounded the theory that Hasidism is possible only through the belief in the power of the Zaddik. It was in this theory of Zaddikism that the germ of the future decline of the movement lay, for it led to a conception of hereditary sainthood and to the intrusion of a mercenary spirit into its very heart.

The dreams of reform of such rabbis as Nachman of Bratslav, who tried to set off the "true" Zaddik as against the "false" one, ended only in strengthening the cult of Zaddikism. Decline and degeneration set in, although Hasidism continued to increase in numbers and spread into Bukowina, Roumania and Hungary. Rivalries between Zaddikim because of territorial encroachments, were common. In Poland proper, the succession of disciples continued till about the middle of the 19th cent. But even there, there was no more that intimate and all-embracing contact between Zaddik and disciple, Zaddik and community, which was the very cornerstone and glory of Hasidism. 1810-15 was the critical period of Hasidism. It marked the death of a number of Hasidic leaders of the third and fourth generation, namely: Levi Isaac of Ber-

dichev, d. 1809; Nachman of Bratslav, d. 1811; Shneur Zalman of Lyady, d. 1813; Israel the Maggid of Koziénice, d. 1814; Jacob Isaac, the "Seer" of Lublin, d. 1815; Menachem Mendel of Rymanow, d. 1815; and Jacob Isaac of Przysucha, d. 1815.

It was the Haskalah\* (enlightenment) that tended eventually to smooth the differences between the Hasidim and the Misnagdim (their opponents). For the Haskalah was a danger to the religious tenets of both. This united front was especially in evidence in Galicia, where reform propaganda was carried on also on the part of the Austrian government, especially by the director of the assimilationist German schools, Herz Homberg, who looked forward to the spread of the Mendelssohnian reform in Galicia. The leaders of the Haskalah proper, Joseph Perl and Isaac Erter, ridiculed in their satiric writings, the Hasidic "superstitions" but did not spare religious observances in general. Hasidism was able to resist these various attacks victoriously for a while, but soon decay set in from within.

The continued attack of the Haskalah in Russia in the middle of the 19th cent. enforced secular education in Galicia and finally the World War undermined many Hasidic communities. One may say that while historically Hasidism has come to an end, psychologically it simply is changing its content and its vital enthusiasm is a great contributing factor in the regeneration of the Jewish spirit today.

It did not come from above, from the seat of the mighty, from the schools of the scholar, from the home of the philosopher—on the contrary, it came from the lowly, from the poor and the ignorant of the world and its ways; but it spoke with a tongue of fiery conviction, of deep enthusiasm, of overmastering eloquence. It brought hope and joy to the downtrodden.—GASTER, *Leaders of Hasidism*.

*See:* Baal Shem Tob, Baer Dob; Elimelech of Lezayok, Isaac Levy; Israel of Ruzhin, Nachman of Bratslav. A. B.

**HASKALAH:** "Sekhel," intelligence, whence enlightenment. Denotes the movement to modernize Jews and Judaism which began in Germany about the middle of the 18th cent., and thence spread to Austria, Poland and Russia. Its first champions were mostly the prosperous and cultured merchants who were influenced by the German Aufklärung headed by Frederick the Great. They were joined by some of the leading Jewish thinkers and literateurs, of whom the most notable was Moses Mendelssohn\* whose translation of the Pentateuch into German, together with the Hebrew commentaries (Biur) written by himself and some of his disciples and friends, became the chief cornerstone in the edifice of Haskalah. The first organized effort to spread enlightenment was made in 1781 with the establishment of modern schools to replace the antiquated Hedarim in Berlin, Breslau, Hamburg, Königsburg, and other cities. In 1783 the Society for the Cultivation of Hebrew Literature launched the periodical "Ha-Meassef" for the purpose of



"fighting the battles of light against darkness," and leading the Jews out of the intellectual ghetto in which they became confined during the persecutions of the Middle Ages.

From Germany Haskalah spread to Austria, and especially to the Germanized communities of Vienna and Prague. However, in the Polish province of Galicia, which was annexed to Austria in 1772, the movement found considerable opposition. Despite the Edict of Tolerance (*Toleranzpatent*)\* issued by Joseph II. in 1781, and the appeal made by the distinguished Hebrew poet and scholar of the day, Naphthali Herz Wessely\* in his "Words of Peace and Truth" (1782), urging his people to send their children to the approved schools, and adopt the language and manners of their non-Jewish countrymen, the Orthodox feared modernization would lead to assimilation, as it did in Germany where the children of Mendelssohn and some of the Maskilim\* themselves and their descendants were ultimately lost to Judaism. They, therefore, thwarted the efforts of the Maskilim as much as lay in their power, persecuted those who studied the *Biur* or read "*Meassef*," and regarded as renegades those who sent their children to the government schools instead of the *Heder*.

The Maskilim, however, were not unsuccessful even in Galicia. In the larger cities, like Brody, Lemberg and Lublin, their number grew steadily. In Tarnopol, Joseph Perl established a school (1813) which became a model for many similar institutions elsewhere. Shalom Cohen's "*Bikkure Ha-Ittim*," published in Vienna (1820), and Joshua Herschel Schorr's "*He-Haluz*" in Lemberg (1852) helped considerably to forward the cause of Haskalah, and the writings of the educator, Joseph Perl\*; a Talmudist, S. L. Rapoport\*; a philosopher, Nachman Krochmal\*; the archeologist, Simhah Pinsker\*; the poet, M. H. Letteris\*; and the physician and satirist, Isaac Erter, became the classics of modern Hebrew, as well as Haskalah, literature.

The opposition to Haskalah in Russia did not begin till about the time of Nicholas I. (1825-56). Until then the Jews, while devoting themselves mainly to the study of the Talmud, found no fault with those who also indulged in mastering the "wisdom of the Gentiles." This was especially the case in Lithuania. But the ruthlessness of the "Second Haman," who tore little boys from their mothers and distributed them in distant parts among the peasants or the soldiers that they might be raised as Christians, made the Jews suspicious of any movement which was encouraged by the government. When, therefore, in 1842, Dr. Max Lilienthal,\* at the instance of the ministry of education, set out on a tour of propaganda for enlightenment, he was looked upon as a conversionist, and the schools and the two Rabbinical seminaries which the government established, at Jewish expense, in Wilna and Zhitomir, were attended only by a few and regarded as hot-beds of assimilationism.

Undaunted by popular disapproval, however, the Maskilim steadily and at great sacrifice, continued to spread the gospel of Haskalah by precept and example, and constantly gained new recruits to their cause. Their efforts began to bear fruit especially under the reign of Alexander II. (1856-81), who started out as a liberal. This period marks the "golden age" of the Haskalah movement in Russia. The writings of Isaac Beer Levinsohn\* (1788-1860), and of Mordecai Aaron Guenzberg\* (1795-1846), produced a marked effect.

Jewish periodicals began to make their appearance in Hebrew (*Hameliz*, by Alexander Zederbaum, 1860; and *Hazzeferah*, by Hayyim Selig Slonimsky, 1862) and even in Russian (*Razsviet*, 1860). For the first time a French novel, "*The Mysteries of Paris*," was translated into Hebrew, by Kalman Schulman, and original novels in which the prevailing mode of living was severely condemned by Abraham Mapu,\* "*Ayit Zabua*," 1857; Perez Smolensky,\* ("*Hattoe Bedarkhe Hahayyim*," 1868), and satirical pamphlets by Moses Loeb Lilienblum,\* ("*Hatoth N'urim*," 1876) and poems by Judah Loeb Gordon,\* in which orthodoxy was held up to ridicule. In 1863 a group of Maskilim, headed by Baron Joseph Yosel Guenzburg\* and his son Horace, A. Brodsky, Leon Rosenthal, and Daniel Chwolson\* organized the Society for the Diffusion of Enlightenment among the Jews of Russia, with its main office in St. Petersburg and branches in Odessa (1863), Moscow, Kiev, etc. This society promoted the cause of higher education by establishing modern schools, granting stipends to deserving students to pursue their studies in their chosen fields, and assisting writers in publishing translated and original works in Russian and Hebrew.

The pogroms and the repressive measures which followed the enthronement of Alexander III., and continued during the reign of Nicholas II., diverted the Haskalah movement from its original trend toward Russification, and substituted for it the ideal of Zionism. The voice of Leo Pinsker,\* Nahum Sokolow,\* and particularly, Perez Smolensky\* in his monthly, "*Hashahar*," found a response in the hearts of the Jewish youth. Thenceforth the goal of Haskalah was not to assimilate Jews to the culture of the country in which they live, but to rehabilitate Palestine, and to revive their own language and literature. With this new ideology, Haskalah may be said to have come to an end.

J. S. R.

The champions of the German Haskalah did not clearly recognize the contradiction implied in their slogan of "Man-Jew." That whole generation lacked the capacity for historical thinking, as Mendelssohn once very honestly confessed.—SHALOM SPIEGEL, *Hebrew Reborn*.

See: Neo-Hebrew, and Yiddish Literature; Reform Judaism; Zionism.

**HASMONEANS:** Family name of the dynasty officially established by popular vote (I Macc. xiv. 41) in 141 b.c.e. It was recognized by the Roman Senate, and lasted till 37



b.c.e. when Herod \* the Great came to the throne. By his marriage to Mariamne, he continued its prestige. The surname is first associated with Simon Hasmonai, grandfather of Mattathias. Nine rulers constituted the dynasty:

Simon .....	143-135 b.c.e.
John Hyrcanus ....	135-106 b.c.e.
Judas Aristobulus ..	106-105 b.c.e.
Alexander Jannaeus	150- 78 b.c.e.
Alexandra .....	78- 69 b.c.e.
Hyrcanus II. ....	69- 65 b.c.e.; 47-40 b.c.e.
Aristobulus II. ....	65- 49 b.c.e.
Alexander II. ....	
Antigonus .....	40- 37 b.c.e.

*See:* Individual names.

**HASSIDEANS:** Sect of pietists which arose at the beginning of the Maccabean era, and who are referred to (I Macc. ii. 41) as joining Mattathias, after he had decided to fight on Sabbath if necessary. Very little is known about them beyond the references in Josephus. The presumption is that they were an early type of Zealot.

**HATIKWAH:** Jewish National Hymn, composed by Naphtali Herz Imber \* and since 1898 accepted throughout the Jewish world.

Throughout its whole range modern Hebrew literature can offer no poem to rival in popularity Imber's song . . . one other striking merit of Hatikwah must be observed. Unlike many other poets of Zion, Imber does not denounce. He makes no attack on those who do not share his feelings. He points to the continued existence of the hope for the return, but he refrains from condemning, except by the merest implication, those who have no consciousness of the hope.—ISRAEL ABRAHAMS, *By-Paths in Hebraic Bookland*.

**HATTARAT HORA'AH:** Rabbinical diploma issued as evidence that the holder is qualified to teach, preach, etc., if elected to office.

**HAUSER, PHILIPP:** Jewish physician in modern Spain; b. Hadas, Hungary, 1832. Hauser, who graduated in 1858, went as physician to Tangier, and later, having settled for a time in Gibraltar, went in 1872 to Seville where, despite his being a Jew, he was permitted to practice. In 1883 he moved to Madrid, where he was one of the few Jewish physicians in the city. He wrote in French and Spanish on medical subjects. "Estudios Epidemiologicos Relativos a la Etiologia y Profilaxis del Colera," 1887. "Choléra en Europe depuis son Origine jusqu'à nos Jours," 1892, received from the Academy of Paris the Prix Bréant of 3,000 francs, as well as the Pettenhofer prize of 1,500 marks.

**HAWAIIAN ISLANDS:** A. S. Grinbaum was the first Jew to settle in Honolulu in 1856. A congregation was formed in 1901 in Honolulu. No increase in the Jewish settlement has been reported in the last decade.

**HAYIM:** "Life." Common first name which has also been used as a surname. Its variants and derivatives include: Aim, Agin, Chajim, Chakin, Chakinet, Hagin, Haine, Hayem, Haym, Hayum, Heine, Hyam,

Hyams, Hyamson, Jehiel, Veide, Veitel, Vida, Vital, Vitales, Vitelles, Vivian, Vivis, Vivo. Its feminine synonym is Zoe. It is now often interchanged as Charles, but Henry is regarded as more correct.

**HAYIM B. ISAAC OF VOLOZHIN:** Founder of the Volozhin Yeshiba; b. Volozhin, 1749; d. there, 1821. He was a distinguished Talmudist and a pupil of Elijah, Gaon of Wilna. In 1803 he founded the Yeshiba which became the most important seminary in eastern Europe.

**HAYS, JACOB:** High Constable of New York, 1802 to 1849; b. New York, 1772; d. there, 1849. He was the grandson of Michael Hays of Holland, who founded the Hays family in the United States.

**HAYUG, JUDAH B. DAVID:** Definer of the root system of Hebrew; b. Fez, c.950. Hayug was one of a group of great Hebrew grammarians who flourished in Cordova and made the discovery that all Hebrew stems or roots consist of three letters. His discovery and classifications provided the basis for scientific Hebrew grammar.

**HAZAN:** Cantor. In the Amarna tablets the word means a governor stationed in Palestine by the Egyptians.

**HAZAN, JOSEPH B. CHAIM:** Chief rabbi of Jerusalem, 1813-19; b. Smyrna, 1741; d. Jerusalem, 1819. He was rabbi in his native city before being called to Palestine.

**HAZKARAT NESHAMOT:** Memorial service, according to the Ashkenazic ritual, held Eighth Day of Passover, the Second Day of the Feast of Weeks, Day of Atonement, and the Eighth Day of Solemn Assembly.

**HE:** Fifth letter of the Hebrew alphabet; numerical value, five. It is, however, not used in any addition where the arrangement of the letters compose the name of God. Thus 15 is not composed of *Yod-He*, but of *Tes-waw*, 9 plus 6.

**HEBRA KADISHA:** Term applied to a voluntary organization which cares for the dying, and buries the dead. The organization of such societies dates back to remote times, though the name is not so old as the organization.

**HEBREW:** Abram is designated Hebrew (Gen. xiv. 13), and the plural form first appears in Gen. xxxix.-xliii. Various forms of the word are found in the Amarna tablets. The word is traced either to a tribal ancestor, Eber, or to Abraham's crossing the Euphrates or the Jordan. The Israelites addressed themselves as Children of Israel, and spoke of themselves, or were described as Hebrews. The five terms, Children of Israel, Israelites, Hebrews, Judeans, Jews, imply the same human group, at different stages of their history.

**HEBREW LANGUAGE:** The language in which the Hebrew Scriptures (except parts of Daniel and Ezra and a verse in Jeremiah), and the greatest part of post-biblical Jewish literature were written. Biblical writers use the term "the language of Canaan" (Isa. xix. 18), or "the Jew's language" (Kings xviii. 26). From Talmudic times on the term "Hebrew" was applied. Jews frequently refer to Hebrew as the "Holy Language" or "Lashon Kodesh," because it is the language of the Bible and other religious books. Originally it was the Israelitish dialect of the languages of the Canaanites, and belongs to the group of Semitic languages, which includes Aramaic, Arabic, Assyrian and others, used in southwestern Asia.

The square Hebrew alphabet (known as the "Assyrian," more probably Syrian or Aramaic) gradually came into use in the period immediately preceding the Christian era. The one formerly used was more cursive. It contains 22 letters; these are consonants, and are written from right to left. Certain letters have double pronunciations. For vowels, a system of signs is used, consisting of dots and lines placed above or below the letters.

Only a few peculiarities of Hebrew will be mentioned: Root-forms are usually trilateral. Internal vowel changes are used for change in mode (as is the case in expressing the intensive form of the verb). Sentences, especially in biblical Hebrew, are short, and are connected with one another by a conjunction "and," which is an attached particle. There are in reality no tenses to the verbs, but states of action, indicating complete and incomplete action. The word-forms are rarely compounds, except in some proper nouns. The concrete meanings of the word-stems tend to make Hebrew a language of vividness of expression and poetic composition, but hardly for abstract ideas or philosophical thought.

In Hebrew we have a vast and varied literature, in prose and poetry, covering a period fully 3,000 years, from the earliest parts of the Bible to the present time. During such a long period the language has naturally gone through many changes in syntax, word-form and vocabulary. Its contact with other languages induced especially modifications in word-forms and additions of many loan words.

Broadly speaking, we may reckon three phases of linguistic development: (a) the biblical period of about 1,000 years, when it was the language of the people and therefore creative; (b) the post-biblical period covering nearly 2,000 years, when it was rarely the living speech of the people, but was used largely for literary purposes—in prayer, synagogue life and religious expression; and (c) since recent times, when the national consciousness was stirred among the Jewish people and the establishment of the Jewish homeland in Palestine became a concrete manifestation, leading to the revival of Hebrew as a living medium of expression, espe-

cially in the new Palestine settlements, where the language is being adapted to every possible phase of human life.

Till the time of the Babylonian Exile, Hebrew was spoken by the Jewish people. Then Aramaic became the popular speech in Palestine. With the Diaspora, Jews generally adopted for daily use the languages of their localities, retaining Hebrew—by that time largely influenced by Aramaic, and partly by other elements—for religious and literary purposes only.

Yet Hebrew was generally known by Jews wherever they dwelt throughout the centuries and served as the common denominator, linking the Jews of the world into one people. Certain words, like "Shalom" (peace), "Mazol tov" (good luck), and "Le-chayim" (your health), were understood by all Jews in all lands.

D. R.

**"HEBREW MELODIES":** Collection of poems written by Lord George Gordon Byron, 1815, and translated into Hebrew and other languages. The poems were written for Nathan, the composer, and sung by Brahm.

**HEBREW SHELTERING AND IMMIGRANT AID SOCIETY OF AMERICA (HIAS):** Organized in 1887 to make possible the migration of Jews to countries offering opportunities for permanent settlement; to meet, guide, assist and protect Jewish immigrants upon their arrival in the United States, Argentine, Brazil, Uruguay, Cuba, and other countries of immigration and to aid them to adjust themselves; to advise emigrants in countries of emigration and to aid them in preparing for settlement in the new lands; to make representation on legislation affecting immigration and immigrants; to provide shelter for Jewish immigrants and for the Jewish homeless and unemployed.

Hias has its central office in New York; branches in Baltimore, Boston, Chicago, Philadelphia, San Francisco and Seattle; Bureaus at Ellis Island, N. Y., and Washington, D. C.; affiliated offices in Belgium, China, Danzig, Holland, Latvia, Lithuania, Poland, Roumania, France, South American countries and Cuba.

I. L. A.

**HEBREW THEOLOGICAL COLLEGE:** Organized 1921 in Chicago, Ill., to educate young men for the Orthodox Rabbinate in this country. Courses are given in Bible, Talmud, Codes, Hebrew Grammar, Literature—both ancient and American, Jewish Philosophy, History and Homiletics. The courses cover four years in the Preparatory school and seven years in the collegiate department. Students who are not preparing for the Rabbinate are not compelled to take all the subjects. The students studying for the Rabbinate are required to have a degree from a recognized university before receiving their Rabbinic diploma. The number of students in the institution at the present time (1933) is 409, hailing from 26 states in the Union and



Canada. The institution has had four graduations, and 38 of its graduates are holding leading pulpits in various communities throughout the States. The college has a Hebrew library of close to 15,000 volumes. The faculty consists of 17 instructors and professors. The president is Rabbi Saul Silber, who together with a board of 61 directors, conducts the affairs of the college.

The following students have graduated since the foundation of the institution to 1933:

Paul Bender, Harold Berger, Charles Chavel, Eliezer Cardon, Jacob Danziger, Reuben Deitz, Paul Dissen, M. Dobrow, Oscar Z. Fasman, S. Fisher, I. Gerstein, J. G. Glick, David Graubart, Philip Graubart, Morris Katz, Louis Kaufman, Milton Kopstein, Simon Kramer, J. Krizstein, M. Laderman, Louis J. Lehrfield, Carl Manello, Irving Meisel, Harry Miller, Israel Miller, Leonard C. Mishkin, M. S. Notis, Myron Rissman, Milton Rosen, David Rosenbloom, Chas. Rubinstein, H. Schambaum, Mordecai Schultz, H. Shapiro, E. Siegel, David Tamarkin, Irving Weingart, Solomon Zaimon. S. S. S.

**HEBREW UNION COLLEGE:** Third oldest modern rabbinical seminary in the world, and the oldest in America, was founded by Isaac M. Wise \* in 1875, in Cincinnati, Ohio. It was designed to meet the need of the Jews of America, progressing steadily in numbers and in adaptation to American environment for rabbis with a sound Jewish education, interpreted from the point of view of modern American Jewish life. It has accordingly always been the recognized exponent of Reform or Progressive Judaism. Already in 1854 Dr. Wise had founded Zion College for this same purpose, but the project was premature and the institution but short-lived. In 1873 Dr. Wise established the Union of American Hebrew Congregations, primarily to found and maintain the Hebrew Union College. This remained its chief function, despite the development of important new activities, until 1926, when the college was chartered separately under the laws of Ohio. The Union continues, however, as the patronizing body and appoints 19 of the 31 members of the Board of Governors of the college. The remaining members are appointed by the Alumni Association and by the Central Conference of American Rabbis. At present the college is maintained entirely from its own resources, chiefly an endowment fund, approximating \$2,650,000, raised in the main by Adolph S. Ochs, \* son-in-law of Dr. Wise. Its annual budget averages \$250,000.

Dr. Wise served as president until his death in 1900. He was succeeded by Moses Mielziner \* (1900-1903) and Gotthard Deutsch \* (Feb.-Oct., 1903) as acting presidents, and as president by Kaufmann Kohler \* (1903-21) and Julian Morgenstern \* (1921- ). The faculty consists of 15 regular members in addition to several special instructors, lecturers and teaching fellows. The curriculum covers a period of eight years. The 361 graduates occupy pul-

pits in all parts of the United States, in Canada, England, Australia, and South Africa, and include the Chancellor of the Hebrew University in Jerusalem. The library contains over 86,000 volumes and 2,500 manuscripts. From 1923 to 1932 the college maintained the Hebrew Union College School for Teachers in New York. Since 1909 it has also maintained an institute for the training of Jewish religious school teachers, supported by a fund established by Jacob H. Schiff. \* It has likewise, since 1925, conducted a summer school consisting of two departments, a college for graduate rabbinical studies and a school for teachers. Since 1924 it has published a Jewish scientific journal, "The Hebrew Union College Annual," and also, through its Hebrew Union College Press, two volumes of Jewish scientific character. The student body, 68 in number, publishes the "Hebrew Union College Monthly." J. M.

The alumni, according to the year of graduation are: (the \* indicating deceased):

1883—Israel Aaron, \* Henry Berkowitz, \* Joseph Krauskopf, \* David Philipson.

1884—Louis Grossmann, \* Max Heller, \* Joseph Silverman, \* Joseph Stolz.

1885—Isaac Rubinstein. \*

1886—Moses Perez Jacobson, Tobias Schanfarber.

1887—Edward N. Calisch.

1889—Heiman J. Elkin, William S. Friedman, Moses J. Gries, \* Rudolph Grossman, \* Adolph Guttmacher, \* Charles S. Levi, William Rosenau, Isaac L. Rypins.

1890—Alexander H. Geismar, Clifton H. Levy.

1891—Samuel Greenfield, Samuel Hirschberg, Israel Joseph, \* Alexander Lyons, Charles A. Rubinstein.

1892—Leo M. Franklin.

1893—Charles Fleischer, Aaron Friedman, Marcus Salzman, M. G. Solomon. \*

1894—Abram Gideon, Bennett Grad, Isaac E. Marcuson, David Marx, Isidore E. Rosenthal, Abram Simon.

1895—Seymour G. Bottigheimer, \* Morris Newfield, George Solomon.

1896—Frederick Cohn, Gustav H. Loewenstein, \* Harry H. Mayer, Abraham J. Mesing, \*

1897—Harry Levi, Julius Henry Meyer, Harry Weiss, Philip Wolf. \*

1898—Max Cohen Currick, Hyman G. Enelow, \* Abraham Hirshberg, Joseph S. Kornfeld, Leon M. Nelson, Simon Peiser. \*

1899—Simon R. Cohen, Theodore F. Joseph, Israel Klein, Leo Mannheimer, Louis Wolsey, Martin Zielonka.

1900—Abraham S. Anspacher, \* Abram Brill, William H. Fineshriber, Charles J. Freund, Pizer W. Jacobs, David Lefkowitz, Emil W. Leipziger, Juda Leon Magnes, Jacob Mielziner, Jacob S. Raisin, George Zepin.

1901—David Alexander, Moise Bergman, Joseph Blatt, Henry Englander, Morris M. Feuerlicht, Solomon Lowenstein, Elias Margolis, Martin A. Meyer, \* Alfred G. Moses, Leon Volmer.

1902—Solomon Foster, Emanuel Kahn, Jacob H. Kaplan, Samuel Koch, Maurice Lefkowitz, Eugene Mannheimer, Eli Mayer,\* Julian Morgenstern, Abraham B. Rhine, Isidor Warsaw.

1903—Morris Cahan, Henry M. Fisher, Solomon L. Kory, Nathan Krass, Louis Kuppin, Max J. Merritt, Max Raisin, Jonah B. Wise, Louis Witt.

1904—Harry W. Ettelson, Harry G. Friedman, Ephraim Frisch, Alfred T. Godshaw,\* Samuel H. Goldenson, Joseph Jasin, Leonard J. Rothstein, Mendel Silber, Nathan Stern, Joseph H. Stolz.

1905—Frederick E. Braun, Sidney E. Goldstein, Meyer Lovitt, Joseph Rauch.

1906—Louis Bernstein,\* Abraham Cronbach, Nathan Gordon, Isaac Landman, Louis D. Mendoza, Julian H. Miller, Max Reichler, Jacob D. Schwarz.

1907—Felix A. Levy.

1908—Joel Blau,\* George G. Fox, Herman Rosenwasser.

1909—Louis D. Gross, Louis J. Kopald,\* William Rice,\* David Rosenbaum, Samuel Schwartz, Jacob Singer, Aaron L. Weinstein, Horace J. Wolf.\*

1910—Israel I. Mattuck.

1912—Israel Bettan, Samuel S. Cohon, Maurice M. Mazure, Jacob B. Pollak.

1913—Irving M. Bloom, David Fichman, Adolf Rosenberg,\* Sidney S. Tedesche.

1914—Isadore Isaacson, Israel L. Kaplan, Charles B. Latz, Morris S. Lazon, Lee J. Levinger, Edgar F. Magnin, Louis L. Mann, Marius Ranson, Elkan C. Voorsanger.

1915—Solomon B. Freehof, Julius Halprin, Harold F. Reinhart, Abba H. Silver, Jacob Tarshish.

1916—Samuel J. Abrams, Hyman B. Cantor,\* Simon Cohen, Harvey B. Franklin, Raphael Goldenstein,\* James G. Heller, Abraham Holtzberg, Jacob B. Krohngold, Morris Lichtenstein, Julius Liebert, Israel J. Sara-son, Maxwell Silver.

1917—Benjamin Friedman, Samuel S. Mayerberg, Samuel Felix Mendelsohn, Jacob I. Meyer, Harry R. Richmond, Jerome Rosen.

1918—Nathan E. Barasch, Abraham J. Feldman, Samuel M. Gup, Harry S. Linfield, Wolfe Macht, Jerome Mark, Louis A. Mischkind,\* Arthur S. Montaz, Alexander Segel, Jacob Turner, Philip F. Waterman, J. Max Weis.

1919—Garry J. August, Barnett R. Brickner, Abraham Feinstein, Joseph L. Fink, Edward L. Israel, Max Kaufman, Albert G. Minda, Joseph E. Sales,\* Meyer Salkover, Ira E. Sanders.

1920—Joseph L. Baron, Solomon A. Fineberg, Leon Fram, Samuel J. Harris, Bernard Heller, Samuel S. Kaplan,\* Solomon Landman, Jacob R. Marcus, Abraham I. Shinedling, Harvey E. Wessel.

1921—Henry J. Berkowitz, Milton Ellis, Iser Freund, Carl N. Herman, Hyman Iola, Alvin S. Luchs, Harry S. Margolis, Myron M. Meyer, Irving F. Reichert, Frederick I.

Rypins, William B. Schwartz, Jack H. Skirbal, Bernard J. Stern, Morris H. Youngerman.\*

1922—Ferdinand M. Isserman, Julius Mark, Samuel H. Markowitz, Solomon E. Starrels, Harry J. Stern, William Stern.

1923—Michael Aaronsohn, Solomon N. Bazzell, Louis Binstock, Sheldon H. Blank, Max Bretton, Benjamin M. Frankel,\* Nelson Glueck, Mayer Lipman, David S. Nathan, Walter E. Rothman, Samuel Wolk.

1924—Philip D. Bookstaber, Harry N. Caplan, Abraham L. Feinberg, L. Elliott Grafman, Theodore N. Lewis, Walter G. Peiser, Samuel R. Shillman, J. Marshall Taxay, Morris J. Urich.

1925—Beryl D. Cohon, Howard Fineberg, Samuel Gordon, Benjamin Kelson, Harry L. Kronman, Samuel T. Phillips.

1926—Bernard J. Bamberger, Daniel L. Davis, Bernard M. Dorfman, Maurice N. Eisendrath, Julian B. Feibelman, B. Benedict Glazer, Julius Gordon, Victor E. Reichert, William F. Rosenblum, Joseph Utschen, Samuel J. Wolk.

1927—Samuel Halevi Baron, Eugene Blachschleger, Leon I. Feuer, Nahum L. Freidless, Martin Friedman, Morris Goldstein, David Goodis,\* Sidney L. Regner, Charles E. Shulman, Samuel Wohl.

1928—Gustave F. Falk, Hirsch Elk Freund, Milton Greenwald, Israel Harburg, Eugene E. Hibshman, Philip W. Jaffa, Lawrence E. B. Kahn, Julius Kerman, Max Lasker, Irving M. Levey, Jacob J. Ogel, Efraim M. Rosenzweig, Herman Eliot Snyder, Sidney E. Unger.

1929—Abraham Freed, Joseph J. Freedman, Ariel Goldberg, Norman M. Goldberg, Jacob Halevi, Melbourne Harris, Samuel D. Hurwitz, Henry Kagan, Levi A. Olan, Louis J. Segel, Edgar Siskin, Henry Tavel, Jacob J. Weinstein, Bernard Zeiger, David L. Zielonka, Maurice Zigmund.

1930—Maurice Feuer, Abba M. Fineberg, Adolph H. Fink, Morris W. Graff, J. Aaron Levy, Joshua L. Liebman, Jacob K. Shankman, Phineas Smoller, Bertram Stein, Alexander Alan Steinbach, Joshua Trachtenberg.

1931—Saul B. Appelbaum, William G. Braude, Frederic A. Doppelt, David Max Eichhorn, Jerome D. Folkman, Maurice Goldblatt, Avery J. Grossfield, Joseph H. Gumbiner, Carl I. Miller, Jesse Ross, Hyman Judah Schachtel, Abraham Shusterman, Meyer Simon, Mordecai M. Thurman, Arthur Zuckerman.

1932—Elmer Berger, Abraham H. Feinberg, Norman Feldheim, Frederick W. Frank, Joseph Gitin, Albert S. Goldstein, Ralph A. Habas, Arthur Lebowitz, Raphael H. Levine, Nathan A. Perilman, Herman I. Pollack, Paul Richman, William H. Rosenblatt, Jerome Rosenbloom, Nathaniel S. Share, Samuel D. Soskin, Allan Tarshish, Sidney Wolf.

1933—Louis J. Cashdan, David I. Cedarbaum, Norman Gerstenfeld, Theodore H. Gordon, Milton Louis Grafman, Alexander S. Kline, Sidney M. Lefkowitz, Perry E. Nuss-



baum, Norbert Rosenthal, David J. Seligson, Moses Cyrus Weiler, David H. Wice.

**HEBREW UNIVERSITY OF JERUSALEM:** Dedicated in April, 1925. At the time it had no regular students, but was composed of three research departments. Since then, two others have been added, and upon this basis a Faculty of Humanities (1928) and a Division of Biological Studies (1931) have been organized for instruction purposes.

The following institutes and departments are in existence: The Institute of Jewish Studies, the School of Oriental Studies, the Institute of General Humanities, the Institute of Mathematics and a Laboratory of Physics, the Department of Biological and Colloidal Chemistry, the Laboratory of Inorganic and Applied Chemistry, the Institute of Palestine Natural History, the Department of Parasitology, and the Department of Hygiene and Bacteriology.

Research is carried on in all the above departments, their aggregate scientific staff numbering at present 67 professors, lecturers, and other worker. Representatives of the various science departments participate in many undertakings of practical value for the development of the country.

The Faculty of Humanities gives regular instruction leading to the M.A. degree after a four years' course; post-graduate students are also admitted for the Ph.D. degree obtainable after two years' study, resulting in a piece of original research. The Division of Biological Studies offers a four years' course. The first science degree will be granted in another two years. There are at present 200 students at the university, slightly more than one-half of whom come from the schools of Palestine. The university is open to all students who possess complete secondary education, irrespective of creed, race or nationality. The language of instruction is Hebrew. The Hebrew University Press, established in 1929, publishes original work by members of the staff, translations of classical philosophical texts, and two quarterlies, issued respectively by the Faculty of Humanities and the Library.

Grounds held by the university on Mount Scopus are 50 acres in area. The university is governed by a board of governors composed of prominent Jewish personages from different parts of the world. The Administration of the University in Palestine is in the hands of the Chancellor, Dr. J. L. Magnes\* and the University Council of Professors. J. S. M.

**HEBRON:** One of the four holy cities of Palestine. Despite the fact that it is celebrated for the tombs of the Patriarchs which are still zealously guarded by the Moslems, Hebron has played no conspicuous rôle in Jewish history. It was resettled after the captivity but fell into the hands of the Idumeans. It was taken by Simon b. Giora\* but recaptured by the Romans who burnt the city. Hadrian used it as a slave mart after the Bar Kokba\* war. It had little population till the Crusades, when

it was renamed St. Abraham. No settlement of Jews is noted there prior to 1450, and a Marano, Abraham Israel Pereira, founded its first Talmudic seminary in 1664, after which its community was much affected by the Sabbethian movement. Jews have at no time lived at ease in Hebron and prior to the war they occupied "El Cortijo," a sort of enclosed ghetto. They suffered severely in 1834 during the peasant rising. The local Muslims have always had a reputation for fanaticism, and they opposed both the residence of Jews and Christians in the town. Prior to the World War there were four congregations numbering about 1,200 Jews.

In 1925 a new Yeshibah was founded there, but the city was the center of the 1929 riots in which many Jews were killed or wounded.

**HECHT, JACOB H.:** One of the organizers of Boston, Mass., Jewry; b. Heinstadt, Germany, 1834; d. Boston, 1903. He came to America in 1848 and lived in California during the height of the gold era, settling in Boston in 1869. He took an active part with his wife (née Lina Frank) in communal affairs, and was recognized as the leading philanthropist of the community.

**HEDER:** Elementary Hebrew school. Systematic teaching of Torah, morals, and ethics dates from the beginning of Jewish history. References to teaching, teachers, pupils, etc., can be traced through the scriptures and continue in increasing volume in Talmudic writings.

The children receive religious instruction in a private school (Heder) kept by a teacher in his own house, or in a publicly supported institution called a Talmud Torah. —ISRAEL COHEN, *Jewish Life in Modern Times*.

**HEIDENHEIM, WOLF B. SAMSON:** Founder of the Roedelheim press; b. Heidenheim, 1757; d. Roedelheim, 1832. Heidenheim was an exegete and grammarian. It was in order to publish his own works that he obtained a license to establish a Hebrew printing press at Roedelheim, which afterwards became the great center for printing Hebrew prayer-books. The imprint was first used in 1800. Prayer-books are still published in Roedelheim.

**HEIFETZ, JASCHA:** Violin virtuoso; b. Wilna, 1899. He began playing the violin at the age of three, and played in public before he was five. He studied with Leopold Auer. At 10 he had achieved national fame in Russia. He made his début in Berlin in 1912, and in Vienna in 1913. At the outbreak of the war he toured Russia and the Scandinavian countries. He made his first appearance in New York in 1917, making a sensational success.

**HEILPRIN, ANGELO:** Naturalist, geologist and traveler; b. Hungary, 1853; d. Philadelphia, 1907. Son of Michael Heilprin, he was brought to the United States in 1856, but returned to Europe for his education. In 1880 he was professor of paleontology and geology at the Academy of Natural Sciences, Philadel-



phia. In 1886 he explored the geological structure of Florida, and in 1888 went to Bermuda in the same interest. In 1892 he led the Peary Relief Expedition to Greenland, having in the meantime crossed the plateau and mountains of Mexico in the interest of science. In 1902 he visited Mount Pelée, Martinique, while the crater was still belching lava and fire.

**HEILPRIN, MICHAEL:** Polish-American scholar; b. Piotrkow, Poland, 1823; d. Summit, N. J., 1888. In 1843 he settled in Hungary, and became identified with the cause of Kossuth in whose short-lived government he held a minor post. After the failure of the Revolution he settled first in Cracow and then in France. In 1856 he went to England and then came to the United States. He settled in Philadelphia and became one of the editors of "Appleton's New American Cyclopaedia." From 1881 he devoted himself wholeheartedly to the succor of the refugees from Russia who came in streams to America.

Mr. Heilprin's knowledge of history was nothing less than an epitome of its universal course. His stomach for facts was something wonderful. His command of dates was by tens of thousands. His accuracy was equal to his range.—GUSTAV POLLAK, *Michael Heilprin and His Sons*.

**HEINE, HEINRICH:** Poet and essayist; b. Düsseldorf, 1797; d. Paris, 1856. Destined for a business career, he was forced to live in Hamburg with his uncle, Solomon Heine, and learn banking. He afterwards reviled the town and his relatives. Being practically banished from Hamburg by his uncle for falling in love with his cousin, Amalie, he studied at Bonn and other universities. Heine settled in Berlin, produced there his first published poems and came under the influence of Moses Mendelssohn,\* Chamisso, and Zunz.\* He joined the Verein für Cultur und Wissenschaft des Judenthums, but in 1825 embraced Christianity. During the next six years he lived alternately in Berlin, Munich, and Hamburg.

In 1835 he moved to Paris playing the rôle of literary mediator between French and German culture. From 1837 to 1847 he received an annuity from the French government. In 1841 he married Mathilde Mirat. In 1847 he contracted an incurable disease, and never rose from his bed after 1848. His "Gedichte" appeared in 1822; his "Book of Songs" in 1827; "New Songs," 1844; "Romanzero," 1851; and his "Travel Pictures," from 1826 to 1831. His complete works, in 21 vols., were published in Hamburg 1861-63.

No poet of the 19th cent. achieved the same type of reputation. His biting wit, his bitter sarcasm, his entirely pro-Napoleon and therefore pro-French attitude horrified all patriotic Germans. Nevertheless at least half a dozen of his lyrics became the most popular poems in the German language. To many Germans he was at once Jew and Frenchman. His native town, even half a cent. after his death, rejected a statue of him, whilst every German school child was singing Heine's "Lorelei" or reciting his "Grenadiers." Being an apostate

he was disliked by many Jews, but they admired his "Princess Sabbath," his praise of Shaloth, and his unfinished novel, "The Rabbi of Bacharach," and sang his Moorish songs which mostly disguise Jewish themes. In a long poem he compared himself to Judah Halevi.\* He disliked England, where Matthew Arnold created a greater vogue for Heine than he at that time enjoyed in Germany. The Empress Elizabeth of Austria had a statue to his memory erected in her garden in Corfu. The statue which Düsseldorf rejected is at Mott Ave. and 161st St., New York.

Yes, I was born for Paradox. A German Parisian, a Jewish German, a hated political exile who yearns for dear, old, homely Germany, a sceptical sufferer with a Christian patience, a romantic poet expressing in classic form the modern spirit, a Jew and poor.—ISRAEL ZANGWILL, *From a Mattress Grave, in Dreamers of the Ghetto*.

**HEKDESH:** Hebrew for hospital. First used at Cologne in the 11th cent. The older biblical term is "bet ha-Hofshit," house of separation.

**HELLENISM:** The Greek civilization with which the Jews were in contact from the time of Alexander the Great's conquest of Judea, and which represented morally and politically an inimical interest till the Maccabaeans gained independence for the Jews. Hellenism however continued to influence the Jews in the Diaspora not only in speech—Philo\* wrote in Greek—but in dress, and more particularly in thought. It is still common to speak of Jewish interest in art as an exhibition of Hellenistic influence; in the harmonization of the conflicting concepts of life, Hebraism and Hellenism still occupy many thinkers.

The Jews and the Hellenes stand out from the other peoples . . . by that strongly marked national character and their contrasted ideals, which were the outcome of generations of national life disciplined in a particular way. . . . Virtue to the Jew meant righteous life; to the Hellenes, physical and intellectual and moral excellence. Both nations were eager for knowledge; but the Jew sought for knowledge of God, the Hellenes for knowledge of nature. . . . Had the Jews met Hellenism on its own soil and in its prime, a true harmony between the two might have resulted and produced a civilization more splendid and more complete than the world has yet known.—BENTWICH, *Hellenism*, 1919.

**HELLER, MAXIMILIAN:** Rabbi; b. Prague, 1850; d. New Orleans, 1929. He was graduated from the Hebrew Union College; rabbi 1884-86, Chicago, Ill., 1886-87 Houston, Tex., and appointed Temple Sinai, New Orleans, La., 1887, where he remained till his death. He was co-editor of the "American Israelite." He joined the Zionist movement in 1900, attended the 1925 congress, and took an active part in the Zionist organization in which his personality was greatly admired.

**HELLER, YOM-TOB LIPMANN B. NATHAN:** Chief Rabbi of Prague; b. Wallerstein, Bavaria, 1579; d. Cracow, 1654. He was appointed dayan in Prague when only 18 years old. In 1625 he became rabbi of Vienna, and obtained permission for the Jews to reside in Leopoldstadt. In 1627 he was called to Prague, and was compelled to enforce a tax of 40,000 thalers levied on the Jews for the



war. He was imprisoned for unfair distribution of the taxes, and for eulogizing the Talmud which was then under the papal ban. He was condemned to death, but the sentence was commuted to a fine of 12,000 thalers. He paid part of the fine, and after much persecution settled in Cracow, where he was appointed rabbi. In Cracow he relaxed the marriage laws, because owing to the Cossack persecutions, many women did not know whether they were wives or widows. His most important work was the *Tosefet Yom Tob*, notes and glosses to the six orders of the Mishna, which he wrote in fulfilment of a vow.

**HENIKSTEIN, ALFRED, Freiherr von:** Austrian general; b. Ober-Doebbling, 1810; d. Vienna, 1882. He was the son of a banker, and being baptized, joined a regiment. In 1859 he fought in the Austro-Italian war and received the title of "Field Marshall Lieutenant," and was created a baron. In 1863 he commanded an army corps. He suffered eclipse in the defeat of Austria by Prussia.

**HENLE, FRIEDRICH GUSTAV JACOB:** Anatomist and pathologist; b. Fürth, Bavaria, 1808; d. Göttingen, 1885. He was baptized with his parents in early childhood. In 1832 he was appointed prosector of anatomy to Johannes Mueller in Berlin. During the six following years he published monographs on the structure of the lacteal system, the distribution of epithelium in the human body, the development of hair, and on the formation of mucus and pus. In 1840 he was professor of physiology and anatomy at Zurich. In 1841 he was given a chair at Heidelberg, and in 1846 he began the publication of his famous "Manual of Rational Pathology," which marked a new era in pathological study. Later, in 1852, at Göttingen his anatomical researches with the microscope resulted in the discovery of the cylindrical cells.

"The histological discoveries of Henle take rank with the anatomical discoveries of Vesalius." . . . Henle's name is perpetuated in the very tissues of the body, for it has been the habit of medical science to give the name of the discoverer to the *structure*. He was the first to describe the minute anatomy of the kidneys, the smooth muscles in the walls of the blood vessels, and the sheaf of the hair-follicle. . . . Garrison states of his handbook on "Systematic Anatomy," that "the sections on the ligaments, on the muscles, on the viscera, and on the vascular nervous systems are of epoch-making importance."  
—ABRAHAM MYERSON and ISAAC GOLDBERG, *The German Jew*, 1933.

**HENRY, PHILIP SOLOMON:** Book and art collector; b. Adelaide, Australia, 1863; d. London, 1933. He acquired a fortune in copper and coffee. He came to the United States in 1900, and resided in New York until the death of his first wife in a fire. He then settled in Asheville, N. C., where he gathered a remarkable library of Americana and rare objects of Oriental art. He remarried in 1908. In 1921 he was appointed by the Governor of North Carolina to investigate Egyptian cotton conditions in Egypt and India.

**HEP! HEP!:** Hierosolyma est perdita, "Jerusalem is lost." It is claimed that this slo-

gan was used in the Crusades during the attacks on the Jews. Feuchtwanger, in his "Josephus," suggests it was used in Roman times, but there is no evidence of this. According to official records it was first used in a riot in Frankfort-on-the-Main in 1819. The old German "cat-call" to the Jews was "Jud mach mores." There are no allusions to Hep! Hep! in medieval history. George Eliot\* wrote an essay an anti-Semitism under this title.

Immediately after Waterloo came the Reaction, with its Holy Alliance, and the Jews of mid-Europe were at once thrown back into medieval darkness, while the Hep-hep riots of 1819 showed that the mob were as ready as ever to reflect the changed attitude of their rulers.—JOSEPH JACOBS, *Jewish Contributions to Civilization*.

**HEREM:** "Excommunication." Two forms of the ban or ecclesiastical censure were known, "niddui" a brief ban by which a Jew was "sent to Coventry," i.e. none but his immediate family could speak to him; the "herem," which was a boycott for an indefinite period and extending in every direction. The Talmud recognized 24 offenses ranging from insulting a learned man to spreading scandal. The procedure was a formal act of the court and there are references to a number of Talmudic authorities who were put under the ban.

Excommunication in its more popular form was a rabbinical institution for preserving the authority of the synagog. The well-known cases of Uriel Acosta\* and Baruch Spinoza,\* excommunicated for heresy were not typical cases of the exercise of the herem. Many of the cases accorded in Jewish history show that it was frequently used to correct personal misconduct, in which no moral turpitude or crime was involved. As a measure against heresy it was employed in the great religious controversy over the acceptance of the teachings of Maimonides\* against the study of science, against Shabbethai Zebi\* and his followers, and against the Frankists\* and Hasidim.\* The Polish Jews restricted the utterance of the ban by demanding that they consent to its issuance. It was legally forbidden in Austria and Poland, but is still occasionally pronounced in the Orient. In many orthodox communities rabbis, on taking office, agree not to use the ban except by consent of the community. The theatrical use of "bell, book and black candles" on the utterance of the ban are borrowed trappings. The older form was fastening the writ of banishment on the doorpost of the victim's home.

**HEROD I. (THE GREAT):** Founder of the Herodian dynasty and king of Judea 40-4 b.c.e.; b. Jerusalem, c.73 b.c.e.; d. there, 4 b.c.e. His father, Antipater,\* who was an Idumean converted to Judaism, during the quarrels between the two brothers, Hyrcanus II. and Aristobulus II., became the power in Judean politics. For befriending the Romans he was, in 47 b.c.e., appointed procurator of Judea by Cæsar. Antipater appointed his son, Herod, governor of Galilee and Coele-Syria. The latter usurped the authority of the San-



hedrin\* in passing sentence of death on a group of criminals. He met the protest of that body by an attempt to overawe it with military power, but had to flee. He became the protégé of Sextus Cæsar, and on the assassination of Julius Cæsar, Herod bought from Cassius the promise of the crown. Antipater was poisoned and Herod advanced his cause by quelling a revolt. Hyrcanus gave him in marriage his beautiful granddaughter, Mariamne,\* the last princess of Hasmonean blood. Brutus and Cassius being defeated at Phillipi in 42, the Jews approached Antony to depose Herod, but the latter gained the support of Hyrcanus and was appointed with his brother governor of Judea.

In 40 b.c.e. Antigonus\* was proclaimed king of Palestine; Herod fled to Masada, where he built a great fortress and refuge for himself. In Alexandria, Cleopatra offered him the generalship of her army but he declined the offer, reached Rome and was proclaimed king of Judea by the Senate. Returning to Acre, he began the conquest of Palestine, and eventually captured Jerusalem, Antigonus being made captive and executed in Antioch.

His reign began with butchery. He killed all the members of the Sanhedrin, and after some squabble appointed Aristobulus, his youthful brother-in-law, high priest. As the populace demonstrated in favor of the young Hasmonean, Herod had him killed. He then ordered the execution of his Queen Mariamne, and at the request of his sister, Salome, had her husband, Joseph, killed.

Siding in the struggle for imperial power with Antony he was defeated, but he made his peace with the victor, Octavianus, at Rhodes, in 30 b.c.e., meanwhile causing the death of Hyrcanus. Octavianus restored to him the territory of Jericho which Antony had given Cleopatra. Mariamne had not been slain, but on his return from Rhodes he slew her jailer, and at the suggestion of Salome, ordered the execution of Mariamne. This crime filled him with remorse, but his career of butchery continued.

He slew Costobarus, Salome's second husband, at her instigation and under the same influence, killed his two sons by Mariamne, Alexander and Aristobulus (6 b.c.e.). Later, in a fit of anger, he ordered the burning alive of 42 men who revolted against his desecration of the Temple. He finally ordered the execution of his first son, Antipater, and when he fell ill and was dying, meditated the execution of all the notables he had imprisoned so that at his own death there should be great lamentation.

Herod had no sympathy with his Jewish subjects and could not win their allegiance. To gain their good will he built the magnificent temple, a task which occupied eight years, and lavished art and wealth on it in abundance, but he flouted Jewish sentiment when he attempted to put a golden eagle, in honor of Rome, over the entrance. The religious hated him for his crimes and Hellenization. He annexed

much territory, and he built or rebuilt most of the fortresses, and the cities of Ascalon, Acre, Tyre, Sidon, Beirut, and the great port-town of Cæsarea. But he offended Jewish law by his temples, monuments, sculptures, and amphitheaters and the introduction of games and theatrical performances. He was married nine times. He had 12 children, three of whom he had executed.

He sent for his sister Salome, and her husband Alexas, and thus spake to them: "I shall die in a little time . . . which death ought to be borne cheerfully, and welcomed by all men: but I am principally troubled in that I shall die without being lamented, and without such mourning as men usually expect at a King's death."—*JOSEPHUS, Wars of the Jews.*

**HEROD II.:** King of Chalcis, and governor of the Temple; d. 48 c.e. He was the grandson of Herod the Great and of Mariamne, the Hasmonean. In 41 he was appointed king of Chalcis by the Emperor Claudius, who also made him governor of the Temple, an office that carried with it the power of appointing the high priest. He exercised that office for four years.

**HERODIAN DYNASTY:** Founded by Antipater, the Idumean; the Herodians ruled Palestine, as a whole or divided, from 37 b.c.e. to the fall of Jerusalem in 70, though Agrippa II. minted coins in Europe 25 years after the Jewish state had ceased to exist. The order of succession follows:

Herod I., 37 b.c.e.-4 b.c.e., King of Palestine.

Archelaus, 2-6 c.e., Ethnarch of Judea and Samaria.

Herod Antipas, 4-40, Tetrarch of Galilee and Peræa.

Herod Philip, 4-33, Tetrarch of Gaulanites, Batanæa, Trachinities and Panais.

Agrippa I., 41-44, King of Palestine.

Herod II., 41-48, Prince of Chalcis, titular King of Palestine.

Agrippa II., 49-70, Prince of Chalcis, titular King of Judea.

**HERODIAS:** Ordered the execution of John the Baptist. She was a granddaughter and niece of Herod the Great. She married her uncle, Herod, who to marry her divorced his wife, which was forbidden by Jewish law. Herodias' daughter (unnamed in the story, but since identified as the famous Salome) danced before Herod and having won his consent to any request of hers, demanded, at her mother's instigation, the head of John the Baptist. Josephus, however, states the relationship to her husband differently, and declares that Herod himself ordered the execution of John the Baptist as an agitator. Later on, when Tiberius banished Antipas to Gaul, Herodias was permitted to remain in Galilee; but she refused, saying that she had shared the prosperity of her husband and would also share his adversity.

**HERRERA, ABRAHAM DE:** Cabalist; b. Spain in the latter part of the 16th cent.: d. Amsterdam, Holland, 1639. De Herrera, a Spanish Christian, was introduced into the Cabalistic mysteries and lore by Israel Sarug,\* a German Cabalist who was also a disciple of Isaac Luria\*; however, it was not until late in life that he became both a Jew and a cabal-



ist. In his early youth he had studied general philosophy. De Herrera wrote two Cabalistic works in Spanish: "Casa de Dios" (House of God), and "Puerta del Cielo" (Gate of Heaven). Inasmuch as De Herrera knew nothing of Hebrew, he provided in his will for the translation of these two works into Hebrew by Rabbi Isaac da Fonseca Aboab, of Amsterdam, and for their publication.

A. I. S.

**HERSCHEL, Sir WILLIAM:** Astronomer; b. Hanover, 1738; d. Slough, England, 1822. He came to England in 1755, in the military Hanoverian band, and was an organist in Bath in 1760. In his leisure he studied astronomy and made telescopes. It was with a telescope of his own contrivance that he discovered the planet Uranus in 1781, and was made astronomer to the king and advanced to the foremost rank of contemporary scientists. He was the founder of sidereal science, and his conclusions and discoveries still rank him as one of the great astronomers. He fixed the position of 2,500 nebulae, of which 203 had been unknown. He determined the elements of Saturn, and his views as to the relations of the Milky Way to the solar system constitute the basis of the modern theories of astrophysics.

That great and enthusiastic, although cautious observer, was the first to sound the depths of heaven in order to determine the limits and form of the starry stratum which we inhabit. . . . William Herschel as is well expressed in the elegant inscription on his monument at Upton, broke through the inclosures of heaven, and, like another Columbus, penetrated into an unknown ocean, from which he beheld coasts and groups of islands, whose true position it remains for future ages to determine.—ALEXANDER VON HUMBOLDT, *Cosmos*, Vol. I, chap. i.

**HERSCHELL, SOLOMON:** Chief Rabbi of England (1802-42); b. London, 1762; d. there, 1842. His father was rabbi in London when Herschell was born there, but returned to Germany where the son was educated. He was called to London in 1802 as rabbi of the Ashkenazim, but soon extended his authority over the Jews of the kingdom. In 1841 he bitterly opposed the formation of the first Reform Congregation in London. He issued a *Herem*,\* the last published by any rabbi in England.

**HERTZ, HEINRICH RUDOLPH:** Nobel prize winner, discoverer of Herzian waves; b. Hamburg, 1857; d. Bonn, 1894. He studied physics under Helmholtz and in 1883 went to Kiel, where he began research into Maxwell's electromagnetic theory, which between 1885 and 1889, when he was professor of physics in the Karlsruhe Polytechnic, made him famous. He discovered the progressive propagation of electromagnetic action through space, measured the length and velocity of electromagnetic waves and proved that in refraction and polarization they are in complete correspondence with the waves of light and heat. He thus was the original discoverer of the wireless system, perfected and industrialized by Marconi.

In Bonn, where in 1883 he was appointed ordinary professor of physics, he continued his researches into the discharge of electricity in rarefied gases, and it is assumed that only his premature death prevented him becoming the discoverer of X-rays. He was the son of a baptized Jew who was a senator. Hertz's collected writings were published in 1894.

In classical times men would have regarded the untimely death of Hertz as due to the jealousy of the Gods.—HELMHOLTZ, Introduction to Hertz's Collected Works.

**HERTZ, HENRIK:** Danish poet and dramatist; b. Copenhagen, 1798; d. there, 1870. His lyric dramas were played all over Denmark, and his writings were published in 18 vols., in 1853-73.

**HERTZ, JOSEPH HERMAN:** Chief Rabbi of the British Empire; b. Rebrin, Hungary, 1872. In 1894 he received an appointment as rabbi in Syracuse, N. Y., and in 1898 at Johannesburg, South Africa. During the Boer War, he was expelled by the Boers from the Transvaal, but he returned after the British occupation, and the formation of the Union of South Africa. He was elected Chief Rabbi of the British Empire in 1913. Dr. Hertz, who is a Zionist, had a share in the framing of the Balfour Declaration.\*

**HERTZKA, THEODOR:** Utopianist; b. Budapest, 1845; d. Wiesbaden, 1924. He was a journalist attached to the "Neue Frei Presse" and edited and wrote for several journals. In 1894 he attracted considerable attention by his novel "Freiland," a Utopian solution of social and economic problems. It was an unusual concept of national ownership of land and capital, based on Henry George's theories, combined with individualism. Hertzka's attempt to found a colony in Africa on the lines of his "Freiland" failed.

**HERZ, CORNELIUS:** Electrical engineer; b. Besançon, France, 1848; d. Bournemouth, England, 1898. Herz studied medicine in Germany, served with the French in the Franco-Prussian war, and received the Legion of Honor. He became an American citizen and practiced medicine in Boston, and worked as an electrician in San Francisco. In 1877 he returned to France and formed the Paris Electric Light Company. He was implicated in the Panama Canal scandal and sought refuge in England.

**HERZ, HENRIETTE:** German social leader; b. Berlin, 1764; d. there, 1847. Of Sephardic descent, her beauty and vivacity and intellectual ability attracted, even in her old age. She was a great linguist, knowing French, English, Spanish, Italian and Greek, and read Hebrew, Portuguese, Danish and Latin. She even studied Sanskrit and Turkish. Her maiden name was de Lemos. At 15 she married Hofrat Markus Herz. Her home was a salon at which the German, French and Jewish scholars in Berlin gathered. Börne\* and



Schleiermacher were both in love with her. She was baptized in 1817.

Markus Herz, philosopher and physician, delivered private lectures on philosophy which were attended by generals, ambassadors, ministers, and princes of the blood. His house was frequented by poets and sculptors, theologians and statesmen. Foreigners of eminence deemed it an honor to be invited to the evening entertainments. The attraction, however, was the lady of the house, Henriette Herz, beautiful, accomplished, scintillating in conversation.—MARGOLIES and MARX, *History of the Jewish People*.

**HERZENSTEIN, SOLOMON MARKOVICH:** Zoölogist; b. Russia, 1854: d. St. Petersburg, 1894. In 1880 he was appointed custodian of the zoölogical museum of the Imperial Academy of St. Petersburg. He was an authority on mollusks and fishes.

**HERZFELD, LEVI:** One of the conveners of the Brunswick Reform Conference; b. Ellrich, Germany, 1810: d. Brunswick, 1884. In 1842 he was appointed Landesrabbiner of Brunswick. Although a moderate reformer, and personally an observer of traditions, he joined Ludwig Philippson \* in calling the first reform conference in Brunswick.

**HERZL, THEODOR:** Creator of modern Zionism; b. Budapest, 1860: d. Edlach, Austria, 1904. Herzl, who settled with his parents in Vienna in his boyhood, studied for the bar, became a journalist and playwright, specializing in feuilletons, and light dramatic pieces. In 1891 he became Paris correspondent of the "Neue Freie Presse" of which paper, after 1896, he was literary editor. It was whilst in Paris witnessing the degradation of Captain Alfred Dreyfus that he conceived "The Jewish State, an attempt at a solution of the Jewish problem." Rejected by Baron Maurice de Hirsch,\* and Dr. Gudemann,\* chief rabbi of Vienna, Herzl proceeded to put his ideas into action whilst he was writing his first pamphlet.

He endeavored to open negotiations with the Sultan in Constantinople when the English edition of his brochure appeared, April, 1896. From then on he threw himself entirely into the task of achieving his aim. Despite the sharp opposition of all recognized Jewish authorities, he won the masses, first in London, and then in east and southeastern Europe. So great a mass rallied to him that in January, 1897, he issued a call, and in August, 1897, held the First Zionist Congress in Basle, at which the modern Zionist organization was founded and its principles adopted.

He presided at the first six congresses, was president of the organization, its diplomatic director, started the Jewish Colonial Trust\* (1900), the Jewish National Fund,\* founded "Die Welt" (1897), and literally with a small group of ardent assistants, turned night into day in the interest of the cause.

In Oct., 1898, he was received in audience by the German emperor in Constantinople, and on Nov. 2nd, with a delegation, was again received by the emperor outside the Jaffa Gate Jerusalem. He attended the Hague Peace Conference, June, 1899; was received by the Sultan, Abdul Hamid II. in May, 1901; was

recalled by him to Constantinople, Feb., 1902, and appeared as expert before the Royal British Commission on Alien Immigration, in London, July, 1902. He was recalled to Constantinople the same month, discussed in London with Colonial Secretary, Joseph Chamberlain, the settlement of Jews in the Sinai Peninsula, Oct., 1902; was in Egypt, Apr., 1903; received the East African proposals from the British government, April; went to Russia and was received by von Plehwe, and de Witte, in St. Petersburg; visited Wilna, opened the sixth congress, and received the written British proposals for East Africa, all in August, 1903. He was received by the pope and the king of Italy, Jan., 1904, and by the Austrian Secretary of Foreign Affairs in April.

Besides all his professional work and his Zionist speeches and congress addresses, Herzl wrote a Zionist play, "Das Neue Ghetto" and the novel "Altneuland," 1902. He was survived by his widow, a son and two daughters, of whom only one daughter is now alive. His passing was deeply mourned and witnessed an outpouring of Jews such as Vienna has seen only at the pilgrimage to his grave, observed annually on the anniversary of his death.

In his political insight, as in his approach to Jewish problems, Herzl stood apart from most Jews. Just as the effect of the Dreyfus affair \* was at once personal and racial, so the Kishineff massacre \* of 1903 affected him as perhaps it affected only the poet, Bialik.\* He wanted to lift the Jews out of a degraded position. He felt that all Jews, high and low, rich and poor, were equally degraded and covered with shame, as long as anti-Semitism \* could keep them in sufferance, during periods of peace, and kill them with impunity during periods of strife and agitation.

The Jews have a gift. They have few heroes but they immortalize them. Herzl stands clearly among the chosen few in four thousand years of history. He saw himself becoming a myth; he is already a very powerful legend. When the obscurity that veils Jewish life ceases; when the Jews take their place among the peoples, when Herzl's coffin, like Joseph's, is removed to Palestine, the epitaph that a grateful nation may write upon his tombstone should be as simple as the motive that forced him into nine years of ceaseless toil.—"With unfathomable faith he loved his people."—JACOB DE HAAS, *Theodor Herzl*, Vol. II.

*See:* Basle Program; Zionism; Zionist Organization, World.

**HESHVAN:** Eighth month of the Jewish calendar.

**HESPED:** "Funeral address." Eulogy spoken either at the house of mourning, in the synagog, or at the grave. M. A.

**HESS, MOSES (Moritz):** Philosophic protagonist of Zionism; b. Bonn, 1812: d. Paris, 1875. Hess began his journalistic career as a supporter of Karl Marx and Engels. The Damascus Blood Accusation\* of 1840 led him to consider the Jewish Question in which, to that date, he had taken no interest. He was, however, absorbed in the proletarian move-



ment till after the Revolution of 1848, when he settled in Paris and gave up politics. Early in the '60s Jewish nationalism and colonization of Palestine were being advocated by David Gordon, of "Hamaggid," Hirsch Kalischer,\* and others, but Hess' contact with them is not clear. He was a Spinozist and may have met George Lewes, George Eliot's husband, and thus in a measure have influenced the writing of "Daniel Deronda." \*

Of his own writings, "Rom und Jerusalem," 1862, is the only one that has survived, and it was in marked contrast to his earlier philosophy. The achievement of Italian unity, no doubt inspired the book, which, while political, has a distinct under-current of religious emotion. Hess combated Jewish Reform because it was opposed to Jewish Nationalism. "Rom und Jerusalem," which has since become popular, and translated into a number of languages, was not well received on its first publication. Its basic thesis is that the Jews will always remain strangers. Western peoples may emancipate them, but will never accept the Jews as equals, as long as they place their national aspirations in the background and accept the theory, "Where I prosper, that is my fatherland."

**HET:** Eighth letter of the Hebrew alphabet. Its numerical value is eight.

**HEXATEUCH:** Term employed by higher critics of the Bible who regard the Pentateuch and the Book of Joshua as the connected work of a group of writers and editors.

When the different parts of the Hexateuch, especially the laws, are compared together and also compared with the other historical books of the Old Testament, and the prophets, it appears clearly that they cannot all be the work of a single man, or the product of a single age.—**DRIVER**, *The Book of Genesis*.

**HEZEKIAH:** King of Judah (720-692 b.c.e.) ascended the throne aged 25, and reigned 29 years, in succession to his father Ahaz (II Kings xviii. 1-2; II Chron. xxix. 1). Because of his religious spirit, he is one of the great heroes of II Chron., in contrast to his father. He repaired and reorganized the service of the Temple, and was so opposed to idolatry that he destroyed Moses' brazen serpent. On the fall of the kingdom of Israel, he instituted in the second month, a 14-day Passover (II Chron. xxx. 1) which was followed by a wholesale destruction of idols, pillars and fanes. Backed by this great religious revival, he led the people in battle against the Philistines and recovered all the territory his father had lost. In sickness he appealed to the prophet Isaiah, and received a promise of 15 more years of life.

Against the prophet's advice, he made an alliance with Babylon. Sennacherib invaded Judea in 702 b.c.e. and again later. In the first attack, according to Sennacherib's stele, he captured 46 cities and took 200,000 prisoners. Hezekiah had to pay tribute, even stripping the gold off the doors of the Temple to pay it. Sennacherib's second attack was warded off in the miraculous manner which

inspired Byron's celebrated poem. The rest of Hezekiah's reign was peaceful.

**HEZEKIAH, THE ZEALOT:** He opposed Herod the Great, when he was still governor of Galilee (47 b.c.e.). He started an unsuccessful insurrection and he and his followers were slain by Herod.

**HIBAT ALLAH ABU AL-BARAKAT:** Physician to the Caliph Al-Mustanjid (1160-70); b. Bassorah; d. Baghdad, in his 80th year. He was converted to Islam.

**HIGH PRIEST:** "Kohen hagadol." Aaron was the first incumbent of the office which was confined to his descendants. Originally the high priest filled a purely religious office connected with the service of the temple. In the Maccabean period it was enhanced because the Hasmoneans were of the priestly family. In the Herodian period the office became a political adjunct of the crown. Thirteen high priests are known by name from the reign of Solomon to the captivity; Josephus lists 26 more to the Herodian period, and identifies 27 from Herod I. to the destruction of the Temple.

*See:* Aaron, Abodah, Breastplate, Cohen, Temple.

**HILDESHEIMER, ISRAEL:** Leader of German orthodoxy; b. Halberstadt, 1820; d. Berlin, 1899. Hildesheimer's active career started in 1851 when he was appointed rabbi of Eisenstadt, Hungary. Here he founded a Jewish parochial school on German lines, and a rabbinical school. To the east Europeans he was heterodox, and the Hasidim placed him under a ban. In 1865 he formed a party, "Cultured Orthodox," which, in 1869, he defined at a congress at Budapest as faithful adherence combined with contact with the spirit of progress. The same year he went to Berlin, where Geiger had been deposed as rabbi. Here Hildesheimer established his seminary, and engaged in his long struggle with the leaders of Reform Judaism. Financially independent, he never accepted remuneration for rabbinical services, and his interest in the lot of the poor Jews in all countries led to his being dubbed "welt schnorrer."

**HILFSVEREIN DER DEUTSCHEN JUDEN:** Founded in Berlin, 1901, on lines similar to the Alliance Israélite Universelle,\* but devoted especially to the relief of victims of pogroms, its first notable action being the organization of relief for the victims of the Kishineff Massacre\* of 1903. In Palestine, the Hilfsverein first directed the Lämelschule, Jerusalem, and organized eleven kindergartens, five boy and girl schools, and twelve other educational schools, the system being rounded out by the founding of the Haifa Technicum. The organization came into conflict with the Palestinean view of Jewish education, favoring instruction in German instead of in Hebrew. The teachers and pupils went on strike, and the American co-trustees of the Technicum supported the Palestineans. At the end of the War it withdrew from Palestine.



The Hilfsverein activities in Europe, however, were on a large scale to and through the World War. From 1904 to 1914 it aided 200,000 emigrants and expended in that period over 2,000,000 marks. Acting for American organizations during the first two years of the War, it expended, together with its own resources, 40,000,000 marks, to 1918. It met the 1921 pogroms in the Ukraine by a large collection. In Berlin it aided 237,000 emigrants, 1921-28, expending 500,000 marks, 1924-28, on their relief. Its organizer was Dr. Paul Nathan,\* who was succeeded as president by Dr. James Simon; Eugen Landau, Max M. Warburg, and Willy Dreyfus, being the vice-presidents. The secretaries were Willy Bambus to 1904, Dr. Bernhard Kahn (1904-21), and Dr. Mark Wischnitzer.

*See:* Germany, Ost Juden, Palestine.

**HILLEL:** President of the Sanhedrin (30 b.c.e. to 9 c.e.); b. Babylon, c.110 b.c.e.: d. Jerusalem, 10 c.e. Of the early life and family history of the greatest of the Jewish teachers, very little is known though scores of legends cluster around his name. That he lived 120 years is perhaps a complimentary expression of his great worth. He came from Babylon to study exegesis when, according to this computation, he was 40 years old. He was appointed head of the Sanhedrin by Herod I., who could, however, have had very little in common with the liberal leader of the Pharisees\* and Scribes. Hillel's great authority enabled him to issue the famous Prosbul, which overrode the law of the Jubilee\* and ensured the payment of debts.

Hillel, however, stands out as the advocate of the Golden Rule, as an exposition of Judaism: "What is hateful to thee, do not do unto thy fellow man; this is the law; the rest is commentary; study it." In his meekness, he is likened to Moses. His code was that of peace. In stern conflict with his great opponent Shammai,\* who held firmly by the rigor of the law, Hillel pursued a liberal policy. His philosophy of life as set forth in Aboth (ii. 8) runs: "the more flesh the more worms; the more property the more anxiety; the more women, the more witchcraft; the more maid-servants, the more lewdness; the more men servants, the more robbery; the more Torah, the more life; the more schooling, the more wisdom; the more counsel, the more understanding; the more charity, the more peace." Johanan b. Zakkai\* was the greatest of his pupils, but all the Talmudic patriarchs claimed descent from him, and in turn claimed that he was descended from David.

Hillel became in after years the very ideal of his co-religionists. From the development that he gave rise to in Judaism his doctrines made an epoch in the history of religion. . . . The traditional law, according to Hillel, carries within itself its own justification and binding power, it requires no other sanction. . . . On the one hand, Hillel agreed with the Sadducean principle, that a law can only be valid if founded on scriptural authority; but, on the other hand, he declared that this authority did not merely lie in the dead letter, but was also derived from the general spirit of the scriptural writings.—**GRAETZ**, *History of the Jews*, Vol. II., chap. iv.

**HILLEL II.** Patriarch 330-365. son and successor of Judah III. It was during his administration that the fixed Jewish calendar was finally adopted. Previously the patriarch had been accustomed to make the proper astronomical calculations for the calendar and to inform all the Jewish communities of the proper date of the months. About 350, the Jews in Palestine attempted to revolt on the occasion of an invasion by the Parthians; accordingly Constantius, who was in addition a bigoted Christian, forbade the patriarch to communicate with the Babylonian communities. Hillel met the situation by publishing the rules for calculating the calendar, so that each community could determine it for itself. His action weakened the hold of the patriarchate on the rest of Jewry, but preserved the uniformity of the observance of the festivals. Hillel was highly honored by Constantius' successor, Julian the Apostate, who promised to abolish the special Jewish taxes, and is said to have attempted the rebuilding of the Temple. S. C.

**HILLMAN, SIDNEY:** Labor leader; b. Zagare, Lithuania, 1887. He has been active in the American labor movement since 1910 when residing in Chicago. In 1915 he became president of the Amalgamated Clothing Workers of America. He has directed strikes in New York, 1916; Rochester, 1918; New York, 1918; Chicago, 1919; the New York lockouts of 1920-21, and the Chicago-New York strikes of 1924, and in Cincinnati in 1925.

**HILLQUIT, MORRIS:** Socialist leader; b. Riga, Latvia, 1869; d. New York, 1933. He came to the U. S. as a boy and was admitted to the New York bar in 1893. He was one of the leaders of the American Socialist party, a delegate to all its conventions and represented it at international gatherings. In 1917 he ran on his party ticket for the office of Mayor of New York City and received 145,000 votes, the largest support given his party in the city in an election. He was the author of "History of Socialism in the United States," and among other Socialist books of "From Marx to Lenin."

**HILSNER (Hulsner), LEOPOLD:** *See:* Polna Affair.

**HIRSCH, CLARA DE (Baroness de Hirsch-Gereuth):** Wife of Baron Maurice de Hirsch; b. Antwerp, 1833; d. Paris, 1899. Her maiden name was Bischoffsheim, and she married in 1855. She had two children neither of whom survived her. She associated herself fully in her husband's philanthropic plans. In New York she financed the building of the Baron de Hirsch Trade School, and the Clara de Hirsch Home for Working Girls. She contributed liberally to similar institutions in Galicia. During her widowhood she distributed \$15,000,000 in charitable Jewish foundations, and she bequeathed a further sum of \$10,000,00 for like purposes.



**HIRSCH, EMIL GUSTAV:** Leader of American Reform Judaism; b. Luxemburg. 1852; d. Chicago, Ill., 1923. He came to the United States in 1866, when his father, Samuel Hirsch, was appointed rabbi of Keneseth Israel, Philadelphia. Hirsch studied abroad and on his return to America was appointed rabbi of Har Sinai, Baltimore, Md., in 1877. During 1878-79 he was rabbi in Louisville, Ky., and in 1880 he was installed rabbi of Sinai Congregation, Chicago, which post he held to his death. He edited several Reform publications, the most lasting being "The Reform Advocate" (1892), and was professor of rabbinical literature and philosophy in the University of Chicago. He held many offices in the Jewish organizations in which he took part, and a number of municipal educational offices in Chicago. He wrote extensively in the Jewish press, published many pamphlets and was a co-editor of the Jewish Encyclopedia. Above all he was admired for his eloquence, and he was the acknowledged leader of the advanced school of Jewish reform in America, and a warm advocate of the acceptance of Sunday as the Jewish Sabbath. He had the gift of great wit and biting sarcasm, and was a prodigious reader, all of which qualities exhibited themselves in his polemics and controversies.

It was his view that Judaism, in a chequered career of two thousand years of persecution . . . had taken on an accretion of forms and usages completely out of harmony with its true essence and out of all contact with the needs of the modern world. . . . There were needed prophets to reinterpret the meaning of social justice in the new era. To the satisfaction of this need Dr. Hirsch devoted himself.—S. D. SCHWARTZ, Emil G. Hirsch, American Jewish Year Book, Vol. XXVII.

**HIRSCH, JENNY:** German advocate of women's rights; b. Anhalt, 1829; d. Berlin, 1902. She wrote considerably on her favorite theme, women's rights. In 1864 she edited "Der Bazar," a journal for women; from 1870 to 1881 she edited "Frauenanwalt," and from 1887 to 1892 the "Deutsche Hausfrauen Zeitung."

**HIRSCH, Baron MAURICE DE (Moritz Hirsch, Freiherr auf Gereuth):** Philanthropist; b. Munich, 1831; d. Ogyalla, Hungary, 1896. His grandfather and father were ennobled. His great wealth was partly inherited, partly increased by marriage, and to a great extent gained by banking and contracting for Turkish railroads. His visits to the Orient made him acquainted with the condition of the Jews, and through his almoner, Emanuel Veneziani,\* he began in the '70's to contribute considerable amounts for the alleviation of distress in the East. In 1873 he gave the Alliance Israélite Universelle \* 1,000,000 francs for its school system and from 1880 to his death, paid the annual deficit of that organization. In 1885 he became more definitely interested in the lot of the Jews in Russia, and he offered the Russian government 50,000,000 francs for education of it would alleviate the condition of its Jewish subjects. This offer being refused, he sent a commission to Russia

to study the problem, with the result that he came to favor emigration.

Prior to this he attempted to interest the Turkish government in mass Jewish settlement in its territories, but he turned from this to the emigration of the east European Jews to Argentina, though he supported a similar movement to Canada, and sent agents all over South America in search of favorable lands. Hirsch was not merely in this, the rich giver who accepted the theories of professional advisers, he had a theory of his own, a belief in the regenerative influence of agriculture and industry upon the Jews and some concept of the religious influence of his policies. Moreover, he spent much time directing his army of superintendents and almoners.

Linking himself definitely with Argentina, he formed the Jewish Colonization Association \* (ICA) \* to which he subscribed a capital of \$10,000,000. To it he bequeathed practically the whole of his fortune, starting colonies in Moisesville, etc. For the Baron de Hirsch Fund of New York, he subscribed a capital of \$2,500,000, and after years of effort was permitted to organize his Galician Foundation with a capital of 12,000,000 francs in 1891.

In addition he established the Canadian Baron de Hirsch Fund with a large capital, and helped the hospitals of London by contributing to them, all the winnings of his race horses. His estate was estimated to be worth at his death \$45,000,000 and the total of his charities must have exceeded \$100,000,000. The death of his eldest son, Lucien, in 1887, enhanced his interest in serving humanity, but as one of the conspicuously wealthy Jews he felt the full brunt of anti-Semitism. In London, he was the friend of the Prince of Wales (Edward VII.) but it was currently related that in Paris he bought the home of the Jockey Club because as a Jew he was not admitted to membership.

**HIRSCH, MAX:** German economist and labor deputy; b. Halberstadt, 1832; d. Hamburg, 1905. He was educated for the bar, but founded a publishing house, 1861, and inherited his father's produce business in 1862. Interested in social economics, he became in 1864 a member of the permanent executive of the German Arbeiterbildungsverein. He visited England and studied the trade union system and promoted in Germany, the Deutsche (Hirsch Dunckersche) Gewerksvereine, and became its counsel and editor of its official organ. In 1869, 1877, 1881, and 1890, he was elected to the Reichstag, and in 1898 to the Chamber of Deputies of Prussia.

**HIRSCH, SAMSON RAPHAEL:** Champion of German neo-orthodoxy; b. Hamburg, 1808; d. Frankfort-on-the-Main, 1888. Hirsch started his rabbinical career in 1830 as Land-rabbiner of Oldenburg. In 1841 he became chief rabbi of the Hanoverian communities. There he wrote the "Nineteen Letters of Ben Uziel" (English translation by Rabbi Bernard Drachman, 1899), by which he is best re-



membered. He occupied various positions until in 1851 he was called to Frankfort-on-the-Main, where he developed his theory of neo-orthodoxy, by establishing a great congregation with its parochial and religious school. His difference with Geiger \* was productive of much polemics. He also wrote against the current anti-Semitic slanders of the Jews and Judaism.

**HIRSCH, SAMUEL:** German-American Reform rabbi; b. Thalfang, Rhenish Prussia, 1815; d. Chicago, Ill., 1889. From 1838 to 1866 he held a number of positions as rabbi in Germany and in 1843 was appointed rabbi of Luxemburg where his son, Emil, was born. During this period he published his "Humanity as Religion," and took an active part in German reform. In 1866, he was invited to Philadelphia, Pa., and became rabbi of Kene-seth Israel, which post he held till his retirement in 1888. He presided at the Philadelphia rabbinical conference of 1869, at which the principles of American Reform were formulated.

**HIRSCH, SOLOMON:** First Jewish U. S. Minister to Turkey; b. Württemberg, 1839; d. Portland, Ore., 1918. Hirsch was a business man who lived in a number of states before he finally settled in Oregon in 1858. In 1872 he was elected a member of the state legislature, and subsequently a state senator, and was president of the state senate in 1880. In 1889 President Harrison appointed him U. S. Minister to Turkey, which position he held to 1892.

**HIRSCHFELD, HARTWIG:** Orientalist; b. Thorn, Germany, 1865; d. London, 1934. After graduating in Germany he was in Paris associated in research work with the Derenbourgs, father and son. He revised the Hebrew texts of the "Kusari," 1885-87. He was appointed teacher in Semitics at Jews' College, London, and later became Chief Librarian. Among his important writings are: "New Researches into the Composition and Exegesis of the Koran," "Recent Theories on the Origin of the Alphabet," "Ethiopic-Falasi Glossary," and "Sketch of Hebrew Grammar."

**HIRSZENBERG, SAMUEL:** Painter; b. Lodz, 1866; d. there, 1908. Educated in Cracow, he first exhibited in Paris in 1889. He then specialized in portraying Jewish themes. His "Silence of the Field," a picture of a Jewish cemetery, 1891, created considerable sensation, but his masterpiece was "The Wandering Jew," 1900, exhibited at the Paris Exposition.

**HITLER, ADOLF:** Chancellor of the German Reich, and foe of the Jews; b. Braun-am-Inn, Austria, 1889. In "Mein Kampf" (Munich, 1930), he states that after the death of his mother he settled in Vienna with the intention of becoming an architect's draftsman. Till then the Jews were practically unknown to him, and he relates that he was stirred to hatred by the anti-German and pro-

French attitude of the Viennese daily press which he learned was controlled by Jews. Thereafter he began to read anti-Semitic literature, and by the end of the World War wherein he had served in a Bavarian regiment, he came to see "Jew" in everything he disliked.

His opposition to Marxian Socialism is directly related to this anti-Jewish obsession. Returning to Germany after the war he expected to organize a new political party, but instead joined the Deutsche Arbeiter Partei in 1919, then in process of formation. Until 1923 when he took part in the Munich "putsch" his hatred and horror of the Jews deepened. He accepts the spurious Protocols of the Elders of Zion \* as true in substance and fact, despite existing proof that the sessions described therein were never held. He maintains, "that the more the Jews deny the Protocols, the more he is persuaded that the denials are evidence of the truth of these charges. He desires the widest publicity for these Jewish machinations, because common knowledge of them will break the Jewish power." He wrote "Mein Kampf" whilst in prison in 1924. He succeeded in 1925 in creating a split in the German People's Party and organized the National Socialist German Labor Party (Nazi), with himself as leader; A. Rosenberg as editor of the "Völkischer Beobachter," and Count von Reventlow, as parliamentary leader. The Nazis with their swastika, storm troops, parades, and Hitler's eloquence rapidly gained momentum, though their political fortunes varied until Feb., 1933, when Hitler won his point and was made Chancellor. Hitler has at this writing more authority in Germany than was conceded to the Emperor, even in war time.

See: Anti-Semitism, Germany.

**HOENIG, ISRAEL (Edler von Hoenigsberg):** First Austrian Jew ennobled; b. Kuttenplan, Bohemia, 1724; d. Vienna, 1808. In 1752, with his father and brother, he acquired a tobacco monopoly in Prague. During the Seven Years War his firm provisioned the army. In 1789 in recognition of his services he was granted a patent of hereditary nobility.

**HOFFMAN, DAVID:** Opponent of Wellhausen's Higher Critical theories; b. Verbo, Hungary, 1843; d. Berlin, 1921. He was rector of the Rabbinical Seminary at Berlin from 1899. He began to publish his own commentaries on biblical literature in 1873. These scholarly contributions appeared almost annually for 25 years, and he edited the "Magazin für die Wissenschaft des Judenthums," 1876-93, and the "Israelitische Monatsschrift," 1884-95. In 1878 he began his series of attacks on the Wellhausen hypothesis on the Pentateuch-Priestly code.

**HOFFMAN, HERMANN ARTHUR:** President of the Swiss Confederation (1914-17); b. St. Gall, 1857. Son of Karl Hoffman,



whose family came from Frankfort-on-the-Main, and were granted citizenship in St. Gall in 1841. They developed the manufacture of embroideries. Hoffman was a lawyer by profession, and was elected to the State Council of St. Gall in 1886, and was thrice elected its president. He rose in local and federal political office until, in January, 1914, he was elected president of the Confederation. Owing to the World War, in which he rendered great service to the Republic, by protecting its neutrality, he held office for three years. In 1917, he resigned when a despatch of his to the Swiss Minister in St. Petersburg.

**HOFFMAN, ISAAK LOW (Elder Von Hofmannsthal):** Owner of Hungarian silk monopoly; b. Prostiebor, Bohemia, 1759; d. Vienna, 1849. He was a Talmudic scholar who became a teacher in the home of the farmer of the Austrian tobacco monopoly. When his patron, Baruch, moved to Vienna Hoffman became manager of the firm. In 1794 he succeeded to the business, and in 1796 he began to experiment in the production of silk. In 1802 he received from the Hungarian government a monopoly for the manufacture of silk, a grant that was held by his firm to 1862.

**HOFMANNSTHAL, HUGO, Elder von:** Author and dramatist; b. Vienna, 1874. He began to write at 17 and a stream of poetry and dramas flowed from his pen to 1914. He has been equally prolific since 1918, and has wielded great influence on the younger generation. Two of his plays that have won international acclaim are "Rosenkavalier" (1911), and "Everyman," 1912.

**HOLDHEIM, SAMUEL:** Leader of the German Reform movement; b. Kempen Posen, 1806; d. Berlin, 1860. The son of orthodox parents, he received a thorough Talmudic training, but at an early age became an advocate of modern attitudes. In 1836 he received his first rabbinical appointment in Frankfort-on-the-Oder, and struggled hard to induce his flock to regard him as a preacher and a teacher, and not as one of the old-style rabbis whose principal function was to decide ritual questions, a duty he performed following the Rabbinic authorities closely. He wrote for the Jewish press, took a keen part in the attack on the More Judaico,\* but above all became the exponent of the homiletic presentation of Reform Judaism.

In 1840 he became landesrabbiner in Schwerin, and here he was able to cooperate more freely with Geiger\* and Phillipson,\* and defended the reforms which had been introduced in the Hamburg\* Temple ritual.

Though the foremost advocate of the autonomy of the rabbi he found himself at times at odds with those of his fellow rabbis who in the struggle to make Judaism compatible with German culture, rather than with patriotism, went to extremes. Holdheim held strictly to the theory that Judaism was a religion and therefor sought to set aside all the old laws relating to marriage and divorce. On the other

hand he opposed the abolition of circumcision, claiming that it had a purely religious significance. His larger struggle was the attempt to maintain the thesis of Biblical Judaism and divorce it from Talmudism.

He bore a notable part in the conferences at Brunswick, Frankfort and Breslau, struggling hard to maintain some of his positions, but when he was appointed rabbi of the Berlin Jüdische Reformgemeinde, in 1847, he moved deliberately forward in the direction of the left. He had a share in the editing of the new prayerbook, instituted the Sunday services, and abolished the observance of all the second day festivals except New Year's. He wrote many books in defense of his attitudes, and in constructive support of his program, but was bitterly hated by his opponents.

**HOLLANDER, JACOB H.:** Economist; b. Baltimore, Md., 1871. He was associate professor of finance to 1900 at Johns Hopkins University, when he was appointed associate and then full professor of political economy. Since 1925 he has occupied the Abram G. Hutzler Chair of Economics, founded in memory of his father-in-law. In 1900 he was appointed special commissioner to revise the taxation laws of Porto Rico and was for some time treasurer of the island, in which he devised the "Hollander Law" for systematizing the revenue. He has since held a number of appointments for the revision of taxation systems in Indian Territory, San Domingo, and has been umpire and arbiter in economic disputes. His writings cover his special field, taxation.

**HOLY CITIES:** Four cities in Palestine are so designated, Jerusalem,\* Tiberias,\* Hebron,\* and Safed.\* The sanctity of Jerusalem is associated with the erection there of the Temple\* of Solomon,\* and within that area a special sanctity attaches to the Unhewn Stone, presumed to be covered by the Dome of the Rock. Tiberias was sanctified by the establishment there of the Sanhedrin.\* Hebron is holy by reason of the Cave of Machpelah. Safed was sanctified by the schools of the pious founded there in the 16th cent. Men devoted to the study of the Talmud have for cent. lived in the holy cities. It is, however, only to Jerusalem that the term is applied with a geographical connotation. It is still the custom for observant Jews to utter a special prayer on approaching Jerusalem for the first time, and to rend their garments in memory of the destruction in 70.

**HOLY SOIL:** The idea that it is desirable to be buried in the Holy Land is symbolized by many Jews in the Diaspora, by placing a pinch of Palestinian earth in the coffin prior to burial.

M. A.

**HOMEM, ANTONIO:** Marano martyr; b. Coimbra, Portugal, 1564; d. at the stake, Lisbon, 1624. In order to escape persecution, Homem was educated for the church, and in 1592 he was appointed deacon and professor of canon law at Coimbra University. In 1619



he was discovered conducting services in a secret synagog, was arrested and tried, and condemned to death. He was burned alive five years later, at an auto-da-fé, in Lisbon.

**HORN, EDUARD (Einhorn, Ignatz):** Hungarian cabinet minister; b. Vagh-Ujhely, 1825; d. Budapest, 1875. He was trained at the Presburg Seminary for the rabbinate, but became a journalist and a preacher, devoting himself keenly to Jewish problems. He was a political as well as a religious liberal, and on the former score was persecuted by the Hungarian police, and fled to Leipzig, where he assumed as his own, his pen-name, "Eduard Horn." In 1851 his "Louis Kossuth" led to the imprisonment of the publisher, whilst the author escaped to Brussels and Amsterdam. He next became a journalist in France, attacking Austrian policies. In 1869 he returned to Hungary and was elected to the Hungarian Lower House. Religiously he swung from reform to orthodoxy, but his final interest was in Hungarian politics, and he was a member of the cabinet at the time of his death.

**HORNER, HENRY:** Governor of Illinois; b. Chicago, 1878. He was a member of the Chicago Charter Commission in 1913, and elected Probate Judge in 1914, being re-elected in 1918, 1922, and 1926. He was elected governor of the State on the Democratic ticket. Nov., 1932. He is active in many Jewish institutions, and interested in Zionism.

**HOROVITZ, ISAIAH:** Cabalist and author; b. Prague, c.1555; d. Safed, Palestine, c.1625. At an early age he went to Poland with his father, and later became prominent in the communal affairs of Polish Jewry. He served as rabbi in Cracow, Frankfort, Prague, and Posen. In 1621 he emigrated to Palestine, settling in Jerusalem. A short time later the pasha of the district imprisoned him for ransom. After his liberation he settled in Safed, then the center of Lurian Cabala, to which he devoted himself with unusual assiduity. He succeeded in greatly popularizing Jewish mystical teachings, and together with Naphtali Frankfurter was instrumental in bringing the Lurian system of Cabala into high repute in Poland and Germany.

Horovitz's main work was "Shene Luchoth Haberith" (The Two Tables of the Covenant), in which he attempted to give a presentation of the whole of Judaism's religious life on the basis of Cabala. Encyclopedic in nature, this work became very popular, was later adopted by Hasidic circles, and despite its stringency in matters of ritual law, contains numerous great ethical maxims. Horovitz is frequently referred to as "Shelah," a name formed from the initials of the three words constituting the Hebrew title of his work. A. I. S.

**HOROWITZ, LEOPOLD:** Painter; b. Rosgony, Hungary, 1837; d. Vienna, 1917. He achieved in the '60's a reputation as a portrait painter in western Europe. In 1868 he went to Warsaw to study Russo-Jewish

ghetto life. A number of his pictures depict ghetto life, the most popular is, "The Ninth of Ab in a Polish Synagog."

**HOROWITZ, MOSES HALEVI:** Yiddish playwright; b. Stanislau, Galicia, 1844; d. there, 1910. In 1876 he established a Yiddish theater in Bucharest. He was the first to introduce actresses on the Yiddish stage. In 1884, Horowitz settled in New York, bringing with him a company of players. He wrote 169 plays, many of them topical presentations of current incidents, like "Tisza Ezlar," the Blood Accusation story, and "Kishineff," the 1903 massacre.

**HOSEA:** First of the minor prophets. His career lasted 59 years, c.784 to 725 b.c.e. He prophesied to the kingdom of Israel at the height of its greatness when Jereboam II. was on the throne. He relates that he was a son of Beeri, and that he had a wife who was faithless. His prophecies, the **Book of Hosea**, is composed of 14 chapters. It is divided into two parts: (1) chaps. i. to iii., containing three distinct poems expressing the idolatry of Israel by the symbol of adultery; (2) chaps. iv. to the end, composed of a cycle of prophecies which Hosea addressed to various rulers. Hosea is one of the most individualistic books in the Canon, and its historicity has not been questioned.

In contrast to the teachings of Amos,\* Hosea, while not condoning wrong, preaches that God is Love, and looks forward to a restoration after destruction. His prophecies are full of historical reminiscences and of touching appeals to the people to abandon their idols and to return to God. The closing chapter of the book has been fittingly chosen as the Haftarah for the Penitential Days.

In the gloom of Hosea there is a brilliancy rarely matched in the Bible or elsewhere. Such a rapid and astonishing succession of pictures, vivid and appalling, fairly take one's breath away. He is a maker of epigrammatic phrases, some of which, such as "like people, like priest," "sow the wind and reap the whirlwind," are still in use.—NEWTON MANN, *The Evolution of a Great Literature*.

**HOSHA'NA:** "O save!"; the cry raised in processions in ancient Jerusalem. Still employed in the orthodox ritual during processions of the scrolls, and lulab, on Tabernacles, and the Rejoicing of the Law.

**HOSHA'NA RABBAH:** "The Great Hosha'na." The seventh day of Sukkot.\* It is a special celebration by processions in synagogues. The recital of Hosha'na is of Temple origin. The willow is used at this festival, being shaken till the leaves fall off, as a symbol of disappearing sins. The festival blends two contrary ideas. Originally it marked the zenith of the Sukkot celebrations, with its joys, songs, processions and torchlight parades. Later it came to be associated with the penitential observances of the New Year and Atonement. Hosha'na Rabbah is the completion of this religious cycle. The eve, or rather night of the festival, is celebrated by the recital



of selections from the Pentateuch, and penitential prayers. The Cabalists have added mystical formulæ. The praying is, however, interrupted by feasting. Much sanctity attaches, nevertheless, to this midnight service.

The Hosha'anot were the best merchandise on which a Hebrah could make profits, and the night of Hosha'na Rabbah was the most opportune time for it. . . . In the Babylonian captivity . . . we hung our harps upon the willows . . . so when our fathers had to raise money, they would take an armful of willow twigs and make their house-to-house rounds.—A. S. SACHS, *Worlds that Passed*, 1928.

**HOSHEA:** 19th and last king of Israel. He succeeded Pekah, whom he slew in a conspiracy, thereby fulfilling a prophecy of Isaiah (vii. 16). In 725 b.c.e. Shalmaneser invaded Palestine and made Israel tributary. At the end of three years Hoshea entered into an alliance with So, King of Egypt, to throw off the Assyrian yoke. The Ethiopian ruler of Egypt gave no aid, but Hoshea discontinued paying tribute. Hoshea's offer to resume the tribute was refused and war was renewed. Hoshea was captured and taken into exile, and he therefore did not participate in the final struggle in Samaria.

**HOST MASSACRES:** After 1215, when the doctrine of transubstantiation was accepted by the Church, Jews were frequently charged with desecrating the consecrated host. Though there is no evidence that Jews were ever guilty of the act, all of these attacks led to the slaughter of Jews. The most important cases were:

1243, at Beilitz; 1290, at Paris; 1294, at Laa, Austria; 1298, Rottlingen, Germany and Kornenberg, Austria; 1299, Ratisbon.

1306, at St. Polten; 1325, at Cracow; 1330, at Gustrow; 1334, at Constance; 1337, at Daggendorf; 1338, at Pulka; 1361, at Coimbra; 1370, Engheim (Brussels); 1388, at Prague; 1399, at Posen.

1401, at Glogau; 1404, at Muhlen; 1410, at Segovia; 1420, at Enns; 1422, at Mainz; 1453, at Breslau; 1478, at Passau; 1492, at Sternberg.

1510, at Berlin; 1514, at Mittelberg, Alsace; 1559, at Sochaczew, Poland.

**HOUDINI (Ehrich Weiss):** Magician; b. Appleton, Wis., 1874; d. Detroit, Mich., 1926. He was son of orthodox parents, his father being an Hungarian rabbi who settled in U. S. some time before his son was born. Houdini was a public performer for 43 years, succeeding Hermann the Magician, who was also a Jew, in public favor as a performer of sleight-of-hand tricks that bordered on the marvelous. His great reputation was, however, made by his ability to unlock bolts, locks, knots, straight-jackets, and free himself from all sorts of impedimenta even when loaded with weights and dropped into the water. He devoted much of his career to exposing the tricks of spiritualists and mediums.

Quite apart from his professional genius, he was a rabbinical puritan, with much sentimentalism in his make-up, and a streak of mysticism.—HAROLD KELLOCK, *Houdini*, New York, 1928.

**HOURLICH, ISAAC AARONOVICH:** Statistician, economist and Yiddishist; b. Wilna, 1860; d. New York, 1924. In 1879 he was arrested in St. Petersburg for Nihilistic

propaganda, and expelled, and in 1881 banished to Siberia. In 1885 he was released and returned to Yaroslav. In 1890 to escape a second term in Siberia, he came to the United States. In 1900 he entered the service of the U. S. Government as a statistician. His best known work is "Immigration and Labor: The Economic Aspects of European Immigration to the United States" (1912). The World War affected Hourwich's fundamental views. He became intensely active in the American Jewish Congress,\* and worked out its plan of elections. To his death he took a notable part in Jewish affairs.

**HUGH OF LINCOLN:** Alleged victim of ritual murder by Jews of Lincoln, England, in 1255. His body was found in the well of a house belonging to a Jew named Josefin. This Jew was tortured into implicating many other Jews. Of these 92 were arrested and taken to London, where 18 were executed for refusing to plead.

There are reasons for thinking that the Coursins [money lenders from Cahors, in Aquitaine] were by no means strangers to the outcry which was raised against the Jews throughout England in 1255, two years after Grosseteste's death on account of the supposed murder by them of a boy named Hugh of Lincoln.—FRANCIS S. STEVENSON, Robert Grosseteste, Bishop of Lincoln.

**HULDAH:** Prophetess. She was the wife of Shallum, keeper of the wardrobe of King Josiah,\* who consulted and held her in high regard.

**HUNGARY:** The map of Hungary was considerably changed by the decisions of the Peace Conference in 1919. The poor Jews of Carpathia are now part of Czechoslovakia, and the Transylvanian Jews are now Roumanians. There are today 444,567 Jews in Hungary, about half of whom live in Budapest. The figures show a loss of 30,000 since 1920.

The earliest reference to Jews in Hungary relates to the letter of Hasdai ibn Shaprut, to the Chazar \* king, which was conveyed eastward by Jews traveling in Buda. A considerable number of places have Chazarite names, but the earliest record is a law prohibiting the Jews from having Christian wives or slaves, 1072. The Jews suffered in the First Crusade, though the Hungarians opposed the passage of the crusaders through their country. Bohemian Jews probably at this time, settled in Hungary. Apparently the Tartar invasion favored the Jews, for until 1526 the Jews were in a rather good position, and individual Jews were court chamberlains, mint, salt and tax officials. The badge was in vogue and the persecutions, massacres and expulsions experienced elsewhere were also intermittently suffered in Hungary. The Jews were, however, of commercial need to the country and consequently were re-admitted.

During this period, a chief Jewish tax collector held office as "Judge of all the Jews living in Hungary," and a Jewish prefect held office till 1490. The ritual murder charge was raised in 1494, when Jews were burned at the stake. The Turkish victory, at Ofen in 1526,



led to the deportation of some Jews to Turkey, and those who fled to Pressburg were expelled the same year. In 1529 and 1539 blood accusations led to new martyrdom and expulsion.

1541 to 1867: Ofen was again captured by the Turks in 1541 and from then on the Jews received milder treatment. But the Jews in divided Hungary were inextricably bound up in the struggle between the Christians and the Turks to 1686, when Hungary was released from Turkish domination. The new rulers, however, were unfavorable to the Jews, whose expulsion or destruction was impossible because they were needed in the financial transactions of the state. The 18th cent. thus witnessed individual Jews high at court and communities temporarily expelled. In 1726, Charles III. introduced the marriage restriction law in Austria, only one male member in each Jewish family should be allowed to marry and settle in his home town, a type of law that became popular in central Europe. Austrian Jews accordingly emigrated to Hungary, but attempts were made to expel them. In 1735, there were 11,621 Jews in Hungary, the largest group, 770, being settled in Pressburg. It was at this period that Samson Wertheimer,\* the Austrian court factor, was elected Chief Rabbi of Hungary. Maria Theresa (1740-80) imposed a "toleration tax" on the Jews and threatened to expel them if they did not pay 20,000 gulden a year for five years. In 1760, the tax was increased to 30,000 gulden a year; in 1772 to 50,000 gulden; in 1778 to 80,000 gulden, and in 1813 to 160,000. Under Joseph II. (1780-90) this oppression and other persecuting laws were abolished and a policy of Magyarization and Germanization introduced. The Jews were allowed to open schools and forced to adopt surnames.

Persecution was renewed in 1790, but in 1791 a new edict of toleration was issued; partial citizenship was not granted the Jews till 1840, when the Jews offered 1,200,000 gulden as a compromise for the toleration taxes in arrears. In 1846, this compromise was made acceptable by an agreement to pay the sum in five years, and in 1846, the "toleration tax" was formally abolished. The Jews joined the Hungarian forces in 1848, and the Jews were granted full citizenship in 1849; but the law proved inoperative owing to the war and the matter was not finally disposed of till 1867.

The struggle for emancipation led to a bitter schism in Hungarian Jewry. The liberal Jews wanted to meet emancipation by reform of the ritual, and the orthodox resisted. The Budapest Seminary, expressive of the liberal attitude, was opened in 1877 and Judaism legalized as a religion in 1896.

1867-1933: From 1867 the Jews progressed rapidly, despite the Tisza Eszlar Blood Accusation\* of 1883, and their contributions to both Hungarian and Jewish scholarship was most marked. On the other hand, many Hungarian Jews found emigration desirable.

The World War brought thousands of Jews into the army and at the Peace Congress put the country briefly under a Jew, Bela Kun.\* For a time Wilhelm Vaszonyi\* was Minister of Justice. But a steady drift of anti-Semitism set in in 1920 and many of the small towns were depopulated owing to economic anti-Semitism. In 1920 the "Numerus Clausus"\* was introduced. The Jews were denied membership in the Roll of Honor, the Hungarian War Veterans Association, and riots against the Jews have been constant at the University of Budapest during the last five years. The Karoyli Cabinet of 1931 had three anti-Semitic members. The general disturbed condition of Hungarian Jewry is reflected in the serious decline in the birth rate, and in the increase of conversions. In 1926, 316 Jews were baptized in Budapest, but in the decade, 1919-29, 1,116 converts returned to Judaism.

The Orthodox and Liberal communities are both officially recognized by the state. The former have a majority of the 686 communities, but as Budapest is overwhelmingly Liberal and the latter are actually in the majority. The Jews of Hungary were granted minority rights\* under the Peace Treaty, but as the majority of the Hungarian Jews desire to be regarded as Magyars they have renounced their national minority privileges.

**HUPPAH:** Hebrew for the canopy (Isa. iv. 5) for a bridal ceremony. Commonly employed to designate a wedding. Except that it is portable, the canopy still in use follows the traditional lines. Its probable origin is the baldachin (cloth of Baghdad) borne over royalty as a symbol of dignity. Both bride and groom were regarded as entitled to royal rank on their wedding day. This idea still survives in such phrases, concerning a bride, as "she looks like a queen."

**HUREWITZ, ISRAEL:** Yiddish playwright, pen-name Z. Libin; b. Gorki, 1872. He went to London, 1892, and came to America the same year. In 1898 he began writing for the New York Yiddish stage, dealing mostly with local Jewish themes.

**HURST, FANNIE:** Author; b. St. Louis, Mo., 1889. She has written a considerable number of popular stories and plays, and writes for a newspaper syndicate. She has traveled extensively in search of data and went to Soviet Russia in 1924. Her list of successful novels include: "Just Around the Corner," 1914; "Gaslight Sonata," 1919; "Lummox," 1923; and "Back Street," 1931.

**HUSIK, ISAAC:** Editor and professor; b. Vaseutinez, Russia, 1876. He came to the U. S. in 1888, and was appointed instructor at Gratz College in 1898, and lecturer in philosophy in 1916. He has been professor of philosophy at the University of Pennsylvania since 1922, and a year later was appointed editor of the Jewish Publication Society.\* He has written a number of books and monographs on philosophy and its history. "A



History of Mediæval Jewish Philosophy," 1916, is a standard book on the subject.

**HUYAYY IBN AKHTAB:** Opponent of Mohammed, and chief of the Banu al-Nadir; executed Medina, 627. Huyayy fought the founder of Islam with polemics and by the sword. He incited the Jews and his own followers to a revolt. Huyayy was defeated, captured and executed. Mohammed married Safiyyah, a daughter of Huyayy.

**HUZPA:** Aramaic for "impudence," and so employed in common speech.

**HYMANS, PAUL:** Belgian Minister of Foreign Affairs; b. Brussels, 1865. He was elected a deputy of the Belgian Parliament in 1900, and was appointed minister to London, 1915-17; minister of economics, 1917-18, and Belgian delegate to the Peace Conference in 1919. He was minister of foreign affairs, 1918-20, '24-25, '27-31, and minister of justice, 1926-27. In 1920 he was president of the League of Nations Assembly and a member of the Council of the League in 1922. He was delegate to The Hague Conference, 1929-30, and member of the Royal Belgian Academy.

**HYNEMAN, ELIAS LEON:** Civil War volunteer; b. 1837; d. 1865. In 1861 he joined the Fifth Pennsylvania Cavalry, and was in 1862 promoted sergeant. He fought at Gettysburg, and in the battle of the Wilderness. He was caught in a cavalry raid in Petersburg, Va. He was imprisoned at Andersonville, Ga., where he died from privation.

**HYNEMAN, JACOB EZEKIEL:** Soldier in the Union army; b. Richmond, Va., 1843. He enlisted in 1862 and was wounded at Fredericksburg. On his recovery he was assigned to the Signal Corps and took part and fought in almost all the battles, being present at the surrender of Lee. In 1889 he was appointed aide-de-camp, with the rank of colonel, to the commander-in-chief of the Grand Army of the Republic.

**HYRCANUS, JOHANAN I.:** Prince of the Hasmonean family, high priest; b. c.175 b.c.e.; d. 104 b.c.e. His surname, Hyrcanus, was given for a victory over the Syrian general, Cendebeus. On the assassination of his father, Simon Maccabeus,\* by his son-in-law Ptolemy, Johanan escaped, and was hailed by the Jerusalem populace. He refused the title of king, and chose that of high priest, and is

so denoted on his coins. He attacked Ptolemy for the murder of his father, but the latter held Johanan's mother as hostage and tortured her, and finally put her to death. When Antiochus Sidetes, the Syrian king, besieged Jerusalem, Johanan forced all civilians out of the city and defended himself so well that the siege had to be raised. A truce ended the war. Hyrcanus paid tribute, using for this purpose the treasure he found in David's tomb. As a vassal of Sidetes he had to fight against the Parthians, but when Sidetes was defeated, Hyrcanus sent an embassy to Rome. Thereafter he made war on the tribes that had raided Palestine, recaptured all territory which apparently included Aleppo, cleared Samaria and marched against the Edomites, whom he forcibly converted to Judaism. He thus laid the basis for the entry of the Herodians\* into Palestine. He re fortified Jerusalem, secured the independence of Judea, and raised the status of the country. The Pharisees disliked him because though he was strictly religious, he deposed the Sanhedrin.\*

**HYRCANUS II.:** High Priest (79 to 40 b.c.e.). He was the eldest son of Alexander Jannæus,\* and Alexandria,\* who named him her successor to the throne and appointed him high priest. Aristobulus, his younger brother, disputed Hyrcanus' rights. In the battle that followed, Hyrcanus surrendered his offices and retained only the revenues of the priestly office. Antipater, the Idumean, however, began to conspire and brought civil war into the kingdom. Aretas, the king of the Nabateans, joined Hyrcanus and at the head of 50,000 men they marched on Jerusalem. Meanwhile, Scaurus, in the name of Pompey, captured the Syrian kingdom of the Seleucids. Both brothers appealed to the latter so that in 63 b.c.e., recognizing Hyrcanus as the more pliant, Pompey sided with him. After a brief siege, he entered Jerusalem and ended the independence of Judea. Aristobulus was taken prisoner to Rome and Hyrcanus became high priest without political power. Julius Cæsar made him ethnarch (47), but Hyrcanus became the tool of Antipater.\* In 40, Antigonus aided by the Parthians, proclaimed himself king and high priest. Hyrcanus was taken prisoner to Babylon but he returned to Jerusalem at the invitation of Herod, who, in 30 b.c.e., had Hyrcanus executed on the charge of plotting against him.

**IBN EZRA, ABRAHAM B. MEIR (Aben Ezra):** Poet and commentator; b. Toledo, 1093; d. Rome, 1167. Towering Jewish personality of the Middle Ages, Abraham Ibn Ezra belongs to the golden age of Jewish creative literary activity that distinguished Spanish Jewry from the 10th through the 13th cent. A contemporary of such outstanding poets as Moses Ibn Ezra \* and Judah Halevi,\* Abraham Ibn Ezra helps measurably to light up the 12th cent. by the amazing versatility of his genius. He was a scholar and poet, at home in the secular and Jewish culture of his day—in philology, exegesis, grammar, mathematics, philosophy, poetry, astronomy and the medieval occult science, astrology.

Born in Toledo, about 1092 or '93, Abraham Ibn Ezra spent most of his life as a literary vagabond. He wandered through Spain, North Africa, Palestine and came as far as Baghdad. We find him in Rome, Mantua, Lucena, in the Provence, and in Dreux in the north of France. He goes to London, England, where he spends the winter of 1158 and back through France where the trail ends in 1167. Scholars are still quarreling as to whether Abraham Ibn Ezra died in Rome that year, or in Calahorra in the Pyrenees, between Navarre and Old Castile.

Abraham Ibn Ezra possessed little wealth but much wit. A celebrated poem from his gifted pen permits us an intimacy with his spirit. It gives us a fleeting picture of the ironic compassion with which he smiled into the clouds of disaster and afforded the English poet, Robert Browning, the model for "Rabbi Ben Ezra"—the Jewish sage who had discovered the secret of growing old gracefully.

"ON MY TOUGH LUCK"

"The planets and stars from their courses  
Swerved when I first saw the light;  
Were I a dealer in candles  
The Sun would then shine by night.

"I strive to succeed hut I cannot  
For the spheres of the heavens oppose;  
Were shrouds my trade,  
Men would never die,—I suppose!"

Although a poet of ability, whose secular songs bear his signature of whimsical charm wedded to humorous conceit, while his religious poems breathe a lofty spiritual faith, Abraham Ibn Ezra is best remembered for his brilliant rationalistic commentaries on the Bible. It is noteworthy that Ibn Ezra wrote all of his works in Hebrew and helped fashion the sacred tongue as a dexterous instrument for scientific purposes. V. E. R.

Ibn Ezra is one of the clearest minds, one of the most talented thinkers of the rich Spanish development. The sparks that he emits are not simply momentary crackling sparks of wit, hut thought sparks that give steady light for all times. He possesses inextinguishable force, so that the most important minds gladly accepted his support and were instructed by him.—GEIGER, *Judaism and Its History*.

**IBN EZRA, MOSES B. JACOB HASALLAH:** Poet and historian; b. Granada, c.1070; d. c.1138. He was both a secular and religious poet. In the former capacity he wrote gleefully of wine, women and song, and in the latter capacity in so pious a mood that many of his Selihoth found their way into the Sephardic ritual. He wrote a critical history of poetry. In this volume he summarized the history of the Jews in Spain, claiming that they settled there immediately after the captivity. This view he based on his translation of Obadiah (verse 20), "And the captivity of Jerusalem, that is in Sepharad" (Spain).

**IBN GABIROL, SOLOMON B. JUDAH (Avicbron):** "The Jewish Plato," and poet. b. Malaga, c.1021; d. Valencia, c. 1058. In his youth he wrote prodigiously being inspired by the assassination of his protector, Jekuthiel Hassan. He was barely 20 when he published a rhymed Hebrew grammar. For a time he settled in Saragossa, later he led a wandering life in his native country. He was the first teacher of Neo-Platonism, occidentalizing Greek-Arabic philosophy. His influence on medieval thought was such that it was long held that Avicbron (a corruption of Ibn Gabirol) was a Christian scholastic philosopher who wrote "The Fountain of Life," "Fons Vitæ" (Mekor Hayim).

The Christian Scholastics of the 13th cent. made Gabirol their own and studied him diligently. His fundamental thesis of a universal matter underlying all existence outside of God was made a hone of contention between the two dominant schools; the Dominicans, led by Thomas Aquinas, opposing this un-Aristotelian principle, the Franciscans with Duns Scotus at their head, adopting it as their own. . . . Gabirol nowhere betrays his Jewishness in the "Fons Vitæ." He never quotes a Biblical verse or a Talmudic dictum.—HUSIK, *A History of Medieval Jewish Philosophy*.

Among Jews, the philosopher Gabirol was lost in the brilliant Hebrew poet, Gabirol, whose "Keter Malkut," "Royal Crown" (splendidly translated by Israel Zangwill) is a diadem of praises of the greatness of God, which reach the highest pitch of adoration, and has been incorporated in the liturgy as the finest specimen of devotional prayer. The philosopher who could ignore all religion in his "Fountain of Life," as a prayerful Jew penned the lines (translation by Alice Lucas)—

Thou art One, the first great cause of all;  
Thou art One, and none can penetrate,  
Not even the wise in heart, the mystery  
Of thy unfathomable Unity;  
Thou art One, the infinitely great.

**IBN JANAH, ABU AL-WALID MERWAN:** Leading Hebrew philologist of the Middle Ages; b. Cordova, c.985; d. Saragossa, first half of the 11th cent. He was a physician and achieved a reputation in medicine. In 1012 he was forced to leave Cordova and settled in Saragossa and became at first a polemical



cal writer attacking the Talmudists, some of whom were his contemporaries, for their lack of scientific understanding. This led him to write the "Kitab al-Tankih," "Book of Minute Research," a study of the linguistic form of the Bible, and, therefore, the first complete exposition of the Hebrew vocabulary and grammar. Owing to his careful discussion of his predecessors, Ibn Janah's work became a source book on its subject. He was translated into French, and some of his Arabic writings, into Hebrew.

**IBN JAU, JACOB:** Introduced the manufacture of brocaded silk into Spain; d. c.1000. Jacob and his brother, Joseph, who held high positions at the court of the caliph, Hisham "manufactured precious silks and garments, and flags with artistic woven Arabic mottoes and emblems, the like of which had never been seen in Spain and presented them to the caliph and the 'hajib, Al-Mansur ibn Abi Amir" thus brocade (a Spanish word) became the vogue. Al-Mansur rewarded Jacob with the office of prince and chief judge of the Jews in Andalusia. He was attended in his travels by 18 pages, in brocaded garments. When he refused to extort money from the Jews, Jacob was put in prison. After a year he was released but his prestige was gone.

**IBN KILLIS, YA'KUB B. YUSUF (Abu Al-Faraj):** Vizir to Al-'Aziz, caliph of Egypt; b. Baghdad, 930; d. Cairo, c.990. Ibn Killis came to Cairo in his youth and entered the service of the Negro ruler of Egypt and Palestine, Kafur al-Ikhshidi, the fourth of a dynasty that briefly ruled the Near East. For about two years, Ibn Killis governed Palestine. Some historians state he was converted to Islam, but from his conduct in Palestine this seems doubtful. As a political revenge he aided Al Mu'izz the Fatimite in the conquest of Egypt and accepted office under him and his son, being greatly mourned by Al-'Aziz on his death.

**IBN LATIF (also Allatif), ISAAC:** Cabalist, philosopher, and author; b. southern Spain (perhaps Toledo), c.1220; d. Jerusalem, c.1290. Ibn Latif's writings are a mixture of philosophy and Cabala, eclectically combined on the basis of Aristotelian and nature philosophy: hence the saying that Ibn Latif "had one foot in philosophy, the other in the Cabala." He declared that through philosophy alone one could not arrive at a proper conception of God, the universe, and Judaism, but that through Cabala a higher and more profound conception was effected.

His main works were "Shaar Hashamayim" (The Gate of Heaven, with an introduction consisting of an historical sketch of Jewish science up to Maimonides); "Ginze Hamelech" (The Store-Houses of the King), and commentaries on the biblical books of Job and Ecclesiastes. In addition, he devised a mass of mathematical formulæ in order to explain the way in which God reveals Himself in the spiritual and corporeal world. A. I. S.

**IBN MATKAH, JUDAH B. SOLOMON HAKOHEN:** Hebrew and Arabic encyclopedist; b. Toledo, 1215. The Holy Roman Emperor Frederick II. consulted him on scientific matters and invited him to settle in Tuscany in 1247. In that year he wrote in Arabic and translated into Hebrew, "Midrash ha-Hokmah," an encyclopedia on logic, physics, mathematics, the Bible, and mysticism.

**IBN NUNEZ, JACOB:** Chief judge and physician to Henry IV. of Castile.

**IBN SHEM-TOB, JOSEPH:** Homiletic writer of the 15th cent.; b. Castile: d. 1480. He was one of the most scholarly writers of his time, and a trenchant critic. He criticized Christianity, Islam, and Maimonides. He disputed the authorship of the Zohar,\* and discussed the rationalistic scientists of his age. His "En ha-Kore" is the oldest scientific Hebrew work on homiletics now extant.

**IBN SHEM TOB, SHEM TOB:** Early Cabalist; b. c.1390; d. 1430 (others, 1440); he lived in Spain. He was the father of Joseph b. Shem Tob, the Aristotelian philosopher and author who lived in Spain about the middle of the 15th cent. Ibn Shem Tob, an extremely narrow-minded man, was violently opposed to Jewish philosophy and to its study, and declared that Maimonides, Gersonides and other Jewish philosophers had introduced dangerous heresies and disloyalties into Judaism. In particular, he was opposed to rational philosophy. He taught that the Cabala was the only truth, and that therein consisted Israel's sole salvation. His "Sefer Haemunoth" (Book of Dogmas) praises Cabala\* and contains a bitter attack on the prevalent Jewish rationalistic philosophy. The work is especially valuable for its citations from the writings of the earlier Cabalists. A. I. S.

**IBN TIBBON, JACOB B. MACHIR:** Astronomer and translator; b. Marseilles, c.1236; d. Montpellier, c.1304. Ibn Tibbon was one of the great intermediaries of the Middle Ages. He translated scientific Arabic works into Hebrew. Fourteen of these translations are known. His Hebrew was retranslated into Latin, and thus served Copernicus and others. His original contributions to astronomy were designing an instrument and computing a series of tables on the movements of the planets.

**IBN TIBBON, JUDAH B. SAUL:** Translated Judah Halevi's "Kuzari" into Hebrew; b. Granada, 1120; d. after 1190. He translated many Arabic works by Jewish scholars into Hebrew, the most famous being the "Kuzari." For the benefit of his son, Samuel, who became the greatest of this family of translators, he made an ethical will in which he made considerable reference to his own library and its proper use.

**IBN TIBBON, MOSES:** Translator of Maimonides' "Sefer Hamitzwot"; b. c.1220; d. c.1283. He was trained as a physician but

following the bent of his family translated those of Maimonides' works which his father, Samuel, had not rendered into Hebrew. Moses composed many original exegetical works, but his chief contributions to literature were his numerous translations of the Arabic philosophers, mathematicians, astronomers, and physicians into Hebrew, whence they were later rendered into Latin.

**IBN TIBBON, SAMUEL B. JUDAH:** Translator; b. Lunel c.1150: d. Marseilles, c.1230. An intense admirer of Maimonides\* he translated, in 1190, "Moreh Nebukim," the "Guide to the Perplexed." Ibn Tibbon corresponded with the author who praised his translation. Ibn Tibbon in this translation expanded the Hebrew language, using Arabic sources to express the philosophic terminology lacking in Hebrew. He also translated some of Aristotle's works, which were then circularizing in Arabic only.

**IBN VERGA, JUDAH:** Cabalist, astronomer, and author; b. Seville, Spain; lived in the latter half of the 15th cent.: d. a martyr at the hands of the Inquisition at Lisbon, Portugal. Ibn Verga was instrumental in bringing back to Judaism many Neo-Christians who had been baptized as the result of the Spanish persecutions. When the Inquisition ordered him to surrender those supposed Neo-Christians who still adhered to Judaism, Ibn Verga, rather than comply with this harsh command, left Seville in 1483, and finally took refuge at Lisbon, where the Inquisition\* put him to death, c.1497.

Ibn Verga had recorded in a small book many of the persecutions undergone by the Jews in various times and countries. This work, augmented with narratives of later persecutions and expulsions by his son Solomon ibn Verga and by his grandson Joseph ibn Verga, was later published under the title of "Shebet Yehudah" (The Rod of Judah).

A. I. S.

**IBZAN:** Judge of Israel. Ruled seven years after Jephthah (Judges xii. 8-10). He was a native of Bethlehem in Zebulun.

**ICA:** See: Jewish Colonization Association.

**ICOR:** Committee for Jewish Colonization in Soviet Russia, organized in 1925 to assist Jewish colonists in U. S. S. R. It was established by representatives of Jewish labor and affiliated organizations. See: Ort.

**IDAHO:** See: United States of America.

**IDELSOHN, ABRAHAM ZEVI:** Professor; b. Pflsburg, Courland, 1882. He has specialized in music, and taught for 16 years in Jerusalem, and then did considerable research work in the sources of Hebrew and Oriental music. Beginning in 1914 he has published a Thesaurus of Hebrew-Oriental Melodies; and has since published in Hebrew a history of Jewish Music, and several volumes on the Jewish Liturgy and cognate subjects. In 1924

he was given a chair of Jewish Music and Liturgy at the Hebrew Union College.\*

**ILLOWIZI, HENRY:** Rabbi and author; b. Minsk, 1850: d. New York, 1932. Iliowizi taught in the Orient, and emigrated to the United States in 1880. He occupied various positions as rabbi but was more devoted to literary pursuits. He wrote a biographical work "Through Morocco to Minnesota." His best known book is "In the Pale: Stories and Legends of Russian Jews," 1897.

**ILLINOIS:** See: United States of America.

**ILLITERACY:** In 1910, the U. S. reports of the Immigration Commission showed that of Jewish immigrants, 26 per cent. were illiterate compared with a general average of 40 per cent. The foregoing figures probably include children, though during the World War it was officially reported that 24.9 per cent. of the American soldiers were "functionally illiterate." The 1930 U. S. reports showed that only 4.3 per cent. of all those 10 years of age and over were unable to write in any language. Women predominated in the tables. Absolute illiteracy is rare among Jews in eastern Europe, as boys are generally taught to read Hebrew. Many literary tables are confusing because they imply that those who do not read or write the vernacular are illiterate.

**ILLOWY, BERNHARD:** Rabbi; b. Kolin, Bohemia, 1814: d. Cincinnati, O., 1871. He settled in the United States in 1850, and was one of the promoters of the Cleveland rabbinical conference of 1855, but being orthodox, he withdrew from the movement.

**IMBER, NAPHTALI HERZ:** Author of "Hatikwah"; b. Zloczow, Galicia, 1856: d. New York, 1909. Imber began his wanderings in his childhood. In 1880 he met Laurence Oliphant in Constantinople, and went with him to Palestine, and according to his own version, spent some time among the Bedouins in the desert. In 1888 he came to England with a strange collection of mystical knowledge, a fund of information on esoteric subjects and made the acquaintance of Israel Zangwill, who sketched him in the "Children of the Ghetto" as *Melchitzedek Pinchas*. In 1892 Imber came to America wandering from town to town and attaching himself to mystical publications for which he wrote considerably. He had a sparkling gift of bitter wit, instant repartee and sardonic humor. Hundreds of stories of him are still in circulation. His ability to write was destroyed by his indulgence in liquor. His mastery of Hebrew was exhibited in his collected poems. "Barkai" (1877-99) and in a small book written in 1900 in which he prophesied the Russo-Japanese war, and the victory of Japan. Imber lives, however, in his simple national song, "Hatikwah." "The Watch on the Jordan" was, however, his best and most militant song. Israel Zangwill\* translated it, and its first stanza runs:



Like the crash of the thunder  
Which splitteth asunder  
The flame of the cloud,  
On our ears ever falling,  
A voice is heard calling  
From Zion aloud.

The poet was a slim, dark little man, with long and matted black hair. His face was hatchet-shaped and not unlike an Aztec's. The eyes were informed by an eager brilliance. He had a heap of little paper-covered books in one hand and an extinct cigar in the other.—ISRAEL ZANGWILL, *Children of the Ghetto*.

See: Hatikwah.

**IMMANUEL B. SOLOMON B. JEKUTHIEL** (Immanuel of Rome): Versatile scholar and sonnet writer; b. Rome, c.1270; d. Fermo, c.1330. Son of a wealthy and prominent Roman family, Immanuel lost his fortune in 1325 and wandered for three years throughout Italy until in 1328 he settled in Fermo. He had acquired not only the whole range of Jewish scholarship of his period, but he was acquainted with the natural and mathematical sciences, knew Arabic, Latin, Italian and some Greek. His familiarity with Dante is evident in his writings. Immanuel wrote both in Italian and Hebrew but confined himself to Jewish subjects. In Hebrew, he introduced the sonnet form, and a variety of rhymes. He had the gift of parody, and used the Bible even in humorous verse. His "Diwan" of collected poems, satires and letters, entitled "Mahberot," was printed in 1491, at Brescia and reprinted five times to the end of the 18th cent. This popularity may in part be accounted for by the lasciviousness and wantonness of some of his poems, a mood very rare in medieval Hebrew poetry.

**IMMIGRATION, RESTRICTION:** The policy of regulating the immigration of Jews anywhere was basically not a new experience to Jews in most countries in Europe to the early part of the 19th cent. After that date, excepting Russia, free ingress was permitted in every state in all parts of the world. With the beginning of the 20th cent. the liberal attitude was gradually abandoned by all those countries that were in any degree subject to mass immigration. The first alien restrictive measure was adopted in England in 1902, but since the World War the regulations have not only become more strict in Great Britain, but the policy has spread to all parts of the British empire, and though the language of the enactments in Canada, Australia and South Africa may differ, they are all hostile to Jewish settlement in that they give preference to "Nordic" elements, and restrict the non-Nordic or the non-British.

In the U. S. A. the restrictionists began to muster their forces in 1910, and in 1914 they managed to pass the first restrictionist measure over the veto of President Woodrow Wilson. The advocates of the American measure were guided by the same theories that prevailed in Europe, that is, fear of the non-assimilation of foreign elements, and the desire to bolster the "Nordic" content of the North American population. In 1917 the literacy test restriction was adopted in the

U. S. A. In 1927 there was introduced the quota system with its "national origins" provision, the whole quota being drawn in favor of the "Nordic elements," and among the "Nordics" in favor of immigrants from Great Britain.

**INCUNABULA:** Works printed in the 15th cent. 100 Hebrew books, separate titles, are known to have been printed before 1500. Of these no date is known for the first 20. The first dated Hebrew book was published in Reggio, Calabria, Feb. 5, 1475, by Abraham Garton, who issued an edition of Rashi's commentary on the Pentateuch. The expulsion closed the Hebrew printing presses in Spain in 1492 so that only three presses in Spain and three in Portugal issued Hebrew books prior to 1500. To that date 25 Hebrew printing establishments were run in Italy, though in a number of cases these were continuations of each other, the printers being forced to move from one town to the other. Thus the Soncino\* family, the most celebrated Jewish printers, between 1483 and 1495 had three presses in the town from which they took their surname; one in Casal Maggiore, in 1486; one in Naples, in 1492; one in Brescia, 1491-94, and one in Barco, in 1497. Editions rarely ran to more than 300 copies, most were smaller. In printing the Pentateuch, the vowel points were used, and in one case accents. Thirteen of the 100 Hebrew incunabula were devoted to the text of the Bible; 26 to commentaries, and two editions of Maimonides were included in the list.

**INDEPENDENT ORDER B'RITH ABRAHAM:** Founded in New York in 1887, this fraternal insurance order, with 93,971 members is the largest Jewish organization of its kind in the world. Besides its benefits the Order takes a keen interest in general Jewish affairs. It is affiliated both with the American Jewish Committee\* and the American Jewish Congress,\* and from time to time votes contributions to Palestine and other funds. Max Silverstein is Grandmaster, William Eckman, Treasurer; and Max L. Hollander, Grand Secretary.

**INDIA:** In 1900 there were not more than 21,000 Jews scattered throughout the 19 divisions of India, and more than half of these were in Bombay. The figures for 1931 are 24,141, which is less than the natural increase for 30 years should have produced. Since the creation of the kingdom of Iraq there has been some emigration of the Baghdadi back to Baghdad from which they originated.

The Jewish association with India goes back to Solomon's reign and trade with India was well developed by Ahab. The present Jewish settlement is strictly divided between the Black and the White Jews. The Black Jews are the Beni-Israel\* of Bombay. The White Jews divide into two groups. The settlement at Cochin\* which came to Malabar after the destruction of Jerusalem and which has interesting records from 750, and the descendants



of Baghdad Jews, the first of whom, Jacob Semah, settled in Surat in 1680. Persian and Arabian Jews came later to India and settled in Bombay. That city grew in importance after David Sassoon\* had established himself there, for he and his family developed the communal institutions at the same time that they became dominant factors in the trade and finances of India. Bombay is now the Jewish center of India and it now boasts its English-Jewish weekly, "The Jewish Tribune," and is in other directions well equipped. Calcutta is the other important Jewish community. Jews began to settle in the capital of Bengal in the 18th cent. They, too, came from Baghdad and the Sassoons, Ezras, and Gubbays maintain their leadership in these Sephardic Oriental communities.

In the most modern development of India, British Jews have played a conspicuous part. Edwin Samuel Montagu\* was Secretary for India in the war cabinet and Lord Reading\* has been Viceroy of India. The Indian Moslems, with or without their consent have been a factor in the Pan-Islamic movement, which the Grand Mufti of Jerusalem has used as a weapon against the Jewish development of Palestine.

There are seven congregations in Bombay and three in Calcutta. There are congregations at Ahmedabad, Alibag, Borlai, Karachi, Mhalsa, Panwell, Pen, Poona, Rivadania, Roha Ashtami, Thana, Attencamul, Chandamangallum (Chenotta), Cochin, Ernacolum and Malla.

**INDIANA:** See: United States of America.

**INDUSTRY, JEWS IN:** It is impossible to state with any degree of accuracy the number of trades in which Jews engage, or to list them. The case list of charity organizations cover a much wider range of occupations than is generally regarded as characteristic of Jews, and local circumstances frequently create labor opportunities which materially affect any table which attempts to analyze the trades and handicrafts of the Jewish people. Thus Boryslaw in Galicia has provided for petroleum wax diggers, and in some small places in Pennsylvania Jews have been or are coal miners.

Statistics which have some value, those relating to Prussia, Palestine and the Carpathians indicate that of Jews gainfully employed it may be assumed that from a fifth to a quarter are engaged in industry and handicrafts. Of the Jews so employed it can further be stated that the following ratios have wide application. Tailors, 12; butchers, 4; clothing accessories, 4; builders, 4; jewellers, 4; shoemakers, 2; printers, furriers, cigarette-makers, bakers, distillers, leather workers, instrument makers, opticians, confectioners, paper makers, chemical workers, locksmiths, and upholsterers, one each. The domination of any area by a specific industry like the needle trades in New York, or diamond work in Amsterdam will entirely disarrange this ratio if applied to local conditions.

**INQUISITION (The Holy Office):** A tribunal in the Roman Catholic Church for the discovery, repression and punishment of heresy, unbelief, and other offenses against religion. From the very first establishment of Christianity as the religion of the Roman Empire, laws more or less severe were adopted for the repression and punishment of dissent from the national religion. Theodosius and Justinian appointed "inquisitors" for the discovery and punishment by civil tribunals of offenders. Heretical opinion within the church was punishable by ecclesiastical authorities. The rise of the Cathari, Waldenses and Albigenses, in the 11th and 12th cent. was regarded as evidence of widespread heresy and rebellion against the state. A permanent tribunal was set up in 1248 by Innocent IV., with power vested in the Dominican order to exercise control throughout Spain, Italy, Germany, and the southern provinces of France. The Jews did not feel the effect of this machinery of persecution till 1268, when orders were first issued against backsliding converted Jews.

In 1276 Nicholas III., ordered the burning of a few such converts; 13 Jews were burned at Troyes in 1288, and one at the auto-da-fé in Paris, 1310. In Aragon the search for Jewish heretics began in 1233, but its rigors were not felt till 1359, when some converted Jews fled from Provence and returned to Judaism in Spain. In 1391 thousands of Jewish families, under pressure of persecution, were baptized. These Neo-Christians or Maranos,\* many of whom held high positions at court and had intermarried with the nobility, excited the hatred of fanatics, for it was well-known that they practiced Judaism in secret.

In 1478 Sixtus IV., issued a bull authorizing Isabella and Ferdinand to organize a thoroughgoing tribunal for the discovery and trial of heretics. Isabella withheld her signature, which applied to Castile, to 1480. In that year Juan de San Martin and Miguel de Morillo, both Dominicans, were appointed inquisitors. They proceeded first to Seville, where the Maranos aided by the Jews opposed their action. Eight thousand Maranos fled precipitately from Castile to Cadiz when the edict was promulgated, but they were returned to Seville. On Feb. 4, 1481, Seville saw its first auto-da-fé; six men and women were burned at the stake; three days later three of the wealthiest Jews in Spain died at the same stake. The Seville fire was renewed month by month. By Nov., 1481, 300 had been burned and 79 imprisoned for life.

Even the Pope, in 1482, was appalled by the cruelties of the Inquisition, but neither Isabella nor Ferdinand relented. The Pope presently seconded the royal vengeful spirit, and in Oct., 1483, appointed 63-year-old Thomas de Torquemada,\* inquisitor-general. This embodiment of cruelty and fanaticism drew up a code for the trial of the Jews. Ten autos-da-fé were held in Ciudad Real in 15 months. Torquemada spread his fury from province to



province. His torture chambers are still preserved in a number of Spanish cities. By every means in their power the Maranos and Jews fought the establishment of the Inquisition in Catalonia and Valencia. Even the Cortes protested, but Ferdinand refused the enormous sum offered by the Maranos to suspend the Inquisition.

In despair the Maranos assassinated Pedro Arbues, inquisitor of Saragossa. In the crime, some of the greatest of the Maranos, members of the Santangel family, participated. The incident added fuel to the flame. From 1485 to the beginning of the 16th cent., Saragossa witnessed one or two burnings every month. In Toledo the Maranos also resisted. Here eight Jews were tortured with hot irons at the command of the queen. Thousands of Maranos quailing before the torture and the licking flames were readmitted into the church, but still victims were constantly led to the pyre, and the death cry, "Adonai," from the lips of men and women became familiar in Toledo. The bones of hundreds of dead Judaizers, and piles of books were also burned. The Catalonians stoutly opposed the introduction of the Inquisition, and comparatively few were burned at the stake in Barcelona.

In old Castile, Torquemada was more successful; 100 were burned at Avila and as elsewhere, all the property of heretics was confiscated. During his term of office, Torquemada sent 8,000 Jews and Maranos to the flames and 6,000 were burned in effigy. His successor, Diego Deza, who was accused of being a Jew, and who was the patron of Christopher Columbus,\* ordered eight autos-da-fé before he became too ill to officiate and turned over authority to Diego Rodriguez Lucero, who in order to sequester estates, brought accusations against Christians, as well as against Maranos and Jews.

In 1505, the Inquisition was temporarily checked. The Maranos had bribed the Curia in Rome, but blood flowed steadily a few months later. To Charles V. the Maranos offered 800,000 gold thalers to end the Inquisition. Leo X. consented, but the emperor opposed leniency and so the Holy Office continued its work. The autos-da-fé were as popular as bull fights and the principal cities organized at least one each year. The Inquisition continued to operate till Joseph Bonaparte abolished it in 1808. It was condemned by the Cortes in 1813, but revived by Ferdinand VII. It was finally extinguished in Spain in 1834, and in 1835 its wealth was used for the payment of the public debt. *See: Spain.*

On the American continent the Inquisition was instituted in Mexico, in 1571. In all 129 autos-da-fé were held to 1776, 59 persons being burned alive. *See: Mexico.*

In Portugal the Inquisition was instituted under John III. (1521-57), but the Portuguese who recognized that the great object in view was the sequestration of property, bitterly opposed its functioning, and Diego da Silva refused to serve as general inquisitor. In 1532

the Maranos, through Duarte de Paz, obtained a bullsuspending the Inquisition and pardoning the heretics. A struggle ensued between king and Pope Paul III., the latter objecting to the trials and imprisonment was willing to facilitate the migration of Maranos. These in a celebrated petition to the Pope threatened that they would return en masse to Judaism. But King John won the long fight and in 1539 the first Jew was put to the rack in Lisbon, and the first public auto-da-fé held in 1541. David Reubeni\* and Luis Dias, pseudo-mes-siahs, were burned at Algave. The Portuguese Inquisition continued much like the Spanish Inquisition and spread to the Portuguese colonies. But in Portugal the power of the Inquisition had weakened by 1718, and its authority was broken in 1751. The Sicilian Inquisition was part of the Spanish system. It was abolished by Ferdinand IV. in 1782. *See: Portugal.*

Having once started the Inquisition, Ferdinand and Isabella did not care to relax their zeal. The chauvinistic sentiment, Spain for the Spaniards, was irresistible after the Catholic monarchs had conquered the last of the Moors. New Christians were viewed with suspicion and envy. Were they to rob the genuine "*viejos christianos pur-sang*" of the fruits of their policy and prowess? . . . Church and state were in a spending mood, and the booty would have tempted even less extravagant tastes.—ELKAN NATHAN ADLER, *Auto de Fé and Jew*, Oxford, 1908.

**INSTITUT ZUR FOERDERUNG DER ISRAELITISCHEN LITERATUR:** Founded by Ludwig Philippson, for the promotion of Jewish literature in 1855, and maintained for 18 years. In 1855 the Austrian government prohibited its subjects joining the society which in the course of its career published the selected works of 38 authors.

**INTERMARRIAGE:** Marriage between the Jews and members of other races was forbidden in the Bible, but the injunction was not strictly observed, despite the adjurations of the prophets. The Moabites and Ammonites were forbidden because of their hostile attitude. Nevertheless, there is evidence to show that such prohibitions were far from being strictly observed in Biblical times. David's well-known Moabite ancestry and the marriage of Uriah the Hittite to the Judean Bath-sheba are two conspicuous examples. In the post-exilic period, Ezra and Nehemiah took a stand against intermarriage, but apparently the extensive proselytizing activities which followed must have brought about thousands of marriages between Jews by race and outsiders. Shemaiah and Abtalion, two leaders of the 1st cent. c.e., were known to be descended from proselytes, while the Hellenistic story of Joseph and Asenath lays down the rule of conversion as the essential prerequisite to intermarriage. This attitude was maintained even after the days of extensive proselytism had ceased. Intermarriage presented a serious problem in Spanish-Jewish history. Mixed marriages were opposed by the synagog and the church and did not become an important issue until 1807, when Napoleon's Sanhedrin ruled that civil marriages were binding upon Jews. Thus whilst mar-



riages between Jews and Christians were not favored, they were at the same time not illegal and could not make the parties subject to the ban. Since that time numerous Jewish rabbis and conferences have passed resolutions deprecating mixed marriages, although this has not served to check their number. Intermarriage was forbidden in all Catholic countries as long as the State demanded religious sanctions for wedlock.

The issue has become interesting since the prohibition of intermarriage between Jews and non-Jews in Germany by the Hitler régime, which also proposes to divorce intermarried couples on the ground of racial incompatibility. The numbers affected in Germany are estimated (1933) as from two to six million individuals who have some percentage of Jewish blood in their veins. It was claimed, in 1925, that there were in Germany 4,500 ministers of the Evangelical Church who were born Jews, and who therefore represent the results of conversion rather than of intermarriage for exogamy was only legalized in Prussia in 1875. In 1900 in Prussia the ratio of intermarriage was 10 to every 100 full Jewish marriages. In 1901 there were 658 such unions to 3,873 Jewish marriages. In 1910 the figures for that year rose to 1,003 mixed as against 3,880 unmixed Jewish marriages. The average of 25 per cent. remained constant in Prussia during the war and post-war period, Berlin and Hamburg striking a higher, and Bavaria a lower, percentage. The Austrian and Hungarian figures are in the same proportions, with Vienna and Budapest leading. These figures are, however, exceeded in New South Wales, which in 1900, had five mixed for every 10 regular marriages. In Denmark, the proportion was 55 per cent., rising to 82-89 per cent. in 1900-05. In Trieste the figures for intermarriage rose in 1927 to 56 out of every 100 Jews and Jewesses married. The British Women's Patriotic League, in 1921, asked for legislation to prevent intermarriage in Great Britain.

**INVOCATION:** A praise or blessing recognizing the Divine presence. It developed into a form of salutation in addressing or referring to persons. "By the grace of God" is the commonest invocation still in use.

**IOWA:** *See:* United States of America.

**IRAQ:** The kingdom of Iraq created by the partition of the Turkish possessions in the Near and Middle East by the Treaty of Sèvres, covers the area of Mesopotamia. Therefore, its historic Jewish interests center around the archeologically recovered Ur of the Chaldeans and Babylon.\* Baghdad has been a city of Jewish residence since its erection in the 8th cent. and Mosul, now famous for its oil development, has an old Jewish record.

There are 87,488 Jews in Iraq, mostly in the cities named. Feisal, the first king under the British mandate, was sympathetic to his Jewish subjects and several of them occupied important positions in the government. Mena-

hem Daniel, the late Sir Sassoon Eskell, Reuben Battati, Abdul Nebi, and Sassoon Semech were members of the first parliament. The increase in the Jewish population is largely due to the opening up of the Mosul oil fields. The Jewish settlers are wholly Oriental in character and speech. Basra and Hillah have congregations.

**IRELAND (Free State and Northern Kingdom):** In 1232 Henry III., of England, appointed Peter de Rivall treasurer and chancellor of the Irish Exchequer, and gave him custody of the King's Jews in Ireland. This is the first formal reference to Jews in Erin, though there are allusions to a few having temporarily strayed there a cent. or so before. Nothing is known of these Jews of Henry III., or of their successors. In fact, though some Irish believe they are descendants of the Lost Ten Tribes, there is no material evidence of Jews in the Island in any number till 1728, when Michael Phillips presented the Jews of Dublin with a cemetery plot. In 1745 their number did not exceed 200. In 1746 the Irish House of Commons passed a bill for naturalizing persons professing the Jewish religion. This and a subsequent measure failed to receive the royal assent, and were the cause of the formation of the Board of Deputies of British Jews. Theoretically, whatever may have been the practice, Jews in Ireland were compelled to wear a distinctive dress till 1846 when old laws were abrogated, and the Jews who had been recognized by the Irish Marriage Act of 1844, were emancipated. To that date apparently the Jews were limited by circumstance to **Dublin**, and were mostly Sephardim. About 1850 the Jaffe family settled in **Belfast**, developed the shipbuilding industry, and achieved political and commercial success there, and founded the Belfast Jewish community which numbered about 500 souls. After 1881 some hundreds of Russo-Polish families settled in Ireland. According to the pre-war statistics, there were less than 6,000 Jews in the whole island. There are congregations in Cork, Limerick, and Waterford, besides Dublin and Belfast.

**IRON AGE:** The third stage in the evolution of civilization, as traced in the materials used by primitive man in the tools he needed. The stone and the bronze ages preceded that of iron, which, owing to its presence in all parts of the globe, has been accepted as the passage from the primitive to the civilized condition. Gen. iv. 22 ascribes the working in brass and iron in the prehistoric era to Tubal Cain, and there are references to the use of the metal in Num., Deut., and Josh. It is, however, assumed that the Israelites passed into the Iron Age when the incident related in Judg. i. 19 occurred: "and the Lord was with Judah; and he drove out the inhabitants of the hill-country; for he could not drive out the inhabitants of the valley, because they had chariots of iron." This view, that the Israelites had no knowledge to that time of the



working of iron, is borne out by I Sam. xiii. 19-22, which relates that there was no sm.ih in the land, and to sharpen their weapons the people had to go to the land of the Philistines.

**ISAAC:** Second Patriarch; born at Gerar, son of Abraham and Sarah, and father of Esau and Jacob. In his youth he was willing to serve as a sacrifice; at 40 he married Rebekah, his cousin, and at 60 his two sons were born. Famine drove him to Gerar where he became blind and Jacob, by deceit, acquired his birth-right from him. Jacob returned with a large and prosperous family, to Hebron (Gen. xxxv. 27) before Isaac died, in his 180th year.

**ISAAC THE BLIND:** Early Cabalist, generally reputed to have been the founder of Cabala in the first decades of the 13th cent. (others ascribe the founding of Cabala to Isaac's father, Abraham b. David of Posquières Maimonides \* opponent). He is known also as Isaac b. Abraham of Posquières; euphemistically he was called Yitzchak Saggi Nahor (Isaac Great of Light).

He flourished in France from about 1190 to 1230, but otherwise nothing is known of his life. He is usually believed to have written a commentary on the "Sefer Yetzirah," but only very obscure and disjointed fragments of his Cabalistic utterances are extant. He is frequently regarded as the real author of the 13th cent. Hebrew Cabalistic work, "Sefer Habahir." One of his main Cabalistic beliefs was the doctrine of metempsychosis, which he was the first to adopt, and which had been utterly rejected by the Jewish philosophers. It is known that he made a distinction between new souls coming direct from heaven and old souls which migrated from one human body to another.

Isaac the Blind had two important disciples, who were the first to develop Cabala into a unified and coherent system. These were his nephew, Asher b. David, and Azriel (Ezra) b. Menahem of Gerona, who also wrote various small Cabalistic works. A. I. S.

**ISAAC, JACOB:** Court physician to Sigismund I. of Poland; d. Cracow, c.1510. About 1504 he purchased the tax farming of the Jews in Cracow who opposed his authority. He was apparently a native of Jerusalem.

**ISAAC B. MOSES OF VIENNA (Isaac Or Zarua')**: Ritualist and commentator; flourished c.1200-70. About 1260 he composed the code of the ritual, with its Talmudic treatise, "Or Zarua'," by which he is best known.

**ISAAC NATHAN B. KALONYMUS:** Author of first Hebrew concordance; flourished at end of the 14th and beginning of the 15th cent. in France. His "Meir Netib" is the first Hebrew concordance of the Bible, its vocabulary being arranged in order of the roots. In the introduction the author says that his work aimed to prevent Jewish converts to Christianity, from making in their religious controversies incorrect quotations from the

Bible, as was often the case with Geronimo de Santa Fé.

**ISAAC, SAMUEL:** Promoter of the Mersey Tunnel, Liverpool, England; b. Chatham, 1812; d. London, 1886. He was an army contractor and in the American Civil War was the largest European supporter of the Confederacy. Later he built the tunnel with which his name is associated.

**ISAAC B. SHESHET BARFAT:** Talmudist; b. Valencia, 1326; d. Algiers, 1408. He was rabbi in Barcelona and Saragossa, but owing to the persecutions of 1391 he fled to Algiers, where he became the leader of the community. He was a great scholar and his memory is still venerated in Algiers. His tomb is the center of an annual pilgrimage.

**ISAACS, ABRAM SAMUEL:** Rabbi and editor; b. New York, 1852; d. Paterson, New Jersey, 1920. He was professor of Hebrew and German at New York University from 1886 to 1895, and held rabbinic positions in New York and Paterson, N. J. From 1878 to 1903 he was editor of the "Jewish Messenger" of New York.

**ISAACS, Sir HENRY AARON:** Lord Mayor of London (1889); b. London, 1830; d. there, 1909. He rose from humble circumstances to a position of great prominence in the City of London, and was knighted in 1887. His induction as Lord Mayor in 1889 created a considerable stir. The "Lord Mayor's Show" was held on a Sabbath, and the Jews opposed his riding in the famous gilded state coach that day. He compromised by walking through the Jewish ward which he represented, and riding the rest of the way. He wrote "Memoirs of My Mayoralty."

**ISAACS, Sir ISAAC ALFRED:** Governor General, and commander-in-chief of the Commonwealth of Australia, 1931; b. Melbourne, 1855. He was called to the bar in 1880, became solicitor general in 1893, attorney general in 1894-99, and in 1900 entered the Federal Parliament, having been one of the strongest advocates of federalization, a member of the constitutional body, and regarded as one of the keenest intellects in Australian public life. He was repeatedly reelected to the Parliament without opposition. He was attorney general 1905-06, when he was elevated to the high court bench. In 1924-29 he was acting chief justice, and in 1930-31, chief justice of the High Court of Australia. He was then by popular acclaim of Australians named Governor General, being the first representative of the king so appointed.

His daughter, Nancy Isaacs, was the first woman in Australia named Associate to the High Court. She received that appointment when her father was made a member of the court.

**ISAACS, MYER SAMUEL:** American communal worker; b. New York, 1841; d.



there, 1904. Isaacs, who was a lawyer by profession, took an active part in municipal affairs. He was one of the founders of the Educational Alliance (1889) and of the United Hebrew Charities (1873); was president of the Baron de Hirsch Fund (1890). He helped to establish the Woodbine, N. J., Agricultural School and colony in that town.

**ISAACS, NATHAN:** Professor; b. Cincinnati, O., 1886. From 1912 to 1918 he was professor and assistant-dean at the Cincinnati Law School. After serving in the Military Intelligence Division during the war he was appointed professor of law at the University of Pittsburgh; since 1923 he has been professor of business law at Harvard University. He is one of the intellectual leaders of orthodox Judaism in the United States, a Zionist, and apart from his professorial writing has written on Jewish themes, the most striking being his contribution, "The Influence of Judaism on Western Law," to the "Legacy of Israel," 1925.

**ISAACS, NATHANIEL,** Chief of Natal, and African traveler; b. England, 1808; d. after 1840. He went to St. Helena when 14 years old. In 1825 he joined an expedition that went through the East Coast of Africa, and was wounded in an affray with the natives. In return for services, he was made chief of Natal, and administered a considerable territory. Afterwards he visited the West Coast. In 1836 he published his "Travels and Adventures," which contained the first topographical and sociological account of the interior of this part of Africa.

**ISAACS, SAMUEL MYER:** Rabbi and journalist; b. Leeuwarden, Holland, 1804; d. New York, 1878. In 1839 he came to New York and was appointed rabbi of Congregation B'nai Jeshurun. In 1857 he founded the "Jewish Messenger," as the organ of Conservative Judaism. He edited it till his death.

**ISAIAH:** Greatest of the Prophets; lived during the reigns of Uzziah, Jotham, Ahaz, and Hezekiah (Isa. i. 1), and according to tradition was killed in the reign of Manasseh. He was the son of Amoz, and was born in Jerusalem. He was married, had two sons, and his wife had the gift of prophecy (*Ibid.*, viii. 3). Although city-bred, he seems to have worn the goatskin of his profession. He was welcome at the court though he essayed little political counsel, and excepting some minor incidents, he was the prophet of righteousness, and the master of an unforgettable literary style.

The man himself is lost in the greatness and enduring quality of his ringing message which is the same as that of his predecessors, Amos\* and Hosea,\* the denunciation of unrighteousness and the prediction that the nation will have to be punished for its sins. Assyria is to him the rod of God's anger, called into action to accomplish the judgment of Israel, then doomed to destruction in its turn because of its boastings. Isaiah emphasises God as supremely holy. He denounced the policy of

alliance with either Egypt or Assyria, and advised instead faith in the help of God. According to the Biblical story, he predicted the miraculous discomfiture of Sennacherib's hosts before they could besiege Jerusalem, and performed other miracles for Hezekiah. Isaiah's utterances are noted for fine language, their sweeping rhythm and their use of the refrain.

The so-called Messianic prophecies of Isaiah, were interpreted in Christological fashion. Actually none of them speak of a definite Messiah. One, contained in Isaiah vii, refers to the birth of the child Immanuel, but is a prophecy of an event that is to occur within a year, and does not imply a virgin birth. The others, which appear in Isaiah ix, xi and xxxii are fanciful pictures of an ideal king (a thought which Isaiah was the first to introduce) and by no means a definite prophecy for the future.

Critics uniformly hold that the genuine prophecies of Isaiah are all contained in the first 39 chapters of the book of that name. (*See: Isaiah, Book of.*) The traditional view, that Isaiah wrote the entire book, had to explain the contrast in style of the two parts, and did so in the following fashion:

Isaiah heard God bid one of the seraphim touch his lips with a live coal as a punishment for having slandered Israel. Though the coal was so hot that the seraph needed tongs to hold the tongs with which he had taken the coal from the altar, the prophet yet escaped unscathed, but he learned the lesson, that it was his duty to defend Israel, not traduce him. Thenceforth the championship of his people was the mainspring of the prophet's activity. . . . Thus it happened that the very Isaiah whose early prophecies foretold the exile and the destruction of the Temple, later described and proclaimed, in plainer terms than any other prophet, the brilliant destiny in store for Israel.—LOUIS GINZBERG, *Legends of the Jews*, Vol. IV.

S. C.

**ISAIAH, ASCENSION OF:** *See: Apocalyptic Literature.*

**ISAIAH, BOOK OF:** First book of that section of the Bible known as the Later Prophets; consists of 66 chapters. It has long been recognized, even by conservative critics, that the book consists of two distinct parts, the second beginning at chapter xl. The first reference in Jewish literature to this division is in the commentary of Ibn Ezra,\* who gives it as the opinion of his teacher, Moses ibn Gikatlila. Since then this view has won substantial support. It has been presumed that there were two prophets of the same name: one Isaiah ben Amoz, who lived in the 8th cent. b.c.e., and another, Isaiah of the Exile (Deutero-Isaiah), who lived in the 6th cent., and that the sameness of the names led to combining two originally separate books into one. (*See: Isaiah, son of Amoz.*)

The critical view further holds that only certain portions of each section belong to the original prophets, many later anonymous passages being attached to the books. The chapters which are attributed to Isaiah ben Amoz are substantially i to xi, xx, xxii, and xxviii to xxxii, with some fragmentary verses in the other chapters. According to this view,



chapters xiii and xiv were written on the occasion of the fall of Babylon (539 b.c.e.); chapter xix seems to be as late as the 3rd cent. Chapters xxiv and xxvii constitute an apocalypse, a vision of the end of the world, characteristic of the Persian period. The passages in chapters lvi to lxvi contain a miscellany of random prophecies and poetic passages, some in imitation of the preceding chapters. The most noteworthy of these are the message of repentance, lvii:15 to lviii:14, now read in the morning of the Day of Atonement, the promise of future glory for Israel, lx and lxi, and the picture of the final judgment in chapter lxvi.

S. C.

**ISAIAH OF THE EXILE:** The author of the prophecy contained in Isaiah xl to lv, and delivered not long before the fall of Babylon (539 b.c.e.). Nothing is known about the author, although it is presumed that he lived in Babylon. His message is one of encouragement to the people, proclaiming that their regeneration is near and that it will be effected by Cyrus, king of Persia, now advancing from victory to victory, whom the prophet bodily calls Messiah, or anointed. He addresses Israel as the witness of God. His chosen servant who is to bear the light of His truth to all the nations. He appeals to the people to throw off their blindness, to recognize their purpose and to prepare for the triumphant return to Palestine. The climax of the prophecy is reached in chapter liii, which, though later interpreted as a prediction of a suffering Messiah, in reality is a personification of Israel. The poem closes with an appeal to seek God, since He may be found, to obey His mysterious ways, and to await a glorious future.

Ho, everyone who thirsteth, come ye to the waters, and he that hath no money, come, buy and eat. . . . For my thoughts are not your thoughts, neither are your ways My ways, saith the Lord. . . . For as the rain cometh down and the snow from heaven, and returneth not thither but watereth the earth and make it bud . . . so shall be the word that goeth forth from My mouth; it shall not return to Me void, but shall accomplish that which I please.—ISAIAH lv.

S. C.

**ISHAK B. YA'KUB OBADIAH ABU 'ISA AL-ISFAHANI:** "Herald of the Messiah." He was a Persian tailor from Ispahan, who during the reign of 'Abd al-Melek ibn Marwan (684-705), announced himself as one of the five precursors of the Messiah. He organized a sect which it is claimed influenced the formation of the Karaite movement. He led a revolt against the caliph, was defeated and disappeared.

**ISHMAEL OF AKBARA:** Founder of a vegetarian sect among the Jews of Iraq; he flourished in the reign of Caliph Al-Mu'tasim (833-41). His sect disappeared after his death.

**ISHMAEL B. PHABI II.:** High priest under Agrippa II. He was appointed in 59 and being sent on an embassy to Rome, was detained by Nero as a hostage and executed in Cyrene after the destruction of the Temple.

**ISIDOR, LAZARD:** Chief rabbi of France (1867-88); b. Lixheim, Lorraine, 1813; d. Montmorency, 1888. In 1838 he refused to take the oath "more Judaico," and was defended by Crémieux. He was an enthusiastically orthodox rabbi.

**ISPAHAN (Isfahan):** Persian city which now has a population of about 100,000 of whom about 5 per cent are Jews. According to the Armenian historians and the Arab chroniclers the original city on the site of Ispahan was founded by Jews brought captive from Jerusalem by Nebuchadrezzar. It was named Al-Yahudiyah, but when it expanded the name was changed to Ispahan which is an allusion to the original encampment. Local Jewish history is however one of almost continuous persecution. The Sassanide king Perozes (457-484) ordered the slaughter of the Jews and forced their children to become fire worshippers.

In 636 the Arabs conquered Persia and local history disappears for cent. In the 12th cent. Benjamin of Tudela \* found 15,000 Jews there under the authority of the Prince of the Captivity resident in Baghdad. The Mongols under Genghis Khan swept through the country plundering and killing and for 80 years after 1253 Ispahan was ruled by the Perso-Mongols. During the civil war that raged throughout Persia in the 18th cent. the Jews suffered at the hands of both victors and defeated. They were not much better off when Aga Mohammad, the "eunuch-king" came to the throne in 1795. His nephew, Futteh-Ali (1797-1834) countenanced the incursions of the nomads, so that by 1850 Benjamin II \* found only 400 poor Jews in the city. In recent decades the community has grown though it has always been under the cross-fire of European attempts to obtain control of the political destinies and economic resources of the state.

**ISRAEL:** The name given Jacob (Gen. xxxii. 29) after wrestling with the angel; applied as the collective name of the 12 tribes (Ex. iii. 16) and later applied to the northern tribes (I Sam. xi) and to the northern kingdom (I Kings xii. 16). Used in the liturgy as applying to the whole people, and adopted after 1860 by many people as a form of appellation superior to Jew.

**ISRAEL, Kingdom of the Ten Tribes:** Lasted from 933 to 722 b.c.e. Historically the kingdom represented the reaction against the centralizing policy of David and Solomon. It was founded by Jeroboam,\* first of the 19 kings of Israel. It was composed of tribes within a contiguous area, which comprising all of Samaria and Galilee, was at all times more open to invasion than the southern kingdom of Judah. Its vicissitudes are illustrated by the fact that it had three capitals, Shechem, Tirzah, and Samaria, while Jezreel was the royal residence of some of the kings. The kingdom endured through seven dynasties, four of which preceded the beginning of



recorded Greek history, the Era of the Olympiads, 776 b.c.e. As a means of attracting support, Jeroboam introduced idolatry, and the struggle for and against such worship characterizes the history of the kingdom, and brought its rulers into conflict with the prophets, Abijah, Elijah,\* Elisha,\* Amos,\* and Hosea.\*

During the first two dynasties, Israel was at war with Judah\* in an attempt to consolidate its own strength, and it was the sixth king, and founder of the third dynasty, Omri, who gained sufficient power to build magnificently at Samaria. His son, Ahab,\* was sufficiently strong to extend his palace, and carry on a successful war with Syria, and form an alliance with Tyre by his marriage to Jezebel. By this time Judah was almost a vassal of Israel, and politically Ahab may be regarded as the greatest and most successful of the Israelitish kings, the one who as an ally of Benhadad II. of Damascus pushed back the advance of the Assyrians. Two of his sons, Ahaziah,\* and Joram,\* succeeded Ahaz,\* but Jehu,\* upon the urgency of Elijah, slew Joram, and founded the fourth dynasty. Although the usurper was a soldier and slew all the idol worshippers and Jezebel, he was not free from the taint of idol worship himself, and submitted to the authority of Shalmeneser, whose tributary, according to the "black obelisk," he became, while Hazael conquered the country east of the Jordan. Yet the house of Jehu managed to maintain its control over Israel for 113 years. Of Jehu's successors Jereboam II.,\* who reigned 40 years, witnessed the zenith of the kingdom of Israel. He was equally victorious over Syria, Ammon, and Moab, restoring Hamath to Judah, which in view of the fact that his father, Jehoash, had despoiled Jerusalem, indicates that the two kingdoms were at this time living in peace. The house of Jehu ended as it began. Shallum, the son of Jabesh, slew Zechariah, and he in his turn, after a month's reign, was slain by Menahem, the son of Gadi, who founded the fifth dynasty which included himself and his son Pekahiah. To maintain himself, and prevent the conquest of his domain, Menahem became tributary to Assyria. Pekahiah\* was killed by Pekah,\* another soldier. His was the reign in which Tiglath-pileser, king of Assyria, not only invaded Israel, but Ahaz\* of Judah made terms with the conqueror so that the captivity of the two and half tribes east of the Jordan was easily accomplished.

In half a cent. from the heights to which Jeroboam II. brought the kingdom to the Assyrian invasion, the kingdom of Israel was despoiled, dismembered, and its people taken captive. One more usurper, Hoshea\* arose. He attempted to save his state by alliance with Egypt, but while Hezekiah was introducing his great religious reforms in Jerusalem, the Assyrians once more moved on Samaria, 722. The king was taken prisoner, the people led into captivity, and the land colonized by Esarhaddon,

The following is an approximate chronology of the kings of Israel, based on the Biblical figures as corrected by Assyrian records:

Jeroboam I.....	933-911 b.c.e.
Nadab .....	911-910
Baasha .....	910-887
Elah .....	887-886
Zimri .....	886
Omri .....	886-875
Ahab .....	875-853
Ahaziah .....	853-852
Jehoram .....	852-842
Jehu .....	842-815
Jehoahaz .....	815-799
Jehoash .....	799-784
Jeroboam II.....	784-744
Zechariah .....	744
Shallum .....	744
Menahem .....	744-737
Pekahiah .....	737-736
Pekah .....	736-730
Hoshea .....	730-722

**ISRAEL (The United Kingdom):** Ruled for 90 years by three kings, the division of the kingdom following upon the accession of Rehoboam:

Saul .....	1028-1006 b.c.e.
David .....	1006- 973 b.c.e.
Solomon .....	973- 933 b.c.e.

According to the biblical narrative the 90 years during which the consolidated kingdom of Israel existed witnessed the most striking advance in Jewish history. The tribes were still distinct entities when Samuel\* began to minister to them, and though they were surrounded by enemies the prophet-judge doubted the wisdom of yielding to their demand for a king whose office would consolidate their interests, and provide them with a military leader. Saul's\* reign was one of constant battle and struggle, and the division of counsel which prevailed during his reign may be identified by his conflict and differences with David\* who combined charm and grace with greater military ability, and was the popular hero. Saul apparently lost a battle, but helped win a war, for David's reign was one of conquest in every direction until he assailed impregnable Jerusalem, took it, and provided his people with a real capital. The swift forward movement of the people in wealth and culture,—the latter exemplified by David's psalms and elegies—brought the Jews to the fore in civilization, and prepared the nation for the erection of the Temple\* which was Solomon's crowning achievement. Under Solomon\* the kingdom stretched to its greatest girth. The Bible stresses the prosperity of the nation as well as the lavishness of the court. It offers however but few sentences indicative of the sources of the plethora of gold and silver in Jerusalem. The erection of Tadmor in the north of Syria, and the building of the harbor at Aqaba for Indian trade, and the great stables for trading in horses, are merely outlines of what the latest archeological discoveries suggest as to Jerusalem as an emporium in this era. The splendor and success were in large measure destroyed by the division of the kingdom which followed on Solomon's death. The united kingdom remains the golden era in



Jewish history, when, to interpret the story of Sheba, the monarchs of the east came to Jerusalem to learn wisdom and the art of world commerce.

**ISRAEL:** First chief rabbi of Germany; lived about the beginning of the 15th cent., being designated "Hochmeister" by Rupert III., in 1407. His office gave authority over all rabbis, and he exercised the function of tax collector.

**ISRAEL, EDWARD:** Arctic explorer; b. Kalamazoo, Mich., 1859; d. 1884. He was a sergeant in the U. S. Signal Corps, and in 1881 volunteered as astronomer in the Lady Franklin Bay Expedition, which was headed by Greely. He died during the expedition which suffered great hardships.

**ISRAEL OF RUZHIN:** Hasidic leader, great-grandson of Dob Baer of Meserich\*; b. Kiev, 1797; d. 1850. He may be said to represent the culmination of the outward power of the Zaddik. Amiable and brilliant, he won over many other Zaddikim to pay him homage. His fame as a wonder-rabbi brought him wealth and power; he set up a "grand court" and lived the life of a worldly prince in Ruzhin, whither many pious Hasidim\* made pilgrimages to honor him and shower him with gold. In fact, he was by many regarded as a new "king of Israel." In 1850, due to political complications he had to flee from Russia and transferred his princely court to Sadagora, in the Bukowina, where he founded a strong dynasty of Zaddikim, which spreading after his death to Galicia and Roumania, often came in conflict with other "simpler" Zaddikim already established there. Israel taught that prayer and the serving of God must be performed spontaneously and not because it was prescribed by the Law. He preached a joyful optimism and the rejection of all ascetic practices. He also laid additional emphasis on the cult of the Zaddik, as the "source of all good" and "the very heart of Israel." A. B.

**ISRAELI, ISAAC B. JOSEPH:** 14th cent. astronomer and mathematician; flourished in Toledo. In 1310 he wrote "Yesod 'Olam," which was accepted as the standard Hebrew work on astronomy, geometry, and trigonometry.

**ISRAELI, ISAAC B. SOLOMON** (the elder): Philosopher; b. Egypt, c.832; d. Kairwan, Tunis, 932. He had the reputation of being master of the seven sciences. He was an oculist and court physician to prince Ziyadat Allah, 904. He wrote numerous medical works, but one was translated into Latin and claimed by the monk Constantine as his. The plagiarism was discovered in 1515 and published under the title, "Opera Omnia Isaci." His works were translated from Arabic into Hebrew and some into Spanish. Thomas Aquinas regarded him as next to Maimonides\* as a physician and philosopher.

Creation in Israeli seems to be the same as emanation, for on the one hand he tells us that souls are created,

that nothing precedes the four elements except the Omnipotence of God, and on the other that the elements come from the motion of the Sphere and the souls issue from the shadow of the Intelligence. For matter and form there seems to be no room at all except as logical principles. This is evidently due to the fact that Israeli is unwittingly combining Aristotelian physics and Neo-Platonic emanationism.—Husik, History of Medieval Philosophy.

**ISRAELITISH CHRISTIANS:** A sect organized in Russia in 1817, at the behest of the Czar for the purpose of assisting Jews already converted or preparing for conversion. This organization was the outcome of the proposals made by Lewis Way, the British missionary, at the Peace of 1815. In 1820, a tract of land in Yekaterinoslav was set aside for the Israelitish Christians. 37 families from Odessa settled there. The plan was abandoned in 1824.

**ISRAELITISCH - THEOLOGISCHE LEHRANSTALT:** Rabbinical and teachers' seminary, founded in Vienna, in 1893, at the instance of Barons David and Wilhelm von Guttman.\*

**ISRAELITISCHE ALLIANZ ZU WIEN:** Austro-Hungarian counterpart of the Alliance Israélite Universelle,\* founded in 1872, in Vienna by Joseph, Ritter von Wertheimer. In the '80s it afforded much relief to the immigrants from Russia. After 1892 its educational work in Galicia was carried on by the Baron de Hirsch Fund. During the World War it cared for 100,000 Galician refugees. The division of the Austrian empire led to the suspension of its activities.

**ISRAELS, JOSEPH:** Painter; b. Groningen, Holland, 1824; d. The Hague, 1911. He began to study art c.1843, in Holland and Paris. In 1855 he exhibited Dutch historical paintings, but abandoned this province for homely subjects. By 1867 he was recognized as the portrayer of the peasants and the fishermen of Holland and his work met with enthusiastic response everywhere. Israels ranks with the artists of the great Dutch school and many of his paintings have been acquired by the Dutch government. In the '80s he turned to Jewish subjects. Of these the best known, and frequently reproduced are "The Scribe," "A Son of the Ancient People," "A Jewish Wedding," and "Kiddush."

**ISSACHAR:** Jacob's ninth son. The tribe descended from him occupied 16 cities and the plain of Jezreel.

**ISSERLEIN, ISRAEL B. PETHAHIAH ASHKENAZI:** Foremost 15th cent. Talmudist in Germany; b. Ratisbon, end 14th cent.: d. Neustadt, 1460. Owing to the massacre of the Jews in Neustadt in 1421, Isserlein traveled in Italy and Austria but about 1440 he returned to Neustadt and became the leader of a group of students who made the reputation of the town as a center of Jewish learning. He revived the study of the Geonim, going back to the original Talmudic sources, and he



became the great authority for the German and Polish Jews. It is related of him that he would not observe the comet of 1456, because star-gazing was forbidden.

**ISSERLES, MOSES B. ISRAEL:** Venerated Polish rabbi; b. Cracow, c.1520: d. there, 1572. He was related to Luria,\* the Cabalist, but opposed the study of the occult, and defended the study of philosophy, taking his course of conduct from Maimonides.\* His scholarship and saintly life, his willingness to write answers to questions, and his gentleness not only gave him a great position for his learning, but endowed him with a quality of saintliness that has perpetuated his memory. Polish Jews still make a pilgrimage on his *jahrzeit* \* to his tomb in Cracow, and the scroll of the Pentateuch which he wrote is preserved in the leading synagogue in Cracow. His notes on Caro's "Shulchan Aruch" established the code for the Ashkenazic communities. This work, "Mappah," brought him enduring fame.

**ISTAMBUL:** The present legal name of the old capital of the Turkish empire which in Turkish was formerly called Stambul, in Western languages, Constantinople, and in older records, Byzantium, Rhoum, or New Rome. It may safely be assumed that Jews were settled here as old as the city has any history, for it was the contact point for the Jews of Alexandria, who were rich and powerful, a cent. or more before the fall of Jerusalem. Constantinople sprang into prominence in 330 when Constantine made it his eastern capital, and there are documents relating to the Jews which date back to 390. The Byzantine emperors, being all upholders of the state Christian religion, the Jews fared badly under their rule, though every now and then, for commercial reasons, the restrictions had to be relaxed in their favor.

From the 9th to the 11th cent. Constantinople was a great Jewish city though the Jews were compelled to reside in a suburb surrounded by water. In 1459 Mohammed the Conqueror, on capturing the city, gave the Jews equal rights with all non-Muslims, recognizing the chief rabbi as an official of the state, and the suburb of Haskeui was freely turned over to the Jews, who were invited by the Sultan to settle in Turkey. From this date to the early part of the 17th cent. the Jews lived in Constantinople under exceptionally favorable conditions. The city attracted Jews from Germany and Poland, as well as from all parts of the Levant.

The victims of the Inquisition were invited by Bayazid II. (1481-1512) to settle in his domain, and a succession of Jewish leaders in Turkish politics arose that compares with the position of the Jews in the heyday of the Jewish settlement in Spain. It should, however, be noted that this sultanic favor to 1603 does not represent the attitude of all Turks, nor of the Arabs under the dominion of the Turks. A good deal has been written and still more said on the "tolerance" of the

Jews in the Turkish empire which will not bear critical examination. The Jews were privileged in Constantinople and acquired a position in Adrianople and Smyrna, viz., within the area of the personal power of the sultan. Selim I. gave them great freedom in Palestine. As a result of the influx of the Maranos,\* and their deliberate aid to the state, they are held responsible for having taught the Turks how to fight the Western powers, a succession of Jews arose who make an interesting galaxy in Jewish history: Hamon,\* the sultan's physician; Gracia de Mendesia\* and her nephew, Joseph of Naxos;\* Solomon Ashkenazi,\* Esther Kiera,\* and others who wielded great power and were the sultan's guides and counselors. Murad III. was less friendly and began a series of oppressive and discriminating measures against the Jews, who were spread throughout his empire, and approved with the growing intolerance of the Muslims. The Shabbethai Zebi\* movement, no doubt, disturbed the prosperity of the Constantinople Jews, but it also reflects the fact that this time (1650-65) the golden era of Turkish Jewry was passing. As the powers of the sultanate weakened and its autocracy increased, the position of Turkish Jewry shrank.

At the beginning of the 19th cent. there were in Constantinople a few Jews of immense wealth. In the main the community had been reduced to poverty and its great intellectual influence had wholly disappeared. It may, therefore, in a sense, be said to have been rescued by the West-European agencies. At the same time the individual influence of Jews was still marked in court circles, and Jews could approach Yildiz Kiosk whereas Christians were wholly unacceptable. It was this fact that led the United States to appoint a succession of Jewish ministers and ambassadors to Turkey. The last Jew who stood in special relation to a sultan was the Hungarian adventurer and traveler, Arminius Vambery,\* who had access to Abdul Hamid II. The fall of the sultanate was unfavorable to the Constantinople Jews in so far as the Young Turks were led by men who were Donmeh, descendants of the faction that supported Shabbethai Zebi, and who became Muslims, with a peculiar Jewish slant and much enmity to the Jews.

*See:* Turkey.

**ITALY:** Excepting only Egypt, the contact between the Jews and Italy is the oldest and most continuous in the history of the diaspora lands. In 140 b.c.e., Simon Maccabeus\* sent an embassy to Rome to cement the alliance against Syria and the ambassadors were welcomed by the Jews then settled there. The presence of Jews in Rome is traceable to the fall of the Jewish state and then on through the cent. There still are four families in Rome that claim descent from four captives brought to Rome by Titus. Between 70 and 135 Jews had settled in Sicily,\* Tuscany, Lombardy, Piedmont and Genoa, and inter-Italian migrations cover the settlement of Jews in Naples,



Ancona, Ferrara, Pesaro, Venice, Milan, Mantua, Padua and elsewhere. Few of these settlements have an unbroken record, for the Jews were frequently expelled from various cities, but never for long, and there was no wholesale expulsion of Jews such as mars the history of other countries.

The disposition of the Jews in the Roman era was to settle in the coastal towns. Neither the rise of Christianity nor the code of Constantine, nor the conduct of the popes had a bad influence on the development of the communities, for most of these codes and imperial and papal rule were more severely felt elsewhere than in Italy. At the same time it is noticeable that whilst these Italian Jewries attained importance the Jews were not then and have never been numerous in Italy.

By the reign of Justinian (529-565) the Jews had become so well identified, at least with Naples, that they defended the city against the attack of Justinian's general in a manner so brave that the incident occupied considerable space in the history of the period. The Lombards were favorable to the Jews, the Ostrogoths were not unfriendly. Except for the temporary expulsion of the Jews from Bologna in 1172 this fair condition was continued under the Norman rule of southern Italy and Sicily. This explains the success of such a family as the Pierleoni and the rise of the "Jewish Pope" Anacletus II.,\* whose sister married Robert of Sicily, and thus a Jewess sat as queen on what was then the most prominent throne of Europe.

A change came when Innocent III. (1198-1216) came to the papal throne. He embodied intolerance, forced the wearing of the badge\* and devised many of the restrictive laws which later became common throughout Europe. Pope John XXII. threatened to excommunicate the Jews from Rome, but they suffered more severely under Benedict XIII. whose bulls later guided Eugenius IV. The papal authority was, however, comparatively weak and the Jews held their own in Venice, Florence, Genoa and Pisa. They were, however, restricted to commerce and usury, occupations which brought them into conflict with the church, the nobles and the populace.

Despite the fact that several popes had in bulls denounced the Blood Accusation\* from Gregory IX. in 1235 to Martin V. in 1422, this calumny was used to create unrest in the 13th cent., though the most famous case, that of Simon of Trent, was brought when that Italian district was under German rule. Refugees from the Spanish expulsion, including Isaac Abravanel, were permitted to settle in Naples,\* and in Ferrara,\* and Tuscany. Rome\* and Genoa, however, treated the immigrants harshly, and Venice\* established a ghetto. Numerous attempts were made to disturb the comparative Jewish peace during which the Maranos established their intellectual Hebrew ascendancy in Italy, but it was not until 1553 that copies of the Talmud\* were burnt in all the principal cities. Marcellus III. was pre-

vented by Cardinal Farnese from expelling the Jews from Rome. To this same cardinal the Jews owed their rescue from many of the persecuting plans of Paul IV. Those, however, who were forced to leave Rome and Ancona settled in Ferrara and Pesaro. The worst of these Marano persecutions occurred in Ancona, where three Jews and a Jewess were burned at the stake. It was in response to this that Donna Gracia Mendesia\* organized a boycott of the port of Ancona. At the end of a year the merchants of Ancona appealed to the Pope to change the policy which had in the meantime almost ruined the city. The partial success of this boycott, however, had unfavorable repercussions elsewhere in Italy, and brought about indirectly the burning of 12,000 Hebrew books in Cremona in 1559.

Pius IV. was more liberal and permitted the printing of Hebrew books. His successor, Pius V. renewed all the anti-Jewish bulls and then prepared for the expulsion of the Jews from all the papal states. Those of Cremona and Lodi suffered seriously; those in Genoa were expelled. About 1,000 families became refugees, a few became Christians and the majority migrated to Turkey, but the expulsion did not extend to Rome or Ancona and some found refuge in Ferrara. The threatened expulsion of the Jews from Venice was prevented by the appointment of a Jew, Solomon of Udine, as Turkish ambassador to the Venetian Republic in 1574. The total Jewish population of Italy at this time did not exceed 8,000. The low water mark was reached under Gregory XIII., whose intolerance extended to the prohibition of the employment of Jewish doctors and compelling Jews to listen to conversionist sermons. Clement VII. exiled the Jews from all but Rome, Ancona and Avignon, but made exceptions in favor of Turkish Jews. This persecution forced Jews into Tuscany and the Hebrew press of Pisa became famous. In 1597 Philip II. exiled the Jews from Milan, but they settled in Mantua, Modena, Reggio, Verona and Padua, so that the continued division of Italy into a number of states served to create near-by refuges for victims in the era of expulsion and persecution.

At the end of the Thirty Years War (1618-48), when Wallenstein captured Mantua the Jews were ordered to leave the city, but they were recalled. The next important change in Italian history was the Napoleonic campaign which resulted in the emancipation of the Italian Jews and their participation in the French Sanhedrin. But when Napoleon fell and Pius VII. became pope, the Inquisition was reinstated and the Jews returned to the ghettos. This resumption in the 19th cent. of the Middle Ages broke down in 1829 when the first rabbinical college was opened in Mantua. The revolution of 1848 brought a new release to the Jews, but reaction set in culminating in the Mortara\* case, in Bologna, in 1858.

The union of Italy in 1859 emancipated the Jews of all Italy except Rome where persecu-

tion lasted till 1870. Then the ghetto was torn down and the emancipation completed.

The Jews had played a notable part in the struggle under Garibaldi and have taken an equally notable part in the political, economic and military history of Italy since. There were 47,485 Jews in Italy in 1931, an increase of at most 10,000 in three decades. Yet despite paucity of numbers in the light of long settlement, they have from Maurogonato,\* finance minister of Venice in 1848, through Luigi Luzzatti,\* to Sonino\* and Jung\* borne a notable part in Italian affairs through all the changes that have followed including the rule of Il Duce. Their ghettos are mostly memories, and their modern temples are amongst the most artistic and imposing in Europe.

**Cultural Background:** Although as indicated the number of Jews in Italy has never been large, and these have at any time been scattered into a considerable number of small communities—Rome has no more than 12,000 Jews today—the intellectual influence of Italian Jewry has always been impressive. From Isaiah di Trani\* (1232-70) the cultivation of Talmudic literature, translation, philosophy and the sciences has been an Italian Jewish preoccupation, with a distinct tendency to fall under the influence of Cabalism in bad times. Partial freedom in Italy has always produced a liberal Jewish outlook. Persecution has just as often resulted in attention and interest in pseudo-messiahs and mysticism. Two other factors played a notable part in the maintaining of these small centers of great Jewish culture. The Jews in Italy reacted to the Renaissance. Their Hebrew literature was evolved by experimentation in new forms, and their scholarship served the cardinals and nobles who plunged into the revival of ancient knowledge. Thus Italy became the land of opportunity for the Talmudists driven by persecution from Germany and Poland, and they were met in a friendly spirit by the local Jewish residents. The founding of Hebrew printing establishments at Reggio, Pieve de Sacco, Mantua, Ferrara, Bologna, Naples, not only

gathered Hebraists in Italy, but aided in new studies, and created a splendid tradition at the period when the destruction of the Spanish communities put an end to a unique development.

A literary hierarchy beginning with Joseph of Etilenghi, who founded a Talmudic school in Cremona, can be traced through Azariah dei Rossi,\* Leon de Modena,\* Simon Luzzatto,\* to Moses Hayim Luzzatto,\* who renewed the interest in the Zohar. Samuel David Luzzatto\* in 1829 opened the Seminary in Padua, and it had a notable influence in the creation of the modern school of Hebraists. So that whilst Italian Jewry is often regarded as somewhat isolated from the great world Jewries it has, both by the success of individual Jews in many public fields, and its representative participation in all world Jewish movements, played a larger part than its numbers suggest. *See:* Papal Bulls.

**ITZIG, DANIEL:** Leader of the Prussian Jews (1764-99); b. 1722; d. Berlin, 1799. He was a banker and financial aide to Frederick the Great during the wars. In 1758 he was made mint-master, and in 1797 court banker. He was a member of the commission appointed by Frederick William II. to investigate Jewish grievances. His family was privileged and in order to give them equality they were not classed as Jews in official documents.

**IYAR:** Second month in the Jewish calendar. It always has 29 days so as to make the counting of the Omer\* uniform. Its high days include Pesach Sheni (observed by those prevented observing the Passover at its usual date) and Lag be-Omer\* 33rd day of the Omer, which occurs Iyar 18.

**IZATES:** King of Adiabene; b. year 1: d. 55 c.e. He was a proselyte to Judaism, whose conversion for a time endangered his throne. His remains and those of his parents, Monobaz I. and Queen Helena, were buried in Jerusalem. His sons and daughters were taken prisoners by Titus.



## J

**JABNEH (Jamnia):** Famous in Jewish history as the place in Palestine where before the destruction of the Temple, Johanan b. Zakkai\* founded his academy. The Sanhedrin\* reorganized there, was abandoned at the end of the Bar Kokba\* war. Jabneh was a port town. According to Strabo, Jabneh and its environs was so densely populated that it could furnish 40,000 soldiers. At the time of the Arab conquest, 636, it was still of sufficient importance to be the goal of the military expedition sent by 'Omar into Palestine. Its site has been located on the Na'ar Rubin.

In modern times Jabneh has been much used to identify a traditional cultural attitude toward Jewish life and learning.

**JABOTINSKY, VLADIMIR:** Leader of Revisionist-Zionists and founder of the Jewish Legions; b. Odessa, 1881. He was educated in Russia, Italy, and Austria, and admitted to the bar in Russia. Early in his student days Jabotinsky acquired a reputation as a Russian writer and an orator of unusual power. As a Zionist he was first known as the sponsor of the so-called Helsingfors platform. In the early stages of the World War he traveled as war correspondent for one of the outstanding Moscow newspapers and his numerous brilliantly written essays dealing with the war in the Near East, which he regarded as the crux as well as the cause of the conflict, received wide attention. In 1915, after Turkey's entry into the war and the exile of Jews from Palestine, Jabotinsky originated and propagated the idea of Jewish fighting units for Palestine. After much opposition and many odds, he finally induced the British government to adopt his plan. (See: Jewish Legion in Palestine campaign.) Enlisting as a private, he was the only foreigner promoted to an honorary lieutenantcy by the British in the World War. He served in Palestine and was decorated. At the close of the war he remained in Palestine, and together with a number of demobilized Legionnaires met the threats of the Arabs by organizing a self-defense corps. After the outbreak in Jerusalem, April, 1920, Jabotinsky and his leading associates were arrested, and tried by a British military tribunal, convicted and sentenced to 15 years penal servitude. The protest which followed in Palestine and in Egypt, as well as the interpellations in the British Parliament, led to the commutation, and subsequently to the quashing of his sentence. He had, however, been in prison for three and a half months, principally in Fort Acca.

At the end of 1920 Jabotinsky returned to England and became one of the executives of the World Zionist Organization,\* but in 1921 he resigned because of differences of policy with Dr. Weizmann.\* He returned to Pal-

estine, edited the "Doar Hayom" for a time and then went back to Europe. As a political Zionist and ardent follower of Theodor Herzl,\* Jabotinsky found much to revise in the tactics and policies of the Zionist Organization, and in 1925 organized the Revisionist Union. (See: Revisionist-Zionists.) He toured America as a lecturer and returned to Palestine where, after the riots of 1929, he, while testifying in a hostile atmosphere before the Shaw Commission, formulated the tenets of State Zionism. Shortly thereafter he left Palestine for the purpose of strengthening the Revisionist Union in Europe, but was not permitted to re-enter the country for which he had fought. He has since resided in Paris, where he edits the Revisionist-Zionist Russian Weekly, "Rassviet," and directs the Revisionist and B'rith Trumpeldor movements.

Independent of his Zionist activities, Jabotinsky, who is an unusual linguist, retains his position as a brilliant and versatile writer and master of prose in English, French, Hebrew, Italian, Yiddish, and his native Russian. His best-known works are his Russian translation of Bialik's Poems, "Causeries," "A Word About the Regiment," "Short Stories," and the novel, "Samson the Nazarite," rendered into English and German as "Judge and Fool." He translated Dante in Hebrew, and with Dr. Samuel Teitelman compiled the first Hebrew atlas.  
E. G.

**JACKLIN (Jacob):** 14th cent. financier in Ulm, Germany. Documents relating to his advances to Ulm and towns in the neighborhood, covering 1378-79 have been preserved. His debts were voided by Charles IV., but Ulm paid him some of its obligations with interest.

**JACOB:** Third Patriarch; son of Isaac and Rebekah. His name was changed to Israel, and he became, through his 12 sons, and one daughter, the progenitor of the Israelites. His life story and that of his immediate family begins Gen. xxv. and continues to the end of the book. He had two wives, Leah and Rachel, the marriages making one of the interesting romances of Scripture, and two concubines. He fled from his father's home after acquiring Esau's birthright, and at Beth El, dreamt of the ladder reaching to heaven. On the return journey from his long sojourn with his uncle Laban to his father, 21 years later, accompanied by his family, Jacob wrestled with the angel who smote his thigh, and changed his name to Israel.\* En route, he was reconciled with his brother, Esau, and his favorite wife, Rachel, died in giving birth to Benjamin and was buried at Bethlehem. He then met his blind father, Isaac,\* at Hebron. Ten years later, his son Joseph\* was sold by his brothers



to a company of Ishmaelites. Eventually Jacob and his family settled in Egypt, "in the land of Rameses, as Pharaoh had commanded" (Gen. xlvii. 11). He died in his 147th year. His body was carried with great care and pomp into Canaan, and deposited with that of his ancestors and his wife, Leah, in the cave of Machpelah. Jacob's blessing of his children, which covers practically all of Gen. xlix., is a prophecy of what "shall befall you in the end of days," rather than, in a number of cases, personal benedictions. Its composition has therefore exercised the talents of many of the higher critics.

**JACOB, B. ASHER:** Author of the "Turim." Very little is known of the personality and life of this most popular Talmudic author. Apparently he was born in Germany and with his father settled in Spain, and died at Toledo prior to 1340. As a codifier he was a successor of Maimonides\* and a predecessor of Joseph Caro.\* His decisions were therefore regarded as binding for about two cent. In the four "Turim" he revised the existing Jewish codes by omitting all those laws which had lost current application, and added the decisions or practices which prevailed in his own time. The popularity of the "Turim" is attested by the fact that the list of Hebrew incunabula includes two complete editions, and seven editions of part of this work.

**JACOB B. JEKUTHIEL:** Petitioner for the Jews to Pope John XVII.; b. Rouen: d. Arras, 1023. He was sent in 1007 by the Jews of Lorraine with a petition to the Pope to stop the persecutions organized by King Robert of France. He was arrested by Richard of Normandy, but leaving his son, Judah, as a hostage, proceeded with his wife to Rome, where he remained four years.

**JACOB B. JUDAH HAZZAN** (of London): Preëxpulsion Anglo-Jewish ritualist; flourished in the 13th cent. In 1287 he wrote "Ez Hayyim," a ritual code which still exists in mss. This is the most important literary contribution to preëxpulsion Anglo-Judaica.

**JACOB B. MEIR TAM** (Rabbenu Tam): 12th cent. Talmudist; b. Ramerupt, France, 1100; d. Troyes, 1171. A nephew of Rashi,\* and son of a renowned scholar, Rabbenu Tam was early recognized as the leading Jewish scholar in France. He taught first at Ramerupt, but was in 1147 ill-treated by the Crusaders, who threatened to kill him. He then settled in Troyes, and in 1160 convened there the first of a series of Rabbinical Synods which modified and amended some of the old laws, as well as confirmed Gershom's ban on polygamy. His attitude was particularly favorable to women's rights, as then conceived. When news reached him of the martyrdom in Blois (See: Martyr's Prayer) he instituted a fast (Sivan 20) for the Jews of France, England, and the Rhineland. He is generally regarded as the leader of the French Tosafists, his most important work being

"Sefer ha-Yashar," in which he essayed to reconcile the different interpretations of many treatises of the Talmud, and to put an end to the conjectural readings and interpretations then in vogue. While he succeeded in stopping textual alterations of the Talmud, his explanations tended to increase the use of pilpul\* (casuistic explanation). His Responsa attest to his authority in European Jewry, and several of his liturgical poems were added to the prayer-book. His grammatical exegesis was largely confined to a study of verbs. His scholarship not only won him a host of disciples, but he shares with Rashi an enduring reputation for his learning, piety, and the softening of the rigors of the law. His name was given to a type of Tephillin, "Rabbenu Tam's Tephillin," one of the few cases in which a rabbi's name was attached to a ritualistic appurtenance.

**JACOB B. WOLF KRANZ OF DUBNO** (Dubner Maggid): Preacher; b. Zietil, Lithuania, 1740; d. Zamosc, 1804. In his youth he was preacher in Meseritz but achieved his reputation in Dubno where he spent 18 years. At the request of Elijah Gaon,\* he later settled in Wilna. He was noted for his parables and witty, droll illustrations of texts. Many of them were published in a volume, "Ohel Ya'akob," 1837, devoted to homiletic commentaries of the Pentateuch.

**JACOBI, ABRAHAM:** Pediatricist; b. Minden, Germany, 1830; d. New York, 1919. After his graduation in Germany, 1851, he was identified with the revolutionary movement, and was imprisoned in Berlin and Cologne, on the charge of high treason, from 1851 to 1853. On his release he emigrated to America and settling in New York speedily achieved a position as a leading medical consultant. He was professor of children's diseases, New York Medical College, 1861-64, at the University of the City of New York, 1865-70, and at the College of Physicians and Surgeons, 1870-92.

Dr. Jacobi was of a short, slight, but elastic frame, his whole person being dominated by a large splendid head,—leonine, magisterial with a crown of bushy hair; he was the living embodiment of an ancient high-priest of Knowledge.—L. H. GARRISON, Dictionary of American Medical Biography, 1928.

**JACOBI, KARL GUSTAV JAKOB:** Mathematician; b. Potsdam, 1804; d. Berlin, 1851. He was appointed professor of mathematics at Koenigsburg in 1829. With Abel he made epoch-making discoveries in the field of elliptic functions. He was later professor of mathematics at the University of Berlin.

**JACOBI, MORITZ HERMANN:** Inventor of electrotyping; b. Potsdam, 1801; d. St. Petersburg, 1874. He was an architect and professor of architecture in the University of Dorpat, and, in 1847, was made a member of the Russian Academy of Sciences. In 1838 he made his revolutionary discovery of galvanoplasty (electrotyping) which he applied by the aid of a galvanic cell.



**JACOBS, HENRY S.:** Rabbi; b. Kingston, Jamaica, 1827; d. New York, 1893. In 1854 he came to the United States and was rabbi in Richmond, Va.; Charleston, S. C.; New Orleans, La., and Shearith Israel and B'nai Jeshurun, New York. He was president of the Board of Jewish Ministers from its inception until his death.

**JACOBS, JOSEPH:** Collector of Burnside; b. Jefferson, Ga., 1859; d. Athens, Ga., 1929. He was the son of German immigrants and graduated as a chemist in Philadelphia in 1879. He then returned to Athens, Ga., as a manufacturing pharmacist, and moving to Atlanta, founded a chain of drug stores. His great hobby was collecting works on Robert Burns, and he assembled the finest private collection of the poet's works in the U. S. A. This he bequeathed to his son with the stipulation that it should be open to the reading public at least once a month.

**JACOBS, JOSEPH:** Essayist, folklorist, and editor; b. Sydney, N. S. W., 1854; d. New York, 1916. He came to England about 1870 and was senior moralist at St. John's College, Cambridge, 1876. In 1882 he became active in Jewish affairs owing to the pogroms in Russia, and was appointed secretary of what became the Russo-Jewish Committee from 1882 to 1900, when he settled in the United States. He developed a wide interest in Jewish matters, publishing his "Studies in Jewish Statistics," in 1890, helping to organize the Anglo-Jewish Historical Exhibition of 1887, and cooperating in the compilation of its catalog. In 1888 his visit to Spain resulted in his "Sources of Spanish-Jewish History," 1893. Resuming his interest in Anglo-Jewish History he published "Jews in Angevin England," 1893; "Jewish Ideals," 1896, and the first volume of the "Anglo-Jewish Year Book," 1896. His most interesting book, "Jewish Contributions to Civilization," appeared in 1919; and his novel on the life of Jesus of Nazareth, "As Others Saw Him," in 1895. In 1900 he settled in New York as revising editor of the Jewish Encyclopedia. When that task was completed he became editor of the "American Hebrew," and teacher at the Jewish Theological Seminary. He contributed numerous essays to magazines. His interest in folklore led to his "Studies in Biblical Archeology," 1894, just as his interest in statistics led him into the field of anthropology, and into a whole range of social problems. He was one of the most objective and versatile of the Jewish scholars of his time.

**JACOBS, JOSEPH:** Engineer; b. Leavenworth, Kan. After serving with the U. S. Geological Survey, 1905-08, Jacobs was appointed district engineer of the U. S. Reclamation Service in the Yakima Valley, Wash., and from 1908 to 1910 he was in the same service in Porto Rico. He supervised the flood protection of the Imperial Valley, and the Columbia River Basin Project which reclaimed

2,000,000 acres of land in Washington State and built the 500,000 horse-power hydro-electric power station for Seattle, Wash. In the World War he was a major in the U. S. Engineers Corps. He is now engineer of the Golden Gate Bridge, San Francisco.

**JACOBS, SAMUEL WILLIAM:** Canadian politician; b. Lancaster, Ont., 1871. He is a member of the bar and has been associated in a number of important cases involving public Jewish interests. He was elected to the House of Commons in 1917, re-elected in 1921. He was instrumental in the passing of various acts by the Legislature whereby certain disabilities suffered by the Jews were removed. He was president of the Baron de Hirsch Institute, Montreal, 1912-14.

**JACOBS, SIMEON:** South African jurist; b. London, 1830; d. there, 1883. In 1860 Jacobs emigrated to the Cape of Good Hope, and was appointed attorney general of British Kaffraria; in 1866 he was promoted to solicitor-general of the Cape of Good Hope. He was attorney general from 1874 to 1882, when he was appointed a member of the supreme court, and of the executive council.

**JACOBSON, ISRAEL:** Leader of German Reform; b. Halberstadt, 1768; d. Hanover, 1828. Jacobson began life in very humble circumstances, but he acquired a fortune, and in accordance with his theory of inter-racial association established a school in the Harz mountains for Jewish and Christian children, in 1801. In 1810 he built in the school grounds a beautiful temple in which he introduced an innovation in the current Jewish ritual, an organ. In this temple for which he designed the service, he organized the first confirmation class. He copied his religious system when he settled in Cassel. The attempt to reproduce it in Berlin led to opposition, but he succeeded in conducting a type of "Free Synagog," in a hall in his house in that city in which he settled after 1815.

**JACOBSON, LUDWIG LEWIN:** Physician; b. Copenhagen, 1783; d. there, 1843. He was esteemed for his researches in comparative anatomy. His discovery of the "Jacobsonian organ," in the nose, in 1809, won him a place as a biologist. He was awarded a gold medal and granted other honors. He invented a number of surgical appliances, and received a gold medal for his researches into the anatomy of birds from the Académie des Sciences. Despite the many foreign honors that came to him, he was never appointed a professor in the University of Copenhagen because he was a Jew and refused to pay the price of such a position, apostasy.

**JACOBY, JOHANN:** German revolutionary leader of '48; b. Koenigsburg, Prussia, 1805; d. there, 1877. Jacoby, as a physician in 1831, went to Warsaw to combat cholera, and his subsequent advice led to preventive measures and better treatment of the infected. In 1833 he, however, branched out into an entirely



new field of endeavor, becoming one of the storm centers of German politics for 30 years. First he began a trenchant polemic against the laws which checked the emancipation of the Jews, and demanded equality for them. Then he plunged into Prussian politics, attacked the censorship, and became an outstanding personality in the Liberal party in 1841. His attacks led to his arrest by order of Frederick William IV., and in 1842 he was sentenced to two and a half years imprisonment. He appealed and was acquitted. He continued to agitate and was again prosecuted by the government.

In 1848 he was one of the leaders of the democratic movement, and took part in the unofficial parliament which met in Frankfort-on-the-Main to formulate a popular constitution. Jacoby was an advocate of a free and united Germany, of which Prussia should be part. Accordingly, in Berlin, he was elected a member of the Prussian National Assembly, and was one of the delegation that vainly remonstrated with the monarch, to whom he spoke his mind with great freedom. The king's obduracy was met by the convening of the Stuttgart "rump parliament" in 1849, and Jacoby was a prominent member of that gathering. When the parliament was dissolved he was arrested for treason, but was acquitted. In 1859 he was elected to the Prussian Chamber of Deputies, sitting with the extreme left. For a speech he delivered in Berlin against militarism and Junkers, in 1863, he was arrested and sentenced to six months imprisonment. In 1865 he began to advocate his cause in a series of critical literary essays. By this time he was out of touch with the political mood of Germany, and his violent opposition to Bismarck, and his militaristic policies, left him in a minority of one in the chamber. Undaunted, Jacoby proceeded to organize the Volkspartei in 1868, which adopted his radical program. In 1870 in agreement with Lassalle\* he opposed the annexation of Alsace-Lorraine. For this he was arrested in 1870, and spent five weeks in prison. In 1874 he joined the Social-Democrats, and was elected to the Reichstag, but declined to serve. His addresses and writings were published in 1872.

**JAFETH B. ALI HALEVI:** Karaite polemist, grammarian and commentator on the Bible; resided at Jerusalem between 950 and 990. Nothing else is known of the details of his life. His polemics were directed chiefly against Saadia Gaon\* (892-942), the principal opponent of the Karaites, as well as against Rabbanism in general, Christianity, and Mohammedanism, the last of which he attacked with the utmost vigor. Indeed, certain polemical writings and biblical commentaries of Saadia which are no longer extant are known only through references to them in Jafeth's polemics. One of his important polemics was written against Saadia's pupil, Jacob b. Samuel. Jafeth was in favor of such secular studies as astronomy, medicine, and mathematics,

contrary to the usual run of the earlier Karaites, who bitterly opposed them. However, he stringently opposed all allegorical interpretation of the Bible, then rather common. He declared that the biblical exegete was entitled to absolute freedom in his interpretation of the Law and the Commandments, and that no traditional authority was admissible for this purpose. He also perceived how important lexicography and grammar were for the study and interpretation of the Bible.

\*See: Karaism.

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**JAFFA:** The fruit gardens of this ancient Palestine port are celebrated in the Tel Amarna tablets; its history as a port begins with Hiram floating the cedars of Lebanon to Jaffa for the building of the Temple\* at Jerusalem. Jonah\* sailed from it to Tarshish. Jonathan and Simon took it from the Syrians and made it a Jewish town. Vespasian captured it, and its Jewish fleet played a part in the Bar Kokba\* War. Commercially it was superseded by Gaza during the Byzantine era. There is but scant reference to its Jewry to the Crusades and later. It was conspicuous in the Third Crusade, but was later destroyed and remained a mass of ruins to modern times, although thousands of pilgrims landed there on their way to Jerusalem. It was fortified and repeatedly captured in 1750, after which Jews again settled there, though Jaffa was under a ban. The existing community practically originated with settlers, who came during the reign of Mehemet Ali, and were increased by the emigration from Europe after 1881.

Since the founding of Tel Aviv,\* old Jaffa has been wholly overshadowed as a Jewish center, though much of the business done by Jews passes through the port, and many of the stores on the main street are kept by Jews.

**JAFFE, MORDECAI:** One of the leaders of the Council of Four Lands; \* b. Prague, c.1530; d. Posen, 1612. Jaffe was head of a Yeshibah in Prague in 1561 when with all other Jews, he was expelled from Bohemia. In Venice he studied astronomy. In 1572 he became rabbi of Grodno, and in 1588 rabbi of Lublin in which capacity he became one of the leaders of the Council of Four Lands. In 1592 he was recalled to Prague,\* but at his death he was chief rabbi of Posen. He was one of the important codifiers of Rabbinical law, his "Lebushim," 1590, being more expansive than Caro's,\* "Shulchan Aruch," stating opinions as well as decisions. Jaffe, however, infused his writings with a tinge of Cabalism, and his work was eventually superseded by Caro's, the brevity and simplicity of which appealed to laymen.

**JAFFEE, Sir OTTO:** Lord Mayor of Belfast, Ireland; b. Hamburg, 1846; d. Belfast, 1929. Jaffe who was in business in New York from 1865 to 1877 returned to Belfast, developed the shipping business of that port, and



was elected Lord Mayor in 1899 and again in 1904. He was knighted in 1900.

**JAHER, BOOK OF:** One of the missing books of the Scriptures mentioned in Josh. x. 13 and II Sam. i. 18, as a collection of martial songs.

**Jahrzeit:** German Jewish term, first used in the 16th cent. to designate the anniversary of a death.

**Jahvist:** Bible critics use this name to identify the presumed author or editors of those sections of the Pentateuch in which JHWH is used in preference to Elohim. (*See:* Elohist.) The Higher Critics are, however, not in agreement as to the division of the texts, nor as to the recombinations they trace in what is termed the Priestly document, nor as to the dates at which the writing or editing was done.

**JAMAICA:** In 1921 there were not in excess of 1,500 Jews in this British possession in the West Indies, a considerable reduction from the estimate of 1901. The Jewish settlement is of Portuguese origin, Maranos being found there in some numbers when England took possession of the island in 1655. The community was augmented from the Dutch Indies when these were captured by the Portuguese. The Jews developed the vanilla and sugar trade of Jamaica. The Jews were emancipated in Jamaica in 1831, their advance being used as a lever in the campaign for equality in England. In 1849 the Jewish members of the Colonial Assembly constituted one-sixth of the whole membership. Congregations were organized at Spanish Town, Kingston, Montego Bay, and Falmouth, but since the disastrous fire of 1882 there has been only one congregation at Kingston which is composed of Sephardim and Ashkenazim.

**JAPAN:** Jews have settled in the empire only in the last few decades, and their numbers, distributed in Tokyo, Yokohama, and Kobe, do not exceed 1,000. During the World War when refugees from Harbin and Vladivostok were domiciled in Japan, there was promise of a larger community in Yokohama. The recent creation of the Japanese independent state of Manchukuo has, however, brought more Jews under Japanese control. Some Japanese believe they are descendants of two of the Lost Ten Tribes.\*

**JASON OF CYRENE:** First Greek Jewish historian. The author of II Mac. states that he took his data from a history written by Jason, who appears to have been a contemporary of the later Maccabean rulers.

**JASTROW, JOSEPH:** Psychologist; b. Warsaw, 1863. He came to the U. S. with his father, Marcus Jastrow, in 1866. In 1888 he was appointed to the chair of psychology in the University of Wisconsin. In 1900 he was president of the American Psychological Association. Among his published works are: "Time Relations of Mental Phenomena," 1890;

"Fact, Fable and Psychology," 1903. He is the author of a popular column on psychology which is distributed by a newspaper syndicate.

**JASTROW, MARCUS (Mordecai):** Leader of American Orthodox Judaism; b. Rogasen, Prussian Poland, 1829; d. Germantown, Pa., 1903. In 1858 Jastrow, who was educated in Germany, became rabbi in Warsaw, where he acquired a knowledge of Polish and to the great admiration of his congregation, preached in that language. In 1861 he, with two other rabbis, was arrested for aiding in a demonstration against the government, and on his release, being a Prussian subject, he was sent out of Poland. In 1862 he was allowed to return, but in 1863 he was again exiled. During the next few years he occupied several German pulpits, and in 1866 he came to Philadelphia as rabbi of Rodeph Shalom, and in 1867 taught in the Maimonides College of Philadelphia.

He threw himself heart and soul into the plans for the organization of the American Jewish communities, which were then in most chaotic condition, and was soon recognized as one of the opponents of the policies laid down by the conferences held under the leadership of Isaac M. Wise.\* During a long spell of bad health he planned his "Dictionary of the Targumim, the Talmud Bible and Yerushalmi, and the Midrashic Literature." This monumental work, only a part of his literary activity, appeared in parts, 1886-1903. He was the reviser of the translation of the Bible issued by the Jewish Publication Society, one of the editors of the Jewish Encyclopedia, and actively interested in Zionism.

**JASTROW, MORRIS:** Orientalist; b. Warsaw, 1861; d. Philadelphia, 1921. He settled with his father, Marcus Jastrow, in Philadelphia in 1866. In 1892 he was elected to the chair of Semitic languages in the University of Pennsylvania. He published a series of handbooks on religion, but specialized in Babylonian history. His "Religion of the Babylonians and Assyrians," 1888, went through several editions in English and German. Equally authoritative is his "Aspects of Religious Belief and Practice in Babylonia and Assyria," 1911.

**JEDUTHUN:** One of the permanent choir groups in the ancient Temple service (I Chron. xvi. 41-2). Three Psalms xxxix., lxii., and lxxvii., are titled "for Jeduthun."

**JEHIEL B. JOSEPH OF PARIS (Sir Vives):** Tosafist; b. Meaux, end 12th cent.; d. Palestine, 1286. A scholar of great renown, he was appointed chief of the Parisian Jews and thus had to bear the brunt of the disputations of the times. He constantly defended the Jews and their faith. Discouraged by the increase of persecutions, he with his son settled in Palestine.

**JEHOAHAZ:** King of Israel (860-845 b.c.e.). He was a son of Jehu. During most



of his reign the kingdom was in servitude to Ben-Hadad of Syria.

**JEHOAHAZ, SHALLUM:** King of Judah (609-608 b.c.e.), son of Josiah, whom he succeeded. He was chosen by the people in preference to his elder brother, and reigned three months. Pharaoh Necho of Egypt forced Shallum's deposition and had him brought to Egypt, where he was put in chains and died.

**JEHOIACHIN:** King of Judah (598 b.c.e.): son of Jehoiakim; reigned three months and 10 days. He was besieged by Nebuchadrezzar, king of Babylon, and surrendered. He and his family, and the vessels of the Temple were taken away. For 36 years he was a prisoner, wearing prison garments. At Nebuchadrezzar's death, his son, Evilmerodach, released the quondam king of Judah and permitted him to reside at the court.

**JEHOIADA:** High priest at the time of Athaliah's usurpation of the throne of Judah, when he massacred the royal family; Jehoiada stole Joash, hid him for six years in the Temple, and eventually placed him on the throne of his father. He apparently organized the rising which deposed Athaliah, who favored Baal worship. Jehoiada, under Joash, restored the worship of God, and helped to bring about the great religious revival of that reign.

**JEHOIAKIM:** King of Judah (608-598 b.c.e.), eldest son of Josiah. For the first years he was a vassal of the Egyptian king who had dethroned Jehoahaz. Then Nebuchadrezzar invaded the kingdom and captured Jerusalem. Jehoiakim was bound prisoner to Babylon, but was permitted to return a vassal of Babylon. Three years later he rebelled, and in the war that followed he was killed. He died in the 11th year of his reign, so detested that he was buried "with the burial of an ass" (Jer. xxii. 13-19; xxxvi. 30).

**JEHORAM:** King of Israel (851-844 b.c.e.), son of Ahab and Jezebel. He was a Baal worshipper and tried to kill the prophet, Elisha. He made an alliance with his nephew, Ahaziah, king of Israel, to occupy Ramoth-gilead by force, during a revolution in Syria. Jehu attacked both kings, and Jehoram, the last of the dynasty of Omri, was killed by an arrow.

**JEHORAM (Joram):** King of Judah (852-843 b.c.e.), son of Jehoshaphat; on his accession he murdered his six brothers, and proceeded to establish Baal worship. He refused to heed Elijah's warnings, and his reign was a series of calamities. The Edomites revolted successfully. The Philistines sacked Jerusalem and carried off all but Jehoahaz, his youngest son. Jehoram died from disease, and his corpse was refused burial in the sepulchre of the kings, proof of the contempt in which he was held by his subjects.

**JEHOSHAPHAT:** King of Judah (875-851 b.c.e.), son of Asa. By entering into an alliance with Israel he made a peace which Palestine needed after years of internecine strife.

Jehoshaphat vied with Solomon in his attempt to restore overseas commerce, etc., but in this he failed. On the other hand he obtained a complete mastery over the tributary peoples, and extended his boundaries, and in alliance, fought Mesha of Moab. As a pious monarch he is one of the heroes of both Kings and Chron. He sent the wisest Levites through the cities and towns to instruct the people in morality and religion.

**JEHOSHAPHAT, VALLEY OF:** The Valley of Judgment (Joel. iii. 12) outside the walls of Jerusalem. By reason of this concept it is a favorite burying place.

The city [Jerusalem], wherever else it spread, could never overleap the valley of the Kedron or of Hinnon; and these two fosses, so to speak, became accordingly, as in the analogous case of the ancient towns of Etruria, the Necropolis of Jerusalem. . . . As the southern ravine [Hinnon] had already given a name to the infernal fires of the other world, so in the Mussulman and Mediæval traditions, the valley of the Kedron was identified with the Valley of Jehosophat, or the "Divine Judgment"; and was long regarded by the pilgrims of both religions as the destined scene of the Judgment of the World.—STANLEY, Sinai and Palestine.

**JEHOVAH:** Christian form of pronouncing the Tetragrammaton,\* the four letters corresponding to JHVH or JHWH. In all Hebrew texts of the Bible the letters are unvowelized, and the word "Adonai" is read wherever JHVH appears. It was not till 1518 that the Christians introduced the common use of this word, though it had been written in that form in the 13th cent. *See:* Jahvist, Elohist, God.

**JEHU:** King of Israel (843-816 b.c.e.). A military leader he had himself proclaimed king as the opponent of Baal worship. He then attacked both Ahaziah,\* king of Judah, and Jehoram, king of Israel, both of whom were killed. Returning to Samaria, he slew all the descendants of Ahab,\* and gathering all the priests and followers of Baal, he had them slaughtered, and destroyed the sanctuary and emblems of that worship. From the lines on the Black Obelisk of Shalmaneser, king of Syria, it seems that politically Jehu had that monarch's support in his revolution. If so, Jehu was not afforded any support in the battles in the north, for Jehu lost to Hazael the lands east of the Jordan.

**JELLINEK, ADOLPH:** Preacher and scholar; b. Moravia, 1821; d. Vienna, 1893. In 1845 he became preacher in Leipzig and in 1856 he moved to Vienna. During his 12 years in Leipzig he wrote constantly on his chosen themes, religious philosophy and bibliography. He took considerable interest in the literature of the Cabala and his bibliographical work covered the earliest Talmudic commentators, the writers on the 613 precepts, etc. Notable also among his scholarly works is his collection of Minor Midrashim, "Beth ha-Midrash." In Vienna he turned his attention largely to preaching and became the foremost preacher of his time. He brought into play a profound knowledge of Midrash, and a keen insight into



contemporary problems. Hundreds of his discourses were printed, covering a wide range of study and observation, and placing his name among the most prolific and powerful preachers the synagog has produced.

**JELLINEK, HERMANN:** Austrian revolutionist of 1848; b. Moravia, 1823; executed, Vienna, 1848. Jellinek, a brother of the celebrated preacher, was an author who having renounced religion, studied the natural sciences and threw himself with great zeal into the Socialist cause. His violent diatribes led to his expulsion from Leipzig in 1847, and then from Berlin. Returning to Vienna he wrote with equal violence in the "Radicalen." His pen feared no man and no cause. On the fall of Vienna in 1848 he was arrested and court-martialed. He assailed his military judges with scorn. He was sentenced to death but offered mitigation if he would recant his opinions. This he refused to do. He was shot. His tombstone in Wahrung cemetery reads: "26," his age.

**JEPHTHAH:** Judge in Israel (Judges xi. 1-12). He started out as a freebooter in his native Gilead, in Trans-Jordan. When the time was ripe for throwing off the yoke of Ammon, the Gileadites asked Jephthah to lead them. He consented on condition that he be invested with leadership. He was formally appointed at Mizpah. In his attack he was completely successful, taking 20 cities from the king of Ammon. Jephthah's name has been immortalized by his vow to sacrifice whatever first came out of his house if he returned victorious. His daughter, rejoicing in her father's victory, was the first to approach him. After a two months' respite she was sacrificed. Another incident related of him was his struggle with the Ephraimites, who were angry because they had not been asked to join in the struggle with Ammon. At the Jordan fords he forced all men to pronounce the word "shibboleth." 42,000 Ephraimites met their death because they pronounced the word "sibboleth" (*Ibid.*, xii. 6).

**JEREMIAH:** Prophet of Judah's downfall; son of Hilkiah of the priests; b. Anathoth, a suburb of Jerusalem, 650 b.c.e.; d. after 582 b.c.e. Jeremiah is one of the few prophets, whose writings give a rounded picture of his personality and circumstances. Thus he did not marry because a prophet's life was full of risk and hardship. He depicts his own sensitiveness, his timidity and shyness, and the high resolve to preach the oncoming disaster, despite his dislike for the rôle. The self-analysis between the prophet complaining to God and the prophet bold and determined in support of the Covenant, is an unusual exposition of introspection in the Scriptures. He was called to preach when 26 years old, in the 13th year of Josiah's \* reign (626 b.c.e.), and he prophesied throughout 42 years. During the reign of Josiah, Jeremiah wrote little of the court, and his condemnations relate to village life.

When Jehoiakim \* came to the throne the prophet was apparently living in Jerusalem and soon after the accession, he was attacking idolatry. For repeating his protest in the Temple, he was imprisoned. On his release he preached still more boldly in the Temple court and was threatened with death, but he was not molested. About four years later, Jeremiah dictated to Baruch all his previous utterances, and had them read aloud to warn the people of impending disaster. Jehoiakim had the scroll destroyed. Jeremiah had his messages rewritten, and Baruch added all his forebodings until the fall of Jerusalem. Politically Jeremiah opposed the alliances with Assyria and with Egypt, calling for an independent policy, in obedience to the command of God. But after Jehoiakim's exile, Jeremiah came into conflict with a prophet named Hananiah, and he demanded that the Judeans and the exiles accept their fate. Zedekiah \* the royal nominee of Nebuchadrezzar, declined to follow this advice. When catastrophe approached he refused again to follow Jeremiah's counsel which was to yield to the Babylonian victor.

During the last siege Jeremiah was in Jerusalem, and for a time imprisoned for his messages of doom, but he escaped with his life. After Jerusalem fell, Jeremiah remained in Jerusalem, but he was taken to Egypt by those Jews who determined to leave their stricken fatherland. His words continued to ring out in this new captivity, but the manner of his death, and the place are surmise. Tradition says he was killed by his fellow Jews in Egypt.

**Book of Jeremiah,** which follows that of Isaiah in the Canon, contains 52 chapters, although the prophet's record closes at the end of the 51st chapter with his final prophecy against Babylon. The additional chapter describes conditions in the period of Zedekiah. A lyric quality characterizes the book, which falls into two divisions. The first 45 chapters contain the prophet's denunciations of Judah and its evil ways, with introductions stating the circumstances of utterance. The hortatory tone yields occasionally to a message of comfort to the exiles, but in the main there is an ever-deepening sense of gloom, "the time of trouble for Jacob." The imagery is varied, the similes are drawn from all conceivable experiences and observations. Jeremiah rarely uses Ezekiel's\* metaphor of the wanton, lewd woman. He reaches the nadir of contempt in his attack on Jehoiakim: "He shall be buried with the burial of an ass, drawn and cast forth beyond the gates of Jerusalem." His despondency reaches its limit in "woe is me my mother that thou hast borne me," and in "weep ye not for the dead."

What he calls his sweet sleep (chap. xxxi.) is his message of hope, full of charming metaphors some of which have enriched every language, such as "I will cause them to walk by rivers of water, in a straight way wherein they shall not stumble." The second part of



Jeremiah's book, from chap. xlv. to the end, contains prophecies concerning other nations. Here the language changes wholly. The similes are militant, destructive, and something of the burning eloquence of Isaiah \* is found on the gentler prophet's lips. The higher critics have accepted the general historical material in Jeremiah as contemporary writing, but they regard the second section, that dealing with the fate of other nations, as of much later composition.

There was something singularly appealing in the love which Jeremiah showed for his people and his land. . . . Finally he fell a martyr to it, and that martyrdom made of him to later ages, who saw from the event that his was the true patriotism, a popular hero.—PETERS, *The Religion of the Hebrews*, 1914.

**JEROBOAM I.:** First king of Israel, after the division of the kingdom (933-912 b.c.e.), son of Debat, and raised to an official position by Solomon. When his ambitions were detected (I Kings xi.) he made his escape to Egypt and returned to Palestine after Solomon's death. By agreement with Rehoboam he took possession of the territory which became the kingdom of Israel. He had married an Egyptian princess, and as a political measure to prevent the annual pilgrimages to Jerusalem, he set up shrines to the sacred calf of Egypt at Dan and Bethel. By thus introducing idolatry he set the true prophets against himself, and quarreled with the newly founded kingdom of Judah. He, however, reigned 22 years, having made Shechem his capital.

**JEROBOAM II.:** King of Israel (785-745 b.c.e), son of Joash. The most prosperous of the kings of Israel. Repelling the Syrian invasion he captured Damascus, and all the land from Hamath to the Dead Sea.

**JERUSALEM (Description):** Capital city of Palestine situated in the heart of the Judean hills 2172 feet above sea level. Its population in 1933 numbered 90,000, among whom are 58,000 Jews, 23,000 Moslems, and about 15,000 Christians, representing every denomination and sect. Its population has increased since the World War by more than 25 per cent. No other city has seen such numerous contrasts of greatness followed by foreign conquest, destruction and subsequent reconstruction at the hands of most conquerors, ancient and modern alike, who coveted it for political or religious motives. Jerusalem has paid the heaviest price in history for the privilege of being the center of the world's three greatest faiths, Jewish, Christian, and Moslem. Since the World War, the city has undergone another era of progress and expansion following the stagnation of many cent. under Turkish and Arabic domination which came to an end with the surrender of the city to General Allenby's conquering British troops, in December, 1917. The historic city walls and gates which guarded the old city ceased to be a stronghold only at the beginning of the cent., while another modern city began to spread in all directions around the old city. These walls

are now picturesque relics of the past. They help to set a contrast between the antiquity of Jerusalem and the modern developments that surround it more and more every day. Modern suburbs, bearing in some cases, historic names such as Beth-Hakerem, Talpioth, Machneh Yehudah, Rechaviah, etc., palatial hotels, hospitals, schools and the Hebrew University \* on Mt. Scopus, overlooking Jerusalem, do not, however, impair the grandeur and antiquity of Jerusalem's monuments and shrines, including the Citadel and Tower of David, the walls of Jerusalem which divide the old from the modern city, the Holy Sepulchre, the Dome of the Rock, the Wailing Wall,\* and numerous old synagogues, mosques and churches.

**History:** The city, under its name Shalom, "peace," existed as a center of Canaanite civilization 5,000 years ago, and is so recorded in the pre-biblical Egyptian tablets. When David captured what was the capital of the Jebusites, and made it the capital of the Hebrew state, the city occupied the narrow ridge of Ophel, unearthed by archeologists in recent years. Under Solomon,\* who immortalized Jerusalem by erecting the Temple \* there, the city expanded. Its water was supplied from the Gihon Spring, and the elaborate system of tunneling which brought the water from the Hebron hills into the interior of the walled city, was as the Siloam \* inscription indicates, the work of Jewish kings.

In the days of the later kings of Judah, the city occupied about the same area as the old city does today, though the walls ran much further south than the present ones. Nebuchadrezzar destroyed Jerusalem in 587, and the rebuilding of its wall by Nehemiah \* was the first effort to restore the Jewish state, 50 years after the captivity. From that era, Jerusalem began to assume universal importance. Its regrowth was slow, and was fostered by the heroic struggles of the Maccabees, in whose days Jerusalem definitely began to take its place in world history. Of its internal organic development, its schools, academies, the division of the city into industrial quarters, and its government, much can be gathered from the Talmudic records, and the investigations of archeologists. Herod,\* Jerusalem's master builder, almost realized his great dream of making Jerusalem one of the world's metropolises. He rebuilt the Temple, added magnificent palaces, and extended the city to the north. But his attempt to Romanize Jerusalem and its inhabitants led to an inevitable clash between the patriotic nationalistic Jews and Roman imperialism. Notwithstanding this, the city grew and it was expanded under Agrippa,\* whose third wall has been discovered. Investigation, topographic studies, and a mass of ruins, attest to the beauty of the city and the congestion of its population at the period of its great siege and destruction, in 70 c.e. by Titus.

The war under Bar Kokba,\* 132-5 ending in defeat, was a turning point in the history of



the city. Most of its ruins were crushed. The simile of a plough being put over the city, was used to denote the thoroughness of the obliteration which preceded the erection of the Roman colony called *Ælia Capitolina*. Jews were forbidden even to approach it on more than one day in the year. Even the Hebrew-Christians lived there on sufferance. Julian the Apostate reversed this harsh policy. Jerusalem became the capital of Christendom when Helena, by the "Invention of the Cross," discovered the site of the Holy Sepulchre beneath what was a temple of Venus. On this site Constantine ordered the erection of the Church of the Holy Sepulchre, which has been burnt down and rebuilt several times. The authenticity of the burial site of Jesus has been disputed by many Protestant investigators, and Sukenik's, discovery of Herod Agrippa's third wall to the north of the old north wall, places the site of the church definitely within the old walls of the city.

There were Jews in Jerusalem when the city capitulated to 'Omar, 636, as there had been when the city was captured from the Persians, in 628. Jews helped to erect the original mosque of 'Omar, and to build the present magnificent fame, the Dome of the Rock. Jews dominated the city in the 10th cent. when, during the Fatimites, the Gaonate was revived, and both Rabbanites and Karaites dwelt there. At the capture of Jerusalem by the Crusaders, 1099, all the Jews in the city were burnt alive in their synagog. A few were apparently admitted during the existence of the Latin Kingdom, and they were freely admitted by Saladin when the city capitulated to him in 1187.

The mystical hold of Jerusalem was such that to the middle of the 14th cent. a pillar was exhibited in Jerusalem in proof that the spot was the center of the earth.

The presence of Jews in Jerusalem, though always living under restrictions, is noted all throughout the Mamluk rule. The Black Plague\* and the Tartar invasions devastated the country, and Jerusalem and all of Palestine was poor and desolate when it was captured by the Turks in 1516. To that date its Jewish population had been mostly recruited from rabbinic and other pilgrimages, but with the Spanish expulsion, Jews in numbers began to settle in Palestine, and the community was definitely organized on western lines. The freedom granted by the first two Turkish sultans who were masters of Palestine, permitted the growth and development of the community. From the end of the 16th to the beginning of the 19th cent. the record of the Jews of Jerusalem is, however, one of victimization at the hands of grafting officials, and poverty.

In 1832 Mehemet Ali, Viceroy of Egypt, captured Palestine, and during the decade of his son Ibrahim's administration, the restriction limiting Jewish settlement to 2,000 persons was abrogated. In 1837 Sir Moses Montefiore\* began his social ameliorative efforts for the poor in Jerusalem, and with the

founding of the Touro\* Montefiore homes, the Alliance Israélite and the Laemel School, and other institutions which followed the Crimean war, the modernization of Jerusalem Jewry slowly began.

Theoretically the Jews of Palestine were emancipated in 1856, but in practice they merely gained from the general amelioration of Turkish rule, so that in 1879 when poverty was at its height in Jerusalem, a few of its residents founded, unsuccessfully at that date, the first agricultural colony at Petach Tikwah. The steady growth of the community and the erection of suburbs, almost wholly Jewish, dates from that era. Despite the prevailing poverty, the community continued to grow year by year, until in the period immediately prior to the war, the Jews were numerically in a majority. In 1890, Jerusalem was still dominated entirely by Halukkah\* recipients and its community had no feeling for the mission which Theodor Herzl\* attempted to bring to fruition by his audience with William II. outside the Jaffa Gate, on Nov. 2, 1898. In fact it was torn then and for long after between the vested interests of English, German, and French Jewish agencies with the Germans gradually dominating. It was Eliezer Ben Jehudah,\* the father of modern Hebrew, who not only forced the use of Hebrew on a reluctant population but, who taught the Jews a new outlook from which they gained at the end of the World War.

From the grant of the British mandate, Jerusalem has witnessed astonishing changes: A Jew, Sir Herbert Samuel,\* as High Commissioner of Palestine, resident on the Mount of Olives; a Jew as attorney general, the opening of the Hebrew University, the publication of Hebrew dailies in the city, art exhibitions, concerts and operas in Hebrew, the continuous operations of the Hadassah\* hospitals and clinics, the work of the executive of the W. Z. O. and the Jewish Agency,\* the erection of a home for the Jewish National Fund,\* and the founding of many other institutions. On the other hand Jerusalem has witnessed what it had not known since 1834, the riots of 1921, and the still more significant riots of 1929, which followed the agitation of the Grand Mufti against the Jewish use of the Wailing Wall,\* a right on which the commission appointed by the League of Nations compromised without studying the historic facts on either side. Though comprising the overwhelming majority in Jerusalem, the Jews do not control the government of the municipality. Whilst since 1929 the suburbs have been consolidated, and modernized in every respect, much possible development has been hindered by Moslem fanaticism, and Christian opposition. G. C.

I wished first to see Jerusalem, and nothing but Jerusalem; to embrace the entire city at a single view.—ALPHONSE DE LAMARTINE, *A Pilgrimage to the Holy Land*, Vol. I., 1848.

**JESHUA B. JUDAH (Abu al-Fara Furkan ibn Asad):** Outstanding Karaite philosopher,



biblical commentator and scholar. He lived in Palestine (perhaps at Jerusalem) in the latter half of the 11th cent., and was regarded as a great legal authority. He was a pupil of Joseph Albasir. Ibn Altaras, of Castile, his disciple, was converted by him to Karaism. Like Albasir, Jeshua was a strict rationalist and an adherent of the Arabian Mutazilites (the Kalam). He wrote many polemics against Saadia Gaon \* (892-942), the champion of Rabbanism and arch-opponent of Karaism. He delivered public lectures on Karaism, and for years was active in propagating it. Jeshua translated the Pentateuch into Arabic and a commentary on the Pentateuch, both works early translated into Hebrew. He wrote also a philosophical work, no longer extant, which treated of the unity of God, good and evil, the atomic theory, the creation of the world, and the nature, essence, unity and attributes of God. He was of importance also in the field of Karaite law; indeed, one of his greatest achievements was his reform of the law dealing with incest, or degrees of marriage prohibited between blood relations, always a moot point among the Karaites. A. I. S.

See: Karaism.

**JESHURUN:** Symbolic name for Israel, used in Deut. and Isa.

**JESSE:** Father of David (I Sam. xvi. 1-18). He was a Bethlehemite.

**JESSEL, Sir GEORGE:** Master of the Rolls; b. London, 1824; d. there, 1883. Jessel, who early won a reputation as a lawyer, entered Parliament in 1868, was made solicitor-general in 1871 and was knighted in 1872. In 1875 he became a privy councilor and a judge of the Supreme Court of Judicature. It was in this capacity that he became Master of the Rolls, an office dating to pre-expulsion days, and which had been originally created to deal with the property of the Jews. The wide scope and authority of his court gave him ample opportunity to display his legal talent, and he became one of the "great law-making judges" of his time. His decisions were seldom reversed. His office gave him the right to sit in the House of Commons. He took an active part in the defense of the Roumanian Jews.

**JESURUN, ISAAC:** Victim of a Blood Accusation \* in Ragusa, Sicily, in the 17th cent. Jesurun, an old man, was accused by a Christian woman of inducing her to kill a child for ritual purposes. He was arrested in 1622, tortured on the rack six times, protested his innocence, but was tried and sentenced to 20 years' imprisonment in a cave. Naked and chained, fed on bread and water, which was passed to him through a hole, he lived three years in this unbelievable prison. In the meantime several of his judges died suddenly. The rest assumed this was a punishment from Heaven for convicting an innocent man. Jesurun was thereupon released, and after wandering through Italy, settled in Jerusalem where he died.

**JESUS:** Founder and central figure of Christianity, was born to his parents, Joseph and Mary, in Nazareth, Lower Galilee, in the year 4-2 b.c.e. He had four brothers and two sisters; the family's language was Aramaic. Jesus was evidently versed in the Torah, Prophets and Writings, and in some of the books of the Apocrypha; he was also familiar with the rabbis' Midrashic interpretations, homilies and parables. He was apparently not a student of the Halakah,\* or Law.

Up to the thirtieth year of his life he pursued his father's trade, that of carpentry, without attracting the slightest attention. The Gospels do not report a single fact in the life of Jesus from the time of his birth to the moment of his baptism on the Jordan River, near Jericho, by John the Baptist—except for one incident in Luke. Jesus, temperamentally conditioned, was deeply affected by the baptism. He retired soon after for a brief period of inner conflict and meditation, and returned to Galilee, convinced that he was the expected Messiah,\* whose Elijah,\* or forerunner, the Baptist was.

Jesus surrounded himself with twelve close disciples and began an active ministry to prepare the Jews for the Messiah and the "Kingdom of Heaven." For one, or possibly three years, he wandered about the cities and villages of Galilee, proclaiming that the Kingdom was at hand, calling on the Jews to repent and make ready for it. During this time Jesus delivered several important ethical *logia*, most of which were in the spirit of the prophets and the rabbis, except that Jesus, being a mystic and expecting the end of the world, concerned himself but little with the practical needs of human society. His ethics, though Jewish, tended to become hortatory, ultra-idealistic, and removed from the world of action.

He was reported to have effected a number of cures, to have performed some miracles, and thus gained a following among the lowly, ignorant, superstitious, and even the disreputable, or socially ostracized. He frequently clashed with the Pharisees \* on matters of observance, with the Baptists who charged that his disciples were not sufficiently ascetic, and with the Herodians for political reasons. Nevertheless, neither he nor any of his disciples was molested throughout his ministry in Galilee. Jesus, however, upon learning of the decapitation of John, feared for his own life and escaped to Tyre and Sidon, whence he went to the Decapolis, revealing himself there to his disciples as the Messiah.

His Messiahship revealed and accepted, Jesus decided to present himself in Jerusalem. He proceeded by way of Jericho, where he performed more miracles and was hailed the Son of David. To make his entry into the capital impressive, and to complete the picture of himself as the Messiah, he stopped at Bethphage, near the Mount of Olives, to attend to a detail mentioned by the prophet Zechariah \* concerning the Messiah, namely,



he mounted an "ass and the colt the foal of an ass," and entered the capital city on a Monday, five days before Pesach.\*

On Tuesday he visited the Temple and enraged the priests by driving the money changers and fowl dealers from the outer court of the Temple. When the following day he was questioned how he presumed to exercise authority in the Temple, Jesus retorted that the Messiah was within his rights. He antagonized the Sadducees\* and Pharisees when it was reported that he had spoken of demolishing the Temple. He lost the people when he answered evasively the question concerning the paying of tribute to Rome. By this time Jesus was disappointed with the impression he made in Jerusalem. Weary and heartsick, and with a premonition of death, he retired to Gethsemane to observe the Seder.\*

In the meantime, the rumor of a new Messiah had spread in the city. The leaders feared new disturbances and fresh conflicts with Rome. Judas, one of his disciples, perhaps disillusioned by his master's failure to impress Jerusalem, betrayed his hiding place. The Jews could have disposed of him secretly, at Gethsemane, but the Roman procurator, Pontius Pilate, who ruled with an iron hand, and who nipped many an incipient revolution in Palestine in the bud, had Jesus arrested on a charge of treason, and condemned him as a revolutionary, who had styled himself King of the Jews. In accordance with Roman practice, he was crucified. The Roman soldiers jeered him and inscribed above his cross, "Jesus, King of the Jews." Jesus was removed from the cross and given burial by a member of the Sanhedrin.\* After his death his disciples continued to believe in him. He was declared to be the son of God. Legends by the thousands have grown up about him. It has been difficult to penetrate the superstitious nimbus that surrounds him. Not a single "fact" concerning his life has remained unquestioned. Some Christian scholars have even denied his existence. Contemporary historians, both Jews and Romans, but rarely refer to him. Even the few references have been regarded by many scholars as forgeries. In Judaism his life and teachings hardly left a trace.

S. G.

**JEW:** As applied to the adherents of the worship of the One God, this designation is first used in the Book of Esther.

**"JEW, THE":** Richard Cumberland's play, written in 1777, in England.

**"JEW, THE":** Title of the first Jewish periodical published in the United States. It was a monthly, and appeared in New York, March, 1823 to March, 1825.

**"JEW OF MALTA, THE":** Play written by Marlowe after 1588 and frequently acted in England to 1596. Barabbas was the contemporary popular idea of an avaricious murdering Jew. Stephen Gosson in his "School of

Abuse" mentions an older play, "The Jew," with the same theme and character. These two plays are regarded as the source material of Shakespeare's "Merchant of Venice."

**JEW, THE WANDERING:** See: Wandering Jew.

**JEWISH AGENCY:** The representation of the Jewish people in matters relating to the upbuilding of the Jewish National Home\* in Palestine. Right granted to the Zionist Organization, under clause four of the mandate by the League of Nations conferred on Great Britain in 1922. The political function of the Jewish Agency, as it has actually operated, is that it has the right, through the Mandatory Power, to report to the Permanent Mandates Commission of the League, and has done so annually. The Arab Executive, which has no legal status, has, however, been granted the same facility by the Mandatory Power.

A subordinate section of clause four granted the Zionist Organization the right to obtain the coöperation of non-Zionists, and the attempt to give this idea actuality led to the creation of the Extended Jewish Agency. In 1924 the first conference to that end was held in New York. It was not until the Joint Survey Commission had reported on the practical and actual aspects of Palestine, in 1928, that negotiations took place with the American group for the organic enlargement of the Agency. The negotiations were consummated in 1929 when in August a conference was held in Zurich which accepted the constitution which is based on a 50-50 arrangement in the executive and the council, with the president of the World Zionist Organization as president of the Agency.

The 1929 gathering was international in character the non-Zionist being adequately represented by representatives from many countries, whilst the Zionist members and executives were selected from the executives and membership of the General Zionist Council. The death of Louis Marshall,\* the most active proponent of the enlarged Agency, and the Palestine riots which followed immediately on the formation of the Extended Agency, had a blighting effect on its progress. The Agency members of the Executive have exercised considerable influence in Jewish affairs in Palestine, but the organization as a whole has served most as an aid in money raising for Palestine. The larger portion of the authority created for the Agency in the enabling clause has never been exercised, though it is the Agency which submits to the Palestine Administration the statistics on which it periodically makes demands for immigration certificates. At the 1933 Zionist Congress plans were advanced for the reduction of the number of executives and the size of the council. The officers of the Council are: Chairmen, O. E. d'Avigdor Goldsmid\* (London) and Morris Rothenberg (New York); Vice-chairmen, Prof. Herbert Speyer (Brussels) and Robert Szold (New York); Chairman of the Admin-



istrative Committee, Neville Laski (Manchester, England).

**"JEWISH CHRONICLE, THE":** Oldest Anglo-Jewish weekly, published in London, England. Its first issue is dated Nov. 12, 1841. Its editors in succession have been D. Meldola, M. L. H. Bresslau, A. Benisch, Michael Henry, Asher I. Myers, Leopold J. Greenberg, and the present editor, J. M. Rich. The "Jewish Chronicle" has from its inception taken the whole Jewish world under review, and has always specialized in the volume of its news. It is regarded as preëminent in its field, and is the acknowledged leading Jewish weekly in the world.

**JEWISH COLONIAL TRUST, Ltd.:** Financial instrument of the Zionist movement founded by Theodor Herzl\* in 1899, and opened for business in 1900. It had over 100,000 shareholders. Its nominal capital was fixed at two million pounds, but only about 325,000 £1 shares were issued. The Trust's principal business was carried on in Palestine by the Anglo-Palestine Company\* which, at the end of 1933, absorbed the parent organization.

**JEWISH COLONIZATION ASSOCIATION (ICA):** Founded by Baron de Hirsch in 1891 and incorporated in London with a capital of two million pounds to assist and promote the migration of Jews from any part of Europe or Asia, to establish colonies and maintain all agencies and institutions necessary to such settlement work. The original capital was divided into 20,000 £100 shares, and these after the death of Baron de Hirsch,\* who by his will added considerably to the resources of the ICA, were divided amongst the trustee organizations which elect the council of administration and the directors. The seat of the ICA is in Paris. The first president was H. Goldschmidt, who was succeeded by Narcisse Leven.\* F. Philipson of Brussels is now serving as president.

Whilst the ICA still has large colonization interests scattered over many countries, both prior to the World War and since, it has played a considerable part in general ameliorative work. Its largest single agricultural operation was the settlement of Jews in the Argentine.\* In 1926 it owned 590,000 hectares of land there, with 33,135 settlers on the farms, besides a Jewish village population of 9,414. In 1925 234,000 hectares were under cultivation and the produce was valued at \$7,000,000. In 1903 settlement experiments were started in Brazil,\* 5,700 hectares being purchased in the province of Rio Grande do Sul, where the Philipson colony was founded. To this was added, in 1910, 93,000 hectares in Quatro Irmaos, near the Bolivian Mountains, and in 1927 a colony, Baron Hirsch, was started there.

In the U. S. A. the ICA has from the beginning operated through the Baron de Hirsch Fund, and was responsible for the New Jersey and other agricultural ventures. At the begin-

ning of the cent. it furnished the funds for the Industrial Removal Office, which between 1901 and 1917 moved 80,000 persons from congested areas. In Canada\* its work was principally carried out by the local Baron de Hirsch Fund, and it still has large holdings in the Canadian North West.

In 1896 the ICA undertook the administration of Baron Edmond de Rothschild's\* Palestine holdings, and it thereupon established the PICA for local administration, which still has considerable property, but is gradually curtailing its interests. The general policy of the ICA has been to reduce its effort in any field when through its work a natural flow of immigration and settlement has been effected.

In Russia its colonization work has been largely limited to efforts at colonization in South Russia. It began work there in 1900 and gradually extended it to 50 settlements with a population of 3,700 persons. In 1926 in coöperation with the Soviet government, it undertook the development of 50,000 hectares for 3,300 families. Bessaarabia having become part of Roumania,\* it there supported 25 settlements. In Poland\* it has supported 1,000 Jewish farming families. A good deal of the ICA work in Poland, and particularly in what was formerly Galicia, took the form of sustaining the credit union movement and savings institutions. In every country in which it operates it maintains agricultural and technical schools.

It spent considerably on emigration. It organized the emigration from Roumania after 1901, taking care of 28,685 cases, and it aided 60,000 Jews to leave Russia. In the post-war period it has coöperated with the Joint Distribution Committee,\* the HIAS\* and similar agencies.

**JEWISH CONSUMPTIVES' RELIEF SOCIETY (Denver, Colo.):** Organized in 1904 to give free food, shelter and medical attention to sufferers from tuberculosis in any form or stage of the disease. Starting with six tents its sanatorium has grown to the largest Jewish institution for the tuberculous in the world with 34 buildings and 40 tents, situated on a 148-acre tract in the shadow of the Rocky Mountains. It is located a mile from Denver, at Spivak, Colorado, named after the late Dr. C. D. Spivak, for many years the executive secretary, and one of the founders of the institution, through whose initiative and idealistic aims the JCRS has become one of the most popular and beloved organizations in the United States. The members and contributors of the JCRS number over 100,000 and constitute practically its entire support. The Sanatorium has a capacity of 300 beds, and has ministered to more than 6,700 unfortunates during its existence, many of whom have been restored to health and usefulness. Besides its buildings, equipped for the modern treatment of tuberculosis under the guidance of trained medical experts, the Sanatorium has a synagogue, a library of 8,000 volumes, an industrial department where patients are taught



printing and bookbinding, a farm and a dairy. The cuisine is conducted under a Kasher régime. The administration lays stress on the democratic spirit of the institution and its home atmosphere. Dr. Philip Hillkowitz, of Denver, Colorado, has been president of the Society since its inception. P. H.

**"JEWISH DAILY BULLETIN"**: Established in New York in 1924. The only daily newspaper devoted to news of Jewish interest which it receives by cable and telegraph, through the service of the Jewish Telegraphic Agency. Presents in brief and concise form a daily picture of Jewish life in every part of the world. President and Managing Director, Jacob Landau; Editor, Herman Bernstein.\*

**JEWISH DELEGATIONS, COMMITTEE OF**: As a natural outcome of the meeting of the representatives of Jewish minority groups in Europe at the Paris 1919 Peace Conference, with the representatives of the American Jewish Congress,\* and other bodies, there was called into existence a committee under the leadership of the late Leo Motzkin \* to protect the Jewish rights under the minority treaties. In 1927 the name was changed to Council for the Rights of Jewish Minorities. In 1929 it made representations to the Council of the League of Nations on the failure of various states to live up to the terms of the treaties, and played a part in the 1933 Silesian case, though it could not meet with the members of the general Minority Congress in Vienna in 1932, because the discussion of Jewish problems in Germany was taboo. The Council has generally maintained its office in Paris or Geneva. See: Minority Rights.

**"JEWISH FORUM"**: Literary monthly, began publication February 1918 under the editorship of Prof. Solomon T. H. Hurwitz. After his death (January, 1920), Isaac Rosengarten assumed the editorship together with a staff of well-known Sabbath-observing Semitic scholars. Among the books it published are Marcus Lehmann's "Akiba" and Nima H. Adlerblum's "A Perspective of Jewish Life Through Its Festivals," besides numerous pamphlets. Conspicuous among its activities has been its sponsoring of the movement in this country for the defense of the Sabbath against the proposed calendar reform, which had a telling influence on the decision of the International Conference on Calendar Reform at Geneva. I. R.

**JEWISH INSTITUTE OF RELIGION**: Founded by Dr. Stephen S. Wise \* in 1922, for the purpose of preparing students for the Jewish ministry without being marked by any partisan stamp. Its faculty including some of the foremost Jewish scholars, is composed of men of different points of view and varied approaches to Jewish studies. Its classrooms and library are located in the Free Synagog House, New York. The Institute has (1933) some 60 graduates serving congregations and educational and social institutions throughout

the land. Its 11th year began with a registration of 40 students.

The minimum term of study for regular students is four years. As the Institute is a graduate school, applicants for admission are required to have the degree of Bachelor of Arts or its equivalent from a college of recognized standing, in addition to a working knowledge of Hebrew. Students who have completed the course receive the degree of Master of Hebrew Literature and Rabbi. No tuition fees are charged but students are expected to maintain themselves during their course of study. Nine scholarships are available to especially qualified students. The Department of Field Activities assists students and graduates in obtaining places. The Jewish Institute Press has issued about a dozen volumes, its most ambitious work to date being the publication of the eight parts of the "Lexicon of the Greek Josephus" by St. John Thackeray, which is being completed by Dr. Ralph Marcus, dean of the faculty. The administrative affairs of the Institute are managed by a Board of Trustees of which the Hon. Julian W. Mack \* is chairman.

The graduates of the Institute, arranged according to the years of graduation, are:

1926—Morton Mayer Berman, Zwi Anderman, Benjamin B. Goldstein, Max Meyer, Henry Aaron Schorr, Abraham Dubin, Philip S. Bernstein, Benjamin M. Parker, Benjamin Hoffseyer, Morris Mordecai Rose.

1927—David B. Alpert, Maurice J. Bloom, Mitchell S. Fisher, Joshua L. Goldberg, Harry J. Kaplan, Leo M. Reichel, Samuel Teitelbaum, John J. Tepfer, Gershon Tchernowitz.

1928—Herbert Ivan Bloom, Isadore Breslau, Ephraim Fischhoff, Abram V. Goodman, Abraham A. Martin, Jacob P. Rudin, Max Schenk, Lawrence W. Schwartz.

1929—Harry Brevis, Jacob X. Cohen, Victor Eppstein, Maurice A. Hirshberg, Herman Saville.

1930—Michael Alper, Albert Baum, Samuel Blumenfield, Baruch Braunstein, Marcus Kramer, Abraham L. Krohn, Adolph J. Lasker, Aaron H. Lefkowitz, Samuel Perlman, Albert A. Ruskin.

1931—David Lee Greenberg, Solomon Habas, Samuel Horowitz, Nathan M. Keller, Benjamin Schultz.

1932—Samuel A. Berman, Ezra G. Gotthelf, Abraham Haselkorn, Aaron M. Kamerling, Bertrand E. Pollans, Rudolph Rosenthal, Samuel Michael Segal, Leo Shubow, Albert M. Shulman.

Master of Hebrew Literature—John Maynard.

1933—Abram Granowitz, David W. Pearlman, Maurice B. Pekarsky, Maurice H. Schatz, Joseph S. Shubow.

Master of Hebrew Literature—Isaac Levitats.

M. M. B.

**JEWISH LEGION (In Palestine Campaign)**: Vladimir Jabotinsky \* and Captain



Joseph Trumpeldor \* were the originators of the idea of Jewish fighting units in Palestine during the World War. The first attempt at the materialization of this idea was made in Alexandria, Egypt, where Palestinian Jewish exiles found a refuge from the Turk. Jabotinsky and Trumpeldor drew upon this element for their first 652 volunteers, who, however, were permitted to serve only as muleteers, and were dispatched to Gallipoli as the Zion Mule Corps. This unit was commanded by Lieut.-Col. John H. Patterson and subsequently by Captain Joseph Trumpeldor. Of the 652 volunteers, 560 served at the front, six were killed and 55 wounded.

Jabotinsky, who advocated Jewish fighting units, and for the Palestine front exclusively, went to Italy, France and twice to England in an effort to win these countries over to his views. Because of powerful opposition he did not attain his aim until July, 1917, when England published the decree establishing the first fighting battalion of Jews. The remnant of the Zion Mule Corps, consisting of 60 men, served as the battalion's nucleus.

Originally named The Jewish Regiment and subsequently renamed the 38th Royal Fusiliers, because of intrigues of Anglo-Jewish assimilationists, the first Jewish unit was sent to Palestine, February 2nd, 1918, under the command of Lieut.-Col. Patterson. Jabotinsky, as lieutenant, was in charge of a company first to cross the Jordan at Um-Esh-Shert, and to capture a key position to Trans-Jordan, in the decisive offensive against the Turks in September, 1918. This unit comprised about 1,000 men.

The 39th and 40th Royal Fusiliers consisted of volunteers recruited primarily in the U.S.A., and partly in Canada. They were trained in Windsor, N. S., and in England and sent to the Egyptian desert and thence to Palestine in April and in July, 1918, respectively. They comprised about 1,200 men each. In the offensive of September, 1918, the 39th Royal Fusiliers captured Es-Salt in Trans-Jordan.

Palestine too supplied a unit of about 1,000 men. Thousands of American Jewish volunteers arrived in Palestine shortly after the general armistice. The total number of men in the Jewish battalions under the British colors exceeded 10,000. While their casualties in action were comparatively small, the toll taken by malaria was considerable. Some of the Legionaires were decorated for valor.

The three commanding officers of the Jewish Battalions were: Lieut.-Colonels John H. Patterson, D.S.O., Eliezar Margolin, D.S.O., and F. D. Samuels, D. S. O. Captain Joseph Trumpeldor and Pinchas Ruthenberg \* attempted to organize a Jewish Army in Russia.

From the end of the War till the early part of 1920 the Jewish units garrisoned Palestine. They were disbanded without receiving the grants of land which other British Colonial troops were allotted, and which the Jews, too, were promised.

E. G.

**JEWISH MEMORIAL COUNCIL:** Formerly the Jewish War Memorial founded in London, England, in 1919 "to commemorate the sacrifice of those Jews of the British Empire who laid down their lives on behalf of King and Country in the Great War, and also to serve as a thanksgiving for those who were spared."

An appeal to the Empire realized £150,000. Later, an additional sum of £35,000 was raised. The main objects were: I. To strengthen the arrangements for the training of rabbis, ministers and teachers; II. To stimulate, co-ordinate and raise the standard of Jewish Religious Education throughout the Empire; III. To improve the status of the Ministry.

I. This was effected by:

- (a) A re-constitution of Jews' College, and a grant of £2,000 a year to supplement the regular income of the College;
- (b) An arrangement with the Yeshibah Etz Chaim for the more definite training of Rabbis, and a grant of £1,000 a year;
- (c) The creation of studentships at Aria College as a preparatory course for Jews' College;
- (d) The creation of University Scholarships.

II. A Central Committee for Jewish Education was appointed:

"To promote and co-ordinate Jewish Religious Educational effort in the British Empire; to ensure adequate inspection of schools and other educational institutions; to further the training of teachers of Hebrew and the Jewish Religion; to arrange for educational courses, lectures, examinations and conferences; to distribute grants for the benefit of schools, educational institutions and organisations."

The first chairman of this committee was the late Dr. Alfred Eichholz, C.B.E. He was succeeded by Dr. M. Epstein. The committee appointed Mr. Herbert M. Adler, M.A., LL.M. as Director of Jewish Education, and he organized much of the work which has since been accomplished in the above program.

Annual grants are made to indigenous classes, especially in small communities. A Books Department has been organized to provide the best text and prize books. This committee administers a Teachers' Training Fund, and a Loan Fund for the assistance of students in training as teachers. The training is carried out by the Jewish Higher Educational Center, toward which the Jewish Memorial Council provide the greater part of the cost. The latter includes the Alfred Eichholz Bursaries for students who are in training.

III. A Central Office Board, under the Chairmanship of the Chief Rabbi, encourages Congregations to appoint fully trained and qualified men, with salaries adequate to the position of a spiritual leader. The Board assists Congregations in the selection of their officials, and generally acts as a medium for bringing both officials and congregations together. Security of tenure for the official is sought, and to make the future of the Ministry more secure, a Pensions Fund has been established, which provides not only pensions for the Synagogue officials upon retirement, but also for their dependents in the event of demise. This was rendered possible by the special fund raised in 1928, amounting to £35,000 referred to above.

Mr. Lionel de Rothschild, O.B.E., was the first (and still is) the President. Sir Robert Waley Cohen, K.B.E.,\* was elected the first (and still is) Chairman of the Executive Com-



mittee. Mr. Anthony de Rothschild and Sir O. E. d'Avigdor Goldsmid,\* were the first Treasurers. (Mr. de Rothschild resigned early this year). The first Vice-Presidents were: The late (the second) Lord Swaythling and the late Sir Stuart Samuel. The present holder of that office is Viscount Bearsted.\*

The late Sir Edward D. Stern, Bart., also held the office of Vice-President for some years. Major F. C. Stern, O.B.E., M.C., was the first Honorary Secretary. He still retains that office. Mr. B. A. Fersht and Mr. Maurice Myers were elected the first Secretaries. Later, Mr. Myers resigned, and Mr. Fersht has remained the sole occupant of that office.

The first members of the Executive Committee were: The Chief Rabbi, Messrs. M. Cash, Lionel L. Cohen, K.C., S. J. Cohen, S. H. Emanuel, K.C., Haham Dr. M. Gaster, Messrs. Maurice Jacobs, M.A., Nathan Laski, J.P., Charles Sebag-Montefiore, Major H. L. Nathan, The Hon. Walter Samuel (the second Lord Bearsted); Messrs. Robert B. Solomon, W. Washman, Albert M. Woolf, Lionel Spiers, I. Cyr Thomas, L. S. Abrahamson and Neville J. Laski.

Since then, a number have passed away and their places have been filled. The present officers are: President: Mr. Lionel de Rothschild, O.B.E.; Vice-President, The Viscount Bearsted; Treasurer, Sir O. E. d'Avigdor Goldsmid, J.P.; Chairman of the Executive Committee, Sir Robert Waley Cohen, K.B.E.; Hon. Secretary, Major F. C. Stern, O.B.E., M.C. B. A. F.

**JEWISH NATIONAL FUND:** *See:* Keren Kayemeth.

**JEWISH NATIONAL HOME:** This term, expressive of the purposes of the Zionist movement, was first employed in the Basle Program.\* It was next adopted and made part of the Balfour Declaration.\* It was inserted in the preamble of the mandate for Palestine which then states

recognition has thereby been given to the historical connection of the Jewish people with Palestine and to the grounds for constituting their national home in that country.

The political implications of the term have never been defined. The Revisionist-Zionists\* have urged the Zionist movement to replace it with Jewish State, or with an expression equivalent to such terminology, a policy which would meet with the objections of some members of the Jewish Agency\* who adhere to their non-nationalist principles. The mandate (Article 2) makes the mandatory responsible for

placing the country under such political, administrative and economic conditions as will secure the establishment of the Jewish national home.

It further provides (Article 4) for the Jewish Agency which is to cooperate in the establishment of the Jewish National Home, and in Article 6 for the facilitation of immigration, and the close settlement by Jews on the land, including state and waste lands. The limita-

tions are the rights of non-Jews set forth in the Balfour Declaration. Two geographic definitions have been made. The Churchill White Paper of 1922 says the Balfour Declaration does not "contemplate that Palestine as a whole should be converted into a Jewish National Home but that such a home should be founded in Palestine." The second definition was effected by bringing Trans-Jordan under a separate administration and denying Jews access to it. Other documents like the Passfield White Paper of 1930, the Shaw Report, the Sir John Hope Simpson Report, deal with the problem negatively, i.e. they seek to prevent the Jews obtaining either a numerical majority in Palestine, or purchasing too much land.

**JEWISH PORCELAIN:** Frederick the Great, after his purchase of the Berlin Porcelain Works, in 1763, forced the Jews to purchase porcelain from the royal factory, as a condition for permitting betrothals, as a tax on Jewish funerals, and for consent to Jews purchasing houses. The individual purchase amounted to a considerable sum, so much so that the resale of the "Jewish porcelain" lowered the price of the product of the factory. In 1787 this tax was abolished for a cash payment of 40,000 thaler.

**JEWISH PROBLEM, THE (or Question):** A term brought into use since 1880, to describe the mass and cumulative effect of anti-Semitism upon Jewish life. Hilaire Belloc, in an anti-Semitic book ("The Jews"—1922) defined it as the "continued presence of the Jewish nation intermixed with other nations." The postulate implies the phenomenon of a solidarity of Jewish interests, which all anti-Semites allege.

In the eyes of non-Jewish writers. . . the "problem" is the Jews are at once too rich and too poor. In Jewish eyes, the problem is how to escape persecution.—CARL JOUBERT, *Aspects of the Jewish Question*, 1902.

*See:* Anti-Semitism.

**JEWISH PUBLICATION SOCIETY OF AMERICA:** Organized in Philadelphia in 1888 for the purpose of publishing and disseminating the best available literature of Jewish interest in English. Its translation of the Bible was mooted in 1892, but it was not until 1908, when the Society joined with the Central Conference of American Rabbis\* in organizing a board of editors, that real progress was made with the undertaking, and the translation published in 1917. It has published to date 120 books, of which 1,500,000 copies have been circulated. Its most notable issues, apart from the Bible, are Graetz' "History of the Jews," Ginzberg's "Legends," and several of Israel Zangwill's novels. It publishes the American Jewish Year Book. Its present officers are: President, Simon Miller; First Vice-President, Adolph S. Ochs; Second Vice-President, Horace Stern; Treasurer, Lionel Friedmann; Secretary, Julius Grodinsky; Editor, Isaac Husik.



**JEWISH QUARTERLY REVIEW:** Devoted to Jewish theology, literature, and history. Founded in London, in 1888, and edited by Dr. Claude G. Montefiore and Israel Abrahams. Transferred to the United States in 1910, and published in Philadelphia, under the editorship of Dr. Cyrus Adler.\*

**JEWISH SCIENCE, SOCIETY OF:** Founded in New York in 1922, by Rabbi Morris Lichtenstein. Its primary purpose is to prevent the Jew from turning to Christian Science, which, in the last two decades has lured thousands from the Jewish fold. By teaching Jewish people that spiritual help can be sought and found in Judaism, Jewish Science has, since its founding, reclaimed many hundreds of Jewish families who had previously turned to Christian Science, and has kept countless others from this conversion to Christianity. Rabbi Lichtenstein has set forth the doctrines of Jewish Science in the following volumes: "Jewish Science and Health," "Peace of Mind," and "How to Live." The organ of the Society of Jewish Science is the monthly publication, "The Jewish Science Interpreter." M. L.

**JEWISH STATE, or JEWISH REPUBLIC OF BIRO-BIDJAN:** Ever since the proposed settlement in 1922 of Jewish colonists in Biro-Bidjan on the Amur, in far east of Siberia, it has been reported that the U. S. S. R. contemplated granting the settlers autonomy, or self-government on the lines adopted in other eastern republics within the U. S. S. R. system. The task of settlement was at first supported by the Agro-Joint,\* and recently the movement was represented in the U. S. A. by the ICOR.\* To the end of 1932 the total number of Jewish settlers was not large, and was not exclusively agricultural. It was then announced that during the next five years the government would settle 300,000 persons in the district, the majority to be Jews. The numbers for 1933 were reduced to 6,800, and as both the ICA\* and the Agro-Joint withdrew from the Biro-Bidjan project, the Russian government and the OZET took up the task. One attraction is that Biro-Bidjan is open to non-Russian Jews, and 100 American Jewish families are reported to have settled there. The details of the autonomy have not been published, but the grant was reported to have become effective in May, 1934.

**JEWISH TELEGRAPHIC AGENCY:** International Jewish news service established in 1917. Has offices in New York, London, Paris, Berlin, Warsaw, and Jerusalem, and correspondents in all centers with a large Jewish population. Supplies news affecting the Jews to the general press throughout the world. President and Managing Director, Jacob Landau. J. L.

**JEWISH TERRITORIAL ORGANIZATION (I. T. O.):** Founded by Israel Zangwill in 1905, after the Zionist organization had declined the offer of the British government of a

territory in East Africa. Zangwill was joined by some leading Zionists in eastern Europe and an American branch was founded in New York. It made investigations of territory in Australia, Angola and Cyrenaica. Its most practical achievement was the Galveston Experiment.\* In 1914, it turned to Palestine. The I. T. O. was represented on the first Zionist Commission sent to Palestine, 1918. It was dissolved a few years later.

See: Uganada.

**JEWISH THEOLOGICAL SEMINARY OF AMERICA:** Higher school of learning for the training of rabbis and teachers in traditional Judaism. Established as the Jewish Theological Seminary Association in 1886 mainly through the efforts of Dr. Sabato Morais, founder, who served as President of the Faculty, under his death in 1897. Among others associated with Dr. Morais\* on the faculty and board of trustees were: Dr. Alexander Kohut, Dr. Marcus Jastrow, Dr. H. P. Mendes, Dr. Cyrus Adler, Dr. Aaron Friedenwald, Dr. S. Solis-Cohen, Joseph Blumenthal, D. M. Piza, and J. Edgar Phillips. Its first rabbinical graduate was Dr. Joseph H. Hertz, now Chief Rabbi of the British Empire. In 1901, when the financial condition of the Association became precarious, a group under the leadership of Jacob H. Schiff, Leonard Lewisoohn, Daniel Guggenheim, Mayer Sulzberger, Adolphus S. Solomons, Louis Marshall and Dr. Adler established a new organization known as the Jewish Theological Seminary of America, with which the old Association was merged; a charter was secured in 1902, an endowment fund of \$500,000 created, Dr. Adler was appointed President of the Board and Professor Solomon Schechter,\* of Cambridge University, England, President of the Faculty. Mr. Schiff provided a new site and building on West 123rd Street, New York, which housed its Rabbinical Department and Library until 1931. In 1915, on the death of Professor Schechter, Dr. Adler assumed the duties of Acting President and in 1924 became President; in 1929, on the death of Mr. Marshall, Sol M. Stroock became chairman of the Board.

The Seminary has grown in importance and influence and has graduated nearly 300 rabbis who are serving pulpits throughout the United States and Canada and 500 men and women from its Teachers Institute occupying positions as teachers, principals and educational directors in religious and communal institutions. It has on its faculty scholars distinguished in many fields of research, among them, Professors Louis Ginzberg, Alexander Marx, Israel Davidson, Mordecai M. Kaplan, Moses Hyamson, Morris D. Levine, Louis Finkelstein and Dr. Boaz Cohen. Among those who are no longer living were, Professors Joseph Mayor Asher, Israel Friedlaender, Joseph Jacobs, and Jacob Hoschander. On its present Board are Felix M. Warburg, Adolph Lewisohn, Judge Irving Lehman, Israel Unterberg, Dr. Harry Fried-



enwald, William Prager, William Fischman, Isidor D. Morrison, Henry S. Hendricks, Arthur Oppenheimer, Dr. Max Drob, Dr. Jacob Kohn, J. Solis-Cohen and Lewis L. Strauss. Its Library (*See: Library, Jewish Theological Seminary*) which possesses the largest collection of Jewish manuscripts and rare books in existence, is separately incorporated and includes on its Board, Dr. A. S. W. Rosenbach, Louis Bamberger, Dr. Alexander Marx, and Dr. Frank I. Schechter.

Besides its Rabbinical Department and Library, the Seminary conducts the Teachers' Institute, the Seminary College of Jewish Studies, the Israel Friedlaender Classes, the Seminary Institute of Jewish Affairs, a Synagogue, a Museum of Jewish Ceremonial Objects which adjoins the collection of Americana of the American Jewish Historical Society, and a dormitory and dining hall. It has issued a number of learned publications by members of its faculty and alumni. All of the Seminary activities are now housed in three new buildings fronting Broadway between 122nd and 123rd Streets, the gift of Louis S. Brush, Israel Unterberg, and the family of Jacob H. Schiff. Its endowment fund is now nearly \$2,000,000 and its income is derived from this source and from voluntary contributions. Its present officers are: Sol M. Stroock, Chairman of Board of Directors; Dr. Cyrus Adler, President; Henry S. Hendricks, Honorary Secretary; Arthur Oppenheimer, Treasurer; Professor Alexander Marx, Librarian; Professor Mordecai M. Kaplan, Dean Teachers' Institute; Professor Louis Finkelstein, Registrar; and Joseph B. Abrahams, Secretary.

J. B. A.

Alumni according to year of graduation (unless otherwise stated, degree of Rabbi conferred upon graduates):

- 1894—Joseph H. Hertz.  
 1896—Henry M. Speaker, David M. Wittenberg.  
 1897—Bernard M. Kaplan.  
 1898—Leon H. Elmaleh, Morris Mandel.  
 1899—Menahem Eichler, Michael Fried, Emil Friedman.  
 1900—Julius H. Greenstone, David Levine.  
 1902—Herman Abramowitz, Israel Goldfarb, Phineas Israeli, Mordecai M. Kaplan, C. E. Hillel Kauvar, Nathan Wolf.  
 1903—Alter Abelson, Aaron P. Drucker.  
 1904—Rudolph I. Coffee, Charles I. Hoffman, Gerson B. Levi, Elias L. Solomon.  
 1905—Bernard C. Ehrenreich, Marvin Nathan.  
 1906—Morris Baron, Alexander Basel, Nathan Blechman, Abraham E. Dobrin, Arthur Ginzler, Abraham Hershman, Nathan A. Lublin, Solomon Z. Prokesch.  
 1907—Jacob Kohn, Benjamin A. Tintner.  
 1908—Moses J. S. Abels, Alexander Cohen, Louis I. Egelson, Joseph Hevesh, Abel Hirsch, Elias N. Rabinowitz, Samuel Rosinger, Herman H. Rubenovitz.  
 1909—Hirsch Goldberg, Louis I. Goldberg, Morris D. Levine, Raphael H. Melamed.

1910—Louis Brav, Israel H. Levinthal, Benjamin A. Lichter, Jacob B. Menkes, Isaac A. Millner, Jacob S. Minkin.

1911—William Ackerman, Paul Chertoff, Max Drob, Moses Eckstein, Jacob B. Grossman, Max D. Klein, Samuel Margoshes.

1912—Adolph Coblenz, Samuel M. Cohen, Louis J. Haas, Eugene Kohn, Abraham A. Neuman, Ludwig Roeder, Moritz Speier.

1913—Harry S. Davidowitz, Herman M. Cohen, Louis M. Epstein, Samuel Fredman, Benjamin L. Grossman, Max Hoffman, Oscar Levin, C. David Matt, Abraham Nowak, Aaron G. Robison, Meyer Waxman.

1914—Israel Elfenbein, Herbert S. Goldstein, Israel Lebendiger, Julius J. Price, Moses Rosenthal.

1915—Murray A. Alstet, Israel Efros, Alfred H. Kahn, Julius Kaplan, Reuben Kaufman, Milton M. Markowitz, David M. Shohet, Hyman Solomon.

1916—Louis Feinberg, Herman Lissauer, Joseph H. Margolies, Jacob I. Mendelsohn, Samuel Sachs, Joseph Sarachek, Morris Teller.

1917—Jacob Bosniak, Abraham Burstein, Jacob J. Gittleman, Abraham E. Halpern, Jacob Katz, Joseph S. Zuckerbram.

1918—Benjamin H. Birnbaum, Solomon Goldman, Israel Goldstein, Harry Z. Gordon, Philip Kleinman, Wilfred P. Kotkov, Nahum B. Krueger, Philip A. Langh, Abraham Joseph Levy, Michael Lichtenstein, Solomon H. Metz, Reuben Rabinowitz, Leon Spitz.

1919—David Aronson, Moses Baroway, Samuel Benjamin, Jesse Bienefeld, Harry Cohen, Mortimer J. Cohen, Louis Finkelstein, Rudolph Lupo, Benjamin Syawitz, B. R. Weilerstein.

1920—George Abelson, Philip R. Alstat, Nathan H. Colish, I. A. H. Harrison, Max Kadushin, Hyman J. Landau, Norman Salit, Morris Schussheim.

1921—Max Arzt, Solomon Grayzel, Arthur H. Neulander, Benjamin Plotkin, Goodman A. Rose, Solomon Rivlin, Theo. Shabshelowitz, Elias C. Sydney.

1922—Max D. Davidson, Joshua Finkel, Gershon Hadas, Herman Hailperin, Alter F. Landesman, Joseph Miller, Morris Schatz, Louis Schwefel, Morris Silverman, Max Zucker.

1923—Elliot M. Burstein, Louis M. Levitsky, Joseph M. Roth.

1924—Nachman S. Arnoff, Benjamin Cohen, Abraham M. Heller, Isidor B. Hoffman, Joseph Marcus, Isidore Newman, Isador Signer.

1925—Herman E. Eisenberg, Morton Goldberg, Simon Greenberg, Louis Hammer, Abraham Horvitz, B. Leon Hurwitz, S. Joshua Kohn, Leon J. Liebreich, William S. Malev, Jacob J. Newman, Hyman R. Rabinowitz, Samuel Rosenblatt, Harry Schwartz, Jesse Schwartz, Kurt Wilhelm; Harry S. Jacobs, Master of Hebrew Literature.

1926—Alexander J. Burnstein, Joel S. Gefen, Israel M. Goldman, Elhanan H. Golomb, Jacob Granowitz, Louis Greenberg, Lewis B.



Grossman, Moses Hadas, Michael Higger, Jonas Kamin, Herbert Parzen, Benjamin Unger.

1927—Julius Berger, Morris M. Goldberg, David A. Goldstein, Morris S. Goodblatt, Edward Horowitz, Leon S. Lang, Abraham E. Millgram, Joseph Warren, Bernard H. Ziskind; Julius Maller, Doctor of Hebrew Literature.

1928—Jeremiah J. Berman, Jacob M. Cohen, Maxwell M. Farber, Henry Fisher, Harry Jolt, Harry M. Katzin, Maurice A. Lazowick, Meyer Rubin, Milton Steinberg; Hirsch L. Gordon, Doctor of Hebrew Literature.

1929—Isidore Barnett, Abraham H. Fedder, Albert I. Gordon, Harry Halpern, Harry W. Katchen, Nathan Kollin, Isidore S. Meyer, Jacob Radin, Henry M. Rosenthal, Edward Schoenfeld.

1930—Elias Charry, Jacob Freedman, Edward Elisha Gelber, Jacob Kraft, Philip Lipis, Joseph Zeitlin; Abraham Louis Lassen, Doctor of Hebrew Literature.

1931—Abba Abrams, Ben Zion Bokser, David Cohen, Ira Eisenstein, Theodore Friedman, William Greenburg, Peter Halpern, Ario Samuel Hyams, Phineas Kartzinel, Harry Barnett Kellman, Jerome Labovitz, Reuben Jacob Magil, Simcha Rabinowitz, Matthew S. Rosen, Charles M. Rubel, Samuel Schnitzer, Ralph Simon, Max Weine, Nathan Zelizer, Harry Zevi Zwelling; Masters of Hebrew Literature, David Bonder, Samuel Epstein, Manuel Greenstein.

1932—Aaron H. Blumenthal, Max Gelb, Solomon D. Goldfarb, Joseph S. Goodman, Robert Gordis, William P. Greenfeld, Morris Aaron Gutstein, Eliezer Ashur Levi, Morris David Margolis, Paul Reich, Max Jonah Routtenberg, Samuel Solomon Ruderman, Abraham Silverstone, Abraham Simon; David Bernard Stolper, Master of Hebrew Literature; Max Kadushin, D. H. L.

1933—Samuel Cass, Morris Chapman, Bernard Cohen, Harold Goldfarb, Hyman Goodman, Benjamin H. Gorrellick, Samuel Langer, Monroe J. Levens, S. Gershon Levi, Edward T. Sandrow, Bernard Segal, Herbert A. Seltzer, Samuel Sherman, Benjamin L. Teller, Bert I. Treiger; Doctors of Hebrew Literature, Israel Lebendiger, Louis Levitsky.

**JEWISH WAR VETERANS OF THE UNITED STATES:** Formed in 1923, at a convention in New York, through the amalgamation of all then existing organizations of Jewish War Veterans. These included the Hebrew Union Veterans Association, formed in 1895 of Civil War Veterans, and the Jewish Veterans of the Wars of the Republic, including Spanish-American War and World War Veterans. Only veterans are eligible for membership.

The aims of the Jewish War Veterans are: "to maintain true allegiance to the United States of America . . . to uphold the fair name of the Jew and to fight his battles wherever he is unjustly assailed . . . to assist such com-

rades and their families as may be in need of help . . . to gather and preserve the records of patriotic service performed by men of our race . . . to honor the memory and to shield from neglect the graves of our heroic dead."

There are sixty local posts, five state departments and a national headquarters in New York. "The Jewish Veteran," a monthly magazine is sent to all members. National encampments are held annually. Past commanders-in-chief include: Hon. Julius S. Berg, M. J. Mendelsohn and George Fredman. Present National Officers are: Commander-in-Chief, William Berman; Harry I. Jacobs, George E. Kath, Sol Rubin, Dr. Isaac Stalberg, Harry Raymond, Rabbi Solomon A. Fineberg, Maxwell Cohen, Samuel B. Mannos, Jacob Reitzfeld, Milton Solomon, Harry C. Mamber, Dr. Ivy Pelzman, Al Lewis, and Edward Lieberman. S. A. F.

**JEWISH WELFARE BOARD:** "Organized April 9, 1917, three days after the Declaration of War, was founded by the Jews of the United States with the sanction and recognition of the government, as their instrumentality for contributing to the preservation of the morale and welfare of the soldiers, sailors, and marines." So runs the opening paragraph of a foreword to the "Final Report of War Emergency Activities" by the Board, including the period of demobilization to October 1, 1920. At that date a joint conference committee, representative of the Jewish Welfare Board and the Council of Young Men's Hebrew and Kindred Associations, "fully impressed by the success of the coöperative war effort of the Jewish national organizations represented in the Jewish Welfare Board, expressed the desire that the results of this united harmonious effort should not be lost in peace-time."

The Jewish Welfare Board concluded that, in order to render full service, Jewish Centers must be made available, and agreed to undertake the promotion of Jewish Center work in addition to its activities in connection with the Army and Navy. This decision was accepted by the Council of Young Men's Hebrew and Kindred Associations, which, in 1921, was merged with the Jewish Welfare Board. The Council of Young Men's Hebrew and Kindred Associations organized in 1913 had continuously promoted activities among Y. M. H. A.'s, Y. W. H. A.'s,\* and Jewish Community Centers up to the time of the merger.

The Board has thus two functions: (1) To promote the social and religious welfare of soldiers, sailors, and marines in the Army and Navy of the United States and to assist disabled veterans of the World War, as well as veterans and beneficiaries of veterans in connection with claims for government compensation. (2) To promote the religious, intellectual, physical, and social well-being and development of Jews, especially young men and women; to stimulate the organization of



Y. M. H. A.'s, Y. W. H. A.'s, and kindred organizations; to assist, advise, and encourage such organizations, correlate their activities, and cooperate with them for the development of Judaism and good citizenship.

The Board is the national coordinating agency of 288 Y. M. H. A.'s, Y. W. H. A.'s, and Jewish Community Centers throughout the United States and Canada. The Jewish Center movement has made great strides since the Board took over the sponsorship of the several types of organizations promoting Jewish cultural and recreational activities in their respective communities. Attesting to their growth in physical facilities is the increase in the number of owned buildings from 75 in 1921 to 184 in 1933, their cost being estimated at \$29,000,000. The membership of these Centers comprises some 200,000, with an additional 100,000 remaining affiliated without being included in the paid-up membership. During the same period the number of full-time executives has increased from 43 to 145. The programs of the Jewish Centers, Y. M. H. A.'s, and Y. W. H. A.'s, providing for Jewish cultural, educational, club, civic, social, and physical education activities, have been greatly enriched in the past decade.

The Board maintains relationship with the following regional organizations: Associated Y. M. and Y. W. H. A. of New England; New York State Federation of Y. M. H. A.'s, Y. W. H. A.'s, and Kindred Associations; Metropolitan League of Jewish Community Associations; New Jersey Federation of Y. M. H. A.'s and Y. W. H. A.'s; Pennsylvania-Middle Atlantic Federation of Y. M. and Y. W. H. A.'s, and Kindred Associations. It maintains a field service carried on by members of its staff, who are in contact with the regional and local organizations. Problems of organization, finance, program, membership, personnel, campaigns, and buildings are dealt with, both through the field service and by correspondence with members of the staff of the national office.

The Board issues a quarterly periodical, "The Jewish Center," and has recently begun the publication of "The Jewish Center Supplement." The National Association of Jewish Center Executives, composed of members of staffs of Jewish Centers, receives the cooperation of the Jewish Welfare Board and meets annually.

In promoting its Army and Navy service, the Board conducts social welfare and religious activities for approximately 3,500 Jewish men in the Army and Navy service and approximately 1,000 disabled veterans in the United States Veterans Hospitals. It also undertakes various services for ex-service men and their families. It is in contact with 160 posts, stations and hospitals. Its service is extended to men in the United States as well as outlying points, including China, Manila, Hawaii, Panama, and Haiti. Religious and welfare service was provided by the Board for 500 Jewish young men attending Citizens' Military

Training Camps in 1933. The officers of the Board are: President, Judge Irving Lehman; Vice-Presidents, Felix M. Warburg, Jacob M. Loeb, Jacob K. Newman, M. C. Sloss; Treasurer, Benjamin J. Bottenwieser; Secretary, Joseph Rosenzweig. The executive director is Harry L. Glucksman. H. L. G.

**JEWRY:** Formerly applied to districts or neighborhoods in which Jews resided. Now used to describe the Jewish people, or any part of it.

**JEW'S COLLEGE, London:** Founded on the initiative of Chief Rabbi Nathan M. Adler, in 1852, it was opened in 1856 for the training of ministers, readers and teachers. Its constitution provided the chief rabbi should be president of the council administering the institution. This law led to a conflict, which began about 1880 and lasted to 1903, because the constitution further provided that the chief rabbi and not the college could give students the rabbinic degree, Hattarat Hora'ah. Both the Adlers declined to confirm any students as rabbi, so that none of the graduates were more than ministers, and used the English title, "Rev." in front of their names. Hence men like Hermann Gollancz and Simeon Singer went to eastern Europe to obtain the title, and Haham Gaster\* issued rabbinic diplomas as principal of Judith Montefiore College, Ramsgate. In 1903 the rule was in a measure abrogated, and the College now issues rabbinic diplomas. The College is excellently housed in the Bloomsbury district of London, and has a valuable library. Its principals have been Barnett Abrahams, M. Friedlander,\* and the present head, Dr. Solomon Buchler.\*

**JEZEBEL:** Wife of Ahab, and therefore queen of Israel (I Kings xvi. 31). The wicked woman of the Scriptures. She was the daughter of a Sidonian king, and an idol worshipper, and exercised great influence upon Ahab. She attempted to nationalize her own faith and came into bitter conflict with the prophet Elijah. He for her cruelties and ruthlessness cursed her with the prophecy (I Kings xxi. 23) "the dogs shall eat Jezebel in the moat of Jezreel" which literally came to pass during the insurrection headed by Jehu.\*

**JOACHIM, JOSEPH:** Violinist; b. near Presburg, Hungary, 1831; d. Berlin, 1907. At nine he was a musical prodigy, and to 1868 he was one of the most sought after concert performers in Europe. In 1868 he settled in Berlin as director of the Royal High School of Music. Among his numerous compositions, his "Hebrew Melodies" were at one time popular. He was converted to Christianity.

**JOACHIMSEN, PHILIP J.:** First president of the Hebrew Orphan Asylum of New York; b. Breslau, 1817; d. New York, 1890. He was a lawyer and during the Civil War he organized and commanded the 59th New York Volunteer Regiment. He was injured at New Orleans and breveted brigadier-general.



**JOASH:** King of Judah (837-798 b.c.e.); he was the only descendant of the house of David who escaped the massacre organized by his grandmother, Athaliah. Jehoiada, the high priest placed him on the throne when he was seven, after the worshippers of Baal had been destroyed. To consolidate his power he had two wives. Under the high priest's influence, he was a religious God-fearing monarch and had the Temple \* repaired. When Jehoiada died, Joash lapsed in faith, and even permitted himself to become an object of worship. He made peace with Hazael, king of Syria, by paying tribute. Joash reigned 38 years, and he was assassinated for having slain a son of the high priest. Judging by the fact that he was not buried in the sepulchre of the kings, the popular verdict of his subjects was against him.

**JOASH (JEHOASH):** King of Israel (800-785 b.c.e.). He was a successful warrior king. When he came to the throne the kingdom was in a deplorable state, his father, Jehoahaz having lost much territory to Hazael and Ben-hadad, kings of Syria. Joash recovered the territory in three battles. He also fought Amaziah, king of Judah, and attacked Jerusalem and looted the Temple. (II Kings xiv. 11-14.) Notwithstanding Joash's lapses in faith, Elisha \* held him in good regard and the king tended the dying prophet.

**JOB, BOOK OF:** Belongs to the third section of the Old Testament, known as "Kethubim"—Hagiographa, and is classed with the Wisdom Literature. Its theme is the question of Divine Justice, and the problem it poses and seeks to answer is, "Why do the righteous suffer?" Deep in feeling, rich in metaphor, and vigorous in phrase, its style is marked by the quality of grandeur.

The 42 chapters which comprise the Book of Job, do not give the impression of being a single unit either in style or in theme. Chapters i. and ii. and chapter xlv. 7-17, composed in narrative prose, seem to belong together as prologue and epilogue respectively. The prologue describes first, the councils in heaven where "the Satan" impugning the quality of Job's piety receives permission to test Job by affliction, then the destruction of his wealth, the death of his children, and the painful loathsome disease to which he is subjected. The epilogue represents Job having successfully withstood his trials, restored in twofold measure to his former good fortune.

The portion of the book from chap. iii. to chap. xlii. 6, is poetic in form. It gives evidence of having been composed at a later date, and contains some inconsistencies, redundancies and occasional lack of sequence which would indicate that the material has undergone considerable modifications and interpolations.

In these chapters are presented the dramatic dialogues between Job and his three friends (a fourth entering later), which center upon the question of why the righteous suffer. His friends maintain that God's punishments

are deserved, even though the reasons cannot always be grasped by man. Job, however, protests his innocence and pours forth the bitterness of his soul. Finally, when God speaks to him "out of the whirlwind," Job is silenced into submission and contrition by the realization of God's omnipotence and man's insignificance.

Rabbinical tradition ascribes the Book of Job to Moses. Modern Bible critics place the authorship of the book in the period between the seventh and fourth cents. b.c.e. I. G.

Its basis is a fiction, conceived for the purpose of explaining the different opinions which people hold on Divine Providence.—MOSES MAIMONIDES, *The Guide for the Perplexed* (Friedlander translation), 1904.

**JOCEUS OF YORK:** Leader of the York, England, community who, during the massacre of 1190 in Clifford's Tower, advocated and set the example of self-destruction. He slew his wife and two children and was in turn slain by Yom-Tob of Joigny.

**JOCHEBED:** Mother of Aaron, Miriam, and Moses (Ex. vi. 20).

**JOHELSON, WALDEMAR:** Explorer and Russian revolutionist; b. Wilna, 1856. In 1880 he left Russia owing to his revolutionary views and on his return in 1884 he was arrested and confined for three years in St. Petersburg and then sent to Siberia for 10 years. In Yakutsk, where he was in exile, he studied the folkways and language of the Tungus, Yakuts and Yukaghirs. He was therefore permitted to join an Imperial Russian Geographical Mission in Yakutsk. He was recommended by the Russian government to the American mission to North Asia headed by Jessup. After two and a half years in the frozen North, he came to New York in 1904, to prepare his material for publication.

**JOEL:** Second of the minor prophets, in the Canon. His book is the only source of information about him and merely relates that he was the son of Pethuel. Its contents suggest that he was a Judean, and resided in Jerusalem. The Book of Joel contains four chapters and seems in part to refer to the reign of Uzziah \* or Joash. The first chapter describes a famine following a plague of cut worms, locusts and drought. The second chapter continues the theme in an apocalyptic strain. Midway in the chapter the people have repented, and the promise of a smiling and fruitful land is held out. The third chapter is a prelude to the scene of the Day of Judgment: "multitudes, multitudes in the valley of decision!" The contrasts in this book have provided the critics with much occasion for discussing its authorship and the probable dates of its varying parts.

**JOEL, DAVID:** Critical exegete of the "Zohar"; b. Inowrazlaw, Posen, 1815; d. Breslau, 1882. Joel was a rabbi and from 1880 was professor at the Breslau Seminary. He studied superstitions, and his book on the "Religious



Philosophy of the Zohar" (1849) is authoritative on the subject.

**JOEL, LEWIS:** British consul-general in Chile; b. Dublin, 1824; d. London, 1899. He entered the consular service in 1861 and was consecutively appointed to many places. His Chilean appointment terminated in 1894.

**JOEL, MANUEL:** Religious philosopher and historian; b. Birnbaum, Posen, 1826; d. Breslau, 1890. In 1854 he was attracted to the Breslau Seminary. His prodigious writings covered the field of the Middle Ages, and constitute a comprehensive view of Jewish religious thought covering about a thousand years, and their relations, or contrasts, to contemporary Christian theological views.

**JOHANAN HA-SANDALAR:** The sandal-maker scholar of the Talmud; flourished in the second cent. He was a pupil of Akiba, and devoted to his teacher. The story is told that when Akiba \* was in prison, and awaiting his execution, Johanan, in order to obtain the master's opinion of a doubtful point of law, disguised himself as a peddler and cried his wares before the prison, adding his Halakist question. The sage responded to the calls, and in the chaffering, from the prison window, answered the question.

**JOHANAN B. NAPPAHA:** Founder of an academy at Tiberias; b. Sepphoris; last quarter second cent.: d. Tiberias, 279. Johanan was one of the leading teachers in his native city, and enjoyed a large following. At Tiberias his school attracted students from Babylonia, and he traveled and lectured in many places. He thus became the popular religious authority of his period. He laid down rules for deciding matters in which there was a conflict of opinions, and most of his rules have remained decisive. Religiously he was somewhat liberal, and permitted women to study Greek because he regarded it as a proper feminine accomplishment. It is related of him that he ordered his corpse to be robed in scarlet, so that at the resurrection he should not feel discommoded in the presence either of the pious or the wicked.

**JOHANAN B. ZAKKAI:** Reorganizer of Judaism after the destruction of the Temple in 70 c.e. and head (Rabban) of the Jewish community. For many years before the revolt against Rome he was one of the leading Pharisaic teachers; he taught in the Temple,\* instructed a number of disciples and engaged in famous disputes with the Sadducees.\* He is said to have foretold the coming destruction of the Temple when its doors were found mysteriously opened. When the revolt broke out, he advocated peace; subsequently he fled from Jerusalem and established a school at Jabneh, on the sea-coast. The Talmud gives an elaborate account of this occurrence: how Johanan was forced to flee secretly, by the help of his nephew, b. Batiach, a Zealot leader; that he passed through the lines disguised as a corpse; that he had an interview with Ves-

pasian, to whom (like Josephus) he predicted that he would become emperor; and that from him he obtained permission to establish a school at Jabneh.\*

After the fall of the Temple, Johanan was made president of the assembly which he constituted at Jabneh. He made a number of new regulations to meet the altered conditions of the time, and to restore the loss caused by the fall of the Temple; many of the Temple ceremonies were now to be observed in the synagog, and the sacrifices were replaced by prayers. The assembly at Jabneh became the new center of authority for all Jewish communities.

The pupils of Johanan became noted teachers and seem to have been the first to assume the title Rabbi after their ordination. Some time before his death Johanan was succeeded in the presidency by Gamaliel II., and removed to the nearby town of Berur Hayil, where he died. Many of his Hagadic sayings became famous. Thus he explained the reason why no iron tool could be used in building the altar by contrasting iron, as the implement of war and the altar as the bringer of peace. Discussing the commandment of the Red Heifer, he told his pupils that it was not theirs to ask for reasons to explain such laws, but to obey implicitly the ordinances of God. He also stressed the virtue of benevolence as replacing sacrifice and winning forgiveness for the sins committed by the non-Jew. The traditional site of his tomb is near Tiberias. S. C.

**JOHN OF GISCALA:** Patriot and military leader during the war with Titus (66-70). In his native Giscala, a city of northern Galilee, John maintained the peace at the outbreak of the revolt. But when Giscala was burned by marauders, he organized a force, cut down the raiders, and rebuilt his home city. He was a bitter opponent of Josephus \* who controlled Galilee as long as he was governor of Jotaba. When that fortress fell, John still held Giscala which was attacked by Titus in person. Obtaining a truce over the Sabbath, John and his followers escaped.

With some thousands of his Galileans, 2,000 men from Tiberias were in Jerusalem, John made himself military master of the city, and was the most conspicuous in his command of Ophel, from which fortress he forced Zealots\* into the Temple and to the defense of Jerusalem. The peace party called in Simon bar Giora,\* and his army, for their defense, and John fought alternately with Simon and Eleazar for mastery. On the last fatal Passover when Eleazar \* drew masses of villagers into Jerusalem, John's followers attacked them and succeeded in forcing Eleazar to flee the city. Taking command of the Zealots, and burning buildings, John gave battle to Simon, but when the Romans were at the gates, the two factions united and divided the defense of the city.

John's defense of the wall at Antonia was such that it discouraged the Romans who had



built engines to batter down the tower. He did not hesitate to plunder the Temple in order to support his followers. Faced by the Roman advance, he refused to surrender, and instead reviled Josephus. After the fall of the Temple, John escaped to the upper city and defended it. Being refused a free passage for himself and his followers he again refused to surrender. Finally he had to take refuge in a cave. Driven forth from there by hunger he finally surrendered and was taken to Rome in fetters by Titus. The manner of his death is unrecorded.

**JOINT DISTRIBUTION COMMITTEE, AMERICAN JEWISH:** Generally referred to as JDC. Founded Oct., 1914, by the American Jewish Relief Committee, the People's Relief Committee, the Central Committee for Relief, for the purpose of regulating disbursements in the war zones. Later, however, the JDC organized and developed the "drives," and "campaigns," for raising money. Between 1914 and 1928 it collected in round numbers \$80,000,000, most of which was disbursed in eastern Europe and Russia.

The work of the JDC is generally divided into four periods (1) war relief, 1914-18, on which \$14,700,000 was expended; (2) emergency relief, 1919-20, during which period \$22,350 was distributed; (3) reconstruction work, 1920-25, when \$1,745,000 was spent for refugees and repatriation and \$25,460,000 for reconstruction; (4) reorganization work, 1926-30, for which \$18,500,000 was used to the end of 1927.

(1) During the first period, when the great task was providing succor in the war zones, 142 branches for distribution were developed in Lithuania and Poland. The Hilfscomite für Polen, a sub-committee of the Hilfsverein der Deutschen Juden\* acted as the central agency in Europe until the U. S. went into the war. During the same period the Israelitischer Allianz of Vienna served as the central affiliate for the distribution in Austro-Hungary. In Turkey the American ambassadors acted for the JDC. In Salonica, Rabbi Jacob Meir represented it and in Palestine it acted both through the Zionist organization and the American consul in Jerusalem. In 1916 the JDC was permitted to send its representatives to Europe. After America entered the World War the European center of the JDC was established in Amsterdam, Holland. The war relief funds were largely expended to provide food and shelter for war victims.

(2) The immediate post-war activities were carried on through a great variety of organizations including the American Relief Administration, the Y. M. C. A., the Siberian Prisoner's Relief Fund, and the Near East Relief Commission, and the Red Cross. Boris D. Bogen\* went to Poland early in 1919 and in 1920 Julius Goldman directed the European operations of the JDC. Prof. Israel Friedlander\* and Bernard Cantor were murdered in the Ukraine in 1920 whilst acting as commissioners of the JDC. Under its direction typhus

and tuberculosis were fought and special attention given to the care of children. The foundations of reconstruction work were laid by the opening of hospitals and baths, the financing of coöperative credit organizations, agricultural colonization, the starting of trade schools and the rebuilding of houses destroyed in the war and revolutions. The transfer of monies from Americans to their relatives in Europe was facilitated, \$13,000,000 being transferred. In Palestine loan funds were organized.

(3) The liquidation of the JDC was proposed at the end of 1920 and James H. Becker of Chicago was appointed General Director of the European affairs of the JDC for that purpose. The work was however resumed, largely due to Mr. Becker's insistence, and in 1921 five functional departments were established under the leadership of James N. Rosenberg to deal with refugees, reconstruction, sanitation and health, cultural work and the care of children. Between 1921 and 1923, Dr. Bernard Kahn of Berlin, supervised welfare work for 300,000 refugees and emigrants who were stranded in many countries and who either sought to emigrate to new lands or return to their fatherlands. The needs of this type of sufferers brought into existence in 1924-25 the Emergency Relief Committee which redistributed 8,000 emigrants. \$5,400,000 was expended through Alexander A. Landesco on reconstruction efforts in Poland, Lithuania, Czechoslovakia, Leifland, Latvia, Austria, Hungary, Turkey, Roumania, Bessarabia, Bukowina, Transylvania, Russia and Palestine. In all, during this period, 404 credit organizations were founded by the JDC, 8,000 houses and stores were erected, \$455,000 expended on trade and technical schools. The number of loan Kассas subventioned by it, or through the American Reconstruction Foundation (in which the JDC and the ICA are equal partners) had by 1930 exceeded 700. In addition, the JDC is subventioning a large number of free-loan societies (gemilas chesed) in Poland.

In 1924 the JDC liquidated its reconstruction operations and with the ICA founded the American Joint Reconstruction Foundation which functioned till recently. Work was resumed in Russia in 1922 and by 1924 \$1,290,000 was expended on trade schools and colonization experiments, etc. In the later years the American Jewish Joint Agricultural Corporation (Agro-Joint)\* was founded to continue the intensified agricultural settlements in Russia.

The health and sanitation work of the JDC resulted in the erection of 216 bath houses, 16 hospitals, many dental clinics, tuberculosis sanitoria, and pharmacies in Poland. In Europe and Palestine this department utilized \$1,900,000. The war orphans in Russia alone were estimated at 60,000. The JDC bureau registered 43,000 and there was expended from 1921 to 1923 \$3,324,000 on the care of children. \$1,342,000 was used for subventions for religious schools, and \$4,220,000 was expended on



famine relief in Russia through the American Relief Administration. A further sum of \$4,220,000 was expended in Russia under the direction of Boris Bogen and Joseph A. Rosen. Altogether \$25,440,000 were expended in 1921-25.

(4) The liquidation of the JDC was again contemplated in 1925 but the visit of Felix M. Warburg, and other members of the executive to Europe and the report of Dr. Jacob Bili-kopf and Maurice B. Hexter, led to the re-sumption of effort and in September, 1925, David A. Brown organized the United Jewish Campaign which by 1927 raised \$18,500,000. Much of the new effort was for the support of the Russian colonization project but through the Palestine Economic Corporation over \$1,000,000 was expended for constructive effort in Palestine. The JDC continued its work on a smaller scale through 1931 and 1932. In 1933 it began relief work in Germany.

The expenditures of the JDC from October, 1914, through December 31, 1932, are as follows:

Overseas Expenditures:	
General, Emergency, Reconstructive Work (non-functional) .....	\$51,129,889.86 *
Reconstructive Work Carried on by Functional Committees:	
General Reconstruction Work .....	6,416,374.74
Medical Work .....	2,725,164.91
Repatriation and Refugee Work .....	1,926,371.68
Child-Care Work .....	5,187,792.02
Cultural Work .....	3,030,661.66
American Jewish Joint Agricultural Corporation .....	7,636,932.88
Palestine Economic Corporation .....	1,150,323.56
<b>Total Overseas Expenditures</b> ....	<b>\$79,203,511.31</b>
Administration—New York Executive Offices (includes interest paid on borrowed funds in the sum of \$75,220.05) .....	\$ 1,370,384.91
Administration—New York Special Activities:	
Remittance Bureau (Transmissions—\$10,529,554.65) .....	438,489.86
Location Department .....	28,381.56
Landmannschaften Bureau .....	51,356.78
War Orphans' Bureau .....	44,881.49
Russian Food Draft Department (Remittances—\$2,060,186.00) .....	93,383.69
<b>Total Administration—New York Special Activities</b> .....	<b>\$ 656,493.38</b>
Remittance Bureau—Representing Partial Refunds .....	\$ 174,902.74
<b>Totals</b> .....	<b>81,405,292.34</b>

\* Includes \$780,581.97 for Gemilas Chesed Kassas.

The officers are (1933): Honorary Chairman, Felix M. Warburg; Chairman, Paul Baerwald; Vice-Chairmen, Herbert H. Lehman, James N. Rosenberg; Treasurer, Marco F. Hellman; Associate Treasurer, William A. Koshland; Comptroller, Mrs. H. B. L. Goldstein; Secretary, Joseph C. Hyman. European Director, Dr. Bernard Kahn; Russian Director, Dr. Joseph A. Rosen.\*

**JONAH:** Fifth of the minor prophets; flourished in the days of Jeroboam II,\* (II Kings xiv. 25). He was the son of Amittai. Beyond this nothing is known of the prophet

except what is related of his experiences in his book, which owing to the unique story of his sojourn in the belly of a great fish, is better known than most of the minor prophets. The **Book of Jonah** covers four chapters and is recited in its entirety as the Haftarah \* in the Afternoon service of the Day of Atonement. The narrative is not in the first person, so that there is some doubt as to whether Jonah was the author of his book. A series of connected experiences are related. Jonah was told to go and prophesy against Nineveh, and he decided to flee to Tarshish. To get there he went to Joppa where he took passage on a ship that ran into a great storm which resulted in the prophet being cast overboard, only to be swallowed by a great big fish. From its belly, Jonah prayed to the Lord, and the fish cast him out on dry land. In the third chapter Jonah resumed his journey to Nineveh to proclaim its destruction, but the people of Nineveh repented their sins and God forgave them. The fourth chapter relates how Jonah, sad at his unfulfilled prophecy, slept under a miraculously created gourd, which withered. The incident is used to rationalize the mercy shown to Nineveh. Jonah's book has been the subject of jest owing to the "whale" story, but that word does not appear in the narrative. The historicity of the book has exercised the Higher Critics, who contend that it is a Midrash, or story of late composition, to which a few semi-historical touches were added to give it the appearance of actuality.

**JONAS, BENJAMIN FRANKLIN:** Senator from Louisiana; b. Williamstown, Ky., 1834; d. New Orleans, 1911. In 1855 he became a lawyer and settled in New Orleans. Throughout the Civil War, Jonas fought on the Confederate side, becoming acting-adjutant of artillery in Hood's corps of the Army of Tennessee. From 1865 onward he took an active part in New Orleans' politics. In 1876 he was elected to the National House of Representatives, and served throughout 1877. In 1879 he was appointed a Senator from Louisiana, and served to 1885. The year following, President Cleveland appointed him surveyor of the port of New Orleans.

**JONATHAN:** Son of Saul \* and friend of David.\* II Sam. draws a charming picture of a brave and generous man captivated by the genius of David and willing to yield place to him (*Ibid.*, xxiii. 16-18). He fell with his father and younger brothers in the battle of Mount Gilboa. His name is an accepted symbol of unselfish friendship.

David's affection inspired the elegy (II Sam. 1) in which he relates:

I am distressed for thee, my brother Jonathon;  
Very pleasant hast thou been unto me;  
Wonderful was thy love for me,  
Passing the love of women.  
How are the mighty fallen,  
And the weapons of war perished!

**JONATHAN MACCABEUS:** Military and diplomatic leader of the Jews (161-143 b.c.e.). Fifth son of Mattathias,\* he succeeded



to the leadership on the death of his more courageous brother, Judah.\* Bacchides attempted to crush the Maccabees, and Jonathan and his brother, Simeon,\* continued a bloody and bitter struggle, mostly in Trans-Jordan. His followers on one occasion, swam the river to make good their retreat. For a time Jonathan maintained a petty independent principality on the Jordan, but taking advantage of the political embroilments of the surrounding rulers, he went to Jerusalem and fortified it, though the Acra was then, and later, in the possession of Syrians and Hellenized Jews. With the consent of Balas, king of Syria, Jonathan in 153 became high priest, and official leader. In 147 with his brother, Simeon, he entered Jaffa with 10,000 men and then proceeded to capture Azotus, and destroyed the temple of Dagon. By a good deal of dissimulation he maintained his position among the warring rival kings of Asia Minor, and made his peace with Rome, notwithstanding his capture of Gaza. Ascalon and other places. At the height of his power he was led into ambush at Beisan by Trypho. His guard was slain and he was taken prisoner and carried to Trans-Jordan. Simeon went to his rescue, but Jonathan was slain.

**JORDAN, THE:** Rising from three streams among the foothills of Mt. Hermon, Palestine's principal river winds over 200 miles to its mouth, which empties in the Dead Sea, though the air line distance is only 137 miles. Owing to its sharp and continuous fall, and the wide stretch of the valley through which it flows, the Jordan is the natural division between eastern and western Palestine, and its fords are amongst the most ancient passages known to human history. From north to south it has been peopled with legends, myths, and miraculous stories. Its waters form two considerable lakes, Merom and Tiberias, and many small streams, of which the Yarmuk is the most notable, flow in it. Its continuous fall, from a few feet above sea level to 1290 below sea level at the Dead Sea has resulted in its utilization for hydro-electric power.

The hawk, upon the topmost branch of a blighted tree, moved not at our approach, and the veritable nightingale ceased not her song, for she made day into night in her covert among the leaves; and the bulbul, whose sacred haunts we disturbed when the current swept us among the overhanging boughs, but chirruped her surprise, calmly winged her flight to another sprig, and continued her interrupted melodies.—W. F. LYNCH, Narrative of the U. S. Expedition to the River Jordan, Philadelphia, 1849.

**JOSE B. HALAFTA:** Chronologist; flourished in the 2nd cent. One of the Tannaim, and a celebrated pupil of Akiba,\* Jose is best known as the author of the "Seder 'Olam Rab-bah," a chronicle from Creation to the time of Hadrian. Its biblical sequence is the basis for all subsequent calculations of dates.

**JOSE B. JOSE:** First of the known liturgical poets; flourished c.500. Three of his poems were included in the older orthodox ritual for the New Year \* and the Day of Atonement.\*

**JOSEFFY, RAFAEL:** Pianist and composer; b. Pressburg, Hungary, 1852; d. New York, 1915. He first appeared on the concert stage when 10 years old. He was a pupil of Taussig. In 1879 he settled in New York, and after a successful concert career devoted himself to teaching and composition. He edited the pianoforte works of Chopin, Schumann, etc., and wrote "The School of Advanced Piano Playing."

**JOSEL OF ROSEHEIM:** Most notable of the German court Jews; b. 1480; d. Rosheim, Alsace, 1554. He began his career as "shtadlan" \* in 1515 before Maximilian I., and continued with marked success during the reign of Charles V. His life is practically a review of the political history of German Jewry for a half cent. The rise of the Lutherans was an immediate danger to the Jews. The Catholics saw in the movement the influence of the Jews, and Josel had to defend his fellow Jews from Catholic attacks in 1530. Luther, however, was equally opposed to the Jews, so that in 1543 Josel had to defend his fellow Jews from the founder of German Protestantism. He managed to retain the good will of the monarchs despite his courage and deep religiosity.

**JOSEPH:** Romantic hero of the Book of Genesis, and viceroy of Egypt; 11th son of Jacob,\* Rachel's first born, and father of the twin sons, Ephraim and Manasseh. A dreamer of dreams, he inspired the hatred of his brothers (Gen. xxxvii. 5-7), was sold by them into slavery, and became a slave to Potiphar, where his rejection of the advances of Potiphar's wife (*Ibid.*, xxxix. 7-13) led to his imprisonment, and another series of dreams that eventually brought him before Pharaoh as an interpreter of dreams. The king made him second to the sovereign during the seven years of plenty and seven years of famine. As organizer of the resources of the kingdom he was markedly successful. (*See:* Archeology.) Famine first brought his brothers, and later his father, to Egypt. He lived 110 years, and on his deathbed took an oath from his brothers that he should be eventually buried in Canaan, a vow Moses \* fulfilled at the Exodus. Edward D. Coleman has listed over 30 English dramas of which Joseph is the hero.

**JOSEPH B. ABRAHAM HAKOHEN HAROEH:** *See:* Albasir, Joseph.

**JOSEPH B. GORION (Yosippon):** Presumed author of a popular history of the Jews, from the fall of Babylon to the fall of Jerusalem. In the 9th cent. or perhaps earlier, some unknown Hebrew writer compiled a history of the Jews, and of the Mediterranean countries, to which he gave the quality of great antiquity by presuming to be the author against whom Josephus \* tilted, but of whose writings nothing is known except the references to him by the Greek historian. The Yosippon was the favorite history of the Jews in the Middle Ages, as they avoided reading Josephus. The texts were so often added to



and amended by other annalists, that the historical value of the original items in the book are an open question.

**JOSEPH, JACOB (Of Polyonnoye):** Hasidic rabbi and author; d. 1782. At first an ardent opponent of Hasidism he came under the personal influence of BeShT (*See*: "Baal Shem Tob") and in time became one of his most prominent disciples. In his "Toldoth Jacob Josef," the first Hasidic book published (Koretz, 1780), he set down the main teachings of his master. He also attacks the current rabbinism and its self-righteous contempt for the Am-Ha-Aretz (the common people). In the camp of the Mitnaggedim (opponents of Hasidism) the books aroused great opposition and are said to have been burned publicly in Brody and Prague.

Jacob Joseph also developed the far-reaching mystical doctrine of the Zaddik, the Hasidic leader as the "soul" of the Hasidic "body," as the very "foundation of the universe." These ideas greatly influenced both Rabbi Nachman of Bratizlav\* and Elimelech of Lezajsk\* who elaborated them in an even more extreme direction. A. B.

**JOSEPH, JACOB:** Orthodox chief rabbi in New York; b. Krozhe, Kovno, 1848; d. New York, 1902. Joseph, who was the maggid of Wilna, came to America in 1888, as chief rabbi of the Russian orthodox communities of New York. He was instrumental in founding a Yeshiba which merging with another became the basis of the Yeshibah-College.\* He was much neglected by his principal supporters, but at his death, a mass demonstration funeral in which 50,000 persons participated was organized on the lower East Side of New York. The procession was disturbed by an anti-Semitic riot in which a number of persons were injured. The incident provoked considerable excitement at the time.

**JOSEPH B. JOSHUA B. MEIR HAKOHEN:** Author of "Emek ha-Bakah," The Vale of Tears; b. Avignon, 1496; d. Genoa, c.1576. Joseph, who was a physician by training, experienced in his own life the miseries of the period, for from his 5th year he was a constant wanderer under the pressure of persecutions and expulsions. His greatest literary effort was a history of the world in Hebrew in which he depicted the struggle between the East and the West, and the conflict between Christianity and Islam. This work was frequently reprinted and translated. Better known, however, is his martyrology, "The Vale of Tears," which concluded with 1575, and covered many cent. of sufferings. An English translation was published by Leeser.\*

**JOSEPH, MORRIS:** Author of "Judaism as Creed and Life"; b. London, 1848; d. there, 1930. Joseph, who began his ministry in an orthodox congregation in London, on the death of Professor Marks became minister of the West London Reform Synagog. He was reputed as a preacher. He made several con-

tributions to Jewish theology, the best known being "Judaism as Creed and Life," 1903, which has been accepted as a popular standard work on the subject in English. Religiously he was conservative.

**JOSEPH, B. TOBIAH:** Farmer of the Palestinean revenues (220-198 b.c.e.). A nephew of the high priest, Onias, Joseph came to the fore when Onias refused to pay tribute to Ptolemy IV. He then succeeded in getting himself elected as a popular leader in Jerusalem and left his village home in Samaria to play the diplomat at the Egyptian court. Here his wit and humor pleased, and he returned to Palestine as chief tax collector for Phœnicia and Cœle-Syria, with assured political leadership in Palestine. He practically served as governor for two decades, holding the regard of the Egyptian monarch by the severity with which he enforced the tax payments of the rich. His administration added materially to the economic wealth of the country, and apparently benefited the farmers who following his example, indulged in the Hellenic luxuries of the times. His numerous family gave rise to a political faction, the Tobiades who favored the Hellenic attitude.

**JOSEPHUS, FLAVIUS:** Historian and autobiographer; b. Jerusalem, c.37; d. Rome, after 100. According to his autobiography, which is the sole source of information about him, Joseph, son of Mattathias, was a descendant of the Hasmoneans, but his genealogy, compared to that of Berenice\* and Agrippa\* to whom he claimed relationship, is doubtful. So, too, his account of having studied in all four of the schools reads like a boast. Being of the priestly family, he claims to have been a Pharisee,\* and at 26 was sent on a minor mission to Rome where he obtained the favor of the Empress Poppea. In 66 he was appointed by the Sanhedrin military governor of Galilee where he controlled 100,000 infantry, 5,000 cavalry, and a large bodyguard. He made his center at Jotapata, and fell under the suspicion of the patriots, John of Giscala, Jesus b. Zappa of Tarichea, and Justus of Tiberias. From his own accounts he was more earnest in suppressing the Jewish revolutionists, than in the defense of the country, and the suspicions of the patriots were made known in Jerusalem, and attempts were made to have him recalled. These plans failed, and in 67 when the Romans advanced into Galilee, after a two-month defense. Jotapata was captured. The commander relates a moving story of his hiding in a cave, of his eventual surrender, and his finding grace in the eyes of Vespasian by prophesying that he would don the purple. Thereafter he became Josephus, and being Vespasian's freedman he adopted the general's surname, Flavius, went with the emperor to Alexandria, but returned to the war in Palestine in the train of Titus, and thus witnessed the siege of Jerusalem, and was employed in the endeavors of Titus to bring the Jews to terms. He apparently joined the



victor in the march to Syria and then to Rome, where he witnessed the Roman triumph, and settled in Rome, where he wrote his history, etc.

He was married four times. His first wife was with his parents in the besieged capital. His second wife was a prisoner taken at Cæsarea. She deserted him when he went to Alexandria. His third wife was an Alexandrian by whom he had three sons, one of whom, Hyrcanus, settled with his father in Rome. He divorced the Alexandrian and married, as his fourth wife, a Jewess from Crete, by whom he had two sons, Justus and Simonides.

It is obvious from his history and autobiography, which in some matters are very revealing, that Josephus was a conscious Romanizer, like Tiberius Alexander,\* Agrippa and Berenice. He was well versed in Roman politics, and with them gambled on the assumption that the support of Vespasian's claims to the purple would result in their own advance to power, as Roman representatives in the Judean state. Its complete destruction, the burning of Jerusalem and the Temple, was not anticipated by any one of them, and was hurtful to their ambitions. His ignoring Johanan b. Zakkai\* and all the Pharisee leaders including Hillel, and the bitterness of his own invective against all the patriots, and their attacks on him, exposes his own truculence to Rome, his vanity, and his indifference to what was the prevailing code and inner monitions of Jewish life. Nine years later when he finished his history (79), regret and grief had burned into his soul. He had royal, but probably not Roman favor, and the contempt of the Jews was still his in great volume. His autobiography is a self-justification against the crushing forces of Roman contempt and Jewish hate. His "Contra Apion" rings with pain, and he relates that he was charged with joining the Jews in a revolt in 92.

Josephus has had few equals as historian. Compared to any contemporary writer he was less of a fabulist, even if he copied some of the mannerisms of Herodotus. He knew Jewish history and tradition well. His statistics, formerly greatly discounted, now stand up in the light of archeological research. His narrative of the Herodians, however, must have been excerpted from current records. His account of the war is lifelike and a most comprehensive document. His prejudices may, however, have warped his judgment and his reportorial accuracy. His account of the internecine strife in Jerusalem is practically our sole source of information on the doings in Jerusalem while Romans camped outside. Exaggeration is actually indicated in the narrative itself, for he quotes Titus as complimenting the Jews for their order and discipline. So, too, in the prolix and unreal addresses spoken by Jewish leaders, it is possible to detect a studied attempt to provide the material for contradicting what, as a servile follower of Titus, he felt com-

pelled to set forth. His work originally written in Aramaic, and by himself with the aid of stylists, rendered into Greek, was preserved as few Jewish documents have been by Christians, for the sake of the interpolated testimony concerning Jesus\* of Nazareth. Its interpolation is generally accepted by students of Josephus. It is at once foreign to the narrative into which it was inserted, and equally foreign to the spirit of the Jews, as described by Josephus in the chapters that precede and succeed it.

Josephus is . . . incapable of recognizing anything but criminality in the Zealots and fanatics who followed the lead of Eleazar, John of Giskala, or Simon, the son of Gioras. He is merely able to credit them with a sort of diabolical courage combined with ruthless cruelty, not only to the Roman enemy, but to the party of moderation in Jerusalem.—F. J. FOAKES JACKSON, Josephus and the Jews.

**JOSHUA:** successor of Moses; \* son of Nun, one of the 12 men sent to spy out the land (Num. xiii. 17, xxvii. 18) and reported it was good. Moses invested Joshua with authority and after his death the new commander led in the crossing of the Jordan and the attack on Jericho. In six years he defeated six tribes and then began the division of the conquered territory. Before he died, in his 110th year, he delivered two addresses to the Israelites. The Book of Joshua, of which the commander is the central figure, is the first of the canonical "prophecies," and contains 24 chapters. To the critics it completes the Hexateuch. The final chapters constitute an appendix, and contain the curious statement that Joseph's remains, which had been brought from Egypt, were not buried till after Joshua's death.

**JOSHUA B. HANANIAH:** One of the Talmudic teachers who escorted Johanan b. Zakka\* out of besieged Jerusalem. He was a needlemaker by trade, but appreciated for his erudition. He opposed the asceticism that became the mode after the fall of Jerusalem. Apparently he visited Athens and debated with the philosophers there. Tradition has it that he discoursed in Palestine with Hadrian, but the chronology of the emperor does not fit into the legends.

**JOSHUA B. LEVI:** Amora of the 3rd cent. held in such esteem that there is a legend of his visiting both heaven and hell. He was head of the school at Lydda, and a peace lover. He refused to oppose the Jewish-Christians, and taught that the good of all nations have a portion in the world-to-come.

**JOSHUA B. PERAHYAH:** Nasi or president of the Sanhedrin c.150 b.c.e. Among the Pharisees persecuted by John Hyrcanus he fled to Alexandria, but later returned to Jerusalem and resumed his office.

**JOSHUA, SAMARITAN CHRONICLE OF:** This Arabic mss. was first reported by Scaliger in 1584. It covers the history of Joshua, and continues Jewish and then Samaritan history to the time of Hadrian.



**JOSIAH:** King of Judah (638-608 b.c.e.). He was acclaimed king by the populace when only eight years old, after his father, Amon, had been murdered in a court conspiracy. The first 12 chapters of Jeremiah \* cover the first decade of Josiah's reign. In 626 b.c.e. Jeremiah's influence began to make itself felt, and in the 18th year of his reign, Josiah began the great task of religious reform and revival in his kingdom. It was during this era that Hilkiah, the priest, found the "book of the Law" (II Kings xxii. 8) the contents of which amazed the king, and caused him to rend his garments, and seek the advice of Huldah, the prophetess, who offered him consolation. "And he read into their ears all the words of the book of the covenant which was found in the house of the Lord." It is this incident which has provided the basis for the theory of the late authorship of Deuteronomy, for it is generally agreed that that was the book found. II Kings xxiii. presents an elaborate picture of all the idols in the Temple which Josiah destroyed, before he celebrated his special Passover. He was mortally wounded in a battle with Pharaoh Necho, whose march from Egypt toward Assyria, Josiah endeavored to stop at the sea coast.

**JOST, ISAAC MARCUS:** Historian of the Jews; b. Bernburg, 1793; d. Frankfort-on-the-Main, 1860. One of a large and poor family, left an orphan at 10, Jost formed in school a friendship with a fellow pupil, Zunz,\* whose views influenced his whole trend of thought. Handicapped in his own early education he threw himself with great vim into the reform of the Jewish educational system, taught, and wrote pedagogical works. From this he branched out into the writing of Jewish history, then a much neglected field, in which little research had been attempted. His first effort was a 9 vol. history, from the Maccabees to his own times (1820-28). This he followed by a more scholarly compendium in 2 vols. (1832). To this he added a résumé of events from the Napoleonic period to 1845 (1846-47), completing a "History of the Israelites," in 12 vols., which was the first of its kind issued since the days of Josephus. In 1857 he began the publication of his 3 vol. history of the Jewish sects, having in the meantime translated the Mishnah \* into German. He took an intensely rationalistic view of history. For that reason, and because he had at his disposal all the new material gathered by Zunz's group, Graetz,\* with his sympathetic attitude, soon obscured by his history, the older scholar's work.

**JOST, LIEBMAN:** Court Jew of Frederick I. of Prussia; d. 1071. He exercised considerable influence in the development of the Jewish community of Berlin, Meyerbeer,\* the composer, was one of his descendants.

**JUBILEE:** Instituted (Ex. xxiii. 10, 11; Lev. xxv. 8-12, 20-22) for the abolition of poverty, and to prevent the accumulation of wealth. Every seventh year was one of re-

lease, but the fiftieth, named Jubilee, from the joyous shouting with which it was ushered in, was to be observed by (1) the land lying fallow, and its growth going to the poor, (2) the reversion of landed property, and (3) the manumission of Hebrew slaves. Of the observance of the Sabbatical year, there is considerable evidence, but though the jubilees have been calculated, there is some doubt as to their observance as an extra year of fallowness. The general impression is that the 49th year, the end of the seventh cycle, was celebrated as the Jubilee.

**JUDAH:** Fourth son of Jacob \* and Leah; father of the tribe given most prominence in Hebrew history. Judah saved Joseph's life, was responsible for Benjamin's safety, and was his father's advance guard in the settlement in Goschen. The tribe was given not only ascendancy in territory, but also in leadership. To it was promised "the sceptre shall not depart from Judah." Its emblem from Jacob's blessing was the lion.

**JUDAH:** Hasmonean prince (161-135 b.c.e.). This son of Simeon was given command by his father in the battle of Axotus, in which he was victorious. He was murdered by his brother-in-law, Ptolemy.

**JUDAH, BENJAMIN S.:** Prominent 18th cent. New York merchant. He was one of the founders of the New York Tontine in 1786. His signature is on a petition to the legislature to have Vermont admitted as a separate state into the Union, in 1789.

**JUDAH, KINGDOM OF:** The disruption that followed the death of Solomon led to the division of the Jewish state. Rehoboam \* (933-917 b.c.e.) obtained the lands of Judah, Benjamin and later, part of Ephraim, a territory about 3,450 miles in extent, and more easily defended than the northern Kingdom of Israel.\* The first three Judean kings, however, attempted to conquer the Israelitish lands. This strife was ended in the days of Jehoshaphat,\* but renewed under Amaziah.\* Judah experienced prosperity and peace for 250 years, until Ahaz \* became the vassal of Tigleth-pileser III. After that the kingdom struggled for 150 years against the persistent enveloping movement of the Assyrians. Hezekiah \* by his religious reforms, and again Josiah \* gave the religious party the upper hand, but political conditions were adverse to Judean independence. From Assyria, Judah passed for a time to tributary of Egypt. Then again, when Nebuchadrezzar defeated the Egyptians at Carchemish, Judah had to contend against the imperial foe. For 18 years thereafter the kingdom, which it is estimated had in the meantime dwindled to a million souls, struggled vainly against Babylon, endeavoring to enlist the support of Egypt. In 586 b.c.e. Jerusalem fell. Zedekiah \* was carried a blind captive with his subjects to Babylon. In the following table the dates as given by Graetz \* have been used. According to a



more modern calculation, that used in the article on the Kingdom of Israel, the Kingdom of Judah began in 933 and ended in 609. The figures can be roughly adjusted by deducting 43—ignoring the period of anarchy. The rulers were:

Rehoboam .....	977-960
Abijam .....	960-957
Asa .....	957-918
Jehoshaphat .....	918-894
Joram .....	894-888
Ahaziah .....	888-887
Athaliah .....	887-881
Joash .....	881-843
Amaziah .....	843-815
Period of anarchy .....	815-805
Uzziah .....	805-754
Jotham .....	754-739
Ahaz .....	739-724
Hezekiah .....	724-695
Manasseh .....	695-640
Amon .....	640-638
Josiah .....	638-608
Jehoahaz .....	608-607
Jehoiakim .....	607-596
Jehoiachin .....	596-596
Zedekiah .....	596-586

**JUDAH I.:** Seventh president of the Sanhedrin, editor of the Mishnah; also called ha-Nasi (the Prince) and the "Holy"; son of Simon B. Gamaliel II., whom he succeeded (135-220). The first of Hillel's successors to be designated prince, the life of this patriarch epitomizes the period in which he lived. His childhood was spent in Usha, many of his years were spent in Shefa 'Amr, Meron in Galilee, in Tiberias, and in Sepphoris. The list of places covers the movement of the Academy\* from town to town after the Hadrianic war, until it finally settled in Tiberias. He knew Greek, and esteemed it above Aramaic, perhaps because as leader of the Jews he had to have sessions with the Greek officials. Legend says he was intimate with the emperor, but this, like the stories of his great wealth, may be regarded as symbolic rather than literal statement. The Jews were poor and suffered extremely. He became patriarch in 165, and the Mishnah generally implies Judah I., when it quotes the anonymous "Rabbi says." To meet the severities of the times, he suspended the Year of Release. His code was generally mild, and all the quotations preserved of him indicate the humility, and self-abnegation which became natural in a period of continued strain and political difficulty. He is generally credited with having edited the Mishnah,\* classifying the Halaka (legal decisions) according to the principles laid down by Akiba.\* His reverence for the pupils of that great master caused him to include many of their contradictory conclusions. The Mishnah was closed after his death. Whether in his time it was written, or still preserved orally, is a moot point amongst specialists.

S. C.

**JUDAH II.:** Patriarch; flourished in the third cent. He was the grandson of Judah I., and the son of Gamaliel III. He resided in Tiberias. The most important decision associated with him is the permission to the Jews

to use imported olive oil, showing that the olive yards in Galilee, their chief economic resource, had disappeared. He was probably a little vain of his descent, and less firm in character than his predecessors.

**JUDAH III.:** Patriarch (c. 265-340); son of Gamaliel IV., and grandson of Judah II. The most important incident in his life was a session with the Emperor Diocletian, who held court for a time at Cæsarea Philippi, and probably rebuilt it, and who instituted the massacres and persecutions which produced the first famous Christian martyrology, and in which the Jews, however, also suffered.

**JUDAH IV.:** Patriarch; officiated 380-400; son of Gamaliel V. and grandson of Hillel II. No incidents are recorded of his period of office.

**JUDAH HALEVI:** Greatest Hebrew poet since Bible times; b. Toledo, Spain, c.1085; killed Jerusalem, c.1140. Son of Samuel "the Castilian," a man in easy circumstances, Judah Halevi was educated for the medical profession in which he achieved considerable success in his native city, and later in Cordova. He married in Toledo, and had a daughter. As a youth he won fame as a brilliant writer of occasional verse. His reputation as the national Jewish poet came early in his career, and his writings were so cherished that 800 of his secular poems are extant, and 300 of his religious poems have been included in all the liturgies current amongst Jews. The poet in whom "the Jewish Spanish renaissance of poetry reached its height in perfection of form, and nobility and loftiness of subject matter," found his medical practice in Toledo too pre-occupying to provide the leisure for writing. He moved to the more Moslem city of Cordova,\* where, however, he encountered the fanaticism of the Arabs. Here, too, therefore, he found no rest, and when his wife died, he bade farewell to his daughter, his relatives, friends, and pupils, and set out on his great adventure.

Halevi was already the outstanding poet of the Hebrew tongue. Fellow poets threw bouquets of verse at him. His love songs, drinking songs, elegies, eulogies, serenades, epigrams, and longer liturgical poems were esteemed far and wide, though his philosophy was not everywhere accepted. He had already issued his Kusari, which whilst a philosophic defense of Judaism, was at the same time an introspective study of the poet's life and mental processes. He was thoroughly familiar with Arabic and Spanish poetry, and a close student of their forms. His rejection of the Arab tongue and meter was a conscious opposition to the introduction of alien forms into the well of Hebrew undefiled, and part of his determination to create a national Hebrew poetry, true to the Bible, for a people for whom he desired a national life, and national independence.

"My heart is in the East, but I am sunk in



the West," was his plaint. Jerusalem was his passion, and there was blended in him the ideal Zionist of all time. The anomaly, that a Christian host which had butchered thousands of Jews in the Rhineland, had captured the city of his heart's desire—incidents of his boyhood—influenced his mode of thought. The political experiences of his manhood, the persecution of the Jews by the Spanish Arabs—made him the evangelist of the Return. He believed circumstances favored that event.

Across his elegant rhymes, his perfect assonance and masterful meters, there runs the sear of a pained but deeply spiritual soul. The musical liquidity of his lines has tempted translators in all tongues. The poorest of them catch the haunting strain of pain, which expresses the Exile, or that religious exultation which Halevi wedded to his every thought. Some of his contemporaries understood; 300 English and French rabbis made the great pilgrimage and settled in Palestine. Charizi, the satirical rhymster of travel, joined Halevi on his eastward journey. When he arrived in Egypt, where the Jews were then living in peace, Halevi was urged to stay in what historically also had been a Jewish land. But as Heine puts it, he sought his bride, Jerusalem. His quest carried him to Tyre, and then to Damascus. A gray-haired, saddened lover stayed for a while in the ancient capital of Syria, for there, in 1140 he wrote his swan song, the matchless "Zionides." Legend relates the end: Outside the walls of Jerusalem, the lover of Zion sang his ode. A rider galloped out of the city gates. His horse stumbled on the musing poet, and crushed him to death.

The remarkable and apparently indissoluble union of religion, nationalism, and patriotism characteristic of post-exilic Judaism reached its acme in Judah Halevi and his poetry. Yet this very union, in one so consistent as Judah, demanded the fulfilment of the supreme politico-religious ideal of medieval Judaism—the return to Jerusalem.—ISAAC BRODYÉ, *Jewish Encyclopedia*, Vol. VII.

**JUDAH B. KALONYMUS B. MEIR:** Talmudic lexicographer; flourished second half of the 12th cent. in Speyer. He made one of the first attempts to extract from the Talmud its biographical material.

**JUDAH LEONE B. ISAAC SOMMO:** 16th cent. dramatist and critic. He lived most of his life in Mantua and Ferrara, and d. after 1591. Member of a distinguished and scholarly Jewish family, he wrote considerably in Italian. The stage presentation of one of his poems induced the Mantua court to appoint him teacher of theory, and director of drama from 1550 to 1590. In one of his minor works he expounded the theory that Moses, being the author of the Book of Job, was the first dramatist.

**JUDAH LOEW B. BEZALEEL (Der Hohe Rabbi Loew):** Talmudist and mathematician; b. Posen, c.1520: d. Prague, 1609. Of all the authoritative and official rabbis in Europe, "Der Hohe Rabbi Loew" stands out

in myth, legend, and in the statue, also expressive of mysticism, erected in his honor in Prague. Descended from a long line of rabbis who held office mostly in Worms, Loew rose to a commanding position in Nikolsburg, Moravia, where he was Landesrabbiner, 1553-73. For suppressing, with the coöperation of other rabbis, scandalmongering relating to the legitimacy of many Bohemian families, in 1583, when he was residing in Prague, Loew attained national fame. He was not, however, made chief rabbi of Prague\* till 1588, when his brother-in-law, Isaac Hayyut, resigned the office. His first act after his election was to renew the ban against gossip and defamation. His literary contributions, mostly dated between 1598 and 1600, are of the usual rabbinic, pragmatic type, and betray no interest in Cabala,\* or other mysticism. Under the ægis of Rudolph II., Prague was one of the intellectual centers of Europe. Tycho de Brahe, Kepler, Longomontanus and Boetius resided there. Loew was interested in astronomy, and had an observatory in his ghetto-dwelling, and associated with these scientists.

In 1592 he was received in audience by the emperor. Alchemists, mystics, and astrologers were amongst the attendants at court. What passed between rabbi and emperor is unknown, but has provided material for endless stories. Mysticism was the presumed topic. Soon after Loew went to Posen and was elected chief rabbi there, but resumed his residence of Prague. It is to these 15 years prior to his death that all the legends relate. He was supposed to have created his automaton, the Golem,\* to which he gave or denied life, and the power of motion, as he inserted or withdrew from it an amulet with the Ineffable Name. He was supposed to have crowded 400 pupils into a small living room; to have stayed the ravages of a plague by consulting the dead as to its cause; to have summoned the departed of many generations to the Neilah service in the Altneu\* Synagog, etc.

His tomb in the ancient Jewish cemetery is still a place of pilgrimage, and stories of his miraculous intercession are current in the old ghetto.

**JUDAH, SAMUEL:** American patriot; b. New York, 1728: d. Philadelphia, 1781. He was one of the signers of the decision to enforce the non-importation agreement, against England, in 1770.

**JUDAH B. SAMUEL HE-HASID of Regensburg:** Mystic; b. Speyer: d. Regensburg, 1217. His life like his writings are wrapped in considerable mystery. He settled in Regensburg (Ratisbon) in his youth; founded a Yeshiba, and had the reputation of being a good archer, and a mystic who revived the dead, and entertained the prophet Elijah.\* He is the presumed author of the seven Songs of Unity, and the Song of Glory in the orthodox prayer-book, which outline the mystical concepts of his period. He preferred prayer and the Bible to the Talmud,



anticipating in this the 18th cent. Hasidim.\* He left an ethical will, and a book, "Sefer Hasidim," devoted to mysticism without, however, elaborating any definite mystical philosophy.

**JUDAISING CHRISTIANS:** The Russian heretical sect, generally referred to as Sabatarians, known from 1471 in Novgorod. It was sufficiently numerous in the 16th cent. to have been assigned by Ivan the Terrible as the reason for not permitting the Jews to settle in Russia. During the Czarist régime, Jews were kept out of the districts in which the heretics were congregated.

**JUDAISM, CONSERVATIVE:** Regards the cultural and spiritual life of the Jew as a unified whole, the ultimate purpose of which is communion with God. From this point of view, Judaism includes not only formal worship, home ceremonial and righteous dealing, but also esthetic appreciation, creative imagination, and intellectual activity. Having so wide a scope Judaism cannot be static. A series of customs may be handed down from one generation to another without substantial change; but life cannot be cast in set formulæ. These beliefs necessarily distinguish the Conservative Jew from those who reduce Judaism to a creed (Reform); or to mere nationalism (Secular Nationalists); as well as from those who deny the faith any capacity for growth or development (some phases of Orthodoxy). The Conservative Jew denies that either these groups or his own group can be called a denomination within Judaism. For a sect can only be created, like that of the Karaites,\* by withdrawing from the Jewish people. But he feels that his opponents are satisfied with a partial and inadequate view of Judaism, while he is endeavoring to build up a maximum of Jewish life. Since Jewish life can be developed in Palestine\* more readily than in the Diaspora,\* the Conservative Jew is deeply interested in its reestablishment as a Jewish homeland. Finally he considers the use of the Hebrew language essential to the natural development of Jewish spiritual life.

This view of Judaism is not really new; it is inherent in the whole of Jewish literature until about the 10th cent. Thereafter under the stress of persecution, Judaism deprived of its contact with the larger world, gradually lost its natural comprehensiveness and became narrowed to the only forms of spiritual life open to the Jew: Talmudic dialectics and formal worship. Only with the dawn of the 18th cent. did the new winds of thought begin to permeate also the ghetto. In Germany Moses Mendelssohn,\* in Poland R. Israel Baal Shem Tob,\* in Lithuania R. Elijah Gaon\* of Wilna, each endeavored in his own way to widen the spiritual horizons of the people. But these efforts were limited by the conditions of the various countries and bore no permanent fruit. The first signs of a synthesis are to be found in the philosophy of Zecharias Frankel\* who about 1850 founded the Historical School

of Jewish Learning in Germany. This school took for its basis the acceptance of modern scientific methods both for the examination of our environment and for a study of the Jewish past.

In America, the position taken by the historical school was represented by Dr. H. Pereira Mendes\* and Dr. Sabato Morais,\* who in 1886 founded the Jewish Theological Seminary.\* This institution has since become the center of the movement called Conservative Judaism, in which this philosophy finds its expression in America. The Seminary which had little influence in the beginning entered on a new stage in its career in 1902 when it was reorganized and Dr. Solomon Schechter\* then Reader in Rabbinics at Cambridge University, England, was called to the presidency of its faculty. With him there came a group of enthusiastic young scholars who have since attained preëminence in the field of Jewish learning. When Dr. Schechter died in 1915, he was succeeded by Dr. Cyrus Adler,\* who had been associated with the Seminary from its earliest beginnings. Under Dr. Adler the Seminary adhered to the policies laid down by its founders and carried on by Schechter and his colleagues. The United Synagog\* consists of the various congregations throughout the country who follow the teachings of the Seminary. The rabbis, graduates of the Seminary, together with a few others who were invited to join them, have organized themselves as the Rabbinical Assembly of the Jewish Theological Seminary of America. The three institutions: the Seminary, the United Synagog, and the Rabbinical Assembly form together the Conservative Jewish movement in this country. L. F.

**JUDAISM, MISSION OF:** *See:* Mission of the Jew.

**JUDAISM, ORTHODOX:** The term "orthodox" was first applied to the Jews by Furtado in connection with the Sanhedrin\* convened by Napoleon. Shortly after, the birth of Reform Judaism emphasized the use of the term orthodox, as applied first to Judaism as found in the Bible, Talmud, Codes and Responsa; secondly to Jews who accept its authority and who endeavor to obey its behests. The designation "orthodox" however, obscures the fact that what is so called is in reality Judaism proper, has been for more than 3,000 years the historical, the surviving religion of Israel, creator of all Jewish assets and achievements and is today the creed and life of the overwhelming majority of the Jewish people all over the world. Hence it would be more just to term orthodox Judaism "Judaism" unlabeled, and to use qualifying or designating adjectives to define its dissenting branches.

Orthodox Judaism believes and lives in the teachings of the Torah,<sup>1</sup> consisting of the oral law, in addition to, and forming the comple-

<sup>1</sup> Torah—in its narrow sense means the Pentateuch. In its wider meaning it embraces the sum total of Jewish teaching from Moses to our days.



tion of, the written law. The written law is contained in the Torah\* (Pentateuch) and sporadically in the other books of the Bible (See: Canon). Rabbi Judah the Prince, collected the traditional material of the oral law and codified it in the Mishnah.\* The Mishnah for cent. was discussed in the academies of Palestine and Babylonia, the authentic records of which, the Gemara,\* are contained in the two Talmudim.\* The Talmud was continued in the Responsa of the Geonim\* (8th-11th cent.) and in the codes, particularly in the Shulchan Aruch\* of Joseph Caro (with additions by Rabbi Moses Isserles, 16th cent.), which is being brought continually up to date by the Responsa of the leading rabbis of succeeding generations. Jewish law develops by the application of precedent to new conditions. There is thus an unbroken chain of Jewish tradition connecting the days of Moses with modern times.

The acceptance of the authority of Judaism in theory and practice makes one an orthodox Jew. Of theoretical foundations, there is but one, the dogma of Revelation, which means that the Torah contains absolute truth, is not the work of Moses, but the Word of God. Judaism cannot be understood except on the premise that it is a revealed religion.

The Torah ("guidance" or "direction") describes Judaism as a way of life. The Torah is divine guidance transmitted in sacred Jewish literature both in writing and by oral tradition. A particularly important source of Torah are the Responsa of the rabbinical authorities: answers to questions addressed to the rabbis by their congregants and colleagues. Their purpose is to decide how, with every change of condition, the immutable principles of the Law of Judaism are to be applied or adapted. They deal with every aspect of life: inwardness at prayer, marriage problems, business, synagogue law, relation to state and society, interpretation of Bible and Talmud. In totality, they are a veritable cultural history of Jew and Judaism. The rabbis in Jewish law are teachers. They are permitted only to interpret the Law, in accordance with principle and precedent. They cannot grant dispensation from the Law, nor are they permitted to change it, but they have authority to protect existing law by fences, where circumstances require it. In matters of Halakah,\* there is a definite precedent and principle, but there is also some flexibility allowing for legal fiction and also for occasional restrictions in certain definitely circumscribed conditions when the religious life of the Jew is endangered. Any other restrictive enactments, even though emerging from the Supreme Court in Jerusalem, had to be withdrawn if found unworkable, or if found too burdensome for the community or otherwise found unacceptable by them (Maimonides, Hilkoth Mamrim II.). In matter of interpretation of biblical or post-biblical literature, where such interpretation does not conflict with Jewish religious practice, there is absolute freedom. This freedom

of interpretation has saved orthodox Judaism from becoming Fundamentalist. The parables and hyperboles of the Talmud are similarly offered by the rabbis as vestments of the moral or philosophical ideas they contain (Rabbi Samuel ha-Nagid, Intro. to the Talmud).

In this sense, every new interpretation offered by men who study, and live in, the Law, is a step in the progressive revelation to the soul of every Jew, of the teaching and direction of the Torah. Since the definitive interpretation of the non-Halakic portion of the Torah, such as cosmology, theology, philosophy, has not been assumed, every new effort brings to the orthodox Jew an ever-deepening and ever-widening understanding of the message of his faith. Science and philosophy, inasmuch as their development may shed light on the ideas and the method of the Torah, are promotive of this progressive revelation of the divine Revelation to both Jew and non-Jew.

The workmanship of Judaism lies in the peculiarly Jewish behavior patterns, encouraged and symbolized by ceremonies and customs which in their totality are the Jewish life, creating and maintaining God-consciousness. The orthodox Jew conforms to the Mitzvoth (Commandments, good deeds) out of loyalty to the Torah, out of an understanding that the Mitzvoth were given (letsaref) to ennoble and unite Israel. These Mitzvoth represent the application in individual instances of the ideals of Judaism, without which application the very ideals would become evanescent. They are the commentary to the ideals of the Torah and the only opportunity for these ideals to be realized by Israel. Jewish life by this method concretizes the ideal. The Mitzvoth\* in creating Jewish life also create the environment in which the Jewish people as a minority must live for their survival. Whilst contributing to the general culture of every age, whilst exchanging cultural assets with the nations of the world, the orthodox Jew understands that Jewish life is to give him that minimum of his own environment but for which any minority must disappear.

The religious life of the Jew is thus expressed in the seventh day Sabbath, the Jewish dietary laws, the laws of family purity and those touching Jewish education and also the Hebrew language at prayer: divinely ordered preventives of Jewish disintegration.

The orthodox Jew regards the synagogue as the center of his life, with home life as the foundation of synagogal Jewishness. The social ethics of Judaism applies to home and office alike, the synagogue is but to re-interpret and teach the duties and qualities of Jewishness. The orthodox synagogue is normally associated with Talmud Torah\* (Hebrew School for the youth) and Beth ha-Midrash\* (for adult education in Judaism). It is also associated with charitable endeavor, especially such as Societies for the Visiting of the Sick, for the Dowering of Poor Brides, the



Care of Needy Wayfarers and with the Mikveh (Ritual Bath), of fundamental religious and spiritual and hygienic importance. (See: H. M. Lazarus, "The Ways of Her Household"; D. Miller, the "Secret of the Jew"; R. L. Jung, "Jewish Library," vol. III.) The synagogue controls through rabbi and supervisors the various aspects of the religious life of the community, such as Kashruth. Synagogues combine for the erection and maintenance of higher schools of Jewish learning for laymen and rabbis, the Yeshivoth.\* For millennia with few exceptions, these were the only collective religious organizations of orthodox Jews. In addition there were such super-national rabbinical councils, as the Vaad Arba Aratzoth (Council of the Four Lands) \* in medieval Poland.

Early in the 20th cent. the need arose for an orthodox organization for the purpose of re-asserting the Centrality of the Torah in Jewish life, of coördinating Torah-true institutions and for warding off attacks on orthodox Judaism by reformers, by unbelievers, by non-Jews. From within, it was to terminate the departmentalization of loyalties, the conflicting tendencies of local patriotism and social positions. Judaism insists that religion must embrace them all in a great unity, as the single upward urge, in every aspect of life. In 1912, the *Agudath Israel* was established after a conference at Kattowitz. (See: *Agudath Israel*.) Local orthodox effort has organizationally joined the *Agudath* like the Union of Orthodox Congregations of America, the Shlome Emunei of Poland, the Austrittsgemeinden of Germany, the Landeskonzlei in Budapest, the Orthodox Unions of Czechoslovakia and Roumania and the Vaad ha-Ashkenazi of Jerusalem.

The education of Jewish girls had been neglected for cent. and the war with its wholesale destruction of Jewish communities left our young women without an environment, which, in the past, had made up, at least in part, for the deficiencies of schooling. Hence grave moral and intellectual dangers were increasingly besetting them. In 1919, Sara Schenirer, a Galician woman, whom the accidents of war drove to Vienna, heard a Western rabbi expound orthodoxy in the terms of Samson Raphael Hirsch. After her return to Poland she collected a sufficiently large group of girls to start the first girls' school. The *Agudath Israel* took hold of the movement, combining the pedagogic methods of the West with the religious fervor of the East, and today there are more than 35,000 pupils of that school system (called *Beth Jacob*, the House of Jacob, the traditional name for the women of Israel). In about 200 schools, the girls of Poland, Lithuania, Czechoslovakia, Austria, Latvia and Roumania are receiving a thorough education in the Bible, Jewish history and religion. A teachers' training school at Cracow sends out about 50 graduate teachers each year into the small villages as well as into the larger industrial centers, where

the people are receiving them with extraordinary joy. For the first time in the history of eastern Europe, orthodox Jews, through *Beth Jacob*, have a publishing house for their daughters, dormitories, systematic care for health and even some vocational and industrial training. The American *Beth Jacob* Committee \* has been instrumental in building the dormitory at Cracow and in feeding some of the pupils at the schools.

The emergence, in the Poale Agudath Yisroel,\* of an orthodox labor party, is a significant development. Here, a rare phenomenon, are pious people, who, in the name of, and because of their faith in, the Jewish religion, labor for the improvement of the social scheme, whilst conservative in religion. All these groups, the *Beth Jacob*, the *Poalim* (Labor Party), the Junior *Agudists*, stand for Torah as the center, and for loyalty to the Din Torah (the Jewish law) as the normal basis of Jewish life. These are modern methods of organized orthodoxy. Conjoined with these is the solid achievement of earlier orthodox effort. It was the Halukkah Jew, spending his declining years studying the Law in the shadow of the Holy Places, who formed the nucleus of the Jewish Palestine.

Jewish life in Europe was orthodox. It sustained itself in the ghetto under the social control of the *Beth Din* and under the influence of the Torah, as the life and law of Israel. Since the emancipation, the orthodox Jew has carried the double burden of Jewish life and of continuous re-adjustment, political, social and such as implied in immigrant plight. Emancipation found orthodox Jewry unprepared. To their leaders, the times seemed to demand of the orthodox Jew conservation and concentration rather than expansion and harmonization in the civilization without. It was not until Samson Raphael Hirsch \* at Frankfort-on-the-Main, that a new spirit asserted itself. He insisted on the cultural plenty of the Jew as a demand of Judaism. *Israel Hildesheimer* \* established in Berlin an orthodox seminary, from whose portals well-trained rabbis, provided with general and Jewish learning, issued to instruct the new generation. *M. Lehmann* \* of Mainz, through his studies and stories created a popular Jewish literature, expressive and promotive of loyalty to the Torah. *Meir Jung* carried this new spirit into central and eastern Europe by the establishment of Jewish high schools for boys, by pioneering in girls' education and by organizing in 1906 the first international association of orthodox Jews, the *Agudath Haredim*. In England and Holland, to a smaller extent in France and Belgium, where Jewry always was orthodox, a similar spirit and method began to assert themselves. As the result of these activities, congregations and Jewish communal institutions sprang up in which loyalty to the Torah was united to modernity in method and manner. Thus, as the result of these pioneers, there are to be found in western Europe today large numbers of Jews who are fine combina-



tions of the spirit of the Torah and the amenities of Western cultural tradition. Before the war, through the efforts of German orthodoxy, such influence began to enter eastern Europe, where intolerable social and political conditions kept our people back from such aspects of modern life as may be welcomed.

The orthodox Jew in America is witnessing indeed an encouraging reassertion of Judaism. The last 20 years have seen great strides: the establishment of the great Yeshiva College,\* of a dozen and a half smaller Yeshivoth, of very many first-class Talmud Torahs, of hospitals, old age homes, orphanages, under orthodox auspices; of extraordinary efforts to advance the rebuilding of the Holy Land. Whilst the orthodox Jew in the U. S. A. is slow in embracing the technique of organization and the obvious values of team work, he undoubtedly has inherited the historic genius of Israel to conquer all obstacles, and, simply, to survive.

Orthodox Jews in our country are organized in the Union of Orthodox Jewish Congregations; around the Yeshiva; in the Agudath ha-Rabbonim (the Union of Orthodox Rabbis of the United States and Canada); the various other rabbinical organizations, the Young Israel Council, the local Yeshivoth (of which the Chicago Rabbinical Seminary\* is foremost, with others in New Haven, Cleveland, Brooklyn and elsewhere); in the Mizrachi and Agudah movements; and in local Unions or Orthodox Federations (as in Baltimore and other cities). A Vaad ha-ir (local council) is sometimes purely orthodox, on other occasions a combination, for specific purposes, of all Jewish denominations. The overwhelming majority of orthodox Jews are organized not on national lines, but locally.

The orthodox congregations in the U. S. A. suffer from many disabilities. In technique, in decorum and in the assumption of their communal duties, they have in many instances hitherto failed, but they have on the whole labored generously for Jewish survival and have stood unequivocally for the principle of authority of the Din Torah, for Judaism as a revealed religion, and for the obligation to transmit Judaism as creed and life in its historic form to the new generation. L. J.

**JUDAISM, REFORM:** That interpretation of the Jewish religion which emphasizes the principle of historic evolution and progress within religion in general and Judaism in particular. It rejects the orthodox doctrines of momentary, complete and final revelation and the eternal, binding authority of the written and the oral law. It interprets the tradition of divine revelation on Sinai as symbolic of the actual, historical revelation of divine purpose and law through Israel for and to mankind. In the spirit of prophetic revelation and doctrine, Reform Judaism conceives of Israel as a peculiar people, endowed by God, in accordance with His universal purpose, with a unique, religious genius, and thereby destined by Him to be His servant, the agent of His

continuous, progressive revelation unto mankind. Israel is therefore a people with an eternal, universal mission. It must accordingly keep itself distinct, unique ever; but it may not be an exclusive, particularistic, nationalistic people, for its destined service is universal, eternal.

Actually this interpretation is not at all novel. It had not infrequent earlier expression, particularly at the close of the Babylonian Exile and the beginning of the post-exilic period, the age of Deutero-Isaiah and the rebuilding of the Temple, when, as contemporary biblical literature shows, Israel's universalistic hopes and aspirations ran far higher than at any other moment in its history until this modern age. Reform Judaism is no exotic phenomenon. It is rooted in historic Jewish principle and doctrine and has definite antecedents and parallels in Jewish history.

The modern movement, Reform Judaism, or Liberal or Progressive Judaism, as it is also called, particularly in Europe, had its true beginning with the political emancipation of the Jews in the countries of western Europe. With this went inevitably a far-reaching cultural emancipation. During the three preceding cent. of enforced ghetto existence the Jew had stood still culturally just while the world was progressing most rapidly. Admitted to theoretical political equality, he naturally sought to close in a single moment this cultural gap between himself and the world, to modernize his life in all its aspects, even his religion. Despite certain uncompromising, even fanatic opposition, and the consequent birth of orthodoxy, Judaism in western Europe was modernized, was brought abreast of the new age, with its political and social organization, its scientific discovery, its philosophic interpretation of life and history, its new folkways. Judaism was stripped of its conventional and oft-times almost meaningless formalism and ceremonialism; the authority of rabbinic legalism was rejected, and that of historic revelation and progress and of adaptation to the life and spirit of the age and the environment was substituted. Synagog worship was modernized also, in accordance with prevailing modes. And in particular woman was admitted to a position of equality with man in religious life and practice.

Reform Judaism began in Germany in the first quarter of the 19th cent., and there, particularly under its great leaders, Samuel Holdheim\* and Abraham Geiger,\* experienced its largest initial growth and achievement. The movement spread in a small way to England and France, while the almost contemporaneous Haskalah\* movement in Russia was also influenced by it somewhat. But after practically a half-cent. of growth, the movement in Germany began to languish, due to unfavorable reactionary tendencies following upon the rise of anti-Semitism.\* Fortunately the movement had spread to America during the '40s, and in the congenial atmosphere of American newness, freedom, and progress, it found its



greatest opportunity and largest growth. Outstanding among its pioneers were Isaac M. Wise,\* David Einhorn,\* and Kaufmann Kohler.\* The institutions which have contributed most to its systematic strengthening and progress are the Union of American Hebrew Congregations,\* the Hebrew Union College\* and the Central Conference of American Rabbis,\* all creations of Isaac M. Wise.

During the last 20 years, a renaissance of Reform Judaism has begun to manifest itself in Germany and England, a new growth, more temperate and based upon sounder historic traditions and principles than was the initial movement. A World Union for Progressive Judaism\* was organized in 1926 by leaders of Reform Judaism in America, England, Germany, France, Sweden, and India. Under its fostering, the movement has begun to spread anew to Holland, Belgium, Poland, Czechoslovakia, Hungary, Australia, and South Africa.

J. M.

**JUDAS, THE GALILEAN:** One of the instigators of the first revolt against Rome. In 6 b.c.e. he headed the opposition against the census taken by Quirinus, and proclaimed the slogan which so powerfully influenced the course of events: "No king but God." This republican zealot was slain in the struggle, and his two sons were crucified by the Romans.

**JUDAS MACCABEUS:** Hasmonean hero; killed in battle, 160 b.c.e. Third son of Mattathias,\* Judas was the military leader and strategist in the struggle against the Greek-Syrians. By avoiding open warfare and keeping his small bands in the hills, he was able to harass the enemy until a victory in Samaria forced the Syrian commander to give battle in the pass of Beth-Horon, n.w. of Jerusalem. Judas' victory compelled Antiochus, in 166-65 b.c.e. to take the field. The latter's general, Nicanor, led 47,000 infantry and cavalry into Palestine. Judas assembled 3,000 men at Mizpah and after three days of fasting and prayer, he divided his forces with his brother, Eleazar, and adopting the password, "Help of God," defeated Nicanor and his aide, Gorgias. Antiochus' third general, Lysias, then advanced from the south and Judas gave battle at Bethzur, s.e. of Jerusalem. This victory decided the fate of Jerusalem, and though the Acra was still held by Syrians, Judas entered Jerusalem and reconsecrated the Temple—an act from which originated the festival of Hanukah.\*

Two years later Judas fought the Idumeans. Next he conquered Gilead, transferring its Jewish population to Judea. At the death of Antiochus IV. Judas besieged the Acra, the fortress in Jerusalem. By way of reprisal an army of 120,000 infantry and cavalry, and 32 elephants invaded Palestine. Judas met it at Beth-Zacharias, s.e. of Jerusalem. Eleazar was slain in the battle, and Judas was defeated. Lysias attacked Jerusalem which capitulated, but it was granted freedom on condition that it again become a tributary of Syria.

Owing to the intrigues of the Greek leader, Bacchides, the war was speedily renewed, and a pitched battle fought at Capharsalama. The results were inconclusive and Judas had to retreat to Jerusalem. Nicanor, however, marched toward the city with another army, but Judas again gave battle at Beth-Horon and won his second great victory there, 161 b.c.e. For a time Judas was master of Palestine, and to consolidate his position made a treaty with Rome which already had commercial interests in the East. Demetrius, however, invaded Palestine with so huge an army that the Jews were panic-stricken and fled. With only 800 men, Judas faced the enemy and did deeds of valor. He was crushed to death in battle, and the Jews lost their freedom. The hero's body was recovered and buried in the Hasmonean tomb at Modin.

He was surely a pillar in the world's history. He saved Judaism. He saved us the Bible. . . . He was one of the world's necessary heroes. . . . He played an important part in the education of mankind.—ERNEST RENAN, *People of Israel*.

*See:* Maccabeans.

**JUDD, MAX:** American chess player; b. Cracow, 1851; d. St. Louis, 1906. He came to America in 1862, and from 1874 to 1893 was engaged in business in the Middle West. In 1893 President Cleveland appointed him consul-general in Vienna. As a chess player he took high rank in American inter-state tournaments, from 1869 to 1903.

**JUDEA:** Ancient name for Palestine, south of Samaria. It is first used as the designation of the province, in Ezra v. 8, and again in Neh. xi. 3.

**JUDEANS:** Organized in New York in 1897 for the purpose of furthering the intellectual and spiritual interests of the Jews. It has issued volumes of the addresses delivered to its membership, from time to time.

**JUDENBURG:** An old town in Styria, Austria, where Jews were settled in 1075. Its Jewish history is similar to that of most towns in the Middle Ages, and there is no record of the Jews having at any time dominated Judenburg.

**JUDENDORF:** A village in Kaernten, former Austrian crownland. Jews were settled there in the 14th cent.

**JUDENHUT:** *See:* Badge.

**JUDEN LANDTAG:** Official conventions of Jews, held in the various Germanic states convened annually from 1626 to 1806, and which served many of the purposes for which the Council of the Four Lands\* was created in Poland. For the purpose of ensuring the payment of schutzgeld the German rulers treated all the Jews resident in any one of their states, as a unit, divisible for administrative purposes into suitable areas. One result of this policy was the appointment of landesrabbiner. The Juden Landtag was generally held



in August in one of the fair towns. At its sessions all "protected and tolerated" Jews, and the widows of those who had been so favored, had to appear in person. The chief assessor was elected by secret ballot, and he was required if necessary to advance the Jew tax to the state. To him and his assistants the individual Jews had to make a detailed report of their resources so that the taxes could be levied on the basis of facts, and codes provided for punishment for misinformation or the failure to pay the quota. The Landtag at the same time confirmed the appointment of rabbis and provided by taxation for the salaries of the rabbis, and the payment of the elected officials who supervised the tax collections. The same gathering regulated the quotas for communal charities and for the relief of the poor of Jerusalem. The occasion for these assemblies disappeared when in the 19th cent. the payment of schutzgeld was abolished.

**JUDENMEISTER (MAGISTER JUDÆ-ORUM):** Title given in the Middle Ages to the official appointed to deal with Jewish affairs in the German states.

**JUDGES:** From the death of Joshua to the selection of Saul as king of Israel, the Book of Judges \* records the rule of 16 persons, two of whom, Deborah and Samuel, were prophets as well as judges, and one, Eli, was a priest. The authority of each of these judges was the result of military leadership created in time of trouble. During the 440 years which, according to the biblical chronology, is the length of the era of the Judges, the Israelites were six times subjugated by neighboring enemies: Mesopotamia, 8 years; Moab, 18 years; Jabin and Sisera, 20 years; Midian, 7 years; Ammon, 18 years, and to the Philistines, 40 years—totaling 111 years. The chronology is, however, doubtful, first because the periods of servitude and the rule of some of the judges probably overlap, and moreover the judges, apparently ruled over a group of tribes rather than over all Israel. There is nothing to indicate that some of them did not rule simultaneously, or rather defended their tribal areas at the same time.

**JUDGES, BOOK OF:** Second of the canonical books after the Pentateuch. Its authorship and its contents, devoted to the history of the judges, has been much discussed, some seeing in its narratives, details that precede the recital of Joshua. Attempts have been

made to distinguish in the records of the judges the records of the tribes, and to regard the judges themselves as mere embodiments of tribal heroism. The following is a list of the judges in the order of their rule, and the period of office generally assigned to them:

Othniel .....	ruled 40 years
Ehud .....	40
Shamgar .....	40
Deborah and Barak ..	40
Gideon .....	40
Abimelech .....	3
Tola .....	23
Jair .....	22
Jephthah .....	6
Ibzan .....	7
Elon .....	9
Abdon .....	8
Samson .....	20
Eli .....	40
Samuel .....	41

**JULIAN OF TOLEDO:** Primate of Spain; b. Toledo: d. there, 690. For aiding the Visigothic king Erwig to dethrone King Wamba, Julian, after being baptized, was made Primate of Spain. He aided, if he did not instigate, the contemporary persecutions of the Jews.

**JUNG, GUIDO:** Italian Minister of Finance; b. Palermo, 1876. He is the son of a banker, and received his early training in his father's bank in Palermo. He entered public service prior to the World War and was one of the financial advisers to the Italian Commission to the Peace Conference. After the march on Rome he was drawn into the service of the Fascist government, and in 1922 was sent to Washington to advise on financial and economic matters. In 1932 he was appointed Minister of Finance. In 1933 he came to the United States to confer with President Franklin D. Roosevelt on the Economic Conference, which he later attended in London, as the representative of Italy. J. B.

**JUSTUS OF TIBERIAS:** Galilean leader, in the revolt of 66. According to Josephus, Justus ruled in Tiberias, and was more favorable to the views of Agrippa than to the insurrectionary attitude of the Jews. For a time he was secretary to Agrippa, but was twice imprisoned by him. He wrote a history of the Jews, as well as a history of the war with Vespasian and Titus. Neither of these works are extant, though there are scattering references to them in Eusebius. Josephus combats Justus' history of the war, which he alleges was unfair to Agrippa.

## K

**KADDISH:** "Holy," a prayer in Aramaic, originally used for closing a sermon, then taken over into the synagog and used for closing a portion of a synagog service, and in recent cent. used also as a mourner's prayer. It is basically a prayer for the speedy coming of the Messianic era and the recognition of God's supremacy throughout the world. The opening phrases of what is known as "the Lord's prayer" (Matthew vi., ix., and x) are quoted from it, transferred from indirect to direct address. A number of paragraphs, some in Hebrew, some in Aramaic, have been added to it during the early cent. of the common era to adapt it for use on different occasions in the synagog service, in the cemetery or in the Beth Hamidrash. As a mourner's prayer, the Kaddish is among the best known of all Jewish prayers. Though in its traditional form it contains no reference to the dead or to mourning, the mourner recites it daily at public morning, afternoon and evening services during the first 11 months of bereavement for a parent (or other close relative) and also on every subsequent jahrzeit.\* In this usage it is a sublime expression of faith in the ultimate Messianic comfort and healing of all suffering mankind.

S. de S. P.

Abudraham, in his book published shortly before 1340, has no allusion to the mourners' Kaddish, while the Mahzor Vitry, dated 4968 a.m. (1208) refers to it pretty plainly by the words, "the lad stands up and says kaddish."—LEWIS N. DEMBITZ, *Jewish Services in Synagogue and Home*, Philadelphia, 1898.

**KAF:** Eleventh letter of the Hebrew alphabet. Its numerical value is 20.

**KAGANOWITZ, LAZAR:** Soviet leader; b. 1893. He rose from the ranks, having joined the revolutionary movement as a workingman in 1911, and carried on his political activities in the Ukraine. In 1917 he was chairman of the revolutionary Polessie district, with headquarters at Homel. Later he became a member of the Russian Collegium for the organization of the Red Army. He held similar positions in Turkestan and elsewhere until 1925 when he became secretary of the Central Committee of the Communist Party of the Ukraine. Closely associated with Stalin, and a member of the supreme governing body of the U.S.S.R. he is regarded as one of the powerful figures in the political life of Russia. L. M. R.

**KAHAL:** "Community." Longer in use than Kehillah,\* and distinguished from the latter as its administrative body, although this difference has not, and does not always hold good. Organized life and representative institutions are most ancient in Jewish history and have molded and remolded themselves according to circumstances and local laws. For many cent., particularly in eastern Europe, the

Kahal was an inclusive and authoritative body, because it was in one form or another employed by the government, either to assess or collect the Jewish taxes from the Jews. This source of power has long ceased, but in western Europe it gave way to the Consistory which is a government regulated representative Jewish body which receives support from the government out of the taxes raised for religious purposes; the individual can escape payment by declaring himself "without religion." Where, as in most of all the English-speaking lands, Jewish association is wholly voluntary, the instinct to establish and maintain all the organizations necessary to Jewish life is so strong that they spring up organically within a decade of the settlement of a group of Jews anywhere. Moreover the desire to establish centralized authority, either for one or all phases of Jewish activity, is a distinct factor in Jewish life.

The Kahal in its most complete form existed in the Council of Four Lands,\* but the United Synagog,\* of London, is perhaps a more highly organized expression of the same idea than the Union of American Hebrew Congregations.\* For in the older Kahal the civil interests were divided from the religious functions, and this in a measure is continued in the London Board of Deputies\* and the American Jewish Committee\* and the American Jewish Congress\* movement. Anti-Semitism has frequently attacked the Kahal as a mysterious form of Jewish super-government, but the same attack has been made against the Alliance Israélite Universelle,\* the World Zionist Organization,\* and other natural and obvious Jewish expressions for centralizing authority. The splitting up of Jews in groups, a natural tendency of diaspora experience, which is a matter of constant comment, is counteracted by the less understood, but equally persistent, desire for centralized effort and responsibility, of which the Kahal was the embodiment.

**KAHINAH DAHIYAH BINT THABITAH IBN TIFAN (Damia El-Cahena):** "African Joan of Arc"; queen of the Bahuzim; flourished second half of the seventh cent. in Tunis, North Africa. Damia, who was celebrated for her wisdom, courage and beauty, led a tribe of nomadic Jews, which according to the Arab historians, dominated the Berbers. Her forces lived in the Atlas Mountains, and at the time of the Arab invasion, she led them to battle and defeated the Arab general, Hassan ibn al Nu'man, compelling him to withdraw. In 694 the Arabs again invaded the Berber country, and Damia, in order to discourage the enemy, destroyed all the Berber towns. She fell fighting near a well which is still called "Bir al-Kahinah."

See: Nomad Jews.



**KAHN, ALBERT:** Architect; b. Rhaunen, Westphalia, 1869. At 21 he was awarded a traveling scholarship by the American Institute of Architects. He is the architect of most of the big factory plants, Packard Motor Car Company, General Motors, Hudson, Chalmers, and Ford Motor plants, etc., of Detroit. He designed the first Russian tractor and automobile plants. In 1933 he was given the honorary degree of LL.D. by the University of Michigan for the "creative imagination attested by imposing structures that combine utility with dignity and beauty."

**KAHN, FLORENCE PRAG:** Congresswoman; b. Salt Lake City, Utah. On the death of her husband Julius Kahn (1924) she succeeded him as member of the 69th Congress, and has been re-elected for the same district, Fourth, California, in the Republican interest, continuously since. She is a member of a number of committees, and is prominent in military affairs.

**KAHN, REUBEN L.:** Bacteriologist; b. Kovno, Lithuania, 1887. He was brought to the United States as a child, and settled with his parents in New York. During the World War he was an officer of the United States Army Sanitary Corps, and is now a major in the Medical Reserve Corps. In 1928 he was appointed professor of bacteriology at the University of Michigan Medical School. Some time prior to that he invented the accepted syphilis test, which has been adopted in the U. S. Navy and in Europe. In 1928, at the invitation of the League of Nations, he demonstrated his test at Copenhagen, and he was invited to Moscow by the Soviet government. In 1933 he perfected his experiments in "Tissue Reactions in Immunity," for which he was awarded the \$1,000 American Association prize, given by the American Association for the Advancement of Science.

**KAHN, ZADOC:** Chief rabbi of France (1890-1905); b. Mommenheim, Alsace, 1839; d. Paris, 1905. He studied in Alsace and Paris, and was appointed assistant to Chief Rabbi Isidor in 1867. On his appointment to the highest Jewish office in France, Zadoc Kahn became identified with the great international tasks of relief, the work of the Alliance Israélite Universelle\* and the Chovevi Zion. His political efforts are better known than his literary interests. He was one of the founders and president of the Société des Études Juives. A number of his brilliant addresses—he had a reputation in France as an orator—have been published.

The first and only person to influence Rothschild in regard to Palestine was none other than the Grand Rabbi of France, Rabbi Zadoc Kahn. . . . He exerted a definite, positive influence on Baron Edmond by presenting to him the cause of Palestine with fervor and enthusiasm.—DAVID DRUCK, Baron Edmond Rothschild, New York, 1928.

**KAIRWAN:** Islamic Holy City of Africa. Located in the interior of Tunis, it has, since its foundation in 670, been at times as much a

Jewish as a Moslem city. It was settled in part with 1,000 Coptic Jews. For about three cent. the Jews of Kairwan enjoyed great prosperity, their rabbis were celebrated, and it is mentioned by annalists as often as Alexandria or Cairo. Probably its most noted scholar was the physician and philosopher, Isaac b. Solomon Israeli. It was at this stage of its history an important station on the route between Spain and Baghdad, and therefore of great commercial importance. In 1050 the territory, which had given the Fatimites to Egypt, was overrun by the Egyptian Bedouins and as Ibn Daud phrased it, "The Talmud ceased in Africa." The Jews gradually moved to Tunis and Spain. In 1270, however, when Saint Louis of France conducted his Second Crusade, this time against Morocco instead of Palestine, the fanaticism aroused led to the destruction of a number of African Jewish communities including Kairwan. There is, however, reason to assume that after the expulsion from Spain, Jews found their way to the town, though the law denied them the right to spend a night there. Since the French conquest, Jews have been readmitted and about 100 families have settled there. There are, however, in the vicinity some groups of secret Jews who practice Islam outwardly.

**KALICH, BERTHA RACHEL (Spachner):** Tragedienne; b. Lemberg, Poland. Her theatrical career started when she was 13, when she joined the chorus in a theatre in her native town. She became a prima donna in Roumania. In 1895 she gave up opera, came to the U. S. and starred for some years in a Yiddish repertoire. She made her début on the American stage in 1905 as the star in Sardou's "Fedora."

**KALIR, ELEAZAR:** The most prolific of the liturgical poets. Of the author nothing authentic is known, except that he lived before the 11th cent. The Mahsor\* contains about 200 of his poems based on the Bible, Talmud, and Midrash. Most of his contributions are identified by his acrostics, and his style, and his modernization of Hebrew.

Kalir did more for the revitalization and expansion of the Hebrew language than all the Spanish-Hebrew poets put together. . . . The greatest number of "payetanim" of the Roumanian, Roman, and Ashkenazic rituals imitated Kalir's style, meter and language, and following him practically little has been created along these lines.—IDELSOHN, Jewish Liturgy and Its Development.

**KALISCH, ISIDOR:** One of the editors of "Minhag America"; b. Krotoschin, 1816; d. Newark, N. J., 1886. He came to America in 1849 and occupied a number of pulpits till his retirement in 1875. Rabbi Kalisch contributed freely to Jewish literature, especially translations. One of the most active members of the Cleveland Rabbinical Conference of 1855, he was one of the editors of the prayer-book, known as "Minhag America."

**KALISCH, MARCUS M.:** Translator and commentator; b. Treptow, Pomerania, 1828; d. Derbyshire, England, 1885. Some time secre-



tary to Chief Rabbi N. M. Adler and tutor to the Rothschild family, Kalisch published, 1858-72, three vols. of a translation and commentary on the Pentateuch. His Hebrew Grammar, 1877, was used as a textbook in England.

**KALISCHER, ZEBI HIRSCH:** Pioneer in organizing Palestinian colonization societies; b. Lissa, Posen, 1795; d. Thorn, 1874. Destined for the rabbinate, Kalischer spent most of his life in Thorn as unsalaried rabbi, devoting his leisure to philosophic speculation. This resulted in his "Sefer Emunah Yesharah," 2 vols., 1843-71. After 1850 he became deeply interested in the lot of the homeless Jews of eastern Europe. In 1862 he issued his "Derishat Zion," in which he advanced the then radical view that the salvation promised by the Prophets could only be effected in a natural way by self-help and by colonization in Palestine, where the sacrifices might be reinstated. The book in Hebrew went through several editions, and was translated into German. Kalischer turned propagandist for his cause, traveled, wrote and spoke for it. He was joined in this effort by Rabbi Elias Gutmacher of Graetz (b. 1796; d. 1874), and Rabbi Schneersohn, of Jerusalem, whose appeals in 1866 led 80 Jews to buy land in the vicinity of Jaffa for colonization. Kalischer's direct effort resulted in the founding of the first Palestine colonization society in Frankfurt-on-the-Main, 1861, and in influencing the Alliance Israélite Universelle to found the agriculture school at Mikveh Israel.

The ideas expressed by Kalischer in his *Emunah Yesharah* . . . were the first rays of the new light that penetrated from Eastern Europe to Western Jewry. Hess thankfully records the incitement from this orthodox source.—GOTTHEIL, *Zionism*, Philadelphia, 1914.

See: *Zionism*.

**KALLAH:** Hebrew for bride.

**KALLEN, HORACE MEYER:** Professor of philosophy; b. Berenstadt, Silesia, 1882. He came to the U. S. in 1887 with his parents, who settled in Boston. He was instructor in philosophy at the University of Wisconsin, 1911-18, and was largely instrumental in founding the New School for Social Research, New York, of which he has been professor since its foundation. From his youth up he has been interested in Jewish matters, was one of the early adherents of Zionism, and one of the founders of Menorah\* movement. In recent years he has been associated with the American Jewish Congress.\* His writings, which cover a wide field, include, "Zionism and World Politics," "The Book of Job as a Greek Tragedy," "The Philosophy of William James," "Why Religion," and "Frontiers of Hope."

**KALONYMUS B. JUDAH:** Liturgical poet; flourished in Speyer c.1160. Thirty of his poems are included in the Mahzor. A number detail the persecutions of the Jews during the Crusades, others recite earlier historic sufferings.

**KALONYMUS B. KALONYMUS B. MEIR ("Nasi"):** Translator and philosopher; b. Arles, Provence, 1286; d. about 1328. In 1314 he settled in Avignon, and was sent by Robert of Anjou on a mission to Rome where, according to some accounts, he pleaded the cause of the Jews before the pope in 1321. He is credited with having translated 32 important scientific works, relating to astronomy, mathematics, and medicine from Arabic into Hebrew. His original Hebrew works were devoted to philosophy.

**KALONYMUS, MESHULLAM B. MOSES:** Martyr of the First Crusade. He was a liturgical poet. Five of his poems are included in some rubrics. In 1096 together with other members of his family, being among the 1,300 Jews who were penned in the palace of Ruthard, Archbishop of Mainz, he killed himself rather than fall into the hands of the Crusaders, who slaughtered practically all they found alive.

**KALONYMUS B. SHABBETHAI, OF ROME:** Martyr of the First Crusade; b. Rome, 1030; d. Worms, 1096. He was a son of the president of the Roman community and a liturgical poet. In 1070 he accepted the rabbinate of Worms, and was killed in the massacre of 1096.

**KAMINER, ISAAC B. ABRAHAM:** Hebrew poet and satirist; b. Zhitomir, 1834; d. Bern, Switzerland, 1901. He wrote considerably on the sufferings of the Jews in Russia. On his deathbed he wrote a poem "Widdui" (Confessions), which was published.

**KAMMERKNECHT:** "Servant of the Chamber." A term descriptive of the political condition of the Jews in Germany from 1157 to the end of the feudal period. The Jews, as aliens, were the property of the monarch and in this sense his body-servants. In that position he issued safe-conducts for those who traveled, or granted privileges to those he preferred, or granted the tax-paying power of whole communities of Jews to nobles, bishops, etc. This authority of the ruler over the Jews did not always go undisputed, for the law of the strong-arm was part of the feudal régime. Theoretically the advantage was that the Jews payed taxes to the king only; the disadvantages were however numerous, for the kammerknecht had no inherent rights, and was entirely at the mercy of the royal whim.

The feudal scheme of society had no place for the Jews and afforded them no protection. Not only did they share the disabilities common to all aliens, but these were not in their case mitigated by the protection extended to other foreigners by their sovereigns and by the church. . . . They were forced to rely absolutely on the only power strong enough to protect them, the arm of the king. The Jews became the mere serfs, the perquisites or chattels of the crown. . . . Whatever the Jew had amassed belonged legally and potentially not to him but to the Crown. Magna Carta, in striking at money-lenders, was striking at the king.—WILLIAM SHARPE McKECHNIE, *Magna Carta*, a commentary on the Great Charter of King John.

**KANN, JACOBUS HENRICUS:** Banker and Zionist leader; b. The Hague, Holland,



1872. He is a member of the firm of Lissa & Kann, and has served the Netherlands government as financial advisor, and was particularly active during the World War in helping his country to maintain its neutrality in exports and financial transactions. In 1897 he and his brother attended the First Zionist Congress. He became a follower of Herzl,\* whom he advised in many financial matters. He was one of the sponsors of the Jewish Colonial Trust Ltd., and in a large measure responsible for the organization of the Anglo-Palestine Company. He was a member of the World Zionist Executive, 1905-11, and in 1908 wrote "Erets Israëi," in which he set forth his views on Zionist problems. In 1927 he accepted the office of Netherlands Consul in Palestine in order to be able to further the cause, though he has taken no part in the general organization since 1919.

**KANSAS:** See: United States of America.

**KAPLAN, MORDECAI MENAHEM:** Organizer of the Society for the Advancement of Judaism; b. Lithuania, 1881. From 1903 to 1909 he was rabbi of Congregation Kehilath Jeshurum, New York. In 1909 he was appointed principal of the Teachers Institute of the Jewish Theological Seminary. In this position and as professor of homiletics at the seminary he has wielded unique influence in the molding of Jewish thought in America. In 1922 he founded the Society for the Advancement of Judaism for the purpose of reinterpreting Judaism as a modern religious civilization, and is the leader of the movement. He published "Judaism As a Civilization," 1934.

**KAPOSI (Kohn), MORITZ:** Dermatologist; b. Kaposvár, Hungary, 1837; d. Vienna, 1902. Being converted to Christianity, he was appointed professor and chief of the dermatological clinic of the Vienna University in 1879 and in 1889 was named as "Hofrath." He was one of the outstanding European dermatologists of his period, and an authority on syphilis.

**KAPPARAH:** The rooster or hen or money donated to charity used as a means of vicarious atonement on the morning of the Eve of the Day of Atonement, by those who follow this doubtful ritual.

**KARAISM:** A sect within Judaism founded by Anan b. David\* in Babylonia about 767. The name Karaism is derived from the advice given by Anan b. David to his followers, "to seek industriously in the Scriptures" (Mikra); hence Karaism means "the religion of the scriptural text." Anan's followers called themselves "Ananites," after their leader. Later, the sect was called "Karaites" (Karaim, or Bene Mikra, "followers of the Scriptures"). Their opponents, the adherents of Rabbinical Judaism, they called "Rabbanites." The Karaites at all times formed only a very small percentage of the total number of Jews.

Karaism arose partly as the result of the religious and theological ferment and new spirit of inquiry prevalent in the eighth cent.,

which led to the formation of many sects in Islam, and partly as a protest and counter-thrust against the emphasis on Talmudism, which had gradually been accumulating at the end of the period of the Saboraim,\* and the beginning of the Geonic period. Its main principle was that only the Bible was to be followed and observed, while all rabbinical traditions, precepts, and literature were to be rejected. Karaism utterly rejected the authority of the Talmud\* and of the later rabbinical writings, and declared that the only laws that were valid and had to be obeyed were the laws of the Torah\* (Pentateuch). Anan was able to found this sect because he possessed the intelligence and insight necessary to unite under his guidance all elements and individuals in Judaism who denied and were opposed to the authority of Talmud\* and Oral Law.

Anan abolished all the prayers which had been in use for cent. previously, and substituted for them biblical selections which the Karaites were to recite in their synagogues. Karaism forbade all intermarriage and intercourse with the Rabbanites. The latter, in turn, denounced the Karaites as heretics. Many literary disputes occurred in the succeeding cent. between Rabbanites and Karaites, who were later represented by an extremely able and energetic group of apologists and polemicists. Many Rabbanite authors replied to these attacks with counter-polemics; chief among these was Saadia Gaon\* (892-942). The Karaite leaders were indefatigable proselytizers, and made continuous efforts to secure converts from among the Rabbanites by means of epistles, public disputations, and public lectures.

After the death of Anan, his son, Saul, became leader of Karaism. But differences which arose between Anan's disciples and concerning his teachings split Karaism into several divisions, which became intensified in time. Indeed, after the death of Anan's grandson, Josiah, the actual leadership of the sect was assumed by others.

Karaism's principal dogma was unrestrained freedom in the interpretation and explanation of Scripture, and the use of honest and individual inquiry in the determination of the bases of religion. This led to a strong individualism among the Karaites. One of the interesting differences between Karaites and Rabbanites was their observance of the Sabbath. The Rabbanites observed it as a day of feasting and joy, and permitted the use of the services of non-Jews on this day. But the Karaites, following the Bible strictly, spent Erev Shabbath (Sabbath Eve) in total darkness, absolutely forbade what they called the profanation of the Sabbath through employing the labor of non-Jews, and their entire attitude toward the Sabbath\* and life in general was severe and austere.

At first Palestine\* (Jerusalem) and Babylonia formed the two central communities of the Karaites. In Jerusalem Karaism assumed a markedly ascetic character; as a result of



these ascetic practices, the general religious life of all Karaism became imbued with an ascetic stamp. Thus, the Karaites strictly observed all the biblical laws of Levitical purity, and rigorously avoided all intercourse with non-Jews. Karaism gradually spread from Palestine and Babylonia, to Egypt and Syria. Still later, large Karaite communities developed in the Crimea, in southern Russia; in the district north of the Black Sea; at Alexandria and Cairo, Egypt; on the shores of the Bosphorus; and in Jebel and Khorassan. About 950 Karaism found its way into Spain and Asia. The Karaite community at Cairo was especially influential and numerous; at the end of the 13th cent. the Karaites there outnumbered the Rabbanite community.

In the 11th cent. a large Karaite community was formed in Constantinople. In Castile, as the result of a polemical work, "Eshkol Hakofer," by the Karaite Judah Hadasi, the Rabbanite Judah ibn Ezra appealed to King Alfonso, who between 1150 and 1157 banished all Karaites from various Spanish cities. In the 15th and 16th cents. the large Karaite community in Constantinople lived on amicable terms with the Rabbanites. In the 14th cent. great Karaite communities were formed in Lithuania and in Solkhat, Crimea. At the end of this cent. a considerable Karaite community settled at Troki, near Wilna, Poland, which still flourished at the end of the 18th cent.; also in Galicia, Volhynia, and other parts of Poland. Beginning with the latter part of the 18th cent., however, the Karaite community in the Crimea became the most important; here an unusually great and intense literary activity was manifested, and many Karaite works were published, especially at Eupatoria.

In the 19th cent., Poland and Turkey granted equal rights to Karaites and Rabbanites. In Russia, after the conquest of the Crimea in 1783, Karaites were exempted from certain obligations, such as the poll-tax, imposed upon Jews, upon the Karaites' declaration that they were a separate religious group. In 1795 in Russia the Karaites were granted all the rights enjoyed by Christians. Again, about 1840, as the result of Abraham Firkowitch's investigations and excavations, the Russian government became convinced that the Karaites, as descendants of the Lost Ten Tribes of Israel (the Northern Kingdom), had settled in the Crimea in the seventh cent., b.c.e., and were altogether innocent of the death of Jesus. Hence the Karaites were regarded with greater favor, were granted equal rights with the rest of the population, and were freed from all the restrictions, inequalities, and disabilities, as, for example, enforced military service and the restriction of their rights of trade and settlement, which were imposed upon the remaining Jews of the Russian empire. In 1853 and 1866 the Karaites of Troki obtained from the Russian government the right to call themselves not Jews, but "Russian Karaites of the Old Testament faith," a right which they

possessed until the Russian revolution of 1917.

Karaism was not without benefit and influence upon Judaism at large. By its criticisms of Rabbanism it aroused the best of the Rabbanite scholars to its defense, which resulted in the production of many important Rabbanite works. Karaism's increased study of the Bible as the sole source of all authority led to an increased study of Hebrew grammar and the Masorah, or traditional textual reading of Scriptures, as well as to the writing of many commentaries on the Bible by Karaite authors.

Beginning with the first part of the tenth cent. the number of the Karaites has gradually decreased. At present (1933) there are only about 12,000 Karaites in the world. Of these, 10,000 reside in Russia, chiefly in the Crimea. The rest live in Egypt, Halicz (Poland), and Constantinople. A. I. S.

*See:* Aaron B. Elijah of Nicomedia; Aaron B. Joseph; Afendopolo, Caleb; Albasir, Joseph; Al-Kumizi, Daniel; Anan B. David; Bashyazi, Elijah; Firkowitch, Abraham; Hadasi, Judah; Jafeth B. Ali Halevi; Jeshua B. Judah; Kirkisani, Joseph; Sahl B. Mazliach; Solomon B. Yeruham; Troki, Isaac.

**KARP, SOFIA:** First actress to appear on the Yiddish stage; b. Galatz, Roumania, 1861; d. New York, 1904. She made her début, 1877, in Goldfaden's "Grandmother and Her Grandchild." After touring Europe she settled in New York in 1882.

**KARPELES, GUSTAV:** Historian of German and Jewish literature; b. Eiwanzowitz, Moravia, 1848; d. Bad Nauheim, 1909. He first achieved a literary reputation as the editor of Heine's collected works, and followed this with numerous special monographs on Heine and Borne. During the decade, 1887-97, Karpeles published each year a volume dealing either with German or Jewish literature. Two of his books were translated into English and published by the Jewish Publication Society of America.

**KASHER (KOSHER):** Ritually pure.  
*See:* Dietary Laws, Shehita.

**KASTEIN, JOSEPH (Julius Katzenstein):** Author; b. Bremen, 1890. He is a lyric poet, dramatic author, novelist and historian. Two of his books—"Messiah of Ismir," 1931, and "History and Destiny of the Jews," 1933—have been translated.

**KATZENELLENBOGEN, SAMUEL JUDAH:** Scholar and orator; b. Padua, 1521; d. there, 1597: Of this Italian rabbi, who was rabbi of Venice in 1565, it is related that he was the first orthodox teacher who permitted a bust to be made of himself. As a scholar he was respected by his contemporaries. He was the father of Saul Wahl.\*

**KAUFMANN, DAVID:** Author and historian; b. Kojetein, Moravia, 1852; d. Karlsbad, 1899. In 1877 he was offered a chair in the



Jewish Theological Seminary, Cincinnati, but accepted instead a professorship in the seminary at Budapest. There he became the best known and most popular writer in the Jewish field in Europe. His bibliography exceeds 500 items. If he can be said to have specialized it was in the field of Spanish-Arabic Jewish history and Jewish art. He is also one of the first modern scholars who acquired a valuable historical library containing manuscripts, incunabula, and first editions. He rendered great service both by his research and his popularization of Jewish history.

**KAUFMANN, ISIDOR:** Painter; b. Arad, Hungary, 1853; d. Vienna, 1921. He began his artistic career in 1876 and is best known for his paintings of Polish Jewish life. His "Rabbi's Visit," "Chess Players" and "Flirt" have been frequently reproduced.

**KAULA AL-YAHUDI:** Catalonian Jewish general of the eighth cent. As a leader in the Moorish army, commanding Jews and Berbers, Kaula took part in the great invasion of Spain, and fought in the battle at Xerez de la Frontera, 711, in which the Visigoths were routed and their king, Roderick, slain. Kaula then occupied part of Catalonia, and rose against the Moorish governor of Spain, Al-Hurr ibn 'Abd al-Rahman. In 718 he was defeated in battle at Lerida, taken prisoner, and executed.

**KAWWANAH:** Devotion in prayer.

No prayer should be recited, no ceremony should be observed without concentrating one's mind upon the act. Moreover, the mystics read thoughts and ideas which were unknown before into the prayers and customs. —IDELSOHN, *Jewish Liturgy and Its Development*, 1932.

**KAYSERLING, MEYER:** Jewish historian; b. Hanover, 1829; d. Budapest, 1905. From 1861 to 1870 Kayserling was rabbi in Aargau, Switzerland, and thereafter till his death, was rabbi in Budapest. Kayserling as a writer combined two rôles. In the field of Spanish Jewish history he was a research scholar. Thanks to him the poetry of the Sephardim, the Jewish phase of the *autos-da-fé*, the Jewish participation in the discovery of America, and much else, previously only vaguely known, was recovered. On the one hand he was the popularizer of Jewish history. He wrote biographies of Manasseh b. Israel, Moses Mendelssohn, Ludwig Philippson and Isaac Aboab III. His "Jewish Women in History," "Christopher Columbus and the Participation of the Jews in the Spanish and Portuguese Discoveries," have been translated into English and published in America. His *Manasseh b. Israel* was published in England.

**KEAN, EDMUND:** Celebrated English actor; b. London, 1787; d. there, 1833. In 1801 he appeared in Shakespeare's "King John," with Kemble and Mrs. Siddons. His most famous rôle was Shylock. His great successes were in Shakespearean rôles. He visited the United States in 1820 and 1825.

## KAUFMANN—KEREN HAYESOD

**KEDUSHAH:** The prayer beginning "Holy, Holy, Holy is the Lord of Hosts," recited aloud in the repetition of the Amidah. This responsive reading was probably in vogue at least a cent. before the destruction of the Temple.

**KEHILLAH:** *See:* Kahal.

**KELIM:** Utensils. A treatise of the Mishnah dealing with utensils of every description, is so entitled. Its discussion on cleanliness of utensils enumerated all the vessels and instruments contemporaneously in use.

**KELLNER, LEON:** Author; b. Tarnow, 1859; d. Vienna, 1928. In 1880 he taught English philology at the University of Vienna, and in 1904 was professor of English literature at the University of Czernowitz. He lived for a number of years in England, where his "Historical Outlines of English Syntax," 1892, was accepted as an authoritative work. He served the Vienna press as literary correspondent, and in that capacity was the first writer to secure an interview from Rudyard Kipling. He was an intimate friend of Theodor Herzl,\* edited his "Addresses" and his "Diary" and wrote a biography of Herzl's youth. At the end of the World War he was appointed secretary to the President of the Austrian Republic, but the trials of the war period enfeebled him physically and he died in Vienna having visited Palestine where his son settled as a Halutz.

**KENTUCKY:** *See:* United States of America.

**KENYA COLONY (East Africa):** Following the Zionist and Ito discussion of a Jewish settlement in East Africa a community was founded in Nairobi, in 1904, by Jews from eastern Europe. This community has been successful. It has a synagog and various institutions.

**KEREN HAYESOD:** Known in English as the Palestine Foundation Fund, it was organized in 1920 at a World Zionist Conference in London to raise funds on an international scale through voluntary gifts for the national rebuilding of the Jewish National Home in Palestine. It was projected as a means of obtaining contributions for the settlement of Jews in Palestine who otherwise would have no funds for the purpose, and also to assist in the reconstruction of Palestine in every phase.

Aside from its expenditures in Palestine on education, immigration, sanitation, land purchase and related activities, the Keren Hayesod has made large loans to colonies of settlers, these loans to be repaid over a long period of years. It was recognized by the founders of the Keren Hayesod that for years to come, the settler or group of settlers tilling the soil in an undeveloped country would neither be able to pay interest on capital nor pay back more than a portion of the capital advanced. By 1933, however, the majority of the settlements established by the Keren



Hayesod were starting to pay interest and part of the capital invested.

The progress of Palestine has been so rapid in the years since the founding of the Keren Hayesod that many of the latter's tasks are now being assumed by the Palestine Jewish community. The Keren Hayesod is the recognized fund-raising instrument for colonization, immigration, education, etc., of the World Zionist Organization\* as well as of the Jewish Agency\* for Palestine.

Some 57 colonies have been established by the Keren Hayesod out of the 107 Jewish settlements which exist today in the country. In those colonies founded by the Keren Hayesod, the settler is granted a loan sufficient to set him up on the land. He is supplied with milk and draft animals, machinery, buildings, manure and seed. The settling of a family, exclusive of the purchase price of the land, involves an average outlay of £700. An important part of Keren Hayesod work is represented by the Agricultural Experiment Station whose laboratories are to be found in Rehoboth and Gevat, with additional experimental fields in other parts of the country. The aim of this station is to improve Palestinean agriculture through scientific investigation and practical demonstration.

The Labor Department of the Keren Hayesod has made grants for the development of urban coöperative enterprises. It was instrumental in the establishment of the General Mortgage Bank of Palestine, and the Palestine Electric Corporation, in which it has an investment of £100,000.

The school system subsidized with the funds of the Keren Hayesod is officially recognized by the Palestine government as the public school system for the Jews. There are some 250 schools in the country, with a student attendance of more than 24,000.

Virtually every country in the world has its own campaign to raise funds for the Keren Hayesod. Funds are disbursed by Keren Hayesod headquarters in Jerusalem, administered by a board of directors appointed by the World Zionist Congress. All funds contributed to the Keren Hayesod are outright gifts.

The Keren Hayesod in the United States was founded in April, 1921, and has continued since as an autonomous organization, except for joining of effort with other Palestinean fund-raising institutions from time to time. In 1925 the Keren Hayesod became part of the United Palestine Appeal. In 1930 it joined with the Joint Distribution Committee in an Allied Jewish Campaign, and in 1931 it resumed its separate existence under the title of the American Palestine Campaign.

From April 1, 1921, to March 31, 1933, the Keren Hayesod at Jerusalem received the sum of £4,821,510. Of this amount, £1,566,598 was expended on Agricultural Settlements (including Experimental Station); £964,705 on education (including Hebrew University, National Library), and Haifa Technicum; £522,-

555 on Public Works (labor); £436,199 on immigration; £294,948 on public health and sanitation; £217,305 on commercial investments in Urban and Rural undertakings; £206,434 on national and communal institutions; £182,081 on urban colonization (trade and industry); £91,026 on religious and other Mizrahi institutions; £32,761 on Keren Kayemeth Le Israel (land purchases); £269,582 on Administration; £37,316 on miscellaneous.

To the total raised by the Keren Hayesod, the United States of America contributed £2,409,392. All the European countries gave £1,237,464; South Africa, £422,133; Great Britain, £243,936; Palestine itself and Syria contributed £56,575; Southern and Central America provided £133,349; Canada, £165,040.

H. M.

**KEREN KAYEMETH (Jewish National Fund):** The land purchasing agency of the Zionist movement, organized to purchase, acquire, reclaim and cultivate land in Palestine as the common and inalienable property of the Jewish people, to further Jewish agricultural and urban development in the country, to engage in the re-forestation of the land, to carry out irrigation or other improvements which may be necessary for the upbuilding of Palestine as the Jewish National Home. In striving to attain its objective "Geulath Ha'aretz" (Redemption of the Soil), the Keren Kayemeth bases its activity on the principle of national land ownership. The land acquired by the Keren Kayemeth can never be sold nor mortgaged; it is leased on the basis of a 49-year hereditary lease, to land-cultivating Jewish families. The influence of the Mosaic Law, the ideal to establish in Palestine a Jewish agricultural class that shall not have to battle against the abuses which often arise out of private ownership of land, and the desire to throw around the land problem safeguards of the strongest national character have combined to cement this policy.

The idea of a Jewish national fund was first conceived by Dr. Hermann Schapira,\* professor of mathematics at the University of Heidelberg, Germany. The proposal was placed before the first Zionist Congress at Basle, in 1897, but it was not before December, 1901, at the fifth Zionist Congress, when action was taken on the proposal, reformulated by Johann Kremenetzky of Vienna, strongly encouraged and aided by Theodor Herzl.\* The Keren Kayemeth thus became the first Zionist public fund was registered under the British Companies Act, as an association limited by guarantee and not having a capital divided into shares, on April 8th, 1907, its first subscribers being: David Wolffsohn, Cologne; Otto Warburg, Berlin; Alexander Marmorek, Paris; Max Isidor Bodenheimer, Cologne; Michael Ussishkin, Odessa, Russia; Leopold J. Greenberg, London, and Jacob Moser, Bradford, Yorkshire.

The official name of the fund originally was "Juedischer Nationalfonds (Keren Kayemeth



Le Jisroel), Limited." By special resolutions the spelling of the name was twice changed and is now "Keren Kayemeth Le Israel, Limited." In Anglo-Saxon countries, the Keren Kayemeth is generally known and referred to as The Jewish National Fund. In the U. S., the fund has been functioning as a separate unit since 1910, and in 1926 the American branch was incorporated under the laws of the State of New York under the name "Jewish National Fund (Keren Kayemeth Le Israel), Inc."

**Form of Administration:** The fund-raising, land-purchasing and administrative functions of the Keren Kayemeth are governed by a Board of Directors of nine members who are elected by the General Council (Actions Committee) of the World Zionist Organization,\* the Council being elected by the World Zionist Congress bi-annually. One-third of the directors resign each year in rotation. Two governors are chosen by the World Zionist Executive to exercise the right of veto over the decisions of the board. Menachem M. Ussishkin\* is chairman of the board. The American branch of the fund is, under the constitution and by-laws adopted in 1926, governed by a board of directors of 48 members and an administrative committee of the directors are 31 designated by four constituent organizations: The Zionist Organization of America, 16; the Mizrahi Organization of America, 7; The Poale Zion Labor Party, 4, and The Hadassah, 4. Seventeen directors at large are chosen by the 31. The board elects annually an administrative committee of from 10 to 14 members. Dr. Israel Goldstein is president of the Jewish National Fund of America and I. H. Rubin is secretary.

The headquarters of the Keren Kayemeth Le Israel, Ltd., is located in the Keren Kayemeth Building, Jerusalem, Palestine. Keren Kayemeth fund-raising and cultural activities being carried on in 52 countries by autonomous units which remit the amounts collected to Jerusalem.

Since its inception the Keren Kayemeth has raised throughout the world, through a variety of methods, chief among them being the blue-white box, the golden book and tree-donations, approximately \$16,000,000. The contribution of U. S. Jewry toward this total stood, on April 1st, 1934, \$4,314,509.88.

Although the article of association defined the "Prescribed Region" for the operations of the association, as including "Palestine, Syria, any other parts of Turkey in Asia and the Peninsula of Sinai," the actual operations of the fund, as well as its land possessions are limited to the area of Mandated Palestine. The fund owns today rural and urban areas totaling 336,000 dunams. Though launched in 1901, the activities of the Keren Kayemeth in Palestine did not start until 1907. Until the outbreak of the World War it had acquired in Galilee, Judea and Samaria a land area of not more than 21,164.5 dunams. During the pre-War period, the Keren Kayemeth was not

only a land-purchasing agency, but also the Zionist colonizing agency. Since the World War, the work of the Keren Kayemeth has been greatly accelerated, notably through the acquisition (in 1921) of the Emek (Valley of Jezreel) and a considerable part of the Sharon Valley (Wadi-Hawareth, in 1927). It has planted in various parts of Palestine groves and forests up to a total of 1,300,000 trees. On the land of the Keren Kayemeth there have been established (1) 54 agricultural settlements, (2) 10 urban quarters, (3) 10 agricultural training institutions, (4) a number of workers' camps, and (5) experimental farms.

W. Z. S.

**KERIOH:** "Rending of garment." An ancient symbol of grief or mourning still in vogue. The left coat lapel is cut on the death of a near relative.

M. A.

**KETUBAH:** In modern Hebrew any form of certificate of contract, but applied mostly to the marriage contract. The Aramaic form of ketubah in vogue is at least as old as Maimonides.\* The writing of marriage contracts amongst the Jews was, however, an ancient institution rendered necessary, not as evidence of marriage, but to record the bride's rights in the event of the husband's death, or his divorcing her. The ketubah, therefore, detailed the dowry. The sections of the Mishnah, both Talmuds and the Tosefta entitled Ketubot are practically devoted to the laws and the regulations governing marriage, dowries and women's rights in marriage, as wife, mother and widow.

**KEYSER, EPHRAIM:** Sculptor; b. Baltimore, Md., 1850. After studying in his home town he went to Rome where he won his first prize. From 1887 to 1897 he lived in New York and then returned to Baltimore. He designed a number of patriotic memorials.

**KHERSON:** This Russian city was founded in 1769, and Jews were amongst its first inhabitants. The community was organized in 1781. A development more normal than elsewhere in Russia, followed. In 1890, its 25,000 Jews represented about a third of the population.

**KHOLM (Chelm):** A town in Lublin, Poland, which from the 16th cent., produced many noted rabbis, but which is more popularly known for its Maggidim (preachers) and the simplicity of its townsfolk—according to current folklore. About two-thirds of its population is Jewish.

**KHORASAN:** One of the five great divisions of Persia; bounded on the north by Turkmenistan U.S.S.R., on the east by Afghanistan. This mountainous country is only sparsely settled by Jews, and these in the last cent. found it desirable to live as crypto-Jews, outwardly conforming to Islam. They call themselves "Jadidin."

**KIDDUSH:** "Sanctification." The ushering in of the Sabbath and festivals, proclaim-



ing its holiness through reciting a blessing over wine, is very ancient. The head of the household lifts up a cup of wine at the meal table or else stands before two loaves of white wheat bread (challos) and pronounces two benedictions: (a) over the wine or bread; (b) expression of thanks to God for the Sabbath, a day of rest and joy. In many homes the "Kiddush" is also repeated before the Sabbath noon meal, and in orthodox synagogues it is chanted Friday night during the service.

M. A.

**KIDDUSH HA-SHEM:** "Sanctification of the Name." The highest ethical standard of Judaism. The glorifying of God by martyrdom, sacrifice for Jewish honor; nobility of conduct, dictated by the highest religious impulse. Its antonym is *Hillul ha-Shem*: Any act which slurs the name of the Jews as a group, disloyalty, or conduct which traduces the race or the faith is condemned as *Hillul ha-Shem*. i.e., desecration of the Name.

**KIDDUSHIN:** "Betrothal." The word is currently applied to marriage, not engagement, though the treatise in the *Mishnah* so titled is devoted to the whole procedure of sanctifying the bride to her husband.

**KIERA, ESTHER:** Political personality, and savior of the Oriental Jews at the end of the 16th cent. She was the favorite of Baffa, mother of Mohammed III., Sultan of Turkey. Kiera saved his life when, in childhood, he was apparently fatally stricken with smallpox. The diplomatic correspondence of the period shows that she exercised considerable power at the court, succeeding Ashkenazi,\* who occupied the position previously held by Joseph Nasi.\* George Sandys, who was her contemporary, relates in his diary of travels that her influence over the Sultan prevented a wholesale persecution and destruction of the Jews, and he compares her to the biblical Esther. She was slain in a military conspiracy, in Constantinople, in 1600. By her appointments she had offended the Spahis, the sultan's bodyguard, who in revenge mutilated her body. Her fortune was confiscated by the state. Kiera and some of her children were converted to Islam.

**KIEV:** The chief city of the government of Kiev had in 1926, 140,256 Jews against 20,000 in 1902. Some historians accept the tradition that the city was built by the Chazars, and that Jews settled in it before the Russians took possession. Various old writers refer to the Jewish settlement of Kiev prior to the 10th cent. and in the address presented at the one thousandth anniversary of the founding of Kiev, the local Jews claimed officially that Jews were living there before 865. Jews came from Germany and settled in Kiev in the 11th cent. and in 1097, some of them enjoyed a salt monopoly. Kiev Jewry was, however, wiped out by the Tartar invasion of 1259, but later Jews were invited to settle there. The Jewish record of the Tartar rule is vague, but when

Kiev became part of the Lithuanian Russian empire, the Kiev Jews became prosperous.

In the 15th cent., Jews were among the principle tax farmers. At the beginning of the 17th cent., the position of the Jews declined, and the Khmelnitzki massacres, 1648-49, destroyed the community and it was not till 1661 that Jews were permitted to return there. Few Jews came to Kiev and to the Ukraine until 1784, when Catherine II. permitted their resettlement. They enjoyed comparative freedom till 1810, when the citizens petitioned for their expulsion. This effort did not succeed and the Jews increased in numbers, till in 1827, when Nicholas I. ordered the Jews to settle within the Pale, and the measure was carried out in 1835. Thereafter to 1856, only individual and permitted Jews were allowed in the city.

In 1856, the restrictive regulations were withdrawn and in 1860, they were given free admission to the city and speedily aided in its prosperity. Kiev grew rapidly, owing to the enterprise of Jews, until the riots of May, 1881, which were amongst the most destructive to life and property in Jewish history. A steady stream of migration started and continued to the World War.

Among the distinctions in law still maintained between the city and the province is this, that the latter is in the Pale, and the former is not. For generations no Jews were permitted to live in the Holy City.—FREDERIC, *The New Exodus*, 1892.

**KIL'AYIM:** Treatise of the *Mishnah*, *To-sefta* and *Jerusalem Talmud* dealing with the prohibitions relating to admixtures of seeds, trees, cattle and materials and clothing. The prohibition to cross-breeding is specifically Jewish.

**KI LO NA'EH:** Popular hymn in the Passover Hagadah. It was known to Meir of Rothenburg in the 13th cent.

**KIMCHI, DAVID (ReDaK):** Grammarian, philologist, commentator; b. Narbonne, 1160: d. 1235. The son of Joseph Kimchi and the brother of Moses. Author of "Michlol" (Compendium), a Hebrew grammar of amazing quality, scientifically and systematically presented, written in popular and lucid style. His grammar became the textbook of many of the great Christian scholars who worked in the field of Hebrew and who were greatly influenced by it. He wrote also "Sefer ha-Shorashim" (A Book of Roots), which is really a dictionary of the Bible, and in which he displayed great originality, representing a distinct contribution to Hebrew philology. Another work of his was "Et Sofer" (A Scribe's Pen), which contains rules for the writing of scrolls of the Torah, as well as the rules of punctuation and of accents.

He wrote many commentaries to the books of the Bible. Although there is disagreement amongst scholars as to exactly which were his, there seems to be agreement as to his authorship of the commentaries to Genesis, the Prophetic Books, the Book of Psalms and



the Books of Chronicles. Commentaries to other biblical books bear his name, but there is disagreement as to their genuineness. His commentary to the Book of Psalms, particularly, created an impression because in it he entered into a vigorous polemic against Christianity. This commentary was later published separately under the title of "Teshuboth Lanotzerim" (Replies to the Nazarenes). Generally his commentaries exercised a profound influence on exegesis, which influence continues to this day and even volumes like those of the International Critical Commentary Series constantly refer to Kimchi.

He approached his interpretations from a religious point of view. In method and attitude he followed the rationalism of Maimonides\* and in the controversy that arose with reference to the latter, Kimchi became his most valiant champion. A. J. F.

**KIMCHI, JOSEPH B. ISAAC:** Translator and grammarian; b. Spain c.1105; d. after 1170. This versatile scholar who spent the larger portion of his life in Narbonne, Provence, dipped his pen with considerable aptitude, into all the literary mediums of his period, but he survives as one of the great translators of Arabic into Hebrew. Though not an originator in the field of Hebrew grammar, his fine technical work was the model for his successors. His most important translations were those of the Jews who wrote their philosophic and ethical works in Arabic. He has some merit as a poet and as an exegete. His "Book of the Covenant," a dialogue between a religious Jew and an apostate, is socially and historically interesting, for it throws considerable light on contemporary conditions.

**KINAH:** Lamentation or dirge. Professional mourning-women, as old as Bible days, still survive in the East, and are not unknown even in Ireland. Lamentation over the misfortunes of the nation have, however, long since overwhelmed the exhibition of private grief. Amos was perhaps the first to sound the note of funereal sorrow over the approaching end of Israel. But the Lamentations of Jeremiah\* are better known, and more frequently recited. The countless sufferings of the Jews provided opportunity for elegiac expression. As many as a hundred such poems may be found in the special rituals for mourning days, for even the Karaites use them.

\***KING:** The growth of the kingship in ancient Israel was a very gradual process. In contrast to the nations about them, as well as the Canaanite cities which they subjugated, the Israelites do not seem to have taken kindly to the idea of a hereditary dynasty, but to have preferred to depend upon temporary leaders to save the nation in time of peril. Gideon,\* on being offered the kingship, declined, and his action was upheld by popular approval. His son, Abimelech, had a brief and unhappy experience in trying to establish himself as ruler. It was not until the time of

Saul, when the constant menace of the Philistines forced the appointment of a permanent monarchy. Under David and Solomon the kingship united the nation and brought about a period of great prosperity, but the excessive taxations of the latter led to the division of the kingdom. The attitude of the Israelites toward their monarchs was that of the utmost freedom. They were by no means Oriental despots; prophet and commoner alike defied their authority. Nathan, Elijah, Amos, Isaiah and Jeremiah did not hesitate to criticize the royal acts, and Naboth showed his independence in refusing to give up his vineyard. While the Davidic line gained enough prestige in Judea to be regarded as the legitimate rulers, and the ancestors of the Messiah, the idea of kingship in general was distasteful to the Jews. Even the Hasmoneans with the prestige of their victories were reluctant to assume the title of king and it was not until their fourth ruler that this name appears on their coins. The Herodian dynasty imposed its will upon a populace that was constantly resentful, and ultimately their last ruler, Archelaus, was removed by the Romans as a result of an appeal by the people. In contrast to the unwillingness to have a human king was the readiness of the Jews to apply the title "king" to God. One whole section of the prayers on Rosh Hashanah is devoted to the idea, and the Alenu prayer at the end of the services adores God as the "King of the Kings of Kings."

S. C.

See: Theocracy.

**"KING OF THE JEWS":** Title ordered by Rainard, Count of Sens, c.1008, to be employed by all his attendants.

This affectation toward a religion which was a horror in the Middle Ages, brought a misfortune to him, for in 1014 an army which the king sent against him, drove him out of the city.—BIBL. DE POCHÉ, *Curiosités Biographiques*.

**KINGS, BOOKS OF:** Originally in the Canon, only one book, Kings have been divided into two books, the first containing 22 chaps., the second 25 chaps.; the two covering the period from the death of David, to the liberation from captivity of Jehoiachin. The books are admittedly based on the "book of the chronicles of the kings," the acts of Solomon, etc. The division of the Books of Samuel from the Books of Kings is equally artificial, for this group of books, abstracts of the royal records, form a connected narrative which, while blinking nothing are the more impressive in their critical attitude toward all and sundry. Tradition claims the authorship for Jeremiah,\* and some of it reads like contemporary recording.

The author writes from the view that Jerusalem was the sole legitimate sanctuary and therefore regards the kings of Israel as wicked because they permitted other shrines. He dwells upon the actions of the prophets and tends to minimize those of the kings. Among the passages that have won especial attention in the book because of the vividness of their



narration are: the account of Solomon's accession; Elijah at Mt. Carmel; Naboth's vineyard; the ascension of Elijah; and the miraculous overthrow of Sennacherib's army. The critics regard the book as a product of the Deuteronomic school.

**KIRALFY, IMRE:** Showman; b. Budapest, 1845; d. London, 1919. With his two brothers, Arnold and Bolossy, Kiralfy made a reputation, first at the Chicago Columbian Exposition, 1893, with mass spectacular dramatic pageants. To the beginning of the present century they captivated the audiences of the great cities of the United States and the capitals of Europe with their massive colorful shows. For his great pageants he received Belgian, Portuguese, Japanese and French decorations. From 1908 on he was a commissioner-general, of all exhibitions held in London. One of his last great spectacles was the creation and designing of the Great White City and the stadium, for the Olympic Games, London, 1908.

**KIRKISANI, JOSEPH:** Karaite theologian, exegete and author; lived in Mesopotamia (now Iraq), at the beginning of the 10th cent. His surname may be derived from the name of the town Karkasan, near Baghdad; by others it is derived from the name Circasia, of which he is said to have been a native. In the course of his extensive travels throughout Persia, Babylonia and India he visited the important Karaite communities of these countries, which were then divided into many small sub-sects, observing the differences and deviations in their religious customs and practices. In addition, he traveled to the centers of Mohammedan learning, and became well-versed in many fields of Islamic studies.

Kirkisani, who wrote exclusively in Arabic, composed various works on theology, Karaite dogma, Karaite law, and the history of Karaism. His greatest work was "Kitab al Anwar we-al Marakib" (Book of Luminaries), 937: it contains discussions of the origins of Karaism and its doctrines, the Karaite holidays, Sabbath, the dietary and marriage laws, laws of inheritance, and the laws of ritual purity. Kirkisani, foreshadowing the modern critical view, regards Christianity as a Jewish sect, declaring that Paul actually originated Christianity, but that the religion of the Christians as practiced at his own time was nothing like that of the teachings of Jesus. The "Kitab" soon came to be considered an extremely valuable source-book and authority on the history of legislation and of the dogmatic theology of the Karaites. A. I. S.

See: Karaism.

**KIRSTEIN, LOUIS EDWARD:** Merchant and social worker; b. Rochester, N. Y., 1867. He began life as an errand boy. In 1901 he joined the Stein Bloch Co., and in 1911 became associated with Wm. Filene's Sons Co., of Boston. He is a director of Federal Departmental Stores, chairman of the New

England Jewish Relief Committee, president of the Associated Jewish Philanthropies of Boston, and of the Graduate School for Social Service. A generous donor to local charities he gave the Boston Public Library \$250,000 a few years ago.

**KISHINEFF (Chisinau):** This Bessarabian city, now a part of Roumania, became prominent in Jewish history owing to the riots of 1903. The Jewish settlement which contributed to the rise of Kishineff as a trading center is modern. At the time of the outrages it had 50,000 Jews, one-third of the population; of these 6,837 were artisans, many day laborers and some were tobacco cultivators. It was formerly one of the important centers of Russian Zionism.

**KISHINEFF MASSACRE:** Feb. 16, 1903, a youth named Michael Ribalenko was murdered at Dubossary, in Kherson, not far from what was then the Bessarabian town of Kishineff (now the Roumanian city of Chisinau). The murderer was a relative, and the motive of the crime, the lad's fortune. Pavolachi Crushevan, editor of the "Bessarabetz," had, however, for six years been hounding the Jews, and even accused them of Blood Ritual murder. This murder was seized upon to incite the population still further against the Jews, and after two months of agitation, a three-day pogrom, April 19-21, the Eastertide, took place in which 47 Jews were killed, 92 severely wounded; 500 slightly wounded, 700 houses were destroyed, 600 stores were pillaged; and 2,000 families were ruined. The silent consent of the local government to the infamous outrages of what proved to be a carefully organized slaughter, the indifference of the Russian government together with the horrifying details of the crimes committed, roused the indignation of the whole world, as the news gradually filtered through. Pressure was brought to bear on the Russian government, through American and other agencies, a perfunctory trial by the Odessa Chamber of Justice was held. Two men were sentenced to seven and five years imprisonment, 22 were given sentences ranging from one to two years.

Abundant relief was sent by all the Jewish agencies in Europe and America, and the event recorded in a number of books, specially devoted to this infamy and the world protests. The extraordinary excitement created in America is recorded in "The Voice of America on Kishineff" (1904), by Dr. Cyrus Adler.\* The event had other repercussions some of which have left a permanent impress on Jewish affairs. In Russia, Kishineff swung thousands of radicals back into the Jewish fold. In Zionism, Kishineff was one of the great factors in leading Herzl\* to visit Russia and engage in his British East African project. It led Zangwill\* into Itoism. In America it brought leading Jewish radicals into a new orientation. The speed and persistence of the American agitation and relief work brought



American Jewry into international prominence, and laid the foundation of the American Jewish Committee.\* The sense of outrage created, and the brutality of the crimes are etched in the quotation that follows:

The old grey spider spinning in the garret  
 She knows a lot of stories—bid her tell them!  
 A story of a belly stuffed with feathers,  
 Of nostrils and of nails, of heads and hammers,  
 Of men who after death, were hung head downward,  
 Like geese, along the rafter.  
 A story of a suckling child asleep,  
 A dead and cloven breast between its lips.  
 And of another child they tore in two,  
 Thus cutting short its last and loudest scream,  
 For "Ma—" was heard, but "Mamma" never  
 finished.

—CHAIM NACHMAN BIALIK, *In the City of Slaughter*, translated by Helena Frank, in *Poems from the Hebrew*, London, 1924.

**KISLEW**: Ninth month in the Jewish calendar. That name is used in the first verses of the books of Zechariah and Nehemiah. Its festival is Hanukah,\* which begins on the 25th day.

**KITTL'**: A white robe worn by the pious at New Year, Day of Atonement and Seder services, and used as a burial shroud. M. A.

**KLACZKO, JULIAN**: Advocate of the cause of Poland; b. Wilna, 1825; d. Vienna, 1908. Till 1840 Klaczko identified himself with Jewish life, and was a versifier in Hebrew. After that date, when he left Wilna, he devoted himself to the Polish cause, and was for a time a member of the Galician Landtag. His anti-Russian and anti-Prussian attitudes won him support in Austria and good will in France. Most of his writings were devoted to Polish history and politics.

**KLAUS**: Meeting place of students. An institution which served Talmudic students as a free dormitory. The klaus in Prague, dating to the 16th cent. is the oldest building of its kind now in existence.

**KLAUSNER, JOSEPH**: Hebraist; b. Olkenika, Lithuania, 1874. Returning from Heidelberg to Russia in 1903 he became the editor of the Hebrew monthly, "Ha-Shiloah," and in 1904 began to edit a Hebrew Encyclopedia and was identified as one of the modernizers of Hebrew, as well as actively interested in Zionism. In the immediate post-war period he became professor of Oriental history in Odessa, but after the introduction of the Bolshevik régime he settled in Jerusalem, and accepted a chair at the Hebrew University. In 1920 he wrote a "History of the New Hebrew Literature," and in 1921 "Millon shel Kiss," a pocket Hebrew dictionary. In 1922 he published a "History of Messianology." His "Jesus, the Nazarite," appeared the same year in Hebrew. It was translated into English by Dr. Danby and achieved an international success.

**KLEIN, CHARLES**: Dramatist; b. London, 1867; d. in the sinking of the "Lusitania," 1915. He was one of four brothers devoted to the musical and theatrical profession. He first came to the U. S. in 1883 as an actor, and played in "Little Lord Fauntleroy." In 1890

he appeared in New York in "Shatchen." He was commissioned to write this play, and this started him on a career of dramatic authorship. To his death he produced about a play a year. Two of the best known, and most successful plays were written for David Warfield, "The Auctioneer," 1901, and "The Music Master," 1904.

**KLEIN, MAX**: Sculptor; b. Goencz, Hungary, 1847; d. Budapest, 1908. Klein began life as a poor country lad, with no better outlook than that of a grocer's errand boy. By dint of perseverance he became a watchmaker, and this was his stepping-stone to art. His "Old Germans in the Roman Circus," exhibited in 1878, in Berlin, won him a position amongst sculptors. His biblical subjects include "Hagar and Ishmael," and "Samson at the feet of Delilah."

**KLEIN, PHILIP**: Spiritual leader of American orthodox Hungarians; b. Baracska, Hungary, 1848; d. New York, 1926. He held several positions in Hungary and later became rabbi in Libau. In 1890 he came to the United States, and was appointed rabbi of the New York Hungarian Congregation, Oheb Zedek, which position he held to his death. Klein was greatly esteemed as one of the outstanding orthodox rabbis of America.

**KLEMPERER, OTTO**: Conductor; b. Breslau, 1885. He is the grandson of a rabbi of Prague. He was educated in Berlin and became a disciple of Gustav Mahler. In 1907 he conducted opera in Prague, and from 1909 in Hamburg, Bremen, Strassburg, and Cologne. From 1921 he conducted opera in Berlin. His Russian tours were extraordinarily successful. In 1925-6 he was guest conductor of the New York Symphony Orchestra. In 1927, he accepted a 10-year contract as director of the State Opera in Berlin, but in 1933 was dismissed by the Hitler government. He is at present in the United States as conductor of the Los Angeles Symphony Orchestra.

W. F

**KLOTZ, LOUIS LUCIEN**: French statesman; b. Paris, 1868. Trained for the bar Klotz was one of the earliest advocates of the Russo-Franco alliance and thus became prominent as a Parisian political journalist. When the Russian alliance was consummated Klotz became one of the advocates of French national defense, and after several failures, was in 1898 elected a member of the French chamber. He espoused the side of the Radical Socialists. He was Minister of Finance, prominent in the War cabinets, and at the Peace Conference of 1919. He was one of the French delegates designated to sign the Peace Treaty at Versailles. He was then elected to the Senate, but in 1928 resigned on charges.

**KLUGER, SOLOMON B. JUDAH AARON**: Chief dayan of Brody, Galicia; b. Komarow, Poland, 1783; d. Brody, 1869. He held office in Brody for more than half cent. He was devoted to biblical exegesis, and



wrote 160 volumes of which a tithe were published.

**KNEFLER, FREDERICK:** Brigadier-general in the American army; b. Hungary, 1833; d. 1901. He came to America in his boyhood, and in the Civil War enlisted in the 79th Regiment, Indiana Volunteer Infantry. He rose from a private to the highest rank attained by a Jew in the American army. At Chickamauga he was breveted major-general. He marched with Sherman to the sea.

**KOBRIN, LEON:** Yiddish playwright and author; b. Vitebsk, Russia, 1873. He came to the U. S. in 1892 and began to write Yiddish stories in 1894. About 30 of his plays have been produced, some of them being translated into Russian, German, French and English. One of his longer stories, "A Lithuanian Village," was published in English.

**KODASHIM:** Fifth order or section of the Mishnah, and probably one of its oldest treatises of regulations, as it relates to the details of the sacrifices, the privileges and duties of the priests, and all other matters connected with the Temple service.

**KOENEN, HENDRIK JACOB:** Historian of the Jews of the Netherlands; b. Amsterdam, 1809; d. Buitenrust, Holland, 1874. His "History of the Jews of Holland," 1843, was the first published, and is still regarded as an authoritative work.

**KOF:** 19th letter of the Hebrew alphabet. Its numerical value is 100.

**KOHELET RABBAH:** A detailed Haggadic commentary on Ecclesiastes; compiled after the closing of the Jerusalem and Babylonian Talmuds.

**KOHEN ZEDEK II., KAHANA B. JOSEPH:** Gaon of Pumbedita (917-935). He struggled for the ascendancy of Pumbedita over Sura, and engaged in an active struggle against the appointment of David b. Zakkai as exilarch, and was himself ousted from the Gaonate for a time. He was reinstated when he consented to the exilarch's election.

**KOHLER, KAUFMANN:** Rabbi, theologian, educator, leader of Reform Judaism; b. Fürth, Bavaria, 1843; d. New York, 1926. His parents, Moritz and Babette (Loewenmayer) Kohler, were observant orthodox Jews possessed of German culture. His scientific and classical education he obtained at the universities of Munich, Berlin, Erlangen and Leipzig. While at the university he also continued his Jewish studies. Entering the university an ardent orthodox Jew, his thesis for the degree of Doctor of Philosophy, "Der Segen Jacobs" (Erlanger, 1867), revealed that he had gone completely over to the moderns. He himself describes the thesis as "a bold effort at reconstructing the entire historic development of the religious views of the Bible, based upon novel mythological and critical research." It also warmly pled for intellectual freedom. It brought consternation to his old

friends and made it impossible for him to obtain a pulpit in Germany. It won him, however, the acclaim of Geiger\* and other Reform leaders and paved the way for him to an American career.

He came to America in 1869 to be the rabbi of Congregation Beth El, Detroit. In 1870, he married Johanna, daughter, in spirit as well as in body, of the great Reform theologian and rabbi, Dr. David Einhorn,\* the leader of Congregation Beth El, New York. In 1871 he went to Chicago as rabbi of Sinai Congregation. In 1879 he succeeded Einhorn in New York, remaining rabbi of Beth El until he retired from the active ministry. In 1903 he was elected president of the Hebrew Union College,\* Cincinnati, filling the office of president and head of the department of theology until 1922, when he retired to devote himself to literary work. Among other important positions he held were those of editor of the departments of theology and philosophy of the Jewish Encyclopedia (to which he also contributed nearly 300 articles); one of the editors of the English version of the Bible (Jewish Publication Society) and of the Union Prayer Book.

Kohler's contributions to Judaism may roughly be summed up under four heads: he was preëminent as a preacher, educator, scholar and Jewish leader. He was a great preacher. His sermons, deeply learned and glowing with zeal, were models of sound exegesis and hermaneutics. He commanded the whole field of Jewish learning and also the literature of modern culture. He met the intellectual crises of the 19th and 20th cent. with candor and learning but with unwavering faith. Prophetic and progressive Judaism he found compatible with whatever new knowledge the world might achieve.

Not very long after his coming to America he wrote a religious reader and historical articles for Jewish youth. Some of the latter appeared in "The Sabbath Visitor," of which he was for a time the editor. His "A Guide for Instruction in Judaism," a development of an earlier work, is a standard textbook in religious schools. He was active in the effort to systematize and enlarge the curriculum of the religious school. As president of the Hebrew Union College, he reorganized and enlarged the curriculum, and raised the standards of scholarship and instruction.

Kohler was an indefatigable student and prolific writer. The list of his publications, including many sermons and articles for the Jewish Encyclopedia, reaches almost a thousand items. They cover the whole field of Jewish learning, from minute points of philology, grammar and exegesis to the most abstruse philosophical and theological questions. They show his unchanging belief in Judaism as a progressive, evolutionary religion. His chief work, the fruit of his lectures in theology at the Hebrew Union College, is his "Jewish Theology," published in German in 1910 and in English in 1917. This is the first compre-



hensive and systematic treatment of the subject from the viewpoint of Reform Judaism. It elucidates the tenets of Judaism from the historical, critical and developmental point of view. It rejects Jewish political nationalism but holds that "religion and race form an inseparable whole in Judaism." His "Hebrew Union College Addresses" demonstrate his mastery of Jewish lore, his keen interest in current Jewish questions and also exhibits his rare skill as a preacher. In honor of his seventieth birthday many scholars of Europe and America contributed the learned "Studies in Jewish Literature." This volume contains a bibliography of his writings compiled by Dr. A. S. Oko, librarian of the Hebrew Union College. In his last years he wrote "Heaven and Hell" (1923), in honor of the sixth centenary of the life of Dante. It is a study in comparative religion and folklore. At his death he left many manuscripts some of which were collected and published by the Alumni Association of the Hebrew Union College as memorial volumes. The first is "The Origins of the Synagog and Church" and treats a period which has been largely neglected by Jewish scholars. It also contains a biographical essay by Dr. H. G. Enelow. The second is "Studies, Addresses and Personal Papers" which illustrate once more his great versatility as a scholar and his staunch Jewish spirit. This volume contains his interesting "Personal Reminiscences" and a supplemental bibliography by his son, Max J. Kohler.

Immediately on his arrival in America Dr. Kohler took an active part in the early struggles of Reform Judaism. He was a formidable controversialist and apologete. He strove for clarity of doctrinal expression and reason in practice. He issued the call for the famous Pittsburgh Conference in 1885, whose declarations established the basis of American Reform Judaism and which led to the eventual adoption of the Union Prayer Book. Kohler introduced, in Chicago, the first Sunday morning services in America but not as a substitute for the Sabbath. In fact, he was an important factor in almost every notable step taken by the Reform synagog in America. He was a rare combination of scholar, preacher and folk leader. To the end he maintained the beautiful piety toward Judaism in which he had been reared. As a beloved sage and friend who had "raised up many disciples" he died honored and mourned by all factions of Jewry.

M. C. C.

**KOHN, JACOB:** First Austrian Jew to hold high judicial office; b. Papa, Hungary, 1847; d. Vienna, 1902. In 1894 Kohn was appointed Landesgerichtsrath, at the Vienna courts. He was the first Jew to be appointed Rathsekretär, and Landesgerichtsrath in Austria.

**KOHN, ROBERT DAVID:** Architect; b. New York City, 1870. He has designed many of the prominent buildings in Manhattan, including the Evening Post Building, R. H.

Macy & Co., Temple-Emanu-El, and the Ethical Culture Meeting House. He is President of the Ethical Culture Society.

**KOHN, SOLOMON:** First popularizer of ghetto stories; b. Prague, 1825; d. there, 1904. Kohn began writing his romantic stories c.1845. As far as the medium permitted, he followed the popular trend of romantic highly colored historical fiction with the result that he obtained quite a vogue in continental Europe for his Prague stories and novels. One novel, "Gabriel," was translated into English. Kohn took an active interest in Prague communal affairs.

**KOHN, TOBIAS:** Introduced silk-weaving in the U. S. A.; b. Prague; d. Hartford, Conn., 1898. Kohn, who settled in the U. S. A. in 1848, was a manufacturer of silk braid. He brought some of his machinery to this country, and in 1858 set up a factory in Hartford, Conn., and in 1859 produced the first piece of silk woven on a loom in this country. His inventions materially aided in the development of Paterson, N. J., as a silk manufacturing center.

**KOHUT, ADOLPH:** Historian of music and Jewish biographer; b. Midszent, Hungary, 1848; d. Berlin, 1916. At one period of his life Kohut was the editor of the "Berliner Zeitung," and came into political antagonism with the Bismarck policies and was expelled from Prussia. His earlier primary interest was in musical criticism and history, on which subject he wrote numerous monographs. During the second half of his life, after 1871, he published many volumes on Jewish matters of which "Humboldt and Judaism," 1871; "Moses Mendelssohn and His Family," 1886, and "Great Jews and Jewesses," 2 vols., 1900-01 are typical. He wrote 20 novels after 1900.

**KOHUT, ALEXANDER:** Talmudist and rabbi; b. Felegyhaza, Hungary, 1842; d. New York, 1894. Kohut was descended from a family that included a number of well-known rabbis, and his father was a linguist, but the town in which he was born lacked even the rudimentary Jewish school, and it was not until the family moved to Kecskemet that he began to learn Hungarian and Hebrew. He made such rapid progress, and was at 15 so keenly interested in philology that he planned a lexicon of the Talmud. After studying at Breslau he occupied several Hungarian pulpits, but the first recognition of his unusual ability came in the form of an appointment from the government. He was made superintendent of all the schools in Hungary, and was the first Jew to hold such an office. In 1872 he returned to the rabbinate, and was appointed successively chief rabbi of Fünfkirchen and rabbi of Grosswardein. In 1885 he was elected rabbi of Ahawath Chesed, New York, and immediately on his settlement he became one of the stalwarts of Conservative



Judaism, and one of the keenest opponents of Reform Judaism. His critical essays and speeches forced the exponents of Reform to clarify their views. Joining Sabato Morais\* in the founding of the Jewish Theological Seminary\* he became professor in Talmudic methodology in that institution to his death. In March, 1894, whilst eulogizing the great Hungarian Kossuth, he suffered from a stroke of paralysis, and died a few weeks later.

Kohut's valiant championship of orthodoxy, outlined in his "Ethics of the Fathers" (New York, 1885), was far outdistanced by his remarkable contributions to Jewish scholarship. The wide range of his biblical, rabbinic and oriental interests is displayed in the bibliography which his son published. His real monument, however, was the Dictionary of the Talmud, the "Aruch Completum," which represented 25 years of engrossing study. The first vol. was published in 1878 and the last in 1892. It was in part first compiled in German, and then rewritten in Hebrew. It was one of the most stupendous efforts in etymological research ever undertaken by an individual. On its completion the author was awarded many honors by learned bodies in Europe. In his honor there was published in 1897 "Semitic Studies in Memory of the Rev. Dr. Alexander Kohut." His memory is further enshrined in Kohut memorials which his son, George Alexander Kohut\* founded in various universities and seminaries in Europe and the U. S.

**KOHUT, GEORGE ALEXANDER:** Bibliographer; b. Stuhlweissenburg, Hungary, 1874; d. New York, 1933. Son of Rabbi Alexander Kohut,\* he served from 1897 to 1907 as a rabbi in Texas and Mount Vernon, N. Y., but from that date, he devoted himself to educational and literary work. His writings include: "Early Jewish Literature in America" (1895), "Jewish Martyrs of the Inquisition in South America" (1895), "Ezra Stiles and the Jews" (1902), and a "Hebrew Anthology." He established Alexander Kohut Memorial Foundations at Yale University (1915), Rabbinical Seminary, Vienna (1922), Society for the Furtherance of Jewish Learning, Berlin (1923), the Jewish Institute of Religion (1924), and the Rabbinical Seminary, Budapest (1925). At Yale he also established the Alexander Kohut Research Fellowship in Semitics and presented the Alexander Kohut Memorial Collection of 8,000 volumes.

**KOHUT, REBEKAH:** Representative American Jewess; b. Kaschau, Hungary, 1864. She came to this country as a child and was educated in California. In 1887 she married the Rev. Dr. Alexander Kohut. She has served on many New York civic boards. She was president of the first World Congress of Jewish Women and has been closely associated in the work of the National Council of Jewish Women, and the New York Temple Emanu-El Sisterhood. Her interesting collection of reminiscences, entitled "My

Portion," appeared in 1926. It was followed by "As I Know Them," in 1929.

**KOL NIDRE:** "All Vows." The first two words of the opening prayer of the service of the Eve of Atonement, from which the service takes its name. The annulment of religious vows was originally a rite of New Year's Day, as part of the ritual of cleansing from sin. The custom, as is shown from the opposition to it, on the part of rabbis, was moved to Atonement Eve. The text in use is Aramaic. In the older liturgies it was worded in the past tense, to relieve the sinner of past vows. The recital of Kol Nidre has led to much discussion owing to anti-Semitic animadversions to it. The prayer, or rather declaration, bears the imprint of the sufferings of the Jews. Thus a line that precedes it, permitting prayers with transgressors was inserted by Meir of Rothenburg\* to overcome the difficulty involved in praying with those who had been forcibly compelled to renounce Judaism and thus were transgressors. Rabbinu Tam\* changed the text from the past tense as the result of other persecuting experiences.

Kol Nidre gained in sanctity during the cruel treatment of the Maranos,\* for by meeting in secret hiding places on Atonement Day they could free their consciences of the hateful religious obligations the Inquisition had forced upon them. Its remarkable plaintive and soul-stirring melody, the origin of which has not been successfully traced, but which is very old, has added to its impressiveness, so that tune and ritual are perhaps the best known of all elements in the ritual.

The recital of Kol Nidre does not absolve the worshiper from obligations made to his fellow men. According to the teachings of the rabbis, sins committed against God may be atoned for through prayer and repentance, but not sins committed against one's fellow men. These can be removed only after the offended person has been duly appeased.

M. A.

'Tis the music hummed by mercy  
When the heart is touched by love.

JOSEPH LEISER.

**KOLISCH, Baron IGNAZ VON:** Chess champion; b. Presburg, 1837; d. Vienna, 1889. Kolisch, who was a successful merchant and founder and editor of the "Wiener Allgemeine Zeitung," won first prize in the chess tourney at Cambridge, England, in 1861. In 1867, at Paris, he defeated both Winawer and Steinitz.

**KOLLER, CARL:** Ophthalmic surgeon; b. Schuetenhoefen, Austria, 1857. He is ophthalmic surgeon to Mount Sinai Hospital, New York City. He introduced the use of cocaine as a local anæsthetic for operations on the eye, and thus brought about the use of the drug as a local anæsthetic for all operations.

**KOMPERT, LEOPOLD:** Ghetto novelist; b. Muenchengraetz, Bohemia, 1822; d. Vienna, 1886. One of the earliest Jewish writers to devote himself to ghetto stories, depicting life



in central Europe, Kompert began his literary career in 1842. His "Schnorrer" appeared in 1846. It was the forerunner of a considerable list of Prague romances. In 1882-83 eight vols. of Kompert's stories were published. They had considerable vogue in Germany and Austria.

**KOMZET:** Abbreviated name of the Committee of the U.S.S.R. which is supervising the various plans for Jewish agricultural settlement in Russia.

**KONIG JULIUS:** Mathematician; b. Raab, Hungary, 1849; d. Budapest, 1913. At the end of the 19th cent. Konig was recognized as the foremost Hungarian mathematician owing to his important contributions to that science. In 1889 he was baptized and elected a member of the Royal Hungarian Academy of Sciences. His "Basis of Logic and Arithmetic" was published after his demise.

**KONIGSWARTER, Baron JONAS:** Founder of an important Austrian financial firm; b. Fürth, 1807; d. Vienna, 1871. As a continuation of the family and financial interests of Jonas Hirsch Konigswarter and Samson Wertheimer,\* the Konigswarter family, with its financial branches in Frankfurt-on-the-Main, Vienna, Amsterdam, and Hamburg, may be regarded as the Jewish rivals of the celebrated house of Rothschild.\* They, however, started on the road to fame a little later, and unlike the Rothschilds, never spread to London and Paris, and therefore attracted less attention as international bankers, than the Rothschilds, the Bischoffsheims, the Goldsmids, etc. Jonas Konigswarter boasted of his financial perspicacity in his native Fürth. He carried this ability to Vienna where he settled in 1825, and founded his banking house. He became a director of the Austrian National Bank, and helped finance a number of railroads. He was ennobled in 1870 for his public services. His Jewish interests were broad and he endowed a number of Austrian charities.

**KONIGSWARTER, Baron MORITZ:** Austrian financier; b. Vienna, 1837; d. there, 1893. He was the son of Jonas Konigswarter, and succeeded his father in the management of the financial house at the outbreak of the Franco-Prussian war, which had its repercussion in Austria in the financial crisis of 1873. For his service at that time, and the financing of railroads, he received the Cross of the Order of Francis Joseph. In 1879 he became a member of the Austrian House of Peers, and naturally threw in his lot with the Liberals, and therefore had to sustain the opposition of the reactionaries and anti-Semites. In 1884 he was elected to the Diet of Lower Austria on an anti-Germanic union platform. A scrupulously religious Jew, he acquired great estates and a celebrated collection of paintings, and was regarded as the aristocratic leader of Austrian Jewry, as well as its leading philanthropist.

**KONITZ AFFAIR:** Blood Accusation\* charge brought in Konitz, West Prussia, in 1900. In this town of some 10,000 inhabitants, situated about 100 miles s.w. of Danzig, Ernst Winter, a student attending the local gymnasium, disappeared from his boarding house on Mar. 11, 1900. The dismembered parts of Winter's body were found, scattered in various places, between Mar. 15 and Apr. 15. On May 19, 1900, the "Staatsbürgerzeitung" of Berlin openly accused the government of pursuing the investigation of the murder in a manner calculated to shield the Jews. The facts were otherwise, but the hue and cry had been raised, and a Jew, Wolf Israelski, was arrested on suspicion, it being claimed that he had been seen walking, a few days before the discovery, in the direction of the pool where the decapitated head was found. The medical investigator reported that Winter had bled to death. A typical Blood Accusation background had thus been created, and by June the out-buildings of the Konitz synagog were fired, and a series of riots organized in the environs of Konitz. A number of Jews were arrested for resisting assault.

Count Pückler,\* a Silesian political leader, and Krösell, a Pomeranian pastor, led the anti-Semitic agitation, in which it was urged that the Jews should be clubbed out of Germany, and Christians should wade to their ankles in Jewish blood. Several Jews were severely sentenced for their alleged conduct during these riots, but in one case the emperor commuted the sentence to six months, and the loss of all civil rights. Pückler was later declared insane, and Krösell retired from the ministry. The issue was raised in the Reichstag, Feb., 1901, but the government merely denied that it was shielding the Jews. The anti-Semitic agitation therefore continued. "Germania" and the "Kreuzzeitung," with Liebermann von Sonnenberg then the leader of the anti-Semites, kept up the accusation of Blood Ritual murder against the Jews. Israelski was tried Sept., 1900, and proved his innocence. Suspicion then fell on Adolf Lewy, and he and another Jew, Rosenthal, were arrested in Oct., 1900. The perjury of the witnesses brought against them, was proved, and one was convicted. The case against Adolf Lewy lingered to Sept., 1901, when it was dismissed. The prosecution had in the meantime fixed upon Moritz Lewy, son of Adolf, as the criminal and although nothing was proved against him in connection with the murder, he was tried for perjury and sentenced Feb., 1901, to four years penal servitude. The sentence was commuted in 1903, by which time the Jewish community of Konitz had fallen from 481 to 350.

The Winter murder remained a mystery, though the Danzig Board of Health established that the lad had been choked to death, and that the probable cause of the crime was jealousy.

**KONTI, ISIDORE:** Sculptor; b. Vienna, 1862. He gained his reputation as a sculptor



in Vienna and Rome, winning a number of prizes, and came to the United States in 1890 to create decorative monuments for the Chicago Exposition. He then settled in this country permanently and has been associated with the decorative work of many expositions. His monument to Kit Carson and Lieut. Beal is in the National Museum, Washington, D. C.

**KOPETZKY, SAMUEL J.:** Physician; b. New York, 1876. He has specialized in diseases of the ear, nose and throat, and is the author of a number of textbooks on these branches of medicine. In 1917 he entered the World War as captain, Medical Corps, was promoted to major and colonel, and served with distinction in the Argonne, being cited for gallantry. He is one of the organizers and member of the board of governors of the American Jewish Physicians Committee\* for the establishment of the Medical Department of the Hebrew University in Jerusalem. He is professor of otology at the New York Polyclinic Medical School and consultant at several hospitals.

**KOPLIK, HENRY:** Physician; b. New York, 1858; d. there, 1927. He established the first sterilized milk depot in New York at The Good Samaritan Dispensary. He discovered an early diagnostic sign in measles now known as "Koplik's Spots." For many years he was consulting physician in children's diseases at Mt. Sinai Hospital, and to various other hospitals and institutions. He wrote considerably on diseases of infancy and childhood.

**KORBAN:** A word composed of the initials of three Bohemian towns, Kolin, Radnitz and Brandeis, which served as "cities of refuge" during persecutions and expulsions. The Jewish cemeteries in these towns have many tombstones in memory of martyrs.

**KORNFELD, JOSEPH SAUL:** U. S. minister to Persia; b. Austro-Hungary, 1876. He has held rabbinical appointments in Pine Bluff, Ark., Montreal Canada, and Columbus, O., and at present is rabbi of Collingwood Ave. Temple, Toledo, O. In 1921 he was appointed by President Harding minister plenipotentiary to Persia and served four years.

**KOROBKA:** The tax on Kosher meat, originally instituted in Russia by the Kahal.

**KOS (Cos) (Stauchio, Itaukos):** This island in the Ægæan Sea, which has no more than 20,000 inhabitants, was one of the first European places settled by Jews. It was already an important Jewish center in 332 b.c.e., and one of the earliest in which Jews were bankers or money-lenders, for they were bankers for the Greek temple there, and in the days of Cleopatra (69-30 b.c.e.) they had accumulated 800 talents (\$960,000). The Jews took part in the athletic games. In 1502 the Knights of Rhodes banished all Jews from Kos. In 1715 a congregation was formed

there, and in 1850 a Blood Accusation charge was brought against the Jews. The present community is very small.

**KOSCH, RAPHAEL:** German statesman; b. Lissa, Posen, 1803; d. Berlin, 1872. Kosch, who was professionally an oculist, took an active part in Prussian politics. In 1848 he was a representative of Koenigsberg, in the Prussian National Assembly, and was elected one of its vice-presidents. In 1861 he was elected to the Prussian Lower House, of which he remained a member till his death. He belonged to the Progressive wing. He was largely responsible for the abolition of the "More Judaico"\* in Koenigsberg in 1869.

**KOSHER:** Ritually pure.

**KOUSSEVITZKY, SERGE:** Conductor; b. Tver, Russia, 1874. He studied in Moscow and Berlin. He established his own symphony organization in Moscow, and with 85 musicians toured all parts of Russia for a number of years. He came to Paris in 1920 and organized concerts there, presenting many Russian works during his four years of residence in the city. In 1924 he was nominated conductor of the Boston Symphony Orchestra and still holds that position (1934).

**KOVNO (Kaunas):** At present the chief Jewish center of Lithuania, with a Jewish population of 25,000, a decrease of 30 per cent. in the last 30 years. Its Jewish history goes back to the 15th cent., but its intense Jewish record is modern. With Slobodka, it was after 1850, one of the great east European spiritual centers of Jewry, with numerous synagogues, yeshiboth and other institutions. A succession of rabbis, like Israel Lipkin\* (Israel Salantes), Joseph Dob and Elchanan Spector\* gave Kovno preëminence in Lithuanian Jewry, and prestige to its seminaries, from which many notable Hebraists and rabbis graduated.

**KRAUS, ADOLF:** President B'nai B'rith, 1905-25; b. Blowitz, Bohemia, 1850; d. Chicago, 1925. Kraus came to America in 1865 and after working on a farm, in a factory and in a store, studied for the bar and was admitted to practice in Chicago in 1877. He took an active interest in local politics and for a time was proprietor and editor of the "Chicago Times." In 1905 he became president of the B'nai B'rith.\* In 1916 he presided over the Congress Conference session, held in New York at which it was finally determined on what basis the "conference" group should participate in the American Jewish Congress.

**KRAUS, Baron ALFRED VON:** Governor-general of Bohemia; b. Pardubitz, Bohemia, 1822; d. Vienna, 1909. Trained for the bar, Kraus was baptized as a young man, and rose rapidly in his profession. In 1849 he conducted the political trial of Orsini, who had been accused of the assassination of the Duke of Parma. He then entered the army and received a number of appointments on the legal



military staff. From 1869 to 1880 he was deputy president of the imperial military court. In 1881, he became president of the military supreme court, and in the same year was made governor-general of Bohemia. He retired in 1896.

**KRAUSKOPF, JOSEPH:** Founder of the National Farm School \*; b. Ostrowo, Prussia, 1858; d. Philadelphia, 1923. He came to America in 1872, and in 1875 was admitted to the Hebrew Union College. In 1885 he was appointed rabbi to Congregation Keneseth Israel, Philadelphia, which under his guidance became one of the largest congregations in the U. S. In 1887, when he assumed office, he introduced Sunday services in addition to the usual Saturday services. Krauskopf drew marked attention to himself in 1894, when he visited Russia. At that time the stream of emigration was at its height but no non-Russian Jew was admitted to the country. The chief result of his visit followed from his inspection of the Odessa Jewish Agricultural School. Immediately on his return to the U. S., Krauskopf established the Doylestown, Pa., National Farm School and directed its fortunes to his demise. He served on the National Relief Commission instituted 1898, at the end of the Spanish-American war, and he was the directing head of the I. M. Wise \* Memorial Fund in 1903. Besides publishing many books on Jewish themes, he was one of the few rabbis who annually published a collection of sermons.

**KREMSER, SIMON:** German army contractor; b. Breslau, 1775; d. 1851. As a commissary agent to Bluecher, in 1806, he had charge of the Prussian war chest. He risked his life to save this treasure, and was rewarded with the order "Pour le Mérite." Later in life he served as commissary to the Russian army.

**KRIMCHACKS:** "Turkish Jews" of mixed Semitic and Tartaric blood, settled in Kara-Su-Bazar in Taurida, Crimea. In practice these Jews, who are mostly fair and tall, are orthodox Talmud Jews, but in costume and habit they follow the Tartars.

**KROCHMAL, NACHMAN KOHEN:** Historian of Judaism; b. Brody, Galicia, 1785; d. Tarnopol, 1840. Krochmal, whose early life was full of vicissitudes, was unlike most of his contemporary scholars not a prolific writer. His most important contribution to the philosophy and history of Judaism was his "Moreh Nebuke ha-Zeman," 1851. In this, with profound insight, he traced the evolution of Judaism from the beginning of the captivity to the expulsion from Spain. It remains a guide to Jewish religious history and the mission theory.

"The Guide of the Perplexed of Modern Times" is the most original piece of philosophic writing in modern Hebrew. Krochmal led the sad life of the Polish Jewish scholar—void of pleasures and filled to overflowing with privation and suffering. His whole time was consecrated

to Jewish science. He led a retired life, and while he lived nothing of his was published.—NAHUM SLOUSCHZ, *The Renaissance of Hebrew Literature (1743-1885)*.

He it was who taught Jewish scholars how to submit the ancient Rabbinic records to the test of criticism and the way in which they might be utilised for the purpose of historical studies; he it was who enabled them to trace the genesis of the tradition, and to watch the inner germination of that vast organism.—SOLOMON SCHECHTER, *Studies in Judaism, Philadelphia, 1896*.

**KRONECKER, LEOPOLD:** Mathematician; b. Liegnitz, 1823; d. Berlin, 1891. He was the leading German algebraist of his period. Having been converted to Christianity, he was appointed professor of mathematics, at the Berlin University in 1883.

**KUH, EPHRAIM MOSES:** First modern Jewish poet to be recognized in Germany; b. Breslau, 1731; d. there, 1790. Kuh squandered a fortune by generosity and in travel. Mendelssohn \* and others of his generation were considerably impressed by Kuh's gifts. He wrote in praise of Frederick the Great, and in resentment of the treatment of the Jews. Berthold Auerbach \* revived the memory of Kuh, by making him the hero of his novel "Dichter und Kaufman."

**KU-KLUX-KLAN:** Adaptation of a Southern post-Civil War organization, organized in Atlanta, Ga., in 1915 for the express purpose of advocating a 100 per cent. Aryan, or Nordic Americanism. Substantially it accepted the race theories that are advocated by the German anti-Semites, but the members wore hooded gowns, burnt fiery crosses, and indulged in many grotesqueries. The Klan, however, attained considerable political influence, particularly in the Middle West, and in 1922 was reported to number 4,000,000 members. The corrupt practices of its high officers, the crimes of which some were convicted, and the disrepute created by its bizarre processions led to its disruption and gradual dissolution in 1927.

As an anti-Semitic organization it is now being replaced by groups calling themselves Silver Shirts, etc.

**KUN, BELA:** Bolshevik dictator of Hungary; b. Győr, 1886, the son of a middle class Jewish family. He studied jurisprudence, but was early identified with Hungarian Socialism, and became a contributor to a socialist daily in Budapest. Captured early in the World War by the Russians he was in Russia at the outbreak of the revolution, and immediately sided with the Bolsheviks, and preached their policy to the Hungarian prisoners of war. Aided by Lenin, who supplied him with funds, Kun reëntered Hungary, and began the publication of "Vörös Ujsay" (Red News), in opposition to the Karolyi régime. He was imprisoned for his radical views, and it was in protest to the conduct of the powers in the Hungarian peace settlements that the Karolyi government, in 1919, handed over to the Bolsheviks, with Bela Kun at their head, the control of Hungary. Kun, who was regarded as the only Hungarian Bolshevik with any

capacity for leadership and administration, speedily evolved a program of re-arming Hungary, and the "forcible transfer of every industry and all landed property, without conservation, into the hands of the proletariat." In practice this policy was only partially successful, the peasants were not appeased, and they soon turned to Karolyi.

Kun with Boehm, however, organized a well-disciplined army, and supported by "soldiers councils" defeated the Czechs who were occupying Slovakia. The Entente powers thereupon stopped the advance of the Hungarian troops and Kun withdrew into Hungary where he organized a "red terror." At the same time he attacked Roumania, and was defeated. He was then forced to flee into Austria, and was arrested in Vienna in Aug., 1919. He was interned in a local lunatic asylum. His Jewishness saved his life there, for an attempt was made to kill him with poisoned Easter eggs, a meal that as a Jew he declined. He was then released and permitted to go to Russia, where he played a rôle in Soviet affairs until 1928, when he returned to Vienna with the intention of organizing a Hungarian communist party. He was arrested and imprisoned for three months, at the end of which he was deported to Russia. Till recently he was a member of the executive committee of the Communist Internationale (Komintern) devoted to affairs in western Europe.

**KUNSTLER, PAUL:** German "War Ace"; b. Mannheim, 1895; d. October 1926, in an aeroplane accident. At the outbreak of the war he returned to Germany and volunteered for the air service. He was for a year attached to the marine flying corps. He was then transferred to Flanders. His skill and victories in the air brought him the Iron Cross, 1st and 2nd class, and the Baden Gold Medal for Bravery.

**KUPERNIK, LEO ABRAMOVICZ:** Russian criminologist; b. 1845; d. 1905. Despite the fact that he was baptized, he was recognized as an able and earnest champion of Jews. As a lawyer he took part in the defense of the Jews charged with Blood Ritual Murder, and he also represented the Jewish side in the Kishineff and Homel investigations after the riots in those places.

**KURANDA, IGNATZ:** Founder of the "Grenzboten"; b. Prague, 1812; d. Vienna,

1884. In his youth Kuranda attempted to become a dramatist, and later in life he was an Austrian politician, and a deputy. In 1841, however, Kuranda founded the "Grenzboten," a daring publication, which published on the German-Austrian frontier, was a thorn in the side of both the Prussian and Austrian governments. The files of this now forgotten political publication are a tribute to the courage and discernment of the editor, as well as to the acumen of its contributors. In 1861 Kuranda became a member of the Landtag of Lower Austria, and the brilliance of his oratory won him a foremost position. For 23 years he was the leader of the Austrian Liberals, as well as one of the leaders of the Austrian Jews.

**KURDISTAN:** Now part of Persia; the population of this mountainous country, which calls itself Assyrian, and is so recognized by the League of Nations, numbers some 20,000 Jews who, too, describe themselves as Assyrians and speak Chaldaic. They are scattered in about 18 mountain towns, are extremely primitive, and live by cattle raising and silk weaving. Following their neighbors, many of them lead a semi-nomadic and even wild life; they are found among the peddlers who traverse Syria annually. They claim descent from the Babylonian Jews who left that country when Ezra led the return to Palestine, but they possess no ancient written records.

**KURREIN, ADOLF:** Rabbi and author; b. Trebitsch, Moravia, 1946; d. Teplitz-Schönau, 1919. As a rabbi he functioned in his native state, but he was more widely known as the author of a considerable number of books on a wide range of Jewish subjects.

**KUTOWER, ABRAHAM:** Rabbi and Cabalist; b. Kutu, Poland, in the early part of the 18th cent.; d. Jerusalem, c.1760. For a time Kutower was rabbi at Brody, Galicia, and was an acknowledged authority on Talmudic and rabbinic matters. He was an adherent of Isaac Luria's Cabala, and in accordance with its practical teachings fasted at times during many of the years of his life. About 1747 he settled in Palestine. Israel Baal Shem Tob,\* founder of Hasidim, was his brother-in-law, and later in life Kutower adopted his Hasidic principles and mode of life. A. I. S.

**KVUTZAH:** Collective farm settlement. *See:* Agriculture, Palestine.



## L

**LACHISH:** Palestinese town, situated about 16 miles east of Gaza at what is today known as Tell-el-Hesi, occupies no significant place in biblical history, except that it was captured by Joshua, and rebuilt by Rehoboam. Amaziah fled there. In the Assyrian records the capture of Lachish, mentioned Jer. xxxiv. 7, figures conspicuously, for Sennacherib's capture of the fortress has a monument to itself amongst the Nineveh monuments. Bliss, digging in 1890, found the strata of eight cities superimposed on each other, the lowest three being Amorite and Egyptian, the fourth Phœnician, and the fifth, c.1000 b.c.e., beginning the Jewish history of the place, and the seventh and eighth showing evidences of Greek settlement. The walls of Lachish enclose about 40 acres. Petrie and Garrow Duncan have identified the eight strata as covering a period from c.2000 b.c.e. to 450 b.c.e.

**LADINO:** Spanish Jewish dialect \* spoken throughout the Levant, Morocco, Palestine, Syria, and nowadays in various countries of South America. It is to 15th cent. Castilian what Yiddish is to German, of almost the same period, i.e., it is Castilian Spanish modified by the introduction of Hebrew words, by the use of Spanish case endings to Hebrew, and occasionally by the addition of Hebrew prefixes and suffixes to Spanish words. To the combination there has been added some Turkish words and a few Arabisms. Its influence can be traced on the Ivri-Teusch, once popular in Hamburg and Amsterdam.

Ladino, like Yiddish, is written in cursive Hebrew script and printed either in square or rabbinic characters. It has a large, and probably an older literature than Yiddish; the first Ladino printed book is dated 1510, and the Ladino translation of the Bible was issued in Constantinople in 1547. Ladino literature confined itself for a long time to translations of Hebrew and to books relating to ritualistic matters, but from the beginning of the 18th cent. there appeared Biblical plays, etc., in Ladino, and some of the earliest Jewish weeklies were in Ladino. It expanded considerably in the 19th cent. in the Orient. Though in Palestine it is yielding to Hebrew, the spread of Oriental Jews to the Americas has actually increased the use of Ladino, vocally, and in print, in the last few decades. It can be heard in New York and Seattle, Wash., though in all probability the use of it among Sephardim had died out in New York 50 years ago.

**LAEMMLE, CARL:** Motion picture producer; b. Laupheim, Württemberg, 1867. He followed his brothers and sisters to the U. S. in 1884 and clerked in various stores in New York and Chicago. In 1906 he opened a movie

theatre in Chicago. He is the president of the Universal Films Corporation, and his name is associated with many spectacular productions.

**LAG BA-OMER:** Thirty-third day of the Omer, Iyar 18, observed as the Scholar's Feast. Traditionally a festival for children, and observed in memory of the ending of a plague amongst the students of Akiba. Actually by its symbolism, the use of bows and arrows, a reminiscence of the Bar Kokba \* war.

**LAGUNA, DANIEL ISRAEL LOPEZ:** Spanish poet of Portuguese Marano ancestry, who in the middle of the 17th cent. was imprisoned by the Inquisition, and who finally made his escape to Jamaica, where he lived as a Jew and wrote a poetical paraphrase of the Psalms. In the introduction, he details his experiences in the Inquisition dungeons. This literary effort occupied him 23 years. He then settled in London where his work was printed in 1720. A festoon of poems was written around Laguna's efforts by Spanish-Jewish poets in London.

**LAMBERT, AIME:** French general; b. Paris, 1825; d. there, 1896. He had a unique military career having, including the Crimea, participated in 13 wars, and was frequently wounded. During a battle in the Crimea he was the only French officer mentioned in dispatches. He also received decorations for participating in Italian, Mexican and Turkish wars. From the Shah of Persia he received the Order of the Lion and the Sun. He was decorated by the Russian Czar and by Pope Pius IX.

**LAMED:** Twelfth letter of the Hebrew alphabet. Its numerical value is 30.

**LAMED-WAW:** The 36 saints, whose piety sustains the world. This folklore is traced back, by gematria, to Talmudic passages. The piety of the 36 has the supreme quality of being obscured from view and unknown to the saint's neighbors. The Lamed-Waw saint loses his power and usefulness when his saintliness is detected. He must earn his living by manual labor.

*See:* Mysticism, Saintliness.

**LAMENTATIONS:** In the Canon, the sixth book, composed of five chapters. The first four, follow the sequence of the alphabet. Each chapter is a poem complete in itself, relating some phase of the destruction of Jerusalem. The presumed author is Jeremiah,\* though the poems have no superscription. II Chron. xxxv. 25 speaks of the lamentation written in the Book of Lamentations. Josephus \* credits Jeremiah with the authorship of these vivid narratives of the destruction.

The Higher Critics urge against Jeremiah's authorship, the use of the artificial acrostic form which is not found in what they regard as the more ancient parts of the Scriptures. The Lamentations, "Ekah" or "Kinot" as they are called in Hebrew, are recited on the eve of the Ninth of Ab.\*

**LAMP, PERPETUAL:** "Ner Tamid"; every Jewish house of worship has a perpetual light projecting over the front of the ark. This is a custom continuing from Temple days, for the Temple had a light which was not permitted to go out. According to tradition, the light symbolizes the invisible presence of the Eternal, and its ignition is an important ceremony in the dedication of a synagogue. The perpetual lamp is also regarded as a memorial for the unmourned dead, all those for whom no *jahrzeit* \* light is lit.

**LAMP, SABBATH:** A many-branched, wick lamp, which was formerly lit in honor of the Sabbath. The custom now fallen into disuse is of Talmudic origin, for the character of the oil and the materials of the wick are discussed at length in a tractate. The greeting of the Sabbath by the lighting of candles, is, however, still in vogue.

Then she lights the wicks, and covering her eyes with her palms she offers up the Hebrew prayer: "Blessed art Thou, O Lord our God, King of the Universe, who has sanctified us with His commandments and commanded us to kindle the Sabbath light."—ISRAEL COHEN, *Jewish Life in Modern Times*.

**LAMPRONTI, ISAAC B. SAMUEL:** Talmudical encyclopedist; b. Ferrara, 1679: d. there, 1756. By training a physician, by practice a Hebrew teacher, Lampronti was the recognized Jewish scholar of Ferrara, and a tablet to his memory was unveiled in his native town, in 1872, more than a cent. after his death. His remarkable contribution to permanent scholarship was his "Pahad Yizhak," 1750, which was an attempt to arrange the material in the Talmud and in rabbinic writings in encyclopedic form.

**LANDAU, ADOLPH YEFIMOVICH:** First editor of the "Voskhod"; b. Rossienny, Russia, 1841: d. Berlin, 1902. Landau, a journalist, was devoted from his youth to bringing understanding of the Jewish masses amongst the Russians, wrote for all the leading publications of his period. In 1881 he published the first volume of the "Voskhod," as a monthly, later changing it to a weekly. His life struggle was the attempt to gain full citizenship for the Jews in Russia. He translated Graetz's "History of the Jews" into Russian. At his death the 10th vol. of his collected writings was in course of publication.

**LANDAU, EZEKIEL B. JUDAH:** Opponent of Hasidism\*; b. Opatow, 1713: d. Prague, 1793. In 1755 he was called to the rabbinate of Prague. Although a scholar of note, Landau is recalled mostly for his melioristic attitude within the orthodox fold, and his opposition to the Mendelssohn movement in

Berlin. In matters of ritual he was flexible; he was sympathetic to the Cabala, but bitterly opposed the Hasidim in the east, and Mendelssohn\* and Wessely\* in the west.

**LANDAUER, GUSTAV:** Socialist and romanticist; b. Karlsruhe, 1870: killed, Munich, 1919. He was for many years an Independent Socialist, and edited "Der Sozialist." For a time he lived in the environs of Berlin doing literary work. Later he moved to Russelburg, where as literary director of the Stadt Theater he combined his radicalism with a romanticism which almost gave his ideas a mystical quality. When at the end of 1918 it seemed to Landauer that Kurt Eisner\* was giving a Marxian twist to the revolution in progress there, he abandoned his literary work, rushed to Munich and joined the revolutionary council of state. He was killed when the military took possession of Munich.

**LANDESRABBINER:** Though this title is still sometimes applied to some rabbi who has more than local influence in central Europe, the legal implications of the title ceased midway in the last century. Originally it was a legal technical office. The landesrabbi was spiritual head of a province or district, and supervisor of the taxes levied on the Jews. The emancipation of 1848 practically put an end to the office.

**LANDSTEINER, KARL:** Physician; b. Vienna, 1868. In 1911 he was appointed professor of pathological anatomy at the University of Vienna, and in 1922 became a member of the faculty of the Rockefeller Institute, New York. He specialized in the agglutination of blood, and on the reactions of various tests on the human blood. He was awarded a Nobel prize in medicine in 1930.

**L'ARRONGE, ADOLF:** Dramatist and theatrical manager; b. Hamburg, 1838: d. Constanz, 1908. L'Arronge, a fanciful spelling of Aaron, was very successful in Germany both as playwright and manager. He specialized in writings which depicted modern German life. Some of his plays were translated and presented in England.

**LASKER, ALBERT DAVIS:** Ex-Chairman U. S. Shipping Board; b. Freiburg, Germany, 1880. He settled with his parents in Galveston, Tex., but made his business career in Chicago, where he became head of the Lord and Thomas Advertising Agency. In 1921 President Harding appointed him Chairman of the Shipping Board, a position he resigned in 1923. He is interested in the Chicago Jewish Charities, and is an officer of the American Jewish Committee.\*

**LASKER, EDUARD:** German liberal leader; b. Jarotschin, Posen, 1829: d. New York, 1884. Trained for the bar, Lasker began his political career as a student in Vienna when he took part in the revolution of 1848. In 1865 he was elected to the Prussian Lower House, joining the left wing. A year later he



founded the German National Party, and was its representative in the Prussian Parliament, created in 1867, passing into the Reichstag, of which he continued to be a member to his death. Until well after the Franco-Prussian war, Lasker was an ardent supporter of Bismarck, and his imperialist policies. In 1879 he, however, broke with the "Iron Chancellor." Thereafter Germany witnessed, for five years, a duel of words and politics between the Chancellor and the Jewish leader of the Liberal party. The Liberals were worsted, and the Jews who led it, Lasker, Bamberger, etc., suffered not only politically but otherwise. It was on a voyage of recuperation that Lasker visited the U. S., and died in New York. Even the resolution of sympathy which the House of Representatives voted on Lasker's death was rejected by Bismarck, because approval of the deceased involved criticism of German policy.

A representative of a humanitarian nationalism and of a trusting liberalism suspicious of the state and advocating self-government in civil matters.—THEODOR HUESS, Lasker, *Encyclopædia of the Social Sciences*.

**LASKER, EDWARD:** Chess master; b. Kempen, Germany, 1885. Won championship of London, 1914; New York, 1915; Western States, 1916-21. Lost U.S.A. championship to Marshall, 1923. He published several books on the science of the game.

Lasker is an engineer, and invented the electric breast pump for the stimulation of milk secretion now used throughout the world.

**LASKER, EMANUEL:** Chess champion of the world; b. Berlinchen, Germany, 1868. He began his notable career as a chess player in 1882, when he won first prize in Berlin. In 1892 he settled in England, and won the British chess championship, and in 1893 he captured the American championship. He continued his unique record to 1904 when he tied with Janowski for second prize.

**LASKER-SCHÜLER, ELSE:** foremost German woman poet; b. Elberfeld, 1876, a descendant of an orthodox rabbinic family. She is famous as a lyricist both in poetry and prose, and prior to the coming of the Hitler government, which forced her to escape the country and settle in Switzerland, she was crowned for her work and won several literary prizes. A number of her books have been illustrated from her own drawings. Of her collections of poems the most notable are: "Styx," 1902; "Mein Wunder," 1911; "Hebrew Ballads," 1913; and "Die Kuppel." Of her novels, "The Wonder Rabbi of Barcelona" was the most successful.

**LASKI, HAROLD J.:** Professor of political science; b. Manchester, England, 1893. He first lectured at McGill University, 1914-16, then at Harvard, Yale, and Amherst. Since 1920 he has been connected with the London School of Economics, and since 1926 he has been professor of political science in the University of London. During the existence of the Labor government he was regarded as an

advisor of Prime Minister Macdonald, but parted company with him on the formation of the National cabinet. Laski is a trenchant critic, and has written a considerable number of books on political problems. His latest works include: "Studies in Law and Politics," 1932; "The Crisis and the Constitution," 1932; "Democracy in Crisis," 1933.

Neville Jonas Laski, president of the London Committee of Deputies of British Jews, since 1933, is the elder brother of Harold J. Laski.

**LASKY, JESSE L.:** Motion picture producer; b. San Francisco, 1880. His Feature Play Company was merged with the Famous Players Company, and he now heads the Jesse L. Lasky productions for the Fox Film Corporation.

**LASSALLE, FERDINAND:** Founder of Social Democracy; b. Breslau, 1825; d. Geneva, 1864. In the course of a brief career Lassalle brought about a mental revolution in Germany. He was trained for business, but had a literary instinct, and became a disciple of Hegel, and long contemplated writing on Heraclitus. He, however, became interested in the legal tangle, in which the Countess von Hatzfeldt was involved, and was graduated as a lawyer in order to defend her, and did not emerge from this case until he affiliated with the Democrats in the revolution of 1848. He was arrested and thrown into prison at Düsseldorf, and came out of the struggle a Social Democrat.

He returned to his literary labors, published his Heraclitus in 1859, and in 1860 issued his challenging work on property in law. His active political career began in 1861. During the three following years he stormed Germany with his program of economic democracy. A follower of Ricardo, he wanted to right the wrongs of the German peasants and laborers, and proclaimed more and more distinctly his creed of state socialism. His economic policy aroused less ire than his proclamation of the right of the masses to vote. This arrayed against him both the Conservatives and the Liberals to whom the popular franchise was unthinkable. The masses, too, did not respond eagerly to the agitation stirred by "the Terrible Jew," as he was called, and after his death his following quickly divided; but he had sown the seed of a new attitude in Europe.

His death was as romantic as his life. He was shot in a duel, fought in Geneva, with the lover of Helene von Dönnigsen, to whom Lassalle was engaged against her father's wishes. He was buried with great ceremony in the Jewish cemetery at Breslau. His collected writings were published in New York in 1882-83.

Lassalle's idea was to make class and social interest the moving force behind the cause of political freedom, and the only interest to be found was that of the poorer classes, whose numbers make them formidable indeed. . . . The Liberal party believed, as one of the tenets of their faith, that Lassalle was in the service of reaction. . . . The efforts of the Liberal leaders must have made



him appear a secret reactionary to a large proportion of the working class. The sharp-sighted regarded him as a Socialist, a man dangerous to society, and therefore to be treated as an outlaw. At the same time the philosophers of Socialism—Rodbertus, Marx and Engels—wrapped themselves in profound silence which could only be interpreted as disapproval and necessarily aroused distrust.—GEORGE BRANDES, Ferdinand Lassalle.

**LATTEINER, JOSEPH:** Author of the "Dibbuk"; b. Jassy, Roumania, 1853. He began to write for the stage in 1876. The fanatical quarrels between the local Hasidim and Mitnaggedim led him to write "Der Fanaticismus" and "Der Dibbuk," both of which were successful. In 1884 he settled in New York and continued his career as Yiddish playwright. He was an exponent of the romantic and heroic school, as against the prevalent interest in realism.

**LATVIA:** This post-war state which embraces the cities of Riga, Libau and Dvinsk where there are considerable Jewish communities, has a Jewish population of 95,675 (1925), half of whom are settled in Riga.

The first reference to Jews in Riga is an uncomplimentary one. In 1560 they were forbidden to contract for the troops of Sigismund August of Poland. After the annexation of Riga, by Poland in 1581, numerous vexatious enactments were passed to check the commercial activity of the Jews. The city council was generally inimical but the Radziwill princes were friendly disposed toward them. Gustavus of Sweden, in 1621 restricted the further settlement of Jews in Riga. In 1645 the Jews were limited to a Jewish inn in the city, and in 1709 during the wars the Jews were kept out of the city. Under Russian rule a limited number of Jews were allowed there, but the expulsion ordered by Catherine II. proved harmful to the trade of Riga and the citizens petitioned the government to permit the Jews with their boats to come to Riga. Although there were occasional expulsions from Dorpat, Courland was in 1783 thrown open to Jews, and 15 Jewish families were permitted to reside in Riga in 1788. The ordinance of 1841, whilst restrictive, actually increased the Jewish population which was ordered "to wear German dress." The city walls were removed in 1858, and 1871 the Jews were permitted to erect a synagog. As Riga was outside the Pale of Settlement its Jews were permitted to own real estate. Generally the Jews of Riga, though subject to the Russification attempted during the Czarist régime, lived under more favorable conditions than elsewhere in the empire.

The creation of the Latvian state has materially decreased the Jewish population of the area, although the general population has been restored to the pre-war level. One-third of the Jews lived in the province of Latgalia. The majority of the Jews are engaged in commerce and industry.

**LATZKI, WILHELM (Sef-Wolf):** Minister in Ukraine; b. Kiev, 1881. As a youth he came under the influence of Ahad Ha-am,\*

joined the Zionists, helped to organize the self-defense movement in Odessa in 1905, and then became active in the Poale Zion.\* In 1918 he helped found the Jewish People's Party in Ukraine, and was appointed minister for Jewish affairs in the short-lived republic. He was forced out of office by the Cossack hetman Skorapadski. He edits a Jewish publication in Riga.\*

**LAUCHEIMER, CHARLES HENRY:** Brigadier-General U. S. Army; b. Baltimore, Md., 1859; d. Washington, D. C., 1919. He was a graduate of the U. S. Naval Academy, Annapolis. In 1883 he entered the Marine Corps, and was promoted major in 1901. He then went on duty in Manila, P. I., and on his return to Washington he rose to Brigadier-General.

**LAUTERBACH, JACOB ZALLEL:** Prof. of Talmud and Rabbis, Hebrew Union College; b. Monasterzyska, Galicia, 1873. Prof. Lauterbach received his appointment to H. U. C. in 1911 and was co-editor of the Hebrew Encyclopedia "Ozar Israel." His best known writings are: "Sadducees and Pharisees," 1913; "Ethics of the Halakah," 1913; "Midrash and Mishnah," 1916; "The Three Books Found in the Temple at Jerusalem," 1918.

Lauterbach finds the point of division between the Pharisees and the Sadducees in their respective attitude to the Oral Tradition in its application of the Torah. . . . It gives the clue to the real explanation of who the Pharisees were. . . . I have fully accepted and made use of Lauterbach's theory.—R. TRAVERS HERFORD, *The Pharisees*.

**LAVER:** Vessel used for ritual ablutions. The use of the laver in the ablutions of the Kohanim prior to reciting the Priestly Blessing, is a continuation of Temple ceremonial and of type of utensil.

**LAW, CODIFICATION AND CODES:** Jewish law, starting from the period of the Sanhedrin, has in the eyes of its teachers represented an ever-expanding and living code, modified in accordance with experience and the development of life, but basically it is an organic living and continuing law for Israel. The codification of the mass of decisions began with the Mishnah but was rendered more discursive by the methods of the two Talmuds. The recodification following the close of the Talmuds was undertaken by the Saboraim, and was to an extent simplified in the "Halakot Gedolot."

The codification in the Middle Ages was successively attempted by Saadia in his "Book of Legacies," in Hai's "Compendium on the Oath," by Alfasi, and Judah b. Barzillai, who preceded Maimonides, "Mishnah Torah," which may be regarded as the greatest contribution to the codification of all that had appeared before. He was followed by Abraham b. Isaac of Narbonne, Eliezer b. Nathan, Moses b. Jacob of Coucy. Their work or much of it was revised by Isaac b. Moses in the "Or Zarua," and still more intensely by Jacob b.



Asher in the "Tur." The great popular simplification which followed was Caro's "Shulchan Aruch." Many minor recodification of parts of the old code have since been attempted.

See: Judaism, Orthodox.

**LAW, READING FROM THE:** Josephus relates that Moses introduced the custom of reading portions of the Pentateuch, and Philo alludes to the custom, which is still part of the orthodox liturgy. The origin of supplementing the reading from the law with a selection from the prophets is not known. It is presumed that it arose during the pre-Maccabean persecution when the reading of the law was forbidden, and appropriate quotations from the prophets were introduced as a substitute.

**LAWRENCE, DAVID:** Editor, b. Philadelphia, Pa., 1888. In 1910 he joined the Washington staff of the Associated Press, and represented that organization in Mexico during the Madero and Orozco revolutions. He is at present editor of the "United States Daily," which he founded in 1926, published in Washington, D. C.

**LAZARE, BERNARD:** Defender of Alfred Dreyfus; b. Nimes, 1865; d. Paris, 1903. Lazare was a journalist and author who became conspicuous as one of the first to espouse the cause of Alfred Dreyfus in 1896. For a time he was an ardent Zionist but soon withdrew from the cause. His best known book, "Anti-Semitism, Its History and Its Causes," was issued in 1892 in France, and was translated and published in America in 1903. It is an informative work, narrowed somewhat to the problem as it presented itself in France and Germany. The author then believed that the solution of Jew-hatred was the gradual assimilation of the Jews, and the advance of Socialism.

**LAZARUS, EMMA:** American poetess; b. New York, 1849; d. there, 1887. Daughter of Moses and Esther (Nathan) Lazarus, and descended from one of the pioneer Sephardic families in America. Of gentle birth, frail, retiring and sensitive, she gave early indications of poetic talent. Influenced by the Civil War, she published in 1867 "Poems and Translations," a collection written between the ages of 14 and 17.

As Jews her family were religiously inactive. In 1882, she was emotionally roused by the tide of Russian immigration to America due to the May laws and pogroms. From this time on, Emma Lazarus became the spokesman of the Jewish race in America, identifying herself with the Jewish cause which later developed into Zionism. As "the Sweet Singer in Israel" she rose to the defense of her oppressed brethren with her purse and pen by advocating technical education to make the immigrants self-supporting. Before this time her life was deeply colored by her admiration for Ralph Waldo Emerson, a close

friend, who read the ms. of her play, "The Spagnoletto." Until this time her work was chiefly patterned after the classic and the romantic with strong Hellenic influences.

From 1882 until her death in 1887, she became seriously devoted to the study of Hebrew and Judaism from various aspects. When she died after a long, lingering illness, America lost a great poetess. All testimonials by notable people acclaimed her greatness and emphasized her fidelity to her race. Her work as a poet rates very high, for even without the racial contributions of a Jewish nature, she would still be a prominent figure in American literature.

After her death a 2-vol. edition of her works, "The Poems of Emma Lazarus" (1889), with a memoir by her sister, Josephine, was published.

Faithful to her convictions, without bigotry, her enthusiasm and literary gift lent a strong impulse to a greater racial unity.

Some of her best poems are: "The Crowing of the Red Cock," "The Banner of the Jew," "The Choice," "The New Ezekiel," "In Exile," and "Translations from the Hebrew Poets."

In May, 1903, a bronze tablet was placed in her honor inside the Bartholdi Statue of Liberty in New York Harbor, where her great poem, "The New Colossus," appears on a tablet. Her works include: "Songs of a Semite," dedicated to George Eliot (1882); "The Dance to Death," an intense appealing drama of the persecution of the Jews in the 12th cent.; "By the Waters of Babylon" (1887); a series of prose poems full of prophetic fire; "An Epistle to the Hebrews," a notable series of articles in which she urged technical Jewish education, independent Jewish nationality and the repatriation of Palestine which appeared in "The American Hebrew." F. G.

**LAZARUS, JOSEPHINE:** American essayist; b. New York, 1846. She contributed to "Scribners'," "Century" and other magazines and has written a biographical sketch of her sister, Emma, which appeared in the edition of "Poems," 1889. The "Spirit of Judaism" was published in 1895.

Day long I brooded upon the Passion of Israel. I saw him bound to the wheel, nailed to the cross, cut off by the sword, burned at the stake, tossed into the seas.

And always the patient, resolute martyr face arose in silent rebuke and defiance.—JOSEPHINE LAZARUS, Spirit of Judaism.

**LAZARUS, MORITZ:** Philosopher; b. Filehne (Province Posen), 1824; d. Meran (Tyrol), 1903. In 1860 he became professor of philosophy at Bern; 1867, professor at the Military Academy at Berlin; 1873, at the university there. His principal work in 3 vols., "Das Leben der Seele," deals with philosophical and psychological problems from the standpoint of Herbart's philosophy, of which he was the foremost exponent, and to which he gave an idealistic impress. His greatest work lies in the field of psychology, however. He was the founder of a branch of research



which he called "Völkerpsychologie" (national-psychology), applying to the nation, group or mass the methods formerly used in the study of the individual. In collaboration with Heymann Steinthal he founded the "Zeitschrift für Völkerpsychologie und Sprachwissenschaft" (1859-90), in which journal the study of this science was pursued.

In addition to his scientific achievements, Lazarus was actively engaged in public affairs, and received signal honors at the hands of the government and the people. He also took an active part in Jewish life, zealously defending the rights of Israel whenever they were attacked, furthering the cause of Jewish learning with untiring devotion. He himself received a thorough Hebrew education in his youth. He was president of the Jewish synod in Leipzig (1869) and of that in Augsburg (1871); one of the founders of the Lehranstalt für die Wissenschaft des Judentums, and for many years president of its board of curators. Many of his important addresses and lectures on Jews and Judaism are contained in his book, "Treu und Frei." With many of his contemporaries who maintained that Jews are united by religion only he laid much stress on the ethics and morals of Judaism. Of his other works of major Jewish interest are: "Der Prophet Jeremias" and "Die Ethik des Judentums" (English translation by Henrietta Szold, published by the Jewish Publication Society of America). I. S.

**LAZARUS, NAHIDA RUTH:** Writer and critic; b. Berlin, 1849; d. Meran (Tyrol), 1928. Losing her father as a child, she traveled much with her mother, her experiences giving the precociously sensitive girl a serious cast of mind. Returning to Berlin, she devoted herself to dramatic and art-criticism, marrying in 1873 Dr. Max Remy, who, however, died eight years later. A student and a fervent admirer of Prof. Moritz Lazarus, she gained through him an ardent appreciation for Judaism, whose teachings she long studied, and acquired a knowledge of Hebrew. She also fought in pen and word the anti-Semitic movement then prevalent in Germany. In 1895 she married her great teacher, then a widower, and became a convert to Judaism. Of her many books the most important of those having a Jewish interest are "Das Gebet in Bibel und Talmud" and "Das jüdische Weib." In her autobiographical story, "Ich suchte Dich" (Hebrew translation by Dr. Israel Schapiro, entitled "Bikashtikha," Tel Aviv, 1932), she depicts the emotional and spiritual route she traveled which led her to Judaism. After the death of Lazarus she published many memoirs of his life and wisdom. I. S.

**LEAGUE FOR THE ATTAINMENT OF EQUAL RIGHTS FOR THE JEWISH PEOPLE IN RUSSIA:** Organized March, 1905, in St. Petersburg, on a non-partisan basis to obtain equal rights for the Jews in Russia. The founders were liberal assimilationists and Zionists, The leaders were M. M.

Vinaver and G. B. Sliosberg. It declared in favor of the "civil, political and national rights of the Jewish people in Russia," the self-termination of all national-cultural groups and communal autonomy. The organization which developed rapidly during the period of political revolutionary excitement, broke down in 1906 on the issue of forcing the Jewish deputies in the Duma to act as a unit in the national Jewish interest. It was gradually replaced by three organizations, the People's Party, the People's group (the organization of the assimilationists which besides aiming at equality undertook to combat Zionism) and the Zionist group.

**LEAGUE OF BRITISH JEWS:** Founded in London, 1917, partly in defense of Jewish rights, but largely as a means of opposing the nationalist aspirations of the Zionists. It opposed the issuance of the Balfour Declaration and continued its public struggle for some years thereafter. Mr. Lionel Nathaniel de Rothschild was president of the organization. It was dissolved a few years ago.

**LEAVEN:** The eating of leavened dough, or any food made of the five cereals which ferment was forbidden on the Passover, in the Pentateuch. The injunction was broadened so that the use of utensils which had been used for leavened food and even the possession of leaven in any form were forbidden.

See: Passover.

**LEBANON:** The snow-capped mountain range in Syria, hence its name which (Deut. i. 7; xi. 24) was the northern limit of the land of Israel. In Herodian days it was part of Palestine, but not since. It is made famous in poetry for the Cedars of Lebanon. Of these today only a few dozen ancient and hoary specimens exist on the mountain top.

**LE-DAWID BARUK:** Superscription of Ps. cxliv., and therefor the popular name of that hymn which is recited on Saturday evenings.

**LEE, Sir SIDNEY:** British biographer and Shakespearean authority; b. London, 1859; d. there, 1926. Immediately on leaving college he was appointed assistant editor of the "British National Dictionary of Biography." On the death of Sir Leslie Stephen he was given sole charge of the publication. Under his direction, the 37 vols. of the original edition and 6 supplementary vols. were issued, Lee contributing 600 biographies. In 1911 he was knighted. The 1912 vol. which contained an unflattering biography of Edward VII., created a considerable stir in England. In 1913 he visited America and was Lowell Institute lecturer, Boston, Mass. The same year he was appointed professor of English at the University of London. In addition to a life of Queen Victoria he wrote a series of authoritative works on Shakespeare, including a life of the poet, a history of Stratford, and critical editions of the sonnets and poems, from the



First Folio. At the date of his death he was engaged upon an authoritative biography of Edward VII.

**LEESER, ISAAC:** Foremost American rabbi, first half 19th cent.; b. Westphalia, Prussia, 1806; d. Philadelphia, 1868. He received a good Jewish as well as secular education. The deep religious bent of his character, and the keen interest he showed in Jewish affairs, led Congregation Mikveh Israel of Philadelphia to extend a call to him to become its "Hazan" or minister. He was only 17 when he came to the United States, and after some hesitation accepted the position in 1829, and exerted a profound influence on the life of his community. He was the first to introduce the English sermon as a regular part of the synagogue service, and established the first Hebrew publication in this country, the "Occident" in 1843. By founding the Hebrew Education Society in 1849 he took the initiative in the founding of a Jewish college, though the plan did not mature till 1867, when this project for establishing an institution for higher Jewish learning was carried, and the Maimonides College was opened in Philadelphia, with Isaac Leeser as provost.

He is, however, best remembered for his translation of the Bible, published in 1853, and which for more than 50 years was the accepted English version in this country, until replaced by the translation issued by the Jewish Publication Society. He translated the service according to the Sephardic ritual, published a textbook for beginners, and an exposition of the Jewish faith, as well as a number of other valuable translations of Hebrew books. He was a tireless worker in every communal enterprise. Though he shunned party labels he was a conservative. In connection with the foundation of Maimonides College he wrote: "For our part, strange as it may seem, we belong to no party. We commenced a life with certain convictions, and have not swerved from them. If you wish to call this orthodoxy, you may do so." In this attitude he was at one with the leaders of his period, Frankel,\* Graetz,\* and Leopold Zunz.\*

H. H. R.

The 26 volumes of the *Occident*, which he edited, covering the period between 1843 and 1868, are the living symbol of the articulate Jewry during these years.—ANITA LIBMAN LEBENSON, *Jewish Pioneers of America*, 1492-1848, 1931.

**LEHMAN, HERBERT H.:** Governor, New York State (1933- ); b. New York, 1878. A partner of Lehman Brothers, investment bankers, he has been a director in a considerable number of corporations. For his services during the war he received the D. S. M. in 1919. He has been active in the Joint Distribution Committee, the Hebrew Sheltering Guardian Orphan Asylum, in a number of New York charities and in the Palestine Economic Council. Affiliated with the Democratic party he became politically conspicuous in the state when he was elected Lieut. Gov. and during Governor Roosevelt's

sojourn in the South was Acting Governor. He was elected Governor in 1932 by a vote that was remarkable even in the Democratic "landslide." He has taken an active part in the 1933 and 1934 campaigns of the J. D. C. for aiding German Jews.

**LEHMANN, MARCUS (Meyer):** Editor Mainzer "Israelit"; b. Verden, Hanover, 1831; d. Mainz, 1890. He was an outstanding stalwart of German orthodox Judaism. In 1853 the community of Mainz split on the question of introducing the organ in the synagogue, and Lehmann was called as rabbi of the orthodox seceders, and he remained with them, establishing a large congregation, to his death. In 1860 he established the "Israelit" which championed the cause of orthodoxy, and rivaled the reform "Allgemeine Zeitung," edited by Philippson, in Berlin. Lehmann wrote short stories, and several novels based on rabbinic traditions.

**LEHREN, ZEBI HIRSCH:** Netherlands director of Halukkah\*; b. Holland, 1784; d. Amsterdam, 1853. Lehren, who was a successful and wealthy merchant, became in 1810 the director of the Halukkah collection in the Netherlands, which, at that time and to his death, was the principle collection center for Palestine in western Europe. With Dutch precision, Lehren endeavored to bring order and economy into the collection system. He had the courage in 1829 even to oppose a collection for an Ashkenazic synagogue in Jerusalem. He was instrumental in raising a large sum for the distressed Jews of Damascus after the riots which attended the libelous Blood Accusation\* of 1840.

**LEIBZOLL:** Poll-tax paid by the Jews in most European states throughout the Middle Ages. It was instituted in the ninth cent. and was abolished in Berlin, and elsewhere in Prussia in 1787-88. Nassau, however, continued to levy the tax to 1798 and re-instituted it in 1801. It was abolished in the Rhine provinces, Bavaria and Nassau in 1806, and in Brunswick-Lunenbergr in 1823. The Jews entering Vienna had, however, to pay it later. Saxony was the last German state to abolish it. The abrogation of the tax in Germany was largely due to French emancipation influence, and was long opposed by many important German personalities. In Russia the tax, which was paid by Polish Jews when entering Russia, was not abolished till 1862.

**LEIDESDORFF, WILLIAM:** Jewish pioneer in California; b. Hungary, 1802; d. San Francisco, 1848. Leidesdorff first settled in Jamaica, and then in New Orleans. He went to San Francisco (Yerba Buena) in 1840 and established himself in business. He organized the first public school in San Francisco, and became city treasurer. Leidesdorff died intestate and his will was fought for several decades. The assumption that he was born in Hungary, and was a Jew by birth, is



based on the claims made by relatives, but nothing positive was proved concerning him or the claimants.

**LEIPZIG:** The oldest Jewish record of this Saxon city dates to the 14th cent., but the community was burned by the Margrave Frederick in 1349, and their property confiscated. In 1364, Jews were permitted to settle for a cash consideration. In 1430, the Leipzig Jews, with those of Saxony, were expelled. To the middle of the 18th cent. Jews were only permitted to attend the Fairs. In 1713, Gerd Levi of Hamburg, was permitted to settle permanently in Leipzig. By 1766 there were 13 Jewish settlers. By 1835 they were increased to 66. In 1815 they were granted cemetery rights. In 1837 they were allowed to establish a synagog. Zacharias Frankel\* was the first chief rabbi and in 1847 Adolf Jelinek\* became the preacher to the community, which had introduced German in its ritual. Leipzig, owing to the enterprise of non-Jewish firms, became a center for Hebrew printed books. In 1900, there were 6,314 Jews in Leipzig; the 1925 census gave 12,594. The increase was in some measure due to the immigration of "Ost Juden."

**LEIPZIGER, HENRY MARCUS:** Supervisor of lectures in New York City; b. Manchester, Eng., 1853; d. New York, 1917. He came to the U. S. in 1865, and became assistant superintendent of N. Y. public schools in 1891, and organized the lecture system for the Board of Education in 1890, and supervisor in 1896. He was identified first with the Aguilar Free Library, and the New York Public Library system after consolidation in 1903. He organized the Hebrew Technical Institute in New York in 1884, and in 1899 became president of the Judeans. In 1916 he received the gold medal from the Institute for Social Sciences.

**LEKAH DODI:** Next to Adon Olam probably the most popular hymn in the Jewish liturgy. It is sung on Friday evening to an ancient Moorish melody. The text was written by Solomon ha-Levi Alkabiz,\* whose acrostic is signed in the first eight verses.

**LEMBERG (now Lwow):** Jews settled in this one-time capital of Galicia, now part of Poland, at its foundation in the 13th cent. In 1521 it was claimed that of 3,700 merchants all but 300 were Jews. In 1592 the establishment of a Jesuit church in Lemberg witnessed the beginning of persecution. The community in 1725 banned the Frankists but the town later became a Hasidic center. Its oldest synagog dates to 1582 and the cemetery to 1414. After 1611, Lemberg became an important center for the printing of Hebrew books. The Jewish population of Lemberg grew rapidly from 1869, when it had 26,694 Jews, to 1900, when they numbered 44,891, about a fourth of the population. Lemberg suffered severely during the World War, but in 1921, the Jewish population had increased to 76,854.

**LEMMLEIN, ASHER:** Pretended precursor of the Messiah. Appeared in Venice in 1502. He disappeared as suddenly as he appeared, but created a stir throughout central and southern Europe.

**LEMON, HARTOG:** One of the founders of Felix Libertate, in Holland; b. Amsterdam, c.1750; d. there, 1823. Lemon, from the date of the French entry into Holland, 1795, devoted himself to securing the emancipation of the Netherlands Jews. In this he was successful in 1796. In 1797 he was elected a member of the national convention, and was in 1806 a delegate to the Paris Sanhedrin. In 1813 he was accused of disloyalty to France, arrested and imprisoned in Amiens to 1814. Lemon had a good reputation as a physician and published a number of medical treatises.

**LENINGRAD (St. Petersburg, Petrograd):** Capital of the U. S. S. R. The first Jew known to have settled there was Antonio Sanchez, a Spanish Jewish scientist, in the reign of the Empress Elizabeth Petrovna (1741-62). A few more settled under the succeeding Empress, Catherine II. (1762-92), and a communal organization was founded about 1802. The community, immigrants from Shklov and Moghilev, increased gradually until the reign of Nicholas I. (1825-55), when the Jews were given the option of banishment or conversion. In 1869 permission was given the Jews to erect a synagog, but owing to the restrictions imposed by the government it was not opened till 1893. In 1900 the community had grown to 20,385, two-thirds of whom had come from other parts of Russia. In 1923 the Jews had increased to 52,370, and in 1926 to 84,503 out of a total population of 1,611,503.

From 1850 on the St. Petersburg community led by the Gunzbergs, Warschasky, Poliakov, Harkavy, Judah Leon Gordon, and many others led Russian Jewry in all its political and modern cultural struggles and contributed organically to the development of the life of modern Jewry and served as its accepted representatives. The great currents that stirred Russian Jewry generally started elsewhere in the Russian Empire, but in many respects the community of the commercial capital served as a centrifugal force for their advancement and development. The last chief rabbi of the city was M. Eisenstadt, appointed in 1910. He held office till the Bolshevik revolution.

**LEO HEBRÆUS (Judah Abravanel):** Poet, physician and philosopher; b. Lisbon, c.1450; d. Venice, 1535. He was the son of Isaac Abravanel,\* went with him to Spain, and afterwards lived in Genoa, and then Venice where he practised as a physician. His "Dialoghi di Amore" written in Italian went through five editions, and was translated a number of times into French, Spanish and Hebrew. The "Dialogue of Love," which is in the Platonic spirit, is one of the accepted classics of literature.



**LEON, DAVID CAMDEN DE:** "The fighting doctor"; b. S. Carolina, 1813; d. Santa Fé, N. M., 1872. In 1838 he became assistant surgeon in the U. S. Army and served with distinction in the Seminole war. During the Mexican war he twice led a charge of cavalry and earned the title of "the fighting doctor." In 1856 he was promoted surgeon-major. Though opposed to secession as a Southerner, he resigned his commission at the outbreak of the Civil War, and organized the Confederate medical department and was its first surgeon-general.

**LEON, EDWIN DE:** Southern journalist and Confederate diplomat; b. Columbia, S. C., 1818; d. 1891. Son of a physician who was mayor of Columbia, S. C., and brother of David Camden de Leon, Edwin became a journalist and espoused the Southern cause. President Pierce made him consul-general to Egypt, where he protected the Greeks during the Crimean war, and extended American influence in the East. When the Confederacy was organized Leon joined Jefferson Davis, and was sent by him to Europe to secure recognition of the Confederacy. He twice ran the blockade. He published 2 vols. of his reminiscences.

**LEON, JUDAH ARYA OF MODENA:** Poet and critic; b. Vienna, 1571; d. there, 1648. He came from a distinguished family that was decorated by Charles V. with the Golden Fleece. He was a poet, orator, gambler and rabbi, and an excellent Hebraist. Criticisms, commentaries, essays and histories in Hebrew and Latin flowed from his pen. As a critic he opposed both the traditionalists and the Cabalists.

**LEON, MOSES DE:** Author of the "Zohar"; b. province of Leon, Spain, c.1250; d. Arevalo, Spain, 1305. Possessed of merely a smattering of Jewish and general learning, he wandered throughout Spain for about ten years, and lived for some time in Avila and Valladolid. He early was attracted to Cabala and cabalistic studies, but his first cabalistic writings were brief and unimportant. His main and famous work was the "Zohar" (Brightness). He gave out, and for many years it was believed, that the "Zohar" was the work of Rabbi Simeon b. Yohai,\* an ancient Tanna (Mishnaic teacher) of the second cent. who was declared to have spent 13 years in a cave in Palestine in profound mystical meditation, and who was represented as the recipient of ancient mystical revelations. Accordingly, the language of the "Zohar" was deliberately made obscure, and the Aramaic language was chosen because of its difficulty and antiquity.

The "Zohar" may perhaps be regarded as a confused and disordered collection of sermons on the Cabala and of theosophic utterances. It is neither coherent nor a complete cabalistic system. It interprets all the religious laws and historical narratives of the Bible in a

supernatural and mysterious manner, ridiculously at variance with their plan, simple literal meaning, and treats the problem of the origin and final end of the human soul. For hundreds of years the "Zohar" was regarded by Cabalists as an authentic divine revelation, and was revered by them as the Torah was by Rabbinic and Talmudic Judaism. The large mystical and cabalistic community of Jews in Safed, Palestine, in the 16th and 17th cent. especially revered the "Zohar"\* as holy and inspired. Although soon after Moses de Leon's death, it became known with certainty that he himself was its author, it nevertheless became the textbook of Cabala.

Several of the points which betrayed Moses de Leon's authorship of the "Zohar" were his excessive glorification of himself; the fact that the time set for the appearance of the Messiah was given as at the beginning of the 14th cent., i.e., the time of Moses de Leon himself, and not the second cent., the period of Simeon b. Yohai; the reference to the conquest of Jerusalem by the Christian crusaders in 1099 and its reconquest by the Saracens in 1187; also, the fact that the "Zohar" cites lines from poets who lived long after the second cent. c.e., and mentions the comet which appeared over Rome in 1264, which neither Simeon b. Yohai nor, indeed, even a skilled astronomer could possibly have predicted more than 1,000 years in advance.

A. I. S.

**LEON TEMPLO, JACOB JUDAH ARYEH:** Haham, and draftsman; b. Hamburg, 1603; d. Holland, c.1675. He was spiritual head of the Sephardic community of Amsterdam, and in 1646 published a complete vocalized edition of the Mishnah.\* Much greater attention was, however, given to his plan of King Solomon's Temple, which he finished in 1642, and which was exhibited before King Charles II. of England. His description of his drawing was published in Latin, French, Spanish, Dutch and Hebrew. The drawing and Leon's account of it was popular to within modern times. He was full of quaint learning, and an excellent draftsman. He drew the coat of arms of the Grand Lodge of the English Masons, and hundreds of illustrations of biblical and Talmudic phrases, which were copied in many books relating to Jewish customs and mysticism.

**LEONTOPOLIS:** In Heliopolis, Egypt, where a Jewish sanctuary was erected, and sacrifices offered. Its temple, the only one outside Jerusalem that followed the Hebraic cult, was built by Onias III. c. 170 b.c.e., when the Jewish settlement was at the height of its power in Egypt.

**LEROY-BEAULIEU, HENRI JEAN BAPTISTE ANATOLE:** Christian defender of the Jews; b. Lisieux, France, 1842; d. Paris, 1912. In 1893, when anti-Semitism was rife in France, Leroy-Beaulieu published his "Israel Among the Nations," which in large measure is a study of Russo-Jewish problems. In 1904 he visited the U. S., and

lectured at Harvard and other American universities.

**LESSING, GOTTHOLD EPHRAIM:** Author of "Nathan the Wise"; b. Kamenz, 1729; d. Brunswick, 1781. Lessing, who was a Christian, was drawn to the Jews by his faith in religious liberty. His first pro-Jewish effort was "Die Juden." In 1779 having enjoyed the friendship of Moses Mendelssohn he crowned his career with his drama, "Nathan the Wise," in which Mendelssohn was the prototype of Nathan. The play was a large contributing factor in the gradual emancipation of the Jews in Germany.

Lessing's noble "Nathan der Weise," and Macaulay's resonant speeches had a cumulative effect. . . . In the "sixties" and "seventies" of the 19th cent. it seemed as if the sempiternal antagonism between Jew and Christian had been at last allayed.—JACOBS, *Jewish Contributions to Civilization*, 1919.

**LESSING, THEODOR:** Philosopher; b. Hanover, Germany, 1872; assassinated by the Nazis in Marienbad, Czechoslovakia, 1933. As a matter of convenience he was baptized when 21, and then studied medicine in Bonn. A few years later he turned to philosophy, and won a favorable position as a writer on art and social ethics. In 1907 he organized in Germany a society for the suppression of noise, and became the editor of "The Doctor as Educator." He won a large following and held a professional position in Hanover. After the World War he took an interest in German politics and an open letter of his, to President Hindenburg, gave great offense to the academic youth and he was obliged to resign, though there was a good deal of adult sympathy for the position he took. He had married into the German aristocracy but the Zionist idea captivated him and all the members of his family, and in 1921 they were converted to Judaism and became ardent Zionists.

**LETTERIS, MEIR HALEVI (Max):** Poet and Hebraist; b. Zolkiev, 1800; d. Vienna, 1871. He came early under the influence of Krochmal, but gradually swung towards a nationalist outlook. His poems are in a Zionist vein. He translated "Faust," and Racine's "Esther," and other classics into Hebrew, besides publishing a considerable number of Hebrew poems and sketches in German.

**LEVANDA, LEV OSIPOVITCH:** Russian author; b. Minsk, 1835; d. St. Petersburg, 1888. As a writer, Levanda first espoused the cause of assimilation in Russia, but after 1863 he recognized the difficulties of the position of the Jews, for he dealt with the actual problems as adviser to the governor-general of Wilna. His numerous sketches and stories gradually betray his change of view. After the Balta riots of 1881, Levanda became an exponent of the Chovevi Zion. He wrote almost exclusively in Russian and few of his interesting sketches of Russo-Jewish life have been translated into English.

**LEVEN, NARCISSE:** President of the ICA; b. Urdinger, 1833; d. Paris, 1915. Leven,

who was secretary to Adolphe Crémieux, followed the political fortunes of his superior. He was one of the founders of the Alliance Israélite Universelle,\* and became its president and historian. From 1880 to 1887 he was interested in Parisian municipal politics, but subsequently when he filled the dual rôles of leading the Alliance and the ICA \* he devoted himself entirely to Jewish affairs.

**LEVENTRITT, DAVID:** Judge of the Supreme Court of the State of New York; b. Winsboro, S. C., 1845; d. New York, 1926. Having previously acted as special counsel for the City of New York, he was in 1899 appointed to the Supreme Court of New York State. He was interested and active in many Jewish charitable institutions.

**LEVI:** Third son of Jacob, and father of the tribe from which Aaron and Moses sprang, and thus divided the service of the Tabernacle and the Temple between the descendants of Levi. The tribe of Levi had no specific territory assigned to it, but received allotments of cities from nearly all the other tribes.

**LEVI B. ABRAHAM B. HAYYIM:** 13th cent. encyclopedist; b. Villefranche-de-Confluent, c.1246; d. Arles, c.1315. He was one of the early encyclopedists who translated Arabic into Hebrew. He began his task in 1276 at Montpellier gathering the literary and scientific material available and rendering it into rhymed prose.

**LEVI-BIANCHINI, ANGELO:** Commodore of the Italian navy; b. Venice, 1890; murdered in Trans-Jordan, 1920. He served with the Italian fleet in the early part of the war, but in 1918 was delegated by the Italian government to represent it on the Zionist Commission in Palestine. It was in the course of this duty that he was waylaid and murdered.

**LEVI-CIVITA, TULLIO:** Physicist and mathematician; b. Padua, 1873. Since 1898 he has been professor of applied and higher mechanics at the university of his native city. He has specialized on hydrodynamics and Newton's gravitation theories, and developed the absolute calculus. In 1922 he was awarded the Sylvester Medal of the Royal Society of London, and in 1928 he was honored by the University of Hamburg. He is a member of the Pontifical Academy of Science.

**LEVI, DAVID:** Italian patriot; b. Chieri, 1816; d. Venice, 1898. In 1848-49 he took part in the revolution in Lombardy. In 1860 he was elected to the Italian Assembly at Florence, and later to the National Assembly. He championed the cause of equality and was a Liberal. Levi had some reputation as a poet. Besides much Italian patriotic verse, he wrote "The Prophet," a five-act drama of which Jeremiah is the hero, and the scene, the war between Zedekiah and Nebuchadrezzar.



**LEVI, DAVID:** Hebraist; b. London, 1742; d. there, 1801. He is best known for his translation of the prayer-book. He also wrote on theology and Hebrew grammar, and in order to publish his works, turned printer.

**LEVI, DELLA VIDA GIORGI:** Orientalist; b. Rome, 1886. He was professor of Arabic at the Institute of Naples, 1914-16, Turin 1916-20, and Rome 1920-31. In 1931 he resigned his position as a protest against the Fascist Oath of Allegiance.

**LEVI B. GERSON.** *See:* Gersonides.

**LEVI, ISAAC (of Berdichev):** Hasid preacher and Zaddik, disciple of Dob Baer, of Meserich; b. 1740; d. 1809. For a time he was a rabbi of Pinsk. He became an ardent polemical preacher in the controversies that raged between the Hasidim\* and their opponents at the close of the 18th cent. Due to the persecution of the latter, he moved to Berdichev which then became a prominent center of Hasidism.

He was a friend of the common people, mingling with them and talking their language, undertaking travel to outlying districts to inspire his flock of followers. He was distinguished also for his great fervor in prayer. His ecstasy in prayer awed the whole congregation.

Legend portrays him as fighting with God for the "weal of Israel," interceding for their delivery. He prayed for the whole people of Israel and not for the individual, many of his impromptu melodies have also been recorded. He preached optimism, trust in the Lord, and the moral obligation of man to man, placing morality as high as the love of God itself.

A. B.

**LEVI, LEO NAPOLEON:** Communal worker; b. Victoria, Tex., 1856; d. New York, 1904. He matriculated at the University of Virginia and was graduated there in law after a brilliant college career. He resided in Galveston for 23 years, taking laudable interest in municipal affairs, and was often called upon to plead important matters relative to the City and State before the Legislative bodies of the State of Texas. In 1887 international attention was drawn to Levi for an "open letter" addressed to the American rabbinate entitled, "Tell Us: What Is Judaism?" He later composed his own reply in an address, "Judaism in America." He was for 13 years president of Congregation B'nai Israel of Galveston. He manifested great interest in the I.O.B.B., and ultimately became its president with offices in New York (1900), to where he had previously removed. He was particularly influential in the appeal of the United States Government to Roumania concerning its anti-Jewish policy. In 1899 he delivered the Commencement Address at the State University, Austin, entitled, "The Successful Life," a specimen of inspiring thought and lofty diction. Levi prepared the Kishineff Petition sent by President Theodore Roosevelt and Secretary of State John Hay to

Ambassador Riddle for presentation to the Czar, who however declined to receive the memorial.  
H. C.

**LEVI, SYLVAIN:** Orientalist; b. Paris, 1863. In 1894 he was appointed prof. of Sanskrit in the College of France. He is president of the Alliance Israélite Universelle, and in 1919 was conspicuous at the sessions of the Peace Conference in that he was heard in opposition to the Zionists by the Supreme Council, which not only rejected his views, but the members of which individually expressed their indignation at his statements.

**LEVIAS, CASPAR:** Philologist; b. Zha-gory, Russia, 1860. From 1895 to 1905 he was a member of the faculty of the Hebrew Union College but then resigned with other teachers over the question of Zionism which he supported. Dr. Levias, who is associated with the Jewish Teachers Seminary has specialized in Aramaic and Hebrew philology on which he has published several volumes. Died, 1934.

**LEVIATHAN:** Job xl. describes two monsters, *behemoth*, "he eateth grass as an ox," and *leviathan*, who "maketh the deep to boil like a pot." The older writers identified the land monster as the hippopotamus and moderns might associate the description of its habits with the mastodon. The description of *leviathan* is far more vague, and much less is known of the habits of the creatures of the sea, hence there has been far more speculation as to this imaginary creature of the sea. Hagadic literature suggested that all those entitled to eternal bliss would attend a banquet and partake of the flesh of *leviathan*. This folklore has wide acceptance.

**LEVIN, HIRSCHEL B. ARYEH LOB:** Orthodox supporter of Mendelssohn; b. Rzeszow, Galicia, 1721; d. Berlin, 1800. A celebrated Talmudist, Levin took an active part in the struggle over Shabbethai Zebi, between Emden and Ebyeschütz, siding with the former. As a consequence he was elected chief rabbi of London in 1756, but he resigned in 1763 because the wardens of the London congregation denied him free speech. He then accepted various positions in Germany eventually becoming chief rabbi of Berlin where in 1778 he approved Mendelssohn's translation of the Pentateuch. He was, however, less tolerant to Wessely's views, and interdicted some of his writings. He made some minor contributions to rabbinic literature.

**LEVIN, LEWIS CHARLES:** Temperance advocate; b. Charleston, S. C., 1808; d. Philadelphia, 1860. Levin, who in his youth fought a duel, practiced law in the South. In 1838 he settled in Philadelphia and edited the "Temperance Advocate," of which cause he was a propagandist. In 1843, when the shadow of war with Mexico hovered over the U. S., Levin founded the Native American Party, and published the Philadelphia "Sun" to support the cause. He was a member of the House of Representatives, 1845-51.



**LEVIN (Robert), RAHEL ANTONIE FRIEDERIKE:** Leader of a Berlin Salon; b. Berlin, 1771; d. there, 1833. Better known by her married name, Varnhagen von Ense, she was one of the gifted coterie that surrounded Mendelssohn. An intimate of Henriette Herz, her home was the meeting place of the brilliant group of intellectuals who also met at Henriette Herz's home. She exerted considerable influence on her associates. Though baptized, on the outbreak of the bitter persecutions of the Jews in Germany in 1819, she endeavored to aid the Jews and her husband sent them financial support. Her writings are extremely interesting but essentially biographical.

**LEVINE, EUGEN:** Commissar of the Communistic Republican Council of Munich; journalist; b. Germany; killed Munich, 1919. A brilliant writer from his early youth he devoted his pen to the cause of the proletariat and the revolution. He was of a wealthy family, but denied himself all wealth and luxury. Instead he went to Russia, joined the revolutionary forces, and experienced the bitterness of Russian prisons. On his return to Germany he worked side by side with his "Comrades" in factories. His slogan was "we Communists are dead men enjoying vacations." He died the death of a crystal-clear idealist. He and his wife were arrested in May, 1919. He was shot with his back to the wall by a firing squad. His wife, in a collection of these sketches, described his last days. She suffered the same fate a few days after his death.

**LEVINSOHN, ISAAC BAER:** Father of Haskalah\* literature; b. Kremenetz, 1788; d. there, 1860. An infant prodigy in scholarship, he wrote a Cabalistic work when nine years of age, and was master of Hebrew and Russian. He married at 18, taught school, wrote verses, and then settled in Brody where he came under the influence of Krochmal and the Maskilim, and became instructor of the Hebrew college in Brody. In 1817 he began his serious writing, and in 1820 he published the first Hebrew grammar for Russian youth. He next published a satire on the Hasidim, and then began his "Te'uddah be-Yisrael," which was finished in 1823 and published in 1828, and in considerable measure answered 34 questions put to Levinsohn by Prince Lieven, Russian minister of Public Instruction. It proposed an internal revolution in Russo-Jewish life, for it suggested a change in the educational curricula, the widening of the scope of cultural interest, and economically the abandonment of petty trading. The opposition of the Hasidim to the new idea compelled Levinsohn to leave Kremenetz, and he settled in Berdychev, which became the center from which he traveled on his mission of enlightenment to the young. In 1823 he returned to Kremenetz and spent the next 12 years on a sick bed, using his enforced idleness to acquire a knowledge of Oriental languages and political economy. His most ambitious effort, "Bet Yehudah," appeared in

1838. In it he endeavored to set forth an acceptable philosophy of Judaism, and to describe the Jewish contributions to civilization. It was his major effort to show the Jews the new road, and offer the Christians understanding of the Jews. In this he was in a measure successful for "Bet Yehudah" not only received attention from the Russian Jews, but it was translated into Polish, and even Geiger quoted it to his Breslau following. In the meantime, the Jews having been falsely accused in Volhynia of Blood Ritual Murder, Levinsohn went to the defense with his dialogue, "Efes Dammim," which was translated into German, Russian, and English and used by Montefiore in the defense of the Damascus Jews in 1840.

The Russian Mendelssohn, as he has been styled, Levinsohn prompted by the same motives as Mendelssohn, employed the Hebrew language as a lever for conveying modern culture to the Jews of the Polish and now the Russian Ghetto . . . it was the culture of Germany, imported from abroad.—ISRAEL FRIEDLANDER, *The Jews of Russia and Poland*.

It is noteworthy that Levinsohn enjoyed almost equal esteem among the champions of the old, to whom he sagely never gave the least offense. That this kindly, friendly man wrote biting satires under a pen name, full of sneers at the Kabbala and Chasidism, could barely have occurred to them. His pious mode of life was the best proof that enlightenment and Jewish religion were not irreconcilable. This was the most effective propaganda for the slogans of the Haskalah in the pious countries of Eastern Europe.—SHALOM SPIEGEL, *Hebrew Rehorn*.

**LEVINSON, SAMUEL OLIVER:** International peace advocate; b. Noblesville, Ind., 1865. A lawyer practicing in Chicago, he came into prominence as chairman of the American Committee for Outlawing War. In Dec., 1927, he issued the Levinson Plan for the readjustment of German reparations, Allied and inter-Allied debts, European appeasement and world peace. His views became the basis of the Kellogg pact.

**LEVINTHAL, BERNARD LOUIS:** Founder and president of the Orthodox Rabbinical Association of America; b. Kovno, 1865. He came to America in 1891 as rabbi of the United Orthodox Congregation of Philadelphia, and has held that position since. Rabbi Levintal, who is one of the leaders of American orthodoxy, is an ardent Zionist and was one of the delegation elected by the American Jewish Congress to attend the Paris Peace Conference in 1919.

**LEVIRATE MARRIAGE:** Marriage with a brother's widow was only obligatory when the deceased left no male issue, Deut. xxv. 5-6. The survivor could evade the obligation by the ceremony of Halizah, the loosening of his shoe by the widow, and spitting in his face. (*Ibid.*, xxv. 9.) Such marriage was never regarded with favor.

**LEVITA, ELIJAH:** Hebrew grammarian; b. Neustadt, Germany, 1468; d. Venice, 1549. In 1504, in Padua, he wrote a Hebrew grammar which became a manual both amongst Jews and Christians and was translated into Latin. In 1509 Padua was sacked by the army



of the League of Cambrai, and Levita took refuge in Rome. Here his scholarship attracted the attention of Cardinal Viterbo, general of the Augustine Order and for 13 years Levita lived in his palace. He taught the cardinal Hebrew, studied and wrote. In 1518 he issued his grammatical work, "Sefer ha-Bahur," following this year by year with works on Hebrew grammar. Some of his writings were translated into Latin. Rome was sacked by the Imperialists in 1527, and Levita, who lost most of his mss., went to Venice, where with the aid of the French ambassador, George de Selve, he was enabled to complete his Masoretic concordance, "Sefer ha-Zikronot." Though the volume was not published, Francis I. offered him a professorship of Hebrew at the Paris University, but Elijah refused to settle in a city in which Jews were not permitted to reside. Subsequently he published other important contributions to Masoretic study, but he provoked the anger of many Jews by teaching Christians, because the latter were seeking in the Cabala, arguments adverse to Judaism. He annoyed them also by suggesting that the vowel points in Hebrew were originated in the fifth cent., an issue that caused endless dispute amongst Christian Hebraists for several cent. thereafter. To the end of his life, he was devoted to lexicography.

**LEVITAN, SOLOMON:** State treasurer of Wisconsin; b. Tauroggen, Prussia, 1862. Came to the U. S. in 1880 and farmed and peddled in Wisconsin. Later he established a small chain of stores, and became president of the Commercial National Bank of Madison. In 1912 he began to take an active part in state and national politics. He ran twice on the Republican ticket for the office he now holds and was defeated. In 1922 he was elected and has since been reelected at each contest. Levitan had an old-fashioned Jewish training; even today he occasionally writes letters in Yiddish. He is active in congregational affairs.

**LEVITICUS:** Third book of the Pentateuch, called in Hebrew, "Wa-Yikra," its first word. It contains 27 chaps. Its contents are the body of the sacerdotal law. Chaps. i.-x. are devoted to the service and ordination of the priesthood; chaps. xi.-xv. relate to physical purity, clean and unclean animals for purposes of food, childbirth, treatment of leprosy and purification; chap. xvi. records the ritual for the Day of Atonement; chaps. xvii.-xxvi. contain the "Code of Holiness," charity, marriage, and moral duties; chap. xxvii. is devoted to vows. The Book of Leviticus ends with a colophon declaring that all its laws were given by God to Moses at Mount Sinai. The Higher Critics oppose this last statement. They regard Leviticus as a compilation or continuation of several codes in use over a considerable period of time, and compiled by Ezra, Nehemiah and later authors.

**LEVITZKI, MISCHA:** Pianist; b. Krementschug, Russia, 1898. He came with his parents to New York when eight years of age

and studied under Stojowski, later going to Berlin where Ernest von Dohnanyi was his teacher. He won the Mendelssohn prize in 1913 and 1914, and in the latter year made his debut in Berlin. After touring the U. S. he visited Australia and New Zealand, returning to New York in 1922 where he scored a great triumph. He has composed some pieces for the piano.

**LEVY, AARON:** Founder of Aaronsburg, Pa.; b. Amsterdam, Holland; d. Philadelphia, 1815. He came to America as a boy, settled in Northumberland Co., Pa., and his name appears in the first local tax assessment lists. He traded with the Indians, and in the Revolutionary War furnished supplies to the colonial army. In 1778 he removed to Lancaster, Pa., and became one of the large landed proprietors in the state. He was a partner of Robert Morris, and loaned large sums to the Continental Congress for the war. Not all the loans were repaid. In 1779 he bought the tract of land in Center Co., on which he laid out the town of Aaronsburg, the plan of which was recorded in 1786. He was one of the original members of Mikveh Israel, Philadelphia.

**LEVY, ABRAHAM HIRTZEL:** Alsatian martyr; b. Wittolsheim; executed, Colmar, Alsace, Dec. 31, 1754. Accused with three other Jews of having stolen property he proved an alibi and refused to confess himself guilty. He was therefore broken on the wheel. In 1755 the case was retried and Levy's innocence proclaimed. The corpse was removed from the gallows and buried in a tallit\* in the Jewish cemetery at Jungholtz.

**LEVY, ALPHONSE:** Painter; b. Marmoutier, Alsace, 1858. Levy, who first gained a reputation for his lithograph drawings, illustrating Sacher Masoch's Jewish stories, devoted himself to semi-humorous sketches of Alsatian Jewish life. Later he drew as realistically Oriental Jewry as he saw it in Algiers. He was an officer of the French Academy.

**LEVY, AMY:** "The Minor Poet"; b. London, 1861; d. there, 1899. She began to write verse at eight, studied at Girton, and in 1882 published "The Minor Poet," an autobiographical novel. Her "Reuben Sachs," which appeared in 1888 attracted some attention, but not as much as the authoress, who was currently supposed to have been the object of Israel Zangwill's first romance.

**LEVY, ASSER, VAN SWELLEM:** One of the earliest Jewish settlers of New Amsterdam; d. 1680. Of Dutch origin, in 1665 he volunteered for service under Peter Stuyvesant to attack the Swedes on the Delaware; the governor passed an ordinance exempting the Jews from service but ordering them to pay a monthly contribution in lieu of service. Levy protested and fought for his right to do citizen's duty, and won in the Dutch court. In 1657 he claimed the right of a burgher, and won his cause. He was the first Jew to own real estate at Albany and in what is now New



York City, for he purchased, in 1662, land at what is now South William St. In 1664 he was the only wealthy Jew in the town, and lent the city 100 florins to help fortify the town against the English. He figures prominently in the oldest law records as he constantly appeared in court in person, in defense of Jewish rights.

**LÉVY-BRUHL, LUCIEN:** Philosopher; b. Paris, 1857. In 1879 he was appointed professor of philosophy at the Lycée of Poitiers, and later at Amiens, and to 1895 he held a similar position at the Séminaire Israélite de France. In 1902 he was placed at the head of the faculty of modern philosophy at the University of Paris. He wrote considerably on Auguste Comte, but his "History of Modern Philosophy in France," 1899, is his most original contribution to the subject.

**LEVY, DANIEL, Hon. Sir:** Speaker of the N.S.W. Parliament; b. London, 1873. He emigrated to Australia as a child, settled in Sydney, where he was educated, and was admitted to the bar in 1895. He was for some years editor of the "Australasian Hebrew." His political career began in 1901. From that date to the present time he has been continuously elected to the New South Wales Parliament. He was elected Speaker in 1919 and held the office till 1925, being reelected 1927 to 1930 when he was appointed attorney-general and minister of justice, and held these offices till his reappointment as speaker in 1932.

**LEVY, HYMAN:** Mathematician; b. Edinburgh, Scotland, 1889. He has held a Carnegie Research Fellowship, and during the war was a member of the British Aerodynamics Research Staff of the National Physical Laboratory. In 1923 he was appointed Professor of Mathematics at the Imperial College of Science and Technology, London. He is the author of many technical papers, and in 1932 published, "The Universe of Science," an answer to the theories propounded by Eddington and Jeans.

**LEVY, JONAS PHILLIPS:** American patriot; b. Philadelphia, 1807; d. New York, 1883. For his service to its navy he was granted the freedom of Peru. During the Mexican war he commanded the U. S. S. "America," and conveyed the troops to Vera Cruz. At the surrender of the port he was made its captain.

**LEVY, JOSEPH LEONARD:** American rabbi; b. London, 1865; d. Pittsburgh, Pa., 1917. After brief service in England he came to America and was rabbi in Sacramento, Cal., 1889-93, associate rabbi of Keneseth Israel, Philadelphia, 1893-1901. In the latter year he became rabbi of Rodeph Shalom, Pittsburgh, which position he held to his death. Levy published some collections of his sermons, and edited the "Jewish Criterion," but he was better appreciated as a communal organizer, and a forcible social worker, who exercised considerable influence in the public affairs of Pittsburgh, as well as in its Jewry. In his earlier

days he was a militant reformer in matters religious, but modified some of his views in later life.

**LEVY, JOSEPH MOSES:** Founder of the London "Daily Telegraph," the first cheap daily newspaper; b. London, 1812; d. Ramsgate, England, 1888. He was a professional journalist and the "Telegraph" was established in 1855 as an appeal to the "white-collared" class. Its most notable editors were Sir Edwin Arnold and George Augustus Sala, whose initials G. A. S. resulted in the formation of the epithet "gas" for vague verbosity. The "Telegraph" continued in the Levy family which, however, changed its name to Lawson. His son, Edward, was raised to the peerage in 1902 with the title, Lord Burnham.\* The family has left the Jewish fold.

**LEVY, LOUIS EDWARD:** Photo-chemist; b. Stenowitz, Bohemia, 1846; d. Philadelphia, 1919. He came to America in his childhood, and settled in the Middle West. In 1866 he was engaged at the meteorological observatory of the U. S. Lake Survey District. In 1875 he patented the "Levytype" process of photo-chemical engraving, and in 1889 he introduced the photo-mezzotint process. In 1887 he settled in Philadelphia as publisher and editor of the "Evening Herald," and in 1895 issued the "Jewish Year."

**LEVY, MAX:** Inventor of half-tone process of photo-engraving; b. Detroit, 1857. He settled first in Baltimore and later in Philadelphia where he invented his various processes of half-tone printing.

**LEVY, MICHEL:** French publisher; b. Pflzburg, 1821; d. Paris, 1875. He was the founder of a publishing house which published George Sand, Balzac, and Victor Hugo's novels, and which remains one of the leading French centers of contemporary literature in Europe.

**LEVY, MORITZ ABRAHAM:** Pioneer in Semitic paleography; b. Altona, 1817; d. Breslau, 1872. In 1855 Levy published his first translation of the inscriptions on Aramean bowls. Thereafter though he wrote considerably on Jewish themes, he was recognized as an outstanding authority on the interpretation of Phœnician, ancient Hebrew, Punic, Aramaic, etc.

**LEVY, NATHAN:** Communal pioneer in Philadelphia; b. 1704; d. Philadelphia, 1753. He settled in Philadelphia after 1730, and in 1740 obtained the use of a plot in Spruce St. as a burying place for himself and family. He was buried there, and it became the property of the Congregation Mikveh Israel.

**LEVY, URIAH PHILLIPS:** Commodore of the U. S. Navy; b. Philadelphia, 1792; d. New York, 1862. Starting life as a cabin boy, Levy rose step by step in the naval service until in 1812 he received a commission as sailing master in the U. S. Navy, serving first



on the "Alert," and later on the "Argus," which captured several prizes, which were recaptured by the British, so that Levy and his crew were prisoners in England for 16 months. In March, 1817, he was appointed lieutenant; his main "troubles arose from his being by birth and faith a Jew." He fought a duel, killed his opponent, was six times tried by court martial, and dropped from the rank of captain to which he had been promoted. In 1855 his captaincy was restored and he subsequently was raised to the rank of commodore. He was a great admirer of Thomas Jefferson and purchased Monticello, which remained in his son's possession until some years ago.

"My parents were Israelites, and I was nurtured in the faith of my ancestors. In deciding to adhere to it, I have exercised but a right guaranteed me by the Constitution of the United States . . . while claiming this right, I have ever accorded it to all men, and as an officer of the navy, I have ever treated each and every one as a man and never as a partizan or sectarian."—SIMON WOLF, *American Jewish Year-book*, 1902.

**LEWANDOWSKI, LOUIS:** Composer of synagogal music; b. Wreschen, Posen, 1823; d. Berlin, 1894. In 1840 he was appointed choirmaster of the Berlin synagog, and began composing and rearranging ritualistic music. In 1866 he received the title of "royal musical director," and was appointed choirmaster of the Neue Synagog, Berlin. Many of his compositions, which have been collected are still in use, and were popularized by his pupils many of whom became cantors.

**LEWIS, DAVID:** Originator of the department store chain in England; b. London, 1823; d. Liverpool, 1885. About 1855 Lewis founded in Liverpool a huge "Universal Provider," or department store, and subsequently opened branches in other English cities. He acquired great wealth by his enterprise, was in his life liberal with his gifts, and bequeathed \$2,500,000 for Liverpool charities.

**LEWIS, SAMUEL:** Famous 19th cent. money-lender; b. Birmingham, England, 1837; d. London, 1901. Beginning from the most humble circumstances he acquired great wealth, and was reputed to have had as his clients all the British aristocrats, from royalty down. Levy's "post-obits," as collateral from impoverished heirs of entailed estates were constant subjects of gossip. At his death he left \$20,000,000 of which a quarter was to go to charity. It was generally believed that prior to his death he destroyed all the evidence of his clients' indebtedness.

**LEWISOHN, ADOLPH:** Philanthropist; b. Hamburg, 1849. Senior member of Adolph Lewisoohn and Sons, interested in copper, gold, platinum and South American produce. He came to the United States in 1866. He donated the School of Mines to Columbia University, and the Lewisoohn Stadium to the College of the City of New York. He has taken considerable interest in prison reform, in the provision of open air concerts, and in affording students an opportunity to obtain adequate musical

education. He is president of the Hebrew Sheltering Guardian Orphan Asylum, New York, and interested in a number of communal institutions.

**LEWISOHN, LEONARD:** Merchant and philanthropist; b. Hamburg, 1847; d. London, 1902. He came to the United States in 1863, and in 1866 founded the firm of Lewisoohn Brothers, specializing in copper for electrical purposes. He was president of the United Metals Selling Company. About 1880 he went to Russia on business, but was ordered to leave and the intervention of the American and British governments proved of no avail. He was one of the founders and financiers of the Alliance colony in New Jersey, the Jewish Theological Seminary of America, and the Montefiore Sanatorium for Consumptives.

**LEWISOHN, LUDWIG:** Author; b. Berlin, 1883. From 1904 to 1919 he was instructor in German at the universities of Wisconsin and Ohio, and a contributor to many magazines. To the end of the war he published a considerable number of stories, novels and studies of the modern drama and German literature. In the post-war period, Lewisoohn gradually underwent a complete mental transformation which may be said to be the theme of his recent writings, all of which therefore are either physical or psychological autobiographies by one of the best masters of English style. In 1920 he took up Jewish subjects and began lecturing on them. Gradually he set himself against assimilation, and by a visit to Palestine in 1924-25 became a whole-hearted convert to Zionism, though he takes no part in its political or organization phases. Gradually he has passed out of the struggle with assimilation, the failure of which is, however, still the theme of his latest books, to deal with mystical phases of Jewish nationalism, somewhat in the same spirit as Martin Buber, the protagonist of literary neo-Hasidism. In this specifically Jewish field he has published "Israel," 1925; "Upstream," "The Island Within," "Shylock," "Midchannel," 1929; "A Jew Speaks," 1931.

There is much of the mystic in Lewisoohn's attitude. . . . Lewisoohn's own vision of this Jewish self is not clouded. . . . A people by virtue of an idea, a hope, a dream . . . always the underlying basis of the Jewish self persists.—JAMES WATERMAN WISE, *Jews Are Like That!*

**LHEVINNE, JOSEF:** Virtuoso pianist; b. near Moscow, 1874. He received his musical education in Russia. After a period of concert touring he became professor of piano at the Imperial Music School of Tiflis. He first came to the U. S. in 1907, returning annually prior to the World War, and after a triumphant tour settled near New York. By many he is regarded as Rubinstein's\* successor by reason of his brilliant style and flawless technique.

**LIBMAN, EMANUEL:** Professor clinical medicine, Columbia University, consulting physician, Mt. Sinai Hospital, 1925; b. New



York, 1872. He has written a number of papers pertaining to clinical medicine, pathology and bacteriology.

**LIBRARIES:** In the Bible and Josephus there are ample references to the literary activities of the ancient Hebrews, and the references to the royal records in Chronicles suggest a fixed depository for writings, but except as to the preparation and preservation of the Scroll of the Law, details are lacking regarding the collection of books, cataloging or the existence of libraries. The excavations at Kirjath Sepher (Book Town) have hitherto been wholly disappointing. All that Josephus indicates is that scrolls of the Canon and genealogies were preserved in the storehouses of the Temple. The Jews could not, however, have failed to profit by the example of Ptolemy Soter who founded the Alexandrian Library during a period of great literary production among the Jews. The early Church Fathers mention both the existence of books and libraries in Jerusalem prior to the fifth cent. Indirectly the existence of many Hebrew collections may be traced in all parts of Europe, from the Dispersion to the Middle Ages. Though some ancient book-traders' lists are extant, nothing like a modern list has been preserved, preceding the invention of printing. Thereafter universities, schools, and private collectors began written records, many of which are extant.

Most of the great public collections described in the following summaries are the result of the zeal and devotion of private collectors. In addition to those enumerated, there are valuable collections of Judaica, and Hebraica, in the Jewish seminaries of Amsterdam, Berlin, Breslau, Budapest, Florence and Paris; in the Bibliothèque Nationale, and the Sorbonne, Paris; in the libraries of Berlin, Frankfort, Munich, Leipzig and Dresden; in the University of Leyden, Holland; in the public libraries of Bologna and Turin, etc. Collections from which scholars hope to retrieve much of the past are the Ambrosiana of Milan; and the Vatican Library, which is now being catalogued.

L. de H.

**BODLEIAN LIBRARY, OXFORD:** Famous for the extent and variety of its Hebrew collections, both of printed books and mss., making it almost unrivaled throughout the learned world in this respect. Hebrew books and mss. were received from the earliest times (the Library being founded in 1602). The most important purchase was the great library of David Oppenheim,\* who died in 1735. This library consisting of some 5,000 vols., of which 700 are mss., was purchased in 1825. Another important collection is the Michael mss., consisting of 862 vols. (about 1,300 different works) made by H. J. Michael, and bought in 1848. Perhaps the most striking of all are the collections of fragments from the Cairo Geniza, many of which are of the 10th to the 12th cents., with a few of the sixth cent., including the famous fragments of Ecclesiasti-

cus. The library contains rare Old Testament Bibles, dated 1104 (or possibly 1204), 1222, 1302, 1340; a Midrash Pesikta, 1291; and works by Maimonides, dated 1184 (in his lifetime, as he died in 1204), 1275, and 1289. One ms. has corrections made by Maimonides' own hand.

T. G. P.

**HEBREW UNION COLLEGE LIBRARY,** located Cincinnati, O., began in 1875, with 130 volumes, consisting of "textbooks." A landmark in its progress was the academic year 1880-81. Gifts, large and small, flowed in. In 1891 the Library came into possession of the Rev. Dr. Samuel Adler\* (New York) Collection. The Library was established, Professor Sigmund Mannheimer serving as Librarian (1884-1902), succeeding Jacob Ezekiel. The first attempt at its reorganization was made by Dr. Leon Judah Magnes, Instructor and Librarian (1902-04), and continued by his successor, Dr. Max Schlessinger (1904-06). The reorganization of the Library in accordance with modern library economy began with the new administration in 1906 when Adolph S. Oko was appointed Librarian. Systematic acquisition was inaugurated. In 1912 the Library was moved from its quarters in the old building on West Sixth Street to the "Isaac W. Bernheim Library" building. The new quarters soon proved inadequate; and in May, 1931, the collections were removed to the present building.

Approximately 40 private libraries, large and small, including a few well-known ones, acquired by gift or purchase, have been incorporated, in whole or in part, into the present collections, which now (1933) number about 90,000 volumes. In printed books, and within the field of its interest, the library is second to none. It has 64 Hebrew incunabula, including some of the rarest titles. Its Latin (Judaica) incunabula number 51. It has a wealth of 16th cent. Hebrew books. It owns the famous set of the first Bomberg edition of the Talmud from the Earl of Crawford Collection. Its Music Collection, numbering over 6,000 items, including about 1,700 manuscripts, may claim absolute superiority over all similar collections. Its Spinoza collection is not to be equaled in any other single institution. And the Pirke Abot\* collection comprises almost a complete bibliography of the subject.

Within recent years the library has achieved a strong position also in Hebrew manuscripts, of which it has more than 2,000, amongst them the unique Hebrew-Chinese manuscripts (59 in number) from Kai-Fung-Foo. The library is the largest depository of Samaritan manuscripts in America.

The museum, an adjunct to the library, was established in 1913 by the National Federation of Temple Sisterhoods. Begun by gifts from individuals, it has been steadily increased by purchases. In 1921 the Joseph Hamburger (Frankfort-on-the-Main) collection of coins and medals were acquired, and in 1904 the (second) Israel Solomons (London) collection



of prints and about 1,000 Jewish Ex-Libris. In 1926 the famous Kirschstein-Frauberger collection was purchased. This collection represents the entire cultural development of the Jews from about the 16th cent. to the present day almost without a gap. It also has a considerable number of objects dating from an earlier period. In this collection are assembled, in exceedingly fine specimens, ceremonial objects of all kinds and descriptions, of various countries and periods. The museum contains about 100 illuminated and illustrated Megillot, and several hundred Ketubot. It has a large assemblage of the materials telling of the activities and accomplishments of the Jews as artists and musicians, including specimens of the work of many Jewish graphic artists, as well as portraits of Jewish celebrities, miniatures and oil paintings. The number of items exceeds 12,000. A. S. O.

**JEWISH INSTITUTE OF RELIGION:** The library contains more than 30,000 volumes. It has thus outgrown its original purpose of providing a working and reference library for its students and faculty, and has become a notable addition to the libraries of Jewish research. The library includes several important collections of distinguished Jewish scholars: Professor Marcus Brann, Graetz's successor in Breslau; a part of the libraries of Dr. Alexander Kohut and Dr. Louis Grossman of Cincinnati, and the library of Rabbi Samuel Mendelssohn of Wilmington, N. C., all forming the basis for the collection of books in Hebrew literature and history. The private library of Dr. Stephen S. Wise, the founder of the Institute, rich especially in works on history and psychology of religions as well as on present-day problems of Judaism constitutes with a part of the libraries of Dr. Emil G. Hirsch and Dr. Maurice H. Harris a noteworthy collection of books on Jewish theology, philosophy, and contemporary history of the Jews. A valuable collection of Hebrew mss. presented by Dr. George A. Kohut includes among its 150 items the oldest known copy of the Midrash ha-Gadol; an autographed ms. of Rabbi Akiba Eger; a ms. of the Aruch, etc. M. M. B.

**JEWISH NATIONAL AND UNIVERSITY LIBRARY, JERUSALEM:** Was built up on a library established in 1892 by the Jerusalem B'nai B'rith Lodge, in commemoration of the 400th anniversary of the expulsion of the Jews from Spain. At the outset this collection of books was only of local importance but it formed the cornerstone for the future library, the idea of which was evolved by Dr. Joseph Chazanowitz.\* It was revived when the Zionist Organization started the formation of the Hebrew University. The library extended its activities to all branches of human knowledge, and was designated, "The Jewish National and University Library," in 1929. It moved to its own building on Mount Scopus, erected out of the bequest of David Wolffsohn.\*

The most important division is the department of Judaica (81,600 volumes in 1933). It endeavors to collect all printed material related to Judaism. "Kirjath Sepher," bibliographical quarterly issued by the library 1933 in its 10th volume, issues lists of all newly published books relating to Palestine and Judaism, as well as a current bibliography of all books printed in Palestine. The library houses, on loan, the very valuable collection of Hebrew incunabula of Salman Schocken. Other collections are of Passover Hagadoth, one of the greatest of its kind; manuscripts, comprising about 800 in the main Hebrew ones—the first part of a scientific catalog of these manuscripts, dealing with Cabalistic manuscripts edited by Dr. G. Scholem, has been published; and of Autographs and Portraits of Jewish notables for the past 400 years collected by Dr. Abraham Schwadron. The library has published a catalog of all modern Hebrew belles-lettres since the 18th cent.

The library contains valuable archives of the Order Bnei Moshe, of the Jewish Territorial Organization (Ito),\* of the English Chovevi Zion, and the private archives of eminent Jewish thinkers and politicians such as Achad Ha-Am, Smolenskin, Ussishkin, and Wolffsohn. Other archives especially deal with historical sources of the Jewish national and Zionist movement.

The library takes great pains to acquire as rich a collection of Orientalia as possible, especially in Arabic Philology and Islamica. The nucleus of this department is the collection of the famous Orientalist, Ignaz Goldziher (1850-1921). Of unique importance is the Medical Department (Dr. Julius Jarcho Medical Library), built up through the help of Dr. Jarcho (New York) and the American Jewish Physicians' Committee. It had 27,000 volumes in 1933. H. B.

**JEWISH THEOLOGICAL SEMINARY OF AMERICA:** At the reorganization in 1902 its library contained some 5,000 books and three manuscripts, mainly from the libraries of Doctors D. Cassel of Berlin and S. Morais of Philadelphia. In 1903 Judge Sulzberger presented about 8,000 volumes and 600 manuscripts from his own collection and from that of S. J. Halberstam of Bielitz. Later the library received the collections of Professors M. Steinschneider, E. Kautzsch, S. Schechter, the Israel Solomons collection of Anglo-Judaica and prints and the Elkan N. Adler Library. These and other noteworthy donations and purchases bring the number of printed books up to 100,000 and of mss. up to about 7,000.

In 1924 the library was established as a separate corporation. In 1930 it was transferred to the new Jacob H. Schiff Memorial Building.

The library is now in the possession of the largest and the most notable Hebrew collection in the world. It is particularly rich in Hebrew books printed in the 15th and 16th cent. Besides circa 80 incunabula there are fragments of most of the others, so that it



offers the best opportunity for the study of early Hebrew typography. The library is very rich in books printed in the Orient, in Russia before 1840 and in America. Old editions of the Talmud, Liturgy of all the various rites, including numerous prayers for special occasions and a Hagadah collection of over 1,000 different editions, Codes and Responsa are especially well represented. In the rich department of History the Anglo-Judaica and books on the Inquisition are noteworthy. Of the collection of books in the various dialects spoken by Jews, those in Judæo-Persian and Judæo-Spanish are exceptionally rich.

The manuscripts have some very fine specimens of excellent penmanship and beautiful illumination. They embrace all branches of Jewish literature and represent practically every country and period.

In 1930 the Museum of Jewish Ceremonial Objects was added. It houses the collections of Ephraim Benguiat; Maurice Herrmann (presented to the library in 1922) and a number of gifts from private individuals. A. M.

**LIBRARY OF CONGRESS, SEMITIC DIVISION:** The Semitic Division of the Library of Congress, which is the National Library of the United States, consists of Hebraica, Yiddish, Judaica, Arabica, Aramaica and cognate literatures. Hebraica, however, is paramount. The greater part of the Hebrew material was collected by the late Ephraim Deinard. Two collections totaling about 15,000 volumes were presented to the library by the late Jacob H. Schiff in 1912 and 1914, and two additional collections of about 6,000 volumes were purchased by the library from the same collector in 1917 and 1921. There are now over 40,000 Hebrew books in the Semitic Division; yearly accessions by purchase, copyright and gift having increased the number to the present total. The Hebraica covers both ancient and modern Hebrew literature in all its branches, and the collection ranks favorably with that of any other in the great national libraries, both in quality and quantity. It includes a considerable number of incunabula, early prints, manuscripts and rarities. The Yiddish literature in the Semitic Division is also fully represented by works printed both in this country and the Old World. It also includes some unica.

The Semitic Division was organized in 1913. Dr. Israel Schapiro has been its chief from its inception. I. S.

**NEW YORK PUBLIC LIBRARY:** The Jewish Division was established in 1897. Through the munificence of Jacob H. Schiff and others it brought together a collection of over 50,000 books and pamphlets dealing with all phases of Jewish life and literature. The aim of the Jewish Division is to cover as far as possible all branches of the encyclopedic knowledge of the Jews and Judaism. The books on its shelves, written in many languages, include a wide range of subjects, sacred and secular. The collection is rich in rep-

resentative editions of the Bible, the Talmud, the Midrashic writings in whole or in parts, and many commentaries on their texts. Grammatical and lexicographical treatments of the languages spoken by Jews are well represented. Then there are editions of classical texts in Jewish philosophy, theology, ethics, and kabbalistic writings. Codes of Jewish law and editions of the responsa of eminent rabbis comprise a characteristic portion of the collection, as do also the various liturgical works. Nor is there any lack in historical writings, drama, poetry and fiction in general. They have their proportionate share in the collection. It possesses a large assemblage of works in Yiddish and is rich in Jewish periodical publications. It is a well balanced "working collection" for the scholar and student of Jewish life and literature and lore. All fields of Jewish learning and thought, ancient and modern, religious and secular are covered.

J. B.

**ROSENTHALIANA:** Lazar Rosenthal collected in Hanover in the first half of the 19th cent. what was then one of the largest libraries of Hebraica in Germany. It had 2,530 numbers, of dates prior to 1857. Later it was considerably added to, and was presented by the son of the collector, George Rosenthal, a banker, who was ennobled for the gift, to the University of Amsterdam, Holland. The collection is regarded as one of the best on the continent of Europe. The Rosenthaliana catalog has been several times reprinted.

**VATICAN LIBRARY:** The catalog of the Papal Library is now in course of preparation, and its treasures will therefore become fully known. The Biblioteca Avignonese, which was part of the original collection contained 116 of the most ancient Hebrew mss. in existence at the time. The Biblioteca Apostolica, as the Vatican Library was named on its organization under Pope Nicholas V., contained according to the catalog of Bartolucci 584 Hebrew mss. and printed books, including the Palatine collection which was taken from the Jews in the Rhineland in 1391. The accretions to 1900 of ancient material transferred from other libraries brought the total to over 700.

L. de H.

**LIBYA:** Now an Italian protectorate in Northern Africa, directly opposite Sicily. Its best known port and town is Tripoli. It had a large and influential Jewish settlement in pre-exilic times, which shared notably in the struggle of the Jews against Trajan, when its community was apparently wiped out. Recent investigation has thrown some light on the existence of a Jewish community after the 7th cent. and a tombstone has been discovered dated 4723 a.m. which corresponds to 963 c.e., indicating that the use of the Creation Era was fairly widespread in North Africa at a period when it was not yet in use in Europe and elsewhere. Jews to the number of some hundreds settled in Tripoli after the Spanish ex-



pulsion. There are traces of a Jewish community all through the Turkish era. In 1886 there were about 8,000 Jews in Libya, the majority settled in Tripoli.

**LIEBERMANN, CARL THEODORE:** Discoverer of synthetic alizarin; b. Berlin, 1842: d. there, 1914. In 1873 he was professor of chemistry at Charlottenburg, and in 1879 he was appointed extraordinary professor at the Berlin University. It was, however, in 1869, that with C. Graebe, he revolutionized the dye industry and laid the foundation of the industry which gave Germany preëminence throughout the world. By the production of alizarin from coal-tar he gave to industry a synthetic Turkey Red, and therewith changed the world's dye supply from vegetable and animal matter gathered in many lands, to a single coal-tar base which brought about the concentration of the industry and its endless by-products in Germany. Liebermann did not rest on his first achievement but devoted his life to the study and use of coal-tar derivatives. His only daughter married Hugo Preuss, the writer of the Weimar Constitution.

**LIEBERMANN, FELIX:** Historian of Anglo-Saxon institutions; b. Berlin, 1851: d. there, 1925. In 1871 he went to England, and on his return to Germany he published the first of a series of monographs on the sources of Anglo-Norman history, 1879, and the laws of the Anglo-Saxons, 1898-1903. In 1899 Cambridge recognized his contributions to English history by conferring an honorary degree on him.

**LIEBERMANN, MAX:** Painter; b. Berlin, 1849. He began his career as an artist in 1869, and exhibited in Paris in 1875, 1876, and 1877. He was at first devoted to the realistic school, and his "Geese Herders," "Dutch Orphans," "Munich Beer Concert," "The Weaver," and "Woman with Goats," depicted the seamy and squalid side of life. Later he followed the Dutch school, and then became a prominent figure amongst the group in Berlin that identified itself with Jewish art. In 1900 he began the series of portraits which brought him fame. In 1919 he was elected president of the Prussian Academy of Art, a post from which he has been recently (1933) removed. Liebermann is not only the outstanding Jewish artist in Germany, but he has written with much scholarship and discernment on art, and his collected works were published in 1901.

Liebermann has done for his country what Millet did for France. His pictures hold the fragrance of the soil and the breezes of the heavens. His people move in their proper atmosphere and their life is stated in all its monotonous simplicity.—ENCYCLOPEDIA BRITANNICA, 15th Edition.

**LIEBREICH, OSKAR MATTHIAS EUGEN:** Pharmacologist; b. Koenigsberg, 1839: d. Berlin, 1908. In 1872 he became chief of the pharmacological institute of Berlin. In 1869 he discovered the narcotic effect of chloral hydrate, introduced the use of new drugs as anesthetics, discovered the healing effect of

lanolin (1885) and the medical use of many coal-tar by-products. In 1887 he began to edit the "Therapeutische Monatshefte."

**LIEBREICH, RICHARD:** Ophthalmologist; b. Koenigsberg, 1830: d. Paris, 1917. In 1870 he settled in London and became lecturer in ophthalmology at St. Thomas' Hospital. He constructed two important instruments which are used by oculists and wrote a number of technical treatises.

**LILIEN, EPHRAIM MOSES:** Founder of Jewish art; b. Drohobicz, Galicia, 1874: d. Braunschweig, 1925. Son of a wood-turner, he started his career as a sign painter in his native town. After some courses at the Cracow Academy of Fine Arts he moved to Berlin and began to draw for newspapers, magazines and books. In 1898 he illustrated "The Tax Gatherer of Klausen," then his drawings began to appear in "Jugend" and in "Vorwaerts." In "Juda," he showed his real characteristic work (1900). His "Souvenir of the Fifth Zionist Congress" (1901), followed, and his illustrations of Morris Rosenfeld's "Songs of the Ghetto," 1903. By this date Lilien was the leader and chief exponent of the new Jewish art group in Berlin, and his work was sought in every direction. He visited Palestine in 1907, taught at the Bezalel school and drew 200 sketches of Palestinian life and scenes.

The perspective employed in all his pictures is of course distorted, but distorted methodically . . . as to the details he eliminates all he can dispense with . . . what he retains he conventionalizes, symbolizes, transforms into suggestion. . . . Lilien is a Jew and an artist. Not a Jew in name only . . . small wonder that his art is the art of living Judaism.—M. S. LEVUSOV, The New Art of An Ancient People.

**LILIENBLUM, MOSES LEIB:** Author and pioneer of the Zionist movement; b. Keidan, near Kovno, 1843: d. 1910. He was married at the age of 15, and settled at Wilkomir, where he earned his living by teaching. The poverty and futility of the life of the Jews of his town made him rebel against his surroundings, and, falling under the influence of the Haskalah movement, he published in 1868 a scathing article, "Orhat ha-Talmud" (The Ways of the Talmud), in which he demanded reforms in Judaism and the removal of the restraints of Rabbinism. The article created a deep impression upon the more enlightened members of the community, but was bitterly resented by the orthodox Jews who denounced him as a heretic, and resorted to personal persecutions. His stay in Wilkomir was impossible and he therefore settled in Odessa, preparing himself for the university. His first denunciation of orthodoxy was followed by "Hatat Neurim" (The Sins of Youth), a vivid description of his material and spiritual struggle against the forces of "darkness." But the terrors of the years 1881 and 1882, with their warning note thrilling through Russian Jewry, changed Lilienblum's whole life. While not recanting his earlier stand he became aware, with Dr. Leo Pinsker, author of the famous brochure, "Autoemancipation," that set-



tlement in Palestine was the only solution of the Jewish question, and wrote a number of articles, both in Hebrew and Yiddish, in favor of this project. When the first society for the colonization of Palestine was organized with Dr. Pinsker as president, Lilienblum became its secretary. He was also one of the most energetic workers at the famous Kattowitz conference. To the end of his long life Lilienblum was one of the most indefatigable workers for the agricultural and cultural renaissance of the Jews in the Holy Land.

Lilienblum was the author of several other works and many articles in Hebrew, Yiddish and Russian. The best known are, "Kehal Rephaim" (The Assembly of the Dead), a poem, in which the dead are represented by the Hebrew periodicals and reviews; "Olam ha-Tohu" (The World of Confusion), on some phases of modern Hebrew literature; "Derek La'abor Golim" (The Way for the Return of the Captives), describing the early struggles of the Zionist movement; "Derek Teshuba" (The Way of Repentance), describing his transition from negative to positive Judaism, and "Zerubabel," a dramatic poem in Yiddish.

Keen-sighted and clear-minded, Lilienblum was a realist in all things pertaining to the Jews and Judaism. Practical in all things, he was not easily influenced by the emotions and illusions of the moment. He was a keen critic of the Talmudic education of the Jewish youth of his time and urged reforms; his sanity and judgment kept him from straying toward the materialism which appealed to many of his contemporaries. He remained bitterly opposed to any other philosophy which attempted to dilute Zionism by any other spiritual or cultural vagaries such as were proposed by Ahad Ha-am\* and others. J. S. M.

**LILIENTHAL, OTTO:** Pioneer in aerial navigation; b. Anklam, Germany, 1848; killed during a flight at Rhinow, 1896. His experiments which covered 25 years were based on his belief that artificial flight must follow the principles of bird flight. In 1891 he perfected the first pair of wings with the aid of which he was able to soar. Though he made the flight successfully several times it was whilst soaring that he was killed.

**LILLIENTHAL, MAX:** Rabbi and educational reformer; b. Munich, 1815; d. Cincinnati, O., 1882. He was appointed principal of the Riga Jewish School in 1840. At the instance of the Russian government he investigated the school system in Lithuania, and was responsible for the reforms attempted by Count Uvarov. He met, however, with the opposition of the orthodox, and accepted a rabbinical position in Odessa. His support of the theories of the Maskilim undermined his position, and in 1844 he came to the United States and accepted several rabbinical positions in New York. In 1854 he became associate editor of the "American Israelite" and moved to Cincinnati as Rabbi of Congregation Bene Israel.

**LINDO, ELIAS HAYYIM:** Calendar compiler and author; b. St. Thomas, W. I., 1783; d. London, 1865. He spent the first half of his life in the West Indies, and settled in London in 1832. He published that year his "Perpetual Calendar," which has been frequently reissued. He wrote a history of the Jews of Spain and Portugal, 1849.

**LINDO, MARK PRAGER:** Editor, supplement 10th edition Encyclopædia Britannica; b. London, 1819; d. The Hague, Holland, 1879. In 1839 he went to Holland as a teacher of English and became popular as a translator of English novels into Dutch, and later as a Dutch novelist. He was one of the editors of the supplement to the Encyclopædia Britannica.

**LINDO, MOSES:** Southern planter; d. Charleston, S. C., 1774. In England he was a merchant in cochineal and indigo, and came to Charleston c.1756. There he was a pioneer in the development of the indigo industry which was important in prerevolutionary days. From his correspondence it appears that he was interested in scientific experimentation with American dyes. In 1762 he was appointed Surveyor and Inspector General of Indigo, Drugs and Dyes at the port of Charleston.

**LINETZKI, ISAAC JOEL:** Author of the "Polische Jünger"; b. Vinnitza, 1839; d. Odessa, 1915. He was a humorist and began writing in 1862. It was, however, the publication of his novel, "The Polish Boy," a realistic description of the life of a young Hasid, which brought him a well-deserved reputation.

**LINFIELD, HARRY S.:** Editor, statistician; b. Lithuania, 1889. He came to the U.S.A. as a boy. Director of Information, Jewish Bureau of Social Research; editor and compiler of summary of events, and of statistical surveys and population studies in American Jewish Year Book.

**LIPKIN, ISRAEL (Salanter):** Eminent 19th cent. orthodox rabbi; b. Zhagory, c.1800; d. Koenigsberg, 1883. In 1842 he resided in Wilna as a teacher, and aided in the establishment of a new yeshibah. He advocated manual training for Jewish youth, and at the same time taught religious ethics. In 1848 he went to Kovno as he objected to teaching in the rabbinical school established by the government in Wilna. On account of ill health, he moved to Halberstadt where he started, 1861, a Hebrew periodical "Tebunah," devoted to rabbinical law and religious problems.

**LIPKIN, LIPMANN:** Inventor of "Lipkin's parallelogram"; b. Salaty, Russia, 1846; d. St. Petersburg, 1876. He studied mathematics from Hebrew books and achieved a reputation as a mathematician before he was thoroughly familiar with modern languages. His mathematical device for the change from linear to circular motion was completed whilst he was still a technical high-school student.



**LIPMAN, CHARLES BERNARD:** Plant physiologist; b. Moscow, 1883. In 1909 he was appointed professor in soil bacteriology in the University of California; in 1923 he became Dean of the Graduate Division; in 1925 professor of plant physiology. His papers on plant life presented to the American Association for the Advancement of Science, in 1932, created considerable sensation owing to the new and radical conclusions he drew from his investigations.

**LIPMAN, CLARA:** Actress; b. Chicago, 1869. Made her debut in 1888. With her husband, Louis Mann, she starred five years, but withdrew from the stage in 1903.

**LIPMAN, JACOB GOODALE:** Dean of Agriculture, Rutgers College, N. J.; b. Friedrichstadt, Russia, 1874. In 1901 he was appointed soil chemist and bacteriologist at the N. J. Experimental Station, and dean of Agriculture at Rutgers in 1915. He has attended numerous conferences as expert, edited agricultural journals, and has published many scientific treatises in his field. In 1926 he was a member of the Joint Survey Commission which made a study of Palestine under the leadership of Dr. Elwood Mead.

**LIPPMANN, GABRIEL:** Physicist; b. Hollerich, Luxemburg, 1845; d. at sea, 1921. He invented the capillary electrometer, and in 1891 discovered the process of color photography. In 1883 he was appointed professor of physical mathematics at the Sorbonne. In 1886 he was elected a member of the Académie des Sciences. In 1908 he was awarded the Nobel prize in physics.

**LIPPMANN, WALTER:** Author; b. New York, 1889. Formerly associate editor "New Republic," then editorial writer "New York World," now political columnist "New York Tribune." Among his books are "Preface to Politics," 1913; "Stakes of Diplomacy," 1915; "The Political Scene," 1919; "Public Opinion," 1922; "The Phantom Public," 1925; "Preface to Morals," 1929.

**LIPPOLD:** 16th cent. financier; b. Prague; executed, Berlin, 1573. He was financial adviser and administrator of Jewish affairs to the Elector Joachim II., on whose death, in 1571, Lippold was accused of having poisoned his patron. A confession was forced from him on the rack. This he afterward retracted but he was executed. The Jews of Brandenburg and Berlin were expelled on this account.

**LISBON:** Capital of Portugal. Founded by the Phœnicians, and the capital of Lusitania under Roman rule, there is strangely no record of the ancient Jewish settlement, and little reference to the Jews even under Moorish rule which began in 712. About the middle of the 11th cent. Portugal came under the sway of Ferdinand I. of Castile. There were Jews in Lisbon when Alfonso Henrique (1138-85), the first king of Portugal, mounted the throne, the Jews residing in a group of

streets which were then and later defined as their quarter. During the gradual rise of intolerance in Spain the Jews in Lisbon suffered less than those in Castile, and this remained true during the Inquisition period. It was the birthplace of Isaac Abravanel,\* but otherwise produced few scholars of note. Following the Spanish expulsion, Lisbon became the home of Maranos, and all through the cent. there were "secret Jews" in Lisbon, where in 1773 they felt freer than elsewhere in the Peninsula, so that Jewish life was openly resumed there in 1801. Three groups, reconverted Maranos, Jews from northern Africa, and some Ashkenazim, compose the community which today numbers about 1,000 souls.

Chronologically the history of the Jews of Lisbon reads: 1373, quarter attacked when the Castilian army under Henry II. stormed the city, but the Jews lent the king money because they were spared; 1436, special restrictions were removed by Dom Duarte; 1449, riot against the Jews who were wealthy at that date; 1482, Jews plundered, Isaac Abravanel lost his library; 1497, Jews driven out of Lisbon; 1504, Maranos attacked; 1506, during Passover several thousand Maranos massacred. Ringleaders in the attack were hanged; 1537, Jews ordered to wear badges; 1624, Diaconus Antonio Homem burnt at the stake; 1773, Pombal deprived Inquisition of arbitrary power; 1801, Jews granted a cemetery plot; 1813, synagog founded; 1860, synagog erected; 1890, Sephardim and Ashkenazim united; 1902, existing synagog consecrated.

See: Portugal.

**LITERATURE, MODERN HEBREW:** The rise of modern Hebrew literature dates from Moses Hayim Luzzatto\* of Padua (1707-47), mystic and Cabalist, who started a new era of Hebrew letters with his allegorical dramas, written in a free, masterly style. His "La-Yesharim Tehillah" (Glory to the Righteous), was his most popular work. But he was a solitary figure in his Italian world of letters. As Joseph Klausner observed in his illuminating "History of Modern Hebrew Literature," which is the source of the quotations in this article: "The intellectual and rationalist movement of the 18th cent. originated in France, and thence spread to Germany. The Jews of Germany, like all Jews at that time, lived a self-centered life. Their dealings with Christians were confined to commerce; intellectual contact was entirely lacking. Their children were educated in Heder and Yeshivah; their books were written solely in Hebrew. They were under the sway of a religious ideal, which insisted on self-control and abstention from this world's pleasures. . . . The single branch of learning that they might follow was the study of the Talmud and Talmudic commentaries. They might not even indulge overmuch in the study of the prophets and later books of the Bible." Asceticism having failed both in life and literature, a new orientation became



necessary to adjust the Jews to modern conditions, when they left the ghetto and began to enjoy equal rights with other peoples. Their intellectual exponents became the first adventurers in the modern secular sciences, and from them came their practical leaders. For the latter the first question was one of language, and the wisdom of their decision is their eternal monument. Their work strengthened the unifying forces of Hebrew when the widely scattered Jews began the return to Erez Israel. "The Hebrew writers of the end of the 18th cent. went far back to the primitive Hebrew of the Bible. . . . The dry style of rabbinic casuistry repelled them. They wanted a new style, with more beauty, freshness and vigor; and so they chose the language of the prophets. They wiped out at a stroke the long post-biblical period of development in order to revert to the language of Isaiah and Job."

The Maskilim \* (intellectuals), in spite of their hostility to tradition, in preferring "the language of the Prophets, had another object, besides that of ridding themselves of the style of rabbinical casuistry. In the Prophets, those spirited champions of freedom and loathers of barren formalism and pointless religious routine, they found the stoutest opponents of ignorance and narrowness." Modern education linked to a hostile attitude toward tradition became the policy of the leaders, whose efforts toward enlightenment grew into the Haskalah \* movement.

**Haskalah Period:** "Ha-Meassef," their Hebrew periodical was founded in 1785, to alienate the people from the popular but ghetto-born Ivri-Teutch (the older form of Yiddish). Among its contributors, the "most accomplished of the writers of that generation was Naphtali Hirsch Weizl, or Wessely \* (1725-1805). He first made his name as a philologist (*Gan Na'ul*, 1765) and as one of the producers of the *Bi'ur* (Explanation) which was an edition of the Hebrew Bible with a modern German translation in keeping with the spirit of the time, and with explanatory notes and an introduction in Hebrew. This translation done in collaboration with Moses Mendelssohn \* by a group of younger scholars . . . revolutionized the attitude of the younger Jewish generation toward the Bible and the language in which it was composed. Through this translation and commentary, they learned to appreciate the lofty moral standards of the Bible, and the beauty and dignity of the ancient Hebrew language."

From Germany, in a flowing tide, the Haskalah spread to Galicia and Russo-Poland. Hasidism,\* with its attendant religious superstition, was a dominant factor in the life of East European Jewry, particularly in Galicia, and the Maskilim decided to undermine its influence. Isaac Erter (1792-1851) is best known as the gifted satirist and combatant Galician Maskil of the period. Another writer was Joseph Perl (1773-1839), founder of the first modern Hebrew school in Tarnopol.

More constructive writers were Solomon Judah Rapoport (1790-1867), who compiled useful monographs on Jewish history; Nahman Krochmal \* (1785-1840), who made an enduring contribution to Jewish thought in his "Moreh Nebuke ha-Zeman" (Modern Guide to the Perplexed), in which he interpreted Jewish history in the spirit of Hegel's interpretation of universal history. Of equal importance in this group is Samuel David Luzzatto \* of Padua (1800-65), who made distinguished contributions to philology, poetry, religious philosophy, archeology, history and the discussion of current problems. Other Italians who wrote on Cabala and theology were Isaac Samuel Reggio (1789-1860), and the poetess, Rachel Morpurgo (1790-1870). The Austrian lyric poet, Meir Halevi Letteris \* (1800-71), translated Byron's Hebrew Melodies, and Racine's plays on Bible subjects. His *Ben Abuyah* is an imitation of Faust.

In Russia, the leaders of Haskalah were Isaac Dov Baer Levinsohn \* (1788-1860), who fought for the reform of educational methods while defending Judaism against its detractors; the poet, Abraham Dov Hakohen Lebensohn \* (Adam Hakohen) (1794-1878); the versatile prose writer, Mordecai Aaron Günzberg (1795-1846); the historian, Kalman Schulman \* (1819-99). Most of the writers of this period were rooted in the Mendelssohnian tradition, deriving their inspiration from their inner consciousness or from books, but with little contact with reality or nature.

The Romantic school in poetry and fiction was started as an attempt to counteract the dismal condition of the Jews under Nicholas I. The Bible study fostered by the Haskalah, increased the current of romanticism in the nascent stream of Hebrew literature. Micah Joseph Lebensohn \* (1828-52), exerted considerable influence on the subsequent development of Hebrew poetry. Judah Löb Gordon \* (1830-92), in his first period, and Abraham Mapu \* (1808-67), creator of the Hebrew novel, are the leading writers of this school.

Though Alexander II. (1856-81), adopted a comparatively liberal policy toward the Jews, the economic and political disabilities, under which Jewish life carried on, made their situation almost unbearable. This oppression and the stirrings toward freedom in Russian society generally, spurred the Maskilim to engage in an intensive battle for the reform of Jewish educational methods. The leaders acted on the current fallacious theory that if the Jews adapted themselves to their non-Jewish environment, the natural consequence would be the solution of the Jewish question. Under this pressure the bud of romanticism withered and Hebrew literature became a vehicle for propaganda. J. L. Gordon, Moses Löb Lilienblum \* (1843-1910), Mapu,\* Peretz Smolenskin \* (1842-85), Abraham Paperna (1840-1919), Reuben Asher Braudes \* (1851-1902), Uri Kovner (1842-1909)—poets, novelists, essayists and critics—all threw themselves into this internal struggle to create new methods,



in order to establish a new social structure. All had in common what contemporary western Europe did not even faintly surmise. The leaders not only had a perfect command of literary Hebrew as their medium for discussion of social problems, but an implicit faith that through it they could reach the mind of their generation. This is fully evidenced by E. M. Werbel (1815-88), in his attempt at a scientific study of Hasidism; in the Karaite writings of Simhah Pinsker \* (1801-64); by the historian, Samuel Joseph Finn (1818-90), Jacob Reifman (1817-95), Albert (Abraham Yakovlevich) Harkavy (1839-1919), and particularly, Isaac Hirsch Weiss (1815-1905), with his monumental works on the "History of Jewish Tradition"; Hayim Zelig Slonimsky \* (1810-1904), and the novelist, Shalom Jacob Abramovitz \* better known by his pseudonym, Mendele Mocher Sefarim (1836-1917), all devoted themselves with equal ardor to the popularization, in Hebrew, of the natural sciences.

For a time Hebrew literature became the vehicle of rationalism and threatened to disrupt Jewish life by its opposition to religion in all its aspects. Smolenskin was the first to protest against the devaluation of all Jewish concepts by the Haskalah leaders, and he was soon joined by Lilienblum and others. In the attempt to lose itself in intellectualism, the pendulum had swung too far from the stern actualities of life. The Haskalah had passed its zenith when the pogroms of the '80's in Russia and Roumania gave it its death blow. There was need for a new word, and it came in the intense Hebraic outpourings for a regeneration of the Jewish people, for a sound Jewish life, for a revival of Hebrew as a common tongue, and above all, for the renewal of the national life in Palestine.

**Hibbat Zion:** Mapu's earlier romance of the Judeans of ancient Judea was replaced by a spirited presentation of the current Jewish need and Palestinean possibilities. This new literature called into existence "Hibbat Zion" (the love of Zion), which was the forerunner of modern Zionism. The smoldering embers of the Jewish revival which Herzl kindled into a great political flame had been the creation, though unknown to him, of a group of East European Hebraists. Fanning the flame which produced a new epoch in Hebrew literature were the distinguished poets, Menachem Dolitzky\* (1856-1931), Constantine Asher Shapira (1841-1900) and Naphtali Herz Imber\* (1856-1902), author of the present Jewish national anthem, "Hatikvah." A vigorous Hebrew press made its appearance with gifted writers like Judah Loeb Kantor\* (1849-1917), David Frischmann\* (1863-1922), Nahum Sokolow\* (b. 1859), and Reuben Brainin\* (b. 1863). "Hebrew literature had ceased to be a temporary medium for the spread of Haskalah, or even for introducing nationalist ideas to that section of the Jewish public which read Hebrew: it had become a living and all-embracing popular literature, designed, like any other modern European literature, to satisfy the require-

ments of its readers as cultured human beings, and not merely their requirements as Jews."

The master artist of this new awakening was Ahad Ha-Am (Asher Ginzberg) \* (1856-1927), author of "Spiritual Zionism." In 1897 he founded "Ha-Shiloah," a monthly periodical in which he expressed in penetrating essays his views on every problem in any way affecting Jews and Judaism. In the world of poetry which influences the emotions of Jews, Haim Nahman Bialik \* (b. 1873) is the modern master, and the Jewish poet laureate. His burning passion for Jewish liberation is expressed in numerous lyric poems that compare favorably with like poetry in any language. "The force and impulsiveness of his lyrical passions, the freshness and spontaneity of his emotion are unmatched in Hebrew literature."

**Modern Period:** During the last decade of the 19th cent. Hebrew literature developed rapidly. The struggle between those still loyal to old concepts while endeavoring to merge with the new age found expression in the novelists, Mordecai Zevi Feierberg \* (1874-98), and Micah Joseph Berdichevsky \* (1865-1921), the most important opponent of Ahad Ha-Am. Berdichevsky was a deep, restless thinker who adopted Nietzsche's view of Judaism in his essays in order to offer a healthy solution; and in his stories drew engaging pictures of the life of Hasidim, whom the *Mas-kilim* had regarded as the source of superstition and ignorance. Similarly Hillel Zeitlin \* (b. 1872) found a poetic basis for his stories of Hasidic life. But a host of new scholarly writers had arisen including Joseph Klausner (b. 1874), S. I. Horowitz (1860-1922), Marcus Ehrenpreis \* (b. 1869), Simon Bernfeld (b. 1860), Zev Jawitz (1848-1924), Chayim Tschernowitz \* (b. 1870), and S. A. Horodetzky. All added new understanding of the Talmud, Cabala, Hasidism, literature, and in the main field of Jewish history. Thus Hebrew literature came abreast of current thought.

Head and shoulders above his fellow writers was Mendele Mocher Sefarim, the actual creator of modern Hebrew prose, whose canvases are broad in the Russian manner. Russian influence too may be traced in the novels of J. Bershadsky, Dumashevsky (1870-1908), and the analytical and penetrating novelist, Joseph Hayim Brenner \* (1881-1921) suggest the influence of Dostoyevsky. J. D. Berkowitz (b. 1885), may be associated with Tschechov, whilst the ultra-modernists in Russian literature find their reflection in the Hebrew writings of G. Shoffmann (b. 1880), and A. N. Gnessin (1880-1913). The burden of an author's life under the exhausting persecution of the Czarist régime was a frequent theme of the last decade of pre-war Hebrew literature of Russia.

It was inevitable that after the rise of the national movement, modern Hebrew literature would express more sympathy with Jewish life of former ages. Isaac Löb Peretz \* (1851-1915) equally reprinted in Yiddish, was the



chronicler of Hasidism in his fine, short stories and poems and sketches.

"The vivid poetic idea suddenly shines out like a flash of lightning." Joshua Steinberg\* (1863-1908) also wrote remarkable sketches of Hasidic life, and Berdichevsky found a poetic basis for Hasidism. Bialik is the poet of the country town, whilst the pagan-minded Saul Tchernichovsky\* (b. 1875) wrote distinguished poems expounding the Greek idea of beauty, as an expression of the new Jew not burdened by ghetto experience. "Through all his poems runs a strong desire for the complete release of the vital forces which are imprisoned in the shackles of social law and convention . . . and his object is to take worldly life, love and nature and graft them by force on to Judaism." The passionate Z. Shneur (b. 1887), the lyricist, Jacob Cohen (b. 1880), the dreamer, Jacob Fichmann (b. 1881), the mystic, Jacob Steinberg (b. 1886), the poet of labor, David Shimonovitz (b. 1886), the prophet-like Avigdor Hameiri (Feuerstein), the Whitmanesque rebel, Uri Zwi Greenberg . . . "gifted poets [and novelists and critics] . . . with a sad and tender muse, lucid and beautiful in style."

**Palestine:** After the World War, Palestine became the natural home of Hebrew literature. In the '80's, Eliezer Ben Jehuda\* (1858-1922), under the influence of Smolenskin, settled in Palestine, and with fanatic zeal, devoted himself and his family to the task of making Hebrew a living, spoken tongue. Thus he prepared the environment in which talented writers of the Diaspora, like Bialik, Fichmann, Shimonovitz, Steinberg, Grünberg, Klausner, F. Lachover, Tschernichovsky and others, found themselves completely at home. In Eretz Israel, however, the ultra-modern Grünberg, the prophetic Hameiri, the gentle Korní, the modest, mystical M. Temkin, attained their highest development. Novelists and short-story writers like Dov Kimchi, S. Zemach, Bistrisky and "Kh'waja Musa," A. A. Kaback (b. 1882), have done their best work there, and it was in Palestine that Fichmann attained his full stature as a literary critic. Of the older pre-war Palestinian writers, David Yellin, the philologist, the romantic Yehiel Michael Pines (1845-1913), and Moses Smilanski (b. 1874), credibly depicted the life of the Arabs; J. Burla, ably described Sephardic life; the brilliant essayist, R. Benjamin, and the lovable personality of the philosopher of toil, H. A. Gordon, deserve mention, even in a cursory review. Palestine, with its use of Hebrew in the business of everyday life, with its Hebrew schools and university, with its quest toward a normal Jewish life, holds out great promise for Hebrew letters of the future.

**America:** America is fairly well represented in the field of modern Hebrew literature. Beginning about 1881, among its earliest contributors were the poets, Dolitzky and Imber, the satirist, Gershon Rosenzweig, the journalist, G. Zelikowitz; E. H. Rosenberg, author of the "Ozar Ha-Shemot" (Hebrew lexicon), and

J. D. Eisenstein, editor of the "Ozar Israel" (first Hebrew Encyclopedia); and Israel Davidson. With the appearance of the bi-weekly, "Shebalim" (Sheaves), in 1909, and the "Hatoren," edited by Brainin, modern Hebrew literature assumed a serious aspect in the United States. Quite a number of young writers came to maturity on the American continent. Poets like Joel Blau, A. Domnitz, H. Bavli, S. Ginsberg, Israel Efros, E. E. Lisitzky, and B. N. Silkiner. Essayists like Joshua Bloch, Ab. Goldberg, D. Persky, M. Lipson, A. R. Malachi, Z. Sharfstein, M. Z. Raisin, S. B. Maximon, M. Waxman, P. Churgin, and S. Zetzer have articulated Jewish life in America. Here again the poetic element is more vigorously represented than the prose.

The "Hatoren," under Brainin, made a serious contribution; the "Hadoar," edited by the able M. Ribalow, is the present organ of Hebraism in America. Other important contributions have been made by S. Bernstein, A. Epstein, S. Rosenfeld, Chaim Tschernowitz, N. Tourov and J. Twersky; Ben Zion Halper (1866-1924), H. Malter (1867-1925), David Neumark (1866-1924), Israel Davidson, Jekuthiel Ginsberg, Casper Levias and Louis Ginsburg, are among those whose distinguished work has brought the United States into the field of serious Hebrew scholarship.

L. M. R.

**LITHUANIA:** In the state created by the decisions of the Peace Council of 1919 there were, in 1923, 153,743 Jews. The majority of them settled in the cities of which Kaunas (Kovno 25,044 Jews), Pamevezio (6,845 Jews) and Siaulia (5,338 Jews), are most important. Nearly 6 per cent of the Jewish population is engaged in agricultural pursuits. In the original set up of this state the Lithuanians claimed Wilna as the capital but it was occupied by the Poles. The capital therefore is Kaunas (Kovno). The Lithuanian government accepted the minority rights principle and created a ministry for Jewish affairs. In 1918 the minister for Jewish affairs was Dr. Wigowsky. He was succeeded by Dr. M. Soloweitschick, Dr. J. Bruskus and Dr. S. Rosenbaum, all three Zionists. In 1922 D. Friedmann, a judge, was named Jewish minister. In 1923 there were seven Jewish deputies out of a total of 78. The succeeding Sejms however endeavored to liquidate the Jewish rights, and the 1924 cabinet, composed of Christian Socialists, had no Jewish minister. To 1924 a Jewish national council was recognized but it was dissolved in 1924 when the general abolition of specific rights was in progress. The elections of 1926 resulted in a victory for the Left and the Jews elected three members to the Sejm and participated in the governmental coalition. In 1924-25 the Council of the League of Nations intervened in Lithuania in order to safeguard the minority rights of the Jews.

The political changes described above have brought all the important cities like Bialystok,



Brest-Litovsk, Warsaw, Wilna, etc., within the republic of Poland and practically altered the history, if not the complex, of an historic Jewry. The majority of Lithuanian Jews—and "Litvak" has had a definite implication prior to the World War,—are now Polish Jews.

See: Poland.

**LITTAUER, LUCIUS NATHAN:** Patron of Jewish literature; b. Gloversville, New York, 1859. He succeeded his father, in 1882, in the glove-making industry which is the primary economic resource of Gloversville. He was elected congressman for New York, 1897-1907, and was active in Republican politics, city, state and national. In 1925 he presented to Harvard University the Nathan Littauer Professorship of Jewish Literature and Philosophy.

**LITURGY:** Prayer is as old as Abraham (Gen. xii. 8), the Jewish liturgy therefor embraces the whole historic evolution of the Jewish people and their faith. Embedded in the prayer-book is the Shema,\* the first collective utterance, and probably the oldest avowal of faith. David's laudations, Jeremiah's great gift for prayer, and the choral psalms, which reveal Babylonian influence are the foundations of the existing Jewish worship which is an outgrowth of the elaborate Atonement\* ritual, and the institution of the synagog in preëxilic times. Historic continuity for some of the texts in use is suggested by the Tabernacle service, the ornate description of some of the Temple services to which there is allusion in the Scriptures, the custom of prayer incidentally referred to in the Bible, the religious reform under Josiah, and the ritual instituted by Ezra and Nehemiah.

Ben Sira's references demonstrate that Psalms\* now in use, as songs of praise and thanksgiving, were used in the same manner in his day. The ritual of the Second Temple was more ornate and elaborate than that of the First, the number and occasion of sacrifices increased, and from the days of Josiah\* the conscious concentration of service was the worship of the One God, and the limitation of sacrificial rites to Jerusalem. This process gave rise to the establishment of the synagog, the meeting place for study and prayer, without sacrifice, so that the broadening out of the liturgy, and the custom of reciting the Eighteen Benedictions\* (the majority of which were then in existence) are part of the preëxilic development.

The destruction of the Temple, terminating the sacrifices, advanced the synagogic form of worship, and despite the opposition of Akiba, who believed in the free outpouring of the soul, the text and recital of the Eighteen Benedictions were fixed by Gamaliel of Jabne. In a measure the synagogic ritual evolved substitutes for the Temple service, adhering to its three services a day, borrowing from it for the Sabbaths and festivals, and replacing the actual sacrifices by recitals from the Mish-

nah, sections entitled "sacrifices." Divergence both in text and rubric can be traced to the variations of custom in vogue in Palestine and Babylon during the cent. in which the Talmuds were compiled. It was not, however, until 875 that Amram undertook the task of definitely prescribing the ritual for all the services. By that date many of the poetical sections, "piyutim"\* of Palestinean origin had been written. The subsequent additions are the work of the great liturgical poets prior to the Crusades and some later additions are poetic allusions to historic incidents.

The expulsion from Spain enlarged the use of the Sephardic ritual, just as the rise of Hasidism\* in the 18th cent., led to the borrowing of some of their mystical hymns. The fixed factors, the indispensable elements remained unchanged and are internationally used by Jews. Thus there is no material differences between the rubric, that is the order of recital, and the text of the liturgy in any part of the world. Though the Karaite liturgy differs from the Rabbinic, it is not a difference in substance. The Karaites\* recite less in volume and their prayers, like the older elements in the general liturgy, are excerpts of the Psalms.

This historic continuity was in some degree abandoned by Reform Judaism which abolished the regular readings from the Torah on the Sabbath, around which the old Sabbath service converges and abrogated a considerable number of services, dropped the prayers for Zion, etc., and introduced the sermon as a fixed factor where it had previously been an occasional incident. One other change may be noticed in the evolution of the Jewish liturgy. It was originally wholly impersonal adoration and praise of God. Personal prayer was a small item. Gradually the "beseeching" element has grown in volume.

See: Prayer.

**LITVINOFF, MAX (Wallich-Finkelstein):** U.S.S.R. Commissar of Foreign Affairs; b. Bialystok, 1879. He was sentenced to Siberia in 1901 for revolutionary activity, but escaped and went to London where he joined Lenin and Trotsky.\* In 1905 he returned to Russia to join Stalin in the revolution, and with him confiscated a money convoy, fled, was arrested and released in Paris as a political exile. He again settled in London, and was appointed Ambassador of the Russian People to London after the Revolution of 1917. He was for a time held as a hostage in London, but on his release he returned to Russia and was appointed assistant Commissar of Foreign Affairs. The powers would not permit him to attend the Peace Conference. He showed marked ability in breaking the diplomatic ring which had been established around Russia by the Western powers, and in 1922 at Rapallo concluded with Germany, the treaty, which affected all European policies since. By 1924 he had secured commercial arrangements for Russia with



most of the European powers. In 1927 he attended the disarmament conference and proposed "the immediate and complete destruction of every possible instrument of war on land and sea." In 1928 he arranged a non-aggressive pact, on the lines of the Kellogg treaty, between Russia and Persia and Turkey, and signed a similar pact with Poland. In May, 1933, he induced France to sign a similar agreement with Russia. At the world Economic Conference of 1933 he secured his greatest successes by negotiating an American loan for Russia, bringing about the resumption of commercial relations with England, and successfully negotiated the recognition of Russia by the U. S. A. He became Commissar in 1929. M. R.

**LOANS, JACOB B. JEHIEL:** Hebrew teacher of Johann Reuchlin: d. Linz, Germany, c.1506. He was physician to Frederick III., and Reuchlin met him at the court in 1492. Loans thereafter became Reuchlin's first teacher in Hebrew grammar.

**LODZ:** Few European cities have grown as fast as this textile town in Poland. In 1821 it was still a village. In 1876 it had a population of 80,000 of whom 15,000 were Jews. In 1904 it had grown to 300,000 inhabitants, including 75,000 Jews. In 1921 its 452,079 inhabitants included 155,860 Jews. It is the "Manchester" of Poland and owes its rise to the establishment there of cotton mills, in which thousands of Jews are employed. It has a complete range of Jewish institutions and prior to the World War the community was very charitable and active in all Jewish matters. During the war, Lodz suffered economically. Today the majority of its Jews are poverty-stricken.

**LOEB, CHARLOTTE:** Professor, State College for Teachers, Albany, New York; b. Ticonderoga, New York. Since 1920 she has been head of the French department at the State College.

**LOEB, ISIDOR:** Acting-president of the state university of Missouri; b. Roanoke, Mo., 1868. He was professor of political science and public law in 1899, dean of the faculty in 1910, acting president in 1923. In 1925 he became professor of political science and dean of the School of Commerce and Finance at Washington University, St. Louis, Mo.

**LOEB, ISIDORE:** Orientalist; b. Sulz-matt, Alsace, 1839: d. Paris, 1892. He was trained for the rabbinate, but in 1869 he was appointed secretary of the Alliance Israélite Universelle, a post that he held till his death. It was largely owing to him that the Alliance became an important factor in Near Eastern Jewish affairs. A thorough scholar, he created the Alliance library of Orientalia—a unique collection—occupied the chair of history at the Rabbinical Seminary of Paris, edited the "Revue des Études Juives," and was one of its most interesting contributors.

**LOEB, JACQUES:** Head of the division of general physiology, Rockefeller Institute, New York; b. Germany, 1859: d. Hamilton, Bermuda, 1924. In 1886 he was appointed assistant at the physiological institute of the University of Würzburg. In 1892 he was appointed to a like position at the University of Chicago, becoming full professor in 1899. In 1902 he was appointed to a similar post at the University of California, and became the center of attention owing to his experiments in artificial parthenogenesis, and the hybridization of the eggs of sea-urchins by the sperm of star-fish. On the opening of the Rockefeller Institute he was appointed to the post he held till his death which occurred in Bermuda where he was engaged in scientific investigations.

**LOEB, JAMES:** Banker and archeologist, b. New York, 1867: d. Germany, 1933. After his retirement from the banking firm of Kuhn Loeb and Co., in 1901, he devoted himself to various forms of scientific and literary work concerning classical archeology and the Greek Drama. In 1910 he founded the Loeb Classical Library, which published a considerable number of translations of the classic authors. He founded the Institute of Musical Art, New York, and the Solomon and Betty Loeb Memorial Convalescent Home, New York.

**LOEB, MORRIS:** Chemist; b. Cincinnati, 1863: d. New York, 1912. In 1889 he was appointed docent at Clark University, Worcester, Mass. In 1891 he became professor of chemistry at the New York University. He took an active part in Jewish affairs. He was president of the Hebrew Technical Institute, New York, and a director of the Jewish Theological Seminary of America, and prominent in the management of the Educational Alliance, New York. His father, Solomon Loeb, erected the United Hebrew Charities building, New York, and the son whilst he opposed federation, was a strong advocate of coördinating the work of Jewish institutions.

**LOEB, SOPHIE IRENE:** Authoress and social worker; b. Russia, 1876: d. New York, 1929. She was for seven years president of the Board of Child Welfare of New York, and in 1921 established the first child welfare building. In 1925 she was instrumental in calling the first national conference for dealing with mothers' aid laws, and for providing normal life for dependent children. In 1925 she toured Palestine and published "Palestine Awake."

**LOEWE, LOUIS:** Traveling companion of the Montefiores; b. Zulz, Silesia, 1809: d. London, 1888. He was "Orientalist" to the Duke of Sussex, uncle of Queen Victoria. He traveled in the Orient and translated hieroglyphics. In Rome in 1840 he met Sir Moses Montefiore, and thereafter accompanied him on all his missions. Loewe was the first principal of Judith Montefiore College, Ramsgate. Amongst his literary contributions was a dictionary of the Circassian language.



**LOEWE, LUDWIG:** Introduced American machinery into Germany; b. Heiligenstadt, 1837; d. Berlin, 1886. Starting from the most humble beginnings, he became one of Germany's foremost industrialists. In 1864 he established a sewing-machine factory in Berlin. In 1870 he visited the U. S. and on his return to Germany introduced the American method of tool production. At the request of the Prussian government he built a great factory for the production of small arms, and later became the butt of Ahlwardt's \* attacks. In 1878 he was elected to the Reichstag as a follower of Jacoby's Progressives.

**LOEWENSTEIN, ALFRED, Baron:** Financier; b. Brussels, 1877; fell from an aeroplane into the English Channel, 1928. The son of a small Belgian banker he rose to spectacular heights in the world of finance, and was some time prior to his death rated one of the richest men in the world. He made his first fortune in speculating shrewdly in Canadian and Brazilian stocks. During the World War he supplied, from London, the commissariat for the Belgian Army. This netted him fabulous profits. After the war he became a leader in traction, power and light, financing many prominent hydro-electric power corporations. He was understood to control public utilities in Spain, Scandinavia, Canada, South America, etc. At the height of his position he purchased palatial homes in England, Biarritz, and Segovia, and lived in princely style. In 1926 he offered both France and Belgium a plan for the stabilization of their currencies, and offered to back his project with loans of 20 and 10 million pounds respectively at two per cent. for a period of years. His plans were rejected. His last spectacular effort was the organization of monster rayon companies. He committed suicide.

**LOEWY, MAURICE:** Astronomer; b. Vienna, 1833; d. Paris, 1907. In 1860 he received an appointment, and in 1896 was made director of the Paris Observatory. In 1865 he became a French citizen. In 1873 he was elected to the Académie des Sciences. He invented the elbow-telescope used in photographing the moon. He wrote several works on astronomy and related subjects.

**LOMBROSO, CESARE:** Alienist; b. Verona, 1835; d. Turin, 1909. Descended from one of the patrician Jewish families in Italy, celebrated for their culture, scholarship and wealth, Lombroso, who was poor, studied Hebrew, Aramaic, Arabic, and Chinese, and then began the study of medicine. His first essay was devoted to insanity in antiquity. This was followed by a study of insanity and genius. Having served in the Austro-Italian war of 1859 he turned for a time to folklore and philology. While teaching at the University of Pavia, and translating German scientific works he devoted his nights to the treatment of the insane. During this period he completed an essay on the White and Col-

ored races, in which he anticipated a number of Darwin's conclusions on evolution. He next investigated and discovered the cause of pellagra then prevalent in Italy. This discovery was only accepted years later; the immediate effect was a demand that he resign his professorship. He was transferred to Turin where he was surrounded by disciples who constituted the school of Lombroso. By that time he was identified internationally with two theories: (1) that genius is a form of insanity; (2) the born criminal, member of a degenerate class who represents a reversion to a very primitive type, is distinguished by physical stigmata which could be easily determined. The later verdict is that this criminal type has not been established. His views on mental problems attracted much attention, and he even undertook the investigation of psychic phenomena as demonstrated by Spiritualists and mediums. In 1900 he became a Zionist.

Lombroso's ideas stimulated the study of criminal anthropology and by their positivistic approach played a decisive rôle in the transformation of penology and criminal law.—C. BERNALDO DE QUIROS, *Encyclopedia of the Social Sciences*.

**LONDON (Preëxpulsion):** The Norman history of the Jewry of England\* centers largely around London, the historic capital of England and of the British Empire. There was a Jewish street there in 1115 and it is identified with Old Jewry, a narrow street in the southeast of the city limits, though a settlement existed in Milk Street—still so named—closer to the River Thames. Jewin Street is identified as the site of the cemetery which for years was the only one permitted to Jews throughout England. Because the Exchequer of the Jews was located in Westminster, which under the ancient charters was a separate city, there are some historic Jewish associations with that district in which operations of the government are centered. In the Tower of London are exhibited instruments used in torturing the Jews, though the massacre of 1189, at the coronation of Richard I., took place in Westminster Hall. Prior to the expulsion in 1290, the Jewry was recruited from the Rouen Jews brought to England by William the Conqueror, and French, Spanish and Moroccan Jews, who came there after the expulsion from France in 1185. There were presumably 2,000 Jews in London at the date of the expulsion, but they made no such contribution to Jewish literature as did the French Jews during the same period.

From 1290 to the resettlement in 1658 London records contain occasional references to visiting Jews, or to persons arrested on the suspicion of being Jews. Apparently a few Jewish old-clothes dealers were permitted to settle and do business there at the beginning of the 17th cent.

**Re-admission:** Carvajal, Cromwell's Jewish Intelligencer, who with Manasseh b. Israel\* achieved the resettlement of the Jews in England, resided in London. There, too, the Ma-



ranos settled and established first their secret and later their public synagog. Cromwell's grant of the first cemetery, on a 999 years' lease, covered a plot still preserved in the East End, two miles east of the city limits. The early settlers and their successors and all Jewish immigrants to the middle of the 19th cent. settled and lived within the eastern limits of the City of London, thus gradually bringing about a congestion of synagoges, institutions and businesses within a narrow area, and making for the celebrity of two Jewish streets—still dominantly Jewish, Houndsditch and Petticoat Lane (the latter now Middlesex Street). The spread of the community that followed was first eastward in what had once been the Hamlets of the Tower of London, and thus gave permanent Jewish characteristics to Whitechapel and Stepney. As the community grew in wealth in the 19th cent. it spread west and north of the City and is now dispersed in all directions within greater London, though the two historic synagoges, Bevis Marks (Sephardic) and the Great Synagog, Duke's Place (Ashkenazic) founded in 1672, are still located on their original sites within the eastern city limits in neighborhoods in which there are comparatively few residents, and which have been given over to commercial and industrial purposes.

The citizens of London were by no means friendly to the resettlement of "foreigners," but as early as 1657 a Jew was admitted to the Royal Exchange, and a corner of the Exchange was later set apart for the Jews whose membership was limited to 12. The first Jewish school (Gates of Hope) was founded in 1664 and the second (Villa Real) in 1730. The first hospital (Beth Holim, now an institution for the aged) was opened in 1747, but that and the founding of a dowry society in 1736 indicated that the community included a number of poor Sephardim, though there was a group of wealthy and cultured Jews who prospered from the East and West Indian trade in bullion, spices, etc. The riots of 1753, following the passage of the Jewish Naturalization Act that year, resulted in the baptism of a number of important families and to this incident is traceable an important infiltration of Jewish blood into aristocratic British families. The riots, however, brought about the organization in 1754 of the "Deputados of the Portuguese Nation," later replaced by the Board of Deputies, which became the functioning representative body of Anglo-Jewry on the accession of George III.

The German community (originally Dutch) established itself in 1692, but its oldest charities date to 1745 and 1780. The Westminster Jew's Free School was established in 1811 and the better known Jew's Free School, the largest Jewish day school in the world, in 1816. The community in the second half of the 18th cent. developed a considerable group of influential Jews whose descendants came to play a large part in Jewish affairs in the 19th cent., and also developed a number of prize-

fighters, Aby Belasco, Samuel Elias, Daniel Mendoza, etc., who became the heroes and scientists of the prize ring.

**Modern Period:** The institutional development of London's Jewry progressed in the early part of the 19th cent. at the rate of about one institution per decade. An important assimilation movement in progress at the beginning of the 19th cent. sapped the strength of the Sephardic community so that gradually the Ashkenazim came into control, but between the two groups, there gradually developed a third which in 1840 established a Reform synagog, in opposition to which the chief rabbi issued a Herem (ban) in 1841. This was the last occasion that the rabbinate of England exercised the right of excommunication. The ban was removed in 1849, but the Reform congregation was not accepted as a component part of the Board of Deputies till much later. The founding of the Anglo-Jewish press, first the "Voice of Jacob" and later the "Jewish Chronicle,"\* in 1841 was part of the struggle for the introduction of a Reform ritual. London Jewry actually bore the brunt in the struggle for emancipation and had the support of the citizens. All the important names associated with the battle for the removal of civil disabilities, are those of Londoners. Thus the first Jewish sheriff, David Salomons\* and his successor Moses Montefiore,\* were Londoners, and the first Jews elected to parliament represented London constituencies.

The numerical development of London's Jewry after 1850 led to the rapid development of its institutions; the Board of Guardians for the Relief of the Jewish Poor,\* 1859; Jews' College,\* 1860, and the United Synagog,\* 1870. A year later the Anglo-Jewish Association\* was founded, so that 25 years after the emancipation the community may be said to have been stabilized institutionally, with its leaders participating actively in British affairs, imperially, nationally and locally, the whole forming a fairly homogeneous group that could use its political strength and its financial resources to the advantage of Jews in distress elsewhere. There were probably less than 40,000 Jews in London in 1875.

The Russian persecutions of 1881-82 were responsible for a vast change in communal, organization, religious and even social life. The results of the immigration, which rapidly filled the slum sections of the specifically Jewish districts have been fully and correctly depicted in Israel Zangwill's "Children of the Ghetto" and produced a wealth of books on social problems. The direct effect of the outrages was the calling into existence of the Russo-Jewish Committee which in a decade expended about \$1,000,000 on Russian relief. Charities were enlarged and multiplied, new institutions were started, such as the Poor Jews' Temporary Shelter and the Jewish Association for the Protection of Girls and Women, social settlements, etc. Though the annual increase of permanent settlers, about 2,500 a year, was apparently not large, the in-



fluence they exerted on what was becoming a static community was very considerable. They reintroduced the Hebra type of congregation, which had been fast disappearing, and which eventually led to the establishment of the Federation of Minor Synagoges. A vogue was created for Yiddish, which prior to 1880 was practically unknown in London, leading to the founding of a Yiddish press, the development of an atheistic proletariat, with its trade union and labor problems, the starting of Jewish fraternal orders, and later the founding of the Zionist movement.

In 1882, and again in 1892, the British response to the persecution of the Jews was wholly sympathetic. The great meetings that ushered the financial campaigns were held in the Mansion House and the Guildhall, marked evidences of good will for the Jews and cooperation in the measures of relief. By 1900, however, the presence of the "aliens" led to the formation of the "British Brothers League," whose spokesman in Parliament was Major Evans Gordon, and a distinct anti-Semitic tinge was added by Arnold White, and others. By 1902 the agitation had produced a royal commission which inquired into the effects of unrestricted immigration and by 1904 the historic policy of free asylum for the oppressed was terminated, and law enacted which whilst it did not directly mention the Jews aimed at the restriction of Jewish immigrants. It has operated successfully since, though the post-war restriction of immigrants generally has superseded the older measure and works even more effectively. Thus the 1902 estimates set London Jewry at 150,000 (of whom 100,000 were immigrants) and the 1933 figures do not exceed 225,000 including all the immigration of the past 30 years.

The fact that London is at once the most densely populated Jewish center in Great Britain, as well as the commercial and political capital of the empire, gave London Jewry with many of its leading personalities rising high in political life, an outstanding position in Jewish world affairs to the eve of the World War. This contributed to the prominence of the men and women who undertook to play a part in Jewish affairs. The community on the other hand made steady response to the demands made upon it and at the same time took a marked interest in the organic development of the new institutional forces which circumstance and accretion of numbers demanded.

Religiously on the other hand the mass of immigrants swung the balance toward conservatism and the Progressive or Liberal synagoges are the only expression of liberal Judaism found necessary. The Reform synagog would in America be considered conservative. The number of orthodox synagoges has grown considerably, and owing to the influence of the United Synagog and the Federation they are of standard types in building, liturgy and observance of custom. There was a revolt in 1900 against the orthodox standard maintained by Chief Rabbi Hermann Adler. Some of his

subordinates, like Simeon Singer\* sought a more liberal ritual, but the present chief rabbi, Joseph Hertz,\* has experienced little difficulty in that direction.

In the World War, London's Jewry played a notable part in numbers who volunteered for service, in the numbers who achieved military distinction and in the numbers who fell in the conflict. The war record gave rise to the unique Jewish War Memorial\* which is the most modern addition to the educational effort of Jewry.

The United Synagog embraces 34 synagoges, the Federation unites 66 synagoges. There are three Sephardic, one Reform, two Liberal, 15 independent and 14 constituents of the union of orthodox Jewish congregations. The budget of the Board of Guardians in round figures amounts to \$1,000,000 a year.

So many years had elapsed since the Jews had publicly and avowedly dwelt in Great Britain, that on their re-establishment in this country, their persons and their ceremonies were eyed with no small curiosity. . . . The Synagogue in King Street became a kind of show-place, whereto resorted substantial citizens, gay gallants and fashionable ladies. . . . Even Mr. Secretary Pepys himself considered the Jews' Synagogue as worthy of his inspection.—PICCIOTTO, Sketches of Anglo-Jewish History, 1875.

**LONDON, MEYER:** Socialist congressman; b. Suwalki, 1871; d. New York, 1925. He joined the Social Democrats in Russia and was one of the founders of the Socialist organization in New York, where he studied and was admitted to the bar. He was an active sponsor of the trade union movement amongst East Side immigrants. In 1911 he was elected by a New York constituency to Congress, and was for some years the only Socialist member of the House of Representatives. At the outbreak of the World War he maintained a distinctly pacifist attitude and opposed the sale of munitions to combatants, but when the U. S. A. entered the war he championed that cause. As a result he suffered defeat in 1919. In 1921 he was reelected and served in 1923.

**LONZANO, MENAHEM B. JUDAH DE:** Collator of Masoretic texts; d. Jerusalem, c.1608. Despite the fact that his whole life was haunted by poverty and sickness he collected a great library of mss. of the Masoretic texts, from Jews in all parts of the East, in order to compile his "Or Torah," a study of the emendations of the Masoretic texts of the Pentateuch which was published in 1659. Another important contribution to Hebrew literature was "Ma'arik," published in 1629, which is a lexicon of the foreign words in the Talmuds, Midrashim and the Zohar.

**LOPEZ, RODRIGO:** Court physician to Queen Elizabeth; b. Portugal, c.1525; executed, London, 1594. He settled in London in 1559 and became a member of the College of Physicians. In 1584 he became physician to Dudley, Earl of Leicester, and figures to some extent in Scott's "Kenilworth." In 1586 he was appointed physician to Elizabeth and thereafter played a part in the court intrigues,



and supported the invasion of Portugal in 1589. He became entangled in the plots of Antonio, the pretender to the crown of Portugal, but in 1590 opposed him, and supported Walsingham in this Spanish intrigue. He offered Elizabeth a ring sent by Philip II. of Spain, and this was later regarded as evidence of his designs on the queen. In 1593 he was arrested as a member of the Spanish conspiracy against Elizabeth; he was put on the rack and a confession was extorted from him that he had considered poisoning the queen for 50,000 ducats. Some historians doubt his guilt. Sir Sidney Lee, the great Shakespearean authority, believed that "Shylock" was suggested by Lopez's career, his execution having taken place about two months before the play was first staged.

**LOST BOOKS:** The Scriptures mention a number of books and written records, none of which have ever been seen. Josephus, too, mentions some of which nothing is known. Following is a list of the presumably important works to the time of Josephus which are amongst the lost Jewish books:

"Baruch's Biography of Jeremiah"; "Temple Records"; "Book of the Prophet Nathan and the Seer Gad" (I Chron. xxix. 29); "Words of Nathan the Prophet" and the "Prophecy of Ahijah the Shilonite," and "The Vision of Iddo the Seer" (II Chron. ix. 29); "Book of the Acts of Solomon," "Chronicles of the Kings of Israel," "Chronicles of the Kings of Judah," "Midrash of the Kings of Israel and Judah," "History of the Maccabean Struggle," by Cyrene of Jason, "History of the Jewish Kings," by Justus, "History of the Jewish War," by Justus.

**LOST TEN TRIBES** *See:* Ten Tribes.

**LOUISIANA:** *See:* United States of America.

**LOUSADA:** Name of a family which for many generations held large properties in Jamaica. Charles III., king of the Two Sicilies (1735-59), conferred on Lousada his chamberlain the title, Marquis di San Miniato. When Charles became king of Spain (1759-88) he made Lousada a duke and grandee of Spain. In 1848 Isaac de Lousada (d. in London, 1857) was confirmed in the title. Emanuel de Lousada (b. 1809; d. 1884) was the second duke. Herbert G. Lousada, for many years counsel to the ICA, was a member of this family.

**LOW, Sir A. MAURICE:** American correspondent of the London "Times"; b. London, 1860; d. 1931. He came to the United States in 1880 and became Washington correspondent for the Boston "Globe" and the London "Daily Chronicle." Later he joined the "Times" staff.

**LOW, LEOPOLD:** Hungarian ritual reformer; b. Czernahora, Moravia, 1811; d. Szegedin, 1875. He was the first Hungarian rabbi to preach in Hungarian, and took an active part in the 1848 Hungarian struggle

for emancipation. He exerted considerable influence in the reform of the ritual in Hungary. His sermons, published 1870, were the first collection in Hungarian, and were studied attempts to interpret the Halakah to modern requirements. His opinions on Jewish matters were heeded by both the Hungarian and Austrian governments.

**LOWE, JOEL:** Editor of "Ha-Messef"; b. 1760; d. Breslau, 1802. He was a contemporary of Mendelssohn, and belonged to the "bi'urists" who aided Mendelssohn in his translation of the Pentateuch.

**LOWENSTEIN, RUDOLF:** Co-founder of "Kladderadatch"; b. Breslau, 1819; d. Berlin, 1891. He was baptized when a child. In 1848, with David Kalisch and Ernest Dohm, he founded the well-known publication of which he became one of the editors.

**LOWENSTEIN, SOLOMON:** Social worker; b. Philadelphia, 1877. He was head worker of the Jewish settlement in Cincinnati, 1900; superintendent N. Y. Hebrew Orphan Asylum, 1905-20, and has been executive director of the Federation of Jewish Philanthropic Societies of New York \* since. He represented the Joint Distribution Committee and was a member of the American Red Cross Commission to Palestine in 1918-19. He has been president of the National Conference of Jewish Social Service, and president of the N. Y. State Conference of Charities and Corrections.

**LOWENTHAL, NATHAN:** Histologist; b. Russia, 1856. He was appointed professor of histology at the University of Lausanne in 1890. He wrote many monographs on the science of the minute structure of organic tissues.

**LOWI, ISAAC:** Rabbi, knighted by Ludwig II. of Bavaria; b. Adelsdorf, Bavaria, 1803; d. Fürth, 1873. In 1830 he was elected rabbi of Fürth, but owing to his liberal views his election was contested, and though his appointment was confirmed by Ludwig I. the struggle went on for many years, continuing almost until he was knighted in 1869. Nuremberg was in his rabbinical jurisdiction but he refused to minister to it till it apologized, in 1857, for its opposition to him.

**LOWY, ALBERT:** Co-founder of the Anglo-Jewish Association \*; b. Aussee, Moravia, 1816; d. London, 1908. He studied under Steinschneider, and was one of the first ministers of the Reform Congregation in London. From the founding of the Anglo-Jewish Association to 1889 he was its secretary. He retired from active service in 1892. His avocation was the study of Samaritan documents. His daughter, Bella Lowy, translated Graetz' "History" into English.

**L'SHANAH TOVAH TIKOSEV (Pl. Tikosevu):** The customary Hebrew greeting on Rosh Hashana, meaning "May you be inscribed (in the Book of Life) for a good



year!" The response is Gam 'Attem ("the same to you!").  
M. A.

**LUBETZKI, JUDAH:** Rabbi; b. Russia, 1850; d. Paris, 1910. He was descendant of an old Russian rabbinic family, who was called to London by Chief Rabbi Adler at the beginning of the Russian immigration. Lubetski was, however, attracted in 1880 by the condition of the immigrants he found in Paris, then some 5,000, and he undertook to minister to them. He thus became the spiritual leader of the Ost Juden in Paris, and won their esteem and affection, and held his position unquestioned to his death.

**LUBIN, DAVID:** Founder of the International Agricultural Institute; b. Klodowa, Galicia, 1849; d. Rome, 1919. Born of orthodox parents in a small Galician village Lubin's career was probably one of the most romantic and unique of all the experiences of American immigrants. When he was five his parents went to England and remained there for two years then in 1855 they came to New York and settled on the East Side. After the Civil War David Lubin began to travel West and in 1868-69 joined a mule team and prospected for gold in Arizona. He returned to New York in 1871, and was a salesman and inventor.

In 1874, having visited Europe, he went to San Francisco and joined his half-brother, Harris Weinstock, but making little progress went to Sacramento and opened a small general store. His first real success was the invention of a system for riveting buttons on overalls then in great demand in the West. In 1884 he escorted his mother to Palestine—as a religious woman she was determined to end her days there—became interested in the agriculture, and advocated Jewish colonization to Palestine. On his return to the United States he started fruit farming in the Sacramento valley, and with Weinstock soon established one of the largest and most successful fruit and packing companies in California. Hampered by the inadequate transportation system, and the methods of the brokers he joined the Grange, organized the growers into coöperative selling agencies, and solved the distribution system for marketing purposes. He advocated, unsuccessfully, a uniform parcel post service for the sale of fruit from grower to local store or consumer. In 1894 he again went to Europe and studied agricultural problems.

In 1900 he published his religious practical side of idealism, "Let there be Light," in which he put his ideas in the form of a dialogue. His concepts or ethics were founded on Maimonides' "Guide to the Perplexed," which he mastered in English. It was at this time that he began to work out the solution of the agricultural problem, from the farmers' and consumers' viewpoints. He laid his views before the U. S. Agricultural Department, but received no encouragement.

It was as a lone man, disregarded by offi-

cial that he went to Europe in 1904, and met with opposition on every hand. In Italy the value of his ideas was recognized by the great economist who was then a member of the cabinet, Luigi Luzzatti,\* who after reading Lubin's memorandum introduced him to the king of Italy, who in an hour's conference was won to Lubin's theories, and headed the call for a conference of the representatives of the powers to consider Lubin's plan. It thus came about that in 1905 a conference representing 40 governments was held in Rome, and Lubin though without support from America, witnessed the triumph of his idea, the founding of the International Agricultural Institute, which functioned as an international clearing house for data and information. The World War forced the disbanding of the organization, and it was whilst engaged in the task of reorganizing it that Lubin died in Rome. His memory was honored by a tablet in the institute, 1933.

**LUBLIN:** Jews were permitted to settle in this Polish city in 1396, and from the 16th to the 18th cent. it was the principal meeting place of the Council of the Four Lands.\* The Jewish quarter became famous for the number of its synagogues, "as many as churches in the Altstadt. Almost in every house there is a prayer-room or a study place," says Majer Balaban, the historian of the community. Many of its old buildings are well preserved despite a number of fires and other catastrophes. The numbers of Jews concentrated in Lublin aroused the attention of 18th cent. writers, for the Jews had spread all over the town. On the third partition of Poland, they were forced back into the ghetto and it was only in 1862 that they were allowed to leave their narrow streets. During the World War the Jewish district was fought over between the Russians and the Austrians. The latter, on their retreat, left a grim warning, surrounded by a pile of skulls. In 1896, the Jews numbered 23,788, out of a total population of 48,758.

**LUCAS, LOUIS ARTHUR:** African explorer; b. London, 1851; d. at sea, 1876. In 1875 he left London for an expedition to the Congo. He reached Khartum in 1876, and with Col. Gordon explored the Albert Nyanza, surveying the northern part of the lake with the first steamboat ever launched there. He next attempted to cross Africa, but was stricken with paralysis, and died at sea. He was buried at Jeddah.

**LUDWIG, EMIL (Cohn):** Novelist and biographer; b. Breslau, 1891. Ludwig's original name was Cohn. He is the son of the ophthalmatologist Hermann Cohn,\* and at first he adopted Ludwig as a professional name, but has recently abandoned it. When he first began to write, he chose the drama as his medium, and published quite a list of dramas with, however, only moderate success. Nor did his novels win great fame. In the post-war period he found himself the expositor of



a new art in German, the critical interpretative biography, which stresses psychology rather than history. In his field Ludwig has been successful both at home and abroad. His subjects have included Bismarck, Napoleon, Goethe (3 vols.), Rembrandt, William II., Genius and Character—20 sketches—Lincoln, "July, 1914," in which he discussed the question of Austrian war guilt, and the "Man Jesus." Ludwig is recorded in Germany as non-political, generally lives at Lago Maggiore, and was rarely in Germany in recent years.

**LULAB:** Palm branch used during the Feast of Tabernacles, together with the Etrog. The custom is traced to Lev. xxiii. 40.

**LUMBROZO, JACOB:** Early resident of Maryland; b. Lisbon, c.1600; d. Maryland, c.1666. He came from Holland to Maryland c.1656, and practiced as a physician. In 1658 he was arrested as a heretic, but the accession of Richard Cromwell in England secured his freedom. In 1663 he received papers of denization; he then took up land and became a planter.

**LUMLEY, BENJAMIN:** Innovator of the "star cast" in grand opera; b. Canada, 1811; d. London, 1875. At the beginning of his theatrical career he changed his name from Levy. In 1841 he succeeded to the management of Her Majesty's Theater, London, and immediately introduced the "star cast" in grand opera. He brought out Jenny Lind, and afterwards attempted to control the Paris Opera House, but from 1849 he was financially embarrassed, and he never recovered his fortune or prestige.

**LUNCZ, ABRAHAM MOSES:** Palestinian annalist and historian; b. Kovno, 1854; d. Jerusalem, 1918. Luncz, who settled in Palestine in his childhood, and was blind for the larger part of his life, rendered great service to the geography, bibliography, literature, social and communal history of Palestine by the publication of his guide books, annuals and handbooks, some of which appeared in English, but all were published in Hebrew. Devoted to the most minute detail, he practically wrote a library on Palestine and his compilations have proved to be the rich source material for his successors.

**LURIA, ISAAC:** Cabalist, founder of the so-called Neo- or Lurian (practical) Cabala; b. Jerusalem, 1534; d. Safed, Palestine, 1572. He migrated to Cairo, Egypt, at an early age; here, under the guardianship of his uncle, he studied Talmud. From the casuistry and sophistries of Talmudic discussions he came to delve into mysticism. He read and reread the Zohar, then printed for the first time, and by several years of solitude and silent contemplation, became a pronounced visionary. In 1556 he thus began a period of 13 years as a hermit in and near Cairo.

Luria in 1569 went to Safed, Palestine, then

the center of mysticism and of reverence for the Zohar. Here, through his friendship with another visionary, his disciple Hayim Vital Calabrese\* (1543-1620), Luria became the center of crowds of disciples and young Cabalistic visionaries, who regarded him as the announcer of a new divine revelation. His most important followers were Menahem Azariah da Fano,\* Moses Hayim Luzzatto,\* Isaiah Horovitz,\* and Israel Sarug.\* Luria claimed to be the Messiah of the House of Joseph, who was to be the predecessor of the Messiah of the House of David. He announced that the Messianic age would commence within a year or two. As a result of his early death, his disciples greatly glorified him, and declared that he was holy, divine, and a great worker of wonders. Luria himself believed that he could conjure spirits.

Luria attempted to systematize and clarify the obscure and intricate Cabalistic utterances of the Zohar. He thus came to evolve his own complicated system of how God created and orders the universe through the Sefiroth, or mystical spheres. He believed that there are four important spheres, the spheres of creation, separation, formation and transformation. His Cabala differed from preceding Cabala in that Luria conceived it as practical in nature: by means of his Cabala, and by means of an intricate doctrine of souls, the divine order of the world was to be brought about. He evolved a complete system of the combination and transmigration of souls, which formed the kernel of the Lurian Cabala; he declared that even the souls of the righteous have to undergo such transmigration. He evolved also the idea of the elevation (sublimation) or impregnation of the soul as a means of hastening the expiation of the original sin of Adam and Eve (otherwise a purely Christian notion); contrition, concentration at prayer, and devotion were to hasten the coming of the Messiah.

The Lurian Cabala introduced mystical devotion (Kawwanah) at prayer, and regarded the Sabbath as the visible manifestation of the world of the Sefiroth. It introduced also a second Day of Atonement. It is amusing that by his introduction of the doctrine of the Cabalistic harmony of souls he brought about an alarming increase in the number of divorces in Cabalistic groups, since many a Cabalist was, or pretended to be, anxious to divorce the wife possessed of the incompatible soul and become joined with another, the harmonious one. Lurian Cabala impregnated Judaism with a thick admixture of mysticism which in many places still adheres to it, and which deviates greatly from the moral and ethical teachings of historic and prophetic Judaism. A. I. S.

**LURIA, SOLOMON B. JEHIEL:** Head of the Yeshibah of Lublin; b. Brest-Litovsk, 1510; d. Lublin, 1573. He was rabbi of Brest and established a yeshibah there. In 1555 he was appointed head of the celebrated Yeshibah of Lublin. A critical and independent scholar, he was censorious of most of his contempo-



aries. He published seven notable commentaries on the Talmud, and on the commentaries of rabbis of an earlier generation. He was famed for his authoritative decisions. Much of his mss. have not been printed.

**LUXEMBOURG:** Part of the Lowlands, the counts of Limburg, who ruled the district, assumed a measure of independence, as counts of Luxembourg in the 12th cent., and though under Dutch influence by princely marriages, Luxembourg has been an independent principality. The local Jewish record goes back to the 13th cent. The number of Jews was never large and somewhat fugitive, and on the whole the treatment accorded them was similar to that which prevailed throughout the Holy Roman empire. The Luxembourg Jews were emancipated in 1791, and the present community organized in 1808. To 1815 it was under French rule, then to 1830 under the Netherlands, the autonomy of Luxembourg dating from the last-mentioned year. Dr. Samuel Hirsch \* (1843-66) was the first rabbi. The 1,300 Jews in the Grand Duchy are scattered throughout the towns of the small state, into which anti-Semitism made no inroads, even when it overwhelmed Germany.

**LUXEMBURG, ROSA:** German Socialist leader; b. Zamosc, Russian Poland, 1870; assassinated, Berlin, 1919. As a student in the Warsaw high school she came under suspicion for her anti-Czarist political activities and fled to Switzerland. She resumed her studies at the Zurich University, and in 1892 formally joined the Socialist party, her writings for the cause displaying from the first a high idealism. In order to acquire German citizenship she formally married a German and immediately divorced him. She opposed the party accepting office in the government, and favored the policy of the general strike. She opposed both imperialism and war, and in 1913 was arrested for urging the German proletariat to refuse to shoot their French brothers if called upon to do so. During the war she was the unquestioned leader of the German pacifists. For this she was repeatedly arrested, but returned after each spell of imprisonment more determinedly opposed to military imperialism. Immediately on the declaration of the armistice she joined Liebknecht and others who formed the Spartacus group out of which arose the German Communist party. On Jan. 15, 1919, she and Liebknecht were murdered, and her body thrown into the water. Her chief published writing was "Accumulations of Capital," but her collected works and her letters have been frequently republished in Germany.

**LUZZATTI, LUIGI:** Premier of Italy (1909-11); b. Venice, 1841; d. Rome, 1927. In 1864 he had already achieved a reputation as an economist, and as an ardent advocate of free trade. He was driven into exile by the Austrian police, but in 1867 was appointed professor of constitutional law, at Padua, and held professorships at Perugia, 1894, and

Rome, 1898. In 1869 he received a subordinate position in the cabinet, entered Parliament, and represented Padua for more than 30 years. From 1891 to 1909 he was four times minister of the treasury, in 1909 minister of agriculture, and commerce, and from 1909 to 1911, prime minister, being made minister of state for life on his retirement. He popularized the Schultze-Delitzsch theory of credit unions, founded the Banco Popolare of Milan, and started the first coöperative store in Italy.

Luzzatti's considerable writings were collected and published in 1924. His most popular book in English is "God in Freedom," 1930, a study of the relations of Church and State.

**LUZZATTO, MOSES HAYIM:** Cabalist, author and poet; b. Padua, Italy, 1707; d. Safed, Palestine, 1747. His father was a rich merchant. While still a young man, well-versed in Latin and several modern languages, he became an ardent devotee of the Neo- or practical Lurian Cabala. Hence, after an unsuccessful attempt to renounce Cabala, he was compelled to leave Padua in 1733, and lived at Amsterdam for 10 years, refusing a rabbinical position and grinding eye-glass lenses for a living. In Amsterdam he continued his Cabalistic studies, and taught many persons. In 1743 he went to Safed, where a few years later he and his wife and son perished of the plague.

As a Cabalist Luzzatto imagined that heavenly visions came to him, and that he was the Messiah who was to redeem Israel. Best known of his other works were "Mesillath Yesharim" (The Path of the Upright), ethical and religious in nature; "Layesharim Tehillah" (Praise to the Upright); and a collection of 150 hymns in the manner of the biblical psalms, composed while he was quite young.

A. I. S.

**LUZZATTO, SAMUEL DAVID:** Premier Jewish Bible scholar of the 19th cent.; b. Trieste, 1800; d. Padua, 1865. As a boy of 11 he started writing a Hebrew grammar in Italian, translated the life of Æsop into Hebrew, and designed a commentary on the book of Job. He then began the study of Aramaic and a study of the Zohar convinced him that owing to its references to vowel points it was of post-Talmudic origin. At 15 he published 37 poems, and at 17 had completed a treatise on the Hebrew vowels. He maintained himself by giving lessons, until in 1829 he was appointed professor at the rabbinical college at Padua.

He was the first Jewish scholar to study Syriac, and one of the earliest to analyze the Samaritan writings. As a biblical critic he denied the Solomonic authorship of Ecclesiastes, but maintained the pre-captivity authorship for the Deutero-Isaiah. He warmly espoused the cause of Rabbinic and Talmudic Judaism, and opposed the rationalism of Jost.\* He was equally clear in his criticism of Maimonides, whom he thought had blundered in accepting the rationalization of Aristotle. He published

more than 20 volumes in Hebrew and 17 in Italian.

Luzzatto became the founder of a school . . . his letters published by Gräber in five volumes . . . abundantly prove his influence on his contemporaries. He was a master and a prophet, a gracious and brilliant exponent of the Renaissance of Hebrew literature, which had been inaugurated by one of his ancestors, another Luzzatto.—**NAHUM SLOUSCHZ**, *The Renaissance of Hebrew Literature*.

**LUZZATTO, SIMHAH** (Simeon): Rabbi of Venice; b. 1580: d. Venice, 1663. He shared the rabbinate of Venice with Leon di Modena. In 1638 he published a book on the Jews in Venice, explaining their usefulness in the commerce and industry of the city. In it he defended the Jews against the patricians and the religious zealots. A more ambitious effort was his volume, "Socrates," a parable in which he endeavored to prove the futility of human reason unaided by divine revelation. As a religious teacher he held, for his age, liberal views, and was averse to mysticism.

**LYDDA (LUDD)**: Ancient city in the Sharon Plain, Palestine. It was built by the Benjaminites (I Chron. viii. 12), and inhabited by that tribe upon the return from Babylonia (Ezra ii. 33). It was at one time part of Samaria, but the Romans transferred it to Judea. Caius Cassius slaughtered its inhabitants, and Cestius Gallus reduced it to ashes. Its name was changed later to Diospolis. It was a Jewish center whilst the Academy\* was maintained in the coastal plain of Judea, and witnessed the final massacre in the struggle against Trajan, and which was ended by Lucius Quietus. After that it became a Christian center, and the legends of St. George were localized there. There are vague references to rabbis in Ludd in the Byzantine era. It was destroyed in the Crusades, and is today only important as the junction of the Jaffa-Jerusalem, and the Kantara-Haifa-Damascus railroads.

**LYON, ABRAHAM DE**: One of the earliest settlers in Georgia. He was presumably born in Portugal, and came to America the year Oglethorpe founded the colony of Georgia. In 1733 he settled in Savannah, where he became a freeholder, and died there. He introduced the culture of the vine in the state, and was in this supported by Oglethorpe. In 1740 he was compelled to leave Georgia owing to intolerance, but later returned.

**LYONS**: Jews were settled in the chief city on the Rhône, France, in the fifth cent. and they were expelled in 1248, and did not return till 1340. They were reëxpelled in 1420, when they transferred the gold and silver thread industry to Trevoux. Some were readmitted in 1750. the new settlers coming from many places in Southern France, the existing dates the community from this settlement. There are 2,000 Jews in a population of 570,000 in Lyons.

**LYONS, ISRAEL**: Botanist and mathematician; b. Cambridge, England, 1739: d. London, 1775. His father was a Polish Jew who settled in the university city, taught Hebrew to the dons, and issued a number of books on Hebrew grammar, etc. The son devoted himself to botany, and after collecting the material for his "Flora Cantabrigiensis," joined a North Pole expedition as mathematician and astronomer. He wrote on mathematics, and published a number of monographs on astronomy. He was probably the first Jew educated in Cambridge, and the earliest known to have taken part in a Polar expedition.

**LYONS, JACQUES JUDAH**: Co-founder of Mt. Sinai Hospital, New York; b. Surinam, 1814: d. New York, 1877. In 1839 he was elected minister of Shearith Israel, New York, and remained in its service to his death. He was active in many communal institutions, a firm defender of orthodox Judaism, and the author of a Hebrew calendar.



## M

**MA'ARIB:** Evening prayer; its regular recital is of post-Talmudic origin.

**MA'ASEH BOOKS:** Books in Ivri-Teutsch, the earlier and more Hebraic form of Yiddish, written particularly for the benefit of women. The earliest date from the 15th cent. The themes mostly relate to Jews and Judaism; some are merely translations of popular poems and legends current in the countries in which the Ma'aseh books were published.

**MA'ASER:** *See:* Tithes.

**MA'ASEROT:** Seventh section of the Mishnah, Tosefta, and Palestinean Gemara dealing with the laws and ordinances relating to tithes.

**MACCABEANS, THE:** Association of English Jewish professional men, founded in 1892 for coöperation in the higher interests of the Jewish race. It gives monthly or quarterly dinners, and has entertained many distinguished Jews.

**MACCABEES, THE:** Originally applied to Judas, the son of Mattathias the Hasmonean. Later this Greek designation was applied to the dynasty. It is used in the Talmud.

**MACCABEES, BOOKS OF:** The texts of the four books are in Greek, the Semitic originals are lost. They cover historically the period from Alexander's conquest of Asia (333-2 b.c.e.) to the death of the Hasmonean ruler, Simon, 135 b.c.e. The four general divisions are (1) introduction, narrative of origin of Seleucidian empire and attempt to abolish Judaism; (2) Judah's successful struggle and victory, ii.-vi., (3) wars which achieved the political independence of Jews, vii.-xii.; (4) history of Simon's rule, xiii.-xvi. Book II.: Historically covers about the same period as Maccabees I. but is admitted by its author to be an abridgement of a five-volume history written originally in Greek, by Jason of Cyrene. This version of the Maccabean struggle is famous for the narrative of the martyrdom of Hannah and her seven sons. The historicity of Book III. is doubted, though it describes the persecutions of the Jews under Ptolemy Philopator (222-205 b.c.e.). It is of later origin than Book II. Book IV. is a didactic discourse addressed to a Greek audience, and is only associated with the Maccabees because its illustrations are drawn from the older work.

The author . . . was evidently a Jew and a native of Palestine as is shown by his minute acquaintance with its topography and comparative ignorance of places and affairs outside of Judea. His familiarity with political events and court intrigues strongly suggests that he was a man of rank and in close touch with the leaders of his day. His loyalty to each of the Maccabean rulers indicates that, if affiliated with either of the leading parties

in the state, it was the Sadducean rather than the Pharisaic . . . a man zealous for the religious institutions of his race, assured of its noble destiny but believing that this was to be realized not by miracles but through men who combined faith with courage and action.—  
**KENT:** Israel's Historical and Biographical Narratives.

**MACCABEES, FOURTH BOOK OF THE:** A sermon or discourse on the Inspired Reason to control one's passions. Written by an orthodox Jew about 50 b.c.e. The book deals with the virtues of the Jewish religion, adopting the Stoic cardinal virtues, judgment and justice, courage and temperance; it teaches that these are best attained under the discipline of the Law. The author tells us in these stories of Eleazar, the Seven Brethren and the Mother, and teaches how the sufferers attain glory through their loyalty to God and His Law. It is a fine piece of work and is worthy of serious study. It was once attributed to Josephus. G. G. F.

**MACCABIAD:** Under the auspices of the World Maccabee Union, of which Lord Melchett is president, two Maccabiads or all-Jewish Olympic Games have been held, the first in Tel Aviv in March, 1932, and the second in Prague in August, 1933, coincidental with the 18th World Zionist Congress. At the first Maccabiade there were 5,000 Jewish athletes participating from 30 different countries. At the second Maccabiade there were 1,000 athletes from 20 nations.

The climax of Jewish athletic attainment was reached at 1932 Olympic Games in Los Angeles when 47 young Jewish men and women wearing the colors of 16 different countries scored a total of 116 points, won five individual Olympic titles, two of them by women. B. P.

**MACHPELAH:** The cave purchased at Hebron by Abraham as a burying place for his wife, Sarah. Later it became the burial place of the patriarchs and matriarchs, excepting Rachel. Muslim and other traditions claim that Adam was buried there. The tradition of the site is generally accepted. Benjamin of Tudela saw the tomb at Hebron which was called St. Abraham by the Crusaders. There are allusions in Chari's to Jews praying there in his day. The inscriptions in the mosque over the cave date the repairs and additions made by Mamluk sultans. Admission was generally refused to non-Muslims, and the cave was opened to Edward VII., when Prince of Wales, by a special order of the sultan which the local governor was not inclined to obey. Since the issue of the mandate for Palestine there has been less restriction, but whilst the central hall of the sub-structure has been photographed, the actual burial caves have never been exposed.

**MACK, JULIAN WILLIAM:** U. S. Circuit Judge; b. San Francisco, 1866. Elected Judge of the Circuit Court, Cook Co., Ill., 1903-09. Assigned to the Juvenile Court, 1904-07, he practically devised the system of dealing with juveniles which since has been employed all over the U. S. In 1910 he was appointed U. S. Circuit Judge. He also presided over the Commerce Court. During the World War he was a member of the Board of Inquiry on Conscientious Objectors, member of the Board of Umpires of the National War Labor Board, and chairman of the subcommittee which drew up the compensation and allowance act for the army. Judge Mack's civic interests are multifarious. He has been an Overseer of Harvard University, has been called in as arbitrator in strikes, and is chairman of the executive committee of the Survey Associates.

He has been equally active in Jewish affairs being a member both of Sinai Temple, Chicago, and the Free Synagog, New York. Both the Jewish Institute of Religion, New York, and the Hebrew University, Jerusalem, claim his interest and attention. Since 1914 he has been closely identified with the Zionist movement. He has been president and is now Hon. President of the Zionist Organization of America; he has attended Zionist Congresses and was a member of the Peace Delegation representing both the American Jewish Congress, of which he was president for one term, and the American Jewish Committee, of which he is a member. He is in addition an officer of a number of specifically Palestinean institutions, and has twice visited the Jewish National Home.

**MADRID:** Though now the capital of Spain, Madrid was not a great Jewish center in pre-expulsion days. The first settlement of Jews in Madrid is recorded in the 12th cent. but its numbers were small, and it suffered in the persecutions of 1391. After that the Jewish quarter was rebuilt. In 1480 Synagog Street was surrounded by a wall, the gates of which were locked at sunset.

Despite various semi-official encouragements offered the Jews in the 19th cent. it was not till 1869 that some oriental Jews resettled there, and held services. The World War drove a considerable number of Jews to Madrid and the liberal policy of Alphonso, who appointed Prof. Yahuda to the chair of Semitics at the university, and the presence of Max Nordau as a refugee there, did much to encourage the settlement. Slowly some of the old Maranos threw off their fears, and their secret liturgy has been published. In 1927 it was estimated that there were 4,000 Jews in Spain, most of them in Madrid. The wave of Hitler anti-Semitism has brought a number of German Jews to Madrid. Prof. Einstein was offered a chair at the university.

**MAFTIR:** Concluding verses of the Pentateuchal section read on Sabbaths and festivals. The person called to "maftir" generally

reads the Haftarah, or prophetic selection for the day. The reciting of "Maftir Jonah," the Book of Jonah, in the afternoon service of the Day of Atonement is one of the high privileges of that service.

**MAGEN DAVID:** "David's Shield." The intersecting equilateral triangles are accepted as the symbol of Judaism, and with the word Zion in the center are regarded as the symbol of the Zionist movement. During the World War it was used by Jewish organizations doing military relief work, as equivalent to the Red Cross, such organizations described themselves as the "Red Magen David," \* and were recognized by governments. The symbol was so accepted by the American and Allied governments as an insignia ranking with the Red Cross to be worn by all those attached to the Hadassah Medical Unit despatched to Palestine in 1918.

The history of the symbol has not been definitely settled. It was used by Jews in the third cent. It has been suggested that the combination of the triangles is an accidental conventionalizing of the ancient Hebraic signature of King David. The three letters, *Daled, Waw, Daled*, by extension compose a double triangle. It was at one time used on amulets.

**MAGGID:** Itinerant preacher. Those possessed of a stock of parables or witty stories illustrative of their texts are the most popular.

**MAGIC:** The art which pretends to produce effects by the aid of supernatural beings or by a mastery of secret forces in nature was forbidden (Deut. xviii. 10-11) though the power to produce magical results was not denied the Egyptian magicians when Moses appeared before Pharaoh. Astrologers, soothsayers, exorcists, etc., were condemned as idolators. In the days of the kingdom, the potency of love charms was accepted as a fact, hence the condemnation of the love philtre and adultery. The Talmudists believed in the "black art," and witchcraft was common. Both were, however, sternly forbidden by the Talmudic teachers and their successors, yet there is evidence of competitions in magic between the Christians and the Jews in Palestine in the Byzantine era. In the Middle Ages the Jews were regarded as magicians and that many practiced it, there is little doubt. In later cent. the Jews distinguished between Cabala as White Magic, i.e. approved, and "Kishif," black magic, or witchcraft, which they opposed. The use of amulets, a large crop of superstitions, beside a considerable literature are the result of this craving for abnormal influence in the routine of life. See: Amulets.

**MAGNA CARTA:** King John's great charter, signed at Runnymede, 1215, contained two clauses referring to the Jews, and the loans extracted from them by the barons:

10.—If one who has borrowed from the Jews any sum, great or small, die before the loan be repaid, the debt



shall not bear interest while the heir is under age, of whomsoever he may hold; and if the debt fall into our hands, we will not take anything but the principal sum contained in the bond.

11.—And if anyone die indebted to the Jews, his wife shall have her dower and pay nothing of that debt; and if any children are left under age, necessaries shall be provided for them in keeping with the holding of the deceased; and out of the residue the debt shall be paid, reserving, however, service due the feudal lords; in like manner let it be done touching debts due to others than Jews.

These clauses were omitted from the revised charter of 1216, but their purpose was enforced during the preexpulsion period.

**MAGNES, JUDAH LEON:** Chancellor, Hebrew University, Jerusalem; b. San Francisco, 1877. Instructor and librarian, Hebrew Union College, 1903-04; rabbi of Temple Emanu-El, New York, 1906-10. B'nai Jeshurun, New York, 1911-12. He was chairman of the Federation of American Zionists, 1905-08, organized the Jewish Defense Association for the self-defense of the Jews in Russia in 1905, and directed the New York Kehillah, 1909-22. In 1925 he received his present appointment.

**MAGNUS, HEINRICH GUSTAV:** Chemist and physicist; b. Berlin, 1802; d. there, 1870. In 1845 he was appointed professor of physics in the University of Berlin. He discovered the "green salt of Magnus" and a number of acids. He did much experimental work in the dilatation of gases, and in the polarization of radiant heat.

**MAGNUS, Lady KATIE:** Authoress; b. Portsmouth, England, 1844; d. London, 1924. She wrote considerably on Jewish topics. Of her books, "Little Miriam's Bible Stories," "Outlines of Jewish History," and "Jewish Portraits" are the best known. She was the wife of Sir Philip Magnus, and the mother of Laurie Magnus.

**MAGNUS, LAURIE:** Author and exponent of British anti-Zionism; b. London, 1872; d. there, 1933. Professionally a journalist serving well-known London newspapers, he came into prominence in Jewish affairs in 1902 with an essay, "Apella, Aspects of the Jewish Question." In 1907 he wrote "The Faith of a Jewish Layman." During the war he was prominent in the formation of the League of British Jews, and in the protests against the Balfour Declaration. Some years ago he founded the "Jewish Guardian," a London weekly as the advocate of anti-Zionism and Liberal Judaism. The paper was suspended in 1929. Later he took an interest in the Jewish Agency. His last book was, "The Third Great War in Relation to Modern History."

**MAGNUS, MARKUS:** Court Jew to Frederick William I. of Prussia. During the first half of the 18th cent. he was the leading Jewish personality in Berlin.

**MAGNUS, Sir PHILIP:** Expert in technical education; b. London, 1842; d. there,

1933. He was for many years a minister of the Reform congregation in London, but devoted himself to technical education, and became an authority on the subject. In 1880 he resigned from the ministry to direct the work of the Guilds Institute, and in 1884 was appointed member of a royal commission which visited all the principal centers of technical education in Europe. In 1886 he was knighted for his services to industrial education. He represented London University in the House of Commons, 1906-22.

**MAHAMAD:** Directors of a Sephardic congregation.

**MAHLER, GUSTAV:** Conductor and composer; b. Kalisch, Bohemia, 1860; d. Vienna, 1911. In Prague in 1885 he conducted Wagner's "Ring der Nibelungen," "Meistersinger," and "Tristan und Isolde." Thereafter he conducted for a series of years in Leipzig, Budapest, and Hamburg. He was appointed conductor of the Royal Opera House, Vienna, in 1897, where he ruled with an iron hand. Notwithstanding his autocratic methods the high standard of his performances made him famous all over Europe. For some years he conducted German opera at the Metropolitan Opera House, New York. In 1909, shortly before his death, he conducted the New York Philharmonic. He composed nine symphonies, the performance of which to this day excite controversy owing to the tremendous orchestral apparatus he employed. His songs are among the finest of modern German lieder. He was converted to Christianity in his youth.

W. F.

**MAHZOR:** Festival prayer-book. The oldest known collection is the "Mazhor Romaniaia" which was compiled in the Byzantine empire, and was printed with additions in Constantinople in 1573. It contains some of the oldest piyutim. It was superseded by the Roman ritual. The Ashkenazic Mahzor was published in 1521, and the Polish ritual in 1522; the Sephardic ritual was published in 1616. The variations in the text are mostly the response to local preference for different piyutim. The texts go back to ancient mss. Thus the Mahzor Vitry, the oldest mss. extant, compiled by a pupil of Rashi, is the "control" copy for specialists who study the detailed history of the liturgy.

**MAILAMM:** Palestine Institute of Musical Sciences. Founded in 1933 in affiliation with the New York Society for the Advancement of Music in Palestine. The officers are: Ossip Gabrilowitsch, hon. pres.; Mischa Elman, vice-pres.; pres. Mrs. Charles Zunzer; Lazar Saminsky and Joseph Achron, chairmen. Rubin Goldmark and Ernest Bloch are honorary members.

**MAIMON, SOLOMON:** Philosopher; b. 1754, in Nieszwicz, Lithuania; d. 1800, in Niedersiegersdorf, Silesia. As a boy he was already well versed in Rabbinic literature. A turning point in his life was reached when



the Moreh Nebukhim of Maimonides \* came into his hands, and his admiration of the great master was such that he adopted the name Maimon. Consumed by a desire for secular knowledge unobtainable in his home environment, he took up the wanderer's staff at the age of 24, leaving his wife whom he had married at the age of 12 and a son behind him. Wandering into Germany he came into contact with the leading men of the age, among his patrons being Moses Mendelssohn. His work, "Versuch über die Transzendentalphilosophie" (1790), a criticism of Kant's philosophy drew the latter's attention, who praised its author as the most acute of his critics. Notwithstanding his restless life, his continuous wanderings from place to place, inadaptability to any regular occupation, his fraternizing with bad society, his addiction to habits of intemperance and a cynicism which scandalized his protectors Maimon published numerous historical and critical works on philosophy which impressed the leading philosophers of the day. Foremost of his Hebrew works is "Gibe'at ha-moreh" (1791), a commentary on the first part of Maimonides' "Moreh Nebukhim." His autobiography, "Lebensgeschichte" (1793), is not only interesting as far as his person is concerned, but also contains valuable material on the history of Polish Jewry in the 18th cent. and particularly on the Hasidic movement, then in its beginnings.

I. S.

**MAIMONIDES, MOSES (Moses b. Maimon):** The Jewish Aristotle; b. Cordova, Spain, March 30 (Nisan 14), 1135; d. Palestine, 1204. Popularly known as RaMBaM, from the initials of his name, the philosopher, Talmudist and physician, was the son of Maimon b. Joseph, descended from a long line of distinguished scholars, his ancestry going back to Judah the Prince (Jehudah ha-Nasi), compiler of the Mishnah, and consequently to King David. His father, a learned Talmudist, astronomer and mathematician, was his principal teacher in his early years. As a youth, Moses studied Talmud, logic, metaphysics, mathematics, astronomy, natural sciences and medicine. Though not a slavish worshipper of Aristotle, Maimonides considered him the chief of the philosophers, and placed him on a plane almost as high as that of the prophets.

When Moses was 13 years old, the city of Cordova fell into the hands of the Almohades (Unitarians), a fanatical Mohammedan sect, who offered to those not of their belief the choice of the Koran, exile, or the sword. Maimon and his family, rather than embrace Islam, even outwardly, wandered for a number of years from place to place in Spain, northern Africa and Palestine, finally settling in 1165 in Fostat, a suburb of Cairo, Egypt. Some scholars maintain that during these years of wandering the family of Maimon took on, at least outwardly, the profession of Islam, but this has been effectively disproved by a recent authority.

During this trying period, Maimonides produced several important works. In 1158, he composed a Treatise on the Jewish Calendar (Maamar ha-Ibbur), and shortly afterward a book on terms of logic ("Milloth Higgayon"), to which later Moses Mendelssohn wrote a commentary. In 1160, while residing in Fez, Morocco, he issued his celebrated Letter on Apostasy (Iggereth ha-Shemad, or Maamar Kiddush ha-Shem, Treatise on the Sanctification of God), in which he declared that a Jew need not suffer death unless he is forced to worship idols or commit murder or incest. Enforced lip service of Mohammedanism he did not consider idolatry. It was largely because he held this opinion that he was falsely accused of professing Islam.

Shortly after settling in Fostat, Moses' father died, and his beloved brother David perished in a shipwreck in the Indian Ocean. Forced to earn his own livelihood, he took up the practice of medicine, and so successful was he that later he became physician at the court of Saladin. Hearing of his skill as a physician, Richard the Lion-hearted, offered him the position of court physician at London, but this honor Maimonides refused. During his career as physician, Maimonides wrote many important medical works and treatises.

In 1168, Maimonides completed the Commentary on the Mishnah (Arabic, Siraj, Hebrew, Maor, "Light"), which contained the germs of the main philosophical ideas later developed in his other works. The Commentary is a masterpiece of lucidity, knowledge and comprehensiveness. An important section of the Commentary is the Eight Chapters (Shemonah Perakim), a psychological, philosophical and ethical treatise, which serves as an introduction to Maimonidean philosophy, and which is a remarkable syncretism between Hebraism and Hellenism. It also contains the well-known Perek Chelek, which examines the current conceptions of immortality, and in which Maimonides formulates his "Thirteen Articles of Creed," which have found an important place in the ritual of the synagog.

Maimonides busied himself in communal affairs, and it was not long before he was recognized as the official head of the Jews of Cairo and Egypt. He was consulted constantly by Jews in many lands.

The "Repetition of the Law" (Mishneh Torah or Yad ha-Chazakah, The Strong Hand), a stupendous work of 14 books, which is a compendium of the Talmud, a religious guide, and a complete codification of biblical and rabbinical law and religion, was given to the world in 1180. This he prefaced with an outline known as "Book of the Commandments" (Sefer ha-Mitzvoth). Maimonides at once became the highest authority in Jewry. The first section of this code is the famous "Book of Religious Philosophy" (Sefer ha-Madda) which soon became the storm center of bitter controversy. In a passage of



another section (Hilcoth Melachim, Laws Concerning Kings), Maimonides demonstrates his liberal spirit by declaring that "The teachings of him of Nazareth and of the man of Ishmael (Mohammed) help to bring mankind to perfection." The Mishnah Torah evoked considerable opposition, which continued after Maimonides' death, and was further stirred up by his next great work.

The greatest of Maimonides' works, "The Guide of the Perplexed" (Arabic, *Dalalat al-Chairin*; Hebrew, *Moreh Nebuchim*), published in 1190, was designed as the author states for "thinkers whose studies have brought them into collision with religion, and for those who have studied philosophy and have acquired sound knowledge, and who, while firm in religious matters, are perplexed and bewildered on account of the ambiguous and figurative expressions, in the holy writings." The object of the Guide, as of his other works, is to unify reason and faith which he believed taught one truth. He attempts to harmonize Judaism with philosophy; to reconcile the Bible and the Talmud with Aristotle.

In 1191 he published the "Treatise on Resurrection" (*Maamar Techiyath ha-Mesim*), in which he reiterated his belief in bodily resurrection, and in 1194, as a reply to a request for his opinion on astrology, he issued "The Letter to the Rabbis of Marseilles" in which he forcefully denounces superstitious thoughts and practices. On Dec. 13, 1204, Maimonides died and was buried in Palestine.

The influence of Maimonides on Jewish thought has been most profound and lasting. Of him it is said, "From Moses unto Moses there arose none like Moses." He introduced the scientific and rational spirit into the study of Judaism. Outside the realms of Judaism, principally through the Guide, traces of Maimonidean thought may be found in the writings of many medieval Christian theologians, among them Albertus Magnus and Thomas Aquinas. As a youth, Spinoza studied the philosophy of Maimonides, and in his "Tractatus-Theologicopolitico" the influence of the Jewish Aristotle is especially apparent.

For a bibliography of the works of Maimonides translated into English and of books and articles in English, consult Gorfinkle's "A Bibliography of Maimonides" (New York, 1932).  
J. I. G.

There is still a curious old house in Fez, which is pointed out as the residence of Maimonides, from which he had to flee in the night. There are 13 windows in the house, to symbolize, it is said, the 13 dogmas of Maimonides.—SLOUSCHZ, *Travels in North Africa*, 1927.

**MAINE:** See: United States of America.

**MAINZ (MAYENCE):** This Rhenish city had a Jewish community in Roman days, though the existing records do not go beyond the 10th cent. and some of them in the 11th, after a great conflagration, Mainz Jews were induced to settle in Speyer. Prior to the Crusaders' massacre of 1096, Mainz had produced

the Kalonymus family and the celebrated Talmudist Gershom b. Judah. The Second Crusade, the persecutions of 1187, and the ritual murder charge of 1281, led in 1205 to the Rhenish Jews deciding to emigrate to Palestine under the leadership of Meir of Rothenburg.\* In 1349 practically the whole community was massacred and the ghetto fired. In 1438, after a peaceful cent. the Jews were expelled; they returned and were reëxpelled in 1462. A few Jews managed to return but they were also expelled in 1579, and the existing community dates from 1583. After the French occupation and the emancipation of 1841 the Mainz community developed steadily as a center of orthodoxy, the Lehmann family and their publication, "Der Israelit," being its most earnest exponents prior to the founding of the Agudath Israel.\* In 1900 Mainz had 3,200 Jews, which in 1925, had been reduced to 2,738.

Yes, they slay us and they smite,  
Vex our souls with sore affright  
All the closer cleave we, Lord,  
To Thine everlasting word.  
Not a word of all their Mass  
Shall our lips in homage pass.

—KALONYMOS B. JEHUDAH, *Mayence* (quoted by Leopold Zunz, *Synagogale Poesie des Mittelalters* (translated by E. H. Plumptre).

**MALABAR:** The Jewish settlement at Jews-town, near Mottancheree, is supposed to be descended from the tribe of Manasseh. This tradition was related in 1772 to Forbes, author of "Oriental Memoirs," who lived there. He accepted the theory that the settlement at least dated from the refugees of the destruction of Jerusalem by Titus. The presence of Jews from Spain and Poland in Malabar, prior to the voyage of Vasca da Gama was established by the latter.

**MALACHI:** "My Messenger," (*Ibid.* ii. 7, iii. 1) the last of the biblical Prophets, whose three chapters (four in the translations) close the second (Hebrew) division of Scripture. Though the Christian versions and Jewish commentators regard "Malachi" as a proper name, perhaps because of convenience, both Jewish tradition and modern biblical criticism regard him as an anonymous prophet. One rabbi said he was Mordecai. Others identified him with Ezra, the Scribe (Meg. 15 a, Targum to i. 1, also Septuagint. Undoubtedly the name was borrowed by the editor from iii. 1). The text reveals no information as to the prophet's personality or identity. Even the time of his ministry is uncertain. The critics differ as to whether he prophesied before the time of Ezra's coming to Jerusalem (458 b.c.e.), or during the interval between the two visits of Nehemiah (445-433 b.c.e.). Considering the internal evidence as revealed in Malachi's frequent references to the language and institutions of Deuteronomy (comp. i. 8 with Deut. xv. 21; iii. 5 with Deut. xviii. 10, xxiv. 17 ff.; iii. 8, 10 with Deut. xii. 11; xxvi. 12, iii. 17 with Deut. vii. 6, xiv. 2, xxvi. 18; i. 8 with Deut. xv. 21), and his apparent unfamiliarity with the provisions of the Priestly



Code which Ezra read before the people (cf. Neh. viii.-x.), and his statement that the Law was oral and not written (ii. 7), it seems fair to say that he must have lived in Jerusalem before the time of Ezra.

The text reveals the conditions in Jerusalem during his ministry: The priests showed contempt for the sacrificial cult; their alliances with the privileged classes caused them to have respect for persons in the law, and divorce their Jewish wives in order to intermarry with their gentile neighbors; a secularization of life accompanied by a doubt of old moral standards and religious tenets; widespread social injustice, false oaths, sorcery, adultery, oppression of the stranger, and acceptance of foreign cults; but there was a party that "feared the Lord" (iii. 16), (pointing perhaps to the beginnings of the Pharisee and Sadducee movements); the Temple had been completed, and a Persian governor ruled.

These conditions provoked a new aspect of Jewish prophecy. Since the people were skeptical of the prophet's classic place as a preacher of righteousness, Malachi represents an ecclesiastical phase in prophecy where he insists upon conformity with the ritual of the Law. To Malachi there was no opposition between Law and Prophets, but his emphasis upon obedience to the prescriptions of the cult, was based very largely upon his prophetic conception of God's holiness and His call to righteous conduct. Meeting the intellectual phase of contemporaneous skepticism, his method was dialectic in that he first lays down the thesis, then recites the objection of the doubter, then he offers a refutation, and ends with a promise or a warning (cf. i. 2-5). Malachi meets the situation of Israel's increasing experiences with other nations, with the remarkable statement: "For from the rising of the sun even unto the going down thereof, My name is great among the nations; and in every place, offerings are presented unto My name, even pure oblations; for My name is great among the nations, saith the Lord of Hosts" (i. 11). This is his prophetic viewpoint in that he recognizes not alone the universality of God, but the innate religious worth of the gentile. His most famous utterance: "Have we not all one Father, hath not one God created us all" (ii. 10) is a reproof of the unethical conduct of the people in the putting away of their wives not alone as heartless ("treacherous") conduct, but as a betrayal of their obligation to one another as children of the one God. Therefore, he warns his generation that because of its irreligiousness, God will send Elijah, the Prophet, as the herald of a great and terrible day of the Lord, who "shall turn the heart of the fathers to the children, and the heart of the children to the fathers; lest I come and smite the land with utter destruction." L. W.

**MALBIM, MEIR LOB B. JEHIEL MICHAEL:** Rabbi; b. Volochisk, 1809: d. Kiev, 1879. From 1838 to 1845 he was rabbi

of Wreschen, Posen, but in the latter year he was called to Kempen, and in 1860 became chief rabbi of Bucharest. From this date to the end of his life, Malbim fought the reform tendencies of his German congregants. He was imprisoned in Bucharest; in Moghilef he was ordered to leave the town; he also had to leave Koenigsberg. The governor of Wilna would not permit him to officiate in that town because of his stormy record elsewhere.

**MALEA, MEIR DE:** Chief tax-farmer to Ferdinand III. of Castile (1217-52). His sons, Don Zag (Isaac) and Don Juzef, inherited the office.

**MALTA:** There is a small congregation at Valetta.

**MALTER, HENRY:** Orientalist; b. Zabno, Galicia, 1867; d. Philadelphia, 1925. He was appointed professor of medieval philosophy and Arabic at the Hebrew Union College, but in 1907 resigned with Dr. Caspar Levias, and Dr. Schloesinger, when their advocacy of Zionism was objected to by the College authorities.

**MANASSEH:** Elder of the sons of Joseph, and father of the half-tribe which occupied land on both sides of the Jordan.

**MANASSEH:** (695-640 b.c.e.). 14th king of Judah, son of Hezekiah. He ascended the throne at the age of 12, and reigned 55 years. He reintroduced idolatry. His alliance with Babylon against Assyria resulted in his being taken captive, but he was later restored to his throne. In their inscriptions, Esarhaddon and Assurbanipal mention Manasseh as a vassal. The author of II Kings complains of his persecution of the schools of the prophets.

**MANASSEH B. ISRAEL:** Hero of the readmission of Jews to England; b. La Rochelle, 1604; d. Middleburg, Holland, 1675. After the auto-da-fé of 1603 his parents fled from Lisbon, and later left La Rochelle for Holland. In 1620 Manasseh was appointed a rabbi in Amsterdam where his eloquence and scholarship attracted considerable attention. He founded the first Hebrew printing press in Amsterdam. His first literary achievement, "El Concillador," a reconciliation of conflicting passages in Bible and Talmud, published in Spanish brought him a reputation and made him the center of an influential intellectual group. He was especially looked up to by those Christians who believed in the approach of the Fifth Kingdom, The Reign of the Sainted, in accordance with their interpretation of the Book of Daniel. The bloody Thirty Years War made them think that the Messianic era was near. Their attitude was helpful to the Jews because, according to prevailing interpretations, before the coming of the Messianic kingdom, the Jews would have to regain possession of the Holy Land; the Lost Ten Tribes \* would be rediscovered and gathered together.



Manasseh b. Israel, too, was a product of his age. He believed in the mystical book, the Zohar, which specified the year 1648 as the beginning of the Messianic era. It was in this fantastic atmosphere that the Puritan party in England with Oliver Cromwell as their leader demanded religious liberty for all. Their soldiers sang psalms and won victories. From their attachment to the Old Testament they were sympathetic to the Jews. Cromwell thought that he could even reconcile the Jews to the English Puritan community of God. A prominent English Christian, Edward Nicholas, wrote "an Apology for the Honorable Nation of the Jews" in which he claimed that civil war had come upon England because of her mistreatment of the Jews, and also because the popes forced the Jews to wear a badge of shame.

Manasseh b. Israel believed the story of a Jewish traveler who claimed to have seen the Lost Ten Tribes in South America, and he took that story as a basis for his book, "Hope of Israel" (*Esperanca de Israel*), in which he recounted the martyrs of Israel, also the martyrdom of a young Christian nobleman, all of whom died with psalms and Shema on their lips. His point was that just as the prophecies of evil came true so would the prophecy of redemption. This treatise Manasseh submitted to Parliament through a learned Englishman, and along with it he sent a letter in which he claimed that a general dispersion of Israel must precede their restoration and the coming of the Messiah. He asked for religious freedom and the right to erect synagogues. He received a passport to visit England, but because of the war between England and Holland he could not travel.

Later Cromwell obtained more power and called a parliament composed of Puritan preachers, some of whom even proposed the adoption of the Mosaic Law as the constitution of England. Manasseh b. Israel was again invited to come to England. He was helped by a Marano who pointed out the advantage to England, from the wealth and international commerce of the Jews. Accompanied by Jacob Sasportas, rabbi of several Spanish communities in Africa, Manasseh b. Israel first presented letters from many European communities, thus appearing as representing the whole Jewish people. He pressed the mystical argument already referred to, and, the commercial and practical, for many Spanish and Portuguese Jews would settle in England.

Cromwell may have had in mind the practical end but he also believed that Christianity as preached in England free of idolatry and superstition, would attract the Jews to become Christians. Their readmission was debated very seriously in Parliament. It was decided that their expulsion in 1290 was not legal, because it was the act of the king alone, without the sanction of parliament. But the attempt officially to readmit the Jews met with defeat. Cromwell added three clergymen whom he thought would vote his way

but they did not. At last Cromwell himself argued: "Can we preach the gospel to them if we refuse to tolerate them among us?" The Privy Council agreed with him but laid down certain restrictions, for example that the Jews could worship only in private dwellings. The clergy and the public were in a fanatical mood; pamphlets were published pro and con. Holland thinking that she would lose her Jews, who were economically valuable to her objected, but Manasseh b. Israel assured Holland's ambassador that only Spanish and Portuguese Jews would emigrate to England. He then published his passionate plea, "A Vindication of the Jews" (*Vindicæ Judeorum*). In it he refuted all false accusations against them. This was his last and best effort. An incident helped him achieve success. A wealthy merchant, Robles, a Marano was charged with being a Portuguese Papist—and papists in general were not tolerated. His property was confiscated. But Cromwell successfully induced the Privy Council to set aside the confiscation on the ground that Robles was not a Catholic but a Jew. Henceforth Marano\* Jews were tolerated in England. They even were permitted to have a cemetery of their own and could observe their religious rites in public; but had to pay higher taxes. Thus began the toleration and the return of the Jews to England. Cromwell honored Manasseh b. Israel, settling upon him an annuity of one hundred pounds from the state treasury which, however, he did not enjoy very long. On his way home to Holland he died.

J. K.

Because many Jews are now in very great straits in many places, multitudes in Poland, Lithuania, and Prussia by the late wars, by the Swedes, Cossacks and others being driven away from thence. Hence their yearly alms to the poor Jews of the German Synagogue at Jerusalem hath ceased. . . . Also, the Jews in Spain, France, Portugal, and in the Indies, under the Spanish crown, if they are professed Jews, must wear a badge.—MANASSEH B. ISRAEL, from his plea in support of petition for Jewish Readmission to England.

**MANASSEH B. JOSEPH OF ILYE (b. Porat):** Forerunner of the Maskilim; b. Smorgon, 1767; d. Ilye, 1831. He was one of the early Russian Jewish reformers from within. An erudite Hebrew and rabbinical scholar he was not only critical of the methods of his time but shocked the orthodox by studying philosophy, mathematics, astronomy, German, Polish, and mechanics. Owing to his advanced views on the rabbinic system and the education of youth he was compelled to wander from town to town, and even when he achieved the type-setting of his "Alfe Manasseh," the printer becoming aware of Manasseh's radicalism, threw the proofs and the mss. into the fire. The author thereupon rewrote his book and it was published in Wilna in 1827. Devoted to the cause of culture he wrote in Yiddish as well as in Hebrew and lived on bread and water, so that he was easily a victim to the cholera plague of 1831.

**MANCHESTER:** This chief British manufacturing center has the second largest Jew-



ish population in Great Britain and has witnessed a corresponding development of Jewish institutions. Jews first settled there in 1780. It is the only English city which for years boasted both a Reform and a Sephardic congregation. Its Jews' Free School takes care of over 2,000 pupils.

**MANDAEANS:** A very ancient religious body, still found in Mesopotamia, though its members are few. They profess an admixture of Jewish, Christian and heathen doctrines and customs. Their sacred books are in Aramaic dialect which approximates the language of the Talmud. They follow a Gnostic code and their religion is therefor surcharged with mysticism. They regard Jesus of Nazareth as a false prophet, and John the Baptist as a true one.

**MANDELKERN, SOLOMON:** Compiler of the Hebrew Concordance; b. Mlynov, 1846; d. Vienna, 1902. In his youth he was identified with the Haskalah movement, and in 1873 he was rabbi in Odessa. In 1896 he published his concordance, "Hekal ha-Kodesh," in Hebrew and Latin, of the Hebrew and Chaldaic words in the Bible.

**MANDELSTAMM, MAX:** Oculist and Zionist leader; b. Zhagory, 1838; d. Kiev, 1912. In 1864, having graduated as a physician he began his studies of ophthalmology in Berlin, and in 1868 settled in Kiev and achieved a European reputation as an oculist. He was thrice elected professor of the University of Kiev, but on each occasion his election was voided because he was a Jew. In 1881 he began to take an active part in Jewish affairs in Russia, and with the rise of Herzl he became the leader of the Russian Zionists. The Constitutional Riots of 1905-06, which he witnessed and described, drove him into the ranks of the Ito.\* One of his daughters was sentenced to Siberia for her part in the revolutionary movement.

**MA NISHTANOH:** "Wherefor Is Different." The first two words of the Four Questions asked by the youngest child at the Passover Seder.\* The first sentence reads: "Wherefor is this night different from all other nights?" M. A.

**MANN, LOUIS:** Actor; b. New York, 1865; d. there, 1931. He began his stage career at three and to 1891 enacted many parts, "barnstorming" with the most celebrated actors of his period. After that he created for himself a rôle in German comedy parts, with which he was identified to his retirement.

**MANNHEIMER, ISAAC NOAH:** Preacher; b. Copenhagen, 1793; d. Vienna, 1865. He was the first catechist in Denmark, being appointed in 1817 when confirmation was made obligatory under the emancipation law. In 1824 he was appointed in Vienna, where he was titled director, not rabbi, of the Reform synagog. He was reputed for his oratorical gifts, and was in 1848 elected to the Austrian Reichstag.

**MANNHEIMER, SIGMUND:** Professor, Hebrew Union College; b. Kemel, Germany, 1835; d. Cincinnati, O., 1909. He came to the U. S. in 1865, having held several professional positions in Germany. In 1884 he was appointed professor of exegesis and Aramaic, at Hebrew Union College. His daughter is the well-known dramatic reader, Jane Manners.

**MANTINO, JACOB B. SAMUEL:** Physician to two Popes; b. Tortosa, Spain; d. Damascus, 1549. He was befriended by Pope Clement VII. In 1528 he settled in Venice and was exempted from wearing the Jew's hat. He enjoyed the friendship of ambassadors who were his patients and patrons. On his return to Rome he became involved in the dispute which raged over the claims of Henry VIII., of England to divorce Catherine of Aragon. Richard Croke was sent by the English king to obtain the favorable opinion of Jews as well as of the church. Clement VII., invited Mantino's views, and although other Jews supported Henry, Mantino opposed the divorce. He exposed himself to further attack when he relentlessly exposed the pretensions of Solomon Molcho, the pseudo-Messiah. Pope Paul III. appointed Mantino his personal physician in 1534. It was on a tour of the East, as companion of the Venetian Ambassador, that he died in Damascus.

**MANTLE OF THE LAW:** The use of a mantle to cover the scroll of the Pentateuch dates from the custom of spreading a layer of fine silk over the full length of the scroll so as to prevent injury to the text.

**MANUEL, EUGENE:** Educator and poet; b. Paris, 1823; d. there, 1901. He was professor at a number of French universities and at three of the higher institutions of learning in Paris. After the Franco-Prussian war he was made secretary to Jules Simon, minister of public instruction. In 1876 he was made inspector general of secondary education of France. This post afforded him much leisure which he devoted to literature. He wrote on French history and published a collection of poems, a number of which were devoted to Jewish themes. He was one of the six founders of the Alliance Israélite Universelle, and an active officer of the Consistory.

**MANUSCRIPT:** Though archeological discoveries point to the use of clay tablets as the medium of writing amongst the ancient Canaanites, and the word papyrus (and therefor paper) is of Egyptian origin, papyrus may have been used for early records. The Hebrew word "sefer," translated "scroll," connoted not merely a written document, but the use of a skin for that purpose. The biblical reference is, therefore, always to a written scroll. The Book of the Law was always, and still is, written in that form, on parchment, prepared according to a prescribed ritual. Metallic inks were known, but their use for the sacred copies was forbidden. The Jews are even credited with the invention of gold



ink in which, according to the Letter of Aristeas, the scrolls for the translation by the Seventy were prepared. The date of the first use of the book form of mss. is unknown as the most ancient mss. in scroll, and in codex, that have survived are of the beginning of the 10th cent. The Jews first used paper in the Orient in the eighth cent.

**MA'OZ TZUR:** First words of the popular Hanukah \* hymn, composed according to the acrostic by Mordecai, an Ashkenazic poet of the 13th cent. The song recounts the wonders of the Exodus, the Babylonian exile, the fall of Haman, and the Maccabean victory. It is sung both at home and in the synagog, after the kindling of the lights. Though the English version in vogue is Gustave Gottheil's "Rock of Ages," the following is a fair translation of the first stanza of the Hebrew text:

Mighty, praised beyond compare,  
Rock of my salvation,  
Build again my house of prayer  
For thy habitation!  
Haste my restoration; let a ransomed nation  
Joyful sing  
To its King  
Psalms of dedication!

SOLOMON SOLIS-COHEN.

**MAPU, ABRAHAM:** Founder of the Hebrew romantic school, and author of the first Hebrew novel; b. Slobodka, 1808; d. Koenigsberg, 1867. His early studies included the Bible and the Talmud, in which he attained great proficiency, but, probably due to the influence of his father, Yekuthiel, who was both Talmudist and Cabalist, he studied esoteric literature which he found congenial to his poetical temperament. His secular studies included Latin, Russian, German and French literatures.

His creative powers were discovered when in 1853 he published, 23 years after its completion, his first novel, "Ahabat Zion" (the Love of Zion), dealing with the time of the prophet Isaiah and the kings Ahaz and Hezekiah. The work was an instantaneous success, creating a considerable impression because of the grace and beauty of its style and the novelty of the enterprise. The book still retains its interest and appeared in translation in German, English and Yiddish. "Ashmat Shomron" (the Guilt of Samaria), was his second novel. The background is also the idyllic life of the ancient Hebrews, and the theme the rivalry between the northern and southern capitals of Judea. The author's own preference is quite evident. Whatever is good, just and noble comes from Jerusalem, and whatever is base, corrupt and wicked flows from Samaria. A marked departure in his literary activity is his third novel, in five parts, "Ayit Zabua" (The Painted Hawk, or Hypocrite).

Here Mapu plunged into the conflict between the Maskilim and those contemporaries who would impede the march of progress. Yet another, fourth, novel, "Hoze Hizyonoth" (The Seer of Visions), dealing with the time of Shabbethai Zebi, was ready for publication, but, owing to the censor, or his enemies, or

both, only fragments of the work have survived. "Ammon Pedagog" (The Master Pedagogue), a manual for teaching Hebrew, and "Hausfranzose," are other works of Mapu.

Although Mapu was acquainted with the romantic school of his day, he was not greatly influenced by it, deriving the inspiration for his literary form not from France or Germany, but from Palestine and the Bible. He influenced his contemporaries by taking his readers not to the Judea of the rabbis, saints and mystics, but to the land where gaiety and joyousness were natural and normal. As such he may be regarded as a Zionist before modern Zionism was born. Stronger as a stylist than in ideas, his uniqueness consists in having caught the spirit and secret of the Bible style more than any other Hebrew author. If, unlike "Mendele," he has not created a Hebrew style of his own, he succeeded in making the language of the prophets live again in all its freshness and vigor. A writer of few ideas, and without much gift for characterization or plot, Mapu is remembered as the greatest Hebrew prose stylist since the time of the Bible and the prophets.

J. S. M.

**MARANO:** Term applied to the Spanish Jews who, after the 1391 persecutions, outwardly became Christians by conversion. It is estimated that 100,000 Jews became Maranos, Neo-Christians, secret Jews or Chuetas. There were roughly three classes of Maranos: those who accepted the change of faith and took advantage of the social opportunities it offered; those who, taking every risk, attended the synagog in secret, and the third category, those who cherished Judaism in secret, and threw off the disguise gladly when they reached other countries. The first group included some of the Jewish intellectuals. In the second were the Jewish aristocracy and families of wealth, who mingled their blood with that of the royalty and nobility of Spain, but who nevertheless struggled for Jewish rights, and often in the end merged with the "secret Jews," who managed for a cent. and even longer to follow their faith in the most secluded fashion. The enforced baptism of so many Jews, creating within the church a great mass of heretics, and the assimilation which it produced, giving the Jewish tinge to perhaps a majority of the Spanish aristocracy, were direct causes of the Inquisition.\* To it the court greedily assented because its immediate result was the sequestration of much Jewish wealth.

Neither the establishment of the Inquisition nor the Expulsion Edict were carried out without considerable resistance on the part of the Maranos. They offered individual and collective resistance, so that whilst in the former case they refused to admit the heresy of which they were charged, in the latter they threatened to return en masse to Judaism. So too in their appeals to the Pope they set up their claims as a Christian group. In the end they could not prevail, and though George Borrow, author of the "Bible in Spain," was the first



to bring news of the existence of Maranos there, in the 19th cent., and recent investigations show there are still some there, the vast majority yielded to the expulsion order, and scattered first in Portugal—where they were still Maranos—to southern France, Madeira, the West Indies, Brazil, and Flanders, where they also had to practice Judaism in secret for a long time. The movement of the Maranos to northern Europe was slow, for the bulk did not leave Portugal until a cent. after the Spanish edict, when the pressure on them in Portugal was at its height, and forced them to Holland, Denmark, Germany, and even Poland. Traces of them can be found in north Africa, Italy, Greece, Egypt, and the Orient generally as well as in Mexico. The settlements in Turkey, Palestine and Italy were in the main those of Jews who had not been Maranos but were expelled from Spain.

**MARCOSSON, ISAAC FREDERICK:** Editor; b. Louisville, Ky., 1877. To 1903 he was engaged in newspaper work in Louisville, he then became associate editor of "World's Work," and in 1907 joined the staff of the "Saturday Evening Post." Since 1913 he has been one of the leading contributors to that publication.

**MARCUS, SIEGFRIED:** Inventor of the automobile; b. Mecklenburg, Germany, 1831; d. Vienna, 1898. He was a mechanic and worked for years for Siemens and Halske, in Berlin. In 1852 he moved to Vienna, and after achieving an independence devoted himself to inventions. One of the first in which he succeeded was devising mechanism for the discharge of deep-sea mines by electricity. In 1864 he built his first horseless carriage, and in 1875 he built the second, which was the first benzine driven vehicle, and drove it in the streets of Vienna. His automobile patents were registered in Germany, in 1882. His first automobile is now in the possession of the Vienna Automobile Club. The town council of Mecklenburg affixed a tablet in honor of Marcus' invention on the house in which he was born.

**MARCUSE, ADOLF:** Astronomer; b. Magdeburg, 1860. In 1882 he was a member of the German expedition to S. Carolina to observe the transit of Venus. In 1886 he was appointed astronomer-in-chief to the national observatory of Santiago, Chile, and during two years traveled throughout South America. In 1888 he was attached to the royal observatory in Berlin, and in 1891 he conducted the geodetic expedition to the Hawaiian Islands. He specialized on the determination of latitudes by astronomical observation, and thus contributed largely to the perfection of geographic charts.

**MARGOLIES, MORRIS S.:** Founder of the Union of Orthodox Rabbis of America and Canada; b. Kroza, Russia, 1851. He was chief rabbi of the orthodox community of Boston, 1889-1906, being appointed in the latter

year rabbi of Congregation Kehilath Jeshurun, N. Y., which position he still holds. He has taken a most active part in communal affairs, is an active Mizrachist, and is the treasurer and director of a number of yeshibas in Jerusalem and eastern Europe.

**MARGOLIS, GABRIEL WOLF:** Chief rabbi of the United Hebrew Community of New York; b. Wilna, 1848. After holding a number of rabbinical positions in Russia he came to Boston, Mass., in 1907, where he held the position of chief rabbi to 1910, when he received his appointment in New York. In 1899 he was a delegate to the Zionist Congress. He is life president of the Assembly of the Orthodox Rabbis of America and Canada.

**MARGOLIS, MAX LEOPOLD:** Bible translator and Jewish historian; b. Merez, Lithuania, 1866; d. Philadelphia, 1932. In 1891 he was appointed to a fellowship in Semitics at Columbia University and from 1892 to 1897 he was the assistant professor of Hebrew and biblical exegesis at the Hebrew Union College. In 1897 he became assistant professor of Semitic languages at the University of California. In 1905 he returned to the Hebrew Union College, and in 1908 was appointed editor-in-chief of the Bible translations published by the American Jewish Publication Society, being at the same time professor of biblical philology at Dropsie College. He spent a year at the American School of Oriental Research, teaching at the same time at the Hebrew University, Jerusalem. He wrote two popular books, on the "Bible in the Making," and the "History of Biblical Translations." With Prof. Alexander Marx he was joint author of the "History of Jewish People" (1927).

**MARHAB IBN AL-HARITH:** Warrior poet; killed in combat, at Khaibar, c.628. According to the biographer of Mohammed, Marhab was distinguished for his physique and bravery. Opposed to the prophet, and leader of one of the Arab Jewish tribes, he challenged the enemy to combat in a poem. Ali, relative and "companion" of Mohammed, accepted the challenge, and slew Marhab in single combat.

**MARIAMNE:** Wife of Herod the Great,\* Hasmonean princess famed for her beauty and grace. Herod married her in Samaria in 37 b.c.e. in an attempt to strengthen his position with the Jews. She had five children, three sons and two daughters. Herod was deeply attached to his regal wife, but she was the victim both of her mother, Alexandra's conspiracies and the intrigues of her sister-in-law, Salome. The pictures of her two beautiful daughters influenced Cleopatra to advise Antony to consent to her brother Aristobulus becoming high priest. He was later killed by Herod, who, when he went to war, ordered that Mariamne should be slain if he failed to return from battle. On his return Salome\* accused Mariamne of adultery with her husband, Joseph. The latter was executed and Alexandra



was put in prison. Mariamne was spared but when in 30 b.c.e. Herod again went to war he repeated his previous instruction; she should be slain if he did not return alive. Salome next accused her of conspiring to poison Herod. She was found guilty and executed, 29 b.c.e., when only 28 years old. The story of her calm death, with her mother reviling her, and her sister-in-law hastening her end, is one of the most dramatic pages in Josephus' history.

The part of "Mariamne" in Stephen Philip's poetic tragedy "Herod" which was staged by Beerbohm Tree, in London in 1900, was played with telling effect by a beautiful Jewish actress, Lily Hanbury.

**MARIAMNE:** Daughter of Simon b. Boethus of Jerusalem, the second woman of this name married by Herod the Great.\* She was born in humble circumstances and Herod advanced her father to the high priesthood in order to marry her. Her son, Herod, was made heir to the throne.

**MARIX, ADOLPH:** American rear-admiral; b. Saxony, 1848; d. Gloucester, Mass., 1919. He came to the U. S. when a boy and in 1864 entered the U. S. Naval Academy at Annapolis, graduating in 1868. He was regularly promoted and in 1879 was assigned to the Hydrographic Office. He served in the Asiatic station, 1883-86, returning in 1892 to the New York Hydrographic Office. In 1893 he was promoted lieutenant-commander, and in 1895 he was transferred to the "Maine," and was recorder of the court of inquiry which followed her explosion. He was cited and advanced for conspicuous conduct in two engagements at Manzanillo, and in 1899 was promoted to the rank of commander. When President Taft was Governor-General of the Philippines, Marix was made naval attaché in the Islands. Later he was appointed rear-admiral and in 1910, having reached the age limit, retired after 46 years' active service.

**MARKENS, ISAAC:** Author of "Hebrews in America"; b. New York, 1846; d. 1928. He was a journalist and in 1888 published the historical and biographical sketches, which was the first volume of its kind on American Jewish history. He estimated the Jewish population of the United States in 1888 at 400,000 of whom 125,000 were residents of New York.

**MARKOVICH, MOSES:** General syndic of the Polish Jews or spokesman for all the Kahals of the ancient province of Poland during the reign of Michael Vishniovetzki (1669-1673).

*See:* Shtadlan.

**MARKS, BERTRAM S.:** Portrait painter; b. Cardiff, Wales, 1827; d. London, 1916. He painted the portraits of most of the members of the British royal family, and of many of the notables of the Jewish community. He was deeply interested in Jewish affairs, and also in the artistic education of artisans. He was

president of the Art Section of the Cymmadorion Society in connection with the National Eisteddfod of Wales.

**MARKS, DAVID WOOLF:** Founder of Anglo-Jewish Reform Judaism; b. London, 1811; d. there, 1909. He early advocated changes in the ritual and in 1840, being only 29 years old, was appointed minister of the West London Synagog of British Jews, a post he held till his death. In 1848 he was appointed and for 50 years held the chair of Hebrew at University College, London. He was an urbane polished English gentleman of considerable oratorical powers, intent upon the simplification and decorum of public services and held no extreme views.

**MARKS, Hon. Sir HENRY, Kt.:** Commissioner of Currency of Fiji (1913-29); b. Melbourne, Australia, 1861. He settled in Fiji in 1881 and was made warden of Suva. He has served for many years on the Legislative Council of the Island, and was knighted for his public activities.

**MARKS, HENRY HANANEL:** editor and proprietor of the London "Financial News"; b. London, 1855; d. there, 1925. He was the son of Dr. D. W. Marks,\* founder of the London Reform congregation, but received his newspaper training in the U. S., where he resided, 1871-83. He ran for parliament, but was not successful politically.

**MARKS, LIONEL SIMEON:** Professor of engineering; b. Birmingham, England, 1871. He came to the U. S. in 1893 and from 1894 to 1900 he was instructor of mechanical engineering at Harvard where he was appointed professor in 1909, being also professor at the Massachusetts Institute of Technology, 1914-18. He edited the "Mechanical Engineers Handbook." During the World War he was attached to the research division of the Bureau of Aircrafts.

**MARKS, MARCUS M.:** President of the Borough of Manhattan, New York (1914-16); b. Schenectady, N. Y., 1858. A clothing merchant he retired from business at 45 to devote himself to public service, and for 25 years was chairman of the conciliation committee of the National Civic Federation. He has been active in a number of civic, commercial, charitable and communal institutions. He was elected, 1913, President of the Borough of Manhattan. He has been succeeded in that office by Julius Miller and Samuel D. Levy. In 1914 he established three public markets in New York and in 1915 initiated the "Day-light Saving" movement.

**MARKS, SAMUEL:** South African pioneer; b. Sheffield, Eng., c.1850; d. Johannesburg, 1920. He went to Cape Colony in 1868 and aided in the development of the diamond fields. Subsequently he took up large tracts in the Transvaal where coal was found. He was the partner of Lewis and Marks, a firm which under the Boer régime practically con-



trolled and developed the economic resources of the Transvaal. Upon the establishment of the Union of South Africa, he became a senator.

**MARMOREK, ALEXANDER:** Head of the Pasteur Institute, Paris; b. Mielnica, Galicia, 1865; d. Paris, 1923. As assistant to Pasteur, and subsequently his successor, he commanded much attention in the medical world, for his anti-toxin for puerperal fever; and his antidote for tuberculosis (1903) in the discovery of which he contradicted the theories of Koch; and for his bravery in administering Haffkine's serum for bubonic plague to Schwartz, a bacteriologist, who had been accidentally infected by plague, owing to breaking of a tube of bacillus in the Vienna Laboratory. Marmorek was in Paris when the accident happened in Vienna, and Schwartz and his nurse assistant infected. Apprised by telegraph, Marmorek in soiled laboratory suit jumped into the express with a phial of the serum in his pocket. When he arrived in Vienna the nurse was dead, and Schwartz dying, and the attending physicians in dread of the spread of the infection. Marmorek coolly attended his friend, whose case was hopeless, and knew it, and who spent his last hour in dictating to Marmorek the progress of the disease as he experienced it. Unacknowledged in Vienna, because he was a Jew, Marmorek was awarded the Legion of Honor by France.

He was an ardent Zionist, and president of the French Zionist organization. He and his three brothers, Oskar, the architect, Louis, and Leo were amongst the foremost personal aides of Theodor Herzl.

**MAROR:** "Bitter," applied to the horseradish or bitter herbs eaten as part of the ceremonial of the Seder \* after a benediction is recited, in remembrance of the bitterness of Israel's enslavement in Egypt. M. A.

**MARRIAGE:** The Bible regulates but does not encourage polygamy, and it contains no trace of the more primitive polyandry, or of the matriarchate. Polygamy was a natural concomitant to marriage within the tribe. The objective of the most ancient rules, apart from those defining incest, aimed at preserving family and tribal property. Polygamy in practice was limited to the wealthy classes, and royalty. The essence of the marriage service consisted in the removal of the bride from her father's house to that of the groom or his father and formal betrothal. A lapse of time between the betrothal and marriage, and the consecration of marriage are traced back to Gen. xxiv. 55. The veiling and attendant ceremonies are traceable through Psalms, the Song of Songs, and elsewhere in the Scriptures. The use of the ring as a token is not so ancient as the giving of a money token; the whole rite, "Kiddushin," \* having for its object the consecration of the woman to her husband against all the world. Divorce was regulated, but the code favored the husband,

just as it regulated the rights of illegitimate children. The motive was not the degradation of the woman, for the virtuous woman is too often praised for that concept to be acceptable, but to protect the tribal interest.

"How long," she asked, "did it take God to create the world?" and Rabbi Jose Bar Chalafta informed her that the time occupied was six days. "What has God been doing since that time?" continued the matron. "The Holy One," answered the rabbi, "has been sitting in heaven arranging marriages."—MIDRASH RABBA.

**MARRIAGE CEREMONIES:** By tradition, Jewish marriage customs have acquired a fixed quality in practically every country in the world. The essentials to the consecration of a couple in wedlock are (a) the betrothal,\* (b) the reading of the marriage contract (Ketubah),\* (c) the placing by the groom of a plain ring on the second index finger of the bride's right hand and the recital on the words: *Ha-ray att m'ku-deshess le b'ta-ba-ass zu K'das Moshe v'Yisroel* (Behold thou art consecrated unto me by this ring according to the Laws of Moses and Israel). Recited in the presence of two witnesses, this act constitutes the covenant of marriage.

To these technical requirements there have been added from olden times customs and regulations. The bride is covered with a veil (Gen. xxiv. 65); the ceremony takes place under a Huppa \* or canopy. This is a survival of the insignia of royalty which was permitted at weddings in ancient days, when both groom and bride wore wreaths of flowers as symbols of elevation. A glass of wine is blessed by the officant and offered as a loving cup to both bride and groom. This necessitates the lifting of the veil and reveals the identity of the bride, a precaution rendered desirable, from the story of the exchange of Leah for Rachel, related in the Bible, and from the fact that on the wedding day, bride and groom were not to see each other prior to the ceremony. Seven blessings are recited and seven blessings are added later to the Benschen that follows the marriage feast. At the close of the ceremony, the groom breaks a glass, a symbol that has been variously interpreted. The use of music at marriage ceremonies, the participation of parents as sponsors, best men and bridesmaids are all ancient customs. This too is true of the wedding feast. It was the custom, and still is, among the orthodox, for bride and groom to fast on their wedding day till after the ceremony and to recite the confession in the morning service. This necessitated noon marriages. The custom of having a jester (badchan) at the marriage feast is also old.

Pre-marital festivities, as well as that of indulging in feasting seven days after the wedding, have been dropped, except in the Orient, but the presence of a bridal couple in synagog on the Sabbath after their marriage is noted by slight changes in the orthodox ritual.

M. A.

**MARSEILLES:** Of Phœnician origin there are traditions that the Jews helped to found this celebrated French seaport. It was



a "city of refuge" for Jewish exiles in 567. Though their numbers were never large, the Jews exercised considerable influence in the trade of the port during the Middle Ages. They were citizens but not "freemen" and had to wear a badge. They introduced the famous Castile soap industry, and in 1337 were even allowed to aid in the defense of the city. The first attack upon them of any importance occurred as late as 1484, but even then the town council objected to their expulsion, and enabled them in 1492 to ransom Spanish Jews captured by Barbary pirates. In 1507 they were expelled and did not return as a group until the middle of the 18th cent. In 1808 a consistory was organized. Many interesting documents relating to the Jews have been found in the archives of Marseilles.

**MARSHALIK:** Jester or rhymster, who attends wedding ceremonies and plays the part of the court fool.

**MARSHALL, LOUIS:** World Jewish leader, second and third decades, 20th cent.; b. Syracuse, N. Y., 1856; d. Zurich, Switzerland, 1929. Lawyer by profession, authority on American constitutional law, Republican by conviction, the later life of Louis Marshall offered the best evidence of what has become known as the passing of the hegemony of Israel from Europe to America. His association with a prominent legal firm and his success at the bar brought him recognition from about 1890 onward so that he was three times appointed a member of the New York State Constitutional conventions, 1890, 1894 and 1915, while Gov. Hughes appointed him counsel in 1908 to Gov. Sulzer in his impeachment trial. In his civic interest Marshall was called in to settle the New York cloakmaker's strike of 1910 and as arbitrator in 1919. The range of his interests included the advancement of the colored people, and the conservation of forests, and the preservation of game and birds and a keen interest in New York municipal politics.

It was, however, in the field of Jewish life that Marshall brought to bear what may be regarded as the distinctively American tempo, for he was at the same time president of the American Jewish Committee,\* which he helped to found, in succession to Judge Mayer Sulzberger\*; president of the American Jewish Relief Committee of which he also was a founder, president of Temple Emanu-El; chairman of the executive board of the Jewish Theological Seminary,\* and associated in the Institute of Jewish Religion.\* He was a founder of the Jewish Protectors and Aid Society, and a director of the N. Y. Educational Alliance and Dropsie College,\* Philadelphia. He was the controlling influence in the Joint Distribution Committee\* and one of the officers of the Palestine Economic Council.\* This far from exhausts the list of his offices and affiliations.

His dominance of the American Jewish scene began with the organization of the

American Jewish Committee in 1906, but he came still more to the fore when he became president of the American Jewish Committee, an incident which almost synchronized with the successful agitation for the abrogation of the 1832 Treaty with Russia,\* over the passport issue. That achievement gave the Jews in America world leadership. The World War, with its period of American official neutrality created the opportunity for those relief agencies with which Marshall was typically identified. He had no liking for the organization of the American Jewish Congress,\* but compromised with it and became one of its delegates. He was the foremost spokesman for the minority rights clauses, which the Jewish delegation, over which he presided in Paris, demanded at the Peace Conference, to secure the civil and political rights of the Jews in eastern Europe and Turkey. In fact he went so far as to upbraid the Turkish Jews when they abandoned their minority rights. The issuance of the Balfour Declaration\* in 1917 made him view Zionism\* in its practical light, so that he became one of the proponents, in 1924, of the extended Jewish Agency\* plan, and he was largely responsible for the devising of the Joint Survey Commission which was sent to Palestine to report on its multiple problems, before the extended Jewish agency was finally decided upon. In 1927 Marshall scored another success by the apology of Henry Ford for the publication of the "Elders of Zion"\* and the anti-Semitic articles in the "Dearborn Independent." In Aug., 1929, Marshall made his second trip to Europe on Jewish affairs, and presided over the deliberations of the sessions of the newly convened Council of the Jewish Agency, Basle, 1929. It was at the close of the subsequent sessions of the field workers of the Joint Distribution Committee, that he was stricken and died.

He has written himself into Jewish life and in the long and noble annals of the Jewish people there will always be a place for the name of Louis Marshall.—CYRUS ADLER, American Jewish Year Book, Vol. XXXII.

**MARTINIQUE:** Dutch Jews were settled on this West Indian island when the French took possession of it in 1635. A settlement of 300 Jews expelled from the Brazils was effected in 1654, but in 1658 the Jesuits were successful first in destroying their commerce, and then in bringing about the expulsion of the community. Martinique, which today is largely dependent on sugar production for its success, owes the introduction of sugar cane cultivation to Benjamin d'Acosta, who first planted it on the island in 1650. A few Jews settled there in the 18th cent., but since the eruption of Pelé in 1905 few if any Jews live there.

**MARTOV, L. (Julius Zederbaum):** Pioneer Russian social democrat; b. Constantinople, 1873; d. Schwarzwald, 1923. He was a nephew of Alexander Zederbaum, publisher of the Hebrew daily, "Hamelitz." He graduated, together with Lenin, in 1895, and was one of the founders of the Society for the



Emancipation of the Working Classes. Immediately thereafter he founded the organization of the Jewish proletariat which later became the "Bund." He was banished to Siberia, 1896-99, but returned to Russia. After a visit to London he settled in Switzerland, and edited "Iskar" (The Spark), the organ of Russian social democracy. In 1903 when the party split he joined the Menshevists. He went to Russia, during the revolution of 1905-06, but was forced to leave the country to which, however, he returned during the revolution of 1917. Disagreeing with the Bolshevist policy he again left Russia and settled in Berlin, where he edited a Menshevist organ.

**MARTYRDOM:** The sacrifice for the sake of religious convictions, was not an issue with the Jews during the existence of the Jewish state, for then the problem of national defense raised the associated question of patriotism, and the accounts of the siege of Jerusalem and of Masada tell how unquestioning the Jews met their fate. Martyrdom was the fate of Hannah and her sons, when the state was under the heel of the enemy, practically non-existent as a political power. The issue became real to the rabbis during the Bar Kokba war and the persecutions that followed. Allegiance was then limited to faith and the fathers of the Talmud debated and decided what, in the extreme of persecution, must be observed at the risk of death, and how much dissimulation was permissible to avoid capital punishment. They discouraged martyrdom, and opposed self-immolation and suicide. Their rules were, however, not only more honored in the breach than in the observance but they themselves took risks which they denied to others. This may be said to have been the code in all ages, witness the need for Gershom's \* ruling that pseudo-Christians of his time should be re-admitted to the community without difficulty.

**MARTYRS' PRAYER, THE:** "Alenu," the concluding prayer of every service, was chanted by the martyrs of the Crusades and the Inquisition as their death defiance to their enemies and persecutors, from an example set during the martyrdom of the Jews in Blois, France, in 1171. Count Thibaud's love for a Jewess, Pulchinel, \* and the jealousy of the duchess, resulted in the girl and all the Jews of Blois being penned in a wooden tower and burned alive. An eye-witness reporting this tragedy to Jacob of Orléans related that the death of the martyrs was accompanied by a weird song, the Alenu, which, resounding through the stillness of the night, awed the Christians who heard it, and who preserved the tradition of this melody haunting the banks of the Loire for several cent. The martyrdom of Blois aroused Jewry and led to the institution of a special fast in their memory, so that the knowledge of the manner in which they met death was known all over western Europe. The text of Alenu, proclaiming the indivisibility and omnipotence of God meets

the spirit of unquenched faith at the stake. It was so employed in the service in memory of the Palestine martyrs of 1929, held in New York, at Temple Rodeph Sholom, in Aug., 1930.

**MARTYRS, THE TEN:** Perhaps because the list of Jewish martyrs, "Kedoshim," would fill volumes, no attempt has been made in the Jewish liturgy to assemble anything like a martyrology. Some communities in Germany, Holland, and Italy do recite lists of martyrs as part of the memorial service, but generally all the martyrs of all the ages are included in the single line of the Abinu Malkenu, which refers to the sacrifice of those who died for "Thy name's sake." Imagination therefor seized upon a popular account of the sufferings of the fathers of the Talmud in the persecution carried out by Turnus Rufus after the Bar Kokba \* war.

Their story was composed into a legend, entitled "'Asarah Haruge Malkut." The substance of this version of the martyrdom was converted into a liturgical poem, and adopted by the Ashkenazim in the additional service of the Day of Atonement, and by the Sephardim in the liturgy for the Ninth of Ab. The poem of the "Ten Martyrs" is a running narrative of the death of ten teachers of the Law who were executed at the behest of a Roman emperor on the ground that they were the descendants of the ten sons of Jacob who had violated a biblical law by kidnaping and selling their brother, Joseph. The poem then gives the Talmudic version of the death of the ten martyrs: Ishmael b. Elisha, Simeon b. Gamaliel, Akiba b. Joseph,\* Hananiah b. Teradion,\* Huzpit, the interpreter of the Sanhedrin of Jamnia, Eliezer b. Shammua, Hananiah b. Hakinai, Judah b. Daniel, Yeshebab, secretary of the Sanhedrin, and Judah b. Baba. Simeon and Ishmael drew lots as to who should die first. Simeon, the first to suffer, was decapitated. Ishmael suffered flaying with great fortitude. The unflinching courage and boundless faith of Akiba and Hananiah reached the ultimate of heroism.

**MARX, ALEXANDER:** Historian; b. Elberfeld, Germany, 1878. He came to New York in 1903, and has since served as librarian and professor of history at the Jewish Theological Seminary of America. Most of his published essays deal with the literary phases of Jewish history. He is co-author, with the late Prof. Margolis, of the "History of the Jewish People," 1927.

**MARX, KARL HEINRICH:** Founder of the historic economic philosophy of history and head of the International Working Men's Association; b. Treves, 1818; d. London, 1883. He was the son of a Jewish lawyer who was converted in 1824 and had all his children baptized as Protestants. Marx studied law, but his radical views compelled him to abandon that career. He joined the staff of the "Rheinische Zeitung" and in 1842 he became one of its editors, but in 1843 the paper was sup-



pressed. He then went to Paris and studied Socialism and joined Arnold Ruge in radical literary effort. In the first and only number of the "Deutsch-Französische Jahrbücher," which they edited jointly, Marx first advanced his clarified socialist outlook in an article reviewing Bruno Bauer's treatment of the Jewish Question. Marx contended that the social emancipation of the Jews could only be achieved together with the emancipation of society from commercialism, with which the Jews were conspicuously identified. In another article, in the same review, Marx advocated the emancipation of the proletariat by dissolving established society and re-creating man as a member of human society.

In Paris Marx formed a close friendship with Friedrich Engels, and they joined in an attack on Bauer and other insufficiently advanced thinkers. Heine was another of his Parisian friends. As a member of the radical "Vorwärts," Marx had to leave Paris and settled in Brussels, where he joined Engels and there published his second great work, an attack on the philosophy of Proudhon. In Brussels Marx made his first actual contacts with the working classes. He gathered the German workers together, published the "Brüsseler Deutsch Zeitung," and formed a group of German communists. As a consequence of this experience Marx and Engels, in 1847, published their "Manifest der Kommunisten." The revolution of 1848 fulfilled some of the political theories Marx had advanced in Paris. So he returned there, but almost immediately settled in Cologne, where he undertook the editing of a democratic daily newspaper, "Neue Rheinische Zeitung." It was the oriflame of the German revolt; it advocated non-payment of taxes and the organization of armed resistance. The revolution failed, the paper was suspended and Marx was tried for high treason. He was acquitted, but the government expelled him from Prussian territory, and he went to Paris. Here, too, he was not welcome, he therefore settled in London in 1849 and remained there for the rest of his life.

Neither his literary nor his political ventures in London were financially successful and his earning power was reduced to writing articles for the New York "Tribune." His attitude in the Franco-Austrian War of 1859 was pro-German and its sequence led to his estrangement from Ferdinand Lassalle. In 1859 he resumed his study of political economy, and in 1867 published the first volume of his completed theory under the title, "Das Kapital." From 1864 to the Franco-Prussian war he was head of the International Working Men's Association but the organization did not survive the passions of the war. It was, however, replaced by the new Socialist movement which spread in many countries but which did not subscribe to all of Marx's theories. The "Mass Process of Capitalistic Production" appeared in 1894. Marx's collected writings appeared in 1922, in 10 vols. Kautsky has, however, edited

another edition, and the Moscow (Engels' Institut) estimates the final collected works at 42 vols.

When in Russia the first communistic state was erected on the debris of the Czarist empire of the middle ages and statues that exemplified the enthroned tyranny were melted down and there was cast from them a statue of Marx—"the spirit of the New Day."—FRITZ KAHN, Die Juden als Rasse.

**MARYLAND:** See: United States of America.

**MASADA:** The strong mountain fortress on the west shore of the Dead Sea, where the war against Vespasian and Titus began and ended. It was constructed by Herod,\* as a place of refuge, and had large store houses in its substructures. Its capture fired the imagination of the Jews at the outset of the war, and after the destruction of the Temple, Eleazar b. Jair,\* and his fellow Zealots, found refuge there and when surrounded by the Romans committed heroic mass suicide. It contains the remains of the most ancient synagogue so far found in Palestine. The outlines of the fortress still exist, and it is a place of pilgrimage for Jewish nationalists at the present day.

**MASARJAWAIH:** One of the earliest Arabic Jewish physicians and translators from Syriac; lived in Bassora, c.883. He translated the pandects of the presbyter Aaron into Arabic adding, to the 30 chapters, two of his own composition. His works are only known by quotations.

**MASKIL,** Enlightened scholar. This term, first popularized with the rise of the Haskalah, was used by Isaac Israeli before 1326.

See: Haskalah.

**MASLIANSKY, ZVEI HIRSH:** National Yiddish orator; b. Slutsk, 1856. He taught in Pinsk for 14 years, and in 1891 he went to Odessa where he became the chief propagandist of Zionism. After touring Russia for three years he went to England creating much enthusiasm as a Yiddish orator of a new type. In 1895 he came to the U. S., and in 1897 was appointed lecturer at the Educational Alliance, New York. Taking an active part in Zionism and other Jewish movements, Masliansky toured the U. S. a great number of times, visited Canada and Palestine. He published a short history of the Chovevi Zion in Hebrew, his memoirs in Yiddish, and was one of the editors of the "Jewish World," a New York Yiddish daily, 1902-03.

**MASORAH:** The fixation of the text of the books of the Canon, by means of critical notes, marginal corrections, the determination of the vowels, and the accents, represents the labors of Jewish scholars, following the time of Ezra to 1425. From the Letter of Aristeas and Talmudic references, it is evident that there was deposited in the Temple a standard copy of the Bible for the use of the paid copyists and correctors. There were, however, copies in circulation in the Diaspora, and



therefor in the two centuries prior to the dispersion there were in existence many scrolls, which through carelessness contained errors. The creation of a uniform and correct text was no slight task, especially as finality could not be achieved by direct correction or alteration of the text. It was too sacred for such usage.

The work of the Masorites thus became of great importance and value, for the critical analysis of generation after generation not only brought to light the most minute errors and discrepancies, but all possible variants were noted, without making, in the body of the text, the kind of changes which the Higher Critics maintain were introduced by the editors of the anterior and early post-captivity eras. Whatever errors, misspellings, and obscurities were in the text are still there. The Masorah corrections are either marginal notations, or separate works. To insure a perfect text the numerical Masorah was undertaken. The number of letters in the Pentateuch were not merely counted, but the frequency of each letter established, the middle word or middle verse recorded, and the repetition of errors of the same type in the original text was noted. By this process what was in all probability a continuous unspaced writing finally became words written apart, sentences spaced, and paragraphs separated. The Masorah thus evolved its own traditions, though all the critical marks of the earliest correctors have not been explained, and are carried into the text as part of it. The introduction of printing practically put an end to the need for the Masorites' supervision, but even in printing the Hebrew text, certain rules were observed to avoid error, just as there are fixed rules as to the writing, spacing and paragraphing of the Scroll used in the synagogue. Thus there are editions of the Pentateuch in which the text is so arranged that every page begins with the letter *Waw*, a precaution that calls for extra scrutiny on the part of the typesetter and the proofreader.

**MASSACHUSETTS:** *See:* United States of America.

**MATHEMATICS:** Though a few mathematical terms appear in the Talmud, and a number of Talmudists are referred to as mathematicians, and the Book of Jubilees contains some intricate calculations, no Hebrew book on mathematics older than the "Mishnat Middot" c.750 is known. Most of the Hebrew mathematical works are of a much later period. In the 19th cent. the Jews advanced rapidly in every country to the front rank in this science. *See:* Original Jewish Contributions.

**MATMID:** Perpetual student. One who perfects himself in Hebraics.

**MATTATHIAS:** Instigator of the Maccabean rebellion. He was a priest resident at Modin; d. 166 b.c.e. His great-grandfather, or some more remote ancestor, was the original

Hasmonaeus. He was a man in years when he incited his sons and the populace to revolt against the orders of Antiochus Epiphanes. His original protest was against idolatry but he seems to have led the raiding Jewish bands against the Greeks for a year, and on his death-bed designated his son, Judah,\* as general.

**MATZAH:** "Unleavened bread," prescribed food for Passover\* made from dough that is not allowed to rise or ferment. Matzos are baked by putting the dough into the oven immediately after the mixing of the flour and the water. No salt must be used. Unleavened bread is the symbol of the haste with which the Israelites had to leave Egypt, so that they could not wait for the dough to ferment; it is also called "the bread of affliction" (Deut. xvi. 3), a reminder of the poverty and affliction of the Israelites under Pharaoh's yoke. Unleavened bread is thus at the same time the symbol of slavery and of deliverance. "Seven days shall ye eat unleavened bread; by the first day ye shall put away leaven out of your houses; for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel (Ex. xii. 15).  
M. A.

**MAUROGONATO, ISACCO PESARO:** Italian patriot; b. Venice, 1817; d. Rome, 1892. He took an active part in the Venetian revolution of 1848-9, was made minister of finance, and managed to fill an empty treasury. The Austrians were victorious and he was excluded from the general amnesty. For a time he settled in the Ionian islands, but later returned to Italy and in 1866 was elected to the chamber. In 1884, when the government recognized the Venetian loans of 1848, he turned over his personal claims to the municipality of Venice. He became vice-president of the chamber but refused the portfolio of finance. In 1890 he was made a senator, and at his death was accorded a public funeral by the government.

**MAUROIS, ANDRÉ (Hertzog):** Essayist and novelist; b. Elbouf, Normandy, 1885. His parents immigrated from Alsace. After completing his education he managed his father's factory for a decade. His first book, "The Silence of Colonel Bramble," which appeared in 1918, narrates his experiences as interpreter to the British army, during the World War. This and "The Discourses of Dr. O'Grady," 1922, were best sellers. Maurois then wrote a series of imaginary biographies, following these with a series of interpretative biographies, "Ariel" (Shelley), "Disraeli," etc. In this field he commands a large audience, and he is recognized, in France, as a novelist of the first rank.

**MAUTHNER, LUDWIG:** Ophthalmologist; b. Prague, 1840; d. Vienna, 1894. In 1869 he became professor at the University of Innsbruck. In 1877 he resigned and returned to Vienna where he was later appointed professor. His services at the eye dispensary



were recognized in 1889 by the erection of a monument in his honor in the "Arcaden" of the University of Vienna.

**MAY LAWS:** The measures drafted by Count Ignatiev and enacted May 3, 1882, definitely created a Pale of Settlement\* in Russia, a plan which resulted from the Pan-Slavic policy which followed rapidly upon the 1881 riots. The Jews were hemmed in and both Russia and the Jews suffered economically. These regulations remained in force to 1906 and created the concentration on the frontier which so seriously affected the Jews at the outbreak and during the World War. The May Laws read:

"(1) As a temporary measure, and until a general revision is made of their legal status, it is decreed that the Jews be forbidden to settle anew outside of towns and boroughs, exceptions being admitted only in the case of existing Jewish agricultural colonies.

"(2) Temporarily forbidden are the issuing of mortgages and other deeds to Jews, as well as the registration of Jews as lessees of real property situated outside of towns and boroughs; and also the issuing to Jews of powers of attorney to manage and dispose of such real property.

"(3) Jews are forbidden to transact business on Sundays and on the principal Christian holy days; the existing regulations concerning the closing of places of business belonging to Christians on such days to apply to Jews also.

"(4) The measures laid down in paragraphs 1, 2, and 3 shall apply only to the governments within the Pale of Jewish Settlement [that is, they shall not apply to the ten governments of Poland]."

**MAY, PAUL:** Belgian Ambassador to U. S. A.; b. Brussels, 1872. Member of a family that has been conspicuous in Belgian national affairs since the 1830 revolution, he entered the diplomatic service in 1895, and was attached to the Foreign Office. In 1896 he was appointed Attaché to the Belgian Legation in Washington, D. C. From there he was transferred to Tokio where to 1901 he served as First Secretary of the Legation. He held similar appointments in London and Constantinople until he was made Minister to Mexico in 1912. During the first three years of the war he was stationed in London on special missions, and in 1917 was appointed Minister to China. In 1920 he was sent to Sweden, and in 1925 to Brazil. In 1930 he was named Ambassador to the United States. Died, Washington, D. C., 1934.

**MAYER, HENRY (Hy.):** Caricaturist; b. Worms, 1868. He went to Mexico in 1885 and came to the U. S. in 1886. In 1887, in Cincinnati, he began his career as an artist, his drawings being accepted by the European as well as the American press. He was chief caricaturist of the "New York Times," 1904-14, and later edited "Puck." In recent years he has been devoted to motion picture work. Most of his sketches have been published.

**MAYER, LOUIS B.:** Motion picture producer; b. Minsk, 1885. He emigrated to St. John, New Brunswick, but later settled in the United States and engaged in the ship salvage business. In 1907 he first entered the motion picture business in Haverhill, Mass.

For some years he was a distributor in Massachusetts, then moved to Hollywood, and managed producing units. In 1924 he became president of the Metro-Goldwyn-Mayer Corporation which has been merged into a larger film trust. He is active in Los Angeles communal affairs.

**ME'ASSEFIM:** Collectors; the name given the group of writers who created and contributed to the periodical "Ha-Me'assef," which published between 1784 and 1811 created a sentiment for the modernization and development of the Hebrew tongue.

**MEDEBA MOSAIC:** In 1896 there was found at Medeba on the Dead Sea a remarkable mosaic map of Palestine, evidently constructed c.500. This is the oldest known chart of Palestine, and its details throw some light on the topography and architecture of the period.

**MEDINA:** There are today no Jews in the second sacred capital of Islam and none are permitted to go there. At the time of the rise of Mohammed there were Jewish tribes in Yathrib (*See: Banu Kainuka*) but the Prophet fought and eventually expelled them.

**MEDINA, Sir SOLOMON DE:** Army contractor to the great Marlborough. He came to England from Holland with William III., and became the most prominent contractor and agent of Marlborough. During the War of the Spanish Succession (1702-14) he joined the General, furnished supplies and organized a post express to England. He was liberal to the Sephardic congregation, of London, of which he was a loyal member.

Since 1672 the Jews of Amsterdam had handed over annually an amount of between £5,000 and £6,000 to the commander of the Dutch forces, an office vested in 1711 on the conqueror of Blenheim. . . . The Jew who accompanied the Duke of Marlborough was Sir Solomon Medina.—JAMES PICCIOTTO, *Sketches of Anglo-Jewish History*.

**MEGIDDO (Al-Lajjun):** On the western border of the plain of Esdraelon, is one of the oldest known places in history, as well as the site of apocalyptic scenes. It was a key position in ancient times. Solomon's stables have been unearthed there. In the World War it was the spot from which Lord Allenby delivered his blow that led to the rout of the German-Turkish forces, and brought the eastern campaign to an end.

**MEGILLAH:** Treatise in the Talmud, Mishnah and Tosefta but generally used with reference to the Book of Esther.

**MEGILLAT TA'ANIT:** "The Scroll of Fasting" compiled by Eleazar the Zealot in order to strengthen the national consciousness in the struggle against the Romans. Actually the scroll records only national feast days, those on which fasting was prohibited because the days enumerated were those which merited festal observance.



**MEIER, JULIUS L.:** Governor of Oregon (1931- ); b. Portland, Ore., 1874. He is a merchant associated in the firm of Meier & Frank owners of a department store in Portland. He was one of the promoters of the Columbia River Highway, and has been active in local and state politics. He was elected chief executive of the state in 1930 for a four-year term. He is the president of Temple Beth Israel, Portland, and takes an active interest in Jewish affairs.

**MEIR (Meir Ba'al Ha-nes):** Most distinguished Jewish savant (Tanna) in the middle of the second cent., c.e. A disciple of Rabbi Akiba,\* who first undertook the systematic reorganization of the Jewish legal traditions and their re-arrangement according to topics, Rabbi Meir further developed this method of studying and classifying Jewish law, and prepared the way for the first complete rabbinic redaction of a Jewish code by his successor, Rabbi Judah ha-Nasi,\* the author of the Mishnah.\*

Born in Asia Minor, he was a student in Palestine during that tragic period of Jewish history, when Jewish uprisings and vindictive Roman suppressions culminated in the Hadrianic persecutions, in which the practice of Jewish religious rites was prohibited, the schools were closed, and the sages dispersed or executed. Among those who met martyrs' deaths, were his teacher Rabbi Akiba and his father-in-law Rabbi Hananiah b. Teradion.\* When the reign of the Emperor Antoninus Pius restored peace and tolerance in Palestine, Rabbi Meir and his colleagues reestablished the rabbinical synod at Usha in Galilee. Although he was recognized as the intellectual "light" of his contemporaries, his relations with the ruling house of the Patriarch (Nasi) were strained. Insubordinate to the authority of the Patriarch Rabban Simeon b. Gamaliel, he was first excluded from the academy; when readmitted, he was denied the right of having decisions formulated in his name; and finally, he was subjected to a decree of excommunication, which he refused to recognize as valid. He ultimately departed from Palestine, and died in Asia Minor. Rabbi Meir's wife was the learned Beruriah, whose wise utterances and legal views are quoted in the Talmud.

Endowed with an acute and inquisitive mind, Rabbi Meir cultivated the friendship of the learned, irrespective of their religious convictions, counting among his teachers the heretic Elisha b. Abuyah\* (Aher), and among his acquaintances, the pagan philosopher, the cynic Oinomaos of Gadara. He frequently made use of Oriental fables and parables in his discourses, which enjoyed great popularity. By profession a scribe, whose scrolls of the Torah were given special notice, he was an intellectual aristocrat, disdainful of the unlettered peasant, advocating a minimum interest in industry and labor and a maximum devotion to scholarship, prizing the learned Gentile above the unlearned temple dignitary,

exalting study for its own sake and denouncing those who acquire learning but fail to impart it to others.

He was a brilliant logician, and with keen analytical powers, he developed a dialectic, which was searching and critical, to the great annoyance of some of his colleagues, who thought he was more interested in the reasoning process than in the determination of factual results.

In his application of Jewish law he was punctilious and severe, alienating the Samaritans from the Jews, and insisting on a scrupulous regard for the precepts of law and ethics. Some of his legal enactments follow: No condition is valid if it contravenes a biblically derived obligation; if a person is open to suspicion in one matter, he cannot be trusted in any matter; an inaccuracy in the text of the divorce decree invalidates the decree; the expressed wishes of a dying person must be carried out; a promissory note incorporating a provision for interest invokes a fine and a forfeiture of the principal; every proviso, to be valid, must be formulated both in the affirmative case and in the negative case.

He was a renowned homilist, characteristic of which is the remarkable observation, that the new-born babe comes into the world with clenched fists, as if he were ambitious to grasp and acquire everything, but on his death-bed, as an old man, his palms are relaxed and open, acknowledging, as it were, that he can take nothing with him.

For some obscure reason, perhaps the rescue of his sister-in-law from a house of ill fame, in Rome, Meir the philosopher and scholar was named "Meir the miracle-worker," and his alleged tomb is shown at Tiberias\* and is a center of pilgrimages. His name is a household word. Pious women vow gifts in his name, and most orthodox homes still have a collection box, "Meir Ba'al ha-Nes Pushke," in which money is deposited for the poor of Jerusalem.

G. A. R.

**MEIR OF ROTHENBURG:** One of the outstanding rabbis of the 13th cent.; b. Worms, c.1215; d. in the fortress of Ensisheim, Alsace, 1293. He was a brilliant scholar and his liturgical contributions were included in the services of the Day of Atonement and the Ninth of Ab.\* His authority throughout Europe was such that he was designated "Light of the Exile," a title he shares with Gershom.\* The records of his period, one of great persecution in which wagon loads of copies of the Talmud were burnt, are so obscure that his office has not been ascertained. From the attitude that he took when the Emperor Rudolph in 1282 presented his son, Albrecht, with Austria, Styria and Carinthia, in forbidding individual Jews from negotiating the taxes for which they were liable to the detriment of the community, it is assumed that he held the position corresponding to chief rabbi. In 1284 he seems to have decided that life for himself and other



Jews was hopeless in Germany and with his wife and children he secretly left the country determined to settle in Palestine. He was recognized in a Lombardian town, seized and spent the last seven years of his life in prison revising his mss. and teaching the law orally.

The Jews offered immense sums to ransom the aged scholar, but he preferred to end his years in captivity rather than create a precedent which would bring further vexations to his people. When death finally claimed him, Rudolph refused to surrender the body for fourteen years, until a godly sum of money had been paid for its redemption.—SACHER, *History of the Jews*.

**MEISEL, FRUMMET:** 17th cent. benefactress of Prague; second wife of Mordecai Meisel, and as her tomb states, the daughter of the Elder, Isaac Rofe; d. Prague, 1626. She helped erect the Meisel Synagog. She was equally liberal to the other synagoges, and to scholars and institutions. She gave a golden cup weighing 100 crowns to one synagog. Some of her gifts are displayed, on her *jahrzeit* \* in Prague.

**MEISEL, MORDECAI MARCUS:** Prague benefactor; b. Prague, 1528; d. there, 1601. He acquired considerable wealth, and although he was with other Jews twice expelled from Prague he built the Jewish town hall, the Hohe Synagog, and later the Meisel Synagog. He purchased land for enlarging the cemetery, ransomed prisoners, and is credited with a number of other local endowments. He financed the erection of the synagog at Posen. At his death his estate was confiscated by the crown. It amounted to 516,250 gulden in cash, and considerable property.

**MEISELS, DOB BERUSH B. ISAAC:** Polish patriot; b. Szczekoeiny, c.1800; d. Warsaw, 1870. He was both banker and rabbi in Cracow, where he took an active part in public affairs. He was one of the 12 senators during the Cracow revolution in 1846. In 1848 he was elected by Cracow to the Austrian Reichsrath, as a radical. In 1856 he became rabbi in Warsaw, and in the tumult of 1861 he supported the Poles. With Dr. Marcus Jastrow \* he was imprisoned, and later both were expelled from the country. In 1862 he was allowed to resettle in Warsaw.

**MEISSNER, ALFRED:** Minister of Justice in Czechoslovakia; b. Jungbunzlau, 1871. He is a Social Democrat and was elected to represent his party in the parliament founded after the revolution of 1918. He helped draft the constitution of the Republic, and since 1929 has been Minister of Justice.

**MEKITZE NIRDAMIM:** International society for the publication of old Hebrew books and mss. Founded in 1864, in Lyck, Germany, it published from 1864 to 1902, each year one rare volume.

**MELAMMED:** Teacher, applied specifically to the instructor of children.

**MELBOURNE:** Commercial capital of the Australian continent, and former colony of

Victoria. The earliest Jewish settlement dates to 1839, and the first congregation was founded in 1841, the second being started in 1858. The community has largely been recruited from England, with some influx of Dutch and East European Jews. The Jews have experienced no disabilities in Melbourne though the general immigration laws are unfavorable to other than English settlers. Edward Cohen was thrice Mayor of Melbourne which has contributed more than the average quota to the Victoria parliament, as well as to the federal parliament established some years ago. Isaac A. Isaacs was the first Jew in the Victorian cabinet (1894-99) and this advanced status in public life has been maintained since. Of the estimated 21,615 Jews in Australia about 25 per cent are resident in Melbourne.

**MELCHIOR, CARL JOSEPH:** German financier; b. Copenhagen, 1871; d. Hamburg, 1933. His father, Moritz Gerson Melchior, was a member of the Melchior firm, established in Copenhagen at the beginning of the 19th cent. The family was both prominent and active in Danish Jewish affairs. In 1902, Carl Melchior entered the firm of M. M. Warburg & Co. of Hamburg, and from then on identified himself with German politics and finance. During the World War, he served on the Lorraine front and at the Peace Conference at Versailles was prominent as one of the financial advisers to the Weimar Coalition. In the post-war problems, he came to the fore in this capacity, and was regarded as one of Germany's most able financial negotiators in the whole series of conferences, which established the Young Plan of reparations, to their practical abolition at Lausanne in 1932. He was at one time considered a possible ambassador to Paris, but instead became one of the members of the board of the Bank for International Settlements. In 1932, Hamburg awarded him its highest honor, the "Stolten Medal."

The Nazi government, immediately on its accession to power, dropped him as its representative on the Bank for International Settlements.

**MELDOLA, RAPHAEL:** Haham of the London Sephardim (1805-28); b. Leghorn, 1754; d. London, 1828. One of the brilliant members of a family that traces its records through 12 generations, and has contributed scholars to many communities. He was permitted to enter the rabbinical college at 15 and was ordained in 1803 having preached for years previously in Leghorn. In 1805 he was elected to the London community and immediately acquired a dominant position in the community. He numbered both Disraelis among his friends.

**MELIHAN:** Salting of meat in the process of making it kosher. The theory is that the salting provokes the free flow of stagnant blood before cooking.



**MELS, ALFRED (Martin Cohn):** Soldier in the French Foreign Legion, and author; b. Berlin, 1831: d. Summerdale, Ill., 1894. In 1848 he joined the Legion in Algiers, and was severely wounded. Later he became secretary to Alexandre Dumas père. In 1850 he joined the rebels who fought the Danes in Schleswig-Holstein, and was again wounded. Next he became a journalist. After representing various newspapers in Paris he settled in Madrid as the editor of "Las Novedades." But the army again attracted him. He joined the Spanish forces, and was appointed captain. In 1864 he returned to Germany and wrote on military subjects, and later became correspondent for the London "Times" on the German side, during the Franco-Prussian war. He lived in turn in Vienna, Graz, Paris, and finally in Chicago.

**MEM:** Thirteenth letter of the Hebrew alphabet. Its numerical value is 40.

**MEMORIAL BOOK:** Nearest approach to a martyrology used by Jews. The older congregations kept records which contained brief necrologies which were read at memorial services. The oldest and most famous is the *Memorbuch* of Nuremberg, which was started in 1296 and contains the necrology of the congregation of Nuremberg, 1280-1346, a list of the martyrs, 1096-1349, and a necrology and other records from 1373 to 1392. About 50 other German communities have such memorial books, mostly containing entries beginning with the 17th cent. The Prague records are probably the most complete. The recently instituted custom of inscribing names on tablets and lighting electric lights alongside on the anniversary of deaths is a continuation of the memorial book.

**MEMORIAL SERVICE:** Modern version of the *Haskarat Neshamot*. It is part of the ritual of the Day of Atonement, and is conducted largely in English. It stresses the immortality of the soul and the hope of a future life. See: *Yiskor*.

**MENAHM:** King of Israel (744-737 b.c.e.). He won his way to the throne by killing Shallum, the usurper, and by the slaughter of the inhabitants of Tiphseh. He was a vassal of Tiglath-pileser III. At that time Israel was wealthy, and the payment of tribute is recorded on the Assyrian monuments. Menahem was one of the few kings of Israel to die in his bed.

**MENAHM B. AARON IBN ZERAH:** Codifier; b. Estella, Spain, c.1330: d. Toledo, 1385. His father was forced out by the French expulsion of 1306, and he witnessed the massacre in Estella in 1328, in which he was the only member of his family rescued. In 1368 he was a victim of the civil war in which he lost all his property. His code "Zedah la-Derek" throws light on the manners of the time. It was designated for the use of the wealthy who associated with non-Jews, were

not over-pious, and who were not inclined to study detailed codes.

**MENAHM THE ESSENE:** Teacher in the Herodian period, c.50 b.c.e. Josephus credits him with great saintliness and prophetic powers. He foretold the rise of Herod the Great and therefore had his support. According to a tradition he shared authority with both Hillel\* and Shammai\*.

**MENAHM B. JACOB B. SOLOMON:** Liturgical poet; d. Worms, 1203. He is credited with 31 *piyutim*, many of them elegies on the martyrs of 1147, 1171, 1195, and on the Ten Martyrs. His poems reflect the gloom of the period in which he lived.

**MENAHM B. JAIR:** Leader of the Sicarii. He was a grandson of Judas of Galilee, the organizer of the Zealots. Menahem stormed and captured Masada in 66, and then captured the fortress of Antonia in Jerusalem. The Zealots in self-defense turned on the Sicarii. Menahem was executed in this internecine struggle.

**MENAHM B. MACHIR:** Liturgist. He was a native of Ratisbon, Germany, and witnessed the massacres of 1096 which he recorded in a number of *selihot*.

**MENAHM OVEL:** "Consoling the mourner." Offering consolation is a *mizvah*. Mourners following the orthodox custom are addressed with the Hebrew equivalent of "May God console you together with all those who mourn for Zion and Jerusalem." M. A.

**MENAHM B. SARUK:** 10th cent. compiler of a Hebrew dictionary; he was a native of Tortosa, Spain, but lived in Cordova where Hasdai ibn Shaprut was his patron. His was the first complete Hebrew dictionary in which the root system of the vocabulary was worked out, with definitions and explanations entirely in Hebrew.

Brought up amidst surroundings where the harmonious and impressively-spoken word was of much consequence the Grammarian of Tortosa valued language in general very highly, and the Hebrew language in particular. . . . The first to distinguish clearly the pure roots in the Hebrew language, and to separate them from the formative prefixes and suffixes.—HEINRICH GRAETZ, *History of the Jews*, Vol. III., chap. vii.

**MENDEL, HENRIETTE:** Actress; b. Bavaria, 1833: d. Munich, 1891. Her talents led to her being ennobled as Baroness of Wallersee. She married, in 1859, Duke Ludwig Wilhelm, eldest son of Duke Maximilian Joseph of Bavaria who renounced his rights of primogeniture for her sake. Her daughter married into the Bavarian nobility.

**MENDELSSOHN, DOROTHEA (Brendel):** Eldest daughter of Moses Mendelssohn; b. Berlin, 1764: d. Frankfort-on-the-Main, 1839. In 1783 she married a banker named Veit, but deserted him for Friedrich von Schlegel. In 1802 she became a Protestant and married the latter. In 1808 she and her family became Catholics. She wrote a few



stories but was not successful as an author. Like her friend, Henrietta Herz,\* she was socially brilliant, but her wit has merely translated itself into a few anecdotes.

**MENDELSSOHN, ERICH:** Founder of the new style in architecture; b. Allenstein, East Prussia, 1887. In the Mosse Haus, Berlin, 1923, and the Einstein Tower at Potsdam, 1927, he evolved the new style of architecture, the interplay of horizontal and vertical lines, which has since been employed with striking effect in the erection of skyscrapers in the United States.

**MENDELSSOHN, JOSEPH:** Banker, eldest son of Moses Mendelssohn; b. Berlin, 1770; d. there, 1848. He started business in Hamburg, but later with his brother, Abraham, founded the banking firm of Mendelssohn & Co., in Berlin. He was interested in science and literature, and supervised the biography of his father. His son, Alexander (d. Berlin, 1871), was the last descendant of Moses Mendelssohn who remained loyal to Judaism.

**MENDELSSOHN, MOSES:** Leader of Jewry, whose influence has been identified with, the "Mendelssohn Era"; b. Dessau 1729; d. Berlin, 1786. Son of a poor Torah \* scribe, the boy was fortunate in that his first important teacher was David Fränkel,\* who early guided his pupil into the study of Maimonides,\* then still a forbidden author to some of the orthodox. Fränkel's removal to Berlin to occupy the post of rabbi led the pupil to follow the master, and in Berlin Moses Mendelssohn acquired a knowledge of mathematics, Latin and the philosophy of Locke. Personal charm won him many friendships which proved to be determining influences in the outlooks with which his name was subsequently associated. Crippled by his assiduous studies, employed as a bookkeeper, he in 1754 impressed Gotthold Lessing, who had already presented his first version of a human friendly Jew to the Berlin stage, as a genius.

The mere fact that a Jew could write German drew attention to the hunch-backed philosopher, for he proved himself a master of the language at a time when its best exponents were trying to match the graces and refinements of French and English. In these early years Mendelssohn published some minor essays, and won the friendship of Friedrich Nicolai, through whom he not only acquired a knowledge of Greek, but under whose patronage he became the editor of a Library of the Beautiful Sciences and Free Art. In this position he became the arbiter of esthetics in Germany, and influenced Lessing and others. From art he gradually passed into the realm of politics, and therefor was a ready object of attack as a tolerated Jew indulging in the daring innovation of discussing public affairs in which the Jews had no part.

By 1761 he had acquired a moderate competence, was married, a recognized personage in Germany. In 1763 he passed from the tech-

nically tolerated to the "protected Jew" class, but even his position in the world of letters could gain him no more. To the court he was a curiosity, "the Jew who could write German," for the aristocracy still held that French was the language of politeness and culture. As a philosophic writer Mendelssohn rose considerably by the first of his "Phädon" essays in 1767, but the collection became a German classic, less for their content than for their lucidity of style.

His reputation as critic, stylist, and contemporary philosopher was made before he turned to those Jewish problems the discussion of which made his enduring reputation. His first literary venture in the Jewish field, a Hebrew weekly, "Kohelet Musar," published in 1750, failed. A series of sermons which he wrote at this time are valued because they are the first attempts of a Jew to express himself on religious themes in German. Judeo-German or Ivrei-Teutsch, with its Hebrew script was still the Jewish medium of expression, and Mendelssohn had to make concessions to that tongue a number of times in his life. The German sermons impressed sufficiently so that several of them were translated into English. It was, however, what began as a philosophical discussion characteristic of the times, a controversy with Lavater, which involved the acceptance or rejection of the logic of Christian dogma, that Mendelssohn was forced to clear his own mind as to his beliefs, and compelled again as an innovator to give them public print. This intellectual daring made him the accredited champion of the Jews. They accepted him, whatever their disagreements with his views, as leader in his lifetime. For a time too his acts could call forth no opposition. Utilizing his literary friendships he endeavored to save the Swiss Jews from new restrictions, and the Dresden Jews from expulsion.

These activities drew him into a new arena. In 1778 in order to defend the right of the Jews to better treatment he wrote an essay on Jewish civil law. Later to aid Cerf Berr \* in the emancipation struggle in France \* he brought about the translation of Manasseh b. Israel's \* "Vindication of the Jews," and later his own "Jerusalem."

The attuning of Jewish life to the non-ghetto existence, for which he struggled, brought about his first great contribution, the publication of a German translation of the Pentateuch, originally written for the better instruction of his own children. The acclaim which met the publication of Genesis, in 1780, must have surprised the author. The translation was in the lucid language of which Mendelssohn was master, and the commentary, to the first volume by Dubno, was free from dialectics. Christians, particularly the liberals, hailed it as an event in the history of German literature. In Jewish circles it won both praise and blame; for there was resistance to Germanization. That cause, however, had friends and by 1781 Mendelssohn had brought



about the opening of the first Jewish free school in Berlin, and it served as a model for Jewish parochial schools everywhere. These contributed not only a release from ghetto outlooks but forced a revival of the study of Hebrew out of which grew the Haskalah\* movement in eastern Europe. Thus two opposing schools, German assimilation and Haskalah claim Mendelssohn as their progenitor, and Reform Judaism and Conservative Judaism claim him as a parent. To the Germans he was already the "German Plato," and to the Jews he became the third Moses.

In his "Jerusalem, oder über Religiöse Macht und Judenthum," 1783, an effort directed entirely toward presenting the intellectual right to emancipation, Mendelssohn went perhaps further than he intended. He attacked the church, denying it the right to own property or to issue the ban. The Jew claimed no such right. Judaism he defined as a revealed legislation, not a revealed religion, and its traditions constituted a way of life which should not be abrogated. His acceptance of the rationalism of Spinoza angered Christian theologians, who regarded him as a possible atheist, whilst the Jews found great comfort in his loyalty to tradition. H. Walter ("Moses Mendelssohn, Critic and Philosopher," New York, 1930), says: "The Jews on the whole derived much comfort from 'Jerusalem.' On the other hand it is perfectly certain that the author did not see all the logical consequences." The theological aspects of "Jerusalem" are long forgotten, its plea for freedom of conscience impressed. It is in that respect that a sickly Jewish hunchback broke a lance that more doughty knights feared to wield. In practice Mendelssohn's programme, civic emancipation and fidelity to Judaism, was quickly translated into a yearning for emancipation at any price, by the Berliners, and even by his own descendants.

Mendelssohn made one other striking contribution to the religious discussion of his period in his, "Morgenstunden," 1785, but after the death of Lessing, in 1781, whose "Nathan the Wise" was a tribute to a life-long friendship, the Jewish philosopher was a spent force. His last days were devoted to a defense of the memory of his friend.

For himself he erected an enduring monument, in his influence upon his own and succeeding generations.

The gallant little philosopher . . . died in 1786, just before the mighty French Revolution came to shake the world out of its lethargy and to tear down the last relics of an outward feudalism.—SACHER, *A History of the Jews*.

**MENDELSSOHN-BARTHOLDY, FELIX** (Jakob Ludwig): Composer; b. Hamburg, 1809: d. Leipzig, 1847. He was the son of Abraham Mendelssohn, the banker who had adopted the additional surname Bartholdy, and grandson of Moses Mendelssohn. He was baptized in his youth. He composed a cantata at the age of 11, and in 1827 his overture to "A Midsummer Night's Dream"

was performed in Berlin. In 1828 he founded the Bach society, and so aided in the publication of the masses and cantatas and in the popularization of the great music of Bach. He visited England in 1831 and gave a series of concerts there, and on his return to Germany became conductor of the Lower Rhine Musical Festival at Düsseldorf, where he remained until 1835 when he was appointed conductor of the Gewandhaus orchestra in Leipzig. As a composer Mendelssohn stands with Schubert and Schumann, at the beginning of the great Romantic period in music. He wrote a great deal of piano, chamber and orchestral music. Some of his best known works are the oratorios, "St. Paul," and "Elijah," the "Songs Without Words," for piano, the incidental music to Shakespeare's "Midsummer Night's Dream," the concerto for violin, and the Italian and Scotch symphonies. W. F.

**MENDES, ABRAHAM PEREIRA:** Rabbi and translator; b. Kingston, Jamaica, 1825: d. New York, 1893. He was the first master of the Beth Limud School of Kingston, became rabbi in Montego Bay, was then appointed at Birmingham, England, and was later called to Newport, R. I., congregation in 1883, and remained there till his death. He translated the Daily and Festival Prayers into English, completing a task begun by Rabbi D. A. de Sola.

**MENDÈS, CATULLE:** Poet and dramatic critic; b. Bordeaux, 1841: d. Paris, 1909. From his settlement in Paris, 1859, he became the editor of a number of art and dramatic publications. His annual "L'Art au Théâtre," on music and drama gave him a position as one of the foremost Paris critics. As poet, novelist and dramatist, he had a considerable vogue as the portrayer of Parisian life.

**MENDES, FREDERICK DE SOLA:** Rabbi and editor of the "American Hebrew"; b. Montego Bay, Jamaica, 1850: d. New Rochelle, N. Y., 1927. His first appointment as preacher was in London, in 1873, but he removed to New York and became rabbi of Shaaray Tefillah, 1874. He was one of the founders, and first editors of the "American Hebrew." In 1900 he joined the editorial staff of the Jewish Encyclopedia, and was associated in the translation of the Bible and of the Jewish Classics issued by the Jewish Publication Society. He published an "Outline of Scripture History," 1884, and a "Jewish Home Prayer Book," 1888.

**MENDES, HENRY PEREIRA:** Rabbi emeritus, Shearith Israel, New York; b. Birmingham, Eng., 1852. His first appointment was to the Sephardic Congregation, Manchester, Eng., and in 1877 he was called to New York, where he was appointed rabbi of Shearith Israel of which he was made rabbi emeritus in 1920. He was one of the founders of the "American Hebrew," and of the New York Board of Ministers, of which he was the first president. He was instrumental in the



founding of the Montefiore Home for Chronic Invalids, and the School for Deaf-Mutes, and the Union of Orthodox Congregations of the U. S., and Canada. He was also associated in the founding of the Jewish Theological Seminary, and of the Federation of American Zionists. He is the author of a considerable range of religious text and guide books, being the foremost advocate of a spiritual outlook in Judaism. His 80th birthday, 1932, was celebrated with impressive services in which Jews of all shades of opinion joined.

**MENDES, JOSEF DA COSTA:** Sculptor; b. Amsterdam, 1864. He is best known for his architectural sculpture which adorns the Beurs, of Amsterdam, and other public buildings in Holland. A bronze statuary group of his entitled "Love," was acquired by the Kroller Museum.

**MENDES, MAURITS BENJAMIN DA COSTA:** Philologist; b. Amsterdam, 1851. He devoted his whole career to the study of Greek, and with Dr. van Leeuwen published the "Editio Batavorum" of Homer, 1887-98. In 1898 he was nominated "doctor honoris causa" of Amsterdam University in recognition of his achievements in classical philology.

**MENDES, MOSES:** Poet-banker; d. Old Buckenham, Eng., 1758. A native of London and the son of a banker, he essayed a literary rôle as the writer of ballad-operas, dramas and poems. As a stock-broker he amassed a fortune, bought an estate, and collected a considerable library. His sons changed their name to Head, and their descendants Bond-Head are members of the British peerage.

**MENDES-NASI, FRANCISCO:** Marano banker, and husband of Gracia de Mendesia; d. Lisbon, 1536. The Mendes family figures largely in the expulsion and post-expulsion records of Portugal, Madeira, Narbonne, Venice, Holland and Flanders. A number of them were tried by the Inquisition\* in both periods, and the family is associated in the first group permitted to settle in Oporto. Francisco had a large banking house in Lisbon, and together with his brother, Diogo, was responsible for the sums collected by the Maranos, and used by Duarté in Rome, to mollify the cardinals and the Vatican in the attempt to prevent the Inquisition being proclaimed in Portugal. For this purpose he and his brother founded a branch bank in Antwerp, from which funds were despatched to Rome. He died in Lisbon.

His brother, Diogo, conducted the business, and was arrested as a heretic. He was released after a trial, and dying in 1546, left a widow and a daughter, Gracia de Mendesia II.

**MENDESIA, GRACIA DE:** Outstanding Jewess of the 16th cent., banker, philanthropist, and patron of Jewish scholarship; b. a Marano and named Beatrice de Luna, Portugal, 1510; d. Constantinople, as Hannah

Nasi, 1569. The Maranos\* for better concealment, and following the Spanish custom of adding the mother's surname to that of the father's acquired a considerable number of names, so that she was a Benvenista and a de Luna, before marriage, Mendesia during her marriage, and though the name clung to her, she preferred in her widowhood, once she resumed Judaism, to be known as Hannah Nasi, which was one of her husband's family names. At his death she fled from Portugal taking with her a daughter Reyna, her sister, also named Reyna, and two nephews, one of whom was Joao Miguez, who afterwards resumed the name of Joseph Nasi when he became Duke of Naxos. In a sloop she reached Antwerp in 1536, and joined her brother-in-law in the management of the business. In Antwerp the Maranos were permitted residence, but not to throw off their religious disguise. The firm's great financial interests (they made large loans to the German Emperor Charles V., and to the King of France), their interest in the spice trade and shipping prevented Gracia's abandoning Antwerp for some place in which she could live openly as a Jewess. Diogo's arrest—he had married her sister, and had a child named Gracia—and his death in 1545 complicated her affairs. She had been made heiress and executrix of the Mendes fortune of which the contemporary rulers desired possession. In 1549, largely owing to the adroitness of her nephew, Joao, she was able to leave Antwerp and proceeded to Venice with the intention of settling in Constantinople. The doge and senate, however, were anxious to possess themselves of her fortune. Her sister-in-law betrayed her to the French authorities, and the king of France confiscated his debt to her and whatever of her estate was in France. She was imprisoned in Venice, but Joao proceeded to Constantinople, and her case became a protracted diplomatic issue between Suleiman the Magnificent and the Venetian authorities. In the meantime she was permitted to settle in Ferrara,\* which under the Dukes d'Este was the freest center for Jews, and there she threw off her disguise and practiced Judaism openly, as Hannah Nasi. She convened a conference of the notable Marano leaders and set in motion the movement to finance their flight, and provisioned them for their journeys. At the same time she patronized the Jewish scholars gathered around her, and financed Usque's\* first translation of the Bible into current Spanish.

At length the Turkish pressure prevailed and she was permitted to depart with her family and a considerable retinue. In 1552 she settled in Constantinople and built her home "The Belvedere" in which she housed scholars, set up a Hebrew printing press, and erected a synagog. In attempting to protect the Maranos of Pesaro against the fanaticism of Pope Paul IV., she took the most radical steps. She organized a boycott against the Italian port, and then



urged the rabbis of Palestine to issue a Herem against the Pope. The Pesarian Jews protested, and Joseph Caro\* and other rabbis refused to join in her plans.

*See:* Nasi: Joseph, Duke of Naxos.

**MENELAUS (Onias):** High Priest, 171-161 b.c.e. He brought about the deposition of the High Priest Jason, and bought his office from Antiochus IV., seizing the vessels of the Temple to pay the bribe. His accusation of the Jerusalemites as partisans of the Egyptians provoked a storm which led to the return of Jason who captured Jerusalem and forced Menelaus to take refuge in the citadel. Antiochus in revenge attacked Jerusalem, massacred the inhabitants, and at Menelaus' suggestion instituted the Hellenization which provoked the Hasmonean revolt. For his bad advice, Menelaus was executed by Antiochus V.

**MENGS, ANTON RAFAEL:** Painter; b. Aussig, Bohemia, 1728; d. Rome, 1779. In 1744 he became court painter to Augustus III., went to Rome and in 1748 painted his first large canvas, "The Holy Family." He married his model, a peasant girl, and was converted to Christianity. In 1749 he returned to Dresden, but in 1752 finally settled in Rome and became one of the foremost painters of churches and palaces in his time, his themes being either New Testament history or mythological and classic subjects. He painted the ceiling of the Celestine Monastery, Rome, and the ceiling of the dining-room in the palace of Charles III., in Madrid.

**MENKEN, ADA ISAACS (Dolores Adios Fuentes):** Dancer and actress; b. New Orleans, 1813; d. Paris, 1868. Left in poverty at the age of 13 she became a dancer in her native city. In 1856 she married Alexander Isaacs Menken. She had a splendid physique and toured in her best known rôle as Mazeppa. She visited Europe and became a friend of the novelist Charles Reade, and of Charles Dickens, to whom she dedicated a volume of verse, and of Gautier, and the elder Dumas.

**MENKEN, NATHAN DAVIS:** American patriot; b. Cincinnati, 1837; d. Memphis, Tenn., 1878. Son of Solomon Menken, one of the early Cincinnati settlers, he studied for the bar, but entered business with his brothers. In 1861 he joined the Union Army and became captain of Company A, First Ohio Cavalry, and was engaged in over 30 battles and skirmishes in West Virginia. At the second battle of Bull Run his horse was shot under him. He was commander of General Pope's body-guard. He settled in Memphis, and took a keen interest in state and national politics.

When the yellow fever scourge of 1878 visited Memphis, when nearly all who had the means . . . rushed in dismay from the panic-stricken city, Nathan D. Menken remained and joined the little band of the Howard Society formed for the relief of the poor, the sick and the dying.—MARKENS, *The Hebrews in America*.

**MENORAH:** "Candlestick." Distinct from lamp, which in Hebrew is "ner." Solomon's Temple had ten menorot. In the detail of the Tabernacle (Ex. xxv. 31) the shape of the seven-branched candlestick is set forth with some elaboration, but it had oil wicks not wax candles. The Arch of Titus has a clear bas-relief of the golden candlestick of the second Temple, and many of those in use today in synagogues are modelled on its lines. According to Josephus this seven-branched candlestick has wick lamps. Wax candles were first introduced in early Roman times.

Now in this part of the Temple there were three things that were very wonderful and famous among all mankind: the candlestick, the table of the shewbread, and the altar of incense. Now the seven lamps signified the seven planets; for so many there were springing out of the candlestick.—JOSEPHUS, *Wars of the Jews*.

**MENORAH ASSOCIATION, INC.:** The Menorah movement arose at Harvard University, with the formation of the first Menorah Society, "for the study and advancement of Jewish culture and ideals," in November, 1906. From Harvard the idea spread to other colleges and universities in the United States and Canada. An intercollegiate Menorah conference was held at the University of Chicago in December, 1911; and in January, 1913 the Intercollegiate Menorah Association was formed, by representatives of thirteen Menorah Societies, meeting at Columbia University. Through the intercollegiate influence the number of Menorah Societies grew to 73 by 1917.

In January, 1915, appeared the first issue of "The Menorah Journal," which has since developed into a general review of Jewish life and thought, with particular stress upon the reinterpretation of Jewish history, and the realistic analysis of contemporary Jewish problems, and fostering of young Jewish writers and artists. The "Journal" was issued bimonthly till 1928 when it was turned into a monthly. In 1931 it was changed to a quarterly basis, owing to severe losses of financial support through the depression.

In 1918 the Faculty division of the movement—the Menorah Educational Conference—was established. In 1922, 1923 and 1930 there were sessions of the Menorah Summer School in New York. In January, 1927, there was a national Menorah Conference, in New York, on "The Spiritual Situation of the Jew in America."

In 1929 the various branches of the Movement—student, faculty, "Journal," graduates, and other supporters in the community—were incorporated in "The Menorah Association, Inc."

Thus, from a purely student organization originally, the Menorah has developed into an adult no less than a youth movement, active in the general community as well as in the universities. Throughout, however, the Menorah has maintained its academic spirit, being non-partisan as an organization on all controversial questions. In the colleges and



universities it has raised the morale of Jewish students and promoted their Jewish knowledge and interests. Among graduates and other adults—through "The Menorah Journal," lectures, conferences, courses of study, etc.—it has promoted more realistic understanding of both the Jewish past and the Jewish present. On the creative side—the "advancement of Jewish culture"—it has stimulated modern scholarship; developed young writers; and brought together a considerable body of men and women (most of whom would otherwise have remained indifferent) for the furtherance and enjoyment of Jewish life, literature and art. H. H.

**MENUHIN, YEHUDI:** Violin virtuoso; b. New York, 1917. He is the son of Russo-Jewish parents who spent their youth in Palestine, came to New York in 1913, and after the birth of Yehudi settled in San Francisco, where Louis Persinger began to instruct the boy, when he was only five years old. At the age of six he appeared in the San Francisco Civic Auditorium where he played "Scene de Ballet," by Benoit, to an audience of 9,000 which was swept off its feet by his masterly performance. He made his New York debut in 1925. In Paris, in 1927, the orchestra players with whom he appeared presented him with a golden plaque as a memento of their appreciation.

**MERON:** Situated in northern Galilee, three miles northwest of Safed, the place of the tomb of Simeon b. Yohai \* and Eleazar b. Simeon. It is the scene of an annual pilgrimage, Iyar 18, in honor of Simeon b. Yohai.

**MESHUMMAD:** Apostate.

**MESHWI AL-'UKBARI:** Founder of a sect, which flourished for a time in Baghdad. He endeavored to alter the calendar so that the Day of Atonement should always fall on Saturday. Baghdad being east of Jerusalem, he instituted praying to the west from there.

**MESSIANISM:** The belief in the ultimate regeneration of the Jewish people, and of humanity generally, through the agency of a Messiah (Hebrew: Mashiah, anointed). The term "Mashiah" is used in the Bible as a title for kings of Israel, for priests and also for Cyrus, king of Persia, who permitted the return of the Babylonian exiles. Later, however, it was applied to an ideal king, who would bring salvation to Israel and a regeneration of the human race, through the recognition of the God of Israel, and of the ideals of justice and of peace. He was to be King David, the ideal ruler, or a descendant of his, although in many of the prophetic utterances the personal Messiah is omitted, assuming the existence of a pure theocracy, with God as the ruler of Israel.

The hope for a personal Messiah has, however, been maintained throughout the early period, and received a much more idealized character in the apocryphal and apocalyptic

literature of the second commonwealth. Especially in the latter part of that period, when Roman dominion over Judea became most oppressive, the ideal of a future, when Israel will be free from foreign domination, and when the Jewish ideals will prevail in the world, became most pronounced. The wicked empire of Rome would be replaced by the Kingdom of God upon earth when Israel, re-established in its independence on its own soil, will occupy a prominent position. When the present held out no hope for them, the people found comfort in the contemplation of a great future, which they filled in with numerous fantastic pictures of glorious achievements.

With the fall of Judea in 70 c.e., the messianic hope received additional impetus, and found fervent expression in the liturgy organized at that time, and in numerous ceremonies. Many additional features were injected into this belief, representing the workings of the imagination of a suffering people, desperately clinging to a great hope. The righteous would be regaled by a sumptuous feast, consisting of the flesh of the Leviathan,\* the monster fish, and of the Behemot, the monster beast, and of wine kept for that occasion since the creation of the world. The triumphant march of the Israelites to Palestine, led by the Messiah, will be accompanied by many wonders and miracles.

The person of the Messiah, too, was surrounded with a halo of mystery, some conceiving him as always existing, and waiting for the opportune time for his appearance on earth. Like Israel in exile, he also is afflicted with suffering and pain, and the time of his arrival was often pictured as the period of universal distress and misfortune. His advent will be announced by Elijah the Prophet, but before his coming there will appear another Messiah, the son of Joseph, who will subjugate all of Israel's enemies (Gog and Magog) and pave the way for the kingdom of God, under Messiah, son of David. Then the dead of all past generations would be revived, and the Day of Judgment will set in.

These various conceptions of the messianic age have been evolved by the rabbis, and elaborated by the Cabalists, and served as a fruitful subject for speculation to the harassed Jews during the long period of their exile. The more rational thinkers, however, speak of the Messiah as a man, a scion of the house of David, who will lead Israel to freedom and establish an ideal kingdom in Palestine, which will become the model of pure faith, and social justice, for all humanity. The rehabilitation of Palestine is indeed the central element in all the conceptions of the future, even in the most universalistic picture given in Isaiah (ii. 2-4) and in Micah (iv. 1-4), but the regeneration of the world in the recognition of the fundamental ideals of the Jewish religion is always included.

The rise of Christianity and Mohammedanism were regarded as important steps in the



realization of the messianic hope. The Jewish reform movement rejected the idea of a personal Messiah, and also discarded the hope for the restoration of Palestine, but maintained the belief in the ideals of the Messianic age. The modern Nationalists lay little stress on the person of the Messiah, but look forward most fervently to the future rehabilitation of Palestine by Jewish endeavor.

The great masses of the people still cling to the old conceptions of the Messiah and of the messianic times, and hope for a return to Palestine, for a restoration of the central sanctuary in Jerusalem, and for all the other elements that have been associated with the idea in former ages.

At various times, persons have arisen who claimed to be Messiahs. Some of them were fired by a genuine religious and national zeal and were deluded by their own diseased fancies, while others proved themselves unscrupulous impostors who took advantage of the credulity and despair of the people. The most important of these were Bar Kokba \* in the second cent., David Alroy \* in the 12th cent., David Reubeni \* in the 16th cent., and Shabbethai Zebi \* in the 17th cent. The influence of most of these was confined to certain localities only and the results were usually disastrous to themselves and to their deluded followers.

J. H. G.

See: Jesus, Mysticism, Pseudo-Messiahs.

**METURGEMAN:** Interpreter. In Palestine he translated the weekly portion of the Pentateuch into the vernacular. The office existed in Babylon and was called Amora.

**METZ:** Known to the Romans as Divodurum, and settled by the Mediomatrici, this city in Lorraine, was in all probability the first in northern Europe settled by Jews, for they are recorded as having been there in 221, four hundred years before the Carolingians obtained possession of the town, and founded their dynasty, and one hundred years before the beginning of the Jewish history of Cologne. They were agriculturists, merchants, goldsmiths and physicians. Little is known of this community until 888 when the Jews of Metz were forbidden to eat or drink with, or to marry Christians. To nearly the year 1,000 the Jews appear to have owned property and cultivated vineyards. The persecutions of the Crusades uprooted the community. Some managed to resettle but they were expelled in 1365.

They were readmitted in 1595 when the French took Lorraine, and permitted to establish a community. It grew to over 600 souls and in 1657 Louis XIV. visited the synagogue. In 1603 the Jews came under the king's protection, and for their conduct in the civil wars, they were in 1777 regarded as citizens. Louis XVI visited the synagogue, but in 1792 the Jews of Metz joined the revolutionary party. During the Reign of Terror the synagogue was closed and its appurtenances hidden. In 1808 Judaism was recognized and Metz included

in the consistoire system. At the end of the Franco-German war, Chief Rabbi Lippmann resigned, as an act of allegiance to France. The community then came under the German system though many of its individual members moved to France. Metz is now part of the French consistoire. It has two very old synagogues, and some ancient relics.

**MEXICO:** Just when the Jews first settled in Mexico has not been established. That they came early is self-evident. Spanish-speaking people naturally sought refuge in Spanish-speaking colonies. In 1539 Francisco Millan and Pedro Ruiz o Hernandez de Albar were "reconciled" by a Bishop's Court, in Mexico, for Judaism. This would show that there were secret Jews in Mexico at that time. The Inquisition \* was officially established in 1571 and the first auto-da-fé \* was held in 1574. In Toledo, Spain, the average annual number of cases brought before the tribunal between 1574 and 1600 was 35; in Mexico the average was 34. Francisco Mattos was a rabbi who was burnt in effigy because he died before his trial. Luis de Carvajal \* became governor of Nuevo Leon, but was deprived of office, tortured in 1595 and burnt with his mother and sisters in 1596. Tomás Trevino of Sobremonte was "reconciled" in 1625, arrested a second time and burnt in 1649. His mother had been burnt in Valladolid and his daughter Leonar Martinez was found guilty of believing "in the law of Moses."

With the Inquisition so active, there is little wonder that the history of the Jew in Mexico was a closed book for many decades. The tribunal was not suppressed until June 14, 1820, and the medical school of the University of Mexico now occupies the old building.

There is little doubt that there were individual Jews scattered throughout the cities of Mexico, but there was no organization either because the numbers were too small, or else the fear of the Inquisition hung over the land. Doubtlessly the influence of the Marano upon Mexico has been great, for many of the most prominent families recognize that there is Jewish blood in their veins as for example, the Madero family through whose activities the downfall of Diaz occurred.

In 1908 the Union of American Hebrew Congregations \* sent the writer to Mexico with a view of organization. Jews were found in numbers in Chihuahua, Monterey, Aguascalientes, Mexico City, Torreon, Saltillo, Gomez Palacio and San Luis Potosi. Only in Mexico City were there enough for an organization and "Sociedad de Beneficencia Alianza Monte Sinai"—a relief society, was organized. Arrangements were also made to send Dr. Gotthard Deutsch,\* professor of history at the Hebrew Union College to conduct services for the Fall Holy Days.

Because they spoke Ladino \* "a Spanish Jargon" many Sephardic Jews from Turkey and Syria settled in Mexico. In 1918 their numbers were large enough to buy a lot and build



a synagog in Calle Doneceles No. 171. Before that they conducted services in a room at Maravillas No. 11.

As early as 1889 there appeared a Spanish Jewish magazine edited by Prof. Francisco Rivas. It appeared at irregular intervals between February and August of that year under the titles—"El Sabado Secreto," "La Luz del Sabado" and finally "El Sabado."

In 1920-21 a wave of emigration of oppressed Jews from Europe began. In June, 1921, the B'nai B'rith\* sent a committee of two (Martin Zielonka, A. A. Marx) to investigate conditions. As a result the B'nai B'rith opened a social center under the direction of J. Weinberger. Until 1930 the stream was a steady one. Then more rigid immigration laws reduced it to almost nil. These immigrants came from all the European countries in the World War belt. Approximately 15,000 have settled in the country; some may be found in almost every city of size in Mexico. In Mexico City where approximately 9,000 have settled they have organized Jewish life on the traditional basis—several congregations, Hebrew Day School, Y. M. H. A., Loan Society, Cemetery Society, Relief Organization, Zionist Organization, and a Kultur Club. Several Yiddish papers have been published—"Unser Weg," "Der Weg" (with one page in Spanish) and "Mexicanischer Yidische Stim."

With the increase in numbers and material prosperity anti-Semitism has developed. They have been excluded from stands in the market places so popular in Mexico, and are not permitted to peddle on the streets. Some active campaigns have been carried on but they have been sporadic. While there is an undercurrent of feeling, financed by German and French proprietors who suffer from the new competition, the Jew is nevertheless establishing himself in this new land. M. Z.

**MEYER, ADOLPH:** Assistant adjutant-general, and congressman; b. New Orleans, 1842; d. 1908. He joined the Confederate army, serving on the staff of Brig.-Gen. John S. Williams, and attained the position of assistant adjutant-general. He then became interested in sugar and cotton plantations in Louisiana. In 1884 he was elected to represent the first district of Louisiana in the House of Representatives, and was reelected each time to 1904.

**MEYER, ANNIE NATHAN:** Author; b. New York, 1867. She started the agitation which led to the founding of Barnard College, the first women's college in New York. Her novel, "Robert Annys, Poor Priest," appeared in 1901; in 1911, "The Dominant Sex"; and "P's and Q's," 1920. She edited "Woman's Work in America," and has contributed to "Harper's Bazaar," "The Critic," "Bookman," and other magazines.

**MEYER, ARTHUR:** Editor and owner of the Paris "Gaulois"; b. Havre, 1846; d. there, 1924. He started his journalistic experiences

in Paris in 1866 as editor and owner of the "Revue de Paris," but gradually merged his interest into the "Gaulois" which had been an organ of the Bonapartes, and became, under Meyer's direction, the advocate of the Clerical-Monarchists. As its spokesman, Meyer was a vehement opponent of the retrial of Alfred Dreyfus.\*

**MEYER, DAVID AMSEL:** Danish financier; b. Copenhagen, 1753; d. there, 1813. He was the founder of the firm of Meyer & Trier, which from 1795 to 1811 aided Denmark to weather the financial storms which followed from the fire of Copenhagen, and the great panic incidental to the Napoleonic wars. In 1808 he was called in by Frederick VI., when another catastrophe impended, and aided the country through the severe crisis of 1811, his services being acknowledged by the king. He left considerable sums for local Jewish charities.

**MEYER, EDUARD:** Historian; b. Hamburg, 1859. His scholastic attainments particularly in the field of Egyptian history led to his appointment as professor of ancient history at Leipzig in 1884. In 1909 he was exchange professor to the U. S. During the World War he was intensely patriotic, returning all medals and diplomas to the universities of the countries at war with Germany. In 1919, after the revolution, he was appointed Rector of the Berlin University, but in 1923 he was forced to resign, being made "emeritus." His greatest contributions are "The History of Antiquity," 5 vols.; "History of Ancient Egypt," and related volumes. In 1896 he branched out into the Jewish field and wrote on the "Rise of Judaism," "The Jews and Neighboring Races," 1906, and "The Development of Judaism and Jesus of Nazareth," 1921. In 1925 he paid his first visit to Egypt, the land whose history, culture and ancient tongues have been his life's preoccupation.

**MEYER, EUGENE:** Governor of the U. S. Federal Reserve Bank (1931-33); b. Los Angeles, Cal., 1875. Descended from an important French family. When he engaged in the banking business in New York he represented Lazare Frères. In 1917 he was selected by President Wilson to head a commission to study war problems in Russia, but the Russian government objected to a Jew. He was then associated with various phases of the War Industries Board. In 1918 President Wilson appointed him director of the War Finance Corporation. He resigned in 1920 when that corporation's activities were suspended but was reappointed by President Harding, managing director and again appointed by President Coolidge. He continued in the government service throughout the Hoover administration serving with the Farm Board, with the Reconstruction Corporation, finally being appointed Governor of the Federal Reserve System. He resigned to President Franklin



D. Roosevelt in April, 1933, and purchased the "Washington Post." During the war period he took an active interest in Zionism.

**MEYER, VICTOR:** Chemist, discoverer of thiophenes; b. Berlin, 1848; d. Heidelberg, 1897. He studied organic chemistry under Helmholtz and Bayer. As professor at Zurich and at Gottingen, and later at Heidelberg, he was noted for his brilliance, both in the classroom and the laboratory. In 1882 he discovered the thiophene (benzene) group. His researches into the derivatives of ammonia, and the stereochemistry of nitrogen, and the density of vapors, were all contributions to the mass production of cheap industrial chemicals. With Jacobson, he wrote "Organic Chemistry," 1891-95.

**MEYERBEER, GIACOMO (Jakob Liebmann Beer):** Composer; b. Berlin, 1791; d. Paris, 1864. He was a steadfast Jew all his life, and his surname was adopted to carry out the wishes of his grandfather. He made his debut at seven, as a pianist. In 1811 he wrote his first oratorio, "Gott und die Natur," which was performed the same year in Berlin. In 1813 two of his operas, "Jephtha's Beloved," and "Abimelek, or the Two Caliphs," were produced in Munich. He spent some years in Italy, and in 1824 produced "Il Crociato" in Venice. In 1826 this opera was produced in Paris. From this date he became associated with French opera, achieving his first international success with "Robert le Diable" in 1831. "Les Huguenots" (1836) won equal favor. For some years he conducted in various Continental capitals, "Le Prophète" was produced in 1849. His opera, "L'Africaine," was not produced till after his death. Among his other compositions are a number of cantatas, songs, marches, and overtures, besides pianoforte music. By his will he left a number of traveling fellowships for students of music. His operas are still very popular. Weber in a letter of introduction, wrote:

The bearer of this letter, son of a rich Jew, has studied music with some success. That the Jews, in their insatiable desire for control were not satisfied with the scepter of the exchange, but that they wished also to reign in the sphere of art, and to usurp the staff of the leader of the orchestra; consequently the Venetian manager need not do anything to smooth the road for the young Jew.—Archives Israelites, Vol. XXIII.

W. F.

**MEYERHOFF, OTTO:** Physician; b. Hanover, 1884. He was professor of physiology at Kiel University, in 1918, and then transferred to the Kaiser William Institute at Dahlem in 1924. Prior to that date he had achieved an international reputation for his physiological research work. In 1922 he was a guest lecturer at the Rockefeller Institute, and the same year received the Nobel Prize for research in the transformation of energy in the muscles. The best known of his translated works is "Chemical Dynamics of Life Phenomena," 1924.

**MEYERSON, ÉMILE (Asriel):** Editor, and colonization expert; b. Lublin, 1859; d. Paris, 1933. He settled in Paris in 1882 and became the editor of the French news agency, Havas Agence. About 1896 he began to take a keen interest in Jewish colonization, and from 1900 to 1923 he was chief official of the ICA., and was responsible for the changes effected in Palestine in the Rothschild colonies. In Russia he organized an elaborate economic investigation. As a statistical document, issued 1906-08, it became the standard authority on Russian occupations. Political circumstances destroyed any plans that might have developed from this inquiry. Meyerson, who was a trained chemist, wrote on the "Philosophy of Science," "Identity and Reality" (1908-26), "Explanation of the Sciences," 1921, and "Theory of Relativity," 1924. He was regarded as one of the best French exponents of the philosophy of the sciences.

**MEYOUHASIM:** Brown Jews of Cochin,\* Malabar. They are a caste within the Black Jewish group.

**MEYUHAS, MOSES MORDECAI JOSEPH:** Chief rabbi of Jerusalem (1801-06); b. in Turkey, 1738; d. Jerusalem, 1806. He is chiefly noted as having directed the Jews of Jerusalem to oppose the advance of Napoleon's army in 1799, and to have set the example in the labor of repairing the fortifications of the city. Napoleon made no attack on Jerusalem, and never approached it during his campaign.

**MEZEI, MORITZ:** Hungarian patriot; b. Satoralja-Ujhely, 1836; d. Budapest, 1925. As a student he took part in the Hungarian constitutional agitation, and in the struggle for Jewish emancipation. In 1861 he founded the National Judæo-Hungarian Society, and started a publication in support of its position. He was arrested by the Austrian authorities, but received an amnesty and in 1864 was permitted to practice law in Budapest, though the profession was not yet open to Jews. In 1892 he was president of the organization which obtained recognition for the Jewish religion in Hungary, and in 1893 he was elected to the Hungarian parliament.

**MEZUZAH:** The sign attached to the doorpost of the house in fulfillment of Deut. vi. 9, "and thou shalt write them on the doorposts of thy house, and within thy gates." The Mezuzah is a scroll on which this section of Deut. is written and inserted in a metal or wooden case, which has a little opening through which the word "Shaddai," written on the back of the scroll is visible. It is affixed in a slanting position to the upper part of the right-hand door-post. Josephus mentions its use as an ancient custom even in his day. M. A.

**MICAH:** Author of the sixth book of the Minor prophets. He lived c.758-697 b.c.e. and prophesied to Jotham, Ahaz and Hezekiah. His prophecies, the **Book of Micah**, contains seven chaps., devoted to a protest against



the idolatry of Samaria and Jerusalem, and the false prophets who misled the people. He mentions a number of places in the maritime plain of Palestine to which few other prophets allude.

Critics are divided as to the origin of the book, some regarding many of its prophecies as later, while others regard the whole as genuine. Micah was a strong exponent of social justice and protection of the poor. An obscure reference to Bethlehem in the fifth chapter was the source for the later belief that the Messiah was to come from that town; the closing verses, describing God as throwing the sins of the people into the sea, was the origin of the Tashlik \* ceremony. The most famous passage occurs in the sixth chapter, where the prophet represents the worshipper as asking how best to approach God and whether the greatest of sacrifices, and even that of a first-born, would be accepted as the atonement for his sins. He is answered in the striking words:

"He hath told thee, O man, what is good, and what the Lord doth require of thee: to do justice, to love mercy, and to walk humbly with thy God."

S. C.

**MICHAEL:** "Who is like El?" the archangel (Dan. x. 13), mystically regarded as the prince of Israel, and the advocate of the Jewish people.

**MICHAEL, JESOFOVICH:** Senior of the Jews of Lithuania (1514-30); b. Brest-Litovsk, c.1450; d. there, 1530. He was a tax collector and land owner who with other Jews was expelled by Alexander Jagellon in 1495. He returned in 1503, and in 1514 Sigismund I. appointed him senior of the Jews of Lithuania. This office, then newly created, not only made him the "court Jew," but gave him juridical authority over his coreligionists. He collected the taxes from the Jews, and developed the trade of the country. He was ennobled for his services.

See: Shtadlan.

**MICHAEL JUD:** Romantic wealthy German Jew of the 16th cent.; d. 1549. Reputed illegitimate son of one of the counts of Regenstein, and a favorite at the courts of Hesse and Brandenburg, he was permitted in 1529 to build a house in the new city, in the suburbs of Hanover, despite the protest of the town-folk. In 1548 he appeared at the Diet of Augsburg in gala costume attended by a retinue of Jews. Later he was arrested by Magdeburg knights on Brandenburg territory, but his captors were punished and Count Ulrich of Regenstein was in 1549 compelled to apologize to him.

**MICHAEL, MOSES GERSON:** Developer of northeastern Georgia, U. S. A.; b. Jefferson, Ga., 1862. He amassed a fortune in dry-goods in Athens, Ga., and then undertook the industrial development of the northeastern part of the state. He took an active interest in politics and in the Jewish institutions of Athens.

**MICHAELSON, JOSEPH:** Devisor of the International Postal Union; b. Naestved, Denmark, 1826; d. Copenhagen, 1908. He was the son of a poor Jewish storekeeper, and entered the Danish civil service. He was appointed to the postal service, and became a postmaster. In 1853 he submitted to his government a plan for overcoming the confusion then existing in the international mail service which involved all postal departments in a great deal of book-keeping, and a great variety of international postal rates. In 1868 the Danish government submitted Michaelsen's plan to all governments, and it was readily accepted. In 1906, on his 80th birthday, he was presented with a gold medal. Busts of Michaelsen are on exhibition in the central post office, Copenhagen, and in Danish National Museum.

**MICHELSON, ALBERT ABRAHAM:** Nobel Prize winner, 1907, physicist; b. Strelno, Prussia, 1852; d. Chicago, 1931. He came to the U. S. with his father and settled in San Francisco. After leaving high school he entered the U. S. Naval Academy at Annapolis, and was graduated in 1873. He then went to Europe and studied at Heidelberg and Berlin, and after resigning from the naval service he returned to Europe and studied in Paris. On returning to America he accepted in turn a chair at the Case School, Cleveland; at Clark University, Worcester, Mass.; and in 1892 was appointed professor of physics at the University of Chicago, and held that position till his death.

He became identified with a long series of experiments arranged to determine the velocity of light. His patience and extreme accuracy won him international fame. Honors were showered on him by practically every important learned institution in the world, and by a number of governments. His greatest effort that in recent years brought him into contact with Einstein,\* was the building of a light tunnel one mile in length, in order to determine the time of the passage of a ray of light. He was elected president of the National Academy of Sciences, 1923.

**MICHIGAN.** See: United States of America.

**MIDNIGHT SERVICES (Chazot):** Instituted by the Cabalists of Safed in the 16th cent. The congregants bewail the destruction of the Temple. This service is motivated on Ps. cxix. 62, "At midnight I will rise to give thanks unto Thee." There are three midnight services in the orthodox ritual the night of Shabouth, and of Hashana Rabba, which do not take place in the synagogue, and the night of Atonement, when the pious remain all night at prayer in the synagogue.

**MIDRASH:** Derived from "Darash," to search, enquire, investigate; hence, to study, interpret, to expound—particularly Scripture. Later it assumed the connotation, "to preach," since it was customary for preachers of the



time to open their public discourses with a scriptural text as their thesis. In its technical sense Midrash means: (a) The method of free biblical exposition; (b) A free exposition of a given biblical passage, whereby one aimed to deduce a new law, to find authority for an established but unwritten tradition, or to modify or nullify old outworn laws (Midrash Halakah); (c) A free textual exposition designed to introduce a new viewpoint or to inculcate a new moral lesson (Midrash Hagadah); (d) A homily constructed by means of this method of free scriptural exposition; (e) A collection of such expositions or homilies; (f) The entire Midrashic literature.

Midrashic interpretation of the Bible had its origin: (a) in the tendency of people to see their ancient sacred writings as the summary and the source of all wisdom and knowledge, old and new alike; and (b) in the custom, dating from prophetic times, to address the assemblies on Sabbath, New-Moon, Festivals and Fast-days. However, we have hardly any traces of exegesis prior to the foundation of the synagogue by Ezra \* and the Soferim. It was during the days of the Soferim and their immediate successors, the Zugoth (from c.450 to 10 b.c.e.), that Midrashic exegesis developed and assumed definite form. Midrashic activities gained impetus during the Tannaitic period (10 b.c.e. to 220 c.e.) beginning with the school of Hillel \* and Shammai \* and reached their climax in the Amoraic period (220 to 500) which extends from the codification of the Mishnah by Rabbi Judah ha-Nasi \* until the close of the Talmudic era.

Throughout these nine or 10 cent. which form its creative period, Midrashic method was used and developed, orally, both by the master at the school in his daily contact with students, as well as by the preacher at the synagogue on public occasions. At the schools, exegesis tended to assume the form of running commentaries to individual books of the Bible; while at the synagogue it developed into homilies, organized on more or less the same plan: (a) An opening introduction (proem); (b) The main theme which revolved around a few verses of the Pentateuch portion (Sedra) assigned for public reading on that day; (c) A concluding note of consolation, or Messianic hope. Accordingly, when a later generation reduced those expositions and homilies to writing, they resulted in two classes of Midrashim: Expository and Homiletic Midrashim.

Although the beginnings of written Midrash, in the form of notes, date far back, the systematic collection and redaction of Tannaitic exegesis begins only toward the close of that period (beginning of third cent. c.e.). These Tannaitic collections contain, likewise, a few traces of Soferic exegesis, which have been transmitted by tradition as such. A new, more prolific period of collection set in toward the end of the Amoraic period (about 500 c.e.), when the springs of creative Midrashic activity were beginning to dry up, and continued

through the Gaonic period (end of sixth to end of 11th cent.), and beyond it.

The cent. that followed were productive of secondary compilations, which drew upon the earlier Midrashim and rearranged their material according to new plans.

**Divisions and Subdivisions:** Tannaitic Midrashim are running commentaries on the legal portions of the Pentateuch. Primarily Halakic, they contain, nevertheless, a wealth of Hagadic elements. Two schools—the school of R. Ishmael and the school of R. Akiba,\* representing two different exegetical methods, left parallel sets of exegetical works on four books of the Pentateuch. They are enumerated here, although not all are extant:

I. Midrashim belonging to the school of Ishmael: 1. Mekhilta, to Exodus; extant. 2. Sifra, to Leviticus; only fragments have survived. 3. Sifre, to Numbers; extant. 4. Mekhilta, to Deuteronomy; preserved in part in other works.

II. Midrashim belonging to the school of R. Akiba: 1. Mekhilta of de R. Simeon b. Yohai, to Exodus; most of it has been preserved in other works and reconstructed in recent times. 2. Sifra, to Leviticus; extant. 3. Sifre Zuta, to Numbers; extracts have been preserved in other works and reconstructed in modern times. 4. Sifre, to Deuteronomy, extant.

The Tannaitic Midrashim are all of Palestinian origin, and are written in a pure Neo-Hebrew. While the older component parts of these Midrashim date from the first and second cent. c.e., their final redaction is of early Amoraic date (third cent.).

Amoraic Midrashim are purely Hagadic, although in some the homilies began with a Halakah relating to the special occasion. They are sub-divided into: I. Expository, or Exegetic Midrashim, which follow the method of the Tannaitic Midrashim, being running commentaries to one or another book of the Bible. II. Homiletic Midrashim, some of which contain homilies for the entire cycle of Sedarim (portions of the Pentateuch) read on Sabbath at the synagogue, while others contain homilies for specially marked days of the Jewish Calendar, such as certain Sabbaths, the Festivals and the Fast-days. The most important Midrashim of both subdivisions are given here:

I. *Exegetic Midrashim*. 1. Bereshith Rabbah, to Genesis. It is the first of a collection of ten diverse Midrashim known as Midrash Rabbah or Rabbath, one to each book of the Pentateuch and one to each of the Scrolls. Bereshith Rabbah is the oldest and most comprehensive of the purely Hagadic Midrashim. Its earlier component parts are of Tannaitic date, but the later Amoraic elements predominate. It assumed its final form early in the sixth century. 2. Ekhah Rabbathi, a running commentary to Lamentations, preceded by a collection of thirty-six proems. Like Bereshith Rabbah it is a Palestinian product of the sixth cent. 3. Shir ha-Shirim Rabbah, to Canticles. 4. Ruth Rabbah. 5. Koheleth Rabbah, to Ecclesiastes. 6. Esther Rabbah.

The Midrashim to these four Scrolls are of a later date. They drew upon the earlier Midrashim, the Palestinian Talmud, as well as upon ancient sources unknown to us.

II. *Homiletic Midrashim*. 1. Pesikta, commonly called Pesikta de-Rab Kahana. It consists of thirty-three homilies for the Festivals, Holy-days, and the Sabbaths from Purim to Passover, and from the seventeenth of



Tammuz to Yom-Kippur. The Pesikta is the oldest of the Homiletic Midrashim and probably dates back to the time of Bereshith Rabbah and Ekhah Rabbathi. 2. Wayikra Rabbah, to Leviticus. Consists of thirty-seven homilies. Generally considered one of the older Midrashim, though younger than the Pesikta. 3. Tanhuma, a homiletic Midrash to the entire Pentateuch, covering almost all the Pentateuchal Sedrahs. In its present form it is middle Gaonic. 4. Pesikta Rabbathi. It follows the older Pesikta in general plan, though hardly in content. Its composition is of middle Gaonic origin. 5. Shemoth Rabbah, to Exodus. 6. Bemidbar Rabbah, to Numbers. 7. Debarim Rabbah, to Deuteronomy.

These are of a much later date (ninth to 12th cent.). All older Hagadic Midrashim and most of the younger ones are of Palestinian origin, while a few were composed either in Babylonia or in European countries. They are written, with few exceptions, in a mixed Hebrew-Aramaic idiom, the early Palestinian Midrashim containing a large admixture of Greek and Latin vocabulary. They are all anonymous works.

**Method and Purpose.** While the method of Midrashic exegesis, known as hermeneutic rules, is complicated, technical and at times arbitrary, it invariably betrays a purpose that is at once simple and lofty. As a rule, the endeavor of the rabbis to unveil what they considered to be the latent meaning of Scripture had as its motive a nobler end. They exploited their logical capacity to the utmost in order to impress upon the people a lesson in ethical principles and moral action, in understanding Divine justice, the cosmic order, and the course of history of mankind and of Israel. Thus, when R. Akiba, the extremist in the application of hermeneutic rules, interpreted the verse "with all thy soul" to mean "even if He should take thy soul away," it was not an empty phrase, for the great Master was also the great martyr. Or, when Rabbi Abun gloried in the expensive gates which he had provided for a synagog, R. Mana remarked, quoting the Prophet Hosea, "For Israel hath forgotten his Maker and builded he-Khaloth." The Hebrew word "he-Khaloth" may mean either palaces or temples. The prophet here denounces Israel, who in his opulence has built himself palaces; but the sage used the word in its second connotation, temples. Nothing is changed in the text, but the lesson is clear and refreshing: True religion is not in need of magnificent temples; people begin to build them only after the spirit of religion has departed from their midst.

The Midrashic style is succinct, direct; at times forceful and unceremonious, at other times tender and conciliating. It is illuminating more than luminous. Its heat waves go beyond its light waves. The Midrashic teachers and authors are fully conscious of the individuality of words and of the vitality of organic sentences. As a result, they are sparing of words, at their better moments, and they think in terms of sentences when we would think in terms of chapters. As writers they are comparable to pearl-polishers rather than to architects. They strung pithy maxims and observations on one string, re-

gardless of the organic relation between the individual gems, and often introducing irrelevant matter that possessed charm for them.

The literary forms at the disposal of the Midrashic teacher were manifold: the aphorism, the maxim, the proverb, the metaphor, the analogy, the fable, the parable, the allegory, the pun, the anecdote—all were drawn upon to illustrate his lesson. Dramatic and lyric effects were utilized in the proper moments. He further availed himself of the poet's license, or of his creative imagination, to interpret natural phenomena in terms of his ethical conceptions. Thus, the fact that the oncave of the moon-crescent never faces the sun, is interpreted poetico-ethically: It is in the interest of celestial harmony and peace that one being should not be cognizant of the defects of the other.

Leaving out the Halakic elements the Midrash centers about universal values and eternal verities. It represents, in fragments, the creativeness of the Jewish genius in all fields of intellectual and emotional endeavor, from folklore and primitive conceptions of science to religious sublimity and philosophic wisdom. Above all, it contains a great, though fragmentary, system of ethics which is still awaiting its reconstruction. During its creative period the Midrash-Hagadah was the power-house of Jewish creativeness; in the cent. that followed it became its treasure-house.

Throughout the cent. Midrash was an important educational factor in the life of the Jewish people. While the teacher of the Law directed the people's actions, the preacher motivated those actions, thus instilling spirit into the body of the Torah. It presented the highest ethical principles and progressive ideas of the time in a concrete form, and taught them in an acceptable and effective manner. It was accessible to the uneducated and appreciated by the simple, who in consequence came to realize that the Torah \* was not the exclusive heritage of a few learned individuals, but of the entire Congregation of Jacob. It was the re-creation of the young scholar at school and in the academy. "Master, tell us Hagadah," was the plea of the young student from time to time, and the masters knew when and how to use it to good effect. It helped shape the mind and mold the character of the people. It was their consoling agent in times of adversity. It gave expression to their sorrows and meaning to their suffering. Suffering, it told them, was a test to which only the worthy ones are submitted, and its effects are ennobling. Furthermore—it assured them—they were not alone in their afflictions: The Shekhinah accompanied them in all their wanderings and shared with them their grief; in Egypt, in Babylonia, during Hellenistic persecution, under Roman oppression. Israel's bondage is likewise the eclipse of cosmic justice, and his redemption will usher in the age of universal bliss, which is bound to come, being part of the plan of Creation. Thus the



Midrash-Hagadah, both in its oral and written forms, enhanced the loyalty of the people to their past, increased their strength in the face of the dark present, and kindled their hope for the ideal, Messianic future.<sup>1</sup>

<sup>1</sup> Prof. Maximon completed this contribution a few days before his death.

S. B. M.

**MIELZINER, MOSES:** President Hebrew Union College\* (1900-03); b. Schubin, Posen, 1828; d. Cincinnati, 1903. He came early under the influence of Holdheim, and for supporting his views was compelled to retire from the first position he held in Germany. For some years he was rabbi and teacher in Denmark, but in 1865 he was called to Anshe Chesed, New York, and remained with it until its amalgamation with Beth-El in 1879. He was then appointed professor of Talmud and rabbinical literature at the Hebrew Union College, Cincinnati. In 1900 he was appointed president of the college.

**MIESSES, JACQUES:** Chessmaster; b. Leipzig, 1865. He won his first prize in Berlin in 1882, and after 1887 entered the international tournaments gaining prizes in each one of them. He wrote a number of chess books. He won prizes in Liverpool in 1923, and edited a "Chess Guide" in 1927.

**MI-KAMOKAH:** "Who is like unto Thee?" (Ex. xv. 11) used as a response in all the morning and evening services in the liturgy.

**MIKWA:** Ritual bath, though the term is not historically confined to this form of bathing. Ritual purification, for physical reasons, by immersion is ordained, Lev. xi. 36. Its exact dimensions and occasions of use, etc., are prescribed in a section of the Mishnah entitled Mikwot. The basic principle involved in purification was the use of running water, therefore all such baths are built so that the water rises from beneath, and the bath is deep enough for complete immersion of the body.

**MILES OF MARSEILLES** (Samuel b. Judah b. Meshullam). 14th cent. astronomer and translator; b. Marseilles, 1294. He studied medicine and astronomy, but was reputed as a translator into Hebrew from the Arabic, and among his translations are Aristotle and Plato, Euclid and the "Almagest." He translated a treatise on the eclipse of the sun in 1097, and on the aurora, and on the movement of the fixed stars.

**MILHAUD, DARIUS:** Composer; b. Aix-en-Provence, France, 1892. He is an outstanding member of the modern French revolutionary school though his music often expresses religious emotion. His "Sixth Symphony" was performed in New York in 1926, and some of his earlier orchestral poems and ballads were given in 1923, on the occasion of his visit to the U. S. His "Poèmes Juives" or "Hebrew Folk Songs" have a vogue in France.

**MILLAUD, EDOUARD:** French Minister of Public Works; b. Tarascon, 1834; d. Paris, 1917. After graduating as a lawyer he took an active part in politics, and after the overthrow of Napoleon III., he became attorney-general for Lyons. In 1871 he was elected to the Assembly as a member of the extreme left, being one of the founders of the Republican Club. In 1880 he was elected to the Senate, and in 1886 he became a member of the Freycinet cabinet, resigning in 1887.

**MILLENNIUM:** Mystical concept of the thousand years of peace. In the older Jewish literature it represents no fixed period of time. The idea of the reign of the Messiah has been traced back to the period of the writing of the Septuagint. All such chronology is based on the concept in Ps. xc. 4, "a thousand years in thy sight are but as yesterday." From this is derived the idea of a world of turmoil lasting 6,000 years, equivalent to the six days of creation, and 1,000 years of peace, equivalent to the Sabbath.

*See:* Messianism; Pseudo-messiahs.

**MILMAN, HENRY HART:** Historian of the Jews; b. London, 1791; d. there, 1868. From his student days in Oxford he took an interest in Jewish themes. Though a churchman and Dean of St. Paul's, London, his "History of the Jews" (1830), which has been several times republished, is a strictly rationalistic work which treats the Jews as a people and ignores all miraculous and supernatural incidents.

**MIN (Pl. Minim):** Hebrew for Jewish heretic or sectarian. There were according to a passage in the Talmud, 24 sects (minim) in Palestine at the time of the destruction of the Temple. It was applied progressively to the Samaritans, the Sadducees, the Gnostics, the Judeo-Christians, and the Nazarenes. The 12th of the Eighteen Benedictions\* is a prayer against them, but was later changed into a prayer against informers.

**MINHAG:** Custom arising from common usage. It has its basis in the Torah. Otherwise it is considered an "erroneous custom" (Y. Pes. 4, I.). Its authority is as sacred and binding as that of a biblical injunction (Y. D. 376, 4). It frequently precedes biblical or Talmudic law. In case of a conflict, custom takes the precedence. Eleven kinds of Minhagim are recognized in the Talmud. The most important are: Customs of the land, of the locality, of the Men of Jerusalem, of the early Hasidim, of the Scholars and of the common people.

With the dispersion customs became more divergent. Local usages sprang up in every community, covering the whole gamut of Jewish life. The following cases indicate some of the differences in custom: The Jews of Spain permitted the use of instrumental music on Sabbaths; the Reading of the Torah with the heads uncovered by the Talit and the eating of cheese immediately after poul-



try; while the Jews of Narbonne and of Provence did not. The Judeans permitted bride and groom to remain by themselves before the marriage, and allowed work until noon on the day before Passover. The Galileans abstained from both practices. In Palestine it was customary to remain standing during the Reading of the Shema\* and to abstain from mourning at the death of an infant; in Babylon the practice was the reverse. Religious majority was generally attained at the age of 13; in Morocco at the age of 12.

Local customs were often consulted in the regulation of labor and in civil transactions: e.g. the obligation of a servant to pay for breaking house utensils during service; the permission to work on the Fast of Ab and on the day preceding Passover; the length of a day's labor and the kind of food to be given to the laborer; the prohibition of the sale of small cattle to non-Jews and the use of house-lights on the Eve of the Day of Atonement, were all regulated by local custom. Local Minhagim among the Mut'arabim of Jerusalem and Damascus decided whether the sum mentioned in the marriage contract should be one-fourth more, or one-fifth less, than the real worth of the dowry (Trani, Responsa, 28). The multiplicity and diversity of customs was accentuated by the division between the Sephardim and the Ashkenazim, and the later Hasidim and their opponents, the Mitnagdim. These differences were hardly conducive to unanimity and uniformity in the home, the synagog and the community life of the Jew.

I. E.

**MINKOWSKI, HERMANN:** Mathematician; b. Allroten, Russia, 1864; d. Gottingen, 1908. A mathematical genius, he won as a student, the international prize given by the Academy of Paris. In 1893 he became professor at Bonn and in 1902 was appointed at Gottingen. He specialized in the theory of numbers. In one of his technical books he advanced the new mathematical formulæ which have been used in the evolution of the special relativity theory.

**MINNESOTA:** See: United States of America.

**MINORITY RIGHTS:** Technically defined as the rights of persons "who differ from the majority of the population in race, language or religion." The claims to Jewish minority rights originated in the attempt to normalize diaspora life in eastern and central Europe.

The idea of national, cultural, religious or communal autonomy—they were often interchangeable terms—was not foreign to the Jews of continental Europe prior to the French revolution. The distinction between race, religion and nation was not drawn by the Jews prior to the French revolution, and did not become familiar distinctions even 50 years later. Dubnow,\* who is regarded as the "father of Jewish autonomy" has, in support of his special thesis, worked out the chain of

somewhat obscure autonomies maintained by the Jews of eastern Europe for cent. It can, however, be broadly asserted that as long as the Jews were forced to pay "protection money" they were granted—largely as a means of securing the payment of these taxes, gifts, etc.—a certain measure of internal jurisdiction, self-government and group rights. This group existence of the Jews was implemented upon tax-collectors, rabbis, court Jews, shtadlonim, etc. This quasi-separation, and its involved group responsibility, was recognized in the Orient as late as the Turkish reforms of 1856, and in Russia by the appointment of political officials known as "district rabbis" to the end of the Czarist régime. The political experiences—persecutions apart—of the East-European Jews therefor differed from those of the West-Europeans and American Jews even during the 19th cent.

The quickening of nationalism in Europe, which may be dated from the creation of united Italy, and the formation of the German Empire, threw into relief the claims of national groups, like the Hungarians, and the Czechs, who were minorities in the Austrian Empire, and brought about lines of demarcation between the Flemings and the Walloons in Belgium. When political nationalism began to stir amongst the Jews it took the form of Zionism\* with its demand for Palestine as the territory in which such rights were to function. The Zionist theory involving emigration did not, however, satisfy those who like the Socialists and Russian revolutionists had an inherent interest in local social and economic problems, or those who could not accept the Zionist solution or believed it impracticable, and still rejected the theory and practice of assimilation.

To these men therefor the normalization of the diaspora implied the creation of Jewish autonomies on the spot. This involved the recognition by the state of the rights of the minority to a large measure of self-government. Chaim Zhitlowsky,\* Socialist and revolutionist was perhaps the first in 1897 to advance the theory of Jewish minority rights as a synthesis of his own interest in the persistence of organic Jewish life and Socialism. But S. M. Dubnow, who as an author was better known became the leading theoretician and exponent of the idea, treating the problem of non-Zionist non-Palestinean autonomies from middle class and internal communal viewpoints. Nathan Birnbaum,\* who was one of the founders of political Zionism abandoned that attitude and became the exponent of Jewish autonomy, in Galicia, where the peculiarities of the Galician electoral laws presented favorable opportunities for putting some phases of the idea into practice.

The theory had its distinct advantages for those Russian Jewish Socialist groups like the Bund,\* who whilst struggling for political equality under the Russian régime, as well as for the eventual socialist state, felt the need of maintaining their group integrity and the



use of Yiddish as the only practical medium of propaganda. The original theoretical difficulty, that minorities were defined as groups inhabiting a common territory and using a common speech, was overcome by the advance of the idea that any group of humans, in any country could declare its own basic common political interest, independent of territorial spread or language differences.

The idea made rapid headway in Russia after the death of Theodor Herzl,\* in 1904, and in 1906 considerably deflected the course of Russian Zionism. It was repressed after the failure of the second Duma, and rose to its greatest heights during the revolutions that were part of the end of the World War, when national councils, soldiers' and workers' councils temporarily guided the affairs of many states. In its simplest form autonomy related to internal communal management. Its basic political claim was the legal recognition of the language and school system of the minority group. Its first political difficulty was the organization of the group-vote in state or national elections, so that the individual Jew is represented in his group-capacity and not as an individual voter. Out of this latter flowed the theory of "a common front" i.e., the Jewish representatives in the Russian or other parliament should constitute a "bloc" and act as a unit in the "national" interest. This latter phase led to a breakdown of the autonomy movement in Russia the Duma days.

The attempt to force an alignment of the Duma deputies exposed the fundamental differences between the assimilationists and the Zionists who were then the spearhead of the active nationalist party. This difference has reëxhibited itself in the post-war policies in some of the countries in which minority rights exists. Another difficulty was that the Zionists maintained that "each Jew, who has not reported that he withdraws from the Jewish nation is recognized as a member of the Jewish nation." This was regarded as a forcible attack on the assimilant position and resisted. Theoretical autonomy and minority rights made no headway in western Europe or in the United States, though some attempt was made to propagate the idea prior to and during the World War.

Louis Marshall,\* representing the American Jewish Committee,\* Judge Julian W. Mack,\* acting for the American Jewish Congress,\* and Lucien Wolf\* for the British Jewish organizations and the Alliance Israélite Universelle\* at the Peace Conference, attached themselves wholly to the pragmatic problem of protecting the interests of the Jews in those countries where past experience indicated that normal political rights would not sufficiently safeguard the Jews. The failure of the Tolerance Clause in the Berlin Treaty to establish political equality for the Jews in Roumania, was the most glaring case. In addition there was, excepting Poland, an avowed desire amongst the leaders of the new states carved out of the Austrian and Russian Em-

pires to grant minority rights in order to offset the obvious tangle of racial interests that made up the new or revived nationalities. Thus Czechoslovakia,\* Latvia,\* Lithuania,\* etc., presented novel problems in democratic government. The organizations which called into life the national aspiration of these states were familiar with systems which recognized the existence of political minorities, and did not submit to the Western idea of majority rule. The Council of the Peace Conference, despite the opposition of the Poles, was, therefore, agreeable to the insertion of minority rights in the treaties which created the new states. In the treaty signed by the Allied Powers with Germany in June, 1919, the following clauses were inserted:

Article 86—The Czechoslovak State accepts and agrees to embody in a treaty with the principal Allied and Associated Powers such provisions as may be deemed necessary by the said powers to protect the interests of inhabitants of that State who differ from the majority of the population in race, language or religion.

Article 93—Poland accepts and agrees to embody in a treaty with the principal Allied and Associated Powers such provisions as may be deemed necessary by the said powers to protect the interests of inhabitants of Poland who differ from the majority of the population in race, language or religion.

In the treaty signed with Poland simultaneously the minority rights were elaborated and detailed, to provide specifically for the right to establish schools, charities, religious and social institutions; for the government provision of education in the minority languages, in primary schools; financial allowances from state funds for minority institutions, etc. Article 10 provides for the allocation of government funds for Jewish schools; and Article 11 relieves the Jews from violation of the Sabbath by attendance at courts, or doing other legal business on that day. Minority rights were also inserted in the treaties or declarations enlarging Roumania,\* and Greece\*; and re-creating or defining Yugoslavia,\* Austria,\* Hungary,\* Bulgaria,\* Latvia,\* Esthonia,\* Lithuania,\* Turkey,\* the Free City of Danzig,\* the free port of Memel,\* and were also included in the creation of the German (Upper Silesian) side of the Polish corridor.

The Turkish Jews have voluntarily abandoned their minority rights. In Czechoslovakia they operate with mathematical precision. In Lithuania there was a Jewish section of the government, but it was abolished in 1924, when the Council of the League of Nations was compelled to intervene, and demand the restoration of the minority rights which had been suspended by the Lithuanian government. The effects of the system in other countries is not clear. In Poland the rights have produced considerable internal friction amongst the Jews. The Hungarian Jews also surrendered their minority rights.

Minority rights became of international interest in 1933 through the use made of the rights conferred in them by Franz Bernheim of German origin, of Gleiwitz, in German Upper Silesia, based on Article 147 of the German-Polish convention of 1922. Bernheim



claimed that the Nazi regulations interfered with his rights under this treaty. The issue was discussed at the 73rd session of the Council of the League of Nations. The Council decided that it was competent to deal with the petition and that the petitioner had his rights under the treaty. The German government thereupon promised to observe the treaty. Other cases have arisen since.

**MINSK:** Both the province and city of Minsk, now part of the U.S.S.R., were formerly part of Lithuania. The Jews settled in the city in the 16th cent., at the end of which they were, with all other Jews in Lithuania, expelled. About 1616 they began to resettle there, and Minsk became a reputed Jewish center, with its many synagogues, yeshivot, rabbis, preachers, scholars and Haskalah leaders. In 1896 it had 43,658 Jews with 40 synagogues. In 1926, the Jewish population had grown to 53,686.

**MIRIAM:** Sister of Moses, who watched over him when he was left in the cradle by the river's side (Ex. ii. 4). After the crossing of the Red Sea she led the women in song and is described as a prophetess. She complained against Moses' marriage with the Cushite (Num. xii.); for this she was stricken with leprosy. Moses' prayer of intercession (Num. xii. 13) is notable for its sheer brevity. In Hebrew it is composed of four words, which in English read: "Heal her now, O God, I beseech Thee." She died at Kadesh, and was buried there.

**MISCH, MARION L.:** Communal leader; b. Newark, N. J., 1869. Mrs. Misch, who is hon. vice-president of the National Council of Jewish Women, and associated in all the public activities of Providence, R. I., where she resides, compiled "Prose and Poetry for Jewish Homes," 1911, and a Children's Service for the Day of Atonement. She has repeatedly toured the world in the interest of the causes for which she is a spokeswoman.

**MISHNAH:** Derived from the verb "shano," to repeat, in later Hebrew "to learn"—is frequently used to designate the law, which was transmitted orally. Some suppose that it signifies "second teaching" to the Torah. The term has also various other meanings, but it is particularly applied to the collection of Halakot, edited by Rabbi Judah ha-Nasi\* ("the Patriarch") known as "Rabbi" (135-220). This collection includes the oral law from the earliest period down to Rabbi's own era. It is a digest of Jewish ritual and jurisprudence, and forms the text upon which the Talmud mostly comments.

Such collections existed prior to Rabbi. According to a tradition contained in R. Sherira Gaon's letter, the Midrash-Halakah constituted the interpretation of the Halakah in connection with the study of the Scripture. Independently of scriptural exegesis there gradually arose the Mishnaic forms of Hala-

kah, i.e., the presentation of the laws without reference to the biblical source. The first collection of such a Mishnah was made by the schools of Bet Hillel and Bet Shamai.

In the course of time, however, differences of opinion arose as to what the earlier authorities meant, and the conditions of Jewish life brought about new consequences. This necessitated the convening of the synod of the school of Jabneh\* to bring uniformity of teaching in Jewish life. Thus the collection "Eduyot" was compiled.

Since, however, it was hard to use the material because the mass of tradition was arranged according to authors, R. Akiba\* sifted the material and arranged the treatises according to subject-matter. R. Akiba's orderly system soon found imitators in nearly every Tannaitic head of a school.

To avert the old danger that threatened the uniformity of teaching, Rabbi undertook to collect, arrange and edit the Mishnah. He relied upon the great reputation he enjoyed and trusted that his collection would displace its predecessors. Rabbi intended to make this collection a corpus juris for the whole of Jewry, and simultaneously a guide for practice and a textbook for the schools.

In selecting and arranging the material Rabbi followed his own method in some cases, but at the same time he must have been influenced by his predecessors. In the Mishnah, Rabbi incorporated large extracts from the Mishnah of the schools of R. Akiba\* and R. Ishmael\* and of other Tannaim. He also endeavored to preserve the original wording as far as possible.

The opinions which he regards as correct—and sometimes his own—he records anonymously as authoritative, without stating the opposite opinions. Sometimes he records it in the name of the Sages,\* namely, "the sages say."

Rabbi's compilation actually soon displaced all preceding ones. It was generally considered the final authority for legal discussions and became the standard textbook in the schools. The Mishnah was for the Amoraim,\* its interpreters, what the Scripture was for the Tannaim,\* the compilers of the Mishnah. Through the general recognition which the Mishnah enjoyed after its redaction, it became, next to the Bible, the most important source for Jewish religious practice. It constituted the basis for subsequent study and determined the form and aspect of Jewish religious life. Not only did it become the basis for both the Palestinian and Babylonian Talmuds,\* but it also supplied the educational material for the youth.

Rabbi himself, however, subsequently gave up some of his earlier opinions. He also excluded his own Halakot and the points of divergence between him and his contemporaries.

Already during his lifetime and with his knowledge, his pupils began to make additions and emendations to his Mishnah. Rabbi's Mishnah was later revised by the scholars of



his school, and in this form it has been transmitted to the present day.

The Mishnah is written in Neo-Hebraic, namely, the form of Hebrew which developed in post-biblical times. It was, however, cultivated by the scholars, and contains a comparatively large number of Aramaic, Greek and Latin words.

It is still unknown when and by whom the Mishnah was reduced to writing. While R. Sherira Gaon, Rabbenu Nissim b. Jacob, R. Samuel ha-Nagid,\* Maimonides,\* and others hold that Rabbi himself committed it to writing, Rashi, the Tosafot,\* and some modern scholars are of the opinion that Rabbi did not write it down.

The Mishnah is divided into six main parts called "Shisha Sidre Mishnah" or "Shisha Erke Mishnah," six orders of the Mishnah, known under the abbreviation of "Shass." The six orders are: Zera'im, Mo'ed, Nashim, Nezikin, Kodashim, Tohorot. Each order contains a number of treatises which are divided into chapters and these again into paragraphs. There are 63 treatises. But according to tradition they counted 60, for Baba Kama, Baba Metsia and Baba Batra counted as one, and Sanhedrin and Hakkot as one. According to R. Sherira Gaon, Rabbi himself divided the treatises into chapters. The sequence of these chapters into paragraphs is also old. In the course of time, however, various changes came about in the division, sequence and names of the chapters. The number of chapters is on debatable ground. Some reckon 523, others 524, and still others 525.

There are many editions and numerous commentaries of the Mishnah. Maimonides wrote one in Arabic, with a general introduction to the history, origin and arrangement of the Mishnah. This commentary was translated into Hebrew several times, and printed in a number of editions of the text. There are also various translations of the Mishnah, some of them giving the Hebrew vocalized text. There are only three complete manuscripts of the Mishnah extant in the libraries of Budapest, Cambridge and Parma, and fragments thereof are found in various other libraries.

A. R.

See: Talmud.

**MISSION OF THE JEW:** The phrase, "The Mission of Israel," is modern. The idea expressed by it is as old as the existence of Israel as a consecrated people. The idea has been re-emphasized especially by leaders of what is called, Reform Judaism, but it is an idea maintained by all religious parties of the Jewish people today. What it means is that the Jewish people has been chosen by God to be His servant in history and to bear witness to Him.

In Scripture this doctrine of Israel, chosen for a definite task in history, is most clearly expressed by the Prophet who, to modern scholarship, is known as the Second Isaiah. "Behold My servant, whom I uphold; Mine elect, in whom My soul delighteth; I have put

My spirit upon him, He shall make the right to go forth to the nations" (Is. xlii. 1). That such a doctrine did not mean a flattery of Jewish racial pride is evident from verse 19 in the same chapter, "Who is blind, but My servant? Or deaf, as My messenger that I send?" The doctrine is not a glorification of the Jew, but it is a clear description of the Jew's duty in the world. The Prophet also describes Israel (*Ibid.* liii.) as the suffering servant of God. He speaks of him as being "wounded" because of the "transgressions" of the nations, as "crushed" because of their iniquities." This doctrine is also clearly expressed in the description of what the people of Israel is to be which is given in the introduction to the revelation at Mount Sinai. "Now, therefore, if ye will hearken unto My voice indeed, and keep My covenant, then ye shall be Mine own treasure from among all peoples; for all the earth is Mine; and ye shall be unto Me a kingdom of priests, and a holy nation" (Ex. xix. 56). As Dr. K. Kohler says, "The Jewish people began their career conscious of their life purpose and world-duty as God's priests and as the teachers of a universal religious truth."

In rabbinical literature occurs the thought (Mek. Yithro I.): the Torah was given in the wilderness which is the common property of all, in order that no nation might say, it was not meant for us. This too expresses the idea that Israel was to be the world's teacher in religion. As Prof. James A. Montgomery says, "My point is that Israel regarded itself from its early days as a people with a future and a destiny, and ultimately with a mission in the world."

The idea is also emphasized in the liturgy. The Jew is reminded of it at every festival and in the blessing made before reading the selection from the Scripture. The whole thought of the mission is well summed up in the statement, "The mission of Israel is simple—always to witness to the religious idea."

S. S.

**MISSIONARY ACTIVITIES OF THE JEWS:** Toward the end of the second pre-Christian cent. the missionary spirit developed with enthusiasm often fanatical among the Jews. The Maccabean rulers of Judea compelled the non-Jewish elements of Palestine to adopt Judaism. The rabbinical teachers, on the other hand, attempted to win proselytes through religious conviction. The rabbinical law distinguished between two classes of proselytes, those completely converted to Judaism, and another group called "semi-proselytes." The latter did not observe the whole law, but obligated themselves to worship God only, and to observe the humanitarian laws of Judaism. The New Testament refers to the Scribes and Pharisees as "compassing sea and land to make one proselyte." This probably refers to a widespread ideal, that each rabbi should win at least one convert to Judaism yearly. It must be stated, however, that the followers of Shammai\* opposed



proselytism. Outside of Palestine the missionary zeal was more enthusiastic. To judge from the writings of Josephus and Philo, and from the Latin and Greek writers Cicero, Dio Cassius, Horace, Juvenal, Seneca and Tacitus, as well as from the New Testament, and the many inscriptions all over the Mediterranean lands, the number of converts to Judaism was so large in ancient days, that it aroused the ire, if not the fear, of the authorities at Rome and Alexandria. In the year 139 b.c.e. the Jews were expelled from Rome because of their missionary zeal, and again in the year 19 c.e.

Conspicuous among the converts were the women, often of royal station, including the Roman express Poppea, wife of Nero, and Queen Helen of Adiabene. In Damascus, it was said, most of the women had become converts to Judaism. In Egypt, where there was a large Jewish colony at Alexandria, the zeal of the Jews led to literary expression. At first probably anxious only to refute damaging charges made against them, but later, at any rate, with the enthusiasm of missionaries, the Jewish writers of Alexandria forged oracles and poems in the names of heathen authorities of note. Some endeavored to convert the heathen to Judaism, others strove merely to advance the montheistic and moral principles of Judaism.

With the rise of Christianity, missionary activities being forbidden, the whole movement collapsed, and with but few exceptions, was never regenerated. During the fifth cent. tribes of Arabs were won over to Judaism, and in the eighth cent. the Khazars converted to Judaism. In Russia, during the 14th and 15th cent., "Judaizing Jews" were very powerful, and communities of Greek Catholics were led into "Judaizing Heresy." In 1550 Ivan the Terrible would not permit Jewish merchants to enter Russia, stating that they "led the Russians away from Christianity." While it is true that the missionary zeal of the Jewish people was destroyed by terrible persecutions, the more fundamental explanation of why Jews do not proselytize lies in the development of the prophetic ideal in Judaism. The ancient rabbinic law which proclaims that "salvation is for the righteous of all peoples" laid a foundation of universalism that makes sectarian conversion meaningless.

M. R.

**MISSISSIPPI:** *See:* United States of America.

**MISSOURI:** *See:* United States of America.

**MITNAGGEDIM:** Hasidic term used to describe their orthodox opponents.

**MIXED MARRIAGES:** *See:* Intermarriage.

**MIZMOR LE-DAVID:** Psalm xxix., chanted on Saturday evening, prior to the recital of the evening service.

**MIZMOR SHIR LE-YOM HA-SHAB-BAT:** Superscription of Ps. xcii. chanted with Ps. xciii. on Friday evenings and Sabbath afternoons, but inserted in other parts of the liturgy, and then read silently.

**MIZRACHI:** A party within the World Zionist Organization, founded 1902. Its aim is twofold: (a) to spread among the religious Jews the ideal of upbuilding our Holy Land as a Jewish National Home economically, politically, etc., and (b) to strengthen the spirit and influence of the Jewish religion and Jewish traditions in every action connected with its upbuilding.

When organized, it was declared that "The Mizrachi is an organization of religious Zionists who, having adopted the Basle program, aim to revive the Jewish nation and to rehabilitate the Jewish land in the spirit of the Jewish Torah." The Mizrachi slogan is "The Land of Israel, for the People of Israel, according to the Torah of Israel."

The strength of the Mizrachi is manifested by its representation at the Zionist Congress, and by the existing Mizrachi Organizations in Eretz Israel, Congress Poland, East Galicia, West Galicia, Germany, Austria, Czechoslovakia, Old Roumania, Bukowina, Bessarabia, France, Holland, Belgium, Switzerland, England, Greece, United States, Canada, Mexico, Brazil and South Africa. At the Zionist Congresses held since the War, the Mizrachi representation constituted 20 to 25 per cent. of all delegations.

Besides the General Mizrachi Organization there is a large organization of Mizrachi Youth, consisting of Chalutzim in the diaspora, and of laborers, "Poale Mizrachi" in Eretz Israel. There is also a Mizrachi Women's Organization in the U.S.A. The Mizrachi Youth, as well as the Mizrachi World Organization, has its headquarters in Jerusalem, and local organizations in the following countries: Eretz Israel, Congress Poland, East Galicia, West Galicia, Germany, Czechoslovakia, Austria, Belgium, Holland, England, United States, and Canada.

The activities of the Mizrachi in Eretz Israel are represented by about 70 elementary schools, two high schools, one for boys and one for girls, two Mizrachi seminaries, one for boys and one for girls, both in Jerusalem. The Tachkemoni School in Tel Aviv has more pupils than any other school in Palestine. In most of the colonies the rabbis and Shohetim were established through the influence and support of the Mizrachi and some of them are still maintained by the Mizrachi. The Mizrachi also supports the "Keren Eretz Israel shel Hamizrachi" (Mizrachi Palestine Fund), the building of synagogues and ritual bath-houses in many colonies. The Mizrachi Youth has several employment bureaus for its laborers, also kitchens, which are, of course, kept strictly kosher. Evening courses are conducted for the benefit of those who are employed during the day. The Mizrachi Bank



has two branches, one in Jerusalem and one in Tel Aviv.

The president of the World Mizrahi Organization, with headquarters at Jerusalem, is Rabbi Meyer Berlin, and the president of the Mizrahi Organization of America, with headquarters in New York, is Rabbi Wolf Gold.

W. G.

*See:* Zionism, Basle Program, Zionist Organization.

**MIZRAH:** Literally "rising of the sun," therefore east. Used to describe a drawing or design indicating the eastward position in a house, so as to facilitate the correct orientation in prayer.

**MIZWAH:** The obligation or duty ordained either by God or the rabbis (I Kings ii. 43) which, in English versions of the Bible, is translated: "Commandment." The Mizwahs, mandatory and prohibitive, numbering 613 were arranged by Maimonides as 248 affirmative or mandatory commands, and 365 prohibitive commands. Various minor rearrangements were made in the list by subsequent authorities, but the existence of so large a code of obligatory duties, which stamps the character of Judaism as a faith, was made by the Jews as a means of expressing their immeasurable love of God. Therefore to the Jew the many regulations were "a joy of the heart" (Ps. xix. 9, cxix. 47, and 111), "more to be desired than gold, yea, than fine gold" (Ps. xix. 10). The study and observance of the Torah is an unceasing fountain of joyful self-consciousness. "For this is your wisdom and your understanding in the sight of the peoples, that, when they hear all these statutes shall say: 'Surely this great nation is a wise and understanding people' (Deut. iv. 6), for only because of the Torah does the Jew consider Judaism higher than all other religions." "And what great nation is there, that hath statutes and ordinances so righteous as all this law which I set before you this day?" (Deut. iv. 8); "Beloved are Israel, for unto them shall come the desirable instrument" (the Torah) (Aboth. iii. 18; Isa. ix. 2); "Israel! How beautiful art thou in the fulfillment of the Divine Law and how lovely in the performance of good deeds." Holy Scriptures is compared with wine that "quicken man's heart."

To serve God is not a burden but rather a means toward the unfolding of pure and noble thoughts. According to the Midrash God gave the Israelites numerous commands so that they would perform meritorious deeds. "This joyful attitude permeates not only the observance of the 'so-called' legal regulations, but also the ethical duties, and raises these out of the sphere of the 'commanded' to the higher sphere of piety, a piety which is the result of free will, of pure motives and the inner urge of the heart" (Deut. xii. 12, xvi. 11; Ps. c.). The pious ones worship God in joy and gladness. "The pious are glad and rejoice before God" (Ps. lxxviii. 4), "Joy is, thus, the most important condition for the right way

of serving God." "Thy statutes have been my songs in the House of my pilgrimage" (Ps. cxix. 54)—the joyful feeling of the Jew who gives himself entirely up to God, increases itself to such a degree that he expresses this joy even externally. "When your joy increases to singing and dancing, then it is Divine worship and acting in accordance with the Divine spirit" (Luzzatto, *Mesilah Jesharim* ed. Wohlgemuth 1906, p. 59; Jehuda Halevi, *Kusari*, 2, 50, p. 151, ed. Cassel). It is for this reason that the Hasidim\* believe that they can come nearest to God through constant joyfulness.

M. S.

**MOABITE STONE:** The slab found by Klein, a German missionary in 1868, at Dhiban on the Arnon, which when deciphered proved to be the record made by Mesha, king of Moab, written c.860 b.c.e., relating his victory over Omri,\* king of Israel. It is written in Phœnician Hebrew characters and the language, presumably Moabitic, differs only in minor details from Hebrew. It is the most complete description of any biblical incident so far discovered in Palestine.

**MOCATTA FREDERICK DAVID:** English philanthropist; b. London, 1828; d. there, 1905. He was a member of a firm of bullion brokers, but retired in 1874 from business to devote himself to public communal work. He took a broad interest in practically every Jewish institution, was not only generous to a fault, but set an example of humility and self-effacement which made him the idol of the poor and the inmates of all the institutions, which he visited with great regularity. At the same time he served as the liaison officer of the Alliance Israélite Universelle and the Anglo-Jewish Association, for owing to the long illness of his wife he divided his time between London and France. He was a devoted patron of Jewish literature, helping to finance the publication of many important works. In 1877 he wrote a brief, but interesting history, "The Jews and the Inquisition."

**MODIGLIANI, ELIA:** Naturalist and traveler; b. Florence, 1861. He visited the Malay peninsula and collected many specimens which he presented to the museums of Italy. He wrote a number of works on botany.

**MODERN HEBREW LITERATURE:**  
*See:* Literature, Modern Hebrew.

**MOES CHITTEM:** "Wheat Money." The name given to funds collected before Passover\* to enable destitute Jews to provide themselves with Matzos\* and wine for the festival.

M. A.

**MOGULESKO, SIGMUND (Selig):** Yiddish comedian; b. Kaloraush, Bessarabia, 1858; d. New York, 1914. He started as a choir-singer, but in Bucharest soon after the organization of the first Yiddish theater was recognized as a talented comedian. He toured Europe with Yiddish companies, settling in New York in 1886. He was a com-



poser of music for the Yiddish stage, writing the words and music for nearly all the songs he and his various theatrical companies sang.

**MOHILEWER, SAMUEL:** Foremost modern Russian rabbi and founder of the Chovevi Zion; b. Hluboka, Lithuania, 1824; d. Byelostok, 1898. Ordained in his 18th year he was rabbi in a number of towns, until in 1883 he became the rabbi of Byelostok. By that date he had a leading position among East-European rabbis by reason of his advocacy of the Chovevi Zion.\* At the celebration of Moses Montefiore's\* 90th birthday, in 1875, Mohilewer declared himself in favor of the colonization of Palestine, an idea which then had few supporters, and to which the orthodox rabbis were not sympathetic. In 1881 when the first stream of emigrants left Russia, Mohilewer joined them as far as Lemberg and urged their being sent to Palestine. In 1882 he founded the first Chovevi Zion society in Warsaw, and later induced Baron Edmond de Rothschild\* to support the cause. The result was the founding of the colony of Ekron.

Mohilewer in 1888 had the courage to face a crisis in the colonization effort. Many orthodox Jews were earnestly opposed to the purchase of land and the settlement of Jews on it as an improper anticipation of the Messiah. To their aid came a Palestinian rabbi who calculated that 1888 was a Shemitah (Release) year, and demanded that the fields in Palestine be left fallow. Baron Edmond was prepared to yield to this religious claim. Mohilewer denounced the proposition as unworthy and untenable from a religious point of view, and induced Elchanan Spector\* of Kovno to second his views. The European rabbis thereupon opposed the Palestinians and the colonists went on with their labors. In 1896 he again opposed the observance of the Year of Release. In 1890 he visited Palestine and was instrumental in founding Rehobot. In 1891 he went to Paris and pleaded with Baron de Hirsch\* to establish settlements in Palestine rather than in Argentina. He sent a stirring message to the first Zionist Congress and on his deathbed wrote letters urging support for Herzl\* and the Jewish Colonial Trust.

**MÖISE, COLUMBUS:** New Orleans pioneer; b. Charleston, S. C., 1809; d. Virginia, 1871. He was a banker in New Orleans, and postmaster of the city. He was granted a large tract of land in Florida, for service in the Indian war.

**MÖISE, EDWIN WARREN:** Southern patriot; b. Charleston, S. C., 1811; d. New Orleans, 1868. He was elected to the State House of Representatives of Louisiana, and was speaker for many years. In 1861 he became judge of the Confederate States court in Louisiana, and later attorney-general. He was closely identified with the history of the state during the Civil War.

**MÖISE, EDWIN WARREN:** Southern patriot; b. Charleston, 1832; d. Sumter, S. C., 1902. During the Civil War he organized his own company of 120 men, mostly at his own expense. It became Company A, 7th Confederate Cavalry, with Möise as captain. He fought under Lee in northern Virginia with great gallantry and considerable resource, and surrendered with Gen. Joseph Johnston at Greensboro, N. C. After the war he settled in Sumter, S. C., as a lawyer. He opposed the "carpet-bag rule," and was elected adjutant and inspector general of South Carolina and served to 1880, when he declined reelection.

**MÖISE, PENINA:** Authoress; b. Charleston, S. C., 1797; d. there, 1880. Even as a girl her verse was popular in the South, and in 1833 she published a collection of her poems, "Fancy's Sketch Book." She became a regular contributor to current newspapers and magazines. She took a keen interest in Jewish affairs, was superintendent of the Sabbath school, and wrote a collection of hymns which were used in several Southern congregations.

She was the unofficial poet laureate of her city. . . . Before the Civil War she suffered a severe blow—the loss of her sight. . . . She was blind for 25 years. Yet despite her blindness, she conducted a successful girls' school, and continued her writing.—LEBESON, *Jewish Pioneers in America*.

**MOISEVITSCH, BENNO:** Pianist; b. Odessa, 1890. He won the Rubenstein prize when nine years old and then studied in Vienna. He made his début in England in 1908, and was favorably received in New York in 1919. He created a great sensation in Australia in 1920, and then scored equally well in New York, 1922-23. He is distinguished for his interpretation of Bach.

**MOISSEIFF, LEON SOLOMON:** Bridge builder; b. Riga, Latvia, 1872. He came to the United States in 1892 and was in 1898 appointed bridge engineer and chief draftsman of the Department of Bridges of New York. He designed the Manhattan and Queensboro Bridges, New York, and the Delaware River Bridge, joining Philadelphia to Camden. He is a distinguished authority on long span bridges. A few years ago he was invited by the government of the U.S.S.R. to Russia.

**MOLKO, SOLOMON:** Marano Messianist; b. a Christian in Portugal, c.1500; d. Mantua, 1532. Influenced by the advent of David Reubeni,\* Molko was circumcised, became a conforming Jew, and studied the Cabala. For this purpose he went to the Orient and in Palestine came under the influence of Joseph Caro\* and the Safed school of Cabalists. He prophesied the coming of the Messiah in 1540. In 1529 he returned to Europe and in Rome gained the interest of the cardinals and the Pope. In 1532 he joined Reubeni in Italy, and went to Ratisbon for an audience with Charles V. He carried a flag, with the word Maccabee on it in Hebrew. He was sentenced



to burn at the stake, and as he refused to return to the church the sentence was carried out.

The missions of Molko and Reubeni now merged into one. The Turk was to be driven from the Holy Land with the aid of the Christian powers, preparatory to the return of the Jews to their land.—ABBA HILLEL SILVER, *A History of Messianic Speculation in Israel*, New York, 1927.

**MOLL, ALBERT:** Psychiatrist; b. Lissa, 1862. In 1887 he established himself as a neuropathologist in Berlin. His "Die Konträre Sexualempfindung," 1891; "Untersuchungen über die Libido Sexualis," 1897, and books on abnormal psychology of children, were amongst the important contributions to the subject in the pre-Freudian period. In 1904 he published a volume on "Perversion," in 1909 on the "Sex Life of the Child," and in 1910 on "Reputed Homosexualists." In the meantime the Christian Science propaganda attracted his interest, and he made a study of this type of phenomena. The results he published in "Occultism," 1902; "Hypnotism, Animal Magnetism, and Spiritualism," 1905; "Spiritualism," 1925, and "Police and Morals," 1926.

**MÖLLN, JACOB B. MOSES:** Great rabbi of Mainz; b. 1365: d. 1427. A great scholar he became the leading Jewish authority in Germany. During the Hussite war, an insurrection in which the Papal authorities attempted to bring about the enforced conversion of the Hussites, the Jews of the Rhineland and Bavaria were imperilled. Mölln instituted a seven days' fast. The papal forces were dispersed, and the soldiers who had threatened the Jews came to them begging for food. According to tradition he composed the music of many of the hymns in use in the Minhag Ashkenaz.

**MOLNAR (NEUMANN), FRANZ:** Hungarian playwright and novelist; b. Budapest, 878. He is one of the most prolific and successful writers, and has a shelf of plays and novels to his credit. He won an international reputation in 1921 when his "Liliom" was presented in English by the Guild Theatre, in New York.

**MOMBACH, JULIUS LAZARUS:** Composer of synagog music; b. Pfungstadt, 1813: d. London, 1880. He started as a choir-boy, became leader of the choir of the Great Synagog, London, and composed liturgical music. Nearly all the music used in English synagogues is his arrangement of traditional melodies.

**MONASH, Lieut. Gen. Sir JOHN:** Highest ranking Australian civilian of the World War; b. Melbourne, 1865: d. there, 1931. A civil engineer by profession he became president of the Victoria Institute of Engineers, 1913-15, and chairman and director of many economic enterprises. In 1887 he joined the Citizen Forces and in 1912 was promoted colonel. At the outbreak of the World War he was chief censor for Australia, but he proceeded to the front in command of the 4th Brigade

A.I., and served at Gallipoli. He was three times mentioned in despatches, and Monash Valley at the Anzac base was named for him. In 1916 he was given a command in France, and in 1918 he was commander of the Australian Army Corps in France, and was director-general of demobilization. He was one of the few citizen soldiers of the British Empire to reach the rank of lieutenant-general. In 1919 the Jewish community of Melbourne presented him with a purse of \$50,000.

**MOND, ALFRED MORITZ (1st Baron Melchett):** Industrialist, and British Cabinet minister; son of Ludwig Mond; b. Farnworth, England, 1868: d. London, 1930. Although early interested in the Brunner-Mond chemical industry he studied for the bar, and only became the directing head of the business concern on his father's demise. He devoted himself to the expansion of the industries affected, their capitalization, and organization, becoming step by step one of the world's "captains of industry." He was recognized in that capacity in the pre-War period; he brought his knowledge to bear on the War in the British service, and in the post-War period he acquired international fame by organizing the International Nickel Co., of Canada, and the Imperial Chemical Industries of London. Commercially he was thus one of the largest contributors to British industrial imperialism.

Despite his friendly relations to his employees he was, however, an intense individualist in the period which witnessed the great growth of Socialism in England, and he vigorously opposed Socialism, and many phases of trade unionism. As a political economist he had his own theory of the economic problem, and he endeavored to promote his views through the Melchett-Turner Conferences, in which he brought capital and labor together with a view of promoting his own solution of mass production, and human relations. This remedy he termed "rationalization," and defined it as: "The application of scientific organization of industry, by the unification of the processes of production and distribution with the object of approximating supply to demand." He may be said to have foreseen the world-wide "slump" and depression which began in 1929, and foreshadowed a remedy.

The second phase of his career was political. Prior to his elevation to the peerage he was a Liberal, and a devoted supporter of Lloyd George and Lord Asquith. He was closer to the former, however, and from 1906 to 1923 Mond was a member of Parliament, mostly for a Welsh constituency. During the War he was a member of the cabinet serving as Minister of Health, and Labor, in succession. Here his organizing talents came into play, but he had no use for "red tape," and the bitterness of his anti-Socialism was unquestionably aroused by his experiences with British bureaucracy. He



was an intense worker, capable of immediate decision, and wholly indifferent to formalities. His brusqueness, certain physical handicaps, a German accent, all contributed to his unpopularity. In the War era he was made to feel his German origin, and in the post-War period, when nationalism ran to great heights, his chemical trust was continually under suspicion as an ally of the German "cartel." For this reason whilst he was the avowed protagonist of imperial free trade, the integrity of his views was doubted.

Owing to his numerous interlocking directorates, Mond, though brought up as a Christian, and married to a Christian wife, was compelled to bear the brunt of the anti-Semitic attacks made in England from 1910 through the War and into the post-War period. The German, Jew, and captain of industry was a shining mark. Even Lloyd George thought of it when Mond broke with him over the pro-Socialist land plan, and Mond's biographer makes it clear that the Jews ostracized him.

In 1917 he first avowed an interest in Zionism, and in 1920 Mond was selected by Justice Brandeis\* as one of the three men—the other two being his relative by marriage, Lord Reading,\* and James de Rothschild\*—to whom the economic development of Palestine should be entrusted by the Zionists. After visiting Palestine Mond threw himself into the cause, becoming president of the English Zionist Federation, president of the British Economic Board for Palestine, and joint chairman of the Jewish Agency. He started building himself a villa at Tiberias, founded the orange plantation known as Tel Mond, opposed Palestine coming under the British Colonial Office, and met the Passfield White Paper by resigning publicly as a protest in 1930. He was buried by Jews in a Jewish cemetery, his son reciting Kaddish in Hebrew. His son, Lord Melchett, and daughter have embraced Judaism.

The 18th cent. figure of Meyer stirred again, blind and one in his shop. A Jew of the Jews, persecuted by the Christians. . . . Alfred Mond no longer saw himself as an English statesman, nor as a Captain of Industry. I do not consider myself as an Englishman. I am a Palestinian. . . . My heart is in Eretz Israel," he said. . . . "These are my people. This is my electorate. These are my people." . . . In some astonishing way Alfred Mond had become a Jew.—HECTOR BOLITHO, Alfred Mond, First Lord Melchett, 1933.

**MOND, LUDWIG:** Chemist and industrialist; b. Cassel, Germany, 1839; d. London, 1909. In 1862 he settled in England and through his process for the recovery of sulphur from alkali waste, he revolutionized the chemical industry of England, and made his first fortune. In 1873 he established with John Brunner the firm of Brunner, Mond & Co., for the manufacture of ammonia soda, by the Solvay process, which he perfected. By his discovery of nickel carbonyl, he was led to devise the process for the extraction of nickel from its ores, and thus developed an important international industry. Gradually his plants at Wilmington, Cheshire, devoted

to the production of cheap chemicals, became amongst the largest and most famous in the world. In 1896 he founded and endowed the Davy Faraday Research Laboratory, and attained eminence amongst technical scientists. He built a palatial home, became collector of paintings, and entertained royalty. He wrote numerous papers which were published in the proceedings of the chemical and other scientific societies.

**MONDAY and THURSDAY:** Generally designated by those who count the days in the ancient way, "Second and Fifth Days." In the period of the Jewish state Monday and Thursday were market and court days, bringing the villagers into the towns. Thus arose the practise, still in vogue, of reading a short excerpt of the Pentateuch in the morning service. These days were therefor selected for special fasts, and the penitential character is preserved in the penitential prayer read those mornings. According to Jewish folklore, Moses broke the first Tables of the Law on Thursday, Tammuz 17, and the first Day of Atonement\* was observed on a Monday.

**MONIS, JUDAH:** Instructor in Hebrew at Harvard University (1722-59); b. Algiers, 1683; d. Northborough, Mass., 1764. The first recorded incident in his life in America is that of his baptism in Cambridge, in 1722, whereupon he was appointed instructor at Harvard. In 1735 he published in Boston the first Hebrew grammar printed in America. Despite his baptism he was a strict Sabbatarian.

**MONNICKENDAM, MARTIN:** Painter; b. Amsterdam, 1874. He is one of outstanding exponents of the modern impressionistic school in Holland. He has spent a good deal of his life in Paris, and French and Flemish scenes are his favorite subjects.

**MONOGAMY:** Polygamy was permitted in the Bible, and obviously practiced by the kings and nobles during the existence of the kingdom. Yet outside of flagrant instances, evidences of wealth as well as of uxoriousness, monogamy seems to have been fairly prevalent in Palestine. The Jews became monogamous from the Babylonian exile at latest. The praise of the virtuous woman at the end of the Book of Proverbs, exhibits the wife, mother, and home-maker at the highest point of her influence. Josephus\* apparently was a polygamist, but even then and in the Talmudic era monogamy rather than polygamy was the rule. The celebrated Herem\* of Rabbi Gershom\* which abolished the right to polygamy in the West, was not contested. The reason for its institution at that date has, however, never been cleared up. There is no evidence that the Jews were polygamous at that time. The social code of the non-Jews, whilst it did not authorize polygamy, was loose and concubinage was common amongst the wealthier classes in Europe.



In the Orient polygamy still prevails among Jews as among Arabs. It is more frequently met with among the Yemenites than other groups, but even so the practice of polygamy though legal is rare among Oriental Jews. The Jewish law permits no reversion of polygamous right to Westerners settling in the Orient. Legally they might follow the custom of the country but in the few cases in which Western Jews transgressed the rule in recent decades, they were socially ostracized and driven out of the community.

**MONOTHEISM:** Belief in one God. In Hebrew tradition Abraham was its discoverer. Moses\* proclaimed it in the Shema,\* which, through the ages, acquired a sanctity equalled by nothing else in Judaism. The practical acceptance of the creed was, however of slow growth. The Book of Kings and the Prophets indicate the gradual acknowledgment of the supremacy of the one God, side by side with the worship of deities having local or special power. The Monotheistic idea was clarified by Amos\* and Isaiah,\* but it has been cleverly observed that it was in Babylon, home of idol worship, that the Jews unlearned the practice of idolatry and became whole-hearted montheists.

After the return under Ezra and Nehemiah this distinction grew, the Jews practiced as well as believed in Monotheism, until, as Heine put it 2,000 years later, they became the "Swiss Guard of the Almighty." The national struggle was against idolatry, against all symbolism, against anything that suggested an idol, or the "manners of the Gentiles." The Hasmonean struggle began as an aversion to idolatry. The political alliances that followed victory again brought in Greek-Roman foreign influence, and the struggle was renewed. A minority was seduced, the majority gave battle for the Lord, for the invisible, incorporeal Supreme Being. Josephus in a wealth of detail depicts this master-passion which united the invisible God with land and people.

The rise of Christianity led to a still further clarification of the Monotheistic idea. The fall of the Temple and the disappearance of the high priesthood occurring at the same time, that form of intercession, ground for the possible belief in human symbols of the divine authority, vanished. Nothing remained but a sublime faith in the indivisible, omnipresent Creator, without beginning and without end, until the Jews became a "God-intoxicated people."

That God is, that He is a Unity, is no more definable than the original identification: "I AM THAT I AM." It is the revealed truth of Judaism which has become instinctive with the Jews. It is not improved by rationalization, nor by philosophic or theological speculation. The profession of the Unity is the supreme act of faith. It is the climax of the Atonement service, the last utterance of the conscious dying Jew. It was the death avowal at the stake, and it is

Judaism's greatest contribution to the spiritual growth of the human race.

**MONTAGU, EDWIN SAMUEL:** British Secretary of State for India; b. London, 1879; d. there, 1924. He was the second son of Lord Swaythling. At Cambridge he acquired a considerable reputation, and was president of the Union. In 1906 he entered Parliament, and as a supporter of Premier Asquith was appointed his parliamentary under-secretary for the exchequer, and later under-secretary to the premier. He became under-secretary for India, 1910-14, and visited India during his term of office. During the World War he was financial secretary to the Treasury, chancellor of the Duchy of Lancaster, Minister of Munitions (1916), and in 1917 he became secretary for India. With Lord Chelmsford, the viceroy, he issued in 1918 his program for Indian constitutional reform. In 1919 this resulted in the adoption of his Indian Bill, which established in India the "dyarchy," or partition of authority between the civil service and the native population. In 1922 he resigned consequent upon the objections raised to his publishing a cablegram, from India affecting British-Turkish policy, without the consent of the cabinet.

During the War period he was the most formidable and persistent opponent of Zionism\* in the cabinet, and supported by the League of British Jews, did everything to prevent the issuance of the Balfour Declaration. Some of its ambiguities are due to his opposition.

**MONTAGU, HON. LILIAN HELEN:** Anglo-Jewish religious leader; b. London, 1874. She is a daughter of the 1st Lord Swaythling and has devoted most of her life to social work. She is better known as the lay preacher for the Jewish Religious Union for the Advancement of Liberal Judaism of which she is the founder. Her writings include: "Naomi's Exodus," "Broken Stalks," "What Can a Mother Do?" "Thoughts on Judaism."

**MONTANA:** See: United States of America.

**MONTEFIORE, CLAUDE GOLD-SMITH:** World leader of Liberal Judaism; b. London, 1858. A grand-nephew of Sir Moses Montefiore, who since his youth, has been devoted to spiritual and religious problems. He trained in Berlin for the ministry of the London Reform Congregation, but rejecting its static attitude has devoted many years to scholarly pursuits and religious teaching. In 1894, he published a series of lay sermons, "Aspects of Judaism," and developed his theological views in the Hibbert lectures of 1892, "The Origin of Religion, as Illustrated by the Ancient Hebrews," having in 1890, with Israel Abrahams,\* founded the "Jewish Quarterly Review." In 1896 he published his "Bible for Home Readings," following this with his "Synoptic Gospels"



(1909), which was his closest approach to Pauline Christianity. He financed or supported Oswald John Simon's first attempt to organize a Jewish Church in London, but this exposition of Deism failed. Supported in later years by Lilian Montagu,\* Montefiore, who received an honorary doctorate, helped to found the Liberal Synagog in London, and is the head of the world Liberal Judaism movement (or as it is called in the United States, Progressive Judaism). He has been thoroughly consistent in his faith in a purely spiritual Judaism and has actively opposed Jewish nationalism, Zionism and all other nationalistic, or racial expressions of Jewish life. He has, however, agreed that within the Liberal movement itself, no dogma in that direction should be attempted, though he has not failed, as in his letter in recent years to the Union of American Hebrew Congregations,\* to oppose nationalistic attitudes.

He has, however, found it consistent to help finance the standard orthodox (Singer) prayer-book, to sit on the Council of Jews' College, London, and the Religious Education Board—both orthodox institutions. In 1893 he was elected president of the Anglo-Jewish Association\* and in that capacity became a member of the Council of the ICA. Prior to the World War he paid a brief visit to the United States and delivered a number of addresses.

Intensely interested in education, he has never assumed an aggressive religious attitude. A section of the "Bible for Home Reading" was so inserted that it could be removed by parents objecting to his views. An excellent expression of his own outlook is contained in the introduction to the "Synoptic Gospels":

That I shall seem to Jewish critics too Christian, and to Christian critics too Jewish, is, I trust, likely, and is to me a source of some hope that now and then I may have said the truth.

**MONTEFIORE, Sir FRANCIS ABRAHAM (Bart.):** Son of Joseph Mayer Montefiore (b. 1816: d. 1880), and grand-nephew of Sir Moses Montefiore;\* b London, 1860. Being the nearest of kin to the philanthropist he inherited the title in 1881, became high sheriff of Kent in 1894, and of Sussex in 1895. He took an active part in the affairs of the Sephardic community, in 1899 became actively interested in Zionism, and attended several congresses. At the beginning of the World War he took issue with the Zionists, and since that period has lived in retirement. In 1900 he published a volume on the history of the French court prior to the revolution. He married a daughter of Baron Königswarter of Vienna.

**MONTEFIORE, JACOB:** Australian commissioner; b. Bridgetown, Eng., 1801: d. 1895. He was a cousin of Sir Moses Montefiore. In 1830 he was active in the financing of Australian colonization, being particularly interested in South Australia. He was appointed

member of the first board of commissioners entrusted by the British government with the administration of the colony. He visited the country in 1843 and 1854. Montefiore, a township in Wellington, was founded by Jacob and his brother, Joseph Barrow, who together organized the Bank of Australasia. A cousin, Jacob Isaac Levi Montefiore, had a hand in the development of New South Wales.

**MONTEFIORE, JOSEPH ELIAS:** Father of Sir Moses Montefiore; b. London, 1759: d. there, 1804. He was 9th in descent from Judah Leon Montefiore (b. 1605), with whom the family genealogy begins. He married Rachel, daughter of Abraham Mocatta, and had by her three sons and five daughters. The marriages of these sons and daughters entwined the families of the Cohens (now represented by Sir Robert Waley Cohen), the Rothschilds, the Mocattas, and in the next generation the Waleys, Goldsmids, Guedalla, Lucas, Spielman, Sichel, Beddingtons, and Sebags.

**MONTEFIORE, JOSHUA:** Soldier and American journalist; b. London, 1762: d. St. Albans, Vt., 1843. His relationship to the Montefiore family has not been traced. His graduation at Oxford, and admission to the bar in 1784, as well as his holding a military commission in the British army, prior to any other Jew, has not been explained. In 1791 he was the military director of an expedition led by Moses Ximenes for the colonization of northern Africa. He was present as an officer at the capture of Martinique and Guadalupe, by the British in 1809. Later he resigned his commission, came to the United States, lived for a time in New York, but eventually settled in St. Albans, Vt. He published a number of commercial technical handbooks.

**MONTEFIORE, Lady JUDITH:** Wife of Sir Moses Montefiore; b. London, 1784: d. Ramsgate, Eng., 1862. She was the daughter of Levi Barent Cohen of Amsterdam, her sister marrying Anthony de Rothschild. She married in 1812. She was an accomplished linguist and musician, and not only accompanied her husband on his travels, but wrote a lively and interesting diary of their experiences. She was temperamentally religious, devoted to the Jewish people, and warmly seconded, if she did not inspire, many of her husband's missions to alleviate Jewish distress. At her death she was buried at East Cliff, Ramsgate, in a tomb which was a replica of the tomb of Rachel on the Bethlehem road—in which Sir Moses, too, was later buried—and in her memory Sir Moses established the Judith Montefiore College in Ramsgate.

**MONTEFIORE, Sir MOSES HAIM (Bart.):** Premier philanthropist; b. Leghorn, Italy, 1784: d. Ramsgate, Eng., 1885. In the early part of his career he was one of the 12 Jewish brokers licensed to do business on the London Exchange. In 1821 he retired from



active business though he helped to found the Alliance Assurance Company, 1824, an inter-European gas company, an Irish bank, and the South Eastern Railway.

In 1837 he was elected sheriff of the city of London, being the second Jew to hold that office, the Corporation, as the municipal government was called, taking an advanced position on the enfranchisement of the Jews. He was knighted by Queen Victoria, who acceded to the throne in 1837, and had known Sir Moses from her girlhood. After his return from the Damascus Affair the queen accorded him the right to use armorial bearings, writing in explanation, what Graetz\* describes as a page of Jewish history. In 1846 he was made baronet, and in 1847 high sheriff for Kent.

These honors were, however, the least significant incidents in the life of as unusual a character as modern Jewish history presents. He was intensely pious, and particularistic, as well as God-fearing, and religious, so that his travels, audiences with royalty and all the attending incidents of his interesting life, were accompanied by all the difficulties and hardships strict observance create. His first interest was in the Sephardic community, and he was six times warden-president. Next he took an active part in the struggle for emancipation in England, and he was president of the Board of Deputies of British Jews.

Outstanding in his career were his missions for the Jews in distress. He went seven times to Palestine, 1827, 1838, 1849, 1855, 1857, 1866, and 1875, making the last journey when 91 years old. He recognized the plight of the Jews in Palestine, was one of the earliest to advocate agricultural effort, and erected the Montefiore Homes for the Aged in Jerusalem, from a fund bequeathed and placed at his disposal by Judah Touro\* of New Orleans. In 1840, roused by the Damascus Blood Accusation,\* he undertook the task of freeing the victims and obtaining a recantation of the charges. He had the support of the Palmerston government, whilst Crémieux,\* who went with him, encountered the opposition of the French government, entirely on political grounds, France favoring Mehemet Ali who was then independent sovereign of Palestine, and England determined to destroy him and restore Syria to Turkey. The English embassy was effective, Mehemet Ali denied the guilt of the Jews and repudiated the Blood Accusation.\* A firman to the same effect, disavowal of belief in the Blood Accusation was obtained from the sultan, but Montefiore had the courage to demand a correction of the text, for he would not accept a pardon where nothing needed pardoning. He went to Rome and obtained a similar declaration from the Pope. This act endeared him to the Jews of the world, so that when in 1846, and again in 1872, he visited Russia to plead with the Czar for the amelioration of the Jews' lot, his tours were great triumphal processions, and the honor of having received Montefiore is still

treasured by the descendants of his numerous hosts.

In 1858 he intervened in the Mortara Case\* in Rome, and in 1867 went to Roumania and faced the mob as well as the government. His 100th birthday was made the occasion of international celebration in which British royalty participated. His funeral witnessed an equally world-wide demonstration of affection for the philanthropist. He bequeathed his fortune, \$1,750,000, largely to the institutions in which he was interested.

To Cardinal Antonelli, who asked how much of Rothschild's millions had been paid to turn the scales in favor of the Jews in the Damascus affair, he replied with an impatient rebuke: "Not as much as I paid your lackey for hanging up my cloak in your hall."—PAUL GOODMAN, *Moses Montefiore*, Philadelphia, 1925.

**MONTREAL:** See: Canada.

**MOORE, GEORGE FOOT:** Theologian and Orientalist; b. West Chester, Pa., 1851; d. Boston, Mass., 1931. Moore, who was of Scotch-Irish stock, was educated for the ministry, and in 1883 became professor of the Old Testament at Andover Theological Seminary. In 1902 he was appointed professor of the history of religion, at Harvard, a post he occupied till he retired in 1928. His eminence in his field was early recognized both in Europe and America. His greatest work was "Judaism in the First Centuries of the Christian Era: the Age of the Tannaim," three vols. (1927-30). Only two other non-Jews have approached Moore in sympathy with Jewish concepts, and in knowledge of Rabbinic literature, Danby and R. Travers Herford. His thesis was that age of Tannaim was the culmination of a religious system which had been progressively developed among the Jews during 600 years prior to the fall of Jerusalem.

**MORAIS, HENRY SAMUEL:** Rabbi and author; b. Philadelphia, 1860. He was educated for the rabbinate and has occupied pulpits in Philadelphia, Syracuse, and Newport, R. I. He is the author of "Eminent Israelites of the Nineteenth Century," 1880, and the "Jews of Philadelphia," 1894.

**MORAIS, SABATO:** Founder of the Jewish Theological Seminary; b. Leghorn, 1823; d. Philadelphia, 1897. His youth in Italy was passed during the turbulence of the political struggle for freedom and unity, in which his father took an active part. Nevertheless he acquired a sound training in Hebrew, Italian, Aramaic, French and Spanish. In 1845 he went to England, accepted a post of teacher in the Sephardic congregation and studied English, and formed a friendship with Mazzini, the great Italian patriot. In 1851 he was elected rabbi of Mikveh Israel, Philadelphia, and during his period of office the synagog was rebuilt.

As a foremost exponent of orthodox Judaism he acquired both influence and prominence. On the founding of Maimonides College in Philadelphia in 1867 he became professor of Bible and biblical literature, and in



1886 was instrumental in founding the Jewish Theological Seminary in New York. He took this step to oppose the advance of Reform Judaism, and became president of the faculty. He was interested in practical problems, supporting the agricultural colonization in New Jersey. He wrote on Italian Jewish literature, and translated the Book of Jeremiah, in the edition projected by the Jewish Publication Society. His effort in starting the Seminary has been commemorated by the establishment of the "Sabato Morais Professorship" of Hebrew literature and exegesis.

**MORAVIA:** Now the central province of Czechoslovakia,\* formerly part of the kingdom of Bohemia and later an Austrian province. Jews settled here in the 10th cent. and suffered during the First Crusade. They were expelled from Iglau in 1426, and later from Brünn, Znaim, Olmutz and Neustadt. They were again expelled in 1514 and 1562. In 1629 Jews were permitted to visit the fairs, and were taxed 12,000 florins annually. The expulsion from Vienna in 1670 increased Moravian Jewry and led to the settlement of Nikolsburg. In 1727, they were compelled to live in ghettos. From then on they experienced the same disabilities and final emancipation as the Jews in Austria. Nikolsburg produced a number of distinguished rabbis. Moritz Steinschneider,\* Isaac Hirsch Weiss,\* Nehemias Bruell\* and David Kaufmann\* were born in Moravia. The Jewish population has never exceeded 44,000 in 2,500,000.

**MORDECAI:** Relative and guardian of Esther. He discovered the plot against Ahasuerus, was honored by the king when he learned the fact, and suggested to Esther her successful intercession with the king in the interest of the Jews. Mordecai instituted Purim.\*

**MORDECAI, ALFRED:** U. S. officer in Mexican war; b. Warrenton, N. C., 1804; d. Philadelphia, 1887. He was a graduate of West Point and served there as assistant professor. He was assistant engineer, in charge of the construction of Forts Monroe and Calhoun, Va., 1825-28. He served on the Board of Ordnance at Washington, D. C., 1839-60, being breveted major in 1848 for service in the Mexican war. At the beginning of the Civil War he resigned his commission and went to Mexico where he became a railroad engineer. In 1867 he returned to the U. S. and became treasurer and secretary of the Pennsylvania Canal Company. He wrote extensively on military subjects.

**MORDECAI, ALFRED:** General, U. S. Army; b. Philadelphia, 1840; d. 1920. A West Point graduate, he was at the outbreak of the Civil War appointed aide to General Howard and served at the first battle of Bull Run. He then became ordnance officer, and in 1865 was breveted lieut.-col., for distinguished services on the field. After the war he was attached to the ordnance department and received the rank of colonel. On his re-

tirement in 1904 he was promoted to the rank of General.

**MORDECAI B. HILLEL:** 13th cent. German Halakist; d. a martyr, Nuremberg, 1298. His wife and five children perished with him. He was the author of a great legal code, "Sefer ha-Mordecai." His work is considered a source book, as he quoted 350 authorities, including many German and French authors, who are only known through his references.

**MORDECAI, JACOB:** Pioneer American Jewish educator; b. Philadelphia, 1762; d. Richmond, Va., 1838. A commissary for the exchange of prisoners in the Revolutionary war he settled in Warrenton, N. C., where in 1809 he established a young ladies' seminary. He studied pedagogics and was a follower of the system advocated by the novelist, Maria Edgeworth.

**MORDECAI B. JOSEPH OF AVIGNON:** Defender of the Jews; flourished in the middle of the 13th Cent. The Dominican Pablo Christiani forced the Jews of Provence to wear the badge. Mordecai refused to obey and was imprisoned. Having secured his freedom by the payment of a large sum, he and Solomon of Tarascon went as delegates to Charles I., king of the Two Sicilies, in 1276, and secured relief of the order and the punishment of the inquisitor.

**MORE JUDAICO (Jewish Oath):** The oath Jews were compelled to take in any suit-at-law with a Christian. This disability was introduced under the Byzantine Emperor Justinian, and it is referred to in the codes of 615 and 645. The underlying concept was that no heretic could be believed. Steps were, therefore, evolved to force the Jews to tell the truth. Various methods were employed to make the oath fearful, such as wearing a girdle of thorns, immersion whilst swearing, and the placing of a hand on an open Scroll of the Torah. Whilst numerous forms of the oath were in vogue in different countries it is interesting to note that apparently the crusaders and their ecclesiastical guides knew nothing of these degrading methods. The Assizes of Jerusalem merely prescribe that the Jew should take the oath on the Torah and the Prophets, whilst the Samaritans swore on their Scroll, and the Muslims on the Koran.

In the 13th cent., in Germany, a formula was worked out which spread all over Europe, whereby a Jew should stand on a sow's hide, and swear on an open Torah. Variants were introduced until 1555 when the German federal courts prescribed a new formula which became the standard throughout Europe. It demanded in general that if a Jew went into court, on any matter involving more than 25 florins in which his opponent was a Christian, he should take the oath in a synagog, in the presence of a rabbi and ten witnesses, the shulklopper being present. The Scroll had to be opened at the passage in Lev. describing the death of Dathan and Abiram, or at the



chapter of curses in Deut., and the Jew had to repeat a formidable imprecation, calling down on himself the death of Korah, the curses in Deut., the leprosy which befell Naaman, the plagues in Egypt, the fate of Sodom and Gemorrah, etc.

Some phases were modified in Germany at the end of the 18th cent., at the instance of Moses Mendelssohn, but in general the oath and its imprecations were retained. In Frankfurt-on-the-Main the oath was dropped in 1812 and restored the following year. In 1819-20 the Jewish agitation for its abolition was started but this was only accomplished slowly and against much opposition.

Chronologically the dates of the abolition or modification of the More Judaica are: 1818, Holland; 1827, France (where it was declared unconstitutional in 1846); 1828, Hesse-Cassel; 1829, Oldenburg; 1832, Württemberg; 1839, Saxony; 1842, Schaumburg-Lippe and Anhalt-Bernburg; 1865, Hesse-Homburg; 1867, Austria; 1869, Prussia. In Russia the oath was modified in 1838 and abolished in 1860. In Roumania it was abolished in 1914.

**MORENU:** "Our teacher"; used since the 14th cent., having been introduced in Germany as a form of ordination.

**MORGENSTERN, JULIAN:** President Hebrew Union College; b. St. Francisville, Ill., 1881. He received his first appointment at the Hebrew Union College in 1907, became acting president in 1921, and president in 1922. He spent a year in the Orient as director of the American School for Oriental Research at Jerusalem and Baghdad. He is the author of "Doctrine of Sin in the Babylonian Religion," 1905, and "A Jewish Interpretation of the Book of Genesis," 1920, and is a contributor to scientific journals in his field.

**MORGENSTERN, LINA:** Advocate of kindergartens; b. Breslau, 1830; d. Berlin, 1909. Her main interest was in the education of children, and in 1860 she published "Childhood's Paradise," the first textbook of the Fröbel system of kindergartens, and followed this with other books on the same theme. In 1880 she began writing on the social and domestic problems of women in Germany. At her 70th birthday her work for children was much acclaimed.

In 1896 she convened the first international woman's congress in Berlin, at which 1,800 delegates were present from all parts of the world.

**MORGENTHAU, HENRY:** U. S. Ambassador to Turkey (1913-16); b. Mannheim, Germany, 1856. For 20 years he was a member of a New York law firm, and was later prominent in the development of New York real estate. In 1912 he became chairman of the finance committee of the Democratic National Committee, filling the same office in 1916. In 1913 he was appointed ambassador to Turkey, and in the early part of the War acted as the representative in Constantinople

of the Allied Powers. In 1919 he investigated conditions in Poland, and in 1923 was appointed chairman of the Greek Refugee Settlement Commission created by the League of Nations. He is a charter member of the American National Red Cross.

**MORGENTHAU, HENRY, Jr.:** Secretary of the U. S. Treasury; b. New York, 1891. In 1922 he founded the "American Agriculturist," in which he advanced liberal economic and financial principles. On the formation of the Roosevelt cabinet (1933) he was first appointed chairman of the Agricultural Advisory Commission. He then became Acting Secretary of the Treasury and on the resignation of Mr. W. H. Woodin, he was appointed Secretary, being the second Jew to hold office in a Presidential Cabinet.

**MORGULIS, MICHAEL:** Advocate of industrial and agricultural training amongst Russian Jews; b. Berdychev, 1837; d. Odessa, 1913. He started out to make a literary career for himself, but his settlement in Odessa in 1867 diverted his interests and he became the sponsor of the new movements then stirring in Russia, for the promotion of culture, the teaching of agriculture and industry, and pro-Palestineanism. He founded the trade school at Tzud, and directed it, and organized the agricultural school of Odessa. Amongst his contributions to Judaica is a Russian "Systematic Register of the Literature of the Jews," 1892.

**MORIAH:** Scene of the contemplated sacrifice by Abraham, and the site of the threshing floor, in Jerusalem, on which Solomon built his temple. Tradition identifies both incidents as having occurred at the same place, and therefor locates them within the Haram Area in Jerusalem.

**MOROCCO:** The existing Jewries in this northwest African state, which in ancient days was Mauritania, are divided between French Morocco, 120,000, and Spanish Morocco, 15,000. Algiers, Constantine and Oran are French, whilst Rabat, Marrakesh, Tangier and Agidir are Spanish.

The tradition that Jews settled in Mauritania before the destruction of the Second Temple is accepted, and there are even legends that the ancient Canaanites, fleeing from Joshua landed in Morocco and set up monuments there. Slousch\* has sought to establish the identity of some Hebrew-Phœnician inscriptions and accepts the traditions of the Atlas Mountain and Berber Jews. Credence is also given to the stories of the Daggatun, a Berber-Jewish tribe, living in the oasis of Ajaf.

The founding of the Fatimite Caliphate, in Morocco in 788, created an opportunity for the Moroccan Jews, who thereafter were politically identified with this dynasty and in 1062, took part in the development of the then new city of Marrakesh. The conquest by the Almohades in 1146 changed conditions



for both Jews and Christians were expelled, and of those who remained, many were converted to Islam. Morocco was, however, a land of refuge for the Spanish Jews in 1391, and again in 1492. This process of infiltration continued for 50 years, enlarging the community of Fez and bringing Ladino\* into use amongst all Moroccan Jews. Mysticism then spread amongst the Jews and they were particularly susceptible to the rise of Shabbethai Zebi, and still are greatly influenced by the Cabala.

Gradually the Jews orientalized, lived in Mellahs (ghettos) and their condition was deplorable during the 18th cent., and well into the 19th, when the Alliance Israélite Universelle,\* and other agencies went to their aid. They still follow many purely local customs and rituals, particularly in Spanish Morocco. Those of Algiers are divided between the modern and the older settlers, and are distinctively responsive to French influence in the coastal towns.

**MORPURGO, EMILIO:** Italian economist; b. Padua, 1836: d. there, 1885. He was for a time secretary-general in the ministry of agriculture. A number of his books cover Italian rural problems.

**MORPUGO, RAHEL:** Italian poet; b. Trieste, 1790: d. there, 1871. She was one of the first modern Hebrew poets, and one of the few Jewesses who have written in that tongue. She was a cousin of S. D. Luzzatto\* and was probably inspired by him. Her unusual contribution to Hebraic literature was honored on the centenary of her birth by the publication of her collected Hebrew writings, "Ugab Rahel."

**MORRIS, IRA NELSON:** U. S. Minister to Sweden; b. Chicago, Ill., 1875. He was appointed Commissioner General to Italy in behalf of the Panama Philippine Exposition in 1913. From 1914 to 1922 he was U. S. Minister Plenipotentiary to Sweden.

**MORSE, LEOPOLD:** U. S. Congressman; b. Wachenheim, Bavaria, 1831: d. Boston, Mass., 1892. He came to the U. S. in 1849, and after living in Tamworth, N. H., and New Bedford, Mass., established himself in the clothing business in Boston. He was elected for five terms to the House of Representatives (1877-85, 1887-89). He founded the Leopold Morse Home for Infirm Hebrews and Orphanage in Boston.

**MORTARA CASE:** In June, 1858, Edgar Mortara, six years old, was forcibly abducted from his parents, in Bologna, Italy, by Papal guards. The alleged basis of this act was that the child had been secretly baptized by a servant girl, and on her confession the Holy Office of the Inquisition ordered the abduction of the child. The incident aroused a storm of indignation throughout Europe, but despite appeals to the Pope and the intervention of Moses

Montefiore,\* and attempts at intercession on the part of the Catholic crowned heads of Europe, the Pope to use his own words, "snapped his fingers at the whole world."

In 1859 Bologna having been annexed to Sardinia, another attempt was made to retrieve the child, but the boy had been spirited away to Rome. In 1870, when Edgar Mortara was 18, another attempt was made by his parents to regain their son, but he was now a trained Roman Catholic and declined to return. Mortara joined the Augustine order and became a traveling missionary preaching in Germany, and to the Italian Catholics of New York.

**MORTARA, LUDOVICO:** Italian Cabinet Minister; b. Mantua, 1855; son of the chief rabbi of that city. He was professor of law at Pisa and Naples. In 1910 he became Senator, and in 1915 president of the Court of Cassation in Rome. In 1919-20 he was appointed Minister of Justice. He is a member of the Mussolini cabinet.

**MORTON, MARTHA:** Playwright; b. New York, 1865: d. there, 1925. Among her plays are "Helene," "The Merchant," "Brother John," "A Bachelor's Romance," which ran for eight years in the U. S., and was produced in England in 1897.

**MORWITZ, EDWARD:** Medical historian and journalist; b. Danzig, Prussia, 1815: d. Philadelphia, 1893. He was graduated as a physician and in 1849 published a 2-vol. history of medicine. Owing to his participation in the revolutionary movement he was compelled to flee, and in 1850 settled in Philadelphia where in 1853 he became the owner of a German newspaper, the Philadelphia "Demokrat." He took an active part in German Democratic politics, established a chain of newspapers, obtaining control of over 300. He was interested in Jewish affairs, and published the "Jewish Record," from 1875 to 1886.

**MOSAISM:** A term used to connote Judaism as expressed and expounded in the Mosaic code, and distinct from the Judaism which arose after the founding of the Kingdoms.

**MOSCHELES, IGNAZ:** Pianist; b. Prague, 1794: d. Leipzig, 1870. In 1808 he played in public a concerto of his own composition. His career as a virtuoso began in 1815 when his "Variationen über den Alexandermarsch" met with instant success. He became the founder of a new school of pianoforte-playing, and toured Europe for 10 years. In 1826 he settled in England, and in 1845 became leader of the London Philharmonic Society. In 1846 he became professor of pianoforte at the Conservatory at Leipzig, where he remained until the close of his life. He was an intimate of Felix Mendelssohn, and translated Schindler's life of Beethoven into English. His son, Felix Moscheles (b. London, 1833: d. Tunbridge Wells, 1917) was a well-known and successful English painter.



**MOSCOW:** Until the establishment of the Duma, in 1905, Jews were never welcome in Moscow, capital of the U.S.S.R. The settling of individual Jews there has been traced before the 15th cent., and they were either traders or physicians attached to the court. Even these limited rights, in the case of traders were withdrawn during the reign of Ivan the Terrible, and this policy with a few individual exceptions was pursued to the reign of Catherine II. In 1772 a few Jews were permitted to trade in Moscow, but a "Jewish Inn" was established in which they were obliged to abide for the short periods of their stay. The inn was a miniature ghetto which observed the characteristic ghetto rules. Nicholas I., who forced the Jews into the army, permitted Jewish soldiers to reside in Moscow, and it was from these soldiers that the community was eventually formed. Alexander II. permitted Jewish artisans, merchants of certain guilds, and some professional men to settle in Moscow. Thus in 1871 there were about 8,000 Jews. The establishment of a synagogue was legalized in 1872, and charities founded.

By 1890 the Jews had increased to 20,000. In 1891 Sergei Alexandrovich, brother of Alexander III., ordered the expulsion of all Jewish artisans, brewers and distillers. This expulsion was regulated, by expelling a certain number per month. In 1892 the military veterans and their descendants were expelled. Thousands were impoverished and hundreds were baptized. Rabbi Minor was banished for protesting against the closing of the synagogue. The communal organization was abolished, though prayer was still permitted in private houses. Over 20,000 persons were expelled, many natives of the city, so that in 1904 there were 4,106 permanent and 264 temporary residents.

I was on the Bourse at noon one day, when the first whisper that the "circulars" (expulsion orders) had been suspended was sent the round of the floor. . . . A hush fell over the hall. We were in Russia, and no man dared speak aloud about this thing he had heard.—**FREDERIC**, *The New Exodus*, 1892.

See: Soviet Russia.

**MOSENTHAL, SOLOMON HERMANN VON:** Author of "Leah the Forsaken"; b. Cassel, 1821; d. Vienna, 1877. He achieved his career as a dramatist in Vienna where his "Cacilia von Albano" was produced in 1849. His "Deborah," 1849, achieved international success and became in English "Leah the Forsaken." After that his reputation was secure and he produced almost an average of one drama or libretto a year to his death. His collected writings, including poems, and a novel "Jephtha's Daughter," were published in six vols., in 1878.

**MOSER:** "Informer." Used as a term of contempt because it involves more than tale-bearing. Its connotation is betrayal, and therefore the "moser" is guilty of traitorous conduct.

**MOSER, JACOB:** Founder of the Jaffa Gymnasium, "Herzliah"; b. Kapplen, Schleswig, 1839; d. Bradford, Eng., 1922. He was a conspicuous participant in the development of the woolen industry for which Bradford is famous. In 1911 he was elected Lord Mayor of Bradford. Subsequently he became active in Zionism, and devoted a considerable fortune to founding the Jaffa high school.

**MOSES:** "Servant of God," creator of the Israelitish nation, lawgiver. Son of Amram and Jochebed, of the tribe of Levi, he was born during the first period of Pharaohic persecution, and thus he was found in a cradle by the Nile by the daughter of Pharaoh (Ex. ii. 1-10) who educated him at court. In his early manhood he slew an Egyptian who maltreated a Hebrew, and later fled to Midian, making his home with Hobab or Jethro, a priest, whose daughter Zipporah he married, and by whom he had two sons, Gershom and Eliezer.

It was as a shepherd seeking a lost lamb that the great revelation of the unconsumed burning-bush, the identification of Jhwh,\* and the consecration to the mission of redeeming the Israelites from bondage came to him. Assisted by Aaron,\* his brother, he appeared before Pharaoh, demanded the release of the Israelites, performed miracles at the court, invoked the plagues, and finally led his people out of Egypt, instituting the first Passover.\* His army of ex-slaves and their wives and children followed him to the shores of the Red Sea where the water divided, the enemy in pursuit being caught in the swirling tide.

From this moment Moses is transformed from the missionary of a unique exodus\* to the leader of a people. Having celebrated the passage of the Red Sea in a song of triumph he led the host to the foot of Sinai, where he ascended the mount alone, and was granted the greater revelation of speech with God, the giving of the Ten Commandments,\* and the Covenant.\* In the first of the 40 years of the wanderings through desert and wilderness he was inspired to build the Tabernacle.\* He upheld his people in battle, and finally having supervised the upbringing of a nomadic generation to which he gave his law, ascended Mount Nebo, and looked upon the land he was forbidden to enter. He recapitulated his people's experience, repeated his code, and sang his "swan song" to Israel disappearing on the heights of Pisgah in his 120th year.

The man Moses depicted in the Pentateuch\* of which tradition asserts he wrote all but the closing lines, and which critics claim were compiled from old documents, to which others added in later ages—is meek in spirit, simple in diction, wise in understanding, far-sighted, and a lover of social justice in his code. He is the molder of a people upon whom his impress lingers to this day, and who in turn revere him as Moshe Rabbenu, "Moses our teacher." The historicity of his personality



has never been questioned. Legends surround his name and embroider every incident in his great career. Yet the greatest tribute to his worth was penned in the closing verses of his book:

So Moses the servant of the Lord died there in the land of Moab . . . and he was buried in the valley of the land of Moab . . . and no man knoweth of his sepulchre unto this day. . . . And there hath not arisen a prophet since in Israel like unto Moses whom the Lord knew face to face. Deut. xxxiv. 5-10.

**MOSES, ALFRED:** Mineralogist; b. Brooklyn, New York, 1859; d. New York, 1920. In 1897 he was appointed professor of mineralogy at Columbia University. His most notable contribution was, "Mineralogy, Crystallography and Blowpipe Analysis," 1900.

**MOSES, ASSUMPTION OF:** *See:* Apocalyptic literature.

**MOSES OF CRETE:** Pseudo-Messiah: In the fifth cent. he traveled through the Island of Crete, and convinced the Jewish community that he was the Messiah. They had such faith that on the appointed day, the Jews marched with him to the sea which he had predicted would divide and permit them to march on dry land to Palestine. Moses and many of his followers were drowned.

**MOSES B. ENOCH:** Founder of Talmud study in Cordova. One of four scholars who left Sura on a mission to collect funds for the academy. He and his wife and associates were captured by a Moorish admiral. Rather than yield to his advances she flung herself into the sea. Moses and his son were taken captives to Cordova where they were ransomed by the community in 945. He then became the leading teacher of the Cordova Jews, who elected him rabbi. With Hasdai ibn Shaprut's aid he organized the school of Cordova, which became the great western center of Jewish learning.

**MOSES, ISAAC:** American patriot; b. 1742; d. 1818. He was a merchant and resided at different times in Philadelphia and New York. He was an ardent patriot, and at his own expense, fitted out, in association with Robert Morris, eight privateersmen to prey on British commerce. He contributed \$15,000 to the Colonial treasury, and helped put through the import levy duty bill, which Morris sponsored in 1784, to replenish the treasury. Moses' portrait, painted by John Wesley Jarvis, was in 1934 presented by a group of public-spirited citizens to the Museum of the City of New York.

**MOSES ISAAC OF KHELM:** "Khelmer Maggid"; b. Slonim, 1828; d. Lida, Lithuania, 1899. For nearly 50 years he was the most popular Maggid in Lithuania. The founding of many charitable institutions is attributed to his enthusiastic discourses.

**MOSES B. ISAAC OF RIETI:** Physician to Pope Pius II., and rabbi of Rome; b. Rieti, 1388; d. Rome, c.1460. He imitated Dante's

"Divina Commedia," in the Hebrew "Mikdash Me'at" which enjoyed great popularity amongst the Italian Jews. He adjusted the story in part to Jewish history, so that one or two sections were included in the Italian liturgy, and have been translated into Italian.

**MOSES B. JACOB OF COUCY:** Author of the code known as "SeMaG"; flourished in the first half of the 13th cent. He lived for a time in Paris but is associated with Coucy, as that town is mentioned in all references to him. An eloquent preacher, he was well versed in secular studies, and took part in one of the disputations of the period. In 1236 he visited Spain created a religious revival, and induced the Spanish Jews to divorce their non-Jewish wives. His code dealing with 613 affirmative and negative commands, was first printed in 1480, but mss. copies of it are owned by a number of libraries. It was very popular before the age of printing.

**MOSES B. JACOB B. MOSES:** Moses ha-Gola, "the exile"; b. near Kovno, 1449; d. Kaffa, Crimea, c.1520. He is the earliest Russian-Jewish author of whom any mention is extant. In his youth he wandered through Turkey and the Crimea, and in the Tartar invasion of 1482 he was taken prisoner and carried to the Crimea, where the Rabbinite and Karaite Jews ransomed him, and he became chief rabbi of Kaffa. For a community of refugees from many lands he compiled the "Mahzor Minhag Kaffa," and further to simplify life wrote a code of 18 rules for observance by Jews. This code still exercises some influence in the Crimea, and his name is still revered.

**MOSES OF LEON:** *See:* Leon, Moses de.

**MOSES, MONTROSE J.:** Theatrical writer; b. New York, 1878; d. there, 1934. He served as dramatic critic for a number of publications and edited volumes of representative American, British and Continental dramatists. In 1909 he translated the Passion Play of Oberammergau. He was the author of a number of critical studies of his favorite dramatists.

**MOSES, SILAS MEYER:** President of the Bank of Bombay; b. Bombay, 1845. He was a member of the great Sassoon\* family and for many years preceding 1880 lived in China in connection with the business of David Sassoon & Co. In 1897 he was elected president of the bank, being the first Jew to attain such a position in the Bombay Presidency.

**MOESSOHN, NEHEMIAH:** Rabbi and editor; b. Crimea, 1853; d. New York, 1926. He came to the U. S. in 1887, and after occupying several pulpits, settled in Portland, Ore., where he founded the "Jewish Tribune," as an advocate of orthodox Judaism. The publication was transferred to New York in 1918, and was edited by his son, David, until his death in 1931, when after a short interval,



it was absorbed by the "American Hebrew." David Mosessohn was executive director of the Associated Dress Industries of America, and his brother, Moses Dayyan Mosessohn, has since 1923 been executive chairman of the United Women's Wear League of America.

**MOSHAV OVDIM:** Coöperative labor settlements in Palestine based on individual ownership. In theory they correspond closely to the coöperative idea of the Rochdale pioneers.

**MOSKOWITZ, BELLE LINDNER ISRAELS:** Social worker and political writer; b. New York, 1877; d. there, 1933. She married Charles H. Israels (d. 1911) and Dr. Henry Moskowitz in 1914. She was for years engaged in social work at the New York Educational Alliance, but at the beginning of the World War became keenly interested in labor problems. Later she became the political adviser and publicity agent of Governor Alfred E. Smith, and was associated in his state and presidential campaigns. She was credited with unusual insight into political problems, and the demonstration at her funeral exhibited the large measure of confidence and respect she had won in her unusual career.

**MOSLER, HENRY:** Painter; b. New York, 1841; d. there, 1920. He was educated in Cincinnati, but studied art in Germany. In 1874 he received a medal from the Royal Academy of Munich, and in 1879 exhibited at the Paris Salon, receiving a gold medal in 1888. He was made associate of the National Academy of Design, New York, in 1895. His paintings are in museums in France, Philadelphia, Cincinnati, and New York. His son, Gustave Henry Mosler (1875-1906) exhibited in the Paris Salon, and in 1891 was awarded a medal for his painting, "De Profundis."

**MOSSE, RUDOLF:** Publisher of the "Berliner Tageblatt"; b. Grätz, Posen, 1843; d. Schenkendorf, 1920. He was an apprentice in a book-binding and printing establishment, but at 24 organized the Mosse Advertising Bureau which rapidly became a European institution, with headquarters in Berlin. He founded the advertising supplements to weeklies, illustrated and comic papers of Germany. In 1870 he acquired an interest in the "Berliner Tageblatt," and added a string of dailies to it, gradually developing one of the largest printing establishments in Germany. Under his direction the "Tageblatt," which espoused the Liberal view, became one of the foremost newspapers in Germany, and financially one of the most prosperous. He gave considerably to charity, and was an active officer of the Reform congregation of Berlin. Prior to the war he was rated one of the wealthiest of Berlin citizens, and gave large endowments to Heidelberg University.

On his death the "Tageblatt" remained in the family, and in the post-war period pushed to the front. In 1933 it was taken over by

the Hitler régime, and the family interest terminated.

**MOSZKOWSKY, MORITZ:** Composer; b. Breslau, 1854; d. Paris, 1925. He started writing music when he was 13, and at 18 gave his first concert overture for orchestra. In 1876 he wrote his symphonic poem "Jean d'Arc." His compositions include orchestral suites, a violin concerto, and the opera "Boabdil."

**MOTTA, JACOB DE LA:** U. S. surgeon in the war of 1812; b. Charleston, S. C., c.1789; d. there, 1845. He was a member of the South Carolina Medical Society in 1810. After serving in the war of 1812 he returned to Charleston, settling later in Savannah, where he helped to found a synagog in which he acted as lay preacher. In 1841 President Harrison appointed him receiver-general for the district.

**MOTZKIN, LEO:** President Zionist General Council; b. Czernigow, Russia, 1867; d. Paris, 1933. In 1889 he with Nahum Syrkin\* and others founded the first Jewish national academic organization in Berlin. From then on his life was devoted to Jewish nationalism, and Jewish causes. He was a delegate to the first Zionist Congress, and uninterruptedly attended all sessions to 1933. Although he accepted political Zionism he advocated gegenwartsarbeit, or diaspora cultural work as a policy in opposition to Herzl, at the first congress, and later was a leader in the short-lived Democratic Fraction. His first visit to Palestine resulted in his critical book, "Jewish Colonies in Palestine." He took an equally active part in the struggle in Russia for Jewish liberation. In 1910 he published his two authoritative vols. on the Constitutional Massacres of 1905-6.

During the first years of the World War he directed the Zionist bureau in Copenhagen and was responsible for the distribution of relief in the war zones. This and the minorities question brought him to the United States in 1917. Elected a delegate to the Peace Conference by Jewish organizations he opened an office in Paris for the direction of the effort to gain minority rights for the Jews in eastern Europe. To this cause, in Paris and Geneva he devoted much time and labor, and attended all the congresses and conferences on the minority groups in Europe. In 1925 he was elected chairman of the Zionist General Council, which office he held at the time of his death. From the same date he presided at all Zionist congresses. A week before his death he attended the conference convened in London to deal with the German problem.

*See:* Minority Rights, World Jewish Congress, Zionism, Zionist Organization, Jewish Delegations.

**MOUNTAIN JEWS:** *See:* Trans-Caucasus.

**MOURNING:** Amongst the Jews mourning has always been a specific rite, the cere-



monies according to the orthodox ritual being traditional interpretations of incidents related in the Bible in connection with the death of Sarah; the mourning for the supposed loss of Joseph, and Joseph's mourning seven days for his father, Jacob. From the latter came the custom of mourning seven days; from the description of Abraham's mourning, the serving by his friends of the "bread of affliction," dry bread and hard-boiled eggs. The "rending of garments" is also of biblical origin. Many of the customs, sitting on the floor and permitting the hair to grow, are of Oriental origin.

Mourning is further divided into the week of mourning, for close relatives, and the observance of general mourning for parents and children for 11 months; 30 days mourning for relatives, in which social amusements are forbidden and other variations.

National mourning was and is to an extent still customary among orthodox Jews. The first eight days of the month of Ab are days of half mourning—when no meat is eaten and no wine drunk. The Ninth of Ab is a day of maximum mourning, being a complete 24 hours fast and formerly worshippers sat in sackcloth on ashes. Other fasts partook of this mourning character. The wearing of black or widow's weeds, the sending of flowers to funerals are not originally Jewish customs. Visiting mourners and offering them consolation, the relief of the poor during "Shiva," and the recital of prayers are ancient Jewish customs.

The ritual of burial and mourning follows a prescribed course still closely adhered to by most Jews and has made its Hebrew terminology probably more familiar than most words. Thus "aron," is the coffin; "avel," the mourner; "I'waya" (literally, procession), funeral; "beth olam" (eternal house) and "beth hayim" (house of life) cemetery; "kavar" (grave); "mes" (corpse). The seven days of mourning "shiva," are ushered in by the offering by friends of "Sudas Havro-oth" (meal of consolation) in conformity with the meal eaten by Abraham after the burial of Sarah. The seven days of mourning involve complete abstinence from labor, but the "Sh'loshim," "thirty" days following the funeral involve certain restrictions upon close relatives, but permit labor, etc. The year of mourning for next of kin calls for the recital of Kaddish, abstinence from amusement, etc.

M. A.

**MUHR, SIMON:** Philanthropist; b. Hürben, Bavaria, 1845; d. Philadelphia, 1895. He took an active part in settling the immigrant colonists at Alliance, N. J. He left a considerable fortune to Philadelphia Jewish charities, and to that city, eight Simon Muhr scholarships of the value of \$400 each per annum, for the benefit of high school students striving for higher education.

**MULDER, SAMUEL ISRAEL:** Dutch translator of the Pentateuch; b. Amsterdam,

1792; d. there, 1862. He was a pedagog whose work as a teacher gained him recognition in Holland. In 1824 he published the first complete translation of the Pentateuch from Hebrew into the Dutch language.

**MÜLLER-COHEN, ANITA:** European social worker; b. Vienna, 1860. She played a great part in rescuing thousands of Jewish refugees in Galicia and Austria during the World War. She devoted herself especially to the care of mothers and children, organizing camps, shelters, and hospitals for them, and under her direction convalescent homes were established for 12,000 children. She was equally active during the period of German inflation, caring for tens of thousands of impoverished Jewish children in Germany and Austria.

**MUNICH:** There were 10,068 Jews in the Bavarian capital in 1925, as against 8,739 in 1904, the general population in the intervening period having increased by more than 25 per cent. Now celebrated for the "Braun Haus," and the center of Hitler agitation, it was inhabited by Jews in the 12th cent. In 1210 a synagog was erected there, and in 1225 a cemetery acquired. A ghetto was then established. In 1285, the synagog was fired and 180 perished in the flames. Ludwig the Bavarian persecuted the Jews and in 1342 the Munich Jews had to pay the "golden penny" \* tax. After the Black Plague persecution the community was reorganized. Both the clergy and the populace were inimical to the Jews and in 1442, they were expelled from Munich and other Bavarian cities. A second expulsion order was issued in 1551. From then to 1785 only a few Jews were in Munich. The "leibzoll" \* was repealed and by 1800 there were 31 families in the city. A synagog was dedicated in 1827. An orthodox congregation was started and its synagog dedicated in 1892. Despite the lack of numbers, Munich Jewry established many institutions and contributed some of the leaders to scientific progress in Germany. Leo Graetz,\* the physicist, and Richard Willstadter,\* the chemist, hail from Munich, where Baron de Maurice de Hirsch \* was also born.

**MUNK, SALOMON:** Orientalist and historian; b. Gross Glogau, 1803; d. Paris, 1867. He was educated in Germany, enjoying the friendship of Zunz, but as no Jews were in 1824 eligible for government positions in Berlin, he left the university without taking his degree, and went to Paris in 1828 in the company of Meyerbeer's brother, Michael. For 10 years he was a tutor until he received an appointment in the National Library of Paris. Notwithstanding that he lost his eyesight cataloging the Hebrew, Arabic, Syriac and Chaldaic mss. in the library, he completed his 3-vol. critical text and translation of Maimonides, "Guide to the Perplexed." For this purpose he went back to the original Arabic texts of Maimonides and Aristotle, in the Bodleian and Paris libraries. One of



his important literary achievements was the identification of "Avicbron" as Ibn Gabirol.\*

In 1840 he went with Montefiore\* and Crémieux\* to Damascus, and it was his knowledge of Arabic that compelled Mehemet Ali to substitute "justice" for "mercy" in the firman on the Blood Ritual libel. He was secretary of the Consistoire, and professor of Hebrew at the College of France, in succession to Renan. His numerous writings on Arabic subjects threw new light on the relations of the Jews to the Arabs. His best known and most popular work was a "History of Palestine," which was the first attempt to detail its record from the Crusades to modern times.

**MUNKÁCSY, BERNHARD:** Hungarian philologist; b. Nagy-Vrad, 1860. Descended from a long line of rabbis he devoted himself to a study of the Hungarian language, one of his teachers being Arminius Vambery.\* With a companion he made an extensive trip through the most remote villages of the Magyar domain, the results being a series of essays for one of which, "Moldavo-Csángó Language," the Hungarian Academy of Sciences awarded him a prize. He next traveled to the region of the Kama and the Volga, to investigate the local dialects, later visiting the Ural regions. In recognition of his achievements he was in 1890 elected a corresponding member of the Hungarian Academy of Sciences. The same year he became inspector of religious instruction in the Jewish schools of Budapest. In 1910 he completed his work on the folklore and heathen cults of the Volga tribes. During the World War he interrogated prisoners to acquire information on dialects. One of his standard volumes deals with the Aryan and Caucasian elements in the Finnish language.

**MUNKÁCSY, MICHAEL (Michael Leo Lieb):** Painter; b. Munkács, Hungary, 1844; d. Endinich, Germany, 1900. He was apprenticed to a carpenter, but in 1855 he met some artists, was inspired by them, went to Arad and studied drawing. In 1855 he settled in Düsseldorf. In 1861-69 he exhibited his "Last Day of a Condemned Prisoner," and gained a reputation with it. In 1872 he moved to Paris. His chief pictures include "Milton Dictating 'Paradise Lost' to His Daughters," 1878; "Death of Mozart," 1884, and "Arpad, Chief of the Magyars Taking Possession of Hungary," 1893.

**MÜNSTERBERG, HUGO:** Psychologist; b. Danzig, 1863; d. Cambridge, Mass., 1916. He was professor of psychology at Freiburg in 1892, but in the following year, at the instance of Prof. James, he was elected professor of psychology at Harvard University. In 1898 he was elected president of the Psychological Society of America. In 1910-11 he was exchange professor at the University of Berlin. His "Psychotherapy," 1909, is regarded as one of the clearest expositions of the subject. He did much to promote the

new science, by his direct contacts with large employers of labor, and wrote "Psychology and Industrial Efficiency," 1913. In 1904 he published "Die Amerikaner," and in 1914 "The War and America," and in 1915 "The Peace and America." He dropped dead whilst lecturing in a classroom at Radcliffe College.

**MUSARNIKES:** Colloquial term describing the moralists who followed Rabbi Israel Salant.\* Soon after Salant settled in Wilna in 1842 he organized a group devoted to the study of religious morals. The idea caught on throughout eastern Europe, and a division was effected between those Talmudists who held fast to the dry technical exposition of Judaism and those who embellished it with "musar," which might be translated homiletics, since the art of presentation was almost as important as the substance. Musar still has a vogue amongst the Yiddish expositors of orthodox Judaism.

**MUSIC, JEWISH:** A branch of the Semitic-Oriental music indigenous to the Near East. Though the majority of Jews have been living in European countries for over a millennium and a half, nonetheless their traditional and folk song has retained fundamental characteristics held in common with those of the Arabic-Turkish song. These are: (1) the tetrachordal tonality; (2) the scales (minor with minor seventh—in Synagog terminology, Mogen OvOs mode; the Higaz: e-f-g#-a-b-c-d-e-f#-g—the Ahavoh Rabboh mode, etc.); (3) the modal form (an unrhythmical chant in which each mode—"Steiger"—has certain motives). There are biblical modes and prayer modes. And (4) the predominance of the minor key.

Though its basic features are common to all Semitic music, Jewish song is original in its melodic line, maintaining this originality in folk song, in religious or secular, synagogal or non-synagogal song. Certain great traditional tunes grew out of a fusion of Jewish and non-Jewish musical elements, chants and tunes, rhythmical and unrhythmical (e.g., "Kol Nidre"). Some tunes were adopted from foreign environment. Most of these grew gradually to approximate the Jewish song type. Attempts of composers of Jewish origin, beginning with Solomon Rossi\* in Italy (1570-1630), to introduce into the synagog, forms of European art music, failed because with the forms they brought the foreign music, and did not utilize genuine Jewish folk motives, expressive of Jewish emotions. Thus the originality of Jewish music does not lie in the artistic endeavors of musicians of Jewish extraction.

Synagog and folk music lived for cent. as oral tradition. In the past cent., some musicians and folklorists started gathering and publishing various collections. The larger ones are: M. Crémieux, "Chants Hebraïques," Marseilles, 1885; F. Consolo, "Libro dei Canti d'Israele," Firenze, 1891; A. Baer, "Baal Tefil-



lah," Leipzig, 1877; I. L. Cahan, "Yiddishe Folkslieder," New York, 1912.

The most exhaustive collection, containing some 5,000 items drawn from the principal Jewish communities of the whole Diaspora, is Idelsohn's "Thesaurus of Hebrew Oriental Melodies" in 10 vols., Leipzig, 1914-33. The whole subject has been popularly treated in A. Z. Idelsohn's "Jewish Music in Its Historical Development," New York, 1929.

A. Z. I.

**MUSSAFIA, BENJAMIN B. IMMANUEL:** 17th cent. Hebrew philologist; b. Spain, c.1606; d. Amsterdam, 1675. He was physician to King Christian of Denmark, and lived for a time in Holstein where he wrote a vol. on the ebb and flow of tides. After 1648 he settled in Amsterdam, became a member of the rabbinate, and in 1655 published his annotations to Nathan b. Jehiel's "Aruk," explaining all the Greek and Latin terms. As a philologist he accomplished a tour de force, for in his "Zeker Rab" he re-wrote the history of Creation in such a way that he did not repeat the biblical Hebrew roots, and their derivatives, after he had once employed them in the narrative. This ingenious work was very popular, and was reprinted as late as 1868.

**MYERS, ASHER ISAAC:** Editor of the London "Jewish Chronicle"; b. London, 1848; d. there, 1902. He was first associated with the "Chronicle" in 1869 and succeeded to the practical control of the paper in 1878. Under his management it became the foremost Jewish publication in the world. For many years he led a group of Jewish intellectuals, out of which grew the London "Maccabeans."

**MYERS, MORDECAI:** Captain U. S. army; b. Newport, R. I., 1776. He was educated in New York, where he studied military science and in 1812 was commissioned as a captain, and first saw service at Sacketts Harbor, and later served in the Canadian campaign.

**MYERSON, ABRAHAM:** Neurologist; b. Yanova, Russia, 1881. He came to this country as a boy and studied in Boston. He is professor of neurology at Tufts Medical College, Boston, Mass., consultant to the Boston City and Beth Israel Hospitals, and psychiatrist to the Mass. Commission of Men-

tal Diseases. His most quoted works in his field are: "Eupathics," 1918; "The Nervous Housewife," 1920; "The Inheritance of Mental Diseases," 1925.

**MYRTLE:** "Hadassah." A tree native of Palestine, the boughs and branches of which were used in the ritual of the Festival of Tabernacles.\* The perfume of the myrtle was much appreciated, and the branches were woven into a rope for raising water from wells.

**MYSTICISM:** Transcendentalism amongst Jews has in modern times taken only two forms, the Cabala\* and Hasidism,\* but an equally great expression of spiritual illumination was the rise of the Pseudo-Messiah,\* some of whom were impelled to their way of thinking by study of the Cabala, while others can be more correctly associated with independent mystical attitudes springing from the study of Ezekiel\* and Daniel.\* Independent of all these concepts there have been others which have swayed Jews for a time, or have influenced large groups of Jews. Amongst the oldest is the idea of the existence of the River Sambation,\* impassable six days, and gentle on the Sabbath, next perhaps chronological was the Bath Kol,\* or Daughter of the Voice, the intermediary between the Divine Will, and the human ear. Next comes the efficacy prayer when uttered by saintly persons, then the power granted such miracle workers as Meir Baal ha-Ness\* and Simeon b. Yohai,\* though this group is not large, and borders more on the superstitious than on any intellectual mode of thought. Lastly there are those who have faith in the existence of the Lamed Waw\* saints. Many splendid ideas as to the relations of man to God, and as to the burden of life run through Jewish mysticism, such as, the death of the righteous, when the soul returns to God, is a kiss; suffering is a token of God's love; and the sublimity of life is attained when the soul drinks of the cup of love of God.

**MYTILENE (Lesbos):** Island in the Ægean Sea. In the 12th cent. it had 10 Jewish congregations. After the capture of the island by the Turks in the 15th cent., the Jews on this and neighboring islands dispersed.

## N

**NABATAEANS:** Inhabitants of Trans-Jordan, of whose identity and origin, despite the discovery of inscriptions relating to them, very little is known. They are frequently mentioned by Josephus.\* Their occupation of the cities of the Edomites forced the latter into an alliance with the Jews, and to participate in the struggle against the Romans. Trajan's conquest of the Trans-Jordan lands destroyed the power of the Nabataeans which centered around Petra, but references to them appear in the 4th cent. Though an inland people they established a colony in Italy, at Puteoli. Their inscriptions are in Aramaic, and early writers regarded them as an Arab tribe. This too is the view of modern archeologists. In 1932-33 the American School of Archeology in Palestine, under the direction of Dr. Glueck, discovered many historical remains and buried cities of the Nabataeans in Moab.

**NACHEZ, TIVADOR:** Violinist; b. Budapest, 1859. He was a pupil of Joachim, and was compared to Paganini by his enthusiastic followers. He played before all the crowned heads of Europe.

**NACHLASS, WOLF:** Russian convert to Christianity; b. Podolsk, 1820; d. there, 1900. Principally associated with the enforced conversion of the Cantonists by Nicholas I. At the age of 10 he was impressed into military service, by the press-gang of Emperor Nicholas I., and sent away to the distant city of Volsk, government of Saratov. Nachlass, when 45, became an exponent of Nicholas' plan, and converted 500 Cantonists, and was honored by the emperor for his work.

**NACHMAN OF BRATZLAV:** Hasidic leader, the great-grandson of the founder of Hasidism, Israel Baal Shem\*; b. 1771; d. Uman, 1811. He attempted to reform Hasidic life in the spirit of its early teachings, purity of heart and simplicity, although personally he leaned toward asceticism. He dreamed of the great mission of the "true Zaddik," the genuine spiritual leader as opposed to the false Zaddikim of his own times. This estranged him from the other Hasidic leaders, who would not suffer his overbearing attitude toward them. In 1798 he made a pilgrimage to Palestine, at the very time of Napoleon's expedition, and returned home the next year. Palestine, from then on, became to him a profound spiritual reality and a source of exaltation. In 1802 he settled in Bratzlav and there drew around him a large number of followers. Rabbi Nachman was a man of rich phantasy and a master of the aphorism. His sayings were copied by his disciple, Nathan of Nemirow in his "Likute

Maharan." His allegorical tales, the "Sippure Maasiyot," are unique in Jewish literature and although far from polished in their language, are magical in their charm of story. Rabbi Nachman was a lover of nature, in which he saw the bodily garb of the Godhead.  
A. B.

**NACHMANIDES (Moses b. Nahman Gerondi):** Disputant, Talmudist and organizer of the Jerusalem community; b. Gerona, 1194; d. Palestine, c.1270. Spanish Talmudic scholar and physician, known as Bonastruc da Porta, he achieved a reputation in his native Spain, and even in France. He took a critical view of the scholars who preceded him, and opposed the philosophical tendencies of his age. He was sympathetic to the Cabala,\* though essentially a Talmudist, and an expounder of the Halakah,\* he was drawn into the controversy that arose over the scholastic method of Maimonides.\* His literary contribution to rabbinics was extensive; his commentary on the Pentateuch being the most authoritative of his numerous works.

In 1263 the even tenor of his life was disturbed by being forced to act as a disputant against the apostate Pablo Christiani, before King James of Aragon. The debate which centered on the Messianic authority of Jesus, based on the Bible, the Prophets and the Talmud, lasted four days. Nachmanides' exposition of Jewish Messianic beliefs was amongst the most lucid ever compiled, and to the great fear of the Jews of Barcelona, he won the contest, and was presented by the king with 300 maravedis. The Dominicans, however, claimed the victory and the controversy was published. Pablo made excerpts from Nachmanides' arguments and presented a charge of blasphemy against his opponent to the Dominican head, Raymond of Penafort. The king sided with the Jewish scholar, but the ecclesiastics forced a sentence of two years' exile and the burning of Nachmanides' defence of Judaism. Pope Clement IV. changed the sentence into perpetual banishment. He spent three wandering years in Castile and France, and in 1267 he emigrated to Palestine, and after a short stay in Jerusalem, settled in Acre where pupils gathered around him from all parts of the Orient. His account of the conditions in Jerusalem are amongst the few records of that period. He succeeded in organizing the community, and its post-Crusade history dates from his effort. A few of his mystical poems have been incorporated into the French and German liturgy.

He took Judaism as a phenomenon, investigated all it offered, in order to discover what it contained.—HIRSCH, The Cabbalists.



**NAGDELA (Nagrela) ABU HUSAIN JOSEPH IBN:** Grand vizir of Spain; b. Granada c.1031; d. there, 1066. He succeeded his father Samuel Nagdela as grand vizir. He had complete authority over King Badis, but incurred the enmity of the Berbers, then the dominant party in Granada, and of Abu Ishak of Elvira, an Arab poet. In order to bring about his downfall, Nagdela was accused of plotting against the king. This pretext was employed to stir the populace who besieged the royal palace after plundering the Jews. Nagdela was caught, killed and his body crucified. Most of the Jews in Granada \* were murdered in the emeute.

**NAGID:** "Prince." Title conferred upon the leader of the Jewish community by the Egyptian caliphs and continued by the Mamluk Sultans from the 11th cent. to 1520. Its use was abandoned by the Turkish sultans.

**NAHUM:** The "Elkoshite," seventh in the order of minor prophets. The data concerning the author of the Book of Nahum is limited to the foregoing fact. Because he wrote "the burden of Nineveh" it is assumed that he was a native of Babylon. Some references in his writing suggest he was a Galilean. The date of the Book, and therefor of his life, is equally obscure.

The Book of Nahum contains three short chapters. The first chapter is a superb, poetic description of the Lord's vengeance and its effect on natural scenery, with a promise of redemption for all those who cling to God. The second chapter begins with an equally picturesque description of the siege of Nineveh, and its defence. "But Nineveh hath been from old like a pool of water" and it is to be destroyed for its iniquities. The metaphors are unusual. To the utterness of the desolation, the Prophet adds, in vivid words, the joy of the world at the destruction of Assyria.

The excavations at Nineveh \* have brought abundant evidence that the Book of Nahum was written by one who saw the city at its zenith, and depicted it with poetic accuracy.

**NAHUM OF GIMZO:** Teacher of Akiba; flourished about 100. Various miracles are related to him. It is believed that the name represents not a place, but was given to Nahum because of his frequent use of the phrase, *Gam zu le-Tobah*: (This, too will be for the best.)

**NAHUM B. UZZIEL KAPLAN:** Reb Nahum Grodner; b. 1811; d. Grodno, 1897. Though a learned Talmudist he preferred the humble position of shammash in the synagog and poverty. He was a popular orator, had a large following, but he spent much of his life begging for the poor of Grodno, going from house to house to make collections.

**NAJARA, ISRAEL B. MOSES:** Liturgical poet; b. Damascus c.1550; d. Gaza, c.1600. He was familiar with Oriental languages, Spanish and Greek, and he wrote many secular poems which in translation became popu-

lar in the Orient. He contributed extensively to the liturgy, in Hebrew and Aramaic, piyutim, pizmonim, penitential prayers, hymns and songs which were collected in his "Zemiroth Israel." He was inspired by the mystical school and his poems are marked by their bold sensuous imagery as well as great depth of feeling. Some of his metaphors disturbed the pious, but many of his poems have been adopted in Oriental liturgies. One of his songs, "Yah Ribbon 'Olam," is chanted on Friday evenings all over the world. His collected poems, "Zemiroth Israel," were published in 1587.

**NAKDANIM:** Punctuators of the Pentateuch. After punctuation had been introduced in Hebrew writing a group of scholars, from the 12th to the 15th cent. devoted themselves to the correction of punctuation.

**NAMES (Personal, First Names):** There are about 2,800 original first names in the Bible. These names either originated in some circumstance of birth, characteristic of the person, or expressed a religious sentiment. Names are either given at birth or circumcision. The repetition of names for the express purpose of denoting relationship was even in the period of the kingdoms rare, though compounds, involving either paternal or maternal ancestry were not unknown in royal families. Many names were borrowed from nature. Deborah is a "bee"; Zipporah, "bird"; Hadasash (Esther), "myrtle"; Tamar, "palm"; Jonah, "dove." A large group of names were descriptive: Esau, "hairy"; Laban, "white"; Gideon, "maimed." Others now rarely used represent a mood, though those which represent consolation derived from the birth of a child after the death of other children are as popular as in Bible days. Manasseh, Nahum, Nehemiah, Menachem, belong to this type. After the captivity foreign names became a vogue amongst the Jews. Alexander is the most striking of those perpetuated. Wholly Greek names were introduced in the Maccabean era, and were continued into the Byzantine period, but except those which are Roman or Greek forms of biblical names, like James, have fallen into disuse. In the Middle Ages the system of translating names was introduced to provide additional appellations. Judah became Leo-Aryeh, Naphtali, Hirsch, Benjamin, Wolf, etc. These in turn permitted recomposition and expansion. Of women's names Miriam has experienced a large number of transmutations, including Mariamne, Mary, Marie, Irma, etc., Hannah is re-written Anna, Annie, Annette, Antoinette, Grace, etc. Such variations are, however, not specifically Jewish for a German onomatologist has traced over 100 derivatives of Alfred. The translation of Hebrew names into Latin terms of the same import was in vogue in France in the 6th cent.

The departure from original names in favor of retaining a certain name within the family, produced many strange results. Thus, Rabbi



Judah the Pious in his "Sefer Hasidim" inveighed against Jews of the same name living in the same town for having their children marry into each other's families. Some scholars hold that this was a reversion to exogamy. A more reasonable explanation is that Rabbi Judah was probably inspired by the desire to avoid confusion in the case of a possible divorce, where the slightest trace of ambiguity is sufficient to invalidate a document. Thus, he ruled that one should not marry a woman bearing the same name as one's mother; or whose father bears the same name as the prospective son-in-law. Unfounded as these restrictions necessarily are, they powerfully impressed the Jewish masses and were profoundly respected by otherwise unobservant Jews. Also, there appears to be an expressed fear of naming Jewish children after relatives or persons still living. It is considered an ill omen. This, too, seems to have no foundation in Jewish law or lore. On the contrary, Rabbi Nathan, tells (Tractate Sabbath 134a) of two instances in which he offered medical advice to young mothers that was the means of saving their children's lives, and in both cases, the mothers, in appreciation, named their infants Nathan, which would indicate that whatever the origin of this inhibition, it is assuredly post-Talmudic. In the case of illness, it is customary to add a name, usually Haim (life) to the sick person, in the hope that it will help him survive the illness. Also, in the case of the death of the first or second child, the next one born is usually called Alter.

Of recent years, beginning with the Has-kalah movement, and more particularly with the spread and growth of Zionism, there is a marked tendency to disregard these practices and restrictions, and to name Jewish children with the revived, beautiful and original Hebrew names that commemorate some outstanding Jewish feature or a new phase of life in Palestine. I. H. W.

**Surnames:** The use of family or surnames began in Roman days, though as far as the Jews were concerned the practice was confined to families of royal lineage. Those who followed the Roman custom placed the family name in front. In the Middle Ages learned Jews acquired surnames by uniting the initials of their given names: RaSHI, RaMBaM, and later BeShT and MaLBIM are among the best examples. Prior to the compulsory use of surnames the use of "son" in various languages as an ending was introduced: in English, Jacobson; in Polish, Abramovitch; in German, Mendelssohn; in Russian, Kaplansky. Place names are found amongst the Sephardim from the 11th cent. The Maranos blended the family names of their god-fathers, and some translation of their own given names. Trade and vocation names did not cling to the Jews except the two connected with the synagogue, Rabbi and Hazan, which have given rise to endless metamor-

phoses and translations in all countries. The majority of all Jewish names now in use, though often mutilated by translation or by the transfer of some letter are place names.

When compulsory names were introduced the Jews made liberal use of variants of their father's first name as a surname. Of this type Isaac exhibits the most interesting mutations: Eisech, Eissig, Gitzok, Itzack, Isaacs, Itzig, Izaaks, Hickman, Hitchcock, Lachman, Sachs, Sacks, Sace, Saqui, Seckel, Sichel, and Zeklin (*See: Cohen.\**). The place names may be traced through a complete alphabet from Berlin to Zwolle. Another group of names are descriptive like Bloom from Blumele, originally Susanna, or are translations adapted, like Mazal which became Gluckstein and Bonheur. The typical Hungarian names like Hollander and Englander are descriptive of physical characteristics, though the Hungarian Jews have accepted as surnames a whole range of colors: Blau, Grun, Roth, Schwartz, and Weiss (Americanized Wise).

The derisive names have led to much speculation, but their conferring or adoption was not limited to Jews, for they are to be found among all peoples. Typical are Blutkopf, Rindskopf, Maulwurf, Wanzenknicker, Pfen-niglos, Gotthelf. The use of surnames by the Jews was made compulsory by the French in 1808, in Prussia in 1812, and in Posen in 1833. The popular Western Jewish names Cohen and Levi are not met with as surnames in the Orient. In northern Africa all the surnames of Jews suggest desert places.

**Names of Places:** The biblical names of places are either descriptive, perpetuate an historical incident, or represent the transference of a tribal or personal name to a place. Thus Sharon is "plain"; Gibeah, "hill"; Pisgah, "height"; Tzur, "rock." By the use of common terms such as kir, "wall"; kirjath, "city"; en, "fountain"; beer, "well"; compounds were created and place names provided. Names like Beth-El commemorate incidents. Names like Gaza, Jaffa, Megiddo are pre-Hebraic, having been used by the Egyptians.

**NAMES OF GOD:** Jhwh\* (always pronounced Adonai) is the most frequent in the Pentateuch (*See: God\**). Elohim, the plural of majesty, comes next. The singular Eloah is rare, and El generally occurs in connection with some descriptive phrase. Shaddai, rarely used in prayer, occurs mostly in the Book of Job. Adonai and Adon, "Lord," occur. Under the general prohibition of the Third Commandment none of these names are needlessly repeated—Jhwh\* being never pronounced—and in profane use there is substituted the word Shem, "the Name." The idea that the pronunciation of the name of God conferred power on the speaker is a most ancient concept, hence its avoidance. On the other hand the Cabalists speculated endlessly on the subject, and by permutation



they evolved 72 possible names of alleged magical import.

**NAOMI:** Wife of Elimelech, mother-in-law of Ruth. Until the death of her husband and sons she lived in Moab. She then returned to Bethlehem accompanied by Ruth\* who faithfully followed her. One of the most idealized characters in the Bible.

**NAPHTALI:** Second son of Jacob.\* By tradition he was a swift runner. Ancestor of the tribe which occupied north central Galilee to the slopes of Lebanon. As a frontier people the tribe of Naphtali were a warlike folk. They are prominent in the account of the struggle against Sisera, and Deborah\* sang their praises.

**NAPLES:** The earliest recorded reference to Jews in this celebrated Mediterranean port relates their brave defense of the town in 536, against the forces of Belisarius, the great general of the Byzantine empire. There were synagogues in Naples in the 10th, 12th and 13th cent. Under Robert of Sicily and Frederick II., the Jews lived in considerable freedom, and the study of Hebrew and Orientalia was encouraged. In 1494, Charles VIII. of France captured Naples and an era of persecution began. In 1503, Naples was Spanish and the Jews were exiled. A few returned in 1738. The community grew very slowly in the 19th cent. and in 1900 there were about 1,000 Jews in Naples.

**NAQUET, ALFRED JOSEPH:** French politician; b. Carpentras, Vaucluse, 1834; d. Paris, 1916. By profession he was a doctor of medicine and a chemist, but in 1867 he attended the Geneva Peace Conference, and for his opposition to the French Empire, was imprisoned and lost his civil rights for five years. In 1869 he published "Religion, Property and Family" for which he was again sentenced but escaped to Spain, and there became involved in an insurrection. In 1870 he returned to France and entered the service of the Republic. In 1871 he was elected to the Assembly and joined the extreme left. He was reelected to the Chamber of Deputies, and later to the Senate, becoming an adherent of General Boulanger. In 1884 he was successful in having his views on divorce enacted into law. His career was blasted by his implication in the Panama scandal. He fled to England, and on his return to France in 1893 he was acquitted. Except for a book on "Sugar," all his writings were devoted to politics.

**NARBONNE:** This city boasts the oldest Jewish inscription, 668, extant in France. Jews are known to have settled there about 150 years earlier. Charlemagne favored this community, and the descendants of Machis, a Babylonian who settled there, called themselves Nasi. In the 12th cent. the community numbered 2,000 Jews. It was then one of the chief centers of Jewish scholarship. It was one of the cities to which the refugees from Portugal emigrated in the 16th cent.

**NASHIM:** "Women," third order of Tal-mud treating betrothal, marriage, divorce, etc.

**NASI:** Prince; president of the Sanhedrin; originally it was a political title. It is still used complimentarily, as in "prince of the exile."

**NASI, JOSEPH (Duke of Naxos):** 16th cent. Jewish statesman; b. Portugal, c.1510; d. Constantinople, 1579. Nephew of Francisco Mendes,\* and Gracia de Mendesia,\* he had the most unique career of any Jew in the 16th cent., and even later. He fled with Gracia and her family from Lisbon to Antwerp, and there won the favor of Mary, regent of the Netherlands, and sister of Charles V., and thus served the interests of his family. In 1549 he went with Gracia to Venice, and there submitted to the doge a project for a Marano\* settlement in one of the islands then controlled by the republic. Failing in this he proceeded to Constantinople, and with the aid of Moses Hamon,\* the sultan's physician, induced the sultan, Suleiman the Magnificent, to facilitate the settlement in his domain of Gracia de Mendesia. After two years of diplomatic negotiation this was achieved. Nasi, whose Marano name had been João Miguez, thereafter lived openly as a Jew taking the name of Joseph Nasi. He married his cousin Reyna, the daughter of Gracia. He became an important personage at court, and his favor was solicited by the Western ambassadors.

On Suleiman's death Nasi espoused the claim of Salim to the throne, and the latter being victorious made Joseph the owner of a stretch of land around Tiberias\* and supported him in his undertaking to rebuild its walls and settle the Jews there. Nasi introduced the mulberry for silk cultivation and in his own ships brought 200 Italian Jews to Palestine. In 1569, when Pius V. banished the Jews from Pesaro, Nasi sent another hundred but they were captured by Maltese pirates. Little further is known of this first venture in Jewish colonization in Palestine, except that the Safed\* rabbis were not in sympathy with many of the Mendes family aggressive policies.

In 1569 in revenge for the French sequestration of the family fortune the sultan authorized Nasi to make a raid on the French merchant fleet then in Alexandria. He captured several ships and sold the cargoes to recoup the debt. Salim transferred to his favorite adviser all the islands of the Cyclades and made him Duke of Naxos. Whilst Nasi shrewdly governed these islands through a Christian, he was the first and only Jew to attain princely power in Europe. But this seemed to have interested him much less than his desire to wreak vengeance on the persecutors of the Maranos. In 1566 he induced Salim to support the Flemish Protestants against the Catholic king of Spain, though he did not succeed in carrying out the wish of William the Silent, who wanted Turkey to create a diversion in the struggle by declaring



war on Spain. In 1570 when the arsenal at Venice\* was burned down Nasi pressed the sultan to declare war on Venice, and was instrumental as a result in the capture of Cyprus\* by the Turks in 1571 and from that date to its annexation by the British in 1878 by Disraeli\* at the Berlin Congress, Cyprus remained in Turkish hands. There is a tradition that Nasi was to have been made king of Cyprus. He died childless, and his estate was confiscated by Sultan Murad.

**NASI, REYNA (Duchess of Naxos):** b. in Portugal; d. Constantinople, 1599. She maintained the Jewish traditions of her mother and her husband. At his death she continued the printing establishment housed in her home, "Belvedere," Constantinople, and from which many important Hebrew books were issued. Her beauty and her fortune are a matter of gossip in the contemporary French ambassador's letters. He mentions that Moses Hamon\* hoped to win her as his daughter-in-law in exchange for the influence he exercised in obtaining the sultan's support for the settlement of the Mendes-Nasi family in Constantinople.

**NATANSON, LUDWIK:** Polish communal worker; b. Warsaw, 1821; d. there, 1896. He was a physician and during the cholera plague of 1848-52 gained a considerable reputation, and in 1863 was elected president of the Warsaw medical society. In 1878 he helped to found the chief Warsaw synagogue, and became president of the community. He was founder of the Jewish hospital of Warsaw which was completed after his death.

**NATHAN:** Prophet to King David. He was the royal adviser (II Saml. vii. 4) and rebuked David for his sin with Bath-Sheba. He anointed Solomon as David's successor.

**NATHAN, ERNESTO:** Mayor of Rome, Italy; b. London, 1845; d. Rome, 1921. Giuseppe Mazzini was a constant guest in England at the Nathan home and so influenced Nathan that in 1889 he left England and became an Italian subject. He was twice president of the Italian Freemasons. In 1907, having been a member of the municipal council for years, he was elected Mayor of Rome. The incident was regarded as the more impressive as it occurred less than 40 years after the demolition of the Roman ghetto. On his retirement he was appointed a member of the Italian Senate.

**NATHAN, GEORGE JEAN:** Theatrical critic; b. Fort Wayne, Ind., 1882. He was editor of "Smart Set," and with Mencken founded the "American Mercury" in 1924-25. He has been editor of "Judge" since 1922, and is recognized as the trenchant critic of everything that pertains to the theatre and the arts. Most of his books deal with phases of theatrical life.

**NATHAN, ISAAC:** Author of the music for "Byron's Hebrew Melodies"; b. Canter-

bury, Eng., 1792; d. Sydney, N. S. W., 1864. He was a composer and instructor to Princess Charlotte of Wales. He wrote on the history and theory of music, and composed many light operas, none of which, however, have survived.

**NATHAN B. ISAAC HA-KOHEN HABBALI:** 10th cent. historian. He wrote the history of the Babylonian exilarchate.

**NATHAN B. JEHIEL:** Author of the "Aruk"; b. Rome, c.1035; d. there, 1106. Though the son of a reputed scholar he started as a peddler, but he abandoned trade and studied in Sicily. On his father's death the rabbinic school of Rome was directed by his three sons, Daniel, Nathan and Abraham. All three brothers were recognized scholars. By his lexicon, the "Aruk," Nathan made a great contribution to Jewish learning. Hundreds of the authorities he quoted have not been preserved, but his dictionary was the basis for all subsequent similar works. He laid under contribution Hebrew, Aramaic, Arabic, Persian, Greek, Latin and even Slavonic sources.

It is, of course, primarily, what Graetz terms it, "a key to the Talmud," Nathan's book was the most renowned of its own age, and became the basis of every subsequent lexicon of the Talmud. Gentile and Jew from Buxtorf to Dalman, and from Musafia to Jastrow, employed it as the groundwork of their own lexicographical research. Moreover it was again and again edited and enlarged . . . the final edition by Kohut.—ABRAHAM, By-Paths in Hebraic Bookland.

**NATHAN B. JOSEPH 'OFFICIAL:** Famous 13th cent. disputant. He flourished in Sens, France, and was one of the leading rabbis of the Middle Ages. He debated Judaism with ecclesiastics and baptized Jews. Being a great orator he permitted himself much freedom of speech. In 1273 he disputed with Pope Gregory X., who visited France and met Nathan at Lyons. His most famous response was to a Franciscan who found in the brazen serpent a symbol of the Nazarene. Nathan replied: "It is true the brazen serpent does indeed represent Jesus, crucified, and the sight of Him in this situation suffices to cure us of a desire to believe in Him."

**NATHAN, Sir MATTHEW:** Governor of British possessions; b. London, 1862. He was secretary to the Colonial Defense Committee, 1895-99; governor of Sierra Leone, 1899; of the Gold Coast, 1900-03; of Hong Kong, 1904-07; of Natal, 1907-09. Returning to England he became secretary to the General Post Office, 1909-11; chairman of the Inland Revenue Board, 1911-14; manager of the Pension System, 1916-20; governor of Queensland, 1920-26; commissioner of the constitution of Ceylon, 1927-28, and a member of the Privy Council. He has taken a keen interest in Jewish affairs, is a vice-president of the Anglo-Jewish Association, and was an officer of the Chovevi Zion and of the I. T. O.

**NATHAN, MAUD (Mrs. Frederick Nathan):** Hon. President Consumers League;



b. New York, 1862. Daughter of Robert Weeks Nathan. She is one of the founders of the Consumers League, a co-worker of the pioneers in the suffrage movement, and a vice-president of the National Institute of Social Sciences. She has been active in the National Council of Jewish Women, and was the first woman to preach a sermon from a Jewish pulpit. She has attended many international congresses of women's clubs in London, Paris, Berlin, Geneva, Antwerp, Budapest and Rome. She is the author of "The Story of an Epoch-Making Movement," a history of suffrage.

**NATHAN, Sir NATHANIEL:** Chief justice of Trinidad; b. London, 1843; d. there, 1916. He was a barrister who moved to Jamaica and became a magistrate in Kingston. In 1891-93 he was acting judge of the supreme court of Jamaica. He was then appointed puisne judge of Trinidad, later attorney general, and in 1901-03 chief justice.

**NATHAN, PAUL:** Leader of German Jewry; b. Berlin, 1857; d. there, 1927. Son of a banking family, having a penchant for writing he was influenced by Bamberger and Barth to take up politics. Together with the latter he conducted "Die Nation" for 20 years, and edited the collected works of Ludwig Bamberger.\*

The collapse of the Liberal party, his failure to obtain political leadership and the Konitz Blood Accusation\* aroused his interest in Jewish affairs. He organized and became president of the anti-anti-Semitic Committee and wrote and published a remarkable series of scientific and statistical works in refutation of the calumnies hurled at the Jews. These included: "Shehita," 1894; "German Jews as Criminals" and "The Jews as Soldiers," 1896. In 1901 he called into existence the Hilfsverein der Deutschen Juden,\* and after its definite organization he became so identified with it that his name was accepted as a synonym for the organization and its policies. On its behalf he traveled in Russia, Roumania, and Turkey and during the World War was extremely active in eastern Europe.

He visited Palestine, founded the Hebrew Technicum in Haifa, but bitterly opposed Zionism. His fight for the use of German vs. Hebrew, as the language of instruction in the schools the Hilfsverein supported in Palestine led to an international dispute. As president of the Central Union of the German Citizens of the Jewish Faith\* he made the combating of anti-Semitism his lifework. During the War he advocated the "grenzsperr" against the East-European Jews who had come under German rule. After the War he became a Social Democrat, and as a Jew advocated the Russian colonization project.

**NATHAN, SEIXAS:** Pioneer New Yorker; b. New York, 1785; d. there, 1852. He was one of the signers of the constitution of the New York Stock Exchange, 1817. He

was a commissioner of charities and an official of the U. S. Custom House, New York, and president of Congregation Shearith Israel.

**NATHANSEN, HENRI:** Danish playwright; b. Hjørring, 1868. He was trained for the bar, but turned to the stage. Amongst his dramas which have scored internationally are "The Five Frankfurters," a story of the Rothschilds, and "Behind the Walls," the theme of which is the conflict between Jew and German. Nathansen is keenly interested in Jewish affairs and at one time advocated mass Jewish settlement on the American continent.

**NATHANSON, MENDEL LEVIN:** Danish economist; b. Altona, Germany, 1780; d. Copenhagen, 1868. In 1806 he associated himself with the firm of Meyer & Trier but on its failure, in 1831, devoted himself to economic problems. In 1805 he founded the first parochial school for Jewish boys in Copenhagen. He edited the "Berlingska Tidende," 1838-58 and from 1865-66. He was a strong supporter of the constitutional monarchy in Denmark.

**NATIONAL COUNCIL OF JEWISH WOMEN:** Founded by Mrs. Hannah G. Solomon of Chicago in 1893, as an outgrowth of the World's Parliament of Religion held at the World's Fair in Chicago. The organization is composed of approximately 40,000 members living in 200 cities in the United States. As the first national Jewish women's organization in this country, it concerned itself with the educational and cultural needs of its own membership, with religious education for Jewish children, with social service for the underprivileged, and with legislation of civic and national interest. Under the guidance of the National Council of Jewish Women, local branches established Sunday schools, nurseries, family welfare organizations, health and character building agencies, and institutions for the mentality and physically handicapped, later taken over by public or semi-public community agencies.

With the great influx of East-European immigration, the National Council of Jewish Women, in 1907, inaugurated a protective and educational service for immigrant women and girls. Its trained representatives are stationed at Ellis Island, San Francisco, and at other sea and land ports to meet arriving immigrants and to protect deportees and transmigrants. During the World War, the Council of Jewish Women was the only women's agency permitted to render social service to all aliens detained at Ellis Island. In its program of service for the foreign born, the National Council of Jewish Women was one of the pioneer agencies in establishing educational activities that incorporated alien women and girls into American community life. English and naturalization classes organized by the National Council of Jewish Women have been taken over in large cities by boards of education.



During the post-War period when restrictive immigration laws became effective in the United States, the National Council of Jewish Women inaugurated its international service, which has contact with Jewish organizations in every part of the world for the purpose of reuniting families separated through restrictive immigration laws and through dislocation caused by international complications. The Council is affiliated with national and international organizations concerned with the perfecting of peace machinery and the creation of international good will. It is affiliated also with many organizations interested in social legislation seeking to provide security for the worker, the child, the aged poor. At its triennial convention in Detroit, the National Council of Jewish Women effected a reorganization simplifying its structure, centralizing its activities at national headquarters and strengthening its services to the sections.

The first president of the organization was Mrs. Hannah G. Solomon of Chicago. Then followed Mrs. Hugo Rosenberg of Philadelphia, Mrs. Enoch Rauh of Pittsburgh, Mrs. Caesar Misch\* of Providence, Mrs. Nathaniel Harris of Bradford, Miss Rose Brenner of Brooklyn, Mrs. William D. Sporberg of New York, Mrs. Joseph E. Friend of New Orleans, and (1933) Mrs. Arthur Brin of Minneapolis. Its four executive secretaries during the 40 years of the organization's existence have been Miss Sadie American,\* Mrs. David Benjamin (Ernestine Dreyfus), Mrs. Estelle M. Sternberger, and (1933) Mrs. Mary G. Schonberg. M. G. S.

**NATIONAL FARM SCHOOL, THE:** Founded in 1896 by Rabbi Joseph Krauskopf\* for "the purpose of training youth into becoming scientific and practical agriculturists." While welcoming students of all creeds, it was intended particularly to satisfy the demands of a large number of Jews for agricultural opportunities. A farm of 122 acres, one mile west of Doylestown, Pennsylvania, was purchased to form the nucleus of the school. The following year the first dormitory was completed and the school formally opened with an enrollment of 15 students. At the first graduation exercises in 1901, seven students who had completed the four-year course (now changed to three years) were granted diplomas.

At the time of the death of Dr. Krauskopf in 1923, the school had grown to a plant of 700 acres and 100 students. During the following 10 years, a very substantial growth has been evident. The acreage has been expanded to 1,250; student enrollment to almost 200. The number of graduates approximates 750. In addition to the graduates, many students who did not complete the full course, have received a partial training.

The campus with its ornamental landscaping, and spots of natural beauty is unusually attractive. There are four modern dormi-

tories including Ulman Hall, in memory of Rosetta M. Ulman, which provides accommodations for 100 students; Eisner Dormitories in memory of Zadok Eisner, and Penn Hall, a gift of the State of Pennsylvania, accommodate together about 40 students; Segal Hall provides, in addition to one floor of dormitories, modern laboratories and classrooms. Krauskopf Memorial Library contains some 7,000 vols. in the main library and an appendage, an exact replica of the founder's library in his Philadelphia home, contains some 7,000 vols. from his private library. Morris Lasker Domestic Hall houses dining-rooms and kitchens, a well-equipped infirmary and a limited number of dormitory accommodations. The newly constructed Herbert D. Allman Administration and Mechanics Building contains the administrative offices, classrooms and ample space and equipment for the study of mechanical arts.

There is a small memorial chapel, an auditorium and gymnasium building in addition to the buildings of the various farm departments, barns, dairies, greenhouses, poultry buildings, storage plants and many other farm-houses scattered over the farms.

Many of the graduates have made successes in their chosen profession. Particularly during the past 10 years the percentage of graduates remaining in agriculture or in some allied branch has averaged over 60 per cent. The school is not endowed, yet the trustees have courageously carried on by depleting the limited investments accumulated during the past 36 years. Due to the active work of its volunteer president, Mr. Herbert D. Allman, and the coöperation of a local board of 50 trustees, a women's auxiliary board and a national board of 135 directors, of which Mr. Louis Schlesinger, of Newark, N. J., is national chairman, the school continues to make great progress educationally and physically.

E. M. B.

**NATIONAL FEDERATION OF TEMPLE BROTHERHOODS:** Paralleling the women's organization affiliated with the Union of American Hebrew Congregations, the National Federation of Temple Brotherhoods was organized at the 28th Council of the Union held in New York, January, 1923. Banding together the then few existing Temple men's clubs and brotherhoods, the Federation set itself to the task of strengthening its influence as synagogal units as well as organizing new groups in congregations where they did not exist. Mr. Roger W. Straus, New York, was chosen as the first president which office he held until 1931, when he became honorary president, and Mr. Charles P. Kramer, also of New York, was elected president.

The Brotherhoods endeavor to furnish manpower for the synagog. They attempt, through their various functions, to supply the desired activities which will encourage participation of the largest number in Temple



work. They seek to stimulate adult Jewish education; greater devotion to the distinctly religious functions of the congregation and a closer feeling of comradeship through social contact.

The National Federation publishes "The Jewish Layman," a monthly magazine which serves as its official organ; holds biennial conventions at which time officers and executive board members are elected; works out national projects of activities such as the now established annual chain of Hanukah\* celebrations and the laymen's service; it publishes helpful educational literature as well as aids for organizational work; and at all times furthers the ideals and aims of its parent body, the Union of American Hebrew Congregations.\*

There are 120 clubs affiliated representing close to 20,000 individual members. Rabbi George Zepin is executive secretary.

A. L. R.

**NATIONAL FEDERATION OF TEMPLE SISTERHOODS:** Organized in 1913. Its 20th birthday was observed Jan. 13, 1933. The purposes and objectives described in the national by-laws are as follows: To bring the Sisterhoods of the country into closer cooperation and association with one another; to quicken the religious consciousness of Israel by stimulating spiritual and educational activity; to cooperate with the Union of American Hebrew Congregations\* in the execution of its aims and purposes; to espouse such religious causes as are particularly the work of Jewish women.

The organization is primarily religious. Every local Sisterhood centers its interest around the congregation and religious school. Philanthropic and civic activities are secondary. Its program is largely educational, attempting to devise "a way of life for every individual member through her religious contacts." Nationally the activities are sponsored by 14 national committees, designed to meet the tastes and needs of all members. Local Sisterhoods have corresponding parallel committees, and center their interest in the religious school and congregation with which they are affiliated. One of the primary national objectives of the Federation is to work for the Hebrew Union College.\*

A fund approximating \$40,000 is raised each year toward scholarships at the college, maintaining the dormitory and religious educational work. It is the dormitory itself, which is the unique contribution of the Sisterhoods. At a cost of over \$250,000 the Jewish women of America banded together some 10 years ago and raised the funds for the erection of this building. It is said to be the only building of its kind built through the sole efforts of women.

The Federation publishes an annual Jewish art calendar. This has a threefold purpose: (1) To introduce Jewish art and artists into Jewish homes, (2) to mark the Jewish holidays in English dates, and (3) to provide a

profit for the local Sisterhood treasury. Approximately 278,000 calendars have been distributed in the past 19 years.

The uniongram is a special blank similar to a Western Union or Postal Telegraph blank, created for the purpose of raising money toward the Hebrew Union College Scholarship and Dormitory Maintenance Fund. Its popularity has grown to the proportions of a distribution of 50,000 messages a year.

Many organizations are performing work of a secular nature for the blind, but the Federation has devoted itself to the creation of a library of Jewish content for adult and juvenile readers. At the International Conference for World Workers for the Blind held in New York, 1932, the Federation was one of 25 organizations answering the roll-call. It was particularly commended for its efforts in transcribing religious school material for Jewish children in blind schools requiring compulsory religious education. It cooperates with the Jewish Braille Institute, with headquarters in New York, under whose aegis a national Jewish Braille library has been established. Nearly 100 vols. of Braille were sent as a nucleus for this library, representing the efforts of individual Sisterhood members throughout the country. Another contribution in the field of education is the sponsorship of two peace books, "Jewish Peace Stories for Children" and "The Jewish Peace Book for Adults," by Dr. Abraham Cronbach. A further contribution in the field of education was the preparation of a series of "Child Study Outlines," prepared especially for Sisterhood members who are mothers of young children.

Presidents—Mrs. Abram Simon, Washington, D. C., 1913-19 (now hon. president); Mrs. Joseph Wiesenfeld, Baltimore, Md., 1919-23; Mrs. J. Walter Freiberg, Cincinnati, O., 1923-29; Mrs. Maurice Steinfeld, St. Louis, Mo., 1929. Executive secretaries—Rabbi George Zepin, 1913-29; Miss Helen L. Strauss, 1929-33; Jane Evans, 1933. E. W.

**NATIONAL HOME:** See: Jewish National Home.

**NATIONAL JEWISH HOSPITAL (Denver, Col.):** The first institution in America for the free treatment of indigent tuberculosis sufferers on a national, non-sectarian scale. Opened on Dec. 10, 1899, it has cared for over 18,000 men, women and children (to June 30, 1933). Its motto is "None May Enter Who Can Pay—None Can Pay Who Enter." Occupying 16 buildings, covering 15 acres of ground, the hospital has facilities for the care of 350 patients, and conducts numerous clinics for out-patients. Two buildings are devoted to the care of children. A research department, which has earned international recognition, was established in 1919. A grade school and junior high school are maintained for the children, and vocational training is provided for the adult patients. A Kosher



dietary is maintained, and a synagog, a Talmud Torah and a religious school are available for the Jewish patients. Since 1926 the hospital has served as the training center in tuberculosis for students of the University of Colorado Medical School. With approximately 80 per cent. of its patients coming to the hospital in the far-advanced stages of tuberculosis, the value of the institution's service can be gauged by the fact that 75 per cent. of the patients discharged leave the hospital either recovered or greatly improved and that practically all of the children are restored to complete health. The hospital is maintained through voluntary contributions, since no patient pays for treatment. For the year ending June 30, 1933, its expenditures were \$367,311.80.

In addition to the National Jewish Hospital other Jewish organizations in the national tuberculosis field are the Jewish Consumptives' Relief Society,\* Denver; The Ex-Patients' Tubercular Home, Denver; and the Jewish Consumptives' Relief and ExPatients' Association, Los Angeles. W. S. F.

**NATIONS AND LANGUAGES, THE SEVENTY:** The ethnological table, Gen. x., is the basis for the idea that there were 70 nations and as many languages. The history of this theory is more interesting for the knowledge of geography displayed by the old writers than for any attempt to verify its details. By count the 70 became 72. The rabbis listed 104 countries, 99 islands, 72 languages and 16 scripts.

**NAUMBOURG, SAMUEL:** Composer; b. Dennenlohe, Bavaria, 1817; d. St. Mandé, France, 1880. He was hazan in Paris and professor of liturgical music at Séminaire Israélite. He composed chants for Jewish worship and his collections of songs were published in 1847, 1864, 1874 and 1877.

**NAUMBURG, LOUIS:** Cantor; b. Treuchtlingen, Bavaria, 1813; d. New York, 1902. He came to America in 1848 and became cantor of Keneseth Israel, Philadelphia, and in 1865 of Rodeph Shalom, Pittsburgh. His family genealogy was one showing an unbroken line of cantors since 1612.

**NAVARRÉ:** Today divided between the Spanish province of that name, and the French province, Basses-Pyrénées, this district has practically no Jewish population. The Jews were invited to settle in Navarre by its first Spanish ruler, after the expulsion of the Saracens. Communities were then formed in Estella, Olite, Pamplona, and other towns, but the principal community was in Tudela. In 1321 the Pastoureaux \* first attacked the Jews in Navarre, and in the second rising in 1328 over 6,000 Jews were killed, and the French Navarre communities ceased to exist. Those in the Spanish area were persecuted in 1391 by the zealot Vincente Ferrer and many of them became Maranos.

**NAVARRO:** Surname acquired by Moses \* body physician to Pedro I. of Portugal, and chief rabbi of Portugal. He was receiver-general or tax farmer, and held office for 30 years. He died in Lisbon in 1370. His son Judah, and his grandson Moses (d. c.1410) held the same offices.

**NAVIGATION:** Except for the use of a ferry on the Jordan the first striking reference to sea borne commerce is Solomon's arrangement with Hiram, king of Tyre, to build ships at Ezion-geber and Elath on the Red Sea, and the establishment of a coastal trade between Tyre and Jaffa in Lebanon lumber. These incidents relate to the earliest known facts of navigation. Prior to the development of Tyre, as a port, the only suggestion of navigation is that of Nile boats that coasted along Egypt to India. In how far the Phœnicians were distinct from the Hebrews—is a question reopened by Carthaginian exploration and is at present unsettled, but the Tyrians were the first people to venture on the open sea. Solomon's undertaking ran true to the commerce of the period, from East to West—India being the source of exports.

Jonah \* went to Joppa and Ezekiel's picture of Tyre is a rounded out description of navigation at a high state of development. Boats were used earlier for carrying asphalt from the Dead Sea, and for fishing at Tiberias. The antiquity of this commerce is attested by the word for describing an embalmed body, "mummy," which is the ancient Egyptian word for asphalt; Tarichæ is Greek for "Pickletown." Situated at the southern extremity of Lake Tiberias, its exports, preserved fish, went to southwestern Europe in Herodian days. Eccl. contains not only a knowledge of the winds but suggests a knowledge of navigation and of cosmography, and in opposition to Thales theory of the earth as a disc from the edges of which the surplus waters poured into space. "All the rivers run into the sea, yet the sea is not full" (*Ibid.* i. 7). Yet the writer of Proverbs proclaimed that of the four things he did not know one was the "way of a ship at sea." (*Ibid.* xxx. 19.) One of the earliest mapsshowing latitude and longitude was made in Palestine in the 2nd cent., and Humboldt speaks respectfully of it. One of the Talmudists was a mariner, and the growth of Cæsarea as a port must have affected Jewish habits and interests. The tiny Jewish state in the Gulf of Aqaba, which existed to the fifth cent. called for some seamanship.

In the Middle Ages the Jews entered freely into navigation. They were among the best chartographers of the period, and though the theory has not been proved it has been held that the Portuguese Zarcho, the first Western ocean explorer was a Jew.

**NAVON BEY, JOSEPH:** Financier of Palestinean projects; b. Jerusalem, 1852; d. Paris, 1934. He was the son of a Sephardic family, and was associated in the founding of the colonies of Ekron, Petak Tikwah, and



Rishon le Zion. He lived for years in Constantinople and had excellent contacts with the old Turkish régime. He arranged large purchases of land in Galilee and Judea, and was instrumental in founding the village of Motza. He interested Baron de Hirsch\* in a project for the settlement of 800,000 Jewish families in Asia Minor, but could not obtain the consent of Turkey to the plan. He was the original concessionaire of the Jaffa-Jerusalem railroad.

**NAZARETH:** Town in Galilee where Jesus is presumed to have passed his boyhood. It is mentioned neither by Josephus nor the Talmud. The first Christian references to it, outside the New Testament, is by Eusebius and Jerome. To the fourth cent. it was a Jewish town.

**NAZARITE:** One who vowed not to take wine, cut his hair, or touch the dead (Num. vi.) for a limited period during which the individual under the vow lived separate from the community. The early Nazarites were priests, or held related offices. Samson is the first recorded Nazarite. In later times the Nazarites appear to have constituted an order of pious men who took vows, and 300 are met with c.100 b.c.e. Women were permitted to take vows of this type, Helena, queen of Adiabene took the Nazarite oath. The custom disappeared after the fall of Jerusalem. A section of the Talmud, the treatise "Nazir" is devoted to Nazarite vows.

**NEBICH (Nebbich):** Implies pity. Its origin is doubtful but it is regarded as a contraction of the German translation of "Lo alechem," "Nie bei euch."

**NEBRASKA:** See: United States of America.

**NECROMANCY:** Divination by aid of the dead, forbidden in the Bible (Lev. xix. 31). The most notable example of its employment in biblical literature is the visit of Saul to the witch of Endor, who raised the spirit of Samuel (I Sam. xxviii. 11-22). References to necromancy are occasionally met with in medieval Jewish literature. Folk stories of practical Cabalists who indulged in this art are still current in Europe.

**NEGEB:** "Dry land" of southern Judea. Its semi-aridity did not prevent its successful cultivation in the Byzantine period. It was fertile in the days of the kingdom, and even earlier.

**NEGRO JEWS:** This term has been applied to Negro groups independent of the Falashas\* and the Black Jews\* of Cochin. According to Bastian, who in 1874-75 led a German expedition to Loango, now part of French Equatorial Africa, he found there a large group of Negro Jews, proselytes who had embraced Judaism and observed the Sabbath strictly. They were called Judeos, but described themselves as Mawumba (Baw-

umba and Umsambin). Their presumed Jewish origin was traced to the 2,000 Jewish children, under seven years of age who were forcibly taken from Portugal to the Island of St. Thomas, about 100 miles north of Loango and some of whom escaped to the mainland. In Madagascar there are groups of Negro Jews who call themselves Zafy Ibrahim, descendants of Abraham.

Several groups of North American Negroes have adopted Judaism in whole or in part. A group in Boston, Mass., call themselves "Seed of Abraham." Those in New York who adopt no special designation have several places of worship in Harlem.

**NEHARDEA (Neárda):** Babylonian city on the Euphrates where King Jehoiachin was kept in exile. In 70 it was settled by Jews who supported the Temple. It was the first seat of the Babylonian school but was destroyed by Odænathus of Palmyra in 259, and was afterwards replaced by Pumbedita as the seat of Jewish learning.

**NEHEMIAH:** Governor and rebuildler of the walls of Jerusalem. Son of Hachaliah and cupbearer of Artaxerxes II. (c.404), and according to his own account learned of the bad circumstances of the returned exiles in Jerusalem and received a royal warrant to proceed to Jerusalem and rebuild its walls. His enterprise was opposed by Sanballat the Horonite, and "they that builded the wall and they that bore burdens laded themselves every one with one of his hands wrought in the work and with the other held his weapon" (Neh. iv. 17). As governor he instituted his great reform of separating the Jews from their non-Jewish wives. Possessed of a genealogy of those who under Zerubbabel\* had returned, he with Ezra\* forced this change, and whilst Ezra read the Book of the Law, they together organized or reëstablished all the festivals and fasts.

The Book of Nehemiah which runs to 13 chapters, follows in the Jewish Canon, that of Ezra. In the Christian Bible it is Esdras ii. and iii.

The book contains genealogies and allusions which carry the history at least a century later. It embodies, however, undoubtedly genuine memoirs of Nehemiah, in which he details his actions, points out the unselfishness of his own conduct, and piously prays that his enemies may be fittingly punished and his own merits remembered.

Remember me, O my God, concerning this, and wipe not out my good deeds that I have done for the house of my God, and for the offices thereof.—Book of NEHEMIAH.

**NE'ILAH:** Closing service of the Day of Atonement. It is an ancient ritual, its complete name being Ne'ilat She'arim (closing of the gates). It is a continuation of an ancient Temple ritual. The piyutim and selihot added are of the Middle Ages. The recital of the Declaration of Faith at the end dates from the 13th cent. It is regarded as the most



solemn and reverent service in the Jewish liturgy. At its close the Shofar is blown as a signal of the end of the fast.

The horn blasts will show what the verdict is to be for the congregation as a whole. . . . Reb Sholem Wolf renders a blast. It is a good blast, clear and faultless. Innocent! Not guilty! The penitential oppression of the Holy Days is past.—A. S. SACHS, *Worlds that Passed*, 1928.

**NEILSON, JULIA:** Actress; b. London, 1868. She started her career as a mezzo-soprano and won gold medals for her singing. In 1888 she made her first appearance as an actress in London as "Cynisca" in *Pgymalion and Galatea*. After 1900 she appeared under her own management and toured the United States and Canada.

**NEISSER, ALBERT:** Discoverer of the gonococcus of gonorrhoea; b. Schweidnitz, 1855; d. Breslau, 1916. He made his bacteriological discovery in 1879, and later held a chair at the University of Breslau. He made two expeditions at Batavia and sought the origin of syphilis. He was baptized and employed Jewish assistants whom he encouraged to follow his example.

**NESEK:** Wine forbidden to Jews because it has been consecrated for idolatrous purposes.

**NETHERLANDS, THE:** One of the early records shows that there were Jews in the Dutch city of Nijmegen in 1545 but we know of a "Jew Street" dating from before that time. There was a Jewish cemetery there as early as the first half of the 16th cent. There is good reason to believe that there were Jews of the Ashkenazic group scattered sparsely throughout North Netherlands in the 13th and 14th cent., since this region offered an asylum for a few Jewish families who lived in comparative ease and comfort. In the more southerly portions of The Netherlands some Jews, who had been driven out of England as a result of the expulsion of 1290 and others driven from France in 1306, found a place of refuge there. Due to the false belief that Jews caused the Black Death a decree was issued "Eternally exiling the Jews from Brabant." The larger cities did not enforce the decree due to the importance of Jews as money-lenders and merchants. The history of Jewish communal life in The Netherlands actually begins with the arrival of the Maranos\* in the last half of the 16th cent. Soon afterwards the Ashkenazim\* made their presence apparent and in the course of time outnumbered the Sephardim.\*

The Netherlands shook off the yoke of Spain in the last half of the 16th cent. By the terms of the Union of Utrecht freedom of religion was decreed. In 1614 Hugo Grotius drew up 39 rules pertaining to the treatment of Jews in The Netherlands after the manner of those instituted by the Holy Roman Empire but displaying a more tolerant spirit. In 1619 the Estates General decided to accord each individual city the right to accept or exclude the Jews as it saw fit.

Although the chief settlement of Jews was and remained in Amsterdam (there were Maranos there at the end of the 16th cent.), there were Maranos in Alkmaar in 1604, in Rotterdam, The Hague and in the provinces of Groningen and Friesland by 1610. In The Hague the beginnings of the Ashkenazic community came into being about the same time as that of the Sephardim. In Rotterdam the Ashkenazim soon surpassed the Sephardim in influence. In other cities and villages Jews also lived in comparative ease. Due to this general attitude of toleration they prospered in most places. The House of Orange received the constant loyalty of the Jews.

In 1795 the question of the emancipation was brought to the fore under French influence. A year later it was an accomplished fact and by 1797 two Jews were in the National Assembly, the first Jewish members of any European Parliament. Some prominent statesmen in the 19th and 20th cent. were: Staatsraad Professor T. M. C. Asser,\* Minister of Justice M. H. Godefroi\* and Staatsraad Professor J. Oppenheim.\* There are many Jewish university professors of note. Industries founded and furthered by Jews are the Dutch art-silk industry and the margarine industry. Among the well-known Jewish artists are Jozef and Isaac Israels and Martin Monnickendam, painters; J. Mendes da Costa,\* sculptor; M. de Klerk, architect, and Herman Heyermans, Israel Querido, Jacob Israel de Haan,\* Herman van den Bergh, Victor van Vriesland, M. H. van Camplen, and Carry van Bruggen de Haan, writers and poets.

The Zionist movement, from its inception had a few enthusiastic adherents in Holland. It now enlists the sympathies of an important group of Dutch Jewry. In 1930 there were 115,000 Jews in Holland, of which 70,000 were in Amsterdam, 14,000 in Rotterdam, and 12,000 in The Hague.

H. I. B.

**NETTER, CHARLES:** Founder of Mikveh Israel Agricultural School, Palestine; b. Strasburg, 1828; d. Jaffa, 1882. He was one of the founders of the Alliance Israélite Universelle and devoted to its development. He took a marked interest in Oriental Jewish matters, but the establishment of the agricultural school near Jaffa, in which a monument has been erected to him, was his real life work and most notable contribution to the change in occupation in Palestine.

**NEUBAUER, ADOLF:** Reader in rabbinic, Hebrew Oxford University; b. Bittse, Hungary, 1831; d. Vienna, 1907. He prepared himself thoroughly for his profession of examiner, cataloger and verifier of ancient mss. In 1865 he published his first volume, "Meleket ha-Sir," extracts from mss. describing the principles of Hebrew versification. In 1864 he examined the Karaite mss. in St. Petersburg, and published the results in a book in 1866. Two years later he issued his "Geography of the Talmud," which involved immense research. The Bodleian then secured



his services and he spent 18 years compiling the catalog of its 2,500 Hebrew mss. During the next decade he published a number of valuable technical studies.

In 1887 and 1895 appeared the two vols., "Medieval Jewish Chronicles," which have been the source material of hundreds of essays. In 1897 he published, with Cowley, "The Original Hebrew of a Portion of Ecclesiasticus." From 1884 he was reader in rabbinics at Oxford, a post he resigned in 1900 owing to failing eyesight. For the Bodleian he acquired many priceless treasures. He received honorary degrees from Oxford, Exeter (England), an honorary Ph.D. from Heidelberg, as well as membership of the Royal Academy of History at Madrid.

**NEUMANN, ABRAHAM:** Russian communal worker; b. Gerolzhofen, Germany, 1809; d. St. Petersburg, 1875. Educated in Germany he became rabbi of Riga in 1843 and officiated there for 20 years. Through the friendship of Prince Suvorov he was enabled to reform the educational system of Riga and elaborated plans for colonization by Russian Jews. In 1856 he submitted as chairman of a committee, a memorandum to the Russian government on the amelioration of the position of the Russian Jews. In 1863 he became rabbi of St. Petersburg.

**NEUMANN, CARL FRIEDRICH (Bamberger):** Armenian and Chinese Orientalist; b. Reichmansdorf, 1798; d. Berlin, 1870. He was converted and became professor in Speyer, 1822. He specialized in Armenian and Chinese, and in 1830 went to China where he collected 10,000 Chinese volumes which were eventually divided between the Royal Library of Berlin and the Library of the Munich University. In 1852 he was removed from his professorship for his activity in the 1847-48 revolution. His books cover a large field of ancient Armenian and Chinese literature. The later includes "Hoein-Schein," or the "Discovery of North America by Buddhist Monks," 1874.

**NEUMANN, KARL EUGEN:** Sanskrit scholar; b. Vienna, 1865; d. there, 1915. He specialized in Bhuddistic literature, and went to Ceylon to study Pali, and he spent some time with the Tibetan monks in India, and in Siam. Returning to Europe he received an appointment at the British Museum, London. In 1896 he published the first of his 10 vols. on Bhuddistic literature. This monumental effort was ignored during his lifetime, and it was only subsequent to his death that his great achievement in revising texts and translating them was recognized.

**NEUMARK, DAVID:** Philosopher of religion; b. Szezerce, Galicia, 1866; d. Cincinnati, O., 1924. He was rabbi of Rakonitz, Bohemia, 1897-1903, and then edited the Hebrew Encyclopedia, "Ozar ha-Jahdut." In 1907 he was appointed professor of religious philosophy at the Hebrew Union College,\* a post he held till his death. His published works in-

clude: "Crescas and Spinoza," 1903; "History of Jewish Dogma," 1911; "Geschichte der Jüdischen philosophie des mittelalters," 1907-28; "The Philosophy of the Bible," 1918; "The Principles of Judaism in Historical Outline," 1919.

**NEW HAMPSHIRE:** *See:* United States of America.

**NEW JERSEY:** *See:* United States of America.

**NEW MEXICO:** *See:* United States of America.

**NEW MOON:** When David went into hiding Jonathan (I Sam. xx. 18-34) told him "tomorrow is the new moon: and thou wilt be missed, because thy seat is empty," which indicated that the New Moon was celebrated as a feast. This holiday was continued during the kingdom, but disappeared during the exile. It was celebrated in religious form to herald the month and fix the calendar. The sighting of the moon was celebrated by blowing the shofar.\* In the liturgy the custom has been transferred to the Sabbath preceding the new moon. Liturgically it is a minor festival when the short Hallel is recited.

**NEW MOON, BLESSING OF THE:** Whatever the origin the custom of reciting special prayers in the open air, in the light of the moon, is observed nearer to the moon at the full than at the beginning of the month. In ancient days it was celebrated on the first Saturday night of the new moon. Maimonides\* widened the period of observance to the 16th of the month and it is commonly celebrated on the 10th if the sky is fairly clear. Its survival is in a measure due to mysticism—for a number of superstitions are attached to this service—and to the fact that part of the rubric like "Long live David, King of Israel" repeats the passwords of Bar Kokba's army.

**NEW TESTAMENT:** The gospels and other apostolic writings of the followers of Jesus of Nazareth, first used at the end of the second cent. The term Old Testament is merely a form of identification. It does not involve acceptance of a B'rith Hodesh, or New Covenant, or Testament.

**NEW YEAR:** Whilst the Jewish calendar lists the months from Nisan\* (spring) and Tishri\* is the seventh month, the reference to the feast of the ingathering "at the end of the year" (Ex. xxiii. 16) has been accepted as an indication that the Jews early regarded the year as beginning in autumn. Lev. xxv. 8-10, outlining the observance of the Jubilee, "Make proclamation with the blast of the horn on the 10th day of the 7th month, in the day of atonement" and the transference of these customs to the New Year is based on Lev. xxiii. 24, where the first day of the month is devoted to a "memorial proclaimed with the blast of horns." When that day was first recognized as the New Year is not clear. In the sixth cent., the New Year was regularly observed



and gradually evolved as a Day of Judgment.\* The Talmudic tradition carries the observance of the New Year to the period of Johanan b. Zakkai\* up to which time it was observed only one day, and afterwards extended to two.

The Mishnah mentions four new year's days only one of which involves a religious concept. They are seasonal not chronological. All attempts to synchronize biblical, Assyrian and even post-biblical dates have failed for the excellent reason that the years of royal reigns were not necessarily calculated by exact reference to the calendar period involved. Thus a king who began to reign in the eighth month of the year could have these four months credited as his first year and if he died in the fourth or fifth month, that period could also be reckoned as a year. This method of dividing the periods of reigns is apparent in the adjustment of the Jewish calendar to the Era of Contracts.

Rabbis and laymen of the first and the early half of the second centuries generally believed that they were living at the close of the fifth millenium. . . . This fact seems generally to have been overlooked by scholars who unconsciously employ the present Creation calendar, which did not make its appearance until considerably later. There are but two references to the Creation calendar in the Talmud, Ab. Zar. 9b. (4231 A.M.) and San. 97b. (4291 A. M.). . . . The closing chapter of the apocalypse IV Ezra, gives a very explicit date: "And I did so in the seventh year of the sixth week of 5,000 years of the creation, and three months and twelve days." —SILVER, A History of Messianic Speculation in Israel.

*See:* Era of Creation.

**NEW YEAR FOR TREES:** 15th Shebat, which in Palestine is approximately the beginning of spring, and the rising of the sap in the trees. This festival which was observed symbolically by eating fruits, nuts, etc., has in recent years been revived in Palestine as "Arbor Day," when tens of thousands of trees are planted, both by the urban and rural Jewish population.

**NEW YORK:** *See:* United States of America.

**NEW YORK CITY, N. Y.:** *See:* United States of America.

**NEW ZEALAND:** The Jewish settlement in these islands in the South Pacific Ocean dates from 1850 and today the Jewish population of Auckland, Christ Church, Dunedin, Timaru, and Wellington does not exceed 2,500. The first group of Jews were attracted by the gold rush to Otago, the second were some refugees from Russia. Although the Jews in New Zealand have full equality, and one of them, Sir Julius Vogel,\* achieved high political honors, the New Zealanders protested in 1893 against the proposed Russian Jewish immigration of 500 persons.

The oldest congregation at Auckland was founded in 1859, at Dunedin and Christ Church in 1851 and Wellington 1870. The Jews average about two in 1,000 of the population. They have been active in trade and journalism and particularly in municipal affairs. During the World War, Sir Arthur Mielziner Meyers (1867-1926), one-time mayor of

Auckland, was Minister of Munitions, and representative of the finance ministry.

**NEWMAN, LEOPOLD:** Brigadier-general U. S. Army. He was captain of Company B, 31st N. Y. Infantry, and was promoted to the rank of lieutenant-col. He was fatally wounded at Chancellorsville 1863. President Lincoln attended his dying bedside and brought him the commission which promoted him to brigadier-general.

**NICARAGUA:** About 50 French and German Jews settled nearly 75 years ago in Managua, Leon and Granada. There has been an influx from Eastern Europe since 1919.

**NICHOLAS OF DAMASCUS:** Greek historian. He was born in Damascus and died in Rome. Of his considerable historical writings only fragments are extant, but enough to show that he was the companion philosopher and historian of Herod the Great. His book was the source from which Josephus\* drew his record of that reign.

**NIEMIROWER, JACOB ISAAC:** Chief rabbi of Roumania, and life member of the Senate; b. Lemberg, 1872. When he graduated in Berlin in 1896 his doctorate thesis marked him out as the exponent of the traditions of Jabne, and he was immediately appointed rabbi of the Sephardim of Jassy. This post he held to 1911, when he was appointed rabbi of Bucharest, and chief rabbi of the Roumanian Jews. In his student days he affiliated with the Zionist cause and was one of the early supporters of Herzl. Today he is president of the Grand Lodge of the B'nai B'rith of Roumania, and responsible for many of the cultural changes in the life of Roumanian Jewry. His long and successful struggle for the abolition of the "more Judaico" won him the esteem of his community. In 1926, by virtue of his office, he was made life senator. He is an author of repute, his most important contributions dealing with Hasidism.

**NIETO, DAVID:** Haham of London (1702-28); b. Venice, 1654; d. London, 1728. He was a physician and preacher in Leghorn, as well as a writer of calendars. In 1702 he was called to London and there engaged in theological controversy. His scholarship was, however, much admired and covered a wide range of interests. He fixed the time of the beginning of Sabbath eve for the latitude of England and his tables are still in use.

**NIGER, SAMUEL (Charney):** Journalist; b. Dukor, Minsk, Russia, 1885. In his youth he was associated with the Zionist Socialist group, but from 1908 to the Bolshevik revolution he devoted himself to Yiddish literature. He came to the U. S. in 1919, and is a recognized authority and reviewer of Yiddish literature. He is the author of "Jewish Writers," in two vols., 1912.

**NIGGUN:** "Melody." Generally used to denote the melody traditionally associated with a service or festival.



**NIGHT:** Sunset to sunrise. Genesis counts the day from sunset to sunset like the Greeks, Gauls and ancient Germans. This custom was observed by the Arabs in Palestine till well within the last cent. The following are the subdivisions of the day anciently recognized: day-break (morning), midday (the heat of the day), sunset, twilight, and evening.

**NINEVEH:** This ancient city of Assyria has been identified by two mounds Koyunjik and Nebi Yunus (tomb of Jonah) opposite the modern city of Mosul. Immense palaces and the library (10,000 clay tablets) of Sennacherib, Shalmaneser and Assurbanipal were uncovered there, 1854-73, and most of them are in the possession of the British Museum. The earliest reference to Nineveh is Gen. x. 11. It is frequently mentioned in the Bible and is the burden of the prophecies of Jonah, Nahum, and Zephaniah and was the home of the great Assyrian conquerors Esar-haddon and Assurbanipal. It was destroyed 606 b.c.e., and never restored.

**NIR TAMID:** *See:* Lamp, perpetual.

**NISAN:** First month of the ecclesiastic, and seventh month of the civil year, originally termed month of the harvest. Its high days are the Great Sabbath, and the Passover following from the 15th to the 23rd, inclusive. The morning of the 14th is observed as the Fast of the First Born.

**NISHMAT KOL CHAI:** "The soul of all living." Part of the Sabbath and festival liturgy and inserted in the Passover Hagadah. The oldest portion of this adoration is part of the Temple service of the Water Drawer's Festival. In the Talmud it is quoted as part of the service for rain. Its short words and terms of multitude suggest the patter of rain drops.

**NISIBIS:** Identified as Nisibin (which is its Hebrew spelling) in the province of Diarbekir, Mesopotamia, had in Herodian times an important Jewish community which contributed largely to the Temple. Its population together with that of Edessa was destroyed by Lucius Quietus, Trajan's general in 116. Benjamin of Tudela, however, found a considerable community there 1175-80, but today it is practically depopulated.

**NISSIM B. JACOB (Ibn Shahin):** African Talmudist; flourished in Kairwan first half of 11th cent. He aided in the transfer of Talmudic scholarship from Babylonia to Spain. He wrote a "Key to the Locks of the Talmud" for the benefit of his contemporaries who were not familiar with its detailed contents. He also compiled what became known as a "Secret Scroll," evidently a private notebook covering the material used in deciding Halakic questions.

**NISSIM PASHA, JACQUES:** Turkish general; b. Salonica, 1858; d. there, 1903. He was a military surgeon with the rank of general-of-division. He reformed the sanitary

system of the Turkish army, and received decorations from the sultan of Turkey, and many foreign governments. He wrote on swamp fevers.

**NISSIM B. REUBEN GERONDI:** One of the great Spanish rabbis of the 14th cent., lived in Barcelona. He treated Talmudic decisions from the practical viewpoint, and it is stated that he wrote 1,000 decisions, in answer to problems sent him from France, Italy, Africa and Palestine. Of these responsa 77 have been published, and display a high practical rationalistic mind.

**NITER:** "Nether," carbonate of soda, known to the ancients. It is mentioned in Jer. ii. 22 and Proverbs xxv. 20.

**NITTEL:** Judeo-German for Christmas Eve: abbreviation of "nicht lernen." It was the one night on which card games were permissive, and the study of the Talmud avoided. There are various explanations of this custom, the best is that the Jews in the Middle Ages avoided the possible charge of sorcery on Christmas Eve by keeping their sacred books closed and indulging in harmless games.

**NOAH:** Son of Lamech. Was "in his generation a man righteous and wholehearted" (Gen. vi. 9), and who, when God decided to destroy the world on account of its wickedness, by a flood, was directed to build an ark and take in it with him his family and a pair of all living things. On the cessation of the flood Noah went forth from the ark and from his family the world was re-peopled. As a pledge of the covenant that the world would never again be destroyed by water the rainbow was set in the sky (Gen. viii. 15-22, ix. 8-17). The first code was given to him. It permitted the eating of meat, but the partaking of blood was forbidden; and murder declared a capital offense. The history of Noah and the account of the flood have been much debated by the Higher Critics on account of the discrepancies in the text, and by Orientalists, by reason of the existence of similar narratives of a deluge, in Assyrian, Greek and Maya-Mexican records discovered by archeologists.

**NOAH, ARK OF:** The vessel built by Noah and occupied by him and his family (Gen. vi. 14; vii., viii. 1) during the deluge. While the Hebrew word for ark in the sense of receptacle for the Ten Commandments is identical with the word for coffin, the Hebrew for the ark erected by Noah is identical with the word for cradle, or chest of rushes in which Moses was hid. Many interesting legends as to the whereabouts of Noah's Ark are related in many tongues.

**NOAH, MORDECAI MANUEL:** American journalist, lawyer and diplomat, of Portuguese-Jewish descent; b. Philadelphia, 1785; d. New York, 1851. Left an orphan at an early age, he nevertheless acquired a good

education. After many varied pursuits, his later chief interests were in journalism and politics, becoming a powerful factor in both fields. In 1811 Noah was offered the appointment of American consul at Riga, Russia, but the post did not appeal to him. Two years later President Madison appointed him consul for the kingdom and city of Tunis, then a trust of importance, since war had been declared against the United States by the Algerians.

Noah displayed a constant interest in Jewish affairs throughout the world and envisioned the restoration of a Jewish state, as a haven of refuge from oppression as well as a nucleus for cultural development. In 1825, while editor of "The National Advocate," of New York, he addressed a proclamation to the Jews of the world to settle on Grand Island (area 27 sq. mi.), in Erie County, New York, where he, as self-proclaimed governor and judge of Israel, would found the city of Ararat,\* a temporary refuge for Jews prior to their return to the Holy Land. Elaborate ceremonies, participated in by many influential citizens of all creeds, marked the occasion of Noah's reopening of a Jewish national home, but the attempt failed immediately and a storm of ridicule was heaped upon him. Noah, however, lost none of his prestige, either politically or otherwise, and subsequently held the office of judge in one of the courts of New York.

A. B. M.

Physically, he was a man of large muscular frame, rotund person, a benignant face, and mostly portly bearing.—LEBESON, *Jewish Pioneers in America*, 1492-1840, New York, 1931.

**NOBEL PRIZE WINNERS:** Awards to Jews:

Asser, Tobias Michael Carel, b. Amsterdam, Netherlands, 1838; d. The Hague, 1913; awarded prize in 1911, for peace propaganda.

Barany, Robert, b. Vienna, Austria, 1876; awarded prize for medicine, 1914, for researches in physiology and pathology of the auditory canal.

Bergson, Henri, b. Paris, France, 1859; awarded prize in literature in 1927, for philosophical writings.

Ehrlich, Paul, b. Strehlen, Silesia; d. Homberg, 1925; awarded prize for medicine, 1908, for researches in trypan-red for sterilization.

Einstein, Albert, b. Ulm, Württemberg, 1879; awarded prize in physics, 1921, for researches in astro-physics.

Franck, James, b. Hamburg, 1882; awarded prize in physics, 1925, for researches in theories of atoms.

Fried, Alfred H., b. Vienna, 1864; d. there, 1921; awarded prize, 1911, for comprehensive peace propaganda.

Haber, Fritz, b. Breslau, 1868; d. Basle, 1934; awarded prize in chemistry, 1918, for researches in the synthesis of ammonia.

Hertz, Gustav, b. Hamburg, 1887; awarded prize in physics, 1925, for researches in theories of electrons.

Landsteiner, Karl, b. Vienna, 1868; awarded

prize in medicine, 1930, for discoveries in classifying different types of human blood.

Lippman, Gabriel, b. Hallerich, Luxembourg, 1845; d. there, 1921; awarded prize in physics, 1908, for researches in color photography.

Meyerhoff, Otto, b. Hanover, Germany, 1884; awarded prize in medicine, 1922, for researches in the transformation of energy in the muscles.

Michelson, Albert Abraham, b. Strelno, Prussia, 1852; d. Pasadena, Cal., 1931; awarded prize in physics, 1907, for researches with spectroscopy and interferometer.

Wallach, Otto, b. Koenigsberg, East Prussia, 1847; awarded prize in chemistry, 1910, for researches in essential oils and terpenes.

Warburg, Otto H., b. Berlin, 1883; awarded prize in chemistry, 1922, for researches in the metabolism of carcinoma in relation to iron as a catalytic agent in the human system.

Willstaetter, Richard, b. Karlsruhe, Baden, 1872; awarded prize in chemistry, 1915, for researches in alkaloids (atropine and cocaine), aniline dyes and vegetable coloring matters.

The following Nobel prize winners were half-Jews, their mothers being Jewesses:

A. von Baeyer, Niels Bohr, Elias Metschnikoff and Paul Heyse.

It has been estimated that the Jews represent 9 per cent. (with the half-Jews 12 per cent.) of the Nobel prize winners, whilst the Jews do not exceed 1 per cent. of the general population of the Western world.

**NORDAU, MAX (Simon Südfeld):** Zionist leader, neurologist, and author; b. Budapest, 1849; d. Paris, 1923. His father was a rabbi who left Prussia for Budapest, where Max Nordau was educated, but he received some training in Malta. He graduated as a doctor of medicine, but threw himself into journalism and began his literary career in 1863 and was for six years a regular contributor to the "Pester Lloyd." After graduating he became a military surgeon in Vienna, and for six years traveled through Germany, Scandinavia, Iceland, France, Spain and Italy and Russia, writing for the "Frankfurter Zeitung" and the "Vossische Zeitung"; to the latter he was attached throughout his life. In 1878 he returned to Budapest, but in 1880 settled permanently in Paris. Despite his medical practice he published books year after year, "The Real Country of the Billions," 1878; "From Kreml to Alhambra" and "Soap Bubbles," 1879; and "Paris Under the Third Republic," 1890. These books went through many editions. He next turned his pen to the drama, and several of his comedies were accepted.

Nordau, however, achieved international fame by his "Conventional Lies of Our Civilization" (1895) which aroused the ire of autocratic governments, and the sale of which was prohibited in Austria and Russia. This critical work was followed by the even more striking "Paradoxes," which was speedily translated into half a dozen languages. "The Maladies



of the Century" was in the same mood. "Degeneration" in its English form roused a literary storm. It appeared just previous to the trial of Oscar Wilde, and Nordau's remarkable analysis of authors from their writings was in a number of cases proved so correct that thereafter he was principally known in the literary world for his "Degeneration." His plays were not successful, and even his Zionist play, "Dr. Kohn," fell flat. In 1899 he attended the Rennes court martial of Alfred Dreyfus, and his daily descriptions of the proceedings created much excitement.

Nordau was almost the first colleague of Herzl\* to respond to the latter's Jewish State idea and became the spokesman of Jewish suffering at the Zionist Congresses though no one could induce him to take a position of command. Zionism\* called forth in him a brilliant oratorical ability. An excellent linguist he was equally at ease in French, English, German and Italian. The substance of his addresses was the marshalling of facts set forth in a bitter, epigrammatic form. His address at the first Zionist Congress, 1897, was regarded as a Jeremiad, such as had not been penned since biblical days. In his speeches for the cause he coined such phrases as "bauch Juden und hauch Juden," "luft menschen," etc. Unlike Herzl he had a good Jewish background and acquired modern Hebrew so as to advance the cause. He castigated Ahad Ha-am\* for his attacks on Herzl and for his culture center, with the same masterly vehemence with which he attacked assimilators. After Herzl's death he declined the leadership loyally supporting David Wolffsohn.\* During the World War he was forced into exile in Spain, where he exercised considerable influence. The end of the War found him broken in spirit and resources and overwhelmed by the new forces that had arisen in Zionism. In 1919 he protested vigorously against the policies instituted by Dr. Chaim Weizmann\* and claimed the gains achieved by the Balfour Declaration\* had been whittled away by the failure to demand a grant of land for the Jews at the Peace Conference.

He attended the 1920 London Conference and pleaded for mass immigration to Palestine. His daughter, Maxa (Mrs. Greenblatt), has carried on his tradition in Zionism.

**NORDHAUSEN:** The Jews of this manufacturing town in Prussia are famous in Jewish legend as the community which, during the Black Plague persecutions (1349), went to the pyre dancing. The margrave, Frederick of Meissen ordered all the Jews on his property to be burned and Nordhausen followed the example. All the Jewish property was transferred, in 1350, to Count Henry of Honstein and all evolved in the massacre were freed. The incident has been immortalized by Emma Lazarus\* in "The Dance to Death," a drama in five acts, composed from a 14th cent. account of the tragedy of Richard Reinhard. She depicts the culminating scene thus:

O father, I can see!

They are dancing in the crimson blaze.

Look how their garments wave, their jewels shine,

When the smoke parts a bit. They fear it not.

VOICES FROM WITHOUT: Arise, oh house of Jacob.

Let us walk within the light of the Almighty Lord!

**NORTH CAROLINA:** *See:* United States of America.

**NORTH DAKOTA:** *See:* United States of America.

**NORWAY:** The Jewish population (1933) of this Scandinavian state is 1,475, which is an increase from 300, the figure in the census of 1897. When Norway united with Sweden in 1814 the Jews were forbidden to settle there. This restriction was repealed in 1851 and those who settled were given full equality. There are congregations at Christiania (Oslo), Trondhjem and Bergen. The congregation in Christiania split in 1917, and a congregation was formed in Islo. Trondhjem started a congregation in 1907. In 1930 Shehita\* was prohibited in Norway.

**NOTARIKON:** The system of shorthand employed by both the Romans and Jews, and evidently borrowed from the former, as the Latin form of the familiar term "notary" means shorthand-writer. The system employed was that of writing only the initial letter of each word, either in recording proceedings or noting Hagadic interpretations. The custom of composing words and names out of initials became a habit. Of names Rashi is the well-known instance; of words so composed the most familiar is the reduction of the ten plagues into three words: Detzach Adash Be'ahav.

**NOTKIN (Note), NATHAN:** 18th cent. champion of Jews in Russia; b. Shklov, c.1740; d. St. Petersburg, 1804. Despite the fact that Jews were not permitted to live in St. Petersburg Notkin, who was an army contractor and financier, lived in the city and was in favor with Potemkin, and associated with Derzhavin, whose opinions on the amelioration of Jewish conditions, he influenced considerably. Notkin was devoted to this project. He petitioned Paul I. on the subject, and the plans devised in 1799 and 1803 contain his views, and he was therefor instrumental in the reforms promulgated in 1804.

**NOVOMEJSKI, MOSES:** Engineer and concessionaire of the Dead Sea mineral deposits; b. Bargursin, Siberia, 1875, his father, with other relatives from Dwinsk having been exiled to Siberia 75 years ago. His experimental work at the Dead Sea began in 1921. Besides the chemical plant he has started a winter resort at the Dead Sea, in addition to the carefully planned settlement for the workers employed in the dehydration and chemical plant.

He has been active in Zionist affairs since his youth, and in 1917 was president of the Jewish national council of Siberia and the Urals. He then settled in Harbin and published a Zionist



organ, going to Palestine in 1921 to study the Dead Sea chemical problem which had fascinated him on his first visit in 1911.

**NOVY ISRAEL:** "New Israel"; a sect organized by Jacob Prelooker in Odessa in 1881. He attempted to establish a synthesis between Judaism and Christianity. The founder obtained a small following but the movement soon disappeared. Prelooker settled in England where he continued to advocate his ideas.

**NUMBERS, BOOK OF:** In the Hebrew Canon the fourth book of the Pentateuch is called *Be-Midbar*. Its 36 chapters divide into three parts, the preparation for the departure from Sinai, covering the first 10 chaps.; the journey from Sinai to the borders of Canaan, x.-xi. 14-35; and a summary of the laws and experiences of the 37 years of wandering until the arrival of the Israelites in Moab, by the Jordan, near Jericho. In the authorized translation the book is called *Numbers* from the census in chap. i.; a second census is referred to in xxvi.; the observance of the festivals is prescribed, xxviii.-ix. The Higher Critics have made numerous attempts to recompose this book which they regard as of comparatively late authorship and the work of many hands. The fact that there appears in xxi. three short martial poems and the first (verse 14) refers to "the book of the Wars of the Lord," and that the poems appear in the prose narrative (xxiii. and xxiv.) have lent force to the argument.

The stories of the Book of Numbers include those of the sending of the spies, the decree that Moses should not enter the Promised Land, the curse of Balaam that was turned into a blessing, and the first victories in Trans-Jordan. It brings out the patient and statesmanlike qualities of Moses and describes him as the meekest of all men.

**NUMERALS:** The use of Hebrew letters as figures is the only one so far traced in inscriptions, and there is no evidence of the existence of other symbols for figures. In Scripture all numbers are spelled out. The emphasis on certain numbers is due to the symbolic meaning attached to them, and therefor given numbers were used to create terms of magnitude. Thus 40 is the period of the wanderings, and the equivalent of a generation. It is therefor the base figure in fixing the years that elapsed between the Exodus and the building of Solomon's Temple, of the length of the era of the judges, etc., 60 the largest unit of the sexagesimal system became another unit of magnitude such as 60,000 and 60 myriads. These were round numbers and not intended to be taken as arithmetically exact.

**NUMERUS CLAUSUS:** Limitation of the number of Jews attending universities, schools, or entering professions, etc. Restrictions of this kind were instituted at the University of Padua in the 16th cent., and through the *familianten gesetz*, and marriage

and residence limitations were familiar to the Jews all through the Middle Ages and well into the 19th cent. In 1887 a fixed percentage norm was reintroduced in the Russian public schools, when the Jewish students at the universities were limited to 10 per cent. within the Pale and 5 per cent. elsewhere. This law forced thousands of Jewish students to emigrate. About 1900 the percentage was lowered in Russia to 2 per cent. in Petrograd and Moscow, 7 per cent. in the Pale, and 3 per cent. elsewhere. Prussia declined to legalize this system in 1895 but it was maintained in practice and applied to high school teachers, and to all university positions. In 1909-10 the Jewish professors amounted to 2 per cent. whilst the Jewish private docenten were 12 per cent., and all Jews were kept out of the rank of officer in the army.

In Hungary in 1920 the *numerus clausus* was formally legalized, but its hardships were to some extent modified by the League of Nations in 1928. Its effect is shown in a comparison of the statistics for 1927-28 wherein the Jewish attendance had fallen by two-thirds in the high schools, to one-fourth in the universities, to one-sixth in the technical schools and to one-seventh in the University of Budapest, of the 1913-14 figures.

In Poland the restriction reduced the high school attendance one-fifth, and the Jews at the Warsaw University to half in three years. The principle is, unofficially, applied in the United States and elsewhere.

**NUMISMATICS:** No coins of Jewish origin prior to the Maccabean period have hitherto been discovered. The biblical references to money represent terms of weight in silver, and later in gold, and not to coins stamped, embossed or engraved. A gold "talent" has been found, and there is reason to assume that pieces of silver and gold, in grain, unstamped and used by weight were in circulation prior to the stamping of coins. The earliest computation was the sexagesimal system, based on the number 6. The "shekel" was the unit; 60 shekels made a "mina"; 60 "minas" a "talent." The shekel was divided into halves, fourths and twentieths.

In the Maccabean era the Jews accepted the Seleucid and Ptolemaic view that the minting of coinage was a royal prerogative and the sign of a free state; they therefor instituted the first Hebrew coinage. The oldest Hebrew coins are the silver shekel and half-shekel stamped "Shekel Yisrael," bearing a chalice, and on the reverse "Yerushaliyim Hakodesh." They are assumed to cover the first five years of Simon the Maccabee. Brass coins of slightly later date have been found. About 30 Jewish coins, including those of Bar Kokba have been identified, but the Roman procurators struck many coins relating to the Jews, and the Romans struck a variety of coins and medallions relating to the defeat of the Jews. In addition there were in circulation in Palestine the coinage of local mints. The majority of these are of the Byzantine



era, and therefore are not a factor in Jewish numismatics.

**NUÑEZ, MARIA:** Presumed founder of the Amsterdam community. She was the daughter of Manuel Gaspar Lopez Homem and Mayor Rodriguez. The father was a prisoner of the Inquisition, in Portugal, when the mother decided to send her daughter Maria, her son Manuel Lopez with their uncle Miguel Lopez to Holland, trusting to the girl's beauty to save them on a hazardous voyage. They embarked at Oporto and their ship was captured by an English privateer, the captain of which, according to the story, wanted to marry Maria, took her to London, and presented her to Queen Elizabeth who was enchanted with her beauty.

This romantic element in the story has not been confirmed. The capture of the brig and the presence of three Jews, including a girl in an English port, has been traced in the shipping records of the period, which relate that Maria asked for shipment to Holland, avowing that she had no other desire in life than to live as a Jewess and conform to the teachings of her father. Her wish was granted but the ship was wrecked. Finally she arrived in Amsterdam with her relatives, and later her mother and other members of the family joined her there. Her marriage, the first Jewish marriage in Holland, is recorded in the registers of Amsterdam. Her mother assumed or resumed the name of Abendana, and her tombstone is dated Sept. 16, 1624.

**NUÑEZ (Ribiero), SAMUEL:** Pioneer of Georgia. A native of Lisbon, he practiced there as a physician in the early part of the 18th cent. Eventually his secret observance of Judaism was detected and he and his family were imprisoned, but he was released because his medical services were required. He

made his escape to London and then went with his family to Georgia, arriving at Savannah in 1733. Oglethorpe favored his settlement, but the colonists opposed the granting of land to him. He, however, obtained title to six farms. He was an ancestor of Mordecai Manuel Noah.\*

**NURNBERG (Nuremberg):** The 1925 census gave the Jewish population as 8,603 compared to 6,500 in 1904. The earliest known Jewish settlement in this Bavarian city took place in the end of the 11th cent. In 1298, 698 Jews were slain, but a community was organized a few decades later and in 1322, 2,000 Jews, of whom 212 were citizens, were living in the city, having immigrated from other parts of Germany. Local citizenship was granted to Jews, who were subject to the justice and council of Nuremberg, which had a "Judenmeister." From 1349 to 1352 they were expelled and banished, but on their return, the Jew tax was pledged, the city collecting and paying the emperor 400 gulden a year. In addition, the Jews had to pay a tithe of new incomes, into the imperial treasury, as well as the "golden penny."\*

At the instance of John Capistrano, the Jews were ordered expelled in 1498. The order went into force in 1499, and the refugees settled in Neustadt. Gradually they were allowed to trade at the Nuremberg fairs and then to do business in the city by day and leave at night, toll being taken of their dealings. It was not till 1824 that a Jewess was permitted to remain in the city, and in 1839 a Jewish war veteran was permitted to reside there.

The first Jewish services, after a lapse of 350 years, was held in 1852, but the community was so small that no congregation was organized till 1872. The temple was dedicated in 1874.

**OAKES, GEORGE WASHINGTON OCHS:** Editor; b. Cincinnati, 1861; d. New York, 1931. He started his journalistic career as a reporter on the Chattanooga "Daily Times." In 1900 he edited a Paris edition of "The New York Times" and later became manager for his brother, Adolph S. Ochs,\* of the consolidated "Philadelphia Times" and "Public Ledger." He was editor of "Current History" at the time of his death. He took an active interest in Tennessee politics and was president of the Jewish Chautauqua Association, 1908-12.

**OATH, JEWISH:** *See:* More Judaico.

**OBADIAH:** Fourth of the minor prophets and author of the short prophecy concerning Edom from which it is inferred that he lived about 587 b.c.e. The prophecy is primarily a forecast of vengeance because "The wise men out of Edom" did not come to the aid of his brother Jacob when "foreigners entered into his gates and cast lots upon Jerusalem." Notwithstanding the brevity of the book it has aroused much discussion. One part resembles Jeremiah and another refers to incidents of a much later date. In addition Obadiah speaks of "the captivity of Jerusalem, that is in Sepharad"; this was identified by Onkeles\* as Spain. A place called Saparda is, however, mentioned in the inscriptions of Darius.

**OCCUPATIONS OF JEWS:** The occupational tendencies of the Jews have, since their dispersion, depended entirely upon political conditions and environment. They were agriculturists in Europe prior to the enactment of church and state decrees, which forced them into trade, and often limited them to usury. On the other hand, wherever this pressure was not exercised, they followed the whole catalog of trades, agriculture, cattle-raising, herdsmen, fur-dyeing, spinning, glass and pottery making, in the East; carpentry, cabinet making, embossing, embroidering, shoe and harness making, in Syria, Egypt and northern Africa. Modern economics drove them into weaving in Lodz, Poland, and the needle industries in England, and the United States. They are cigar makers and diamond workers in Holland, and Belgium. Typesetters and pressmen, jewelers, watchmakers, and opticians everywhere. An occupation directory of the Jews of the United States would run from agriculturists, through coal-miners to railroad workers. In Galicia and elsewhere, economic conditions condemn them to petty stores, peddling. Brokerage and agencies and commission merchants are natural by-products of commerce.

Local evolutionary processes explain the reason why 50 per cent. of Jews in Germany

and Italy are engaged in trade. In Galicia, the percentage rose still higher. In Russia, prior to the War, the Jewish commercial class was equal to about a third of the Jewish population. On the other hand, in Roumania, the Jews were predominantly artisans, box-makers, plumbers, bookbinders, paper-hangers, and engravers.

In the professions, Jews have been conspicuous everywhere. Here again, however, the known tendency of Jews to become teachers, lawyers, doctors, surgeons, dentists, architects, and journalists, is probably balanced by the less observed interest in all the strictly scientific occupations. Jews follow the whole range of chemistry, all branches of engineering and what is less known, all the newer sciences, from forestry to zoölogy.

The trends noted in many reports and charts have no permanent application. Political and economic factors are met by Jewish adaptability; anti-Semitism, plus environment, broadly are compelling forces in the selection of occupations. Inherent interest, if it exists, has only guided a choice within the available fields. Thus in the professions, there has been the least resistance against the Jewish writer, actor, singer, vaudeville artist. Hence these callings are largely manned by Jews and Jewesses.

Lestschinsky, in 1932, accepting the Jewish population of the world at 15,800,000 estimated the occupational distribution as follows:

Commerce, trade and banking.	6,100,000
Industry .....	5,750,000
Agriculture .....	625,000
Casual labor .....	325,000
Professions .....	1,000,000
No occupation .....	2,000,000
Total .....	15,800,000

In view of the fact that there are no census figures for 5,000,000 of the above total, and that all statistical tables offer their own definitions of such terms as "urban" and "rural," which undergo changes every decade, comparisons are impractical. It is impossible to gather statistics relating to the Jews throughout the world for a given year, and thus ignore the changes brought about by emigration which has a great influence on occupations.

Lestschinsky's estimate of 4 per cent for agriculture is interesting for it runs contrary to the assumption that the Jews are less ruralized than other people. According to his data of every 100 Jews gainfully employed in Carpatho-Russia, in 1921, 26.9 were engaged in agriculture or forestry; in Palestine the ratio in 1931 was 18.5; in Galicia in 1910 it was 13.4; and in Slovakia in 1921 it was 10.7. In 1930 the general rural population of the U. S. A. was 25 per cent of the total, the actual farming population was lower.



**OCHS, ADOLPH SIMON:** Publisher of "The New York Times"; b. Cincinnati, 1858. From 1869 to '73 he was "printer's devil" on the Knoxville "Daily Chronicle," and in 1875 worked on the "Louisville Courier." In 1878 he lived in Chattanooga where he purchased an interest in the local "Daily Times." He helped found the Southern Associated Press; was an organizer of the Associated Press, its treasurer and later director and trustee. In 1896 he came to New York and after acquiring a controlling interest in "The New York Times," rehabilitated it, and made it the foremost newspaper in the United States, and one of the leading journals in the world. For a time he owned the Philadelphia "Public Ledger," but sold it in 1912. Son-in-law of Isaac M. Wise, he served as chairman of the committee which undertook to raise the \$5,000,000 endowment for the Hebrew Union College,\* contributing a large sum himself. He is a trustee of Temple Emanu-El.

**ODESSA:** The Jewish record of this Russian sea-port begins with the taking of the port by the Russians in 1799. The city dates from 1794 and a Kahal was formed in 1798. Many of the early Jewish settlers came from Galicia and Germany. It had one of the earliest modern schools (1826), and the first Russian synagog with a choir, 1840. The first trude, or technical school, was founded there, 1864, five years after the first pogrom in Russia occurred in Odessa, 1859.

The local governors were more favorable to the Jews in Odessa than elsewhere in Russia. Jews, therefore, flocked there and developed the grain trade, and at the same time made their community a center of Jewish intellectual activity. Hebraists settled in Odessa and published journals and the city can claim to be the birthplace of various phases of modern Zionism for Pinsker,\* Lilienblum,\* Ahad Ha-am,\* Ussischkin,\* Wissotsky,\* Smolenskin,\* Lubarsky were all Odessa Jews. Palestinian colonization, the B'ne Mosheh,\* and many other movements, including local agriculture efforts for Jews, had their rise in Odessa. The educational effort to meet local needs were equally keen and earnest.

In 1892, when Odessa had 112,000 Jews, it maintained 38 private Jewish schools, besides 198 hadarim. Odessa had pogroms in 1871, 1881, 1905 and Jews were frequently assaulted by the Black Hundred. The World War had a disruptive influence on Odessa, intensifying the migration of Jewish leaders, which began in 1905. Nevertheless, in 1926, it had 153,243 Jews, an actual and relative increase in the Jewish population.

**OESTERREICHER, JOSEPH MANES:** Physician; b. Alt Ofen, Hungary, 1756; d. Vienna, 1832. Graduating after the issuance of the "Toleranz Patent" of 1781 he was the first Jew to receive a medical diploma at the Vienna University. In 1785 he was appointed physician at Füred, and he was responsible for its success as a spa. Later he resettled in

Vienna and devoted himself to chemical research. In 1818 he perfected his recipe for glauber salts, organized its manufacture, and again did much to enhance Füred as a resort. For this and his discovery of glauber salts he was many times decorated.

**OESTERREICHISCH - ISRAELITISCHE UNION:** Founded in 1884 in Vienna as a means of defense against the anti-Semites who had then been successful in the elections in Vienna and Lower Austria.

**OFFENBACH, JACQUES:** Creator of Opera-Comique; b. Cologne, 1819; d. Paris, 1880. He was the son of Judah Eberst Offenbach, a cantor, and author of a Jewish prayer-book. Offenbach composed 102 works for the stage, but not until his last opera, "Tales of Hoffman," did he create an enduring work which holds its own on every operatic stage. His "Beautiful Helen," "Paris Life," "Genevieve," and "Blue Beard" are among the best French comic operas.

W. F.

Offenbach, representative of the Bouffe Parisienne, created by his works a whole school of music. Many composers of operettas owe a great debt to "Beautiful Helen" and "Orpheus in Hades," but none of them so far have succeeded in approaching him. Had Offenbach been a poet he would have been a parodist. As it was, he created that form of music which we call Burlesque Opera or "Opera Comique." Not unjustly did Rossini refer to him as the "Mozart of Paris."—SALESKI, Famous Musicians of a Wandering Race.

**OHIO:** See: United States of America.

**OLDENDORF, MENAHEM B. NAJHTALI:** 15th cent. Jewish wit; b. Frankfort-on-the-Main, 1450. He was a Torah scribe by profession, but devised and compiled much humorous folklore. A collection of his humor in the original ms. are in the libraries of Munich and Merzbacher.

**OLIPHANT, LAURENCE:** Protagonist of Jewish colonization in Palestine; b. Cape Town, 1829; d. Twickenham, England, 1888. He was interested in occultism, and religious mysticism; and was a member of the London "Times'" staff and a nephew of Mrs. Oliphant, the novelist. In 1879 he conceived the idea of settling the Jews in Palestine, and was encouraged by the British government and royalty, in his attempted negotiations with the Turkish government. His efforts in this direction failed. He went to Palestine and selected Gilead as the site of a colony, and wrote an interesting exposition of his ideas and experiences in his "Land of Gilead," 1880. In 1882 he again went to Palestine meeting, however, with no better success. He remained in Haifa for some years, where Naphthali Herz Imber\* lived with him and taught him Cabala. His widow, Rosamond Dale Owen, has in recent years published the long drawn out sequel of her successful struggle to obtain possession of Armageddon, in her "My Perilous Life in Palestine."

**OLLENDORFF, HENRI:** Founder of the Ollendorff method of teaching languages; b.



Rawicz, Posen, 1802: d. Paris, 1865. At an early age he settled in London and employed his method of teaching a foreign language in the same way that a child acquires its native tongue. An allusion to it in a popular English novel brought its author fame and an international reputation.

**'OMER:** "Sheaf." "When you are come unto the land which I give unto you, and shall reap the harvest thereof then you shall bring the sheaf of the first-fruits of your harvests unto the priest" (Lev. xxiii. 10). From the day after the Sabbath on which the 'Omer of the wave-offering was brought the Israelites were to count seven weeks, and on the 50th day they were to present a new meal-offering. The counting of the 'Omer is still practiced, and it has been definitely regulated so that the count begins on the second eve of the Passover, and continues to Shabuot. The rabbis claim that the offering was brought on Nisan 16, the Karaites follow the text literally counting from the first Sabbath after Passover. The presumption is that in Palestine the barley had ripened by that date. The motivation of the counting is not clear, and the ceremony, originally an agricultural symbol, has been continued, though the period of the 'Omer is now one of sadness during which marriages are performed only on specified days. *See:* Lag Be'Omar.

**OMRI:** King of Israel. According to I Kings xvi. 23 Omri reigned 12 years but held undisputed possession of the throne for only eight years. For this reason and the attempt to readjust ancient chronology according to archeological discoveries, the period of his reign has been variously assigned as beginning any time from 928 to 885 b.c.e. He was captain of the army of Elah, besieging one of the cities of the Philistines. On the death of King Elah, slain while intoxicated, Omri was proclaimed king. Tibni, the last of his numerous rivals, had the support of half the people, and was not overcome for some years. Omri moved the capital from Tirzah to Shomeron (Samaria) which he bought for about \$4,000, rather than remain in the former place with its sanguinary associations. I Kings xvi. 16-27 gives Omri scant consideration because "he walked in all the ways of Jeroboam, the son of Nebat," but the Moabite stone relates that he "afflicted Moab many days."

The Assyrian annalists recognized him as one of the great political kings of Israel, and referred to his dynasty 150 years after his death, when the capital he established was still a strong fortress. The excavations of his palace suggest that the kingdom was very rich; a tunnel reaching to a treasure-room has been found in the massive remains; one of its courts is 56 feet long, 30 feet wide at the west and sloping to 26 feet at the east end. Beneath this is a rock-cut chamber 20 by 13½ feet by 16 feet high. He was the

father of Ahab\* and consolidated Israel by his political alliances.

**ONIAS:** Five high priests of this name are mentioned in Josephus, from 309 b.c.e. to Onias V. (c.154 b.c.e.) who built the temple at Leontopolis.

**ONKELOS:** Reputed author of the Aramaic translation of the Pentateuch (Targum Onkelos). He is said to have been a proselyte and to have lived in the 2nd cent., c.e. A comparison of the texts in the Babylonian Talmud with those in the Palestinian, however, shows that Onkelos is none other than Akilas, i.e. the proselyte Aquila, who translated the Bible into Greek. The Babylonian teachers, knowing only that he was a proselyte and a translator, applies his name to their own translation. Targum Onkelos is a compilation of oral translations made in the synagogue.

**OPFERPFENNIG, GOLDENER:** *See:* Golden Penny.

**OPHIR:** Land of Solomon's gold. First mentioned (Gen. x. 29) with Havilah and Jobab, as sons of Joktan, descendants of Shem. In I Kings ix. 28 and in Chron., Ophir is the destination of Solomon's fleet, from which 420 talents of gold were imported. Ophir has been theoretically located in the wide stretch from India to north central Africa.

**OPPENHEIM, DAVID B. ABRAHAM:** Book collector and Cabalist; b. Worms, 1664: d. Prague, 1736. By marriage and inheritance he possessed a large fortune, and was one of the leading Jews in Germany. In 1698 he accepted the position of rabbi in Brest-Litovsk, but remained in Nikolsburg until in 1702, when he was appointed chief rabbi of Prague, and in 1718 chief rabbi of the whole of Bohemia. As a Cabalist he opposed Eybeschütz\* and favored the Shabbethaians. Besides writing on the Talmud and the Cabala, he acquired a famous Hebrew library which eventually was purchased by the Bodleian\* of Oxford. He gathered 6,000 rare books and 1,000 mss. and advertised for those missing from his collection. Owing to the censorship he was not permitted to throw open this library in Prague. He therefor sent it to Hanover where his father-in-law, Leffman Behrends, was permitted to offer it for public use. The collection was pawned by his son, Joseph Oppenheim, and was stored in Hamburg whence the Bodleian acquired this priceless collection in 1829. It then contained 4,221 numbers, or 5,421 distinct works according to the catalog.

**OPPENHEIM, E. (Edward) PHILLIPS:** Author; b. London, 1866. He was educated in Leicester where his father had settled. His first short story was published when he was 18, and his first novel in 1887. He is the author of popular political mystery stories. Of his 120 books 88 are novels of this type, and most of his short stories are in the same vein.



**OPPENHEIM, FRANZ:** Economist; b. Berlin, 1864. Son of a preacher of the Reformgemeinde. He wrote, in 1895, "Freiland in Deutschland," in imitation of Theodor Herzka's\* theories, but his more important studies are "Grossgrundeigentum und die Sociale Frage," 1898, and "Ricardoschen Grundrentheorie," 1909. He put some of his theories in operation in the settlement of Merhavia, Palestine, in 1902, and was regarded as a singletaxer. He took an active part in Palestinean colonization to the World War, when he threw himself heart and soul into combating anti-Semitism in Germany. He favored minority rights for the Ost-Juden.

**OPPENHEIM, HEINRICH BERNHARD:** Jurist and deputy; b. Frankfort-on-the-Main, 1819; d. Berlin, 1880. Son of a wealthy jeweler he studied law but was refused permission to teach as a privat-docent at Berlin University. He finally secured this right at Heidelberg, and taught there from 1841-45. Prior to the 1848 revolution he returned to Berlin, and with Arnold Ruge founded a journal, "Die Reform," to aid the struggle. He participated in the Berlin revolution of 1849, but afterward found it desirable to leave Germany. He returned in 1850 and in 1862 began the publication of the "German Year Book for Politics and Literature," of which he issued 13 vols. In 1874 he entered the Reichstag, but in 1877 was defeated by a Socialist.

**OPPENHEIM, JACQUES:** Netherlands Councillor of State; b. Gronigen, 1849; d. The Hague, 1924. He was for many years a legal officer and professor in his native province. In 1893 he was appointed professor at the University of Leyden. His appointment in 1907 as Councillor of State was the highest juridical recognition of his scholarship within the gift of the government. He was actively associated in Jewish affairs and was president of the Rabbinical Seminary of Amsterdam.

**OPPENHEIM, MORITZ DANIEL:** Painter; b. Hanau, 1801; d. Frankfort-on-the-Main, 1882. He studied in Munich, Paris and Rome. In 1825 he settled in Frankfort and began the series of Jewish domestic and ritualistic paintings associated with his name. His "Homecoming of a Jewish Soldier" and "Sabbath Blessing" are the most popular of the many that have been frequently reproduced.

**OPPENHEIMER, JOSEPH SÜSS:** Finance minister to Prince Karl of Württemberg; b. Heidelberg, 1698; executed Stuttgart, 1738. He was the son of a wandering hazan (cantor). His brother and sister were converted, the former taking the name of Taufenberg. Süss came early in life in conflict with the Mannheim Jews, owing to his violation of the Jewish code, but managed in 1734 to become chief court factor to the Electoral Palatinate, having gained the favor of Prince Karl who was governor of Servia. Süss be-

came the keeper of the privy purse, and when Karl became Duke of Württemberg, 1733, Süss became his confidential adviser, the latter taking by written agreement, control of the mint and guaranteeing the royal income. Both the prince and Süss gained by the arrangement and the Jews were awarded army contracts.

In 1735 the enmity toward the Jews began to concentrate on Süss, and he was charged with debasing the coinage. After a long investigation he was in 1736 acquitted of this charge, and in the same year, regardless of the prohibition, he brought a number of Jews into Ludwigsburg. The financial difficulties of the Duke led to new impositions, all of which were charged against Süss. The attempt of the Duke to create a monopoly in leather and hides, the taxing of officials, the deduction being known as "Judengroschen," led to much indignation. Süss recognized the danger, had his accounts audited, and prepared to leave the country.

On March 11, 1737, he paid his last visit to the Duke at Ludwigsburg who suddenly died that night. Süss set out to notify the Duchess. Instead he and all the Jews in Stuttgart were arrested. An attempt at flight failed and he was tried and condemned Dec., 1737, and sentenced to be hanged. He was offered a reprieve on condition that he accept baptism. There is nothing in his record that displays religious sentiment but he refused, declaring, "I will die as a Jew; I am suffering violence and injustice." His hanging was a public festival. He was forced into a cage which was suspended from the gallows. He died shouting "Shema Yisrael." Modern historians regard him as the victim of a judicial murder. Feuchtwanger has made him the chief character of the novel which, in the English version, is entitled "Power."

**OPPENHEIMER, SAMUEL:** Court factor to Leopold I., of Austria; b. Heidelberg, c.1635; d. Vienna, 1703. He advanced considerable sums to the emperor for the Turkish wars, and was permitted with his immediate relatives to reside in Vienna. He loaned Hungary 100,000 gulden for war expenses, and when at the outbreak of the War of the Spanish Succession, in 1701, Austria was financially embarrassed, he and his sons organized the syndicate which financed the imperial commissariat. He spent large sums to suppress Eisenmenger's "Entdecktes Judenthum." In the course of his financial transactions he received from Prince Eugene of Savoy a large number of Turkish Hebrew mss., which became the nucleus of the David Oppenheim\* library.

**OPPERT, ERNST JACOB:** Traveler and Orientalist; b. Hamburg, 1832; d. there, 1903. He was a brother of Jules and Gustav Oppert, but was a merchant, who in 1851 went to Hong Kong. In 1866-68 he traveled through the then exclusive and almost unknown "Hermit Kingdom" of Korea. His "Forbidden



Land", 1879, was one of the earliest accounts of that country.

**OPPERT, GUSTAV SOLOMON:** Sanskrit scholar; b. Hamburg, 1836: d. Berlin, 1908. He specialized in the history of the languages of India. In 1860 he was appointed assistant librarian at the Bodleian, and to Queen Victoria at Windsor Castle. In 1872 he accepted a professorship of Sanskrit in the Presidency College, Madras, India. He held that position to 1893 when he resigned, toured the world, and settled in Berlin as a privat-docent. The earliest of his works was "Presbyter John in Saga and History," 1864. His "Original Inhabitants of Baratavarsa or India," appeared in 1893; his "Travels to Kulu in the Himalaya," 1895; and "Tarshish and Ophir," 1903. He edited a group of works in Sanskrit which included a dictionary and grammar and some of the important philosophic writings.

**OPPERT, JULES:** Rediscoverer of Babylon; b. Hamburg, 1825: d. Paris, 1905. Third of the brothers devoted to Oriental studies, and the most brilliant. Having completed his education in Germany he was given a warm welcome in France in 1847 where his "Phonetics of Old Persia" had attracted de Saulcy and Burnouf. Whilst continuing his Persian researches he was appointed professor at the Laval Lycée, and later in Rheims. In 1851 the French government appointed him one of an expedition to explore Media and Mesopotamia. There he definitely identified Babylon and his work "Scientific Expedition in Mesopotamia" (1857-64), was awarded a prize of 20,000 francs by the French government, and he was naturalized as a French citizen. In 1855 he was commissioned by the French government to examine the Assyrian collection in the British Museum, and on his return he was awarded the Cross of the Legion of Honor. In 1857 he was appointed professor of Sanskrit and comparative philology at the Bibliothèque Nationale. In 1874 he became professor of Assyrian philology and archeology at the Collège de France. Here he unravelled the mysteries of an unknown tongue in the inscriptions he had brought from the East, and, which he named Sumerian. His numerous essays in this field, which combined philology, history, mythology, and jurisprudence led to the interpretation of the Babylonian contract-tablets and the deciphering of the Assyrian astronomical and astrological inscriptions and the wide field of research into Assyrian and Median documents that followed.

By his studies of the Bible, "Historical and Philological Commentary on the Book of Esther," 1864; "The Book of Judith," 1865; "The Determination of Biblical Chronology according to the Eclipses in the Cuneiform Inscriptions," 1869; and the "Chronology of Genesis," 1877, he laid the foundation of a new approach to biblical history and criticism. He was actively interested in Jewish affairs, was an officer of the Alliance Israélite Univer-

selle, and of the French Consistoire, and was a frequent contributor to the "Revue des Etudes Juives."

**ORAL LAW:** The body of tradition, law and legend, and explanation of codes communicated by God to Moses, which however was not written down, and is therefore complementary to, but distinct from the written law. In its development the oral law became the whole body of legislation including the Mishnah,\* Tosefta\* and Halakic Midrashim\* which were taught orally. In the days of Hillel\* the oral law was accepted as an amplification of the written code.

Until the third cent. there was distinct objection to recording decisions or interpretations, although the Mishnah had been committed to writing by 279. The reasons for this objection has never been clarified. It can be assumed that whilst the Pentateuch\* was held to be divinely inspired, and nothing could be added to it, or diminished from it (Deut. iv. 2), there existed the natural body of custom and tradition which was not covered by the Written Law, and for which moreover the terse text of the Pentateuch made no provision.

This mass of tradition, which on the legal side corresponds to what is now termed "judge made law," or "case law," was as necessary to the everyday life of the people as the written code. To have committed it to writing might have been regarded as an infringement of the command; to throw it into the body of oral tradition was to strengthen its value. With the Jews custom acquired as high a sanction as it has with all peoples, and generally custom and practice are oral rather than written traditions. For the Jews the oral law had a great advantage, in that it permitted the amending and modification which circumstance and time demanded, and thus made the whole body of the law a "living code."

The Karaite revolt was in this respect not a success. While in some glaring cases it abolished the old interpretations, in order to live up to the "letter of the law" of the Pentateuch, it gradually introduced a tradition of its own, which only in minutiae departs from the older practices. To many, Reform Judaism is a rejection of the Oral Law. In reality it is a rejection only of parts of it.

God knew that the judgments of the Law will always require an extension in some cases and curtailment in others, according to the variety of places, events and circumstances. . . . But permission is at the same time given to the wise man, i.e., the great court (Sanhedrin) of every generation, to make fences round the judgments of the Law for their protection. . . . none of the laws can be abrogated permanently. . . . By this method the Law will remain perpetually the same. —MAIMONIDES, *The Guide for the Perplexed* (Friedlander translation), 1904.

**ORDINANCES OF 'OMAR:** The ordinances relating to the Jews which in Islamic countries were enforced till modern times, and some of which were freely copied in Europe, were instituted by 'Omar II., 'Omar ibn 'Abd al'Aziz (717-720), and not by 'Omar, the Com-



panion of the Prophet (634-644), to whom Jerusalem capitulated. The greater 'Omar expelled the Jews from Arabia because it was holy territory. 'Omar II., who was a member of the Ommayad dynasty, designed the dress distinctions for Jews and Christians, denied them the right to ride on horseback, to buy land, to enter a mosque, or ho'd processions, and ordered them to pray silently.

**ORDINATION:** Moses ordained Joshua (Num. xxvii. 22-3) by laying his hands on him. The ceremony was in vogue during the existence of the Second Temple. The members of the Sanhedrin were ordained. In post-exilic times the authority of ordination was confined to the Patriarch. The practice of ordination ceased with the close of the Palestine Academy. Jacob Berab\* attempted to re-institute it in 1538, in order to re-create the Sanhedrin,\* but the effort did not succeed.

**OREN:** Germanization of the Latin, ora, to pray. The East European Jews use dawenen, which also implies the recital of prayers. Its origin is in dispute.

**ORGAN:** There is no reference to this instrument in the Bible although the term is used in the Authorized Version to describe some musical instrument. Some form of hydraulic organ has been known since the beginning of the Byzantine era. The first reference to a church organ is dated 666. The Talmud refers to a "magrefa," which had ten pipes, each with ten holes. This was probably a signaling rather than a musical instrument.

All instrumental music in divine service was abolished as a sign of mourning, after the destruction of the Temple. Israel Jacobson\* introduced the organ in the synagog in Berlin in 1815. Its use became a symbol of Reform, and aroused a storm of protest and dispute which endured for many years. The first use of the organ in the United States was authorized in 1848, by a majority vote of the members of Congregation Beth Elohim, Charleston, S. C. The organ is now in use in some conservative congregations.

**ORIGINAL JEWISH CONTRIBUTIONS TO CIVILIZATION:** In Gen. iv. an attempt is made to satisfy the legitimate curiosity as to who initiated those evolutionary processes, which adding to knowledge and comfort, together make civilization. Thus Cain built the first city, Jabal was the first tent maker and cattle raiser. Jubal was the first musician and Tubal-cain the first smith. The Greeks, recognizing the genius of the Phœnicians, attributed to them the greatest inventions, the alphabet, mathematics, navigation, astronomy, and even the discovery of glass. We now know that we must go further back than even the legendary history of the Tyrians for the origins of the practical sciences. This uncertainty, increasingly disturbed chronologically by every new archeo-

logical find, forced the annalist in compiling this list to limit the scope of his record to such facts as can be identified as individual effort, or to which fairly approximate dates can be ascribed. This is tantamount to ignoring the great biblical literature, which is the unique Jewish contribution to civilization, and by its anonymity, gives the Jews as a whole that credit which made them the "People of the Books."

The list should be read therefore in the light of the limitations referred to. It bars out also a long and interesting list of credits from the founding of the first industrial town in history, Tarichaea (Pickletown) on Lake Tiberias, named for its industry and the Jewish contribution to the settlement of Alexandria and Barcelona, which historians accept as fact. For this reason all items prior to 100 b.c.e. have been eliminated.

Justice, moreover, cannot be done to the fascinating chapter of culture history which made the Renaissance possible. The small intrinsic value of Arabic or medieval science to the modern world results in a devaluation of the Jewish share in the great catalysis of European thought which translation brought about. The chief centers of translation were at the courts of the caliphs in Damascus and Baghdad, and in Europe, in Toledo and Naples. The great "first" in this transference of knowledge was the introduction of the Indian numerals at Damascus (750-55) by a Hindu, who was brought there by a Jew who had been sent to India by Es-Saffah to translate Indian stories. From then on the work of Jewish translators appears at intervals though it is impossible to state with accuracy who first translated this or that, or whether the translation gained publicity. Where the facts are clear they have been included.

A score of interesting trails have been abandoned because of doubt whether the originator was a Jew. Even a careful perusal of this list, and that appearing in this volume under the title Explorers\*—and the Nobel prize winners\* assuredly all original contributions to civilization—will suggest that Jews have cultivated a variety of interests and activities which differ materially from the standard view of Jewish preoccupation, avocation and vocation. That the great and popular mechanisms of modernity—aeronautics, wireless, petroleum, telephone, microphone, automobile—are Jewish contributions will be not the least surprising to those who believe the Jews confine their interests to a few non-mechanical fields.

A few "firsts" have been added which are not original contributions to civilization, like political and judiciary appointments, but which are historically interesting.

#### Acoustics

GRAMAPHONE was invented by Emil Berliner (1851-1929) who also invented many improvements for the telephone.

**Agriculture**

INTERNATIONAL AGRICULTURAL INSTITUTE in Rome was founded by David Lubin (1849-1919).

OSTRICH FARMING was introduced in South Africa by Joel Myers c.1845.

SILK CULTURE was introduced in Spain by Baruch, the ancestor of the Albalia family, who was transported from Palestine to Spain (probably settling in Merida), by Titus, in 70-1, at the request of the local proconsul.

SUGAR CANE CULTIVATION was introduced in Martinique by Benjamin d'Acosta in 1650.

**Archeology**

BABYLON was rediscovered by Jules Oppert (1825-1905) in 1854. He also unraveled the mysteries of the Sumerian languages.

**Astronomy**

HERMANN GOLDSCHMIDT (1802-1866) discovered 14 asteroids between Mars and Jupiter, 1852-1861.

HALLEY'S COMET was discovered by Jeshoschus, in the year 89.

URANUS was discovered by Sir William Frederick Herschel (1738-1822), in 1781.

**Biology**

FERTILIZATION of the eggs of the sea urchin artificially was first accomplished by Jacques Loeb (1859-1927).

**Botany**

MORPHOLOGY OF PLANTS was established by Julian Ferdinand Cohn (1828-1898).

PLANT BACTERIOLOGY as a science was founded by Nathaniel Pringsheim (1823-94), who was also the first to demonstrate the occurrence of a sexual process in algae.

PLANT STRUCTURE—Julius von Sachs (1832-1897), discovered the microchemical phases of plant structure, and the processes of plant growth.

WILD WHEAT was first discovered in Palestine in 1906 by Aaron Aaronsohn (1878-1919).

**Chemistry**

ACETONE PEROXIDE was discovered by Richard Wolfenstein, in 1895.

ALIZARIN, synthetic, was developed by Carl Theodor Liebermann (1842-1914).

AMMONIA automatic distilling apparatus, was invented in 1877 by Hermann Julius Gruneberg (b. 1827).

ANALINE RED, indulin, negrocin and methylene blue were discovered by Heinrich Caro (1834-1910).

GLAUBER SALTS were discovered by Joseph Manes Oesterreicher (1756-1832).

GLYCOSE fermentation in the human system was discovered in 1898 by Ferdinand Blumenthal (1870- ).

HYDROCHLORIC ACID was discovered by Maria, a Jewess, according to Hoefer. Her name was given to a chemical utensil.

HYDROGEN PEROXIDE was discovered by Richard Wolfenstein in 1894.

LIGNITE as a fuel was introduced in Hungary by Franz Chorin (1842-1923).

PETROLEUM was discovered by Abraham Schreiner (1820-1900), a Galician Jew, who used it for lighting purposes, at Boryslaw, Galicia, in 1853, where he founded a distillation plant. The American discovery dates from 1854.

POTASH for agricultural purposes was developed by Adolph Frank (1834-1916), who thereby created this industry in 1861 in Germany.

**Colonization**

MARYLAND—among the first shipload of colonists that landed here in 1634 was Matthias da Sousa.

MODERN COLONIZATION in Palestine was founded by Jehuda B. Solomon Hai Alkalai (1797-1878), and the purchase of land made in October 1878 was the beginning of the colony of Petak Tikwah ("Gate of Hope").

NHIL, Victoria, Australia, was founded (1857-62) by Marks Kosminsky (d. 1895).

RECIFE, Pernambuco, Brazil, was the first Jewish community in the New World. It was founded in 1642.

**Communications**

COPPER ALLOYS which made possible long distance telephoning were first used in Europe by Lazare Jean Weiller (1858- ).

"HERTZIAN WAVES," on which all present radio services are based, were discovered by Heinrich Hertz (1857-1894).

ICEBERG DETECTION signal apparatus was invented by Meyer Kopplaus, of Leeds, England.

INTERNATIONAL POSTAL UNION was devised by Joseph Michaelson (1826-1908) in 1859, and his plan was internationally accepted in 1865.

MAGNETIC BELLS and sounders for fire alarms, and B.C. telegraph were invented by Julius Sax (1824-1890).

MICROPHONE was invented by Emil Berliner (1851-1929).

QUADRUPLE TELEGRAM transmission was devised by Hayyim Selig Słonimski (1810-1904).

TELEPHONE was invented by Philipp Reiss (1834-74), who exhibited it in



1864 at a conference of physicists at Giessen.

WIRELESS TRANSMISSION system used in Russia in 1910 was invented by M. Eisenstein.

#### Cosmography

MOSES DE LEON (1250-1305) taught the revolution of the earth as a cause of day and night, the antipodal habitation of the globe, and existence of an unknown world (Zohar to Lev. i. 4). These theories were emphasized by Isaac b. Solomon, in his "Mas al ha-Kedomi," published in 1281, and printed in 1490.

#### Economics

POLITICAL ECONOMY as a science was founded by David Ricardo (1772-1823).

#### Education

DEAF MUTES were first taught to read and write by Jacob Rodrigues Pereira (1750-80) in France.

LIP-READING—Lionel Van Praagh (1845-1907), was the pioneer in lip-reading for the deaf-mutes. He began his experiments in 1866.

LUDWIG TRAUBE (1818-1876) was the first Jew permitted to be appointed a Private Docent of the medical faculty of the Berlin University, in 1868. He was the founder of experimental pathology.

THE FIRST academy in Europe was established in Cordova, in 948, by the Jewish community.

THE JEWISH school system was introduced in Palestine in 105-70 b.c.e. Schools were open to all children of five in every town in 64 c.e.

PAULA LYDIA RABINOWITSCH-KEMPNER, bacteriologist, was the first woman appointed a professor in Prussia.

#### Exploration

CHRISTOPHER COLUMBUS' first report of his Western discovery was addressed to two Jews, Louis Sanatangel and Gabriel Sanchez. It was dated Feb. 15, 1493, and was written near the Azores or Canary Islands.

GASPAR DA GAMA, a Posen Jew whom Vasco da Gama found in Goa on his first voyage around Africa, and whom he forcibly converted, joined Pedro Alvarez in the voyage, which in 1500 led to the independent discovery of Brazil.

JAIME III., the last king of Mallorca, testified in 1334 that Juceff Faquin, a Jew of Barcelona, had navigated "the whole then known world."

JAFFUDA (JUDAH) CRESQUES of Mallorca, was the "Map Jew" who taught the Portuguese the art of navigation, and

was director of the school of navigation founded by Henry the Navigator, of Portugal (1394-1460). He taught navigation, the making of nautical instruments and map drawing.

LOUIS DE TORRES, a Marano, who knew Hebrew, Chaldiac and Arabic, was the first white man to set foot on Western soil, Oct. 12, 1492. He was the discoverer of tobacco and introduced it to the Europeans; he named a bird he saw "tukki" (I Kings x. 22), now turkey, mistaking it for a peacock.

#### Humanitarianism

SOCIETY FOR THE PREVENTION OF CRUELTY TO ANIMALS was founded by Lewis Gompertz (1780-1861).

#### Ichtology

MARCUS ELIESER BLOCK (1723-1799), was the first fish naturalist, and classified the species.

#### Industry

AMBER—the modern amber industry in East Prussia, Germany, was founded by Moritz Becker (1830-1901).

BEET SUGAR industry was first encouraged in Austria by Rudolph Auspitz (1837-1906), a member of the Austrian Parliament from 1871 to 1900.

BICYCLES—Nahum Salamon (1828-1903) was the first to manufacture bicycles in Coventry, England, and invented the spider wheel, which makes the modern safety bicycle possible.

CASEIN INDUSTRY was developed in Germany by Ernst Leopold Salkowsky (1844-1923).

CASTILE SOAP was introduced in Marseilles, which was the chief center of its manufacture, by Crescas Davin (Sabanerius), in 1371.

DIAMOND—the first diamond in the Kimberley Diamond Fields, the largest in South Africa, was discovered by Lillienfeld of Hopetown.

ELECTRIC POWER TRANSMISSION was first conceived of by Josef (Lynkaus) Popper (1839-1921) in 1862.

FLOWERED SILK was first manufactured in Spain by Jacob Ion Jan, about 950.

GUANO INDUSTRY was organized in South Africa in 1849 by Aaron de Pass.

MATCH INDUSTRY—the first in Prague was organized by Ritter von Rudin in 1836 who opened up European trade with Japan in 1858.

MOHAIR INDUSTRY in South Africa was founded in 1856 by Jews traveling from Angora who brought with them thirty Angora goats.

SACCHARIN—Nahum Salamon (1828-

1900) was one of the earliest developers of this industry.

SEWING MACHINE, Howe, was introduced in England by Nahum Salamon (1828-1900).

SILK WEAVING was introduced in Brazil by Jews bringing it from Madeira in 1548.

SUGAR CANE, transplanted from Madeira, was introduced in St. Thomas, W. I. and Brazil (1509-1538) by the Maranos.

SUGAR CANE INDUSTRY was developed in Natal, c.1840, by Aaron de Pass.

WHALING as an industry at Herd Islands was developed, c.1840, by Aaron de Pass.

#### Journalism

DAILY TELEGRAPH, London, the first penny newspaper, was founded in 1855 by Joseph Moses Levy (Levy Lawson), (1812-88).

KLADDERADATSCH, German humorist weekly was founded in 1848 by David Kalisch (1820-1872).

#### Judiciary

LOUIS D. BRANDEIS (1856- ), first Jew appointed (1916) Associate Justice Supreme Court, U. S. A.

HATTIE LEAH HENENBERG, appointed to the Supreme Court of Texas in 1925, is the first woman appointed a member of a State Supreme Court in the U. S. A.

JACOB LWOWITSCH TEITEL (1850), was the only Jew appointed Magistrate in Russia during the Czarist régime, 1875.

#### Language

ESPERANTO—designed to be a universal language was invented in 1887 by Lazarus Ludwig Zamenhof (1859-1917).

#### Law

SIMON GOLDSTEIN (d. 1908) was the first Jew permitted to practice law in Hungary.

#### Literature

ISAAC NATHAN B. KALONYMUS was the first to complete a Concordance of the Hebrew Bible, in 1445.

#### Mathematics

ARABIC NUMERALS were first brought from India by a Jewish traveler, according to Abraham ibn Ezra.

AIRLINE DISTANCE calculation by a type of telescope was used in Palestine, by Gamaliel, c.100.

DECIMAL SYSTEM was first used in

practical arithmetic in the 12th cent. by Johannes de Sevilla.

GOMPERTZ' LAW, which is the basis of all actuarial mortality tables, was devised by Benjamin Gompertz (1779-1865).

INVERSION of elliptical functions was evolved by Karl Gustav Jacobi (1804-1851).

"MISHNAT MIDDOT" is the oldest known Hebrew book on mathematics, dated 750.

NEWTON'S THEOREM of the imaginary roots of equations was proven by James Joseph Sylvester (1814-97).

THEORY OF MULTIPLICITIES, and of irrational numbers were demonstrated by Georg Cantor (1845-1918).

THEORY OF RELATIVITY was first conceived and expounded in 1916 by Albert Einstein (1879- ).

TIME-SPACE THEORY was devised by Hermann Minkowski (1861-1908).

#### Medicine

ANAESTHETIC effects of chloralhydrate, butylchloral, and aethylchloride, were discovered by Mathias Eugene Liebrich (1839-1908).

ANATOMY of the kidney, and glands and tracts in the body were first described by Jakob Henle (1809-1885).

ANTI-CHOLERA vaccine was developed successfully by Waldemar Mordecai Wolf Haffkine (1860-1930).

BACTERIOLOGY—Julius Ferdinand Cohn (1828-1898), a botanist, is the father of bacteriology.

GIDEON BRECHER (1797-1873), was the first Jew of Prossnitz to study for the medical or any other profession, and attained the degree of Master of Surgery and Obstetrics at Budapest in 1824.

BUBONIC PLAGUE SERUM was discovered by Waldemar Mordecai Wolf Haffkine (1860-1930).

CELLULAR FORMATION in live tissues, was discovered by Saloman Striker (1834-1898), who introduced the use of wax and gum cells for microscopic work. Leopold Auerbach contributed to this discovery.

COCAIN as a local anæsthetic was first used in 1884 by Dr. Carl Koller, New York, in ophthalmic surgery, thus inaugurating the use of local anæsthetics for operations in various branches of surgery.

COLD LIGHT apparatus, for internal operations, was invented by Isaac Michael (1848-1897).

CRETINISM and its converse was first attributed to the activity or inaction of the thyroid gland by Moritz Schiff (1822-96).



**ELECTRIC MAGNETS**, to remove foreign bodies from the eyes, were first used by Joseph Aub (1846-88) of Cincinnati, Ohio.

**ELECTRICAL TREATMENT** of nervous diseases was evolved by Robert Remak (1815-69).

**FREUDIAN** psychology and psychiatry were founded by Sigmund Freud (1856).

**GONOCOCCUS** was discovered in 1879 by Albert L. Neisser (1885-1916).

**HYDROTHERAPY** was founded by Wilhelm Winternitz (1835-1917).

**IMMUNITIZING POWERS OF THE SKIN**, as a separate and new principle in medicine was first successfully demonstrated by Reuben L. Kahn in 1933.

**METABOLISM OF CANCER**—Otto H. Warburg (1883- ) was awarded the Nobel prize in 1922 for his work in this field.

**MICROCCI OF PNEUMONIA** was discovered by Albert Frankel (1848-1916).

**NEUROLOGY**—Robert Remak (1815-1865), neurologist, was the first Jew appointed to an official position in Prussian Academy of Medicine, in 1847. Discovered the cells that initiate the heart-beat.

**PATHOLOGY**—Julius Cohnheim (1839-1884) proved that the migration of the white blood corpuscles is the origin of pus, a discovery which produced a great revolution in pathology.

**PEDIATRICS**—Abraham Jacobi (1830-1919) is regarded as the father of this science.

**PELLAGRA**, cause of, was discovered by Cesare Lombroso (1835-1909).

**SALVARSAN** was discovered by Paul Ehrlich (1854-1915).

**SWEDISH MASSAGE** and health gymnastics were introduced in Germany in 1851 by Moritz Michael Gulenberg.

**SYPHILIS TEST**—now in general used and adapted by many governments was perfected in 1927 by Reuben L. Kahn (1887- ).

**TYPHUS FEVER SERUM** was invented by Dr. Alex Besredka (1870- ) at the Pasteur Institute.

**VACCINATION** was introduced in Berlin about 1800 by Michael Friedlander (1769-1824).

**VITAMIN** was discovered by Casimir Funk (1884- ).

**"WASSERMAN TEST"** for syphilis was discovered in 1906 by August von Wasserman (1866-1925).

was the first to build ships for this trade in Canada, founding the Canadian Merchant Marine.

**MONTREAL, ANTWERP**—Jesse Joseph (1817- ) was the first to establish a direct line of ships between these two points.

#### Munitions

**ANTECHAMBERED PISTOLS** were made in Mantua, Italy, in 1560 by Abraham Colorni (b. 1530), who supplied 2,000 to Alphonse I.

**DEMONIA**, an improved dynamite, was invented by Zadek (b. Pinne, Posen).

**PNEUMATIC DYNAMITE TORPEDO** was invented by Edmond Lewis Gray Zalinsky (1849-1909).

**REPEATING RIFLE** was invented by Joseph Schulhof.

#### Music

**LORENZO DA PONTE** (Jeremiah Coregliano (1749-1832), a baptized Jew, brought the first Italian opera company to New York at the beginning of the 19th cent.

#### Navigation

**ASTROLABE** was first applied to navigation by Mestre Jamie, assistant to "Henry the Navigator," in 1400. He also improved the compass.

**"JACOB'S STAFF,"** an instrument used in the Middle Ages by all mariners for ascertaining their position at sea, was invented by Levi b. Gerson (d. 1321).

#### Optics

**AUTOMATIC OPHTHALMOSCOPE**, invented by Emil de Berger (1855- ).

#### Painting

**ROSA BONHEUR** (1822-1899), the great animal painter, was the first woman awarded the Grand Cross of the Legion of Honor of France, in 1894.

#### Philosophy

**PHENOMENOLOGICAL** school of philosophy was founded by Edward Husserl (1859- ).

#### Photography

**CAMERA OBSCURA**, a device for throwing an image on a screen and the basis of the modern camera, was invented by Levi b. Gerson (1288-1344).

#### Physics

**ALUMINUM**—the thermal test for aluminum was invented by Hans Goldschmidt (1861-1923).

**BRIDGES**—Mechanism for testing the

#### Merchant Marine

**CANADIAN TRANSATLANTIC TRADE**—Joseph Henry (1775- )

strength of bridges was invented by Wilhelm Frankel, in Germany, in 1905.

**CAPILLARY ELECTROMETER** was invented by Ernst Fleischel von Marxow (1846-1891).

**ELECTRIC THERMOMETER** was invented by Peter Theophil Riess (1803-1883).

**POLARIZED ELECTRIC FLASHES** were developed by Lemoine and Henry Asariah Abraham (1862-1899).

**THEORY OF A STATIONARY ETHER**, in which all motion of light and radio took place, was broken down by Albert Abraham Michelson (1852-1932).

### Politics

**AUSTRALIA**—Sir Isaac Alfred Isaacs (1855- ) is the first Jew appointed Governor General, 1931- .

**AUSTRIA**—Israel Hoenig (1724-1808), Elder von Hoenigsberg, the first Jew raised to the Austrian nobility.

**BAVARIA**—Kurt Eisner (1867-1919) was President of the Republic, 1918-1919.

**ENGLAND**—Benjamin Disraeli (Lord Beaconsfield) (1804-81), was the first Premier of Jewish birth.

**GERMANY**—Hugo Preuss (1860-1925), was the author of the first draft of the Weimar constitution.

**HUNGARY**—Bela Kun (1886- ) was the first president of the post-war Hungarian Bolshevik government.

**INDIA**—Marquis of Reading (1860- ) was the first Jew appointed Viceroy, 1921-1925.

**PALESTINE**—Sir Herbert Samuel (1870-) was first High Commissioner under the British mandate, 1920-1925.

**SWISS CONFEDERATION** — Hermann Arthur Hoffman (1857- ) was the first Jew elected President, 1914-1917.

**U. S. A.**—S. Dukas of New York (1859- ), invented the automatic voting machine in use in the United States.

### Time

**DAYLIGHT SAVING** time was introduced in the U. S. A. by Marcus M. Marks (1858- ).

### Typography

**DAVID DE CADEROSSO**, in 1444, aided Gutenberg in the perfection of type.

**MANUEL VITAL** was also associated with Gutenberg in the development of printing.

### Trade and Commerce

**BERLIN STOCK EXCHANGE** was built by Georg Heinrich Friedrich Itzig (1811-1881), on the site of his grandfather's (Daniel Itzig) residence in the Burgstrasse.

**FRENCH INDO-CHINO**—Jules Rueff (1854- ), in 1872 became one of the pioneers in the development of French Indo-China. After 1900 he administered the French dockyards at Saint Nazaire.

**KOREA** was opened to Western trade in 1868 by Ernst Jacob Oppen (1832-1903).

### Translations

**ARABIC "ALMAGEST"** was first translated by Sabal ibn Tabire in 800.

**ISAAC B. REUBEN ALBARGELONI** translated from Arabic into Hebrew Hai Gaon's treatise on purchase in 1078. About the same time the Karaite writings were translated into Hebrew by Moses b. Tobias.

**MAIMONIDES** was first translated into Hebrew by Samuel b. Judah ibn Tibbon (1150-1230).

**THE EARLIEST KNOWN** translation from Syriac into Arabic was made by Masarjawaih, who translated the Pandepts of the Presbyter Aaron into Arabic c.883.

### Transportation

**AMERICAN ELECTRIC AUTOMOBILE** and Electric Boat Industry was developed in U. S. A. around 1897 by Isaac Leopold Rice (1850-1930).

**ELECTRIC AUTOMOBILE**—M. Davidsohn made and drove the first electrically driven automobile in Darmstadt, Germany, in 1854.

**ELECTRIC STREET CARS** were introduced in Budapest by Heinrich Jelinek de Haraszt.

**FIRST AMERICAN ZEPPELIN** was piloted from Europe to America in 1924 by Karl Arnstein, a construction engineer.

**INTERNAL COMBUSTION**—Siegfried Marcus (1831-1898) invented the first gasoline (benzine) driven automobile in 1875.

**OTTO LILIENTHAL** (1846-1896) invented and flew the first heavier-than-air machine at Rhinow, Germany, in 1896.

**KIEV SURFACE CAR** system was constructed in 1879 by Arthur von Abramson (1854- ).

**PNEUMATIC PRESSURE** driven system of transportation was invented by Jacob Samuda (1811-1844).

**RIGID DIRIGIBLE AIRSHIP** was invented by David Schwarz (1860-97) and was flown in Berlin, Germany, in 1897.

### Weights and Measures

**AUTOMATIC BULLION BALANCES** were invented by Julius Sax (1844-1890).

**ORISIS, DANIEL**: Banker and philanthropist; b. Bordeaux, 1825; d. Paris, 1907.



From a humble clerkship in a Parisian banking house he rose to a commanding position in the French banking world. Acquiring great wealth he was able to indulge his artistic tastes by presenting his native city, and Nantes and Paris with many statues. He gave prizes for art, and in 1900 offered a prize of 100,000 francs for the most useful scientific discovery announced during the year. The prize was divided between Prof. Curie who discovered radium, and Brandy who discovered wireless telegraphy. Orisis presented to Paris the Empress Josephine's palatial home Malmaison. He financed the erection of a number of synagogues.

**ORLOFF, CHANA:** Sculptress; b. Tare Constantinovska, Ukraine, 1888. During her youth she resided in Jaffa, Palestine, and it was not till 1910 that she came to Paris with ambitions to shine in the world of art. The first two busts, exhibited in 1913, immediately won her a reputation. For her portraits in bronze, plaster and wood, and her studies of birds she was awarded the Legion of Honor.

**ORNITZ, SAMUEL:** Author; b. New York, 1890. He turned to writing in 1918 and scored a sensation with his "Haunch, Paunch and Jowl," 1923, which was a satire on some well-known members of the New York community. In 1925 he published "Round the World with Jocko the Great."

**ORSHANSKI, ILYA:** Author and jurist; b. Yekaterinoslav, 1846; d. there 1875. He had a bent for the scientific study of Talmud and Cabala, and brought the same aptitude to bear on internal current Jewish problems, with the result that the Russian censor objected to the publication of some of his works. In 1868 he graduated from the Odessa law school, but he declined a professorship because its acceptance involved apostasy. He however was soon recognized as one of the great theoreticians on Russian civil law. Despite long spells of ill health, he completed two vols. on the economic and social position of the Jews in Russia, and on their legal position.

**O. R. T.:** Abbreviation of three Russian words—Obshestivo Rasprostranenia Trooda—Society for the promotion of trades and agriculture, founded in Russia in 1880 by a group of Jewish intelligentsia mainly of St. Petersburg. Among the founders were Baron Ginsburg\* and Solomon Poliakoff,\* the noted engineer.

Even 54 years ago the Russian Jewish intellectuals realized that Russian Jewry was suffering from an unbalanced social and economic policy since the vast majority of the Jews were traders and a relatively small minority were allowed to work with their hands as artisans or in factories. The first step, a great innovation at the time, which these men took was to establish trade schools for Jews.

During the World War and immediately after, the scope of the Ort became interna-

tional. Throughout Eastern Europe general policies were established which although sometimes helpful to the majority of the population, were very unfavorable to the Jews, for example:—In Poland the government decided to operate the match and alcohol monopolies which were frequently in control of the Jews. In consequence many Jews lost their means of livelihood. Again the coöperative movement made great headway after the war. This movement in itself deprived many Jewish traders of their means of livelihood. It was therefore necessary to adapt the Jew to the new social and economic conditions. For this purpose the Ort emphasized that what the Jews of Eastern Europe needed was not philanthropy so much as rehabilitation. They emphasized the importance of a policy of reconstruction based on productive labor. They stressed the need of the trained hand in fields, factories and workshops. To this end they established trade-schools throughout Poland, Lithuania, and Russia. At one time they had over 100 such schools with 10,000 pupils. Besides they helped to place Jews upon the land. They organized and developed important agricultural colonies in the Kher-son district of Russia and agricultural co-operatives in White Russia. Even in Poland they were able to stimulate a movement for producing coöperatives on the land.

In Russia the program of the Ort was very comprehensive. It included not only the furtherance of agricultural settlements, but also the establishment of factories by importing machines from America and Germany. With these machines they were able to equip such factories. In consequence they not only provided a source of livelihood to the de-classed Jews in Russia, but also placed these Jews, in consequence of their new economic status, in a category which enabled them to enjoy the privileges of education, medical service, and other rights which were automatically enjoyed by peasants and workers.

The Ort program is now being applied to the German situation. Nine trade schools have been established in Berlin as well as two in Paris for the refugees. Among the other plans for constructive relief for the German Jews are that of the establishment of coöperative agricultural colonies throughout Europe, particularly in Southern France and that of transferring groups of German Jewish young men and women to the various Ort trade schools and factories already established in Eastern and Central Europe in which centers they will be trained for occupation in industry and agriculture.

The Ort quickly became an international organization with branches in England, France, Germany, America, etc. Its chief source of financial aid was for some time the United States.

The Central Board or Council consisting of twenty-five elected representatives from the various countries supporting its work, had established its headquarters in Berlin since

1922. Since the ascendancy of the Hitler régime, the Central Board of the Ort has been removed to Paris from which point the program of Ort is carried on. The most important international members of the Ort are Dr. Leon Bramson, chairman of the Central Committee; Dr. Aaron Singalowsky, chief propagandist; and Dr. David Lvovitch.

The officers of the Peoples Ort Federation are: B. C. Vladeck, President; Dr. Henry Moskowitz, Chairman, Board of Directors; Louis B. Bondin, Acting Chairman; J. Weinberg, Treasurer; Vice Chairmen, Morris Ber- man, Meyer Brown, N. Chanin, Alexander Kahn, and Murray Levine; Philip Block, Executive Director; Milton M. Sussman, Execu- tive Secretary. H. M.

**ORTHODOX CONGREGATIONS OF AMERICA:** *See:* Union of.

**ORTHODOXY:** *See:* Judaism, Orthodox.

**OST JUDEN:** Eastern Jews. A term de- veloped in Germany and applied to the Galic- ian and Polish Jews. It came into especial prominence during the World War, when German Jewish leaders determined on a pol- icy of separation from the East European Jews who came temporarily under German rule. The presence of Ost Juden in Germany, as immigrants, has been regarded by assim- ilating German Jews as a cause for the current violent outburst of anti-Semitism.

**OSTROGORSKI, MOISEI YAKOVLE- VICH:** Political economist; b. Russia, 1854. In 1872 he published a chronological history of Russia. His "La Femme au Point du Vue du Droit Public," 1892, was crowned by the Fac- ulty of Right of Paris, and was translated as "The Rights of Woman," 1893, into Eng- lish and German. His "Democracy and the Organization of Political Parties," appeared in 1902.

**OTTENDORFER, ANNA:** Editor and newspaper proprietor; d. New York, 1884. With her first husband, J. Uhl, she came to New York in 1836 and purchased the "Staats Zeitung," then a weekly. She converted it into a daily, "New Yorker Staats Zeitung," taking an active share in editing and managing the

paper. In 1852 Uhl died and the widow con- tinued as editor and manager until in 1859 she married one of her editorial writers, Oswald Ottendorfer, who became managing editor. She was interested in German charities in all parts of the U. S. A.

**OTTENSOSSER, DAVID:** Hebrew grammarian and commentator; b. Furth, 1784; d. there 1858. He was the last of the old school of scholars to join Moses Men- delsohn's \* biurists. His collected commen- taries were published under the title "Kirjah Neemanah." Independent of this he wrote a dozen volumes on Bible and Hebraica.

**OTTOLENGHI, GIUSEPPE:** Italian General and Minister of War; b. Sabtionetta, 1838; d. Turin, 1904. He enlisted in 1859 and took part in the war of 1860-61, and was the first Jew appointed on the Italian staff. In 1864 he won a silver medal for military valor. He was professor of military history and tac- tics in the Royal Military School at Modena, and was one of the commission which fixed the boundary between Turkey and Monte- negro after the Russo-Turkish war. He was made brigadier-general in 1888; division com- mandant, 1895; minister of war, 1902-3; sen- ator, 1902, and commander of the First Army Corps, 1903.

**OTTOLENGO, JOSEPH:** 16th cent. scholar. He was a native of Ettlingen, Ger- many, and his name as that of the Ottolenghi family is an Italianization of the German place name. He settled in Cremona, and died there about 1570. He was associated with Cardinal Cristoforo Madruz in the publication of about 20 Hebrew books, but there is some diver- gence of opinion amongst critics as to whether he was the author of all of them. His most considerable work, and original in its presentation, was a "Calendar of all the Laws."

**OUNGRE, LOUIS:** General Director of the ICA \*; b. Arlon, Belgium, 1890. His head- quarters are in Paris but he has personally in- spected all the ICA's colonies and published reports covering colonization in Argentina, Brazil, Poland, etc.



## P

**PACHMANN, VLADIMIR DE:** Pianist; b. Odessa, 1848. He played with Liszt when the master was in his prime, and his own performance of Chopin won him the rapturous support of Dachs and Bruckner at the Vienna Conservatory. He toured the world a number of times though he made his permanent home in Paris. In 1925 he gave his farewell American all-Chopin recital in Carnegie Hall, New York.

**PACIFICO, DAVID:** Adventurer; b. Gibraltar, 1784; d. London, 1854. Known as Don Pacifico he created an international incident between the British and the Greek governments in 1850. Born a British subject he started in business in Lagos, Portugal, in 1812, but owing to his participation in local politics his property was confiscated. Later he was appointed Portuguese consul at Morocco, 1835, and Portuguese consul-general to Greece in 1837. In 1842 he was dismissed but remained in Athens. In 1847 the Greek government suppressed the Easter Judas Iscariot festival. In revenge the mob burned Pacifico's house and he demanded £26,618 compensation. The Greek government refused to pay this extortionate claim but Lord Palmerston sent a fleet to the Piræus in 1850 and seized all the Greek ships in the harbor. The House of Lords censured Palmerston, and in the quarrel that ensued the French withdrew their ambassador from London. The Commons however sustained Palmerston, and Pacifico finally settled for £500 and 120,000 drachmas.

Don Pacifico became famous for a season as the man whose quarrel had nearly brought on a European war, caused a temporary disturbance of good relations between England and France, split up political parties in England in a manner hardly ever known before, and established the reputation of Lord Palmerston as one of the greatest Parliamentary debaters of his time.—JUSTIN MCCARTHY, *History of Our Own Times*, Vol. I.

**PADUA:** The history of the Jews in this northern Italian city is one of the most interesting in Europe, because it has been continuous since the 13th cent. In the course of its development in the 14th cent., when Jews from other parts of Italy settled there, Padua, with all its ecclesiastical restrictions, as to the wearing of the badge, etc., was the freest city for the Jews, and the one in which they prospered most. Within typical limitations they were treated on an equality with other foreigners, and some of them were granted full citizenship. They were able to struggle for self-protection and took a conspicuous part in the Congress or Synod of Ferrara in 1554, organized to protect Hebrew books from the Inquisition, and after 1440 they were able to give shelter to the Jews fleeing from Germany. They made Padua a center for money-lending, and most of their struggles with the

Venetians, who took Padua in 1405, were over the rates of interest. The church attempted to counter the Jews by opening a pawnshop. The Jews practically established the commerce of the town, and this was recognized by the University of Padua, which during several centuries adopted the consistent rôle of befriending the Jews, and opening its doors to Jewish students. Jews therefore flocked to its medical school during the 16th cent. They had to pay higher fees than the Christians, and refrain from practicing, after graduation, amongst Christians; but even this limitation was not the act of the university.

In 1455 when the monks began to preach Christian Socialism, they demanded the exclusion of the Jews from Padua; though the Jews suffered severely in the sack of Padua, in 1509, they remained there. In 1541 the establishment of a ghetto was demanded, but the Jews fought the proposal so that the senate did not agree to it, till 1581, and even then the Jews were able to frustrate the policy of segregation until 1602. They were then forced to reside in a ghetto, and remained there until the victorious French abolished it in 1797. The Jews, given free access to the city, renamed their quarter "Via Liberia." There was no recession in their position, and in 1866 they were fully emancipated.

The economic history of Paduan Jewry is equally interesting, and much detail concerning it exists. Apart from the business of money lending the Jews owned the principal stores in the main streets of Padua, and influenced the commercial turn-over considerably. In 1645, a Jew named Trieste established a silk factory in Padua, in which 6,000 persons were employed; this was in all probability one of the largest plants of the period.

The community has never been very numerous, but its scholars hold great rank in Jewish annals, and Padua has been the seat of one of the best reputed Jewish seminaries.

**PAINTING:** Until the recent discovery at Dura-Europos it was assumed that this art, like sculpture, was wholly undeveloped amongst the Jews. The assumption is justified by the aversion of Ezekiel (viii. 10) to things "portrayed upon the wall" and his bitterness against "the images of the Chaldeans portrayed in vermilion" (*Ibid.* xxiii. 14), which conveyed the general inhibition against all things possibly idolatrous. Nevertheless the 1933 excavations on the Euphrates, show that in 24 c.e. a synagog had pictures of Moses and the Tablets of the Law, Pharoah drowning in the Red Sea, etc. It is claimed that these frescoes reveal the fact that Christian art borrowed from Jewish pictorial art in style, composition and subject matter.

Since the 10th cent. there has been no objection among Jews to portraiture, and Jews occupy to date an honored position in the art.

*See:* Art.

**PAKS RABBINICAL CONFERENCE:**

Held in 1844, at Paks, Hungary, and convened by the conservative rabbis to meet the problems involved in adjusting communal and religious life to political emancipation which was then impending. The conference proved abortive though 25 rabbis attended and held 25 proxies.

**PALACHE, SAMUEL:** Moroccan envoy to the Netherlands, c.1591: d. The Hague, 1616. He endeavored to induce the magistrates of Zealand to make Middleburg an asylum for the Maranos, but the local clergy opposed the measure.

**PALE OF SETTLEMENT:** Established in 1791, when the White Russian Jews who in 1772 had come under Russian domination, were forbidden to join any non-White Russian guild, the area of the Pale, much of which is no longer part of the U.S.S.R. was, by the delimitation of 1882, fixed as the provinces or governments of Bessarabia, Wilna, Vitebsk, Volyhnia, Grodno, Ekaterinoslav, Kovno, Minsk, Kiev (except the city), Mohilev, Podolio, Taurida (Crimea), Kherson, and Chernigov. In 1905 there were within this ghetto 5,000,000 Jews and 313,000 in the rest of Russia, including Courland, the Caucasus, Turkestan, Tobolsk and Omsk. No Jew had the right of permanent residence in Finland, and only those possessing higher education were permitted in the province of the Don. Exceptions were made for merchants of the first guild, who could live in non-Pale cities, and attend fairs.

The ukase of June 23, 1794, promulgated after the second partition of Poland, enumerates the Polish territories accessible to the Jews and thus marks the formal initiation of the Pale of Settlement, which with slight variations, has remained the same down to this day, in spite of the fact that its number of Jews has increased manifold. And as if Catherine had been anxious to ridicule the aspersions cast by her Senate upon the anti-Jewish character of Polish legislation, the very same ukase imposes upon the Jews in the towns the payment of a tax "double the amount that levied on burghers and merchants of the Christian faith."—FRIEDLANDER, *The Jews of Russia and Poland*, 1915.

*See:* May Laws.

**PALEOGRAPHY:** The science of deciphering inscriptions in ancient tongues generally referred to as epigraphy when it concerns incised inscriptions on stone or metal. Apart from the finds mentioned in the article on Archeology,\* in which the earliest known Hebrew scripts are noted, there have been found tombstone and other inscriptions which add to the source material of Jewish history. These finds cover a wide area of space, from the Euphrates to the heart of Morocco, and France, covering a record up to the 13th cent. The Italian inscriptions are probably the most numerous, 180 inscriptions having been traced in the catacombs on the Via Appia alone, but

these, as all in western Europe, are detailed confirmations of what was previously known. The finds in Asia Minor, at Palmyra, and more recently in Palestine, and Libya, reveal facts which were not even suspected. The most remote of all Jewish inscriptions are in Cochin China.

**PALESTINE (Names and Area):** Designated Canaan (Gen. xii. 5), Philistia (Ex. xv. 14), later subdivided into the kingdoms of Judah and of Israel whence Ezra (ii. 1) and Nehemiah (i. 2) describe it as Judah. Hence the title Judea. In Greek times it was known as Palestine-Syria. The Romans shortened the name to Palestine. The Arabs described it as Filastin. The Jews named it Land of Israel, a designation embodied in the current issues of Palestine postage stamps, etc., by the two Hebrew letters *aleph* and *yod*. Also designated the Holy Land, the Promised Land, Land of the Book. The Bible poetized its fertility by the description "a land flowing with milk and honey." It was the "goodly land."

Its hilly character, its forests, and woodlands and its running streams appealed. This description is warranted by pre-biblical and post-biblical history. The frontiers, as set forth in the Pentateuch,\* are the "River of Egypt" (Wadi El Arish) to the Arabah on the south and the Mediterranean on the west. To the north the line was to run from the "entrance of Hamath" eastward across the Lebanon "as far as the great river, the river Euphrates" (Deut. i. 7).

The Jews, except in the reigns of Solomon, the Maccabees, and Herod the Great, controlled and were confined, to a smaller area. The Pentateuch\* describes the settlement in Trans-Jordan and the entrance of the Jews into what is now Palestine (west of the Jordan), but the historic books (Samuel, Kings and Chronicles) concentrate upon affairs within the environs of the two opposing capitals. The names of more remote centers appear only in battle records and in lists of cities captured by the enemy. Solomon's founding of Palmyra (Tadmor)\* in the Syrian desert, is the nearest approach to the Euphrates recorded. By his development, at the same time, of Aqaba as a sea port, his rule covered the largest known Palestine. Even then the western coast was dominated or owned by the Phœnicians. The Maccabees\* brought part of the coast under Jewish rule, but did not own Syria, though in 120 b.c.e. they conquered the Idumæans, and Alexander Jannæus\* subdued the Trans-Jordan Lands. Herod controlled, as part of his domain, Syria to the north of Beirut and eastward the Trans-Jordan lands, which are now described as the Hauran, and the Jaulan, including the Druze territory. The three natural divisions of modern Palestine, Judea, Samaria, and Galilee have always dominated Jewish history. The fact however that the Negeb (dry land) and the Arabah, the southern extremity of Judea,



are rarely mentioned, or that other places in the south, and in Trans-Jordan, are not even referred to, does not imply their lack of settlement at any particular date—merely that they played no conspicuous part in political or cultural history.

Of ancient surveys the oldest extant is the Peutinger tables of the Roman road-map, the second valuable itinerary is the list of the early church bishoprics, and the third is the post-roads established by the Mamluks in the 13th cent. These records, as well as the Bible and Talmud, and many other reports like the Crusading documents, have been employed by archeological surveyors who have restored a knowledge of hundreds of forgotten or ignored places.

**Ancient History:** Jewish possession began with the settlement of Moab and the invasion of Judea. The biblical writers did not ignore the fact that possession involved the dispossession of more ancient inhabitants, and from their references to the aboriginal Canaanitic tribes there have been evolved useful keys for the unravelling of the inscriptions on archeological finds. These discoveries have, however, brought to light evidences of pre-historic man in Palestine, of very early civilizations, as well as new explanations of the early Hebrew contacts with Palestine. Light is thus thrown on the patriarchal period, and new interpretations suggested of the biblical record for that era. Even during the archeologically recovered periods of its history Palestine was the highroad between the Assyrian and Egyptian empires, and this condition, and its fertility, dominated its history during the existence of the kingdoms.

**Era of the Kingdoms:** Detailed accounts of the kings, and the Prophets, from Samuel to the beginning of the captivity will be found under the names of the individual rulers and seers, and in the summaries of the kingdoms of Judah and Israel under the respective titles. Here it is in place to point out that the solid body of history conveyed in the Bible, and confirmed in its critical phases by archeological discovery indicate that except in a few reigns the political problem of the two states was dominated by Assyrian-Egyptian imperialism. The prophets shrewdly recognized Assyria as the real and most dangerous enemy, but they could not prevent the kings staking their ambitions and fates upon alliances, mostly with Egypt, the consequences of which were punitive expeditions on the part of Assyrian satraps, in Syria, and finally the destruction of the states, at intervals, by Babylonian monarchs.

Archeology has confirmed and elaborated the wealth of the kingdoms and the general prosperity of both states, due to agriculture and horticulture, and to some extent to the commerce developed by Solomon and enlarged by Omri and Ahab. The size of the palaces and store-houses discovered too indicate a large population which some historians estimate at 5,000,000.

More important was that cultural and religious evolution which, concentrating in Jerusalem,\* eventually became world property and the basis of modern concepts of civilization. In this aspect the history of the kingdoms is dominated by the Psalms, to which David and Solomon contributed, the great collection of contemporary prophecies, the erection of the Temple of Solomon,\* and the discovery or refinding of the Book of the Covenant. The flowering of Hebrew poetry, with its abiding faith in God, stamped the history of the Jews and the record of Palestine notwithstanding the constant lapse of the people into idolatry, and the frankly recorded aptitude for assimilation. Much of the material may have been rewritten or edited much later, but if, as all critics allow, some of the Psalms are of Davidic origin, then the kingdoms were as advanced in literature as they were in other arts.

**From the Return to the Hasmonean Era:** Little is known of Palestine during the captivity. A small and not very influential group resettled under Zerubbabel in 537 b.c.e. The country was a dependency of Persia, the Samaritans were, in their aggressiveness, a new factor, and the Second Temple was not consecrated till 516 b.c.e. Ezra who conducted the second return in 459 b.c.e and Nehemiah who organized the third return, in 444 b.c.e., depict a sparsely inhabited land, opposing Samaritans, a Jerusalem with broken walls and the Temple in need of repair. The partial ascendancy of the Samaritans is shown by the erection of their temple on Mount Gerisim in 420 b.c.e. By that date, Malachi, last of the prophets, had ceased to function, and the foundations had been laid of the two institutions which were to dominate Palestine intellectually and spiritually, the Council of 70, or Sanhedrin,\* and the synagog \* with its study of the Law.

The great formative period, 458-332 b.c.e., is only sketchily known. Aramaic had become the common tongue, Hebrew was the literary language, and the high priest was the supreme Jewish functionary. History affords little indication of civil administration; the presumption, widely accepted, is that during these 125 years most of the Canonical books were either compiled, re-assembled or edited. The Persian rule continued to 332 b.c.e., when Alexander the Great setting out to conquer the crumbling Persian empire took Palestine on the way. For its resistance Tyre was reduced to ashes. Syria yielded, but Jerusalem held out. It finally came to friendly terms with the Macedonian because, according to the legend, the visit of the high priest fulfilled a vision of Alexander. He rebuilt Jaffa and Ashod,<sup>1</sup> erected Straton's tower (Cæsarea) and the port of Acre. In Trans-Jordan he replaced Rabbah in Amman by Philadelphia (now Amman) and built the fortress towns of Duim and Pella. These facts and the sending of Jews as colonists for the founding of the Egyptian city of Alexandria—a procedure





34°30' Longitude East from Greenwich 35°30'

M E D I T E R R A N E A N S E A

S O U T H E R N S E A

J E R U S A L E M D I S T R I C T

J O R D A N R I V E R

D E A D S E A

31°30' 32°

34°30' 35°30'



34°30'

35°

35°30'

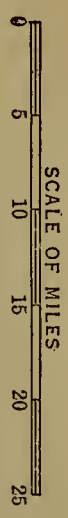
# WESTERN

# PALESTINE

## SHOWING JEWISH SETTLEMENTS

Courtesy of Jewish National Fund

- Jewish Settlement
- Arab Village
- ◻ Important Town. Towns having large Jewish population underscored
- Safeid
- Main Roads
- +++++ Railroads



34°30'

35°

35°30'

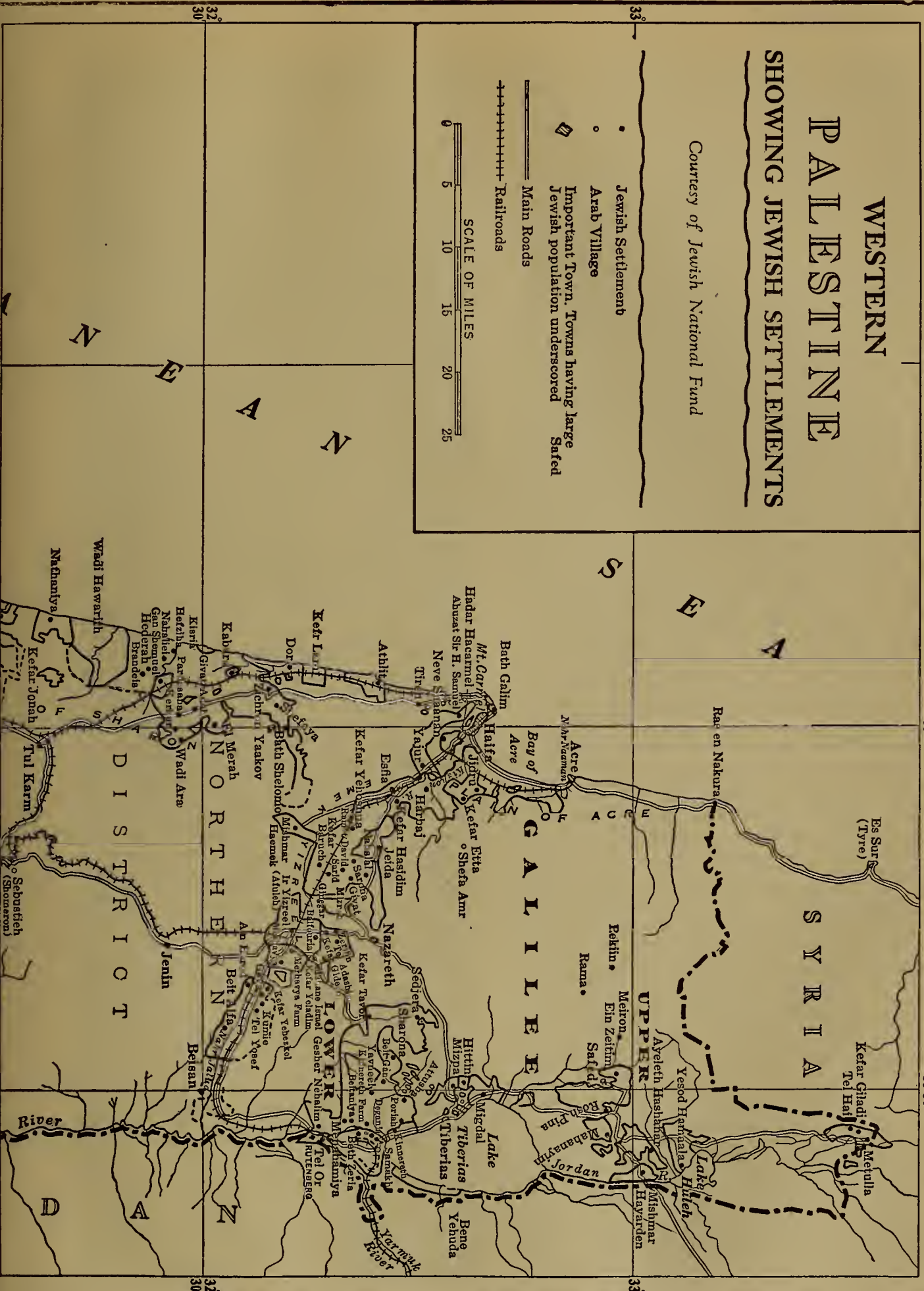
Longitude

East

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Greenwich

35°30'



repeated by Ptolemy Soter—indicate that though the country was not prosperous its population had increased considerably. Alexander's general pro-Jewish policy—evidenced in the popular use of his name as a Jewish pre-nomen—was copied by his successor Ptolemy notwithstanding the support given by Jerusalem to Laomedon, to whom at the death of Alexander, Syria was assigned.

During the century in which the Ptolemaic dynasty ruled Palestine the Jews lived at comparative ease, though the country was probably impoverished by the frequent crossings of the Syrian and Egyptian armies in the interest of contending Macedonian kings. This may have contributed to the attraction of Alexandria and Antioch to the north. For in these two great commercial cities, Palestinian Jewry started that dispersion known as the Diaspora.\* The battle of Gaza, 312 b.c.e., is the beginning of the Seleucidian Era when Palestine became a subdivision of Syria, and a tributary to Egypt. The high priest was the chief political functionary. Greek games were introduced in Palestine and between 218 and 200 b.c.e. the "Song of Songs" and the Apocrypha of Ben Sirach\* were contributed to the cultural history of the world.

As mercenaries of Antiochus Hierax (the Hawk) the Gauls first came into Palestine but were defeated and retired. The internecine Macedonian struggle evidently did not disturb Jerusalem for the Temple worship assumed the ornate character described in Ecclesiasticus. The country remained under Egyptian rule until Ptolemy Philopater came into conflict with Antiochus the Great, who in 217 landed an army at Gaza and speedily captured Palestine. He was defeated by Ptolemy Philopater, who, however, forfeited the allegiance of the Jews by attempting to force an entrance into the Holy of Holies. In 203 Antiochus recaptured Palestine and the country passed into the hands of the Syrian Seleucids. In the struggle Jerusalem was temporarily abandoned and the conquered resettled it. The defeat of Hannibal at Thermopylæ, and of Antiochus at Magnesia, by the Romans, resulted in a demand for \$90,000,000 of reparations which the Seleucideans endeavored to pay by robbing the temples of the Orient. Seleucus IV. was the first to menace the position of the Jews but he did not restrict religious practices. Hellenism\* thanks to the long Ptolemaic rule was fashionable though opposed by the strictly religious elements (Asidæans).

As a hostage, for payment of the annual installment of the reparations, Antiochus Epiphanes (the Brilliant) was sent to Rome, where he learnt to despise and condemn his native Orient and the Jews. When therefore on the death of his father he was called to the throne he determined on a strict Hellenization of Palestine. All observant Jews were ousted from government employ and their places given to "liberals" who did homage to Jupiter. Jason the high priest undertook to

further the Hellenic cult. Politically and religiously Jerusalem became an imitation of Antioch, with a statue in the Temple. Jason even accepted the worship of Melkart, the god of Tyre. Antiochus in due course disposed of Jason but on returning from Egypt he passed through Palestine, plundered the Temple and compelled Menelaus, the high priest who was also the king's puppet, to lead him into the Holy of Holies. To Antiochus' lying report of what he saw can be traced two fictions, that have been detrimental to the Jews for ages, that they worshipped an ass, and that they annually sacrificed a human being.

By the defeat of Perseus at Pydna, in Macedonia, the hereditary kingdom of Alexander the Great became a Roman province. Rome demanded from Antiochus instant acceptance of its rule. He yielded it at Antioch, and in revenge began an attack on the Jews of Palestine. Fire, rape and robbery were followed by commands abolishing Judaism. The Temple worship ceased and statues of idols were set up in the holy places. Throughout 169-168 b.c.e., the fury of destruction, entailing much martyrdom, followed. The pious were dispersed and took to remote places, and the Hellenistic cult reigned supreme in Palestine.

**Maccabean and Hasmonean Rule:** Some time in 168 b.c.e., Mattathias\* the Hasmonean, began at Modin that rebellion which inspired the Jews to military efforts, defeated the Syrians and gave Palestine its independence. Having decided that an attack on the Sabbath might be repulsed the first great Puritans rallied in the desert of Tokea around Judas\* the son of Mattathias, under the Maccabean banner, and in the first battle, in 167, were victorious over the Syrian general, Apollonius. For two years a series of brilliant skirmishes were fought in the hill country east and south of Jerusalem. The battles of Beth-horon, Emmaus and Bethzur, in 166-5 b.c.e., were positive victories for Judas' forces and in 165 (Hanucah\*) his rejoicing followers rededicated the Temple. The war was carried on by Antiochus V. Eupator (164-162 b.c.e.) with varying fortunes, the victory of Judas at Caphar Salam, in 160 b.c.e., resulting in his first overtures to the Romans. Judas was killed that same year at Eleasa and authority was passed to his brother Jonathan Haphus\* who contended with two parties in Jerusalem, the Hellenists and Hasidim (religious extremists) and was supported by the Hasmonean faction.

In 159 b.c.e. the Syrians evacuated Palestine, and thereafter Palestine, with Jonathan as high priest, was a militant factor in the wars for the Syrian crown. It was at this time, c.150 b.c.e., that the Septuagint\* translation of the Hebrew Scriptures was prepared, though the end of the Hellenistic party in Palestine was in sight. Jonathan was executed by the Syrians and the last of Mattathias' sons, Simon Tharsi, became high priest and leader in 141 b.c.e., and the following year Palestine entered into an



alliance with Rome to preserve the independence agreed to by Demetrius (I Macc. xiii.). Simon was slain in 135 b.c.e. having been Nasi (prince) and stamped the first Jewish coins.

With the accession of John Hyrcanus I,\* in 135, began the Hasmonean dynasty which lasted to the accession of the Herodians\* in 37 b.c.e. (The individual rulers are dealt with under their own names.) The Hasmoneans brought prosperity to Palestine. The military spirit and the desire for conquest were notably developed. In succession the Samaritans\* were worsted, their land reduced and their temple destroyed. Idumea was conquered and its rulers converted to Judaism; the coastal towns were made Jewish possessions: Alexander Jannaeus\* took the Hauran and the Jaulan, and before the end of his reign had annexed practically all of Trans-Jordan to Judea. During the same period the three sects whose differences for the next 175 years constitute much of internal Jewish history, the Pharisees,\* the Sadducees,\* and the Essenes,\* were organized (c.108), as expressive of three diverse outlooks on Jewish life. The full account of the period recorded by Josephus,\* shows that for nine years the Jews were content to have a queen, Salome Alexandra,\* rule them, and that with her assent the Pharisees obtained control of the Sanhedrin.\*

The greatness of the Hasmonean period ended in 70 b.c.e. when Hyrcanus II.\* came to the throne. Quarrels in the royal family gave occasion for the intrigues of Antipater the Idumean\* and in 66 b.c.e. the Nabateans\* took Jerusalem and were only ousted at the instance of the Roman legate Scarus. This created the opportunity which led Pompey to capture Jerusalem in 63 b.c.e. and reduced Hyrcanus to an Ethnarch, and gradually made Palestine a dependency of the Roman governor of Syria. The descent thereafter was rapid. Between the struggle of the opposing claimants to Palestinean rule, and Roman favor, Crassus was, in 53 b.c.e., able to plunder the Temple. Two years later Aristobulus II.\* and his son Alexander II.\* were killed, the former poisoned by the followers of Pompey, the latter decapitated. Though Hyrcanus II.\* was made high priest by Cæsar the country was administratively divided by the Romans and two sons of Antipater the Idumean, became governors, Phasaël, of Jerusalem and Herod, of Galilee. In 42 b.c.e. Mark Antony made both Tetrarchs. Jerusalem was captured in 40 by the Parthians, but Herod, who had supported Cassius for the Roman purple was, in 37, proclaimed king of Palestine and to consolidate his position married Mariamne,\* Hasmonean princess.

**Herodian Dynasty:** (37 b.c.e. to 70 c.e.). Palestine was ruled by the Herodians, who were half Idumean and half Jewish, and who as the appointees of Rome held the throne by its authority, with the aid of mercenaries

and their Idumean following. (The record of the rulers will be found under their individual names.) They lacked sympathy with the political and religious aspirations of their Jewish subjects, were exponents of the intense Romanization of Palestine, thus forcing into existence that fanatic zeal which characterized the latter end of the Jewish state. Herod\* was the greatest builder Palestine ever knew. His magnificent temple, his palaces in Jerusalem and elsewhere, his fortresses east and west of the Jordan and the great port of Cæsarea with his statuary, art, games, theaters, stadia were, like his alliances with Cleopatra and his partisanship in Roman politics, calculated to bring the kingdom into a new position internationally. His death in 47 b.c.e. led to a fratricidal struggle between his descendants.

Increase in the power of Romans, Herodian rivalry in idolatrous buildings gave rise to the Zealots\* under Judas\* the Galilean, and a demand for the abolition of the kingship, and emancipation from the Roman thrall. In 6 c.e., however, Coponius was appointed the first of the 13 procurators of Judea, deputies of the Roman governor of Syria, who aggravated all those evils and persecutions which continued for 60 years, until local rebellion gave way to open and fatal war in 66.

In 41 Agrippa I.\* was king of all Palestine, but two years later Agrippa II.\* was merely titular king of Judea. The increased bitterness which produced the desperate Sicarii\* was a natural response to political conditions. The ferment of the period which gave birth to Christianity witnessed the conversion of Judaism of the royal house of Adiabene and the calm rule of the Sanhedrin by Gamaliel I.\* (a successor to Hillel) and the establishment of elementary schools in Palestine.

The census taken by Cestus Gallus in 66 at the "Passover of the Crushing," when there were over 2,000,000 Jews in Jerusalem, was the opening phase of the final struggle of the Jewish state. The great rebellion under the Zealot, Eleazar b. Ananias,\* against Gessus Florus was successful. The Roman general retired and the Sanhedrin ruled. The war was carried into Galilee under Josephus and John of Gischala.\* In 67 Vespasian captured Galilee, the Idumeans entered Jerusalem in support of the Zealots, and in 68 Simon b. Giora\* also entered Jerusalem and bitter party strife followed. The same year Vespasian was proclaimed emperor, and his son Titus took command of the Roman forces, cleared the country of all enemies, and in 70 besieged Jerusalem.

After one of the most bitter and sanguinary struggles in human history Titus captured the city, burnt the Temple,\* fired the Holy of Holies, plundered its store-houses, destroyed the city and led the flower of its surviving defenders captive for the great games in Cæsarea, etc., to the final great triumphal procession in Rome. With the fall of Masada\* in 72 every vestige of the state disap-



peared, and the humiliating tribute of the  *Fiscus Judaicus*  \* instituted.

**70 to 636:** The impression that after Titus' victory Palestinean Jewry was limited to the Academy \* founded by Johanan b. Zakkai \* at Jabneh is incorrect. The great intellectual achievement of the next four centuries, the compilation of the Mishnah \* (189) and of the Jerusalem Talmud \* (375), the growth of the political-religious leadership of the patriarchs to 425, the authority of the Sanhedrin, the development of the schools at B'nai Berak, Usha, Sepphoris,\* Cæsarea and Tiberias \* overshadow the fact that the Jews were still numerous in Palestine, and that in Judea they cultivated cereals and the vine; in Galilee they owned olive yards. Against them gradually rose the neo-Christians, whilst the Samaritans now and again approached them more closely.

The first great pause in the development of exilic-Judaism came in 115 when all the communities of the diaspora rose in conjunction with other subject peoples against the power of Trajan. This war lasted to 118 and ended at Lydda in a bloody struggle against Lucius Quietus, who was Trajan's general and also acted for his imperial successor, Hadrian. A second and even more drastic pause in the development of Palestine Jewry came in 132-5 when Bar Kokba \* aided by Akiba,\* made war on the Romans, recaptured Jerusalem and maintained for two years an independence which ended with the fall of Bethar. Hadrian completed the destruction of Jerusalem, renamed it *Ælia Capitolina*, built a Roman city with temples and statues there, garrisoned the country, and sold the Jews into slavery at Abraham's terebinth, or oak \* at Mamre, and at Gaza. He prohibited the practice of Judaism on pain of death. From now the Palestineans were greatly impoverished and under the pressure of persecution it took to 138 to reorganize the Sanhedrin at Usha.

From Hadrian's victory to the end of the Roman imperial rule in Palestine, the Jews were forbidden approach to Jerusalem except one day in the year. They settled in the coastal towns of Judea and in Galilee and were systematically persecuted. Notwithstanding this some of the Galilean synagogues, recently unearthed, were built in this period and attest to numbers and affluence of which there is at present no available written record. A revolution took place in 161, but the pressure on Palestine is eloquently identified by the founding of the Babylonian Academy,\* at Sura, in 219, which was followed in 224 by the opening of the Academy of Pumbedita. Greater hardship came, however, in 315 when Constantine issued the first of his anti-Jewish edicts, and recognized Christianity as the state religion. Finally, Helena's "Invention of the Cross" (326) transferred Jerusalem into a capital of Christendom. Judaism thereafter was a political as well as religious heresy, with the Jews hemmed in by the growing Palestinean Christian institutions. There was a brief pause

during the reign of Julian the Apostate (361-363) but the downthrust continued, until the death, in 395, of Theodosius, who divided the Roman empire and brought Palestine wholly under Byzantine dominance.

Palestine was more under church than civil control during the rule of the Byzantine monarchs (395-614) but the Jews were sufficient in number to make common cause with the Samaritans and rose against the decrees of Justinian in 529. The Jewish presence is still more formidably demonstrated in 614 when under the leadership of Benjamin of Tiberias 20,000 Jews joined the Persians and the Samaritans in the sack of Jerusalem and in the slaughter of thousands of Christians. Heraclius, the Byzantine monarch (610-42) rallied his forces in 629, defeated the Persians, retook Jerusalem, reconsecrated it to Christianity, and slaughtered thousands of Jews.

**636 to 1099:** Palestine was attacked by Abu Bekr in 634. In 636 Jerusalem yielded to 'Omar, Companion of Mahomet, who, in the written capitulations, permitted the Jews to remain there, and employed them in the erection of the original Mosque of 'Omar. From now on Palestine was Arab dominated. There are infrequent references to the Jews in Palestine during the Ommayyad dynasty (661-750) but their presence is indicated in the detailed account of the erection, and service, of the Dome of the Rock, on the site of the Mosque of 'Omar, by Abdel-Melik (685-705) and in the restrictions of 'Omar II. (717-720) whose code as to dress, riding, etc., became the pattern of all subsequent legislation against Jews and Christians.

In 750 the Abbaside dynasty obtained control of Syria and held Palestine till 878. Again, as during the reign of the Ommayyad caliphs, the Jews contributed to the intellectual advancement of the state. The Karaite sect was founded, and hereafter we meet with their "mourners of Zion" in Jerusalem. In 878 Ahmad ibn Tulun became independent governor of Egypt and founded a short-lived dynasty which controlled Palestine, and was not unfavorable to the Jews. It was succeeded (934-969) by the Ikhshid princes of Egypt who were very liberal, advancing Jews to office in Palestine, and creating a condition that in 985 led to Arab geographer Makuddasi correctly to record the supremacy of the Jews in Jerusalem. Both Rabbanites and Karaites dwelt there and a Gaonate was reestablished in 969.

Al Muizz, fourth of the Fatimite caliphs, with Jewish advice, conquered Egypt, and took Palestine. The Jew Paltiel \* was vizir to Muizz and his successor Aziz, and until the reign of the mad Hakim (996-1020), founder of the Druze religion, the Jews prospered. Hakim who destroyed the Holy Sepulchre, and persecuted the Christian pilgrims and residents, practically precipitating the First Crusade (1095-96), plagued his Jewish subjects also with a series of persecutions, as fantastic and offensive as they were brutal. The



capital of Palestine at this time and from the beginning of Arab rule was at Ramleh and the presence of Jews there and in Jerusalem and of orderly Jewish pilgrimages is related to the great earthquake of 1033 which destroyed Ramleh and ruined half the country, and left the Jews impoverished. From then, to the capture of Jerusalem by Godfrey of Bouillon, in 1098, Palestine experienced so many political revolutions that all semblances of organized life became obscured.

**Latin Kingdom:** When the Franks captured Jerusalem they crowded all the Jews in the city in the synagog and set fire to the edifice and its contents. For a brief period the Jewish record in Palestine seems wholly expunged, but the Assizes of Jerusalem—as the code and legal courts of the Norman kingdom were designated, indicate the presence of Jews in Palestine, elsewhere than in Jerusalem. Presently their settlement as merchants, etc., in the coastal cities of Sidon, Acre, etc., is distinctly indicated in the regulations covering alien trading rights and in the variations of the oaths administered in the courts. The great Jewish incident of the Crusades was the visit of Judah Halevi\* to Jerusalem (c.1141) and the account written by Benjamin of Tudela,\* after 1165, of his journey in the Orient.

**1187 to 1250:** Saladin's recapture of Jerusalem in 1187 ended the Latin kingdom of Jerusalem, and witnessed the immediate return of Jews to the city which was visited by Maimonides\* who was practicing as a physician and writing his great works in Cairo. From now on Palestine was open to the Jews. 300 rabbis from France and England settled in Jerusalem and Hebron\* in 1211, and their arrival is traceable in the travelogue of the poet Judah Alcharizi.\* The poverty of the Jerusalem community is related by Nachmanides,\* who refounded it in 1235, during the Eyubite Succession. Orderly life was however out of the question. From the beginning of the Third Crusade, under Richard the Lion-Hearted, from 1191 to 1250, Palestine was first the victim of the great blood-letting and devastation of that Crusade; second in 1244 the Kharezmian horde invaded Palestine and for six years the country was the scene of warfare so ferocious and destructive, that previous experiences seem pale in comparison. Third, it was visited by famine, and storm, and other natural phenomena, and fourth, by the great Tartar invasion which destroyed the Baghdad end of the Abbaside dynasty, and gave occasion for the rise of the two Mamluk dynasties. When after a rain of battles and treaties of peace Acre was captured in 1291, the Jews in the city suffering with the Christians, all vestiges of Christian rule in Palestine disappeared.

**1250-1517:** The Bahrite and Bohrite Mamluks, who in turn ruled Palestine, from Egypt, were regulative rather than oppressive in their treatment of the Jews in Pales-

tine. There were spells in this era when the Jews exercised great freedom, their pilgrimages were permitted as well as their settlement, but their concentration shifted from Jerusalem to Safed\* which had become the military capital of the country. There are evidences of Jews in Hebron and even in Kerak in Trans-Jordan. There militated against their development two great incidents, the Black Plague of 1348 which wrought terrible havoc in the East and the great Tartar invasion under Tamerlane which destroyed most of Syria, all of Trans-Jordan, and the effects of which are still visible. In the interlude between these catastrophic struggles the Jews were treated mildly though they had to conform to the Mamluk variants of the 'Omar regulations as to dress, etc. They became traders, merchants, and dyers, and they were even consulted on the merits of contemporary archeological discoveries and allowed to build synagog.

**1517-1789:** In 1517 Selim I., Sultan of Turkey, defeated the last of the militant Mamluks in Syria, captured Palestine, and took Egypt. For three hundred years thereafter Palestine remained under the undisputed rule of Constantinople. For their share in his victory, Selim gave the Jews great freedom and the Spanish refugees from 1492 were allowed to settle in Palestine. Insecurity of life, the presence of robber bands and Bedouin marauders determined Suleiman the Magnificent to rebuild the walls of Jerusalem (those now surrounding the old city) and to permit Don Joseph of Naxos\* to wall-in Tiberias, and experiment there in settlement and colonization. Palestine was mostly governed from Damascus.\* This aided in the advancement of Safed, one of the four holy cities, to front rank as the center of that mixture of learning, idealism and mysticism which attracted the Spanish immigrants and made it the home of Jacob Berab,\* Joseph Caro,\* Isaac Luria\* and Hayim Vital Calabrese.\* By the end of the 16th cent., the Turkish sultanate had passed its zenith, the bey in Damascus had grown in power, and the pasha in Jerusalem was fairly independent from his superior. Exactions were the practice of officials, but the Jews were no worse treated than the Christians, who had been permitted to re-settle; or the Moslems, urban and rural. The law which kept the Jews out of the army inured to their benefit. The Jews of Jerusalem were limited to 2,000 but there was no restriction elsewhere, only the cumulative restraint of much uncultivated land and exorbitant taxes. No alien could possess property, nevertheless the communities of Acre, Hebron, Tiberias, Jaffa and Gaza grew. The detailed history of Shabbethai Zebi's\* appearance in Palestine during 1664 to 1666 indicates freedom of movement, religious liberty, considerable doctrinaire disputes, much mystical speculation and the settlement of groups of European Jews.

These Jewish settlers could not, however,



rise superior to their political environment. On the contrary, as Turkish rule weakened the Jews for their personal security became agents of the foreign, French and English factors, who were allowed to do business in Palestine, and the possible unification of Palestinian Jewry was thus undermined. The country was, however, in 1757, except in Jerusalem, swept under the advance of Zaher, a Bedouin ruler of Safed who became master of Acre and the coast and who was defeated and replaced by Djezzar (the Butcher), whose cruelties and political policies afforded excellent excuse for the invasion of Palestine by Napoleon in 1799.

**1799-1856:** Napoleon's call to the Jews to support his Crusade for the recapture of their fatherland was published in Constantinople and Paris. It was not issued in Palestine. The rabbis of Jerusalem aided in the repair of the city walls against the invader who, however, did not approach the city. In the defense of Acre, which Napoleon failed to take, Haim Farchi,\* minister to Djezzar Pasha, took a notable part. The invasion ended the limitation of Jewish residents in Jerusalem, brought Jews into the country and extended the authority of Farchi who was minister to the successive rashes of Acre who ruled Palestine, until he was murdered. In revenge his family fought a battle at the Bridge of the Daughters of Jacob in 1820.

From that date Palestinian Jewry took an upswing. It was favored by Mehemet Ali who had become overlord, and by his son Ibrahim, its military ruler, who could, however, not prevent the murder of the Jews in Jerusalem and Hebron during the great fellahin raids of 1830. Despite a decade of struggle which ended in the defeat of Ibrahim Pasha by the British at Acre, and a redevastation of whole areas of the country, the Jews had increased, and the land had been temporarily prosperous. During cholera and the plague Palestine lapsed, and the poverty of its Jewry considerably influenced the repeated visits of Moses Montefiore,\* whose efforts brought new institutions and hopes to Palestine. In 1837 Safed was wholly destroyed by earthquake, most of Tiberias was crushed, and many Galilean villages were uprooted. The havoc was not repaired for years. Nevertheless the Palestinian Jews had come to assume some importance and Lord Palmerston extended an informal British protectorate over them, and owing to the Crimean war their connections with Europe were transferred from Russo-Poland to the west European communities.

**1856-1880:** Modernization, in the form of institutions, began to spread after the issuance of the Hatti Sherif and other Turkish rescripts. The Turkish rule was tolerant but not helpful and the sale to Montefiore of the site of the Judah Touro\* Alms Houses was the first admission of the right of Jews to own land and led indirectly to the first plans for

Jewish colonization. Change, the greater authority of the consulates, the increase in the number of Jews, who under the capitulations remained foreign subjects, gradually altered the aspects of life though the overwhelming majority of the Jews were merely recipients of Halukkah.\* The institutional advance created by the establishment of modern schools by the Alliance Israélite Universelle,\* the Anglo-Jewish Association,\* etc., the founding of the Hebrew press, of the Agricultural School, Mikveh Israel and the continued increase of the population led to the development of Jaffa,\* and the building of a series of Jewish suburbs outside the walls of Jerusalem. By 1880 the Jews, by their representatives had gained in dignity, but not in wealth or in occupational resources.

**1880-1914:** In 1878 the Halukkah Jews of Jerusalem bethought themselves of agricultural effort and purchased the land which became Petah Tikvah,\* but the keen interest in colonization only began to demonstrate itself when the fugitives from Russian and Roumanian persecution began to come in with the avowed purpose of building up an agricultural life. (See: Agriculture, Palestine Colonies.) The Turkish government hindered the colonization, and restricted the immigration. Nevertheless Jews continued to flock to Palestine. Pressure for Hebrew as a living tongue was exercised by Eliezer Ben Jehudah,\* Hebrew publications began to grow in importance, and whilst the Halukkah and all other charities were indispensable, industry and handicrafts began to interest Jews, and the demand increased for modern education.

Subtle changes began to be noted by all visitors, though the Jews exclusive of those in the Judean colonies still concentrated in Jerusalem, Hebron, Tiberias, Safed and Haifa with a sprinkling in Ramleh, Nablus, etc. The average immigration from both the Orient and Europe, 3,000 a year brought the Jewish population to a total of 85,000 in a population of 700,000 in 1914 spread, however, over a larger area than the present political Palestine. The cities were unsanitary; the death rate, particularly infant mortality, high.

In 1909 a new advance was made by the founding of Tel Aviv,\* the first distinct attempt at building a modern town in Palestine. Government opposition to both Jewish immigration, land settlement and land purchase could not overcome the tide of immigration and the new interest aroused. In 1912 when the Hilfsverein der Deutschen Juden\* planned the Haifa Technicum, Palestine witnessed a teachers' strike in opposition to the attempted Germanization of the schools. By 1913 the agricultural settlements had mounted to 54 with a population of 11,230.

**1914-1934:** During the World War about half the Jewish population was forced to emigrate, owing to distress, and the Turkish regulations. Many of the Jewish leaders suspected of pro-Allied sympathies were either



imprisoned, or put in concentration camps. Young men were forced into the Turkish army. Many fled and joined the British service. A moratorium paralyzed trade and such financial institutions as the Anglo-Palestine Company.\* Thanks to the New York Zionist Provisional Committee and the coöperation of the Joint Distribution Committee\* institutional life and credit were maintained, and distress relieved.

By the end of the war the Balfour Declaration\* had been issued, a Zionist Commission was operating in Jerusalem, and Tel Aviv, and 55,000 Jews from all climes were looking forward to a new day. Despite the 1920 riots the tempo of life advanced rapidly. The appointment of Great Britain as mandatory resulted, in July, 1920, in the country being placed under a civil administration and Sir Herbert Samuel\* appointed first High Commissioner. 16,500 Jewish immigrants were permitted to enter, but the Jaffa riots of 1921 led to a suspension of immigration and the development of a policy of restriction.

In 1922 the theory of "absorptive capacity" was introduced in the Churchill White Paper; in 1925 about 35,000 immigrated. A depression lasting from 1926-27 followed and in 1927 the emigration exceeded the immigration. By the end of 1925 there were, however, about 100 farming settlements. The development in Galilee created intense enthusiasm, Jerusalem was being surrounded with modern suburbs, Tel Aviv growing and Haifa expanding. In the same year the Hebrew University\* on Scopus was dedicated. Immigration was resumed at the end of 1927 and industrial enterprise was exhibited in many directions. The riots of August, 1929, over the Jewish right to regular worship at the Wailing Wall\* started a retardation which the issuance of the Shaw Commission Report, the Hope Simpson report and the Passfield White Paper (*See: Zionism*) in 1930 strengthened. In 1930, 4,944 Jews entered Palestine; in 1931, 4,075; in 1932, an upswing due to Polish and American settlers and the success of the Maccabiade brought 9,553 Jews to Palestine.

In 1931 the population was reported as 850,000, of whom 180,000 were Jews. Of these 140,000 lived in the urban areas and 40,000 in the villages. The immigration for 1932-33 is estimated at 36,000; in March, 1934, the Jewish population totaled 250,000. The murder of Dr. Chaim Arlozaroff,\* the continued prosperity of the country, and the devising of new restrictive measures against the increase of new Jewish settlers were the outstanding events of 1933.

The economic progress has kept pace with the immigration. This too can be said of the organization of Palestine Jewry which has established its Keneseth Israel (organized Jewish community); of the remarkable development of Hebrew, both as a spoken and a literary language (*See: Literature, Modern Hebrew*); of the interest in all the arts, painting, sculpture, the theater, music, opera and

concerts; the great institutional efforts in sanitation and health; in athletics; and town and village building; and in the idealism which suffuses labor, and dominates the new Jewish national life.

**PALESTINE ECONOMIC CORPORATION:** A merger of two agencies interested in the economic development of Palestine. On February, 1926, the bulk of the assets held in Palestine by the Reconstruction Committee of the Joint Distribution Committee was merged with the assets of the Palestine Co-operative Company, Inc. The scope of the new Corporation was outlined in a circular issued in the early part of 1925, which stated that it was expected to increase the usefulness and effectiveness of the work in Palestine of the above agencies through a consolidation of effort, and by coöperation with other agencies to avoid unnecessary overlapping of activities. The Corporation is not of a philanthropic character, but was formed to provide an instrument through which American Jews and others interested could give material aid, on a business basis, to productive Palestine enterprises. At the end of 1932 the Corporation had \$2,373,424 invested in Palestine. The officers are, Bernard Flexner, chairman of the Board of Directors; Felix M. Warburg, Honorary President; Julius Simon, President; Benjamin V. Cohen, Herbert H. Lehman, and Robert Szold, Vice-Presidents; Walter E. Meyer, Treasurer; Julius Weiss, Counsel.

J. B.

**PALGRAVE (Cohen), SIR FRANCIS:** English historian; b. London, 1788; d. there, 1861. He was the son of Meyer Cohen, and an infant prodigy. He was baptized and in 1827 was called to the bar. In 1832 he wrote "The Rise and Progress of the English Commonwealth," was knighted, and in 1838, became deputy keeper of H. M. Records. He wrote a four vol. "History of Normandy and England," 1851-63. Of his four sons, Francis Turner Palgrave was professor of poetry at Oxford and editor of the "Golden Treasury of English Song"; William Gifford Palgrave became an explorer in Arabia; Robert Harry Inglis Palgrave was the Editor of the "Dictionary of Political Economy," and his youngest son, Sir Reginald Francis Douse Palgrave, was clerk to the House of Commons.

**PALLIÈRE, AIMÉ:** Advocate of Judaism. He was born in France in 1875 a Catholic and trained for the priesthood. At 20 he became the pupil of Rabbi Elia Benamozegh of Livorno, and though he has never been formally converted has embraced Judaism and has become one of its staunchest advocates, as well as of Zionism. In 1920 he edited his teacher's "Israel and Humanity," which discusses Judaism and Christianity from a new viewpoint. He then wrote for the Jewish press under the pen-name "Leötmol." He settled in Paris in 1916, visited the United States on the invitation of Rabbi Stephen S. Wise, and has been in Palestine.



**PALM:** "Tamar," applies specifically to the date-palm. Branches of the date-palm were used in the Temple\* service. The design is found on Jewish coins.

**PALMA:** There were Jews in Palma, capital of the Island of Majorca, from the beginning of the Moorish rule to 1391, when 300 were killed and the rest fled. During the intervening cents., they lived at peace, flourished and built a large synagog which is now a church. There are still some Chuetas, as the Maranos locally describe themselves.

**PALMYRA:** The Jewish history of this north Syrian city which was the Tadmor of Solomon,\* is veiled in much obscurity. Its founding by Solomon is explained by its natural position on the trade route from India, and it served in this respect even in the 12th cent. when Benjamin of Tudela visited it and found 2,000 warlike Jews settled there. Jehu lost Tadmor together with other northern possessions, and it does not appear again in Jewish records until the period of Zenobia,\* in the third cent., though there is evidence that the Palmyrene Jews were represented in Jerusalem at the time of its fall. The Jewish monuments in Palmyra have aroused a good deal of curiosity, though no complete investigation of them has been made.

**PAN, TAUBE:** 16th cent. authoress. She lived in the Prague ghetto at the time the Meisel family flourished there. She wrote in Ivri-Teutsch, and some of her religious poems were in 1609 printed by the Gersonides press.

**PANAMA, REPUBLIC OF:** The Jewish population of Panama and Colon has increased from 500 to 750 in the past 15 years. About twenty-five per cent are "native," i.e., descendants of those who came from Curaçao. Others are long settled Syrian Jews, the more recent influx coming from many countries. In general, the Panamanian Jews follow the Sephardic ritual. The synagog is located at Colon.

**PANN (Pfeffermann) ABEL:** Painter; b. Kreslawka, Lettland, 1883. He wandered from country to country acquiring knowledge of his art, and settled in Paris where his subtle ironic presentation of life won quick success. A remarkable cycle of his was 50 drawings of Russo-Jewish misery, entitled "The Pitcher of Woes." After the war he settled in Palestine where he is engaged on his "Bible in Pictures." Of this the vol. "Song of Songs," with its rich oriental imagery, has appeared.

**PAPPENHEIM, ISRAEL HIRSCH:** Champion of Bavarian emancipation; b. Munich; d. there, 1837. He started to agitate for Jewish emancipation in 1805. He erected a synagog in the city, and founded a number of charities.

**PAPPUS:** Together with Julianus he organized the Palestine phase of the great rebellion against Trajan (98-117). Both men appear to have been successful merchants in

Alexandria. They started the Palestine rebellion by disguising themselves as money changers, and set up their booth in the neighborhood of Acre. In 106 Trajan in person landed in Syria with an army and conquered Armenia. In 115 he returned to Syria, and set out for the conquest of the Parthian empire. The Trans-Jordan milestones confirm the general history of his eastern conquests. In the meantime many of the subject states—all in the east—rose against the victor. It was in this period that the Jews throughout the empire organized simultaneous risings in Cyrene, Libya, Cyprus, Palestine, Syria, etc. Pappus and Julianus were heroes in the movement and were killed at Lydda (Ludd) where the struggle ended after the accession of Hadrian, by the cruel measures of extermination undertaken by Lucius Quietus.

**PARADISE:** In the Old Testament this term is descriptive of the Garden of Eden, except Ezek. xxviii. 13-17, where the description is of an apocalyptic character, as a place full of jewels. It is therefore employed in both senses, as an earthly park or orchard, and as the abode of bliss in which the righteous shall dwell forever. In all mystical literature there are elaborate pictures of the joys of Paradise.

It is a Greek word—*paradeisos*—but it was originally borrowed from a foreign tongue; it is an Eastern term, and was the name given to the enclosure or parks of the Persian kings and nobles. . . . It is curious to see an Iranian word pass into Greek and flourishing because it was used to translate a Hebrew term.—A. MEILLET, *The Legacy of Israel*, 1927.

**PARAGUAY:** This great interior South American agricultural state, with its sparse population, has attracted very few Jews. These came from Germany, France, Russia, and Turkey, who settled in Asuncion, the capital, about 1903. They have since scattered to six cities, and if anything, their numbers have been reduced.

Asuncion had two synagog, one following the Sephardic, the other the German ritual.

**PARASHAH:** Section of the Pentateuch. Amongst the Ashkenazim the term is used for the subdivisions of the Sidra, sections read in regular order each Sabbath making a complete reading of the Pentateuch from the Sabbath after the Rejoicing of the Law, to the reading of Deut. xxxiii. 1-xxxiv. 12, on the following Festival of the Rejoicing of the Law. This one-year cycle was at one time contrary to the Palestine three-year cycle. The later was abandoned after the Spanish expulsion. The first Parashah of the Sidra is read on Sabbath afternoons, Monday and Thursday mornings, prior to the Sabbath on which the whole section is read. On four Sabbaths special sections are read appropriate to the festivals following. There are 153 sections in the Pentateuch. Some congregations have re-instituted the three-year cycle which is Babylonian in origin. The reading of certain sections on specified dates is alluded to in Ezra, but no date is assigned to the first



organized reading of the Pentateuch in an annual or biennial cycle.

**PARHON, SOLOMON B. ABARAHAM IBN:** 12th cent. Spanish philologist. He was a native of Aragon who lived in Palermo and completed in 1160 a lexicon of the Bible, "Mahberet he-'Aruk," on the lines of philology popularized by Ibn Ezra. This volume which was popular in the Middle Ages because its notes contain a good deal of reflection on the social customs of the period in which it was written, as well as biographical data concerning Judah Halevi\* and Ibn Ezra.\*

**PARIS (465-1394):** Capital of France. First mentioned by Julius Cæsar as Lutetia, a collection of mud huts, it was referred to as Parisia in the fourth cent. In 508 Clovis chose it as a seat of government. By that time, as indicated by the restrictive measures of the council of Varennes, 465, and Orléans, 533, 538 and 541, Jews had been settled in northern France for a cent. There was a synagogue and a Jewish street in Paris in 582. The restrictive measures and attempts to proselytize the Jews continued until the Carolingian kings in 687 took possession. During this régime the city fell into decay. Charlemagne, Louis Debonnaire, Charles the Bald treated the Jews with consideration. The growth and importance of the community at the beginning of the 12th cent. is attested by the appeal of the popes to the Parisian Jews for recognition in the current contest for office. At this date the Jews lived in what became a ghetto, closed at both ends with gates.

In 1179 the Jews were accused of a Blood Ritual murder. In 1180 Philip Augustus imprisoned the Jews in his realm and extorted from them 15,000 silver marks. In 1181 he banished them. In 1189 they were permitted to return, and were subject to new extortions.

In 1223 debts of five years' standing owing to the Jews, were annulled and the Jews brought under close royal supervision. In 1240 the conversionist policy having become part of the royal attitude, a disputation took place, in the presence of the king, between Nicholas Donom and four rabbis including Jehiel\* of Paris and Moses de Coucy.\* As a result the Talmud and other Hebrew books were burnt. In 1257 all Jewish property except 13 synagogues was confiscated. This pressure was the occasion for the emigration of 300 French and English rabbis to Palestine. In 1209 St. Louis imposed the badge.\* After a breathing spell of 20 years the restrictions were increased. Copying the Mohammedan attitude, Jews were in 1288, forbidden to pray loudly. In 1290 a Jew was burned at the stake on the alleged charge of having desecrated the Host.

In 1305 all Jews were banished from Paris, their property confiscated, and those who accepting Christianity outwardly, were caught practising Judaism in secret, were burned at the stake. In 1315 Jews were permitted to resettle, and in 1320 Philip the Tall fined the

Parisian Jews 5,300 livres of the 100,000 he imposed on the Jews of his kingdom. In 1321 the Jews were accused of poisoning the wells, and some were burnt at the stake and others exiled. In 1360 those permitted to return came as the king's wards. In 1380 violent persecutions began and after 14 years of continued harassment the Jews were finally expelled in 1394, their property confiscated and the refugees escorted out of the city. During all this period the Parisian Jews produced a number of notable rabbis whose scholarship, religious and secular, is referred to in the literature of the period.

(1394-1933): Between 1394 and 1767 only a few Jews, admitted on temporary permits or doctors of medicine and scholars brought in to advance the Hebraic studies at the College of France, were to be found in Paris. From 1767 however, Jewish merchants figure in the records of the city and by that date Portuguese, German, Avignonese and Polish congregations, on a small scale had been started. In 1777 the limited residence of Jews was recognized. Seizure and inspection continued till 1789, although the emancipation was in progress for some time. There were at that date 500 Jews in Paris of whom a fourth were enrolled in the National Guard. The Parisian Jews were emancipated Sept. 27, 1791, and they became active proponents of the Revolution. There were then 3,000 Jews in Paris.

Ten representatives of the Jews of the Seine district participated in Napoleon's Sanhedrin\* which led to the formulation of the decrees of 1808 when there were 2,543 Jews in Paris, 150 serving in the army.

The consistory was organized in 1808 and the records show that of the 2,733 members of synagogues in Paris, 1,324 were natives who had four official and two private places of worship. By 1819 the Jewish population had increased to nearly 7,000. In 1831 the consistory forbade the use of any language but French in the pulpit.

During the reign of Louis Phillipe the Jews advanced rapidly. The Jews took an active part in the revolution of 1841 and in 1847 Adolph Crémieux\* became their official lay leader. By 1854 the Parisian Jews had increased to 20,000 and new synagogues and institutions were started. In 1865 their numbers had increased to 30,000.

The Parisian Jews played their full part in the Franco-Prussian war but the community was entirely disorganized. The immigration of Alsatian and Lorraine Jews reinforced the community after 1871 and amongst the results was the erection, in 1874, of the beautiful synagogue in the Rue de la Victoire. Anti-Semitism made itself felt in the '80's culminating in the Dreyfus affaire\* which long hovered over Parisian Jewry as a dark cloud. Once the case was disposed of the Jews rose with great rapidity in the political, cultural, artistic and literary life of Paris, although the tendency amongst the older families to assimilate was most marked.



Paris, in which the Alliance Israélite Universelle had been established, became, in 1891, the center of the ICA administration, of the Central Committee of Palestinean colonization and of Baron Edmond de Rothschild's \* philanthropies. Though the public Jewish effort was limited to a rather narrow circle in which Grand Rabbi Zadoc Kahn \* was especially conspicuous and the Rothschilds the principle philanthropists, Paris attracted a considerable number of Russian Jews, who, in 1900, had already formed a small ghetto.

In the World War all elements participated, many of the immigrants volunteering in the Foreign Legion. The peace found Paris a favored center for Russian émigrées and this made the community responsive to many of the new movements in Jewish life.

The participation of the native Jews in municipal and imperial politics has been not the least interesting phase of the post-war Paris. Since March, 1933, the Jewish population has been increased by about 25,000 refugees from Germany.

**PARNAS:** President, or trustee of a congregation. Although the term is old its application to congregational office is comparatively modern. In England the lay leader of a congregation is "warden."

**PAROKET (Parochet):** Hebrew designation for the curtain hung before the Ark. Its use derives from the injunction to screen the Holy of Holies in the Tabernacle.

**PASCHELES, WOLF:** Publisher of Jewish books; b. Prague, 1814; d. there, 1857. In 1828 he wrote a brief collection of German prayers for women, and in 1846 he began the publication of a Jewish library, "Sippurim," which included biographies, novels, and folk tales. This library became very popular throughout Europe, and made the reputation of a considerable number of important Jewish writers in Austria and Germany.

**PASSOVER:** "Pesah." It describes the origin of the festival which is also called the Festival of Unleavened Bread, of Matzos, of Redemption and of Deliverance. Its observance (Ex. xii. 14) is an everlasting statute in commemoration of associated events, the deliverance of the first born—who were passed over (Ex. xii. 29) the liberation of the Israelites from bondage, the institution of the sacrifice of the paschal lamb, and the eating of Mazzot. It is celebrated from the eve of the 15th of Nisan to sunset on the 22nd, though in Palestine it is observed only seven days.

The characteristic observances according to the orthodox ritual are the two Seder \* services of the first two evenings, and the festival services of the first two, and the seventh and eighth days, and the semi-festival services of the intervening four days. It is still more marked by its domestic usages, the complete removal of leaven from the household, which does not limit itself to the avoidance of fermented food, but the non-use of

utensils in service when leavened food is consumed.

Originally the ordinance was limited to the eating of the paschal lamb with bitter herbs and unleavened bread (Ex. xii.) and the rubric elaborated the details connected with the preparation of the lamb. The Passovers of Hezekiah and Josiah and a Passover celebrated by Ezra are mentioned in Scripture. The broadening of the ritual and its particularism is Rabbinic. The enthusiasm with which the festival was observed is incidentally but most markedly related by Josephus.\* Critical analysis of the text of the ordinance justifies the Higher Critics in the attempt to separate the eating of the paschal lamb, from the eating of Mazzot. But this is a distinction without practical difference, as from the beginning of its observance all its rites were merged, so that it remains a unique commemoration in which religious motivation, agricultural custom and history are thoroughly blended.

M.A.

**PASTERNAK, LEONID OSIPOVICH:** Painter; b. Odessa, 1862. He studied in Moscow and Munich, and it was in the former city that he established his studio. In 1889 he exhibited at the Paris Exposition "A Letter from Home" which was favorably received. In 1895 his "Students before Examination" gained a gold medal. Thereafter he became identified as the illustrator of Tolstoi's "Resurrection" and the portrait painter of that interesting family.

**PASTOUREAUX:** French shepherd fanatics of the 13th and 14th cents. Among the most grievous by-products of the Crusades were the roving bands of peasants and townspeople who were organized, ostensibly to join the Crusades \* in Palestine, but who inevitably massacred Jews in Europe. The first of these marauding bands was organized in 1251 in Picardy, and plundered the Jews in Paris, Rouen, Orléans, Tours and Bourges. The more serious raid of the Pastoureaux occurred in 1320 when they organized in the south of France, marched on Toulouse, and with the connivance of the monks and in opposition to the governor, attacked the Jews, slaughtering one large group in the Château-Narbonnais, and burning another in the château of Verdun, in the same district. These two capital incidents are merely illustrative of the depredations and massacres committed by the Pastoureaux. In the south of France they destroyed 110 Jewish communities, and in the majority of cases Jews have never since lived in these towns. The fanaticism spread to Spain, but the Spanish monarch suppressed the movement there. The Pastoureaux agitation was opposed by the Pope and the French government, but it had the good will and support of the lower clergy.

**PAULI, HOLGER (Oliger):** Danish Pseudo-Messiah; b. Copenhagen, 1644; d. there, 1714. A West Indian slave trader, he



turned religious and in 1694 proclaimed the Messiah, King of the Jews, with a mission to convert them to Christianity. He visited France and Holland in the interest of his propaganda, urged monarchs in writing to hail the advent of Messiah, who would descend from heaven in 1720 and rebuild Jerusalem. In 1702 he visited Germany and in 1706 returned to Copenhagen, where he received some encouragement from the Jews. His agitation died out in 1706.

**PAVIA, JULIUS (Lullus) DA:** One of the first European Jews known by name. He lived in Pavia in the eighth cent., and about 760 engaged in a religious disputation with a Christian scholar in that city.

**PAYNE, JOHN HOWARD:** Author of "Home Sweet Home"; b. New York, 1791; d. Tunis, Africa, 1852; was the grandson of a German Jew, named Isaacs, who became a Christian, and on whose tombstone at East Hampton, Long Island, there is inscribed the line: "An Israelite indeed in whom there was no guile." Payne's mother was Sarah Isaacs, who died in Boston, Mass., in 1807. He also had a sister named Sara Isaacs Payne (1787-1808). "Clari," the opera, in which "Home Sweet Home" was one of the ballads, was first produced at the Covent Garden Theatre, London, May 8, 1823.

**PAZ, DUARTE DE:** Agent of the Portuguese Maranos \* in Rome: d. c.1541. He was a Marano, and had the confidence of the Portuguese government, for his bravery in the African wars. He undertook the task of winning the Roman curia to the Marano position—the suspension of the Inquisition. Plentifully supplied with money he won the support of many cardinals and at his instance, in Oct., 1532, Clement VII. annulled the Bull of the previous Dec., which was to introduce the Inquisition, in Portugal, and further issued a Bull of Pardon in April, 1533. Ostensibly Paz was the representative in Rome of John III. of Portugal, and when his policy was discovered he was deprived of his honors. Nevertheless being supplied with means he continued his unique task and in Oct., 1535, obtained from Pope Paul III. the Bull which interdicted the examination of the Neo-Christians and the confiscation of their property.

In Jan., 1636, Paz was attacked in Rome, and left for dead in the streets. He was wounded in 14 places but his mail shirt saved his life. He accused John III. of having instigated the assassination. No longer of service to the Maranos he was dismissed by them, and replaced by Diego Antonia. Infuriated Paz attacked friend and foe and was compelled to leave Rome. Even hospitable Ferrara would not permit him to remain there. He then disavowed Judaism, went to Turkey, and became a Mohammedan.

**PE:** 17th letter of the Hebrew alphabet. Its numerical value is 80. With a dot (dagesh) its sound is *p*, without it it corresponds to *f*.

**PEARL:** The jewel from which all the various forms of the Jewish surname Margo-liuth are derived. There are few references to this jewel in Scripture, and these may apply to coral as well as to pearl.

**PEIXOTTO, BENJAMIN FRANKLIN:** American Consul to Roumania; b. New York, 1834; d. there, 1890. He was the son of Daniel Levy Maduro Peixotto, a Spanish family which settled in Holland, then went to Curaçao, and spread throughout the West Indies, and by marriage was linked with the majority of the Sephardic families of New York. Settling in Cleveland after his father's death, Peixotto became a friend of Stephen Douglas and warmly espoused his political cause. He was for a time the editor of the "Cleveland Plain Dealer," grand master of the B'nai B'rith, one of the founders of its orphanage, and of the Case Library. In 1867 he settled in San Francisco as a lawyer, and in 1870 President Grant appointed him consul general to Roumania where he defended the Jews, who were then being severely persecuted in that country. His reports aroused the Jews of England. He was instrumental in convening the Brussels conference of 1878, which preceded the Berlin Congress, and at which the Jews demanded equality for their brethren in Roumania. In 1866, on his return to New York he founded the monthly "Menorah," organ of the B'nai B'rith.\*

**PEIXOTTO, DANIEL LEVY MADURO:** Early Jewish graduate of Columbia Medical School; b. Amsterdam, 1800; d. New York, 1843. Accompanying his father who emigrated from Curaçao, he came to New York, graduated at 16 from Columbia College and received the degree of Doctor of Medicine in 1819. He was the editor of several medical journals, as well as the "True American," which supported the candidacy of Andrew Jackson. In 1836 he became professor of Theory and Practice of Medicine and Obstetrics, and was later appointed president of Willoughby College, Ohio.

**PEIXOTTO, DANIEL LEVY MADURO:** Officer in the Spanish-American war; b. New York, 1854; d. Guantanamo, Cuba, 1898. He was the son of Moses Levy Maduro Peixotto. He was a member of the 7th Regiment, State of New York, and served as captain of the 3rd Regiment, U. S. Volunteer Infantry in the Spanish-American war. At the time of his death, due to fever, he was military governor and provost marshal of Guantanamo.

**PEIXOTTO, MOSES LEVY MADURO:** Merchant and rabbi; b. Curaçao, 1767; d. New York, 1828. In Curaçao he was a merchant, owned ships, and landed from one of his own vessels in the United States in 1807. Owing to the Embargo Acts he could not return, and settled in New York, and became an American citizen. On the death of Rabbi Gershom Mendes Seixas \* he served Shearith Israel as rabbi, and held that office to his death.



**PEKAH:** King of Israel (736-734 b.c.e.). He was chief of the body guard of his predecessor, Pekahiah, whom he assassinated. He joined Rezin, king of Damascus in an alliance, against Tiglath-pileser III. In order to coerce Ahaz, King of Judah, into this league Pekah raided Judah and took many Judeans captive to Samaria. Then with Rezin he attempted the capture of Jerusalem. Isaiah \* supported Ahaz, who appealed to Tiglath-pileser for aid. The latter thereupon raided Palestine and took the Israelites captive. Tiglath-pileser's inscriptions relate the slaughter of Pekah.

**PEKAHIAH:** King of Israel (737-736 b.c.e.). He succeeded his father Menahem but was murdered in his palace by Pekah who took the throne.

**PEKIIN:** A small village near Safed, Palestine in which Arabized Jews dwell who claim undisturbed settlement since the year 70. Ben Zwei investigated this community a few years ago. They appeared to be uninformed even of the World War.

**PEN:** The oldest writing instrument was a reed, or perhaps as with the Chinese a fine pointed brush. The instrument mentioned first in the Bible is the stylus, for cutting or scratching on clay, metal, stone, or in the earth. The use of ink was known (Jer. xxxvi. 18). Technicians doubt whether the quill was much in use before the invention of paper.

**PENITENTIAL DAYS:** "Aseret Yeme Tehubah," the Ten Days of Repentance, inclusive of both the New Year \* and the Day of Atonement.\* The exact date of their institution is not recorded. The Ten Days are an outgrowth of the idea of judgment on the New Year, and the plea for forgiveness on Atonement Day. Tishri third was observed as the Fast of Gedaliah, and the ninth, the eve of Atonement as one of eating. The intervening days were treated as semi-fasts. The liturgy is aligned to the general concept of repentance, appropriate psalms and Abinu Malkinu \* are recited except on Sabbath.

**PENNSYLVANIA:** See: United States of America.

**PENSO, JOSEPH:** Poet and merchant; b. Espejo, Spain; d. Amsterdam, 1692. Son of Isaac Penso Felix who in a Spanish dungeon took an oath to live as a Jew, and fulfilled it in Middleburgh, Holland, where he distributed 80,000 gulden as tithes from his profits. His son, Joseph, wrote a Hebrew drama, "Asire ha-Tikwah," in 1673, and achieved a reputation as a Spanish poet.

**PENTATEUCH:** From a Greek word meaning fivefold. Hebrew equivalent *Humesh*. Five Books of Moses. The Torah \* (each of the five books is described under its own name). The accepted tradition is that Moses \* wrote all of the five books, except the concluding eight verses which describe his death, and which are attributed to

Joshua.\* Abraham Ibn Ezra \* was the first Jewish exegete to cast doubt on the Mosaic authorship of the whole text. Spinoza \* regarded Ezra \* as the author. Astruc \* advanced the important hypothesis on which all modern criticism is based, the division into two main sources, the use of the words Elohim and Jhwh \* as names of God. The Higher Critics under the leadership of Wellhausen, Kuenen, Dillman, etc., redivided these two into five: Jahvist \* Elohist,\* Deuteronomist, the Priestly narrative and the Priestly code. By rearrangement these five sources are subdivided into 28.

While the five books are now cited as separate books, they were originally a unit, as the narrative is continuous throughout. Just when the division took place is uncertain, as the first undoubted reference to a separate book comes from Philo \* in the 1st cent. and in a Mishnah passage which may have originated about the same time. The Septuagint, which was prepared in the 3rd cent. b.c.e., has a separate title for each of the books, but it is not known whether these were given by the original translators or were added later.

In Jewish practice the five books of the Torah have always formed a unit, being written on a single scroll with a blank of four lines between the contiguous books. The record of Ezra 444 b.c.e. indicate the complete reading of the Pentateuch at his solemn assembly over which he and Nehemiah \* presided and induced the people to sign a covenant. Back of this event there is no record in the Scriptures involving the whole Pentateuch. The discovery of the long lost book related in II Kings xxii., xxiii., and by Jeremiah \* are references to the Book of the Covenant. This is generally interpreted as Deuteronomy,\* the authorship of which is claimed for Moses. Deut. xxiv. 16 is quoted in II Kings xiv. 6, and David (I Kings ii. 3) knew "that which is written in the law of Moses," and quotes a paraphrase of Deut. vi. 1-19.

See: Canon, Masorah, Torah.

**PENTECOST:** Greek for Festival of the Fiftieth Day, which is now recognized as the Feast of Weeks, Shabuot.\* The double characteristic of the festival as Harvest celebration and the commemoration of the Giving of the Law is mentioned in the Book of Jubilees c.200 b.c.e. (See: Omer), but its permanent fixing as the sixth of Sivan was disputed by the Sadducees,\* and later by the Karaites.\*

**PE'OT:** Sidelocks, worn in conformity with Lev. xix. 27. This was one of the customs which Nicholas I. attempted to abrogate in 1845, but it is still the vogue in eastern Europe and in Palestine, particularly amongst the Hasidim.\* It is however increasingly falling into disuse.

**PEREFERKOVICH, NAHUM ABRAMOVICH:** Russian translator of the Mishnah;



b. Stavropol, Caucasia, 1871. In St. Petersburg where he graduated he received a gold medal for his first dissertation. His translation (1897-1900) was the first rendering into Russian of the whole of the Mishnah, and the first complete translation of the Tosefta\* into any European tongue. Of his Talmud translation 4,000 copies were sold on publication.

**PEREIRÁ, EUGÈNE:** Industrialist; b. Paris, 1831; d. Paris, 1908. As an engineer he took part in the development and administration of the Spanish and French railroads, Paris omnibus companies, and in the establishment of the first French Transatlantic steamboat service, and in the building of Marseilles Docks. He was also associated in the development of several insurance companies. He wrote several books on actuarial insurance, besides taking an interest in the training of deaf-mutes.

**PEREIRÁ, ISAAC:** French railroad developer; b. Bordeaux, 1806; d. Armanvilliers, 1880. He joined his brother Emile in 1835 in building the first French railroad, from Paris to St. Germain, and participated in all his brother's railroad ventures. He was interested in social economics, and gained prizes for his essays on this theme. From 1876 to 1881 he was the owner of the Paris daily, "La Liberté." He wrote on the theory of banking, and in 1863 was a member of the Corps Législatif.

**PEREIRÁ, JACOB EMILE:** Railroad promoter; b. Bordeaux, 1800; d. Paris, 1875. In 1875 he founded the Crédit Foncier de France, and the Société Générale du Crédit Mobilier. He was, however, better known as the principal promoter of the French railroad system. In 1835 he organized the first suburban line, advancing it to Versailles in 1837; and in 1845 he developed the Chemin de Fer du Nord; in 1851 the Argenteuil road, and in 1852 the Midi system. He took a hand in the Austrian, Russian and Spanish railroads and lighting systems, and in the founding of the Imperial Ottoman Bank.

**PEREIRA-ARNSTEIN, LOUIS** Freiherr Von: Banker and artist; b. Vienna, 1803; d. Altenburg, Austria, 1848. Whilst active in the membership of his father's bank, which was a celebrated financial institution in its day, he devoted himself as an amateur to painting and sculpture, and from 1832 to 1847 exhibited regularly in the Viennese salons.

**PEREZ:** Four members of this family were tried by the Inquisition\* in Mexico. Luis Nunez Perez was tried for Judaizing in 1642; Isabel Perez, aged 26; Antonio Perez, aged 33, were sentenced for backsliding in 1680 in Madrid, and Maria Lopez Perez, aged 70, was tried and sentenced in 1725. Another Perez, Manuel Bantista, was tried for the same crime in Peru, and burned at the stake in 1639.

**PERETZ, ISAAC LOEB:** Hebrew and Yiddish author; b. Zamoszcz, Poland, 1851; d.

Warsaw, 1915. He was the most brilliant and successful of all Yiddish writers in his period, and his life ran the gamut of all the Jewish movements of his time. His memoirs show that he was deeply affected by reading modern western writers and he started his career as a follower of the Haskalah,\* writing in Hebrew and Polish. His first poem, "Li Omri," appeared in "Haschachar," in 1876. After a few more efforts in the same strain he became silent for a decade, devoting himself to the practice of the law in his native town. In 1887 he resumed writing, abandoning Hebrew, going to the defense of Yiddish,\* and sketching small-town Yiddish life. The "Dibbuk" and "The Crazy Man" appeared in this period. In 1888 he published Hasidic poems, and his inimitable sketches, "The Golem," "The Shtremehiel," etc., followed. Their success led to his settling in Warsaw where he became secretary of the community, abandoning the law, and editing Yiddish annuals and monthlies, to which he contributed some of his best work. By this time he had become imbued with socialist ideas and attacked both Hebrew and the Palestine movement. Many of his literary efforts were well cloaked Socialist efforts. Gradually, however, Perez became a romanticist and symbolist, dealing with the fantastic in his "Meisselach." The culmination of this phase in his stories was "Bontsche Schweig," and the story of the town where no one died, because no one lived. The same mystic element appeared in his dramas, "The Golden Chain" and "The Night in the Old Market." In 1908 he attended the Czernowitz conference of the Yiddishists, and became the hero of the movement. Writers' organizations and schools devoted to Yiddish have been named for him. His personal popularity was attested at his funeral in which 100,000 persons participated.

We can appreciate him fully, if we limit ourselves to the statement that he gave us in a poetic setting the whole tragedy of Jewish life in the Pale, with its economic misery and its domestic virtue.—GOTTHARD DEUTSCH, *Scrolls*, Vol. II.

**PERIERE, JACOB RODRIGUES:** First French teacher of deaf-mutes; b. Berlanga, Spain, 1715; d. Paris, 1780. He and his parents were Maranos. After his father's death he fled, with his mother, to Portugal, but eventually settled in Bordeaux. In 1747 he received recognition, at Caen of his studies and experiments with deaf-mutes. In 1750 Louis XV. granted him a considerable pension for his efforts. He invented an adding machine, and improved the sails intended for large vessels. He was devoted to the cause of the Jews in Spain and Portugal, and it was due to his efforts that Portuguese Jews were permitted to settle in France in 1777.

**PERIODICALS:** The first Jewish publication was the Ladino "Gazeta de Amsterdam," in 1678, and the second in Judeo-German or Ivre Teutsch, the "Tuesday," and



"Friday Courant" in 1687. The "Piri Ez Hayyim," 1728-61, was the first Hebrew monthly. More serious was Moses Mendelssohn's "Kohelet Musar," issued in 1750, which was a Hebrew weekly. This, like other similar attempts, failed. "Ha-Meassaf," the organ of the Maskilim\* was founded in 1785, and gave the initiative to regular publication in Hebrew. A great many attempts to found Jewish periodicals were made during the first three decades of the 19th cent., in Europe and elsewhere, but practically none survived. Of those founded later, owing to political changes, and the special purposes that called them into existence, few were permanently successful. There are at any given moment about 250 Jewish dailies, weeklies and monthlies published throughout the world.

From 1890 the Yiddish dailies, in the big cities of Poland and the United States began slowly to take the lead of the Jewish press. Even here, owing to the changes brought about by the World War, any comparisons or statistical tables would be without permanent value. The German Jewish weeklies have suffered an eclipse owing to the Hitler policy. The London "Jewish Chronicle" therefor holds the field as the oldest Jewish weekly in existence, and next in age are some French, Dutch and Italian publications.

The first successful Yiddish paper was published in Russia, in 1863, by Alexander Zederbaum, who issued "Kol Mevasser" as a supplement to his Hebrew "Hamelitz." The first Yiddish daily, the "Yiddishes Tageblatt," was published by Kasriel H. Sarasohn\* in 1885 in New York. It has been absorbed by the "Jewish Morning Journal." The first New York Yiddish morning paper was started by Jacob Saphirstein in 1901; "Vorwaerts," the Yiddish Socialist daily in 1901. Philadelphia, Cleveland and Chicago have supported Yiddish dailies for years, whilst cities like St. Louis, Pittsburgh, Boston, Los Angeles, etc., have been more intermittent, dailies and weeklies replacing each other at intervals. London supports a Yiddish daily. Montreal and Toronto, Canada, support Yiddish dailies, and there are Yiddish publications in Mexico City and in Buenos Aires. The real center of Yiddish journalism today is in Poland, where it assumes an intense partisan and sensational character. The Yiddish section of the Soviet régime is prolific in the newspapers, books, pamphlets and broadsides issued from its press.

Hebrew weeklies are supported in New York, London, and Berlin. Formerly the Hebrew dailies were quite a feature of life in Russo-Poland.

The most striking change in Jewish journalism in the past decade has been the gain in Hebrew publications of every type in Palestine.

Of the publications now in existence, in all parts of the world the following are listed in the order of seniority, the date given being that of their founding:

- 1837—Allgemeine Zeitung des Judenthums, Berlin; merged 1933 with the Centralblatt.
- 1840—Archives Israel, Paris.
- 1841—Jewish Chronicle, London.
- 1854—American Israelite, Cincinnati.
- 1860—Der Israelit, Mainz (suspended).
- 1862—Corriere Israelitico, Trieste.
- 1879—American Hebrew, New York.
- 1880—Revue des Etudes Juives, Paris.
- 1885—Jewish Exponent, Philadelphia.
- 1888—Jewish Quarterly Review, London and Philadelphia.

**PERL, JOSEPH:** Patron of East European enlightenment; b. Tarnopol, Galicia, 1774; d. there, 1839. He was a man of scholarly attainments, wealthy enough to be able to finance the attempts Krochmal\* and Rapoport made to bring enlightenment to East European Jews. He founded the first modern Jewish school in Poland, and at his own expense built in 1815 a Reform synagogue and provided it with a choir. He wrote several satires on the Hasidim.\*

**PERLES, JOSEPH:** Rabbi and author; b. Baja, Hungary, 1835; d. Munich, 1894. He received his rabbinical diploma in 1862, and in 1871 accepted the rabbinate of Munich,\* then an undeveloped community because the marriage restriction law was not abrogated there till 1861. Under his direction Munich became an important community. Amongst his voluminous writings on Jewish topics can be traced a profound interest in Jewish social topics, practices and customs, marriage regulations and ceremonies, and local social history. Some of his papers were collected and published in New York in 1875 under the title "Jewish Characteristics."

**PERLES, MAX:** Oculist; b. Posen, 1867; d. Munich, 1894, from blood poisoning contracted during experimentation. He was the son of Rabbi Joseph Perles, studied medicine, and became an assistant to Robert Koch, the bacteriologist. His father's fatal illness recalled him to Munich where he practiced as an oculist, and perfected the electric ophthalmoscope which he invented.

**PERSIA:** Geographically Persia is still one of the largest states of Western Asia, though its area has been considerably reduced from that which was ruled by the monarchs of the Persian Empire. Its traditions go back to 2,000 b.c.e. and its known political history to 559 b.c.e., from which date to 628 c.e. it was an important factor in all the imperialisms of the East and the West. Its cultural influence has been both wide and enduring.

In 721 b.c.e. when Sargon, king of Assyria, conquered Israel he sent the Jewish captives to Media and brought colonists from Babylon and Syria to Palestine. In 587 b.c.e. the captives taken from conquered Judea were sent eastward, and in 537 b.c.e. Cyrus, king of Persia, encouraged Zerubbabel\* to organize and consolidate the return of the Jews to Palestine. Darius Hystaspes aided in the completion of the rebuilding of the Temple in 515 b.c.e. Artaxerxes I. Longimanus has been identified both as the supporter of Ezra,\* in



458 b.c.e., as the monarch to whom Nehemiah \* was cupbearer in 440 b.c.e., and as the Ahasuerus \* of the Book of Esther.\* From the invasion of Alexander of Macedonia (330-323 b.c.e.) to the conquest of Persia by the followers of Mohammed, in the seventh cent., there were Jews in Persia, but Jewish Persian history is involved in much myth and fable.

This is in no small measure due to the destruction wrought during the great invasions which began with Justinian and ended in the plunder and slaughter of the Tartars led by Tamerlane in the 15th cent. Notwithstanding these events and the by no means friendly attitude toward the Jews the Persians point with pride at what they venerate as the tombs of Esther \* and Mordecai \* in Susa.

Jews are to be met with at Hamadan, Ispahan,\* Kermanshah, Shiraz and Teheran. They have evolved some liturgy of their own, and employ a Hebrew dialect, Grush, peculiar to themselves. Stray statements in Arabic history point to the fact that the Persian Jews were agriculturists, and this to some extent is still true. They were brought by Ommayyads and Abbasides to Syria and Palestine as colonists, and in this way Persian Jews brought sugar cane and the celebrated Persian melon westward. The cultural migrations were more involved. The Persians brought the arts of India and their own to the Arabs, and Jews at the courts of the caliphs played a notable part in transferring these Persian arts westward. It is estimated that there are 40,000 Jews in Persia. They have been assisted in educational matters by French and English Jewish agencies.

**PERU:** Although the Jewish history of Peru goes back to the earliest Marano settlements, there are not more than 300 Jews in this state and these settled within the last 50 years. There is a Jewish Benevolent Society at Lima.

**PESACH:** "Paschal Lamb," which the Israelites were commanded to slay in anticipation of their exodus from Egypt. The blood was to be sprinkled on the doorposts of their homes as a sign for the Angel of Death who was to slay the first-born of the Egyptians, to "Pass Over" the houses of the Israelites. The meat was to be roasted and eaten on the night of the departure in family groups, all the members thereof fully dressed for travel, with loins girded, shoes on their feet, and staves in their hands, so as to be ready for the call to depart. (Ex. xii. 21-28). During Temple days in Jerusalem this ceremony was observed with much elaborate detail. The roasted shank-bone placed on the Seder \* plate together with an egg is a symbol of the paschal lamb.  
M. A.

**PESACH SHENI:** Second Passover. Observed on Iyar 14 by those who could not sacrifice the paschal lamb on Nisan 14. It is occasionally observed by those, who being on a long voyage, cannot celebrate the regular Seder.

**PETAHIAH (Petachia of Ratisbon):** 12th cent. traveler. Of his personal history little is known. It is presumed that his name was Moses, and that he was brother of Rabbi Isaac ha-Laban (the White) of Regensburg (Ratisbon), that he left Prague on his memorable trip in 1175 and returned to Bohemia in 1190. The dates are assigned from his itinerary as he reports Jerusalem still in the hands of Crusaders. He visited Poland, Russia, Little Tartary, the Crimea, Armenia, Assyria, Syria, the Holy Land, and Greece. Dr. A. Benisch who edited the English edition of the travels (London, 1861), called attention to the fact that the Itinerary was written down by Rabbi Judah the Pious, from Petachia's verbal statements on his return to Prague. Though it contains some legends characteristic of the period the Itinerary is accepted as an authentic report of the rabbi's experiences.

**PETSCHNIKOFF, ALEXANDER:** Violinist; b. Yeletz, Orel, Russia, 1873. He made his début in Berlin in 1895. In 1910 he was appointed violin professor at the Berlin Royal Hochschule, and taught at the Royal Academy of Munich, 1913-21.

**PFEFFERKORN, JOHANNES:** Apostate and enemy of the Jews; b. 1469; d. c.1521. Baptized by the Dominicans in Cologne in 1505, he became the ready tool of Jacob von Hoogstraaten, who desiring to aggrandize his own power organized a persecution of the Jews. In support of this Pfefferkorn published his "Judenspiegel," 1507, "Die Judenbeicht" 1508, "Das Osterbuch" 1509, and "Der Judenfeind" 1509. All these libels were translated into Latin. In 1509 the Emperor Maximilian was influenced by Pfefferkorn to issue an edict for the destruction of all Jewish writings averse to Christianity, and later to issue a still broader edict, calling for the destruction of all Jewish books except the Scriptures. In 1510 the Jews were forced to surrender their books, but the emperor was induced to order an investigation of Pfefferkorn's charges, and Reuchlin was one of the judges. His verdict being in favor of the Jews the books were returned to them. Pfefferkorn attacked Reuchlin, and the Dominicans aided the apostate whilst the Humanists supported the scholar. Reuchlin was tried and his writings condemned, but the edict against the Jews was not revived, and the activities of Pfefferkorn ceased.

**PHARAOH:** The Bible uses the term as a generic title of the kings of Egypt. Eleven Pharaohs are mentioned in Scripture, most of them without any other additional designation. The Egyptian word is *pri-aa* meaning "great house."

**PHARISEES:** 'P'rushim. One of the three divisions or parties, Pharisees, Sadducees\* and Essenes\* into which the Jewish people were divided, as regards their attitude toward Judaism, in the period of the Second Temple, but with this difference that the



Pharisees were more than a mere party, inasmuch as their views were accepted by the overwhelming majority of the Jewish people, so that, in a certain sense, Pharisaism and Judaism became practically identical.

The term Pharisee is interpreted in two ways, corresponding to the two significations of the Hebrew root from which it is derived. According to the one interpretation, they were "separatists" who withdrew from the vanities of the world and held themselves aloof from all that was unclean and prohibited by the Divine Law. The other interpretation is that they were "expounders" or "interpreters," that is to say, that they did not adhere blindly to the letter of the law but expounded it in a broader manner, according to certain traditional hermeneutical rules and the profounder understanding of the sages. It is not possible to say which of these explanations is historically better founded but as a description of the characteristics of the Pharisees they are both correct. While the Pharisees upheld the ideal of separateness and the consecration for the entire Jewish people in accordance with the precept, "I have separated you from the nations that you be mine" (Lev. xx. 26), they nevertheless also believed in the maintenance of special associations or brotherhoods of those drawn together by the common desire to live lives of purity and holiness and of loyal fulfillment of the precepts of the Law. There was a sharp line of distinction between the members of these bands, who were known as "comrades" "haberim" and the unlearned multitude, "Am-Ha-aretz,"\* who were also much less scrupulous in the observance of the ritual laws.

The difference of the Pharisees and the Sadducees was much more fundamental. It affected not only the interpretation of the Law but even the doctrines and articles of faith. The Pharisaic interpretation was more lenient and liberal than that of the Sadducees—the latter, for instance, interpreted the passage "an eye for an eye, a tooth for a tooth" (Ex. xxi. 24) literally, while the Pharisees declared the monetary compensation would be adequate. The attitude of the Pharisees in matters of faith was more spiritual and transcendental than that of the Sadducees. They held firmly to the doctrines of the immortality of the soul, the resurrection of the dead, the coming of the Messiah and the hereafter. The Sadducees seem to have rejected all these doctrines.

The Pharisees have not been free from harsh criticism either in ancient or modern times. A number of passages in the New Testament condemn the alleged hypocrisy and formalism of the Pharisees (Matthew, xxiii. 4, 5, et al.). The parable of the good Samaritan is also an attack on the Pharisees, who are represented therein as less humane and merciful than the Samaritans. This is, of course, propaganda in favor of the new religion of Christianity and against the ancient faith,

Judaism. Modern Christian theologians and church historians have, in the main, adhered to this attitude of antagonism to and disparagement of the Pharisees. A noteworthy exception is R. Travers Herford who, in his words on Pharisaism and the Pharisees, has paid an impressive tribute to the sincerity, the spiritual and ethical eminence of the Pharisees and their fundamental importance in Judaism. B. D.

They used the vehicle of tradition in all good faith, as a means by which to give the interpretation they desired, not because in every case they definitely knew that there was an explicit tradition to the effect that such and such was the real meaning of a particular text or precept, but because in this way, and apparently in this way, alone, they could bring their new teaching within the scope of Torah, under the aegis of its divine authority.—R. TRAVERS HERFORD, *The Pharisees*, 1924.

**PHASAEL:** Elder brother of Herod the Great, and governor of Jerusalem. He defended the city against Antigonus. The latter brought the Parthians into the war. Phasaël was captured and committed suicide. Herod\* named Phasaëlis, the city he built in the neighborhood of Jericho, in memory of his brother.

**PHENICIA:** *See:* Phœnicia.

**PHILADELPHIA, PA.:** *See:* United States of America.

**PHILIP:** Tetrarch (4 b.c.e. to 34 c.e.); son of Herod and Cleopatra of Jerusalem. His territory included Gaulanitis, Trachonitis, and Batanaea. He served as regent during the reign of Archelaus.\* He supported the latter's claim to the throne and contented himself with governing the north of Galilee, and the Trans-Jordan lands. He built Cæsarea-Philippe at Baniäs, and rebuilt Bethsaida, naming it Julias. On his coins he reproduced the profiles of Augustus and Tiberias. He managed to keep aloof from the struggles of the period, and was buried in a tomb which he had built for himself.

**PHILIPPINE ISLANDS:** Since the American occupation of the islands above 500 Jews, mostly from the U. S. A., have settled in Manila.

**PHILIPPSON, LUDWIG:** Rabbi and author; b. Dessau, 1811; d. Bonn, 1889. At the age of 14 he was admitted to the gymnasium of Halle, and at 15 published a metrical translation of several of the minor prophets under the name of his brother Phœbus. In 1829 he entered the University of Berlin. Exceptional intelligence, stimulated by great teachers, together with the necessity to support himself brought Philippson to early maturity. He maintained himself by tutoring and writing. The most notable of his literary works during this period was a translation, with notes, of the works of two Judæo-Greek poets of Alexandria (1830), "A Comparison Between the Views of Aristotle and Plato Concerning the Internal Organs of the Human Body" which, together with "The Views of the Ancient Philosophers Regarding the



Senses, etc.," appeared under the title "Hyle Anthropine" (1831). "How Did the Jews Lose Their Civil Rights in the Western and Eastern Roman Empires?" (1832), and an essay on Spinoza (1832).

In 1833 Philippson was elected preacher by the congregation of Madgeburg, and in 1839 he became also its rabbi, serving in that dual capacity until 1862, when, owing to an illness which threatened the loss of his eyesight, he resigned his office and removed to Bonn. Here he soon recovered his health and continued his intensive literary activity until his death.

The life-work of Philippson was animated by one great purpose, namely the political and spiritual emancipation of the Jew. As a defender of Jewish rights, he ranks with Gabriel Riesser.\* To refute the charge that the Jews crucified Jesus, he wrote "Haben wirklich die Juden Jesum gekreuzigt?" (1866), a brilliant essay translated into almost every modern language. The inseparable relationship between Christianity and Judaism he made clear in "Die Entwicklung der Religiösen Idee im Judentume, Christentume, und Islam" (1847), and the importance of Judaism as a social force, making for justice and peace in "Die Religion der Gesellschaft" (1847).

The modernized Jewish pulpit and religious school were greatly in need of standards. To supply these Philippson issued the "Israelitisches Predigt und Schul Magazin" (1834-36). "Siloah," a collection of his selected sermons in 3 vols. appeared successively in 1843, 1845, 1858. "Die Israelitische Religionslehre," an excellent textbook for advanced instruction in the religious school, consisting of three parts, appeared serially in 1861, 1862, 1864.

His translation and commentary of the Bible, begun in 1839, and completed in 1853, and "Das Neue Israelitische Gebetbuch" (1864), were intended for the laity. To this he appended a few years later "Rat des Heils" (1882). The story of the Jew in the post-biblical times is fascinatingly told in the dramas "Esterka" (1843), "Joachim" (1858), and "Die Entthronten" (1868), and in the historical novels, "Sepphoris und Rom" (1886), and "Jacob Tirado" (1867). Some of the choicest poems in his collection "Saron" (1843) celebrate the Jew.

As an instrument for spreading light among the Jews and securing rights for the Jew, he founded the "Allgemeine Zeitung des Judentums" in 1837 and edited it until his death. Of it, Simon Szanto, editor of the "Neuzeit" (Vienna), said, "It was Philippson's most meritorious creation. If he had done nothing else, he would still be entitled to a place of honor in the Jewish hall of fame."

Realizing that the spiritual and cultural needs of the people could be satisfied only by appropriate institutions, Philippson agitated for the establishment of a rabbinical seminary. His efforts were rewarded in 1872 by the opening of the Hochschule für die Wissen-

schaft des Judentums. In 1855 he founded the Institut zur Förderung der Israelitischen Literatur, which, during the 18 years of its existence, published many valuable contributions to Jewish literature. He was also largely responsible for the important rabbinical conferences held during his lifetime.

A leader in the Reform movement, Philippson would be regarded as a conservative. He was at once too poetical and too practical to be on the side of the radicals. He had a deep regard for everything that had an appeal to the emotions, so long as it did no violence to the intelligence. He, therefore, insisted on the retention of Hebrew in the ritual, and though favoring special religious services on Sunday, he was opposed to giving up the seventh day Sabbath.

In politics also, Philippson was extremely active and influential. He was a leader in the Social Reform Party in Saxony. His political and economic views are set forth in his "Stimmen und Stimmungen aus der Zeit" (1849), "Resultate in der Weltgeschichte" (1860), and "Weltbewegende Fragen" (1868-69).

Ludwig Philippson was a most dynamic personality, one who contributed more than any other of his contemporaries to the advancement of the Jew and Judaism in Germany in the 19th cent. J. S. K.

**PHILIPPSON, MARTIN:** Historian; b. Madgeburg, 1846; d. Berlin, 1916. The eldest son of Ludwig Philippson he devoted himself to history and in 1875 was assistant-professor at Bonn. The faculties elected him a full professor but William I. would permit no Jew at the head of a history department, so Philippson became professor at the University of Brussels in 1878. Here he was at loggerheads with the anti-German faction, and in 1891 resigned and returned to Berlin where he furthered the Israelitische Gemeindebund, and in 1902 established the Verband der Deutschen Juden. As an historian he published 20 vols., covering individual reigns from the 15th cent. The period of Elizabeth of England, Philip II. of Spain, Mary Queen of Scots were his special field though he carried his German biographies to a later period.

**PHILISTINES:** This people are first met with in Gen. x. 14, which is much more a table of the migration of races than a genealogical record. The designation Philistines is applied to the people who surrounded the Israelites on all sides, to David's victory over them. It is territorially impossible to disentangle them from the Phœnicians,\* in the history of the coastal plain of Palestine, or to separate them from the Edomites on the south, or even later from the Aramean, Syrian and Arabic stocks to the north and east. The best speculation is that they were the offspring of a military colonization undertaken by the Egyptians in the pre-Mosaic conquest of Palestine.

According to the pictures of them on As-



syrian monuments, they were a tall, smooth-shaven race, with straight noses of a somewhat Hellenic cast, and in battle wore a peculiar shaped helmet which imitated the lines of straight hair. Archæological finds show that they were great traders and the most artistic people in Palestine; ironically enough, their name later became a slang term for those who had no sense of art. They seem to have assumed the leadership over the groups of Canaanites that survived the Israelite invasion and to have taken over, to some extent, the Canaanite religion. Somewhat later they invaded the tribe of Ephraim, captured the Ark, looted the sanctuary of Shiloh, and established their authority over the central part of the country. After a number of years the Philistines succeeded in outwitting Saul by turning his mountain barrier and their victory at Mt. Gilboa carried their arms as far as the Jordan—the high water mark of their prowess. For some time both Ish-bosheth and David were tributary; but when the latter had succeeded in defeating his rival he quickly captured Jerusalem from the Canaanites and then gathered the full strength of the nation to inflict upon the Philistines two crushing blows. From that time on the latter lost their supremacy, although they were at war with the Israelites all through the period of the kings; they were temporarily conquered by Hezekiah, but regained their independence with the aid of Assyria. After this time we hear no more of the Philistines.

The five cities which they held commanded the coast road from Egypt to Syria and formed the starting-point of Egyptian conquest and domination in Asia. It was needful that they should be inhabited by a population which, though akin in race to that of Canaan, were yet subjects of the Egyptian Pharaoh and bound by ties of birth to Pharaoh's land. They came indeed from Canaan but nevertheless were not of Canaan. As long as Egypt was strong their devotion to her was unshaken.—SAYCE, *Races of the Old Testament*.

**PHILLIPS, Sir BENJAMIN SAMUEL:** Lord Mayor of London; b. London, 1811; d. there, 1889. He began his active career as a champion of Jewish emancipation in England, in 1846, by accepting office in the Common Council of the City of London. He held the confidence of his supporters throughout his life and in 1865 was elected lord mayor. During his term of office he was knighted for raising £70,000 for the Cholera Fund. On his retirement he was succeeded in public office by his second son, Sir George Faudel-Phillips\* who also became lord mayor.

**PHILLIPS, HENRY:** Numismatist; b. Philadelphia, 1830; d. there, 1895. His studies in folklore, philology and numismatics were recognized by the award of two gold medals by Italian societies, and the offices he held in the Numismatic and Antiquarian Society of Philadelphia, and the American Philosophic Society. Two of his vols., "History of American Colonial Paper Currency," 1865, and "History of American Continental Paper Money," 1866, have been accepted by the courts as authoritative.

**PHILLIPS, HENRY MAYER:** U. S. Congressman (1857-59); b. Philadelphia, 1811; d. there, 1884. In the House of Representatives he supported the admission of Kansas into the Union in 1858. The same year he was elected grand master of the Free Masons of Pennsylvania. In 1872, at which time he was recognized as a leader of the Philadelphia bar, he was elected president of the Academy of Music, and held that office to 1884. He was active in congregation Mikveh Israel.

**PHILLIPS, ISAAC:** Appraiser of the Port of New York; b. New York, 1812; d. there, 1889. He was appointed by President Pierce and was appraiser for many years. He was also Commissioner of the New York Board of Education.

**PHILLIPS, JONAS:** Founder of the New York and Philadelphia Phillips family; b. Germany, 1736; d. Philadelphia, 1803. He emigrated from London in 1758 and settled in Charleston, S. C., coming to New York a few years later. In 1769 he was made a freeman of the City of New York. In the American Revolution he supported the patriotic cause and moved to Philadelphia rather than come under British influence. He was one of the founders of Mikveh Israel, Philadelphia. He married Rebecca Mendez Machado in 1762 and had 21 children.

**PHILLIPS, SAMUEL:** Journalist; b. London, 1815; d. Brighton, England, 1854. He wrote some romances, but was better known as literary critic of the London "Times," the "Morning Herald" and "John Bull." Two vols. of his essays appeared in 1852-54. He was the father and grandfather of two lord mayors.

**PHILO-JUDAEUS:** Philosopher and biblical interpreter. Called "Judæus" in order to distinguish him from other Philos; b. Alexandria, Egypt, c.20 b.c.e., and probably died before the reign of Nero, c.55 c.e. All we know of Philo's life are a few details from his own works: "Legatio ad Caium," "De Specialibus Legibus II. 1," and "Josephus" (Ant. xvii. 8, 1). Philo belonged to a most distinguished Jewish family in Alexandria, and was of priestly rank. His brother, Alexander Lysimachus, was Alabarch at Alexandria (i.e., ruler of the whole Delta region). His education extended to grammar, philosophy, geometry, music, and poetry. About his knowledge of Hebrew, scholars differ; according to some he did not know Hebrew at all, or very little; according to others his knowledge of Hebrew is considerable. In his works he depends almost entirely on the Septuagint. His noble character and accomplishments were attested by his wife who, when asked why she alone of all her sex did not wear golden ornaments, replied: "The virtue of a husband is a sufficient ornament for his wife" (Fragm. ed. Richter vi. 236). We know of two journeys of his. The first to



Jerusalem\* to offer up prayers and sacrifices in the Temple. The second journey, about January, 40 c.e., as head of an embassy to the emperor Caligula at Rome, to plead the cause of the Alexandrian Jews against Apion, who had charged them with contempt of Cæsar.

His works may be divided into two main divisions: (1) Exposition of Jewish state legislation on an historical basis; (2) Exposition of Jewish philosophy. In (1) he attempts to prove that Jewish state legislation not merely approximates but excels Plato's philosophical ideal state in the republic and laws. In (2) he shows that the education and perfection of the individual is the means and aim of ideal state legislation. In his historical biographies he attempts to show the uncertainty of everything human and to picture the patriarchs as embodiments of the unwritten law. He employs in addition to the literal sense of the words, mysticism, allegory, and symbolism in interpreting the Pentateuch. His method is not entirely original nor his terminology; he borrowed both from the Stoics.

Philo's influence on Jewish and especially non-Jewish philosophers and the church fathers is very great. His epistemology helped the development of critical philosophy, due to his influence on Kant, Spinoza and Bergson.

A. I. K.

Part of his message was for his own generation and the Alexandrian community, and with the passing away of the Hellenistic culture, it has lost its attraction. But part of it is of universal import, and is very pertinent and significant for every generation of Jews, which enjoying social and intellectual emancipation, lives amid a foreign culture. . . . It is the tragedy of Philo's work that his mission to the nations was of necessity distrusted by his own race, and that his appeal for tolerance within the community was turned to a mockery by the hostility which the converts of the next century showed to the national ideas. Christian apologists early learned to imitate Philo's allegorical method, and appropriated it to explain away the law of Moses. Within a hundred years of Philo's death, his ideal at least in the form in which he conceived it, had been shattered for ages.—NORMAN BENTWICH, Philo-Judæus of Alexandria.

**PHILOSOPHY, JEWISH:** May be defined as ordered thinking about Judaism. It differed as little in the past from theology as general philosophy did from that branch of knowledge. Formal rationalizing in the Greek manner began among the Jews with Isaac Israeli\* (9th cent. and later) of Egypt, and continued for several hundred years in Mohammedan and Christian countries influenced by Islamic thought. Our thinkers used the vernacular Arabic or Hebrew to write their various theses.

Centuries before this philosophic outburst (9th to 15th cent.), in the Judæo-Greek period, Philo,\* an Alexandrian Jew, had attempted to harmonize Scriptures and the thought of his day, even as in our own time Hermann Cohen\* has tried to identify the Kantian "pure reason" with Judaism. Like their Moslem and Christian confrères Jewish thinkers from Saadia\* (10th cent.) to Albo\* (15th cent.) defended the beliefs of their Jewish religion, by critically discussing the existence

of God, with the various proofs therefor; His unity, nature, essence, creativity, and attributes. From God they turned to man, formed in His image, and pondered the relationship of the human soul with the divine, eventually arriving at how man is to conduct himself, i.e., ethics. Consideration of the moot problems of the eternity of matter and the beginning of time compel our dialecticians to analyze space and time. While in some respects anticipatorily modern, the thinkers of the Middle Ages knew only the physics of Aristotle and the metaphysics of his and other Greek schools. Epistemology was unknown; psychology had not yet arrived at the problems of consciousness; logic was the formal scheme which provided the instruments for the discovery of truth, either by induction or deduction.

The empiric outlook was unknown; authority was revered. The latter resided in revelation as expressed in the written and oral laws and was also dependent upon Greek thought, chiefly the works of Aristotle, but with Plato and Plotinus laid under obligation. Greek philosophy was known in translations, often second and third hand, which sometimes accounted for garbled versions of Hellenic thought. In general if there were discrepancies in the one or the other of these compelling sources or between the two, reconciliation of the contradictions had to be effected by the thinkers. While the respect for Aristotle almost equalled the reverence for the Bible, the statements of the latter were never called into question.

When an accepted article of Jewish religious belief was found controverted in the secular source of authority, Jewish thinkers did not hesitate to differ and defend their difference of opinion. Thus Maimonides\* systematizes the arguments of Bahya ibn Pekuda\* and Judah Halevi\* that the divine attributes are to be understood negatively, in which to be sure he was opposed by Aaron b. Elijah,\* Gersonides\* and Crescas.\* Jewish philosophers on the whole defended the doctrine of the creation of the world out of nothing against the opposite Aristotelian contention. The reality and value of prophecy, a unique manifestation in Israel, receives its share of attention. In short, the history of Jewish philosophy might be termed a growing attempt to break the shackles of Greek thought, and even of its own rationalistic outlook, Crescas delivering the final blow to Aristotle's authority. Jewish thinkers never forgot that the Torah\* was supreme and moral conduct and worship rather than pure ratiocination are the aims of man. This accounts for the large part ethics occupies in our thinking (Spinoza\* could not free himself from this traditional bias toward morals) and explains its mystic coloring. Jewish philosophers were not averse to polemics and in their apologetics defended brilliantly the claims of Judaism against those of Islam and Christianity. Jewish thinkers dealt also with the problems of eternal life and



resurrection, the Messiah, the destiny of Israel, ceremonialism and others.

In addition to this formal discipline there was the deeply mysterious Cabala\* which solved the secrets of the universe in its own way and in our own day we have a large body of theological and nationalistic writings setting forth the various current interpretations of Judaism ranging from A. Geiger\* to Achad Ha-Am.\*

F. A. L.

See: Solomon ibn Gabirol, Abraham bar Hiyya, Abraham ibn Daud.

**PHINEAS:** Grandson of Aaron (Ex. vi. 25) who came into prominence through the execution of Zimri, a Midianite priest when the Israelites worshipped Baal-peor at Shittim. He stayed the plague and was awarded the priesthood to his family forever (Numb. xxv. 7-15), for his zeal and courage. He won legendary immortality; many myths crowd around his name. In some of these he is either Elijah,\* or the prophet is a reincarnation of Phineas.

**PHINEAS B. SAMUEL:** Last high priest. Chosen by lot in 67-68 as the result of political intrigue. He was not of high-priestly lineage, nor as described was he in any way worthy of the office. His end is unknown.

**PHŒNICIA:** Geographically the littoral of northern Palestine and southern Syria. In the Bible its inhabitants are identified as the Sidonians. Hiram, king of Tyre, was a Phœnician. Josephus provides them with a remote background, going back to the founding of Tyre. That they were of Semitic stock is clear from the inscriptions found at Carthage. It has been conjectured that they were of Hittite or Canaanitish stock. The Amarna tablets record the metropolitan character of Tyre, and 500 years later Ezekiel\* wrote with envy, of its grandeur and prosperity. Greek legends admit this success, and when Assurbanipul took Palestine he had great difficulty in capturing the Phœnician stronghold. The Phœnicians were traders, and are credited with having invented the science of navigation. The settlement of Cyprus and some of the Greek Islands, the building of Carthage, Marseilles, and Cadiz, and even the establishing of contact with the tin mines in Cornwall, Britain, are all attributed to them. Their alphabet, like the Hebrew\* was composed of 22 letters; their language was a Hebrew dialect; their script became the basis of Greek and Western scripts. There has been unearthed ample evidence of their commercial success, their inventive genius and in the case of Carthage of their ability to govern as well as build. A definite and continuous record of their history, and of their relations to their Judean neighbors, is, however, lacking.

**PHYLACTERIES (Tefillin):** Two square leather boxes, the underside of each having a loop through which passes a strap, which in the case of the head tefillin is looped, so as to

permit of adjustment to the skull; whilst the left-arm tefillin strap is so looped, and of sufficient length, to permit its winding seven times around the arm and the palm and the fingers so as to permit of the formation of the letter "*shin*" on the back of the hand. Two sizes of boxes are still in vogue. Those about 1¼-inch cubes are "tefillin shel Rashi," and those up to 2-inch cubes are termed "tefillin shel Tam." Some pious Jews wear both. The prevailing Rashi tefillin have in the boxes a small parchment scroll on which is written Ex. xiii. 1-10 and 11-16; Deut. vi. 4-9 and xi. 13-21. The difference between the two types is the difference between the two great teachers as to the arrangement of these texts. The arrangement of the straps, the knots, the number of stitches, the material, etc., are all regulated by rabbinical decisions. The wearing of tefillin by males at morning services is an interpretation of Deut. vi. 8, xi. 18, and Ex. xiii. 9, 16. At one time tefillin were worn all day, except Sabbaths and holidays. The custom of wearing "frontlets" is traced back to 300 b.c.e. They are mentioned in the Letter of Aristeas.\* Tefillin have never been worn in Europe all day. There is a suggestion that during the Middle Ages the custom of wearing them at morning service was for a time abandoned, otherwise the difference of opinion between Rashi\* and Tam\* would not have arisen.

**PICART, BERNARD:** Engraver of "Jewish Ceremonies"; b. Paris, 1673; d. Amsterdam, 1733. He was a Protestant who settled in Amsterdam in 1700, and designed the title pages of many books, including those printed in Hebrew. Twenty of his plates, out of 1,300 known and preserved, constitute his interesting and sympathetic collection of Jewish customs.

**PICCIOTTO, JAMES:** Author; b. Aleppo, 1830; d. London, 1897. His father, Moses Haim Picciotto (1806-79), settled in London in 1843. Picciotto's "Sketches of Anglo-Jewish History" are amongst the earliest material collected in England.

**PICHLER, ADOLF:** Painter; b. Cziffer, Hungary, 1834; d. Vienna, 1917. He studied in Munich, and his earliest work was "Jew at Prayer." Many of his paintings were engraved, and became popular, such as "Moses Descending from Mount Sinai," "The Death of Jacob," and "Spinoza as Glassblower."

**PICHON, JOSEPH:** Tax-collector-in-chief of Seville, in 1369. He held the office under Henry II. of Castile, at whose death and accession of his son, John I., the office was auctioned at Burgos. His enemies brought about his execution in 1378, and as Jews were involved in the crime the chief rabbi of Burgos, among others, was beheaded. Kayserling states that as a consequence of this incident the Cortes deprived the rabbis and the Jewish courts of the right to try criminal cases, and that it contributed to the massacres of 1391.



**PICK, FRIEDRICH Edler Von Seewart:** Austrian naval officer; b. Neustadt, Bohemia, 1839. He was trained for the Austrian naval service and received his first commission in 1862 and took part in the attack on Schleswig-Holstein, in 1864. He was appointed captain of a ship of the line in 1895, at which time he was ennobled for his services.

**PIERLEONI:** From about 1000 to the 16th cent. this family was prominent in Rome. They were wealthy. Baruch Leoni (the name is attached to a synagog as well as to a large house in the ghetto) was papal steward, and being baptized took the name of Benedictus Christianus. His son Peter was also baptized. He had a large family. One son became governor of Rome, another pope (*See: Anacletus II.*), another a papal official, and a daughter, queen of Sicily. Leo Pierleoni and a nephew, Petrus, were papal delegates in 1144 at Sutri, another Pierleoni became Roman senator. The family can be traced in church and local history because apart from the offices they held they were all marked, despite generations of baptism and intermarriage, by strong Jewish lineaments. The cloisters of St. Paul, Rome, contain the massive tomb of Peter Pierleoni, and in another church is the bust of the last of the Pierleonis, Lucrezia, who inscribed on her pedestal her relationship to the royal families of Austria and Spain (the Hapsburgs).

**PILGRIMAGE:** Travel with a religious motive was ordained for every male Israelite (Ex. xxiii. 17, Deut. xvi. 16) three times a year to Jerusalem, at Passover,\* Shabuot\* and Tabernacles.\* Neh. viii. 17 alludes to the Sukkot pilgrimage, and the census of Gesius Florus (64-66) details the immense throng congregated in Jerusalem for the Passover. There are references, too, in Talmudic literature to the popularity of the Passover pilgrimage. Between 70 and 135 there are obscure suggestions of rabbis visiting Jerusalem. From the latter date to the 4th cent., Jews were permitted to approach Jerusalem only on Ab 9, but the visits of individual pilgrims at other times are suggested by Talmudic passages. These pilgrimages concentrated on the ruins of the Temple, and the anointing of a "Perforated Stone." In 324 the restriction was modified, and the Jews were allowed to visit the Wailing Wall\* every Friday. Later the restriction limiting the visits of Jews to one day a year seems to have been reintroduced. The Karaites,\* probably owing to their proximity established definite pilgrimages. From 636 to 1089 there were no restrictions and during the Fatimite and Ikhshid dynasties, Jews were numerous in Jerusalem, though few records of pilgrimages are available. Three noted pilgrims visited Jerusalem whilst the Latin kingdom was in existence, Judah Halevi,\* 1140; Maimonides,\* 1165, and Pethahiah\* of Regensburg. After Saladin recaptured Jerusalem pilgrimages became more common. In 1268 and in 1318 the pilgrimages

of groups of Jews from all parts of the Orient are noted. Later pilgrimages became constant but individual. Distinguishing pilgrimage from both travel and settlement, Moses Montefiore\* was the greatest modern pilgrim.

Pilgrimage to Jerusalem had its own customs. The community of Jerusalem by the payment of a lump sum freed the individual pilgrim of the tax charged all pilgrims. The laws governing pilgrimage were read to bodies of pilgrims at Ramleh, and they were escorted to Jerusalem. They paused on the Jaffa road when in sight of the city, dismounted if they were riding, rent their garments, and mourned for Jerusalem. The two main objectives of the pilgrimage were the Wailing Wall and the Cave of Machpelah.\* The modern pilgrimage is more nationalistic in character, and more extended. It includes visiting the tomb of the Maccabees\* at Modin, and the fortress of Masada.\*

A distinct group of pilgrimages, wholly religious in character in Palestine, are the annual visits to Merom,\* to the graves of Rabbi Meir Baal ha-Nes,\* and Simeon b. Johai,\* and the presumed synagog of Johanan b. Zakkai\* in Jerusalem. Such pilgrimages are made to the tombs of a few rabbis in Poland, and to several in northern Africa. For every pilgrim probably a hundred tourists and visitors visit numerous sacred and historic sites in Palestine today, but such visits have no religious implication. The revival of the Passover pilgrimage to Jerusalem, of the Jewish colonists and of hundreds of Jews from foreign lands is regarded as a revival of biblical practice. It is of post-war development and so far, has developed no religious or ceremonial customs peculiar to itself.

**PILICHOWSKI, LEOPOLD:** Painter; b. Zadzin, Poland, 1869; d. London, 1933. He studied in Munich and Paris and achieved some prominence as a portraitist. In 1895 he returned to Poland and began depicting with intense realism the life of the East-European Jews. His work in this genre won him a large following, and his Jewish pictures were purchased by many galleries. The best known are "The Laborer," "Talmud Study," "Friday Night," "Sukkot," and "The Day of Atonement." In 1927 he accepted the commission to paint a historic portrait of the opening of the Hebrew University, Jerusalem, 1925. This picture with its scores of portraits has been frequently reproduced.

**PILPUL:** A method of Talmud study that has its own rules and system, and that corresponds more closely to subjective logic than to any other form of modern reasoning. It is essentially dialectic discussion, aiming to clarify a subject by analysis of its essentials, and the differentiation possible in the various concepts it suggests. Its natural tendency to "hair splitting" made it unpopular with the cultured even in Talmudic times. In the Middle Ages it developed casuistry, and an "art for art's sake" rather than a means of solving intellec-



tual problems. Pilpul pursues methods which are the outgrowth of Jewish pedantry, applied within the narrow field in which Jews could exercise themselves, but it is closely allied to the dialectics practiced in the non-Jewish world in the same eras; both being ultimately governed by the same underlying theological concept, the harmonization of all possible contradictions in Holy Writ, and the desire to make abstract ideas understandable. Pilpul is still practiced in public discourse, but its literature is not increasing.

**PINERO, ARTHUR WING, Sir:** Dramatist; b. London, 1855. A lawyer by profession he joined a theatrical company in 1874, was an actor, and thereafter began writing for the stage. He made his first real hit in 1880 with "Money Spinners." "Sweet Lavender" was even more successful. "The Profligate," "The Second Mrs. Tanqueray," "The Notorious Mrs. Ebbsmith," "The Princess and the Butterfly" were played throughout the English-speaking world. In 1898 he wrote "Trelawney of the Wells." This was followed by the "Gay Lord Quex" in 1899, and "Letty" in 1903.

**PINES, JEHIEL MICHAEL:** Hebrew journalist; b. Rozhany, Russia, 1842; d. Jerusalem, 1912. In 1878 he was sent to Jerusalem to establish institutions in honor of Sir Moses Montefiore.\* He soon took an interest in agricultural colonization, and "Abodat ha-Adamah," 1891, is one of the earliest modern stories on agricultural life in Palestine. He was one of the founders of the orthodox publication "Ha-Lebanon."

**PINKES:** Minute book, or congregational register. Registers of births marriages and deaths are also termed Pinkes.

**PINSKER, LEO (Semionovich):** Author of "Auto-Emancipation"; b. Tomasher, Poland, 1821; d. Odessa, 1891. As a medical man he made a considerable reputation for his conduct in the cholera epidemic of 1848. On his settlement in Odessa he therefor became one of the best known physicians in the city. For years he wrote in Russian journals on the amelioration of the condition of the Jews, but in 1881 he excited Russian Jewry with his "Auto-Emancipation" which bore the signature "Eine Russischer Jude." In this pamphlet, which has been translated into many languages, and which may be regarded as the first textbook of modern Zionism,\* Pinsker advocated emigration, and the acquirement of land by Jews as road to self-emancipation. The booklet created so great a stir that a conference was called to discuss its theories. Its practical result was the founding of the Palestine Colonization Society of which Pinsker became chairman, and which is the parent of Jewish agricultural settlement in Palestine.

The finest and most original achievement of Pinsker is rather that he was one of the first Russian Jews to treat the Jewish problem as a whole, and to treat it scientifically.—Sokolow, *History of Zionism*, Vol. I, 1919.

**PINSKER, SIMHAH:** Archeologist and modern punctuator; b. Tarnapol, 1801; d. Odessa, 1864. The accident of Abraham Firkovich's \* alleged discovery of Karaite inscriptions led Pinsker, who was a teacher, to devote himself to a close study of Hebrew punctuation. For this and his reputation as an archeologist the Russian government awarded him two gold medals. He then settled in Vienna and devoted himself to research in Karaite literature. His "Likkute Kadmoniyot," 1860, not only revalued Karaite literature and history, but Pinsker placed the contributions of the Karaites \* to Hebrew orthography, grammar, and lexicography. Graetz \* adopted many of his views, and Jost \* changed some of those he had advanced in his history of the Hebrew sects. In 1863 Pinsker published an introduction to the Babylonian-Hebraic system of punctuation.

**PINSKI, DAVID:** Yiddish dramatist; b. Mohilew, Russia, 1872. He came to the United States in 1899, and is one of the favorite writers for the Yiddish stage. He has published five vols. of dramas and three of stories.

**PINTO, AARON ADOLF DE:** Justice of the Supreme Court of the Netherlands; b. The Hague, 1828; d. there, 1907. His official career began in 1862, and he rose progressively to the Supreme Court of which he was made vice-president in 1903. He was one of the authors of the penal code adopted by Holland in 1886. Amongst his important juridical writings was a 2-vol. study (1898-99) of the "Dreyfus Case in the Light of Law and Right."

**PINTO, ISAAC:** American liturgist; b. c.1720; d. New York, 1791. A lay member of Shearith Israel he published a complete edition and translation of the Sephardic liturgy for Sabbaths and festivals, 1766. He appears to have been in Connecticut in 1748 and corresponded with Ezra Stiles, president of Yale College.

**PIPE:** *See:* Flute.

**PIRBRIGHT, HENRY DE WORMS, Baron:** English statesman; b. London, 1840; d. Guilford, Surrey, England, 1903. His father was an Austrian baron. As a barrister he in 1863 took an active part in Jewish affairs. In 1880 he was elected to the House of Commons and as parliamentary secretary for the Board of Trade achieved a reputation which resulted in 1880 in his appointment as president of the International Conference on Sugar Bounties, and as plenipotentiary for Great Britain he signed the treaty abolishing the bounties. In Parliament he was regarded as a "Second Dizzy" (Disraeli). In 1895 he was raised to the peerage. He was president of the Anglo-Jewish Association\* and in that capacity warmly espoused the cause of the Roumanian Jews. In 1886, after attending the marriage of his daughter in a church, he resigned all Jewish offices. Later, it is understood, he joined the church.



**PIRKE DE-RABBI ELIEZER:** According to Zunz the imperfect fragments of a large Hagadic-Midrash written by Eliezer b. Hyrcanus, probably composed in Palestine, but completed in Italy c.833. It expands, by fable, the story of creation and the Book of Genesis, the story of Moses and the life of Phineas. According to some scholars it is a recomposition of myths and mystical interpretations, to which the author added his observations on current customs.

**PISA:** *See:* Italy.

**PISSARO, CAMILLE:** Landscape painter; b. St. Thomas, W. I., 1830; d. Paris, 1903. He was a member of an old West Indian Sephardic family. He studied art in Paris, and first exhibited in the Paris Salon in 1859. He was an associate of Corot, Monet and Lezanne, and his work showed the influence of these masters. During the siege of Paris in 1870 all his early work was destroyed. On the centenary of his birth the French Department of Fine Arts exhibited all his masterpieces, and his contribution to art was lauded.

**PISSARO, LUCIEN:** Anglo-French artist; b. Paris, 1863. He settled in England in 1893, and was naturalized in 1916. After his first visit to England when he already enjoyed a reputation as a landscape painter he became associated with William Morris the designer of art for the masses and became one of the chief contributors to the celebrated Kelmscott Press for which he drew scores of designs and illustrations. Pissaro thereafter devoted himself to illustrating books and art journals.

**PISTINER, JACOB:** Social Democrat, and founder of the "Bund" in Roumania; b. Fundul-Moldawa, Bukowina, 1882; d. Bukowina, 1930. As a student he devoted himself to the local social democratic cause, as propagandist, writer, and editor. During the World War he resided in Vienna and contributed to "Kampf," in which he expounded his social theories. In 1918 he returned to Bukowina and in 1920 was elected to the Roumanian parliament, holding office to 1926, and being reelected in 1928.

**PITTSBURGH, PA.:** *See:* United States of America.

**PIYUT:** Poetic additions to the liturgy, technically divided into various groups, but in the main expressive of adoration, utilizing Scriptural quotations; penitential prayers (Selihot\*) appropriate to special services, and metrical versions of sad events in Jewish history. The most ancient piyutim, which are anonymous, date from the 7th cent. The oldest known authors are Jose b. Jose (prior to 850), Yannai, the teacher of Kalir, who was the most prolific and popular of such liturgists, and Saadia Gaon.\* After the 10th cent. the number of liturgical poets increased rapidly. Zunz\* listed 900. Of the Spanish group Solomon ibn Gabirol,\* Judah Halevi and Moses ibn Ezra\* were most esteemed.\*

Piyutim follow no fixed rule in meter, form or length. Their acceptance in the liturgy was a matter of local approval of the author, the beauty of the poems, their general application to the service, or their universal appeal. At times there was some objection to their insertion in the liturgy. Many have been dropped in order to shorten the services. Some were written in imitation of the songs of the troubadours, and were not originally intended for religious use. Very many commemorate massacres and persecutions. Thus from the Crusades through the Black Plague persecutions to the Cossack massacres the story of Jewish suffering was recorded metrically and added to local liturgies. The Piyut, or Selihot, with a refrain is called Pizmon.

**PLAGUE:** A considerable number of plagues are mentioned in Scripture in which all epidemics are regarded as divine visitations for disobedience. The word is used with special significance to the ten plagues in Egypt, which preceded the Exodus.\* They are recited in the Seder\* service, and are often illustrated in the older Hagadahs. The ten are: (1) water turning into blood, (2) frogs, (3) lice, (4) swarms of beasts, (5) murrain, (6) boils, (7) hail, (8) locusts, (9) darkness, (10) slaying of the firstborn. There is no secular record of such a sequence of plagues, but Arab historians record a shorter sequence in 13th cent. Egyptian history. Thus the failure of the Nile has been followed by famine, murrain amongst the cattle, plague amongst the population, great storms and locusts.

**PLANTS:** Ninety-five known plants are mentioned in the Old Testament. Of these the fruits, cereals and vegetables are: almond, apple, barley, blackberry, bean, cucumber, durra wheat, fig, garlic, grape, leek, lentil, millet, mulberry, olive, onion, pistachio, pomegranate, walnut, water melon and wheat. Twenty-five of the identified plants were either drugs or spices. Many others, including about 100 flowering plants, are mentioned in the Mishnah,\* Talmud,\* Midrash,\* and Targumim.\*

**PLESSNER, SOLOMON:** Champion of orthodoxy; b. Breslau, 1797; d. Posen, 1883. He was a scholar and lay preacher who throughout his long career refused rabbinical office, and was a stalwart champion of orthodoxy in its struggle with reform. The hot blood engendered by religious differences often led the orthodox to call in the aid of the police to suppress the reformers, but in Plessner's case the reformers of Breslau induced the police to forbid Plessner preaching against the introduction of the organ. One of his literary efforts "Ein Wort zu Seiner Zeit oder die Autoritaet der Judischen Traditionslehre," 1825, is interesting as a collection of the opinions of Christian scholars in favor of the Talmud. He translated part of the Apocrypha

into German, and published a collection of his sermons "Mikrae Kodesh," 1851.

**POALE ZION-ZEIRE ZION:** Jewish Socialist Labor Organization in America. Part of a world-wide movement known as Labor Zionism, a synthesis of nationalism and Socialism. It aims to bring about the establishment of a Jewish Coöperative Commonwealth of Labor in Palestine, and the productivation of the Jewish masses in the diaspora—i.e., changing them from middlemen to productive workers who play their proportionate part in the basic industries of their respective countries. It sees no inherent conflict between Zionism and Socialism, but, on the contrary, regards them both as essential to the restoration of the Jewish homeland and the regeneration of the Jewish people.

The first American society of Poale Zion (literally, "Workers of Zion") was founded in New York in 1903. Soon Poale Zion societies sprang up in other American cities. In May, 1905, the first conference of American Poale Zion met in Philadelphia. The conference was rent over the question of whether the Jewish National Home should be established in Palestine only or in any territory available. Though the Territorialists predominated, the two factions did not split until the fall of that year. In December, 1905, the labor adherents of Palestine held a conference in Baltimore. This marks the birth of the American Poale Zion Party. Shortly after the World War, there was founded an American organization of Zeire Zion ("Youths of Zion"), whose platform differed from that of the Poale Zion chiefly in stressing the national rather than the Marxian aspects of Labor Zionism. The two parties were merged in 1931, and the resultant organization has since been known as the United Jewish Socialist Labor Party Poale Zion-Zeire Zion. Offshoots of the party are the Jewish National Workers' Alliance (a fraternal order), the Young Poale Zion Alliance, the Pioneer Women's Organization, and the League for Labor Palestine.

Though Labor Zionism has never assumed the proportions of a mass movement in America, it has exerted a profound influence on American Jewry, especially on the radical and labor elements, who, before the advent of Labor Zionism, were strongly opposed to Jewish nationalism in general, and to Zionism in particular. The changed attitude of these elements finds expression, among other things, in the National Labor Committee for Palestine, composed of representatives of American Jewish labor organizations, which in the ten years of its existence has collected about a million dollars for the support of the various enterprises and institutions of the Palestine Jewish Federation of Labor (Histadruth).

The Poale Zion-Zeire Party carries on extensive propaganda, oral and written. It publishes a weekly paper in Yiddish, "Der Yiddisher Kaempfer," and from time to time also special publications, pamphlets, and books in

English. At the recent elections for delegates to the 18th Zionist Congress it polled about one-half of all the votes cast.

*See:* Zionist Organization.

**POGROM:** A Russian word meaning ruin, or devastation, originally applied to the ravages of an invading army, but since 1906, used to describe physical attacks, riots on the Jews. S. M. Dubnow,\* however, applies it to all riots and massacres in Russia and Poland since the Black Death persecutions of 1349.

Neither the number of the attacks on the Jews in Russo-Poland, nor the number of the victims, can be ascertained except the riots which occurred from the Kishineff massacre\* of 1903 to the constitutional riots of 1905-06. The following list compiled by S. M. Dubnow, merely recites the cities and governments in which Jews were murdered in riots, in modern times:

Alexandria (Kherson), Anaanyev (Kherson), Balta (Podolia), Berdychev (Volhynia), Bialystok Borispol (Poltava), Chenstokhov (Poland), Chernigov city and government, Dusyaty (Kovno), Homel (Moghilev), Kalash, Kamenetz (Podolia), Kantakuzenka (Kherson), Karpovich (Chernigov), Kerch (Taurida), Kherson government, Kiev city and government, Kishineff, Konotop (Chernigov), Lodz, Moghilev city and government, Mstislavl (Moghilev), Nagartava, Nizhni-Novgorod, Novo-Moskvosk (Yekaterinoslav), Nyezhin (Chernigov), Odessa, Orsha, Peryaslav (Poltava), Poldolia government, Polotzk (Vitebsk), Romny, Rostov, Rovno, Saratov, Semyonovka (Chernigov), Simferopol, Smyela (Kiev), Starodub, Sydeletz (Poland), Troyanow (Volhynia), Vitebsk city, Voronyezh, Warsaw, Wilna, Yekaterinoslav, Yelisavetgrad, Zhitomer.

**POLAK, HENRI:** Netherlands labor leader; b. Amsterdam, 1861. He was a diamond cutter who in 1887 settled in London and became interested in Socialism and trade unionism. Returning to Holland he aided in the founding of "Die Nieuwe Tijd," a progressive labor organ, in 1893. The following year he became the founder of the Social Democratic Labor Party, and in 1900 became its chairman. His trade union achievement was the founding and organizing of the diamond workers union. The industry centralized in Amsterdam, and largely composed of Jews, was regarded as a hereditary occupation, and the workers by no means regarded themselves as members of the proletariat when Polak started his agitation. Though the son of orthodox Jews he is religiously indifferent, though now interested in Zionism. He overcame great handicaps in changing a professional guild into a trade union. By a series of strikes he won and helped build the Diamond Workers Building in Amsterdam. He has been a member of the Netherlands Parliament.

**POLAK, JACOB EDUARD:** Physician to Shah Nasri-ed-Din; b. Gross Morzin,



Bohemia, 1818; d. Vienna, 1891. He was invited to Teheran in 1851, and a year later lectured in Persian, and wrote a book on anatomy in that language. Owing to ill health he returned to Europe in 1861. He wrote an ethnological account of Persian history, 1865.

**POLAND AND RUSSIA (Prior to the World War):** On the northern and eastern shores of the Black Sea and in the Crimean peninsula there were well-organized Jewish communities before the common era. It is likely that the Jews settled there soon after the destruction of the First Temple (587 b.c.e.). Thence they spread eastward and northward, establishing communities along the shores of the Caspian Sea and the lower Volga. In the 8th cent. they must have grown in importance for it was due to their influence that the Chazars\* became converts to Judaism about 740. This Judaizing kingdom attracted a considerable influx of Jews from Byzantium. When the Chazar kingdom fell before the Russians (969), Jews migrated to the Russian principality of Kiev.\* Here, too, they unfolded proselytizing activities, for in the 15th cent. we hear of Judaizing sects in Novgorod and in Moscow.\* This must have led to persecutions and to their expulsion from Russia.

**Early Settlements in Poland:** Early Jewish settlements in Poland were fed by a stream of immigration from a different direction, namely, from western Europe. Trickling in since the 9th cent., a steady flow of Jewish immigration began after the Crusades. This immigration was encouraged by the Polish nobility and King Boleslav (1247-79), but was frowned upon by the clergy. At the beginning of the 13th cent. Jews in Poland were engaged in farming, owning big estates; they also administered the mines of Great and Little Poland. Casimir the Great (1346-70) granted the Jews a measure of autonomy. They came in, however, for persecution during the reign of Vladislav Yaguello (1386-1434), who was a tool in the hands of the Catholic clergy. Posen Jews were accused of having desecrated the host: of having stabbed it and thrown it into a pit.

**Lithuania, 1300-1700:** The beginnings of Jewish settlements in Lithuania are unknown. Jewish communities existed there during the reign of Grand Duke Vitovt (1388-1436). After Vitovt's death, until the 16th cent., Polish and Lithuanian Jewries shared similar fates: in both countries the clergy gained the upper hand over the reigning princes. The Jews were suddenly expelled from Lithuania in 1495 but were re-admitted in 1501.

In the middle of the 17th cent. Polish, Lithuanian, and Ukranian Jewries suffered terribly, first at the hands of the rebel Cossacks under Bogdan Khmielnicki (1648-55), then from the Russians, and finally from the Poles themselves. Entire communities were wiped out. The whole 18th cent. was marked by pogroms, blood libels, and other unfounded ac-

cusations, resulting in riots against the Jewish population.

These catastrophes encouraged the spread of mysticism among East-European Jews. Practical Cabala\*—mystical speculations about God, the universe, and the coming of the Messiah—was widely indulged in. Belief in the Messianic claims of Shabbethai Zebi\* (1626-76) spread among the Polish Jews like wildfire. One deplorable result of the mental turmoil of the times was the formation in Poland of the Frankist sect which feigned conversion to Christianity. Members of the sect denounced the Talmud as containing anti-Christian passages; thousands of vols. of the Talmud were burned publicly (1757).

**Hasidism:** To the Polish Jews masses who were disillusioned in Shabbethai Zebi, and who were seeking an escape from the gruesome reality of the pogroms and wholesale murder, there came the cheering message of Israel Baal Shem Tob\* (1700-60), who preached to the common people of the goodness of God. He stressed faith in and love of God as against dry study and speculation. He taught his followers to serve God joyously, ecstatically; these followers, who shortly after Israel's death numbered tens of thousands, called themselves Hasidim\* (the Pious). The objectors to this new movement were called Misnagdim\* (Opponents).

**Russian Empire:** There were no Jews in the Muscovite Empire since the days of the "Judaizing Heresy" (end of the 15th cent.). It was the first partition of Poland (1772), which added to Russia's population hundreds of thousands of Jews and gave birth to the Jewish question in Russia. For some time the Czarist government wavered between its promise of equal rights to all the inhabitants of the annexed territories, and its traditional prejudice against the Jews, which it had inherited from the Byzantine Church. That indecision ended in a true Russian solution: Jews were not allowed to engage in any business or to settle in any place, unless there was a specific law permitting them to do so. Thus was laid the foundation for the notorious anti-Jewish legislation of the Czars. In 1791 Jewish merchants were prohibited from trading in the inner provinces of Russia. On the eve of the second partition of Poland (1793), when several more Polish provinces with a considerable Jewish population were to be annexed to Russia, the Czarist government passed a law establishing the Pale of Settlement.\* More anti-Jewish decrees followed.

Alexander I. (1801-25) invited Jewish representatives to advise him of their brethren's needs. Nothing tangible came of their efforts. All of Alexander's friendly gestures toward the Jews were disappointing in their results. The reign of Nicholas I. (1825-55) was very oppressive. He consistently attempted to convert the Jews to Christianity. He exempted baptized Jews from taxes for several years. He encouraged the abduction



by force or cunning of little Jewish children who were sent away to distant villages to be raised as Christians until they reached the military age when they were inducted into the army. These were the "Cantonists." A horde of professional catchers ("lovchiki"), Jews and non-Jews, in the government's pay, swarmed all over the Pale of Settlement, demoralizing the population and driving terror into the hearts of Jewish parents. This emperor also sought to promote education among Jews. For that purpose he established elementary schools and two rabbinical seminaries (at Zhitomir and Wilna); but, in keeping with this ruler's insincerity, the rabbinical institutions were frequently headed by uneducated Gentiles. Nicholas I. encouraged the settlement of Jews on the land in the sparsely populated regions in south Russia. It should be mentioned that he did not countenance blood libels against Jews.

Alexander II. (1855-81) showed liberal intentions toward the Jews by abolishing the "child-soldier" and by permitting certain Jewish merchants, university graduates, and artisans to live in the interior of Russia. These minor privileges, which were granted after much discussion and delay, inspired the Russo-Jewish intelligentsia with the hope that the era of full emancipation was at hand. Jewish leaders, like Ossip Rabinovitch\* (1817-69) and Ilia Orshanski (1846-75), waged a stubborn fight for emancipation in the liberal press. Simultaneously they preached the Russification of the Jewish masses. The accession to the throne of Alexander III. (1881-94) was marked by a violent reaction. The renewed anti-Jewish policy resulted in a series of pogroms in Yelisavetgrad, Balta, Kiev, Odessa, and Warsaw. This czar was under the tutelage of the procurator of the Holy Synod, Pobiedonostzev, who is reported to have declared: "One-third of the Jews in Russia will be forced to emigrate, another third will be compelled to accept baptism, and the remainder will starve to death." A drive was ordered on all Jews residing outside the Pale of Settlement\* illegally. These were raided at night and driven back to the Pale. Such expulsions were usually accompanied by brutality. Of sad fame was the expulsion of the Jews from Moscow\* on the night of March 30, 1891 (the second night of Passover). Men, women, and children were dragged, half-naked, from their beds and were driven to the police stations. Laws were passed, barring Jews from holding any government or municipal office. Jewish employees were dismissed from the railroad and steamship lines. The number of Jewish students in the high schools and universities, was restricted. The notorious May Laws\* (May 3, 1882) forbade the Jews to settle or acquire property outside the city limits. The Pale of Settlement was curtailed and a considerable portion of the Jewish population was brought to the verge of starvation.

Russian Jewry found relief in emigration. More than a million Jews left Russia in the last two decades of the 19th cent.; the greater part went to the United States; many migrated to the Argentine, while others, stimulated by an awakened national consciousness (Hibath Zion), colonized Palestine as a Jewish homeland.

Nicholas II. (1894-1917), the last of the Russian czars, continued the anti-Semitic policies of his father, employing all of the latter's methods. Organized pogroms marked his reign from beginning to end. Among these the Kishineff\* massacre was one of the most horrible. After two days of brutal killing, deliberate maiming, and barbarous half-slaying in order to watch the victims writhe in agony, the troops were commanded by Plehve, the Minister of the Interior, to establish order, which they did.

As the perpetrators of the bloody spectacle in Kishineff went unpunished and the Jewish self-defense movement (Samo-Oborona) was suppressed by the government in the interests of "law and order," the Kishineff pogrom became the prelude to a long and dark St. Bartholomew's night which lasted for about three years. The fate of Kishineff overtook hundreds of cities and villages, culminating in the slaughter at Byelostok\* (May, 1906), in which the army helped the rioters, and which, in cruelty and in atrocity, surpassed all the preceding pogroms. All this was part of the government's counter-revolution and was calculated to deflect the rage of the populace from the government to the Jews. The pogroms aroused the indignant protest of western Europe and America, to which the Russian anti-Semitic bureaucrats turned a deaf ear. Closely linked with the czar's anti-Jewish policy is the Beilis Case\* which was manufactured by the Ministry of Justice.

**Struggles for Emancipation:** All these adversities Russian Jewry faced in a spirit of fortitude. Courageously they carried on the struggle for emancipation. They did not beg for equal rights but demanded them. In spite of threats and police interference, 12 Jewish deputies were elected to the first Duma (Parliament). But all the impassioned oratory of Dr. Shmarya Levin and his colleagues from the parliamentary tribune, brought no results. The first Duma was dissolved after three months and the subsequent Dumas were packed with the government's own hirelings.

In spite of all these disabilities and stifling restrictions, Russian Jewry, during the reign of Nicholas II. reached its zenith of intellectual endeavor. Jewish nationalism grew and furnished hundreds of thousands of adherents to the Zionist movement. The Jewish Socialist Organization, "Bund," grew to large proportions. Among the literary leaders there were Ahad Ha-Am,\* David Frishman,\* S. J. Abramowitz,\* S. Rabinowitz\* (Sholom Aleichem), I. L. Peretz,\* Chaim Nachman Bialik.\* In the field of Jewish scholarship



Baron David Ginsberg,\* A. A. Harkavi,\* and S. M. Dubnow\* gained great distinction.

J. K.

**Post-War Conditions:** During the World War the Jews of Poland suffered most severely. The towns in which they lived were the scenes of battles, and as they were suspected of being pro-German in their sympathies they were roughly treated by the Russians. No less than 80,000 Jews were compelled to flee from Warsaw, and but for American aid most of them would have perished. In a large measure they are still dependent upon the aid of the Joint Distribution Committee,\* for their economic condition has improved little, and even before 1929 the emigration totaled annually at 18,000.

The Peace Conference by the recreation of the Polish state reunited the three groups of Polish Jews who had been separated for 150 years, but the reunion was not politically advantageous to two of the groups, for those of Galicia and Germany had been technically free and emancipated, whilst the Jews of what is now called Congress Poland (the old Russo-Polish provinces) were not free. A violent outbreak of anti-Semitism followed the War, and the Polish struggle against the Soviets was also disadvantageous to the Jews. On the other hand the minority rights\* inserted in the peace treaty gave the Jews of Poland certain political advantages. In the Sejm of 1919 there were six Jewish national and five orthodox deputies. In 1922 when Galicia for the first time voted in the elections the Jewish club as the united Jewish parliamentary representation is described, mustered 34 deputies and 12 senators; in 1928 when some of the Jews went over to the Social Democrats the Jews elected only 13 deputies and six senators.

In the meantime an economic boycott of the Jews had been preached and practised, relief coming in the reorganization affected by Marshall Pilsudski in 1926, when the anti-Semitic phase of the political agitation was dropped. The educational phases of the minority rights have not been put into operation, nevertheless the Jews have succeeded in establishing a network of Jewish schools of every type in Poland. The intense pressure on Jewish life is exhibited by the fact that there are 135 Yiddish, 16 Hebrew, 28 Polish and one German publication devoted to Jewish affairs.

Zionism too in Poland assumes the proportions and turbulence of a mass movement. At the close of 1929 the official report showed that there were 2,968,207 Jews in Poland (against 2,771,949 in 1921) of whom 2,044,637 had declared themselves of Jewish nationality. Of the total 9.8 per cent are engaged in agriculture.

See: Soviet Russia.

**POLEMICAL LITERATURE:** Manetho, the Greek historian of Egypt (250 b.c.e.) is accepted as the earliest libeller and polemicist against the Jews. His libels were repeated by a group of writers, and apparently summarized by Apion, in response to which Josephus\*

wrote his celebrated defense, but the substance of Mantheo is repeated by Tacitus. The "barbarous superstition of Judaism" and the unaccommodating character of the Jews roused Cicero, and the satirists Horace, Juvenal, and Martial. The Jewish response in the same period can be traced in the Sibylline\* and apocalyptic literature, as well as in Philo.\*

With the rise of Christianity polemical literature took a new form. The Church fathers claimed heirship to the Bible—a book which did not interest the Pagans—and authority for their interpretations, and their disputations begun by Justin Martyr, who was a Palestinian, were continued by Eusebius, Tertullian, John Chrysostom and Jerome. The issues raised were chiefly theological, and there is allusion to them in Talmudic literature, though no complete polemical book of Jewish authorship exists for this period. After Constantine established Christianity as a state religion the tone of both Christian attack and Jewish defense became more severe. In the 6th cent. the center of battle shifted to Spain, Isidorus Hispalensis utilizing the old material, but in better form. The Jewish response to these attacks in Greek and Latin are not recorded, the earliest Spanish refutation of Christianity being either Jacob b. Reuben's "Sefer Milhamot Adonai" (Book of the Wars for God) or Jacob Kimhi's "Sefer ha-Berit" (Book of the Covenant). More famous is Judah Halevi's\* "Kuzari," in which Judaism was defended against its three assailants, Christianity, Islam and the philosophers. The debate was continued by Raymond Martin in "Capistrum Judæorum" and "Pugio Fiddi," the rebuttal being by Nachmanides\* in his "Wikkuah," which is a transcript of his oral debate, in which he was victorious, and by Solomon Adret.\*

In the following century the attacks were mostly launched by baptized Jews, their views appearing in Hebrew as well as in Spanish. The most important were answered with great vigor by Ibn Pulgar in "Ezer ha-Dat," Solomon b. Reuben Bonfed, Joseph ibn Vives al-Lorqui. These writers did not hesitate to attack the apostates personally. Hasdai Crescas\* in his "Tradato" refuted all the Christian theories, and Shem-Tob b. Isaac ibn Shaprut\* took the same position in his public polemic at Pamplone in 1376. The same arguments and refutations appear in the French polemics which began after the Crusades, the most striking of the Jewish replies being that of Jehiel of Paris,\* Judah b. David of Melun, Samuel b. Solomon, and Moses de Coucy,\* as compiled by Joseph the Zealot, in the "Wikkuah," reporting the disputation of 1240.

In Italy disputations and polemics began in the 7th cent., but the works preserved date to the beginning of the Crusades. Jewish response to similar attack in Germany and Austria date from the 15th cent. The most aggressive of the attacks on Christian dogma was made by a Karaite, Isaac Troki\* in his



"Hizzuk Emunah," which, being written in Poland, was translated into many languages. He indulged in a bold textual and historical analysis of the contradictions in the New Testament.

Polemical literature includes the disputes between the Rabbinitists and the Karaites, between the Jews and Mohammedans, and the defense literature of the Maranos. Few anti-Islamic works by Jews are extant.

**POLIAKOFF, LAZAR:** Banker and industrialist; b. Dubrovna, 1842; d. Paris, 1914. He and his brother, Jacob (1832-1909), founded in Moscow, in 1873, a banking house which not only became an important firm in Russia, but played a great rôle in the development of Persia. Both were keenly interested in Jewish affairs. Jacob was one of the leaders of St. Petersburg Jewry, whilst Lazar as the lay leader of Moscow \* erected two synagogues there. He developed the weaving industry in his native town.

**POLIAKOFF, SAMUIL SALOMOWICZ:** "Railroad king of Russia," and Councillor of State; b. Arscha, Lithuania, 1837; d. St. Petersburg, 1887. He was the son of poor parents, and started life as a porter. He settled in St. Petersburg about 1860 and rapidly came to the fore as a railroad promoter. He built five of the most important lines in Russia, and owned a quarter of the Russian railroad system at the time of his death. In 1867 he established a railroad school at Jelz, as a model for technical railroad education. It was not until after the riots of 1881 that he became interested in Jewish affairs. He then gave 500,000 rubles for the Jewish Theological Academy of St. Petersburg, and financed the erection of two synagogues. He supported the Ort \* with 2,000,000 rubles.

**POLL-TAX:** Taxation by poll or capita-tion is one of the oldest forms of raising revenue. The half-shekel (Ex. xxx. 12-16) had a religious motive, "ransoming for the soul." It became a regular institution in Palestine (Neh. x. 32-3) and was used for the upkeep of the Temple services. In this form it figures in Jewish history to the fall of the state, at which time the question of permitting the transfer of gold from the diaspora to Jerusalem was regarded as a serious matter by the Romans, and the export of the precious metal forbidden.

Poll-taxing was employed for the general revenue of the Jewish state, though it was not the sole source of revenue, and was employed, as the inscriptions of Sennacherib indicate, to assure revenue, and to humiliate the tributary subjects. It was continued in the Roman era and was the motive of the census. Whether the objection to the latter was that it was used as a means of taxation is not stated, but it is true that in the Orient today census-taking is regarded with suspicion as having only two motives, taxation and conscription.

In 70 Titus transferred the Temple poll-tax

to Rome, and this obligation was continued, though Hadrian or his successors permitted the Jews to institute a tax for the benefit of the Patriarchate. This lapsed with the close of the Patriarchate, but the Oriental Jews paid a per capita for the benefit of the Babylonian Exilarchate, to which European Jews contributed gifts.

The formal poll-tax for revenue purposes was levied on the Jews in Europe throughout the Middle Ages by all the governments which took over the general Roman system of treating the Jews as a group apart and subject therefor to special taxes. The amount, the minimum age at which it was payable, whether it applied to both males and females, varied according to circumstance, and the inclination of local rulers. Till into the 19th cent. Jews paid special poll-taxes either for the right of residence or the right to do business in certain towns, or as an admission fee in many parts of Europe. It remained in vogue in the Turkish Empire to an equally late date, though often as a means of release from military service. Poll-taxes are levied in most countries today on immigrants, not specifically on Jews. This form of taxation was introduced in Palestine and levied on all alien pilgrims from the 9th cent.

**POLLAK, JACOB:** Founder of Talmudic schools; b. c.1460; d. Lublin, 1541. He was rabbi of Prague in 1490, but about 1506 he followed the Bohemian Jews who were forced to leave their country and establish themselves in Cracow. Here he founded a school for the study of the Talmud, and was therefor one of the men directly responsible for initiating the movement which led to the dominance assumed later by the East-European Talmudic schools. By this act he is credited with having introduced the casuistic method, Pilpul,\* into Poland.

**POLNA AFFAIR:** On Mar. 29, 1899, Agnes Hruze, 19 years old, was found murdered near Polna, a town of 5,000 inhabitants, in Deutschbrod, Bohemia. A Jewish vagrant, Leopold Hilsner, 23 years of age, fell under suspicion, and although no evidence was found incriminating him, he was arrested. In Sept. the crime was twisted into a ritual murder charge. No accomplices were discovered and Hilsner was convicted, and sentenced to death. An appeal was taken and a new trial ordered. Hilsner was easily frightened into a confession and named two accomplices. He withdrew and then repeated his confession, but his alleged accomplices were able to establish complete alibis. A bitter anti-Semitic agitation followed in Vienna and August Schreiber, one of the editors of the "Deutsches Volksblatt," was sent to jail for libelling the Jews. Hilsner was thereupon accused of a second murder, and tried for both crimes at Pisek in Oct., 1900. Prof. Masaryk, now president of the Czechoslovakian Republic, was conspicuous in the defense of Hilsner who, however, was condemned on both charges and again sentenced



to death. The sentence was, however, commuted to life imprisonment by the emperor. Eventually Hilsner was released; he died in Vienna, in his 50th year, in 1928.

*See:* Blood Accusation.

**POLYGAMY:** The practice of having plural wives was, and still is, an accepted institution in the Orient. The privilege of "morganatic wives," or of "concubinage," or the possession of acknowledged "mistresses" has not wholly disappeared amongst royalty and the wealthy anywhere. Scripture recognized polygamy and sought to regulate it by its tables of incest, and the property rights it conferred on the offspring. The Prophets favored monogamy,\* but set themselves more bitterly against extra-marital relations, illicit intercourse, and most determinedly against sexual relations with alien races. The standing symbols of sin are the "adulterous woman," the practices of the harlot, and consorting with her. There are few references in the Bible to the general practice of polygamy among the common people. The Wisdom literature praises the virtuous woman, for her domestic excellence, and favors monogamy. The Talmudic laws relating to marriage and divorce, and Talmudic comment on marital incidents related in the Bible indicate that though polygamy was legal its practice was not common. It was legal amongst the Jews in Spain to the 14th cent. but such incidents as are recorded do not suggest that it was commonly practiced. Polygamy was formally prohibited to Jews in Europe in 1000 by the ban of R. Gershom.\* This ruling was accepted as binding, and it resulted, even in Africa, in the insertion of a clause in the marriage contract demanding the consent of the first wife to her husband's acquiring a second wife. Polygamy is, however, still practiced amongst the Yemenite and other Oriental Jews, and is permissible to them in Palestine. The Jews have everywhere accepted the law of the land as their law.

**POMIS DE:** An Italian family which claimed to be one of the four families brought to Rome by Titus, and which survived to c.1527. With the Abravanel's it claimed descent from King David.

**POMIS, DAVID B. ISAAC DE:** Physician and lexicographer; b. Spoleto, Umbria, 1525; d. c.1593. His graduation as a physician in 1551 from the University of Perugia, is recorded, though it was with great difficulty that Pope Sixtus V. was induced to permit Pomis to practice amongst Christians in Venice. As an author he is known for his "Zemah David," a Hebrew and Aramaic dictionary, with translations in Latin and Italian, dedicated to Sixtus V., and "De Medico Hebræo En Arratio Apologica," 1588, in defense of Jewish physicians. The various dedications of de Pomis' works indicate that the grandees of Italy were in his time favorably disposed to Jewish scholars.

**PONTE, LORENZO DA (Jeremiah Conegliano):** Librettist and opera director; b. Ceneda, Italy, 1749; d. New York, 1837. Member of a prominent Italian family, and baptized in his boyhood, Conegliano went to Austria, became a favorite of the Emperor Joseph II., and wrote for Mozart the libretto of "Mariage de Figaro" and "Don Juan." At the beginning of the 19th cent. he emigrated to New York, and was professor of the Italian language and literature at Columbia College, New York, to his death. He brought the first Italian opera company (Garcia) to New York, and managed Italian opera here in 1833.

**POPES, AND PAPAL BULLS CONCERNING JEWS:** The relation of the Popes to Jews, since the foundation of the Papacy presents no picture of a continuous church policy, except in the desire to convert the Jews to Christianity, and except in so far as the Popes, as Bishops of Rome, and as sovereign pontiffs followed, as did all sovereigns throughout the Middle Ages the general theories of the Justinian code, to keep Jews and Christians apart, to prevent Jews exercising authority over Christians, to prevent Judaism becoming an official or public religion. Beyond these general tendencies the policies of the popes, as the bulls they issued indicate, were expressions of personal attitudes, political expediency, modified on the whole by a desire to exercise friendliness to the Jews in Rome. Individually, many popes employed Jewish physicians when they prohibited other Christians utilizing their skill, and they gave ear to Jewish scholars whilst Jewish scholarship was kept under severe restrictions.

The important bulls relating to the Jews may be divided as follows:

1.—Bulls defining the privileges of the Jews, and according to the temper of the times, not hostile to them: 1120, Calixtus II., "Sicut Judæis non"; confirmed 1191 by Clement III., 1199 Innocent III., 1216 Honorius III., 1235 Gregory IX., 1246 and 1253 Innocent IV., 1272 and 1274 Gregory X., 1348 Clement VI., 1365 Urban V., 1389 Boniface IX., 1422 Martin V., and 1447 Nicholas V.

2.—Bulls denouncing the Blood Accusation: issued twice in 1247 by Innocent IV., confirmed in various forms, twice in 1272 by Gregory X., and in 1540 by Paul III.

3.—Bulls against forcible conversion, disputations and religious harassment: 1233 Gregory IX., 1345 and 1348 Clement VI., 1418, 1420, 1421 and 1429 Martin V., 1432 and 1434 Eugenius IV.

4.—Bulls favoring Maranos or mitigating the Inquisition: 1299 Boniface VIII., 1524 Clement VII., 1540 Paul III., 1604 Clement VIII., 1674 Clement X., 1679 Innocent XI.

5.—Bulls generally favorable to Jews: 1233 Gregory IX., 1291 Nicholas IV., 1320 John XXII., 1397 and 1402 Boniface IX., 1451 Nicholas V., 1555 Paul IV., 1586 and 1587 Sixtus V.

6.—Bulls compelling Jews to wear the badge: 1234 Gregory IX., 1317 John XXII., 1423 Martin V., 1555 Paul IV.

7.—Bulls mitigating the badge law: 1219 Honorius III., 1555 Paul IV.

8.—Bulls ordering burning or confiscation of Talmud and Jewish books: 1239 and 1240 Gregory IX., 1244 Innocent IV., 1286 Honorius IV., 1320 John XXII., 1415 and 1417 Benedict XIII., 1442 Eugenius IV.

9.—Bulls ordering the Jews to pay special taxes: 1207 Innocent III., 1451 Nicholas V., 1472 Sixtus IV., 1500 Alexander VI., 1554 Julius III., 1555 Paul IV.



10.—Bulls averse to the Jews, incidental to the Crusades: 1145 Eugenius III., 1228 Gregory XIII.

11.—Bulls supporting the Inquisition: 1267 Clement IV., 1481 two by Sixtus IV., 1531 Clement VII., 1581 Gregory XIII.

12.—Bulls expelling Jews from papal cities and states: 1253 Innocent IV., 1567 and 1569 Pius V.

13.—Bulls generally repressive: 1451 Nicholas V., 1581 Gregory XIII., 1592 Clement VIII., 1610 Paul V., 1658 Alexander VII.

14.—Bulls favoring conversion policy: 1278 Nicholas III., 1584 Gregory XIII., 1747 Benedict XIV.

**POPPER, DAVID:** 'Cellist; b. Prague, 1846; d. Baden, Austria, 1913. At 18 he began a tour of Germany, winning fame as a soloist. In 1867 he was appointed soloist to the Court Theatre, Vienna, and later professor at the National Academy in Budapest. He established the famous Hubay-Popper String Quartet. He enriched 'cello music by writing many charming compositions of which his Spanish dances, "Spinning Song," and "Elf Dance," are the most original and popular.

**POPPER (Lynkeus), JOSEPH:** Engineer and social philosopher; b. Kolin, Bohemia, 1838; d. Vienna, 1921. He was the first to propound the possibilities of transmitting electric power. His paper on the subject was submitted to the Imperial Academy of Sciences, Vienna, in 1862, but it was not published till 20 years later. He was equally in advance in his theories on gyroscopic motion and aeronautics. On the latter he wrote "Flugtechnik," 1888, and discussed the mechanical adaption of bird-flight later. Independent of his engineering essays, Popper wrote many books on moral and social problems, was a keen advocate of women's rights and devoted to Jewish affairs in Vienna.

**POPPER, JULIUS:** "King of Fire Islands"; b. Bucharest, 1857; d. Buenos Aires, 1893. Son of the principal of the Hebrew School in Bucharest, he ran away from home as a lad and wandered all over South and Central America. In 1885 the report that gold had been discovered in Terra del Fuego drew him to the desolate southern extremity of the American continent. He organized a band of adventurers and after many privations he succeeded in finding gold at Paramo, which he shipped to Buenos Aires. He laid claim to considerable territory and organized it, and was dubbed "King of Fire Islands." In 1891 he was decorated by the Geographic Society of Argentina for his discoveries and enterprise.

**POPPER, SIEGFRIED:** Naval engineer; b. Prague, 1848; d. Vienna, 1933. In 1902 he was appointed director of naval construction of the Austrian navy, and in 1904 he was given the rank of rear-admiral. He designed and supervised the construction of nine armed cruisers and battleships.

**POPPER, WILLIAM:** Orientalist; b. St. Louis, Mo., 1874. He was a revision editor of the Jewish Encyclopedia, 1902-05, Gustave Gottheil lecturer in Semitic languages at Columbia University, 1903-05, 1919-20, and has since been professor at the University of

California. His writings include "The Censorship of Hebrew Books," 1899, and "Studies in Biblical Parallelism," 1919-23.

**POPULATION:** Dr. Harry Linfield estimates the Jews of the world at 15,200,000, as compared with Joseph Jacobs' estimate in the Jewish Encyclopedia, of 11,273,076 in 1900, and the obvious understatement of the Encyclopædia Britannica of 6,200,000 in 1881. The total gain between 1900 and 1930, an increase of 3,926,924, is covered by the increase on the American continent, 3,160,795 in that period, and the increases in Poland—independent of the incorporation of Galicia—and the Near East. In general, Jewish statistics are defective, because every country does not compel racial or religious identification in census reports. In many countries, the census is far from accurate. This certainly applies to Russia, the Near and Middle East. Migration constantly changes figures and it is difficult to check the losses from intermarriage and baptism. What this attrition may mean is illustrated by the agitation in Germany since March, 1933. Where facts have been observable, no special gain has been noticed in the Jewish birth rate during the last three decades, whilst a serious extra increase in the death rate in that period resulted from the World War and its ravages. The gains, therefore, may well be due as much to greater accuracy in estimating, as to an actual increase in numbers.

According to various tables, the Jewish population in Europe was:

In 1900.....	8,977,581
1910.....	10,068,435
1933.....	9,338,619

This shows a small gain in 33 years, and a loss in the last 23 years. The loss is more than covered by the drop of the population of Russia in Europe. The 1900 figures were 3,872,625; the 1910 figures, 4,406,063. The re-composition of the U.S.S.R. and R.S.F.R. figures, together with those of the states formerly part of Russia, give:

Crimea .....	45,926
Esthonia .....	4,566
Finland .....	1,772
Latvia .....	94,388
Lithuania .....	155,125
N. W. Russia .....	326,363
U. S. S. R. ....	170,693
Ukraine .....	1,574,428
White Russia .....	407,059
	<hr/>
	2,780,320

The figures for the Austrian Empire rose from 1,224,899 in 1900 to 2,258,272 in 1911-14. Today, Austria has only 250,000 Jews. It is difficult to set up comparative tables for the older statistics included 871,956 for Galicia, now included in Poland, and 943,416 for Hungary, which has been reduced to 444,567.

Political changes have quadrupled the Jewish population of Roumania and increased that of Poland by 30 per cent. Those for Turkey in Europe have been reduced from 282,277 to 55,592, the loss being in part Greece's gain,



which rose in the same period from 8,350 to 72,791. Of the West-European states, France shows the largest gain in the past three decades.

The Jewish population in Asia was 352,342 in 1900, 525,658 in 1910, and 588,154 in 1933. The gains were due to the increase of the Palestinean population from 78,000 in 1900 to 175,006 in 1931, and Iraq, 87,488, which was not entered in the 1900 tables. The African population—which includes the Falashas of Abyssinia, who have remained (statistically) stationary since 1900, at 50,000—was, in 1930, 538,609, compared to 414,246 in 1910. Both figures are, however, conjecture. The differences in the estimates are illustrated as follows:

	1900	1911	1931
Algeria .....	51,044	70,271	100,000
Egypt .....	30,578	50,000	63,550
Tunis .....	62,545	65,213	65,000
South Africa...	50,500	50,000	71,816

The North American figures tune in more with known facts. Thus, the 1900 figures were 1,527,539; those for 1910, 2,375,681, and in 1931, North America and the West Indies had 4,412,451 Jews.

South America has leaped forward proportionately to North America: 1900, 26,121; 1911, 120,124—the gain being due to immigration to the Argentine; to 241,758 in 1931, the gain being again due to a doubling of the Argentine population in 20 years, and the increase in Brazil from 3,000 in 1900 to 30,000 in 1927. The slight changes in the tables for the Australasian continent denote the absence of immigration: 16,840 in 1900, 19,415 in 1911, and 24,783 in 1921.

The following table is based on the American Jewish Year Book, 5694, with such corrections as contributors and the latest government year books have suggested:

Abyssinia .....	50,000
Aden and Perim .....	3,747
Afghanistan .....	5,000
Alaska .....	500
Algeria .....	100,000
Arabia .....	25,000
Argentina .....	250,000
Australia .....	21,615
Austria .....	250,000
Belgium .....	44,000
Brazil .....	30,000
British Malaya .....	703
Bulgaria .....	46,431
Canada .....	126,196
Chile .....	2,000
China .....	12,000
Congo (Belgian) .....	177
Crimea .....	45,926
Cuba .....	8,200
Curaçao .....	565
Cyprus .....	195
Czechoslovakia .....	356,768
Danzig .....	9,239
Denmark .....	5,947
Dominican Republic .....	55
Egypt .....	63,550
Esthonia .....	4,566
Finland .....	1,772
France .....	220,000
Germany .....	564,379
Gibraltar .....	1,123
Great Britain and Belfast ....	300,000

Greece .....	72,791
Guiana .....	1,786
Haiti .....	150
Hawaii .....	77
Hong Kong .....	150
Hungary .....	444,567
India .....	21,778
Indo-China (French) .....	1,000
Iraq .....	87,488
Irish Free State .....	3,686
Italy .....	47,485
Jamaica .....	1,250
Japan .....	1,000
Kenya .....	100
Latvia .....	94,388
Libya .....	43,000
Lithuania .....	155,125
Luxemburg .....	2,242
Malta .....	35
Mexico .....	16,000
Morocco (French) .....	120,000
Morocco (Spanish) .....	15,000
Netherlands .....	114,000
New Zealand .....	2,591
Norway .....	1,457
Palestine .....	235,000
Panama .....	750
Panama Canal Zone .....	25
Paraguay .....	400
Persia .....	40,000
Peru .....	300
Philippine Islands .....	500
Poland .....	2,978,000
Porto Rico .....	200
Portugal .....	1,000
Portuguese East Africa .....	100
Rhodesia (Northern) .....	110
Rhodesia (Southern) .....	1,546
Roumania .....	900,000
Russia (R.S.F.S.R.) in Asia..	49,571
Russia (R.S.F.S.R.) .....	539,272
Saar Basin .....	4,038
S. W. Africa .....	200
Spain .....	4,000
Surinam (Dutch Guiana) ....	628
Syria and Lebanon .....	35,000
Sweden .....	6,469
Switzerland .....	20,979
Tanganyika .....	10
Tangier Zone .....	8,000
Trans-Caucasian Republic ...	62,194
Tunisia .....	65,000
Turkmenistan .....	2,040
Turkey in Asia .....	26,280
Turkey in Europe .....	55,592
Ukraine .....	1,574,428
Union of South Africa .....	71,816
United States .....	4,228,029
Uruguay .....	5,000
Uzbekistan Republic .....	37,834
Venezuela .....	882
Virgin Islands .....	70
White Russia .....	407,059
Yugoslavia .....	67,722

Arthur Ruppin sets the total somewhat higher, 15,846,000. He obtains this result by estimating the Jews on the American continent at 5,000,000. The increases, in round numbers being: U. S. A. 250,000, Canada 45,000, Brazil 15,000, Uruguay 5,000, Chile 2,000, and British Guana 2,000 above the figures in the foregoing table. In Europe he adds 30,000 to the Jewish population of Switzerland, 30,000 to Great Britain, and 10,000 to Danzig. The balance of his increases is made up by small additions which however do not always agree with the official published reports.

**PORGES, MOSES, Edler Von Portheim:** Industrialist; b. Prague, 1784; d. there, 1870. He was a member of a family which participated in the Frank movement. Disillusioned they returned from Offenburg to Prague and in a small shop started a cotton-printing plant. By 1830 this had grown to an industry of large dimensions, and 1841 the family was ennobled for being the first to introduce steam machinery in a cotton print plant. Moses asked for the emancipation of the Jews of Austria in preference to the title, but this was refused. Later he developed the porcelain and mining possibilities of the Prague-Smichow district.

**PORGING:** The removal of forbidden fats and veins from kosher meat.

*See:* Shehita.

**PORTO RICO:** The Jewish population of this island has been estimated at as few as 25 and as many as 200. They are mainly American Jews. Hon. Adolph Grant Wolf is a justice of the supreme court of Porto Rico.

**PORTUGAL:** The ancient history of the most westerly state of Europe begins with the Romans who followed the Carthaginians who, as the conquerors of the seaboard of the Iberian peninsula, founded Cadiz, when the country was largely identified by its chief ancient province, Lusitania. The Romans were succeeded by the Visigoths and the Saracens. The history of the Jewish settlement is not clear till Alfonso I. (1139-85) conquered the country and became its first Christian king. It is stated that he found Jews at Sanitarem, Lisbon\* and Beja, and some villages were entirely inhabited by Jews. He was tolerant to both Jews and Saracens, and there is no evidence of hostility to the Jews till 1211, when the Cortes, at Coimbra, voted that no baptized Jew should return to Judaism, and that no Jew should prevent his children becoming Christians.

Alfonso II. and his son Sancho II. lived at loggerheads with the Church and employed Jews as tax gatherers, and the latter permitted the Jews to build a synagogue at Lisbon, an act which Pope Gregory IX. met with a vigorous protest. The king ignored the papal threat, and Alfonso III. (1246-79) also employed Jews, and refused to enforce the wearing of the badge.\* Definitely organizing the Jewish community the king established the office of "rabbi mor," chief rabbi, the occupant of which office exercised greater authority during a period of two cent. than was exercised by any Jew elsewhere in Europe. The "rabbi mor" had a chief justice, a chancellor, a secretary and a sheriff, and divided Portugal for Jewish purposes into seven provinces. All the subordinate officers were recognized by the state in what was probably the first and only complete attempt at the establishment of the Jews as a minority group with autonomous rights within the state. This system was made more effective by establishing "Juderias" or

Jewish quarters in all the cities, payment of a "Jew tax," a poll-tax of 30 dinheiros, by every adult male, lesser poll-taxes on females and children. In addition the state compelled the Jews to pay special taxes for the navy, for roads, for slaughtering cattle for food, etc. This position, wholly favorable according to the spirit of the times, was undermined in the reign of Alfonso IV. (1327-57), who at the instance of the clergy compelled the Jews to wear a Magen David, as a badge.

Further pressure was exercised during the reign of Pedro I. (1357-67) but the king protected the Jews and the policy of employing the Jews as tax gatherers and financial agents was continued. Though he enforced the wearing of the badge, and ordered other restrictions, John I. permitted the Spanish refugees, from the massacre of 1391, to settle in Portugal. Duarte (1433-38) added to the restrictions though he was personally attended by Jewish physicians, had a Jewish astrologer, who prophesied his early death, and his brother Don Fernando borrowed largely from the Abravanel family. The tension disappeared at his death and his successor, Alfonso V., appointed Don Isaac Abravanel\* treasurer and finance minister. This pro-Jewish attitude led in 1449 to the first anti-Jewish riot in Lisbon, when several Jews were killed.

John II. (1481-95) also surrounded at his court by Jews was tolerant to the Spanish-Jewish immigrants, and agreed to the settlement of 93,000 at the time of the Spanish expulsion. But the royal word proved worthless, the immigrants were ill treated, their womenfolk outraged, and many were sold into slavery. King Manuel, guided by his Jewish astronomer, Abraham Zacuto,\* was more tolerant, but in order to marry the daughter of Ferdinand and Isabella he had to agree to the expulsion of the Jews from his kingdom. His expulsion order was dated October, 1498. In it he agreed that the Jews could take all their property with them, but all their children should be taken from them and baptized. This enforced baptism which involved all young people below the age of 25 is one of the darkest pages of Jewish history. The adults to the number of 20,000 were then cajoled to assemble in Lisbon, and were there driven into a palace and were offered the alternative of slavery or baptism. The majority yielded. They were treated as Neo-Christians. As soon as possible they began to emigrate to Italy, Africa and Turkey. In 1499 this emigration was restricted and Christians were ordered to buy the property of Neo-Christians.

In 1506 the great massacre of "secret Jews" took place in Lisbon, several thousand were either killed or thrown on the pyres. The Dominicans who led in this attack were severely dealt with by King Manuel, and he renewed the law of 1497 promising the Neo-Christians 20 years of peace. Pope Clement VII., in the reign of John III. authorized the introduction of the Inquisition into Portugal in 1531, after a struggle of half a cent. by the



Maranos. They then emigrated more rapidly paying King Sebastian (1557-78) a quarter of a million ducats to permit their free departure.

Maranos and Jewish history were resumed in Portugal under the Marquis de Pombal, himself of Marano descent, during the reign of Joseph (1750-77). In 1768 the Inquisition \* registers were suppressed, and in 1773 the Jesuit order abolished in Portugal and the disabilities of the Maranos \* terminated. The Inquisition, which had been suspended in 1774, was abolished Mar. 31, 1821.

In 1801 some Jews having immigrated into Portugal those in Libson bought a cemetery, and in 1826 the Jews were accorded the freedom of private worship. In 1820 a small congregation was founded in Faro and a few settled in Evora, Lagos, and Porto. The Portuguese Jews have since increased to about 1,000. The principal congregation is in Lisbon.

**POSSART, ERNST VON:** Foremost German tragedian; b. Berlin, 1841: d. there, 1921. He began what proved to be a brilliant and lasting career in Berlin in 1861, appearing in all the Shakespearean and Schiller rôles, besides a long list of modern plays. His triumphs were not confined to Germany for he toured much of Europe and the United States in 1888-90. He was director and stage manager of the Royal Theatre, Munich, and designed a theater there. He wrote on the stage presentation of Faust, and of Mozart's operas, issued a vol. of memoirs, and edited a German version of Shakespeare.

**POSTURE AT PRAYER:** Synagoges, except in some oriental countries are provided with seats, and, except where otherwise stated in the rubric, the posture at prayer is sitting. The Amidah, or Eighteen Blessings \* is the "standing prayer," and as on all occasions when the worshipper stands he faces Jerusalem. (See: Mizrach.) The feet are kept together, and the stepping backward at the end of a prayer is a courtesy. Seated, the worshipper leans forward on the right arm as a sign of humility during the recital of the Penitential Psalms and leans backward, in relaxation at the Seder \* service.

Daniel \* knelt thrice at prayer, but excepting during the recital of the Abodath \* during the Atonement \* service, Jews do not kneel or prostrate themselves at prayer. Bowing of the head is customary at the recital of certain lines; this too is a courtesy. The swaying of the body, common amongst many Jews, is in fulfilment of Ps. xxx. 10. Kohanim \* make the sign of the double *Shin* whilst reciting the priestly blessing.\*

The covering of the head during prayer is oriental in origin, the sentiment being that the uncovered head is unkempt, and in the case of women proof of immodesty. The custom may however have deeper significance for the barehead like the shaven face was a sign of slavery, and the head gear was everywhere a uniform. The Romans who vaunted their bareheadedness tried to force their custom on the Jews

so that the racial or national difference became emphasized. Paul of Tarsus accepted this distinction when he ordained that the early Christians should worship bareheaded. It signified that Christianity was not dependent on Jewish tradition.

**POTOCKI, Count VALENTINE:** The "Ger Zedek" of Poland; b. c.1700: burned at the stake in Wilna, Mar. 24, 1749. He was a Polish nobleman who lived for a time in Paris and there became a devotee of Judaism. After studying Hebrew he went to Rome, studied religion and then embraced Judaism in Amsterdam, taking the name of Abraham b. Abraham. After visiting Germany he settled in Poland, living amongst the Jews of Ilye, Wilna. His presence was detected, and despite the entreaties of his mother and friends he refused to return to Christianity, and he was condemned to the stake. The royal pardon came too late to save him. His ashes were buried in the Jewish cemetery. His friend, Zarembo, who also became a Jew, lived for a time in Amsterdam, but finally settled in Palestine.

**POZNANSKI, SAMUEL:** Rabbi and bibliographer; b. Lubranice, Poland, 1864: d. Warsaw, 1921. He was rabbi of the Polish synagog in Warsaw, but enjoyed an international reputation as an Arabic scholar and Hebrew bibliographer. Between 1890 and the close of his life he published several score of volumes dealing with Hebrew grammar, the writings of the Karaites and their rabbinical opponents.

**PRADO, MOSES (Conrad Victor):** German convert to Judaism. At the end of the 16th cent. he was professor of classic languages in Marburg University. In 1607, convinced of the truth of Judaism, he proceeded to Salonica where he embraced Judaism and took the name of Moses Prado. He died in the Turkish city, the Duke of Hesse refusing him permission to return to Marburg and live as a Jew.

**PRAGUE:** The legend of Jewish settlement in the capital of Czechoslovakia,\* as in several other cities, in pre-exilic times, is merely part of the self-defense policy adopted in answer to early Christian attacks on the Jews. Of Bohemia as a whole little historic material exists prior to the 8th cent., when Prague was founded. Jews were settled there in 906 when the city was a slave market. It was a post on the Oriental trade route in the 12th cent. The laws of Ottocar, 1254 and 1269, indicate a sufficient Jewish settlement to warrant the restriction of usury, sexual intercourse between Jews and non-Jewesses, and capital punishment for a Christian killing a Jew. These laws were re-affirmed by Charles IV., 1356, who, however, canceled Christian debts to Jews.

In 1336 the Blood Accusation \* was charged against the Jews and a number of them were burned at the stake, and in 1389



3,000 were killed for alleged desecration of the host. Five tons of silver were taken from the Jews and part of the ghetto destroyed. In 1419 the Bohemian Diet renewed the code of Ottocar, but in 1421 the Jews sided with the Hussites and the ghetto was plundered. Ladislaus (1440-57) permitted the Jews to increase their interest rates, but later canceled the law.

Jewish settlement in Neustadt was opposed in 1503, and in 1507 the evacuation of the ghetto in the Altstadt was ordered, but not enforced. In 1515 the Jews came under royal control but they had to pay municipal taxes. In 1527 they were permitted to display the "Jew's flag" in processions, a right to which they attached great importance during the two following cent. In 1541 they were expelled, but 15 families were permitted to remain, and in 1561 they were ordered to attend a weekly Jesuit sermon. In 1566 the Emperor Maximilian decreed that the Jews should never again be expelled, and, in 1571, with the empress, walked through the ghetto. Restrictions increased during the succeeding reigns, and in 1638-39 new poll and war taxes were introduced. In 1648 the Jews took part in the defense of Prague. There were 2,000 Jews in the city prior to the plague of 1680. The ghetto was fired in 1689 and was rebuilt of stone in 1702, when the wall was carried down to the River Moldau. In 1735 the Jews refused to pay taxes. In 1744 Maria Teresa ordered the expulsion of 10,000 Jews from Prague, and the order was carried out the following March. 301 families were permitted to remain on condition that they paid a tax of 204,000 gulden. In 1788 Prague University graduated Jews as doctors of law—the first so distinguished. In 1787 the marriage limitation law was enforced. In 1848-49, when equality was granted there were 8,542 Jews in the city.

The cemetery records of Prague go back to 1389, those of the Hebra Kadisha to 1562. The exact age of the Altneuschule is not known but there is reference to its existence in 1142 and in 1171; whilst the Altschule is mentioned in the 14th cent. The Pinkas synagogue was built at the end of the 13th cent., and the Klaussynagog in the 16th cent. The "Rathhaus" erected by Mordecai Meisel\* is of the same period. Prague Jewry was noted for its rabbis and scholars, for the Soncino\* printery, the benefactions of its rich Jews, the preservation of its memorials, and its endless legends. In 1905 its Jewish population numbered 19,000, in 1921 they numbered 31,751.

**PRAYER:** In the spirit of Isaiah (xxix. 13), who deplored the worship which is but "a commandment of men learnt by rote," the rabbis of later cent. strove to imbue prayer with earnestness and devoutness, and to save it from perfunctoriness. Their psychological insights on prayer are as conspicuous as their legalism and their conformistic scruples.

On the one hand there is stressed the im-

portance of synagogal worship—particularly with a quorum of ten male adults. "God is found in the synagog." "Whoso fails to pray in the synagog is a bad neighbor." "Only prayer offered in the synagog is heard on high." At the same time the counsel is expressed: "If it is impossible to pray in the synagog, pray in the field. If that is impossible, pray in thy house. If that is impossible, pray on thy bed. If that is impossible, meditate in thy heart." Workingmen occupied on scaffolds or trees were entitled to pray without descending. Noted scholars are mentioned who, holding the view that study is higher than prayer, declined to attend synagog, preferring to keep, without interruption, at their books.

Care is evinced to preclude any kind of distraction during prayer. Mind wandering while at prayer is reprobated. "One should not pray in moments of melancholy, listlessness, frivolity, loquacity, levity or idle talk." One sage avoided prayer in moments of anger. Others forbore to pray in places where the odor of wine or of cooking might divert them. One sage would omit prayer for three days after returning from a journey. The law specifies occasions such as bereavement, or nuptials, during which, owing to distractions, prayer might be deferred. To blunder in the reciting of a prayer was regarded an ill omen.

Compunction existed about the interruption of prayer. One saint is said to have continued with his prayer although a deadly serpent crawled up his leg. Another risked his life by refusing, while at prayer, to acknowledge the greeting of a potentate. An attitude of ardent willingness to pray was expected, free of all signs of reluctance or aversion.

Praying three times a day was prescribed. Some teachers disapproved of greater frequency lest prayer grow commonplace. Some recommended a preparatory period of rest before prayer. Saints are mentioned who would relax for an hour previous to praying, and an hour subsequent to praying for an hour, thus devoting to prayer nine hours a day. On the other hand, some teachers warned against prayers of excessive length as smacking of irreverence, and as consuming time that might better be devoted to study.

Hebrew was not the only language of prayer; any vernacular was permissible. However, vociferous prayers were condemned. "Whoso prays loudly is one of the false prophets." Even audible prayer was frowned upon—"Audible prayer shows lack of faith"—although some slight movement of the lips in prayer was preferred to prayer that was mental only. One reason assigned for silent prayer was the consideration that worshipers with sins to confess might, if overheard, suffer humiliation.

Jewish teachers always strove persistently to make prayer something more than liturgy (*See: Eighteen Benedictions*). High merit attached to spontaneity and originality. Practically all of the biblical prayers are



spontaneous. Non-liturgic prayers quoted in the Talmud are masterpieces of devoutness and sublimity.

Emphasis is laid upon being properly washed and attired during prayer. In addition to prostration, one of the prayer postures was that of standing with legs together, head bowed and hands placed one over the other upon the breast. "Eyes down, hearts up!" Others preferred eyes up. "I have no greater joy' saith God, 'than the hour when their eyes, lifted on high, look into mine.'" To eat before praying, when the time for prayer is near or—provided there be no rudeness or serious loss—to greet anyone is irreverent. It is laudable to occupy, so far as possible, the same spot whenever praying. "Whoso fixeth a place for his prayer, Abraham's God hath him in care." The leader in the ancient synagog would stand on a floor level lower than that of the congregation; a low level, symbolic of humility, being deemed more compatible with prayer than a high level. There was also the custom of facing Jerusalem during prayer that suppliant Israel, all the world over, might look in the same direction. If one does not know the directions, turning one's heart toward one's Father in Heaven suffices. An old homily fancies an angel of prayer gathering the prayers of all the congregations and fashioning them into a crown for the Most Holy.

One teacher advises: "If a prayer is not answered, pray again." But the reflection occurs that "mindful of one's shortcomings, one should not presume oneself worthy of the fulfillment of one's prayers." The efficacy of one's prayers was felt to be conditioned upon the saintliness of one's life. Particularly was almsgiving supposed to impart efficacy to prayer. The prayers of one saint are reputed to have been prognosticative. When he prayed for the sick, fluency was a favorable omen and hesitancy an unfavorable one. Meanwhile, *ex post facto* prayers had no standing. When hearing a clamor indicating an accident, it is vain to supplicate, "God grant that the victim may not have been one of mine."

Full appreciation is accorded the altruistic motif in prayer. "Whoso fails to pray for another, when possible, is a sinner." "Whoso prays for another, that same need in his own life will obtain God's answer first."

While prayer was extolled as greater than burnt offerings, it is often paralleled with burnt offerings—thrice a day, special acts for special days, seemly attire, standing posture, concentration of mind. Also prophecy is cited. "So intent and absorbed were the saints during prayer that, in them, the physical subsided and the spiritual mounted nigh to prophetic heights." A. Cr.

**PRAYER-BOOKS:** The compilation of books of common prayer was first attempted in the 9th cent. and is the basis of all subsequent prayer-books. The following is a brief

chronology of the most important compilations:

- |            |   |
|------------|---|
| 846- 64    | Seder Rab Amram, compiled in Babylon.   |
| 928- 42    | Mss. prayer-book of Saadia Gaon.  |
| 1135-1204  | Seder Tefillot Kol ha-Shanah, the order of services compiled by Moses Maimonides.   |
| 1208       | Mahzor Vitry, the most complete text compiled to that date, and the standard for historical research, issued by the rabbis of France. |
| 13th cent. | Seder Tikkun Tefillah, compiled by R. Elhanan.  |
| 14th cent. | Tur Orah Hayyim, compiled by Jacob Asheri.  |
| 1486       | First Prayer-book (Roman ritual), printed by Soncino.   |
| 1524       | First Prayer-book, Sephardic Minhag, printed in Venice.   |
| 1538       | First translation (Italian in Hebrew characters), Bologna.  |
| 1552       | First translation, Spanish, Ferrara.  |
| 1662       | First translation, Ivre Teutsch, by Elijah Levita, Mantua.  |
| 1738       | First translation, English, London.   |
| 1766       | First translation, English, American edition, New York.   |
| 1772-73    | First translation, French, by Ventura, Nice.  |
| 1791-93    | First translation, Dutch, at The Hague.   |
| 1818       | First Reform Prayer-book, in Hebrew-German, edited by S. I. Fränkel and I. M. Bresslau, Hamburg.                                      |
| 1841       | English Reform Prayer-book, by D. W. Marks, London.   |
| 1854       | Geiger's revised Prayer-book for German Jews.   |
| 1857       | "Minhag America," by Isaac M. Wise.   |
| 1858       | Einhorn's "Olath Tamid," Hebrew and German.   |
| 1862       | Benjamin Szold's, orthodox, Hebrew and German ritual.   |
| 1870       | Jastrow's "Abodat Yisrael," Hebrew and English.   |
| 1891       | Authorized Daily Prayer Book, orthodox, arranged and translated by Simeon Singer, London.   |
| 1892       | Krauskopf's "Service Ritual."   |
| 1895       | Union Prayer-book for Jewish worship.   |
| 1903       | Book of Prayer, by Leonard J. Levy.   |

**PRESBYTER:** Elder, the title was in vogue amongst the Hellenic Jews in the Byzantine period.

**PRESBYTER JUDÆORUM:** Chief official of the English Jews in pre-expulsion times. Six men held the office between 1199 and 1290.

**PRIEST:** Whilst the authority and consecration was vested in the descendants of Aaron \* the priestly function was occasionally exercised by laymen in ancient Israel. The priesthood developed during the period of the kingdom disappeared at the exile and was abrogated by Ezekiel,\* who instituted a new order. Ezra,\* however, recognized in those who returned from the exile two historic groups devoted to the service of the Temple, the priests and the Levites. The Pentateuchial laws governing the priesthood were intensified in the Maccabean and early Talmudic periods. The pedigrees of priests became of importance and rigid rules provided for the women they married. Following the Levitical law contact with a dead body was forbidden even to the point of attending funerals except those of the closest of kin. The history of the high priesthood shows that the Herodians did not obey the codes in their appointments. The priesthood survives in the obligation, in the

orthodox ritual, of Kohanim\* to recite the priestly blessing.\*

The Jewish conception of the priest is distinctly different from the Christian one. The Jewish priest merely acted as the agent of the people in conducting the worship, and had no duties of receiving confession, giving absolution or performing sacraments. Nor is the rabbi the same as a priest, since his function is that of a teacher and preacher. His appearance at such ceremonies as marriage is not an absolute religious requirement so much as intended to add to the dignity of the occasion.

**PRIMO, DANIEL:** Arch propagandist for Shabbethai Zebi.\* Neither the date of his birth nor of his death are known, but he was the secretary and arch plotter of the pseudo-Messiah, and he appeared in the former rôle in Jerusalem, in 1665, when he issued the ordinance for the abolition of the Fast of Tebet.\* He is the presumed author of all the religious proclamations issued by the imposter.

**PRINGSHEIM, NATHANIEL:** Botanist; b. Wziesko, Silesia, 1823; d. Berlin, 1894. After his graduation in 1848 he rapidly became a leader of the great botanical discoveries of the 19th cent. He was among the first to demonstrate the occurrence of a sexual process in algæ. The conjugation of zoospores, regarded by Pringsheim as a primitive form of sexual reproduction, was a discovery of fundamental importance. His career as a morphologist culminated in 1876 with the publication of a memoir on the alterations of generations in thallophytes and mosses. From then to the close of his life he devoted himself to plant physiology. Besides his numerous monographs he founded the "Jahrbuch für Wissenschaftliche Botanik."

**PROPHET:** "Nabi." Though the office of prophet existed among all ancient peoples, and the term is employed with great emphasis by Muslims, when they speak of Mahommed, they, with the Christians and the Jews, apply the term to the group of teachers whose lives and views bulk large in the Scriptures. The Canon\* groups under the designation a long and varied list of men, and the Scriptures mention incidentally a number of women, all of whom were prophets. Tradition or custom adds to this list the patriarchs, Miriam, and several other personages to the time of Malachi\* with whom prophesy ceased, a view accepted even in some parts of the New Testament. The term implies foresight, or seeing, and to the mystically inclined the great quality of the prophet was the supernormal ability to forecast events, or to interpose supernormal power in the current of natural life, or suspend or divert natural laws. It is for this reason that Joshua\* ranks among the prophets, because he made the sun stand still, and Daniel\* is a prophet because he was preoccupied with foretelling the immediate and remote future.

The real position of the prophets is however based on other factors. They had in

common inspiration, whether the term be literally or symbolically interpreted. They were wise counsellors not only of their generation, but the writing prophets set down their thoughts in language that after the lapse of thousands of years has lost none of its vividness or inspiration, and which in addition possesses a quality unique in literature, continuous appositeness to circumstance within current experience.

Grouped together (all the prophets are dealt with individually under their names) they were the preachers of Monotheism,\* and the teachers not only of humility and simple obedience to God, but of what constitutes the unique concept of Judaism direct and personal relation to the Divine Power. Though there is a vast difference between Abraham\* and Amos,\* and between Moses\* and Jeremiah,\* the basic idea presented in the story of Abraham of his relation to God, and of the relation of his seed to God, continues through all the vocal and written prophets.

Scholars have differentiated between the vocal and the writing prophets, seeing in the former the expounders of Mosaism,\* and in the latter the gradual unfolding of a higher and more universal concept, a vast widening of the Divine attributes and the Divine interest. But the common denominator, the assumed direct personal relation with God for prophet and people, is the most enduring contribution of the prophets to religious thought.

**PROSBUL:** Technical name of the declaration instituted by Hillel\* by which the borrower obligated himself that the law requiring the release of debts upon the entrance of the Sabbatical Year\* should not apply to the transaction then entered into. Until the Year of Release was finally abandoned in the Middle Ages this law operated at least theoretically. The prosbul of Hillel is regarded as of great historic significance as it was the indirect abrogation of the biblical law, and its issuance denoted the passage of the Jewish state from an agricultural to a commercial one.

**PROSELYTE:** "Ger," stranger. Circumcised converts are mentioned, Ex. xii. 48, Deut. xxiii. 8, and Isa. xiv. 1. Both Philo\* and Josephus\* mention converts. The forcible conversion of the Idumeans brought them into the Jewish state; individual successful missionary efforts are mentioned later. The zeal for Judaism in the days of Josephus produced the Judaizers; conversion spread even to the Flavian court, and Aquila\* was probably the most noted of the later Roman converts. The existence of a large group of half-Jews, those who accepted monotheism but did not practice circumcision led to the expression "proselyte of the gate," who was subject to Jewish jurisdiction. The "Ger Zedek" was the full or righteous proselyte. To the Hadrianic persecutions conversion to Judaism involved the acceptance of its political patriotism, a condition which led to the possible introduction



of spies in the Jewish camp. Circumspection was therefor preached in the acceptance of converts. Both the Church and Islam forbade conversion to Judaism so that whilst there are instances of the wholesale conversion to Judaism by tribes, of which the Chazars\* are the most notable, the adoption of Judaism by individuals was generally an invitation to martyrdom.

The orthodox ritual prescribes preparation and examination of the proselyte, for the male, circumcision, and for the female, the ritual bath. Attempts have been made to change the code formally but with scant success. As the motive of conversion is mostly marriage, and as reform rabbis often follow individual attitudes toward "mixed marriages" it is difficult to define the minimum demanded in some congregations, especially from women.

*See:* Missionary Efforts by Jews.

**PROVERBS, BOOK OF:** In the Canon the second of the group of "Writings." It contains 31 chaps. The 1st, 10th and 25th are entitled "Proverbs of Solomon." The 30th chap. are "the words of Agur son of Jakeh," and the 31st, which in part follows an alphabet, are "the words of King Lemuel." The aphoristic character of the utterances, their pithy presentation, and simple similes made the work popular. The moral tone is high, and the religious attitude simple, the purpose is "the discipline of wisdom, justice, and right and equity." Wisdom is defined as "the fear of the Lord."

Chapters 25 to 29, according to the title, were copied out by the men of Hezekiah, and are noteworthy for their frequent use of comparisons; while 30 and 31 are longer compositions, of which the most famous is the praise of the useful wife at the end of the book.

The morality of the book of Proverbs is that of industry, sobriety, honesty and caution. It seldom invokes any ideals to enforce its precepts; its main argument is that foolish conduct leads to poverty, disgrace or death. It contains, however, much homely wisdom and has therefore furnished many sayings that lend themselves to ready quotation. Among its most famous proverbs are the following:

The fear of the Lord is the beginning of knowledge.  
Go to the ant, thou sluggard; consider her ways, and be wise.

Stolen waters are sweet, and bread eaten in secret is pleasant.

In a multitude of counsellors there is safety.

Hope deferred maketh the heart sick.

He that spareth his rod hateth his son.

A soft answer turneth away wrath, but grievous words stir up anger.

Death and life are in the power of the tongue; those who love it shall eat its fruit.

Wine is a mocker, strong drink is raging.

A good name is rather to be chosen than great riches.

If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink.

The wicked flee when no man pursueth.

False is grace and vain is beauty; but a woman that feareth the Lord, she shall be praised.

S. C.

**PRUSSIA:** The history of the older Jewish communities, which like Cologne,\* became

part of Prussia after 1525, or were included in the aggrandizement of the kingdom, which continued till 1871, is dealt with under the respective captions.

In the founding state of the Prussian monarchy, Brandenburg Jews are first mentioned in the records of Stendal, 1297; Spandau, 1307; Brandenburg, 1315; Berlin,\* 1317. A charter was granted the Brandenburgian Jews in 1344, which brought the Jews under the Margrave's jurisdiction. This was renewed in 1415 by Frederick I., the first Hohenzollern. In 1510, the Jews were expelled from the margravate, but in 1544, Jews were again settled in Berlin, and in 1538, a few were permitted in Königsberg. The real settlement of Berlin, ever, dates to 1671, when victims of the expulsion from Vienna were admitted. They had to pay eight thaler annually, and the terms of toleration were for 20 years. In 1689, the Prussians sought to expel the Jews from Königsberg, Memel and Tilsit, but Frederick III. opposed this policy. In 1704, Jews were allowed to open stores and own real estate, but the "Juden Privilegium" of 1730, were severely restrictive, Frederick the Great (1740-86) endeavored to restrict the number of the Jewish marriages, excluded Jews from skilled labor, etc., and he refused to confirm Moses Mendelssohn\* as a member of the Berlin Academy.

The laws of 1790 were also inimical and it was not till 1812, that the Jews were granted civic equality and admitted to professorships in the universities. The latter right was canceled in 1822. In 1847, the Jews were granted civic equality and limited political rights. Real improvement came with the reign of William I. (1861-88) for the More Judaico\* (Jewish Oath) was abolished in 1869.

*See:* Berlin, Frankfort, Germany, Jewish Porcelain.

**PSALMS:** "Tehillim," or praise-songs. Placed first Book of Kethubim (Writings), in the third division of the Hebrew Old Testament. There are altogether 150 Psalms which are divided, like the Pentateuch,\* into five books, consisting of Hebrew prayers, historical reviews, meditations, laments, etc. 75 of the Psalms are dedicated to David\*; to Asaph, 12; to the sons of Korah, 11; to Solomon,\* 2 (Ps. lxxii., cxxvii.); to Moses,\* 1 Ps. xc.); to Ethan, 1 (Ps. lxxxix.); the remaining 50 are anonymous. The variety of topics and the diversity of literary gems in the Psalms make it next to impossible to index or even to classify them. They constitute an anthology of ancient Hebrew poetry. In the Psalms, as in the Bible, two parallelisms run through the entire spiritual texture of their divinely conceived theme: Man is created in the image of God and the imaginings of man's heart are evil from his youth: The love of a majestic God and the love of Zion as the homeland for a holy nationhood in contradiction and contradistinction to chauvinistic nationalism, for Israel must prove himself to be a blessing to



all mankind. In form and style the Psalms are sublime and have no parallel in the literature of the world. The Psalms instruct, purify, elevate and dignify the human personality. They contain eternal truths, such as the eternality of the law of retribution and compensation and the yearning of man's soul for the love of God, the Father of all mankind.

The precepts taught in the Psalms enable the thinking person to withstand ignoble temptation, overcome sharp conflicts, conquer doubts and grief and subdue fears and terrors.

To distinguish between light and darkness, good and evil, justice and injustice, truth and falsehood, to know the joy of living in conformity with the highest concepts of the meaning and purpose of life and to nourish the hope that God will not suffer His truths to fail, one must imbibe the pure thoughts of the Psalmist, the sweet singer, whose melody always glorifies the majestic God.

The fine uses of the Psalms had and continue to have their beneficial repercussions upon all mankind, for, in extolling God in joyful praise, the Psalmist also sings of the beauty of brotherly love:

Behold, how good and how pleasant it is  
For brethren to dwell together in unity!  
It is like the precious oil upon the head,  
Coming down upon the beard;  
Even Aaron's beard,  
That cometh down upon the collar of his garments;  
Like the dew of Hermon,  
That cometh down upon the mountains of Zion;  
For there the Lord commanded the blessing,  
Even life for ever.

Ps. cxxxiii.

In a word, like the glowing sun that gives colors to the verdure of the primeval forest so does the sublimity of the divine singer make meaningful the life of man. The soul of the Torah\* and the soul-romance of the Hebrew people are voiced to full compass in the Psalms.

I. J. L.

**PSEUDEPIGRAPHA:** Word meaning "books which have titles which do not belong to them." This term is applied to a large class of works whose date falls approximately between 200 b.c.e. and 100 c.e. The present use of the term, however, is limited to that literature generally referred to in later works as the "Apocalyptic Literature."\* The Pseudepigrapha is the work of a number of teachers who sought to impress their ideas through the medium of visions to early biblical heroes, after the close of the development of the Bible. Although the Book of Daniel\* is also an apocalypse, it is not included in the list of Pseudepigrapha Literature because of its inclusion in the canon of the Old Testament.

In the latest and most largely accepted work on Pseudepigrapha, namely, that edited by P. H. Charles, the Apocrypha and Pseudepigrapha are treated in two separate volumes. The volume on Pseudepigrapha includes the following works: The Book of Jubilees, The Letter of Aristeas, The Book of

Adam and Eve, The Martyrdom of Isaiah, I Enoch, The Testaments of the Twelve Patriarchs, The Sybilline Oracles, The Assumption of Moses, II Enoch or the Book of the Secrets of Enoch, II Baruch or the Syriac Apocalypse of Baruch, III Baruch or the Greek Apocalypse of Baruch, IV Ezra, The Psalms of Solomon, IV Maccabees, Pirke Aboth, The Story of Ahikar, and the Fragments of a Zadokite Work. The last three works are not usually included in works on this literature.

The purpose of these works was to exhort Israel in times of great distress to look to God for salvation and to have a belief in a new future. This literature was influential in those days of Israel's history when the end of the nation seemed to be at hand. It was written for the purpose of exhorting the Jews to believe that final salvation will come and that their God has not forsaken them. Since prophecy had come to an end some cent. before, the writers of these books felt that they would have to write under the name of those who had already achieved a sacred place in the Scripture. Hence the use of such names as those of the patriarchs, the sons of Jacob, Enoch, etc. It was believed that teachings brought forth under their names would command attention and would be believed. To the ancient, there was no wrong involved in this process—it was, indeed, a literary habit among the Jews as well as others. In the case of these writers, it gave them a chance to use history as a basis for their prophecies.

According to Professor Shailer Matthews, this literature was in reality the literature of the revolutionaries who, unable to mention the name and events which they had in mind, used a symbolism which was understood by their fellow countrymen.

The contents of Pseudepigraphic Literature vary. However, they were mostly concerned with instruction and exhortation. Most of the contents of these works were revealed mysteries, telling of the purposes of God regarding Israel and the nations. We find here the characteristics of angels, and demons; the story of creation and man; the end of the world and the final judgment; the picture of the Messianic Age; and the solution of the problems of sin and virtue and good and evil. They tell of the mysteries of nature and disclose secrets of the supernatural. All of this is told through visions or dreams and illustrated with vivid symbolism.

These apocalypses also contain a vast amount of ethical instruction. All the virtues are touched upon. They exhort their readers to have faith in God and carry out his Commandments. They condemn the violations of the biblical statutes and ordinances. They counsel faith in the face of persecution and give hope in the face of calamity. In some of these works brotherly love, justice, mercy and righteousness are strongly emphasized. Wick- edness is strongly condemned; sin must perish as will the sinners. In the end, righteousness



will live forever, wickedness will be forever condemned and Israel's persecutors will be avenged.

These writings were never given any particular recognition by the contemporary teachers or by the rabbis, later. They no doubt appealed to the imagination of a few people who were intensely interested in the subject matter of these works, namely, the end of the world and what was to follow. The early Christians were, however, interested because of the fact that they looked for the second coming of their Messiah, and for a new world to be born with it. With the rise of the comparative study of religion, particularly as it bears on the relation of Judaism and Christianity, a new interest has been created in the study of this literature. G. G. F.

*See:* Apocalyptic Literature, and Main Books of.

**PSEUDO-MESSIAHS:** False Messiahs; persons who claimed that they were the divinely appointed redeemers of Israel, who would restore the Jews to Palestine. Some of them, actuated by mystical speculations, resorted to acts of piety whereby they expected to bring about the miraculous intervention of God in behalf of Israel. Others employed more practical means of armed force or political schemes. Some of them were quite sincere in their ambitions, actually believing that they were the designated saviors of their people. Others were impostors who took advantage of the credulity of the people for their own aggrandizement. In most cases, these phenomena were confined to certain places, although in a few instances the movements attracted Jews of many lands. The results of all these ventures were invariably disastrous, bringing woe and misery to the people from the rulers of the lands in which they lived, and bitter disappointments to the deluded followers of the false Messiahs.

These pseudo-Messiahs usually made their appearance at times of great misery and persecution. We find mention of them already in the early period, when Rome began its rule over Judea, in its cruel, tyrannical fashion. During the reign of Hadrian, an extensive Messianic movement was started under Bar Kokba,\* who obtained the support of the great Rabbi Akiba.\* A number of sporadic movements in that direction occurred in the Orient and in Spain, as well as in Germany, until we reach the latter part of the 17th cent. when the Shabbethaian movement, which began in Asia Minor and then extended to many European centers, swept over a large section of the Jewish people. There were a number of successors to Shabbethai Zebi,\* the last one being Jacob Frank\* in the 18th cent.

Mention will be made here of a few of the more important pseudo-Messiahs that have arisen in Israel. The first one known by name is Theudas, who, as reported by Josephus,\* arose about 44 c.e. Contemporaneous with him was Menahem b. Jehudah, a leader of the

Zealots. The Bar Kokba rebellion came to an end in 135 with the destruction of Bethar. In the 5th cent., Moses of Crete\* attracted many followers by his promise of a miraculous restoration of the Jews to Palestine. Ishak b. Yaakub of Ispahan, Persia, in the 7th cent., claimed to be a forerunner of the Messiah, while his disciple, Yudghan, assumed the rôle of a prophet, although his followers looked upon him as the promised Messiah. In the 8th cent. there appeared Serene\* of Syria, claiming to have been appointed as the Messiah who would redeem the Jews from Mohammedan oppression. One feature common to the last three Messiahs was their opposition to the Rabbinic laws. An important movement that attracted much attention at the time was inaugurated by David Alroy,\* also in Persia, during the 12th cent. Maimonides\* mentions several Messiahs that appeared during the Crusades, but does not give us their names. During the 13th cent. two mystical Messianic movements started in Spain, and were headed by Abraham Abulafia\* and Nissim b. Abraham. Moses Botarel\* another such pretender, conducted his activities early in the 15th cent. In Germany there arose in 1502 a pietist, Asher Lammlein,\* who induced the people to give themselves up to fasting and praying in order to hasten the arrival of the Messiah whose forerunner he claimed to be. A political movement, combined with mystical speculations, was introduced by David Reubeni\* in the 17th cent., and this found a response in the councils of the Pope and of royalty. Solomon Molko,\* the Marano who returned to Judaism, was a staunch supporter of Reubeni.

The practical Cabalists of Safed,\* headed by Isaac Luria\* and Hayim Vital, had a Messianic tendency and both the leaders claimed the honor of having been the forerunners of the Messiah. The most important Messianic movement, resulting from the Cabalistic teachings, was that of Shabbethai Zebi, whose personality made a world-wide appeal and attracted Jews from many lands to regard him as the Messiah. This movement produced several other Messiahs, even after Shabbethai became converted to Mohammedanism and died in exile. Among these were Jacob Querido,\* Abraham Cardozo, Mordecai Mokiah, Lobe of Prossnitz, Isaiah Hasid and, perhaps, also, Jonathan Eybeschütz.\* The last of this school of Messiahs was Jacob Frank, who obtained a following first in Turkey and Wallachia and later in Poland. A most pathetic figure in the range of pseudo-Messiahs was that of Moses Hayyim Luzzatto\* (1707-47), a gifted poet and a highly spiritual person who became involved in the mysteries of the Cabala and through that came to believe that he was the destined redeemer of Israel. There was no attempt made to Messianic claims on the part of Jewish leaders in more modern times, when the whole conception of the Messianic belief underwent important modifications.

J. H. G.



Of Zonaria, an impostor who appeared about 723 in Syria, it is related:

At this news, all those who inhabited Spain, of whom there were great numbers . . . abandoned their landed possessions, their property, their homes and without delay took the route for Syria. Ambisa (the then ruler) let them depart peacefully, but he confiscated their property.—JOSEPH CONDE, *Hist. de la Domination des Arabes*, etc.

**PUCHER, SOLOMON:** Champion of Russo-Jewish cause; b. Neustadt-Sherwint, Poland, 1829; d. Riga, 1899. In 1859 he was appointed rabbi of Mitau, and received from the government the gold and silver medals of merit. Notwithstanding this he fought the Christian mission in Courland, and labored for the emancipation of the Jews in Russia. In 1864 he gained some rights of residence for Jewish workingmen through the Pahlen Commission. He was equally devoted to the cause of Jewish education, modernizing it for boys and girls. In 1893 he became rabbi of Riga. On his retirement in 1898 a large fund was raised in his honor, and devoted to the care of widows and orphans.

**PUCKLER - MUSKAU, WALTER,** Count: German anti-Semitic agitator; b. Rogan, 1860; d. Berlin, 1911. He was the successor of Stöcker\* and Ahlwardt,\* and the predecessor of Hitler.\* In 1899 he became notorious in Berlin for his anti-Semitic attacks. His constant appeals were to violence, advocating breaking into stores, plundering, whipping, ousting the Jews from their homes, and killing them. When tried in 1899 for disturbing the peace he claimed that his utterances were figures of speech. This defense was repeated in 1905 when he was sentenced to six months' imprisonment. He took part in the Blood Accusation\* disturbances and despite his defense displayed the truculence of a madman and a bully.

*See:* Anti-Semitism.

**PULITZER, JOSEPH:** Editor and proprietor of the "New York World"; b. Budapest, 1847; d. Charleston, S. C., 1911. He came to the United States in 1863 and joined a cavalry regiment in the Federal Army. After the war he settled in St. Louis and joined the staff of the "Westliche Post," becoming joint proprietor. He advanced himself in state politics, and in 1872 was a delegate to the National Liberal Republican Convention at Cincinnati. After a brief experience as a Washington correspondent he returned to St. Louis and purchased the "Dispatch" and "Post," and combined them as the "Post-Dispatch," 1878. In 1883 he purchased the "New York World" and introduced a new tone in American journalism. For a brief spell he served as a Democrat in the House of Representatives but he was best known for his independent attitude as the editor of a newspaper which was both brilliant and sensational. In 1903 he gave \$1,000,000 to Columbia University for the founding of a School of Journalism. In addition he offered a gift of

another \$1,000,000 three years after the school was successfully established. The Pulitzer literary prizes are awarded each year in his memory.

**PULPIT:** The existence of some fixed place in the Temple\* from which royal or priestly utterances were delivered is vaguely alluded to in Scripture. Ezra\* read the Law to the multitude from a pulpit, and the use of a specific desk for utterances was continued in the Talmudic synagogues. Early church history notes the use of the pulpit as a sort of choir loft, but the standardization of the pulpit, as a religious appurtenance, is probably due to the teachers of Islam to whom the expounding of the Koran was at least as large a factor in public service as the recital of prayer. In the 16th cent. raised pulpits were in vogue in some synagogues, but they were rare. The built-in pulpit as distinct from a movable reading desk is seldom met with in synagogues or temples erected prior to 1875, and are even now comparatively rare. The raising of the reading desk to the level of the ark platform, which faces the worshippers, and the historic Bema or Almemmar\* in the midst of the congregation, render the raised pulpit unnecessary. *See:* Prayer.

**PULCHINELA:** Martyr of the Blois massacre, 1171. Heroine of the martyr's prayer.\* According to Graetz, who spells her name Pulcelina, she was a wealthy woman who enjoyed the favor of Count Theobald of Chatres. The mayor of the town to satisfy the jealousy of the countess concocted a story of Jew throwing a murdered Christian child in the Loire as part of a Blood Accusation.\* The Jews all excepting Pulchinela were arrested, and the case was tried by the water ordeal. The story of the murder was confirmed. The entire congregation at Blois were confined to a wooden tower in which they were burnt alive. Though the Count offered to spare Pulchinela she elected to die with her fellow Jews. In the flames (May 26, 1171), in which 34 men, 17 women, a child born in the pyre died, she led in the chanting of 'Alinu.\*

**PUNCTUATION:** The Scroll of the Pentateuch,\* from which the Law is read on Sabbaths and festivals according to the orthodox ritual, contains no punctuation marks, and the text of the words is therefore practically composed, though not entirely so, from consonants. Except for blank spaces, which identify such material as Moses' Song after the passage of the Red Sea, and a few diacritical marks, which are regarded as part of the text itself, the method of reading the text depends on oral tradition. At what date the lack of punctuation in the copies of the Torah,\* not required for liturgical use, was first overcome is not known.

It can be inferred from a prohibition as to the use of a pointed text dating after the 6th cent. that punctuated texts did exist. The



rise of Karaism\* in the middle of the 8th cent., which in one phase was an appeal to the masses to search the Scripture, indicates that punctuated texts existed, not that it was invented by them. It is, however, from that period, and the succeeding cent., that both punctuation and vowel points came into common use. The destruction of ancient mss. is the cause of obscurity on the subject. The discovery of some ancient Arabian mss. brought to light the existence of the earliest known Babylonian system of punctuation. The one in use is that evolved by the Tiberian school. Except in some minor differences the two systems are much alike. There are seven vowel points in Hebrew, written in three positions in relation to the letters which they vocalize, above, below and in the center of letters. The names are "kamez," "patah," "holem," "hirek," "segol," "zere," and "shurek." These seven have been extended into ten sounds, by recognizing and differing between the long and the short sounds, as in the vowels of other languages.

**PURIM:** The festival observed annually on Adar 14, with an additional observance on the 15th called Shushan Purim. It has in recent years been repopularized in Palestine, and has been extended in Tel Aviv to three

days and turned into a carnival. It was instituted to commemorate the deliverance of the Jews in Persia, as related in the Book of Esther.\* It is the secular festival in the Jewish calendar, and its religious observance is narrowed to the reading of the Scroll, Megilat Esther, at the regular services. It calls for no abstinence from work. Its games, sports, merry-making, sending of gifts, masquerades, and balls all of which tended to keep it alive, are the natural accretions of custom borrowed from environment. As for many cent. Purim represented the one break in a calendar otherwise full of sober and sad memories, it is natural that its note of freedom should have made it very popular, and obtained expression for fun and frolic in jest and Purim play.

It was once the custom among the Jews, during the feast of Purim, for unruly boys and silly men to show their reprobation of Haman's conduct by loudly knocking against the synagog benches during the celebration of the service. This absurd and irreverent usage had ever been opposed by the congregational authorities; and in March, 1783, immediately before Purim, they issued strict orders forbidding such puerile manifestations, nevertheless certain members of the congregation . . . insisted on Purim eve on following a custom . . . the ruling powers secured the attendance of a couple of constables . . . the Purim riots formed for some time a topic of conversation with communal gossips.—Picci-orro, *Sketches of Anglo-Jewish History*,

## Q

**QUEBEC:** *See:* Canada.

**QUERIDO, JACOB:** Successor of Shabbethai Zebi\*; b. Salonica: d. Alexandria, 1690. He was a brother-in-law of the false Messiah and like him embraced Islam, in 1687. He made the pilgrimage to Mecca, and is regarded as the real founder of the Donmeh sect.

**QUINON, DENIS:** Receiver-general of the Jews' tax in Languedoc, for Charles V. (1364-1380.) His colleague was Manessier who collected the taxes for all northern France, and was exempted from all contributions for his services to the crown.

**QUORUM:** *See:* Minyan.

## R

**RAB:** *See:* Abba Arika.

**RABBAH GAON (Mar Raba):** Gaon at Pumbedita (640-50). He was one of the rabbis who introduced the modification of the divorce law by which a wife could secure a divorce on the grounds of incompatibility without the loss of property or other disabilities currently in vogue.

**RABBAH BAR RABBAH BAR HANA:** Traveler and fabulist. He was of the second generation of the Babylonian amora who lived for a time in Palestine, and according to his own account crossed the desert of Sinai, and traveled far by land and sea. On the one hand the stories related by him show keen observation and an attempt to identify historic sites. On the other hand he set the vogue for fantastic stories of fish so large that they were mistaken for islands, and of standing on a height where he could observe the rotation of the planets around the earth.

**RABBAH B. NAHMANI:** Babylonian amora; b. c.270; c.330. He was a notable Hagadist\* and according to a tradition his scholarly interpretations attracted an audience of 12,000 auditors to Pumbedita during his "Kallah" months (*See:* Academies). As these visitors avoided paying poll-tax Nahmani fled, and his body was later found in a thicket. He is one of the few rabbis for whom it was claimed that he had a pre-Davidic genealogy, he was reputed to be a descendant of the priest Eli.

**RABBAN:** "Our teacher," title given only to patriarchs, the presidents of the Sanhedrin. Gamaliel\* the elder was the first rabban.

**RABBANITES:** The partisans of Talmudism opposed to Karaism.\*

**RABBENU:** "Our Teacher." Title given Judah II.

**RABBI:** "My master." The title is Palestinian, as distinguished from Rab, which is Babylonian. It designated those learned in the Law, but was originally a courtesy and not an official title. In the Talmudic period the office of rabbi was created and the functionary elected, though the position was without emolument, unless the office prevented the holder following his gainful occupation. The same title covered three grades of service, president or leader of the community, which involved some contact with the government, head of the judiciary, or dispenser of civil and religious law. During the dispersion the office gradually became a combination of all three functions in so far as it was practicable. The modern definition of the term is the result of the evolution of Reform Judaism.

**RABBINER SEMINAR FÜR DAS ORTHODOXE JUDENTHUM:** Founded in Berlin by Dr. Israel Hildesheimer\* in 1873. This seminary became one of the popular and authoritative international schools. Among its students are numbered men who have become professors at most of the Jewish educational institutions throughout the world.

**RABBINICAL ASSEMBLY (of the Jewish Theological Seminary of America):** formally organized about 1900. It is made up primarily of graduates and members of the faculty of the Jewish Theological Seminary of America. The present membership is 225.

The object of this Assembly is to promote traditional Judaism to advance the cause of Jewish learning, and to cooperate with the Jewish Theological Seminary and the United Synagogue of America in the furtherance of these aims and to foster the spirit of fellowship among the Rabbis and other Jewish scholars of America.

The Assembly is governed by an executive council. An annual convention is held for all the members, at which time problems pertaining to every phase of Jewish life are discussed.

J. S. G.

**RABBINICAL CONFERENCES:** *See:* Conferences, Rabbinical.

**RABBINICAL JUDAISM:** *See:* Judaism, Orthodox.

**RABBINO, BERNHARD:** Projector of domestic relation court; b. Vilkie, Poland, 1860; d. New York, 1933. He was educated in Kovno for the rabbinate, and was for a time rabbi in Germany. He followed his parents to the U. S. and was appointed rabbi in Keokuk, Ia. After serving in a number of western and southern communities he came to New York, and studied for the bar. The funeral of Rabbi Joseph in 1903 was a turning point in his career. The disturbance created at the funeral led to his taking charge of the Legal Aid Bureau of the Educational Alliance, New York. His experience in the courts suggested the Domestic Relations Court which was established by law in New York in 1910. His brief biography, "Back to the Home," was published just prior to his death.

**RABBINOVICZ, RAPHAEL NATHAN:** Critical compiler of Talmud texts; b. Novo-Zhagory, Russia, 1835; d. Kiev, 1888. In Munich, in the course of his researches, he found in the royal library the "Codex Hebraicus," a mss. of the Babylonian Talmud written in 1342, which had never been censored nor mutilated. Through the munificence of Abraham Merzbacher, who possessed a fine



library, and enabled Rabbincicz to spend six years traveling from library to library, comparing mss., the latter was enabled to prepare his "Dikduke Soferim, Variæ Lectiones in Mischnam et in Talmud Babylonicum." The first vol. appeared in 1868, and the 16th vol. was published shortly after the author's death. He was recognized as a preëminent authority in the field of Talmudic texts.

**RABBINOWICZ, ISRAEL MICHEL:** French translator of the Talmud; b. Horodetz, Russia, 1818; d. London, 1893. He studied medicine in Paris, but devoted himself to the translation of parts of the Talmud. His studies were eventually published in French: "Civil Legislation in the Talmud," 5 vols., 1873-80; "Criminal Law in the Talmud," 1876; "Medicine in the Talmud," 1877; "The Talmudic Principle in Shehita and Terefa from the Medical Viewpoint," 1877. A number of these works were translated into German.

**RABBINOWITZ, SAUL PHINEAS:** Hebrew translator of Graetz's History of the Jews; b. Taurogen, Kovno, 1845; d. Frankfort, 1910. His career as a Hebrew writer began in 1871, devoting himself to historical subjects. The translation of Graetz was his greatest achievement. Instead of abridging he expanded the German work from his own notes. He rejected Graetz's view of the Russian and Polish Jews and his books are therefor a source for the history of the Jews in eastern Europe. His approach was, however, that of Graetz\* rather than Dubnow,\* and he traced the influence of movements like Hasidism in great detail. He was the convenor of the Kattowitz conference, and played a considerable part in Russian Zionism.

**RABE, JOHANN JACOB:** 18th cent. translator of Mishnah\* and Talmud\*; b. Lindflur, Germany, 1710; d. there 1798. He was a non-Jew and chaplain of Ansbach. His translation of some tractates was appreciated by Moses Mendelssohn.\*

**RABINOFF, MAX:** Impresario; b. Mogilef, Russia, 1879. He came to the U. S. A. in 1892 and devoted himself to the organization of Polish newspapers. In 1907 he began arranging concerts for the masses, specializing on Sunday concerts. He introduced Russian art, and the dancer Pavlova to the American stage.

**RABINOVICH, LEON:** Inventor; b. Brestovitz, Grodno, 1862. A yeshibah\* student he became a physicist and in 1884 entered the Sorbonne. His inventions developed the use of pumps for various purposes, such as the raising of crude oil and siphonizing and distributing liquids.

**RABINOVICH, OSIP AARONOVICH:** Founder of the "Razsvyet"; b. Kobelyaki, Poltava, 1817; d. Meran, Tyrol, 1869. Son of a wealthy Jew who lost his fortune while his son was studying at the university. Nevertheless, Rabinovich acquired a varied and liberal

education which enabled him in 1845 to settle in Odessa as a practicing attorney. He was, however, far more interested in Jewish problems and was among the first to address himself on such subjects in Russian. Instead of following the mode he translated Hebrew into Russian and suffered at times for what the orthodox considered an exposé of their prejudices and sentiments. During the reign of Alexander II.—the liberal period of Czardom—Rabinovich's efforts to bring light within Russia on the terrible plight of the Jews began to attract attention, not only in Russia, but in Germany, and he may thus be said to have aided in the rehabilitation of Russian Jewry in the eyes of the intellectuals of western Europe. The founding of the "Razsvyet" in 1860, the first Jewish magazine in Russian, though discontinued after a year owing to the opposition of the government, was a distinct achievement. Its influence upon the younger Jews was profound, inspiring them to seek modern education. A complete edition of Rabinovich's works, in 3 vols. was published, 1880-88.

**RABINOWITSCH - KEMPNER, LYDIA:** Physician; b. Kovno, Lithuania, 1871. She studied in Zurich and Berne, and in 1894 worked with Robert Koch in tubercular research which has remained her specialty. In 1896 she was appointed professor of the Women's Medical College of Philadelphia, Pa., but later returned to Germany. In 1912 she was appointed professor in Berlin, being the first woman to hold the title in Prussia. Since 1921 she has edited a scientific journal devoted to tuberculosis.

**RABINOWITZ, SHALOM (Shalom Alekhem):** Hebrew and Yiddish novelist; b. Pereyaslav, Poltava, 1859; d. New York, 1916. His reputation was first made with his Hebrew novels "Shimele," "Shoshannah," and "Gemar Hatama," which, with other stories, were collected in "Temunot u-Zalalim" and placed the author in the front rank of the neo-Hebraists. He wrote also in Russian, but his real popularity was achieved with his Yiddish novel, "Stempenyu" (1889). In this and in his succeeding novels, Rabinowitz displayed great ability in sketching Jewish half-wits, and for his humor he was known as the "Yiddish Mark Twain."

Rabinowitz, however, in 1890, went into business as a commission agent, but devoted most of his time to writing, and after traveling about Europe, 1890-93, returned to Kiev and became the leading contributor to "Der Freund," and other Yiddish periodicals. The 1905 pogrom was disastrous to him, and he lost all his resources. He began to tour Europe giving readings from his own works. In 1906 he came to America where he was enthusiastically received, but in 1907 he was back in Europe, and in 1911 he returned to Russia. At the outbreak of the World War he settled in New York. A number of his sketches and novels were translated into all European



tongues, and into Japanese and Esperanto. His collected works in 15 vols. were published 1909-18. Apart from his humor, which was unique, Rabinowitz did much to bring art or style into Yiddish literature, and he was the inimitable Yiddish children's story teller.

**RACE, THE JEWISH:** Anthropologically, identity of color, character of hair, facial and other cranial measurements, the existence of a distinct Jewish race has not been established. This applies to all Western peoples in larger or lesser degree, for the history of every civilized group is buried in the mists of time. Historically the Jews were a physical combination of the patriarchal stock, with whom their early history is identified, mingled with Hittites, Phœnicians, Philistines, Egyptians, Arabs, Canaanites and other stocks whose racial origins are still a matter of speculation. The Bible records both mass and individual intermarriage, and the protests against this practice are the clearest evidence of its frequency. Marriage with Phœnicians,\* Ammonites and Moabites, form part of the records of the kings. Ezra's attempt to separate the Jews from their foreign wives is a striking incident in his post-captivity legislation. The early Greek and Roman intermixture with the Jews is set forth with less detail, but in the Herodian days the Idumeans and other races were either forcibly or voluntarily converted to Judaism, and became part of the Jewish nation.

The desire for racial purity is evidenced by the genealogy of the priesthood, and the attempt to trace the descent of the patriarchs of the Talmudic era to David. This effort was carried into the diaspora,\* so that there were four families in Rome, of which one survives, that claim descent from the first captives brought to Rome by Titus. What admixture resulted from the enslavement of the Jews after the fall of Jerusalem, and the still greater slavery under Hadrian is a matter of speculation. A geographic division followed, establishing the two groups, Sephardim\* and Ashkenazim,\* the first being roughly the Mediterranean Jews, and the latter the central and northern European Jews. These divisions were, however, not the fixed factors assumed by some authors.

In the first place the intermarriage of the Sephardim with Arab and later, Christian Spanish stock was an issue 200 years before the expulsion, and when the Jews turned Maranos\* intermarriage became common. On the other hand Sephardim went north and northeast whilst Ashkenazim found their way south and east, the stronger group in each case assimilating the other. Individual biographies attest the existence of Sephardic-Germans in Germany, and Oriental-Ashkenazim in Turkey and further east. Seeing that the struggle within the church, from the 5th cent., was to prevent intercourse between the Jews and their European neighbors, as was that of the Crusaders in Palestine, where the opposi-

tion included the Saracens, etc., the whole theory of racial purity raised in continental Europe as applied to any people has no warrant in history.

A Jewish type was evolved—how close it is to the outline on some Assyrian monuments is a matter of debate—which has been a well defined one since the first caricature of a Jew was drawn in the 11th cent., and it becomes still clearer from the Norzi portrait, presumably pure Sephardic, to the Ashkenaz types painted with such perfect detail by Rembrandt van Rijn, to Joseph Israel's "Son of An Ancient People." All Jews do not offer the same results to a pair of calipers, all Jews do not look alike, nor are they alike in height or color or texture of hair, but in the overwhelming mass of Jews there is a common facial expression. Excepting the Yemenites\* Eastern and Western Jews do look alike in composite portraits. That on the other hand, the Jews respond physically to their environment to a marked degree, is not only European experience; though the Jewish settlement in Palestine is only 50 years old, a type, physically distinct, is already arising there; whilst the facial lineaments have not changed materially, the expression has.

*See: Ethnology.*

**RACES (During Carnival):** During the reign of Pope Paul II. the officials amused the populace by holding races for various classes on different days. On Tuesdays Jews raced for a prize of valuable robes, "pallia." The Jews ran in red cloaks, which all, save physicians, had to wear. No contestant was to be older than 20 years, and the entire community had to contribute toward the expenses. The first Jews' race took place Feb. 9, 1466. In 1547 a Jew died during the progress of a race. The Jewish entries were then abolished.

**RACHEL:** Jacob's second and beloved wife (Gen. xxix. 26-8); daughter of Laban, and the heroine of the earliest love story in Scripture. She was the mother of Joseph\* and Benjamin.\* She died near Ephrath and was buried on the Bethlehem road (Gen. xxxv. 16-20) and Jeremiah\* immortalized "Rachel weeping for her children: she refuseth to be comforted for her children, because they are not" (xxxix. 15) and thus conferred on her the glory of being regarded as the mother of the Jewish race. In all literature she is the embodiment of tenderness and grace. Her tomb is a place of pilgrimage, and one of the best accepted sites in Palestine, although the building covering it has been frequently rebuilt.

Rachel was buried in the way of Ephrath, because Jacob gifted with prophetic spirit, foresaw that the exiles would pass this place on their march to Babylon, and as they passed, Rachel would entreat God's mercy for the poor outcasts.—GINZBERG, *Legends of the Jews*, vol. 1.

**RACHEL:** French actress; b. Mump, Aargau, Switzerland, 1821; d. Cannes, France, 1858. Her full name was Elisa-Rachel Felix. It was while singing as a child, in the streets of Paris, that Etienne Choron recognized her



ability and started her on her famous career. She made her début in 1837 and achieved extraordinary success, as the leading woman in classic drama. Thirteen plays were written for her, of which only "Adrienne Lecouvreur" survives. Her sister Sophie was also an actress, but is best remembered as having demanded Jewish burial for her more famous sister.

Sprung from the blood of Israel's scatter'd race.  
At a mean inn in German Aarau born,  
To forms from antique Greece and Rome uptorn,  
Trick'd out with a Parisian speech and face.

A-Kempis! her departing soul outworn,  
While by her bedside Hebrew rites have place—  
MATTHEW ARNOLD.

**RADANITES:** A Persian word meaning: knowing "the way." Jewish traveling merchants, so named by Ibn Khordatbet, postmaster of the Caliphate, in Baghdad, in 847, and author of the "Book of Ways." These merchants brought to Baghdad goods and slaves from Europe to the Far East and back. They spoke Arabic, Persian, Greek, French, Spanish and Slav. The routes described extended from China to France, east to west; from Russia to Morocco, northeast to southwest. One of their routes ran from Rome through Istanbul across the Oxus, Crimea to Georgia, Caucasia, through Manchuria into China. Their headquarters were in Rhaga, Persia.

Europe owes to the Jewish Radanites the introduction of oranges and apricots, sugar and rice, Jargonelle pears, and Gueldore roses, senna and borax, bdellum and asafoetida, sandal-wood, and aloes, cinnamon and galingale, mace and camphor, candy and julep, cubebs and tamarinds, slippers and tambours, mattress, sofa and calabash, musk and jujube, jasmine and lilac.—JACOBS, *Jewish Contributions to Civilization*, 1919.

**RADEK, KARL (Sobelsohn):** U. S. S. R. Communist leader; b. Lemberg, 1885. He was a left wing leader in the Polish Socialist party, but after the 1905 Russian revolution he was ousted from the party on charges. He then took the name of K. Radek (Russian for "thief"). He played a conspicuous part in German socialism in 1908, becoming an accepted authority on foreign policies, and prophesied the World War and its consequences. He joined Rosa Luxemburg\* in the left wing agitation and was read out of the German party. During the World War he edited revolutionary publications in Switzerland and Stockholm. After 1917 he served Lenin in foreign affairs, and 1918 was expelled from Germany for communistic propaganda. In 1919 on his return to Russia he entered the Foreign Office and became editorial writer for the "Isvestia." His star was lowered after the death of Lenin, and with Trotsky he was read out of the Communist party in 1927. For attempting to leave Russia he was exiled to the Urals in 1928. His rights were restored in 1929. He is one of the leading publicists of the Russian Communists.

**RADIN, PAUL:** Ethnologist; b. Lodz, 1883. son of the late Rabbi Adolph M. Radin.

He began his studies on the material culture of South American Indians in Berlin, and became ethnologist to the Bureau of American Ethnology, 1910-12, when he was appointed field ethnologist to the Geological Survey of Canada. He has been associated with Harvard and Columbia Universities in his field, and in Mexico studied the Zapotecan and Huane Indians. His technical contributions cover studies of the folkways, cults and social organization of Winnebago and other Indians.

**RAIN:** The importance of rain to Palestine is stressed in the Scriptures and all literature relating to the country, perhaps in a measure as explanatory of the idea that Palestine, unlike Egypt, was not dependent upon artificial irrigation for its fertility. Hence the prayers for dew and rain which are still part of the orthodox liturgy. There has been considerable speculation as to the ceasing of the "former" rains mentioned in the Bible, as well to the presumed dehydration of Palestinian and adjacent soils. Ellsworth Huntington ("Palestine and its Transformation") has however well pointed out, "the 'former' and 'latter' rains of the Bible, as is well known, do not refer to separate seasons of precipitation, but merely to the first heavy downpours in November and December, and to the last good rains in March or April." The average annual total of rain in Palestine is 26 inches, of which the dew produces only 2½ per cent. during the six months from May to October inclusive. Even in exceptional years, when the total precipitation has doubled, the summers have witnessed no additional moisture.

The rabbis had a clear idea of the natural processes of cloud creation and the precipitation of rain. They had even a general idea of the injury done to soils by deforestation, and therefor protested against the roaming of flocks of goats who destroy the verdure and loosen the top soil. Artificial irrigation was only practised in the Negeb and that on a small scale during the Byzantine era.

**RA'IS (Reis):** Until 1808 Ra'is was the title of the presiding officer of the local Egyptian communities, who acted as a subordinate representative of the caliph or sultan. It was not, however, exclusively applied to Jews.

**RAISA, ROSA:** Prima donna soprano; b. Byelstok, 1893. She made her début in 1913, and has been acclaimed at La Scala, Milan and all over Italy, London, Buenos Aires and Brazil. She was brought to the United States by Cleofonte Campanini, and is one of the most popular operatic artists of the period.

**RANSOM OF CAPTIVES:** In the Middle Ages the ransoming of captives became one of the most important of Jewish obligations. So sacred was this duty that it was permissible to divert funds, for whatsoever purpose raised, including the building of a synagog, for ransom money. Permanent ransom funds were established. A code of precedence provided that a mother had precedence with her



son over all other obligations; a wife over her husband, if both were captives; a teacher over one's father; a scholar, though illegitimate, over an unlettered man. If funds were limited the Kohan\* had first claim to release, the Levite\* second, and the Israelite third. There are notable instances of those who refused ransom because the price set was too high and in their judgment would create a dangerous precedent. There were two general conditions of captivity, imprisonment for religious opinions and the capture of refugees by pirates. The ransoming of the victims of piracy is frequently recorded, but there is almost no record of the repurchase of those sold into slavery by potentates.

**RAPHAEL:** Name of one of the doorkeepers of the Temple (I Chron. xxvi. 7). It is however more familiar as that of one of the seven archangels who bear prayers to the invisible throne (Tobit xii. 15), and one of the four angels, Michael, Gabriel and Uriel being the others, who dominate the heavenly host in all mystical concepts.

**RAPOPORT, SOLOMON JUDAH LÖB:** Critical investigator of Jewish history; b. Lemberg, 1790; d. Prague, 1867. Technically he held for years, thanks to the Maskilim,\* the office of rabbi in Tarnopol, actually he was entirely devoted to historical research. Though orthodox Rapoport worked on the plane that Zunz,\* Luzzatto\* and Krochmal\* made famous. In 1824 his essay in "Bikkure ha'Ittim," on the independent tribes of Jews in Arabia and Abyssinia attracted attention. Unlike most of his contemporaries he was impressed with the need of accurate chronology in Jewish history. He established the data of the life of Saadia Gaon,\* following this with accurate biographies of R. Nathan, author of the "Aruk," Hai Gaon, Eleazar ha-Kalir, etc. He thus formulated the historic basis of the processes in Judaism. Apart from his polemical writings on current issues, he was the author of notes on the "Travels of Benjamin of Tudela" (1840-41) "Erek Millin," an encyclopedia of Judaism, 1852, "Iggerot Shir," 1885, and on the Chazars,\* the Lost Ten Tribes and the Karaites.\*

**RASHI (Solomon Bar Isaac):** Celebrated commentator on Bible and Talmud; b. Troyes, France, 1040; d. 1105. A beautiful legend surrounds his birth. During her pregnancy, his mother was said to have been overtaken by runaway horses in one of the narrow streets of Worms. She pressed herself close to a wall, which miraculously opened to receive her. In his early youth, Rashi left his native city and went to imbibe the wisdom of his teachers. At the age of 25, he returned to Troyes, where he occupied the rabbinical chair. However, in accordance with the custom of those days, he did not receive any salary, and to provide sustenance for his family he cultivated a vineyard. About five years after settling in Troyes, he established a Talmudical Academy which at-

tracted students from many foreign countries. This probably accounts for the German, Slavonic and Russian words found in his commentary. Rashi had three daughters and no sons. His daughters all married famous scholars who carried on his work of diffusing rabbinical learning, not only in France but throughout the world. His last days were saddened by the horrible persecution of the Jews by the crusaders.

Rashi's commentaries surpassed the efforts of all his predecessors. It was a unique work, the like of which had never been seen before. His masterly use of brevity, his skill to make clear the most abstruse discussion is unrivaled. Aramaic words and expressions are paraphrased in a clear Hebrew and frequently in the vernacular French, these renditions figuring among the earliest records of written French.

His commentary on the Talmud, whose predominant characteristics are clearness and terseness, became the textbook for rabbis and students. It may well be said that without it the Talmud would today be a sealed book. His commentary on the Bible is not as rational as that on the Talmud, for it contains many homilies. This commentary became indispensable in the study of the Bible. A Hebrew Bible is rarely printed without it. In fact, Rashi's commentary was the first Hebrew book to be printed. Several liturgical poems attributed to him are permeated with a tender and devout love for God.

His fame soon spread beyond the narrow confines of northern France into Spain and eastern Europe, and rabbis and scholars turned to him for scholarly decisions, which were always received as authentic. He left a lasting imprint on Jewish life and he also indirectly influenced the Christian world. Martin Luther was not very familiar with Hebrew and when he translated the Bible into German he used the biblical work by the French monk Nicolas de Lyre: "Postillæ Perpetuæ." Nicolas in his turn used Rashi's commentary in compiling his book. S. R.

His commentary on the Talmud is a gigantic work and only a gigantic mind like that of Rashi could have conceived it. . . . He takes the Talmud exactly as it stands; he intends it to be understood apart from all indirect considerations and preconceived notions. He never allegorizes.—HIRSCH, *The Cabbalists*, 1922.

**RATHENAU, EMIL:** German industrialist; b. Berlin, 1838; d. there, 1915. An engineer by training he, in 1876, visited the United States and studied telephone and electricity then being developed here. On his return to Germany, after many efforts he induced the postal system to introduce the use of the telephone. In 1881, at the Paris Exhibition he saw the first Edison electric light bulb, and immediately threw himself in the problem of perfecting it for commercial use in Europe. In 1882 he organized a 5,000,000-mark German Edison Company, and this in the course of its success became the Allgemeine Elektrizitäts Gesellschaft (A. E. G.), which under



his direction became, excepting the Siemens Werke, the largest and most important electrical industrial plant organized in Germany. His personal interest and technical knowledge did much to foster the scores of electrically and gasoline driven machines, with which the corporation was identified. He was also instrumental in developing the processes by which aluminum was produced cheaply for commercial use.

**RATHENAU, WALTHER:** German Foreign Minister and industrialist; b. Berlin, 1867; assassinated there, 1922. Son of the foregoing he studied philosophy, physics, chemistry and mechanical construction, and became a civil engineer. In 1893 he became a director of the Electro-Chemical Works, at Bittenfeld, where chlorines and alkali were produced by electrolysis. He built large plants at Rheinfelder, Russian Poland, and in France for the production of cheap chemicals, and elaborated the processes for the production of ferro-silicate, chrome, soda, and magnesia. Under his leadership the A. E. G. was expanded, and he erected central stations in 1899 at Manchester, Amsterdam, Buenos Aires, and Baku. In 1902 he was a director in one hundred corporations all of an industrial character. He visited German East and West Africa, and took a leading part in their economic development.

During the World War Rathenau, with the support of Minister of War von Falkenhyn, established a huge organization for the administration of war material, and he was primarily responsible for enabling Germany to hold out with the raw materials at her disposal. Immediately after the war he attempted to bridge the gulf between the middle class and labor in Germany, by founding a middle class democratic party. He participated in the German preparations for the Versailles conference, and was a member of the socializing commission which attempted the nationalizing of the coal mines. After participating in many governmental conferences, he joined the Wirth cabinet, and thus cooperated, in 1921, in the drafting of the peace treaty with the United States. With France Rathenau completed the arrangements by which for a time reparations were paid in kind.

As a protest against the disruption of Upper Silesia he resigned from the cabinet, but still aided it, and in 1922 joined Lloyd George in the plan for a "United States of Europe," the ultimate result of which was the Locarno pact. His immediate gain for Germany was an essential diminution of the reparation payment of 1922. Following this Rathenau rejoined the cabinet as Minister of Foreign Affairs. Deeply stirred by the war-guilt charge levelled against Germany he urged the publication of all pre-war documents, and at the conference of Genoa, May, 1922, made his most famous address for peace. On June 22, on his way to the Foreign Office in Berlin, he was killed by a shower of hand-grenades. Rathenau's col-

lected writings were published in 1918. They dealt mostly with social economic outlooks.

A capitalist by birth and training, he held without repudiating his creed, that in countries like Germany, carrying the burden of a dense population "consumption, like all enormous activities, is not an individual but a communal affair!" "the equalization of property and income is prescribed both by ethics and by economics," "the extant sources of wealth are: monopolies in the widest sense, speculation and inheritance." "The restriction of the right of inheritance . . . will put an end to the hereditary enslavement of the lower classes."—F. SIMON, Walther Rathenau.

**RATISBON (Regensberg):** The records of the Jews in the capital of the Upper Palatinate go back to 981 which is the oldest record of any Jewish community in Bavaria. Its ghetto is referred to in documents dated 1006-28, the earliest written reference to a ghetto in Germany. In the Middle Ages the Jews were kammerknecht,\* and the rulers of the Jews in Ratisbon, sold them in 1322 to the dukes of Lower Bavaria for the yearly sum of 200 pounds of Ratisbon pfennigs, independent of the levies they had to pay to the municipality. They suffered in the First Crusade, but were spared in 1349. Wenzel, however (1385-90) took toll from the Jewish purses. In 1452 the city council instituted the badge\* instead of obeying the royal order to drive them out. After a half cent. of continuous persecution 500 Jews were driven out of Ratisbon in 1519, after they had been permitted to demolish their synagog. In 1669 Jews were again tolerated and Ratisbon achieved a great reputation for its Jewish scholars. Despite the readmission in 1669, the Jews were not permitted to dedicate a synagog there till 1841. In 1900 about 600 Jews were settled there.

**RATISBONNE, ALPHONSE-MARIE:** Convert to Catholicism; b. Strasburg, 1812; d. Jerusalem, 1884. He was a son of the president of the Strasbourg Consistory and like his brother, Marie-Theodore was converted to Catholicism. Unlike most converts he became a monk and settled in Jerusalem, where he founded a monastery and erected a windmill which is even now conspicuous in Jerusalem. The Ratisbon district, outside the old walls, now densely populated by Jews, was named for him.

**RATNOFF, NATHAN:** President American Jewish Physicians Committee;\* b. Pinsk, 1875. He settled in New York in 1898. He is the organizer and chief worker of the Physicians Committee which has undertaken to establish a medical department in connection with the Hebrew University, Jerusalem, and has visited Palestine in connection with that plan. He is president of the Beth Israel Hospital, New York.

**RATSHESKY, ABRAHAM C.:** U. S. Minister to Czechoslovakia; b. Boston, Mass., 1864. He is a banker and was for many years associated with the Boston U. S. Trust Co., of which he was president. He has taken an active part in state and national Republican politics. He was president of the Federated



Jewish Charities of Boston, and founded the A. C. Ratschesky Charity Foundation.

**RAUDNITZ:** One of three oldest Jewish settlements in Bohemia. Three towns, Bunzlau, Kolin and Raudnitz, known by the Hebrew mnemonic BKR, were cities of refuge, to which the Prague and other Jews fled at each persecution or expulsion. The cemeteries in these towns contain hundreds of old tombstones, many of which have "martyr" on the inscription. There is a small Jewish community (1933) at Raudnitz.

**RAUNHEIM, SALY:** Mining engineer; b. Frankfort-on-the-Main, 1838; d. New York, 1904. In 1863 he purchased from Reinach of Paris, a zinc mine in Rauheim. He bought it for 30,000 francs and sold it two years later for 2,000,000 francs. He thus laid the basis for a fortune which he increased by joining his brothers-in-law, Leonard and Adolph Lewisohn,\* in organizing in 1881 the Montana Mining Company, which was later absorbed by the Amalgamated Copper Trust. He came to the United States in 1870, and settled in New York in 1891, where he took an interest in local Jewish affairs.

**RAVEL, MAURICE:** Composer; b. Ciboure, France, 1875. He studied in Paris under De Bériot, Gedalge and Gabriel Fauré. In 1901 he won the second Prix de Rome for a cantata, and in 1904 a quartet in F brought Ravel favorable public notice. In the same year he gained in reputation with his "Scheherazade" and his "Rhapsodie Espagnole." In 1908 his ballet "Daphne et Chloe" was directed by Fokine. His opera "L'Enfant et les Sortilèges" was performed in Paris in 1926. He visited the U. S. in 1928.

**RAVENNA:** The known history of this Jewish community begins with the burning of its synagogues in 519, and an order of King Theodoric that the townspeople rebuild them at their own expense. For a thousand years thereafter the community, under various restrictions, was permitted to remain in Ravenna. It was, therefore, one of the three centers in which rabbinical conferences were held in times of trouble. After 1508, when Ravenna came under the influence of the Cambrian League, the position of the Jews in Ravenna was menaced, but their liberties were only partially impaired until 1553 when the copies of the Talmud were burned, and in 1569 they were completely expelled. They were re-admitted some years later and re-expelled in 1593. There are only a handful of Jews in Ravenna today.

**RAYNAL, DAVID:** French cabinet minister; b. Paris, 1841; d. there, 1903. He served during the Franco-Prussian war, and was first elected to the Chamber of Deputies in 1879. In 1881 he first became a minister, and was a member of the cabinet, as Minister of the Interior, 1893-93. In 1897 he was elected a senator representing the Gironde.

**RAYNER, ISIDOR:** U. S. Senator; b. Baltimore, Md., 1850; d. Baltimore, Md., 1912. He began his political career in 1878 when as a Democrat he was elected to the state legislature. In 1886 he was elected to the state senate. The same year he was nominated for congress and served three terms. In 1899 he was elected attorney general of Maryland, and in 1901 defended Admiral Schley before a board of inquiry. In 1904 he was elected U. S. Senator for Maryland.

**READING, RUFUS DANIEL ISAACS,** Marquis of: Viceroy of India (1921-26); b. London, 1860, of a middle-class family. In his youth he followed a variety of occupations, going to sea, and engaging in business with a stock broker. In 1904 he became a Bencher of the Middle Temple and a member of Parliament. His rise thereafter was not only rapid, but it was accomplished in the face of considerable criticism, owing to his connection with the Marconi enterprises whilst a member of the government. In 1910 he became solicitor-general, and the same year he was given a seat in the cabinet as attorney general, thus breaking a precedent by converting that office to cabinet rank. In 1913 he was appointed lord chief justice of England, the first Jew to attain that office, and held it to 1921, though during the War period he served as the president of the Anglo-French Loan Mission to the U. S. A., 1915, as special envoy to the United States in 1917, and high commissioner and special ambassador to the U. S. A. in 1918. In 1921 he was appointed viceroy and governor general of India, and held that office till 1926. On his arrival in India, where he undertook to introduce a large measure of reform, he made interesting allusion to his Jewish ancestry. He was secretary for foreign affairs in the first national government organized in 1931, but subsequently withdrew as one of the Liberals who could not support the MacDonald leadership. His earldom dates to 1916, and he was made marquis in 1926.

His Jewish interests were not evinced prior to the issuance of the Balfour Declaration, which in 1917 he hailed as "a great light for Israel." In 1920 he drafted, with Justice Louis D. Brandeis,\* the economic plan which the latter submitted to the Zionist Conference in London but which was not accepted. In 1921 he became a vice-president of the Anglo-Jewish Association,\* and in 1926 he became president of the Palestine Electric Corporation. In 1932 he visited Palestine, and associated himself in the effort put forward by his relative, by marriage, Lord Alfred Melchett. He has since 1929 taken a keen interest in the political phase of the Zionist movement, and joined in all representations made to the British cabinet that followed the 1929 riots in Palestine.

His heir, **Viscount Erleigh** (Gerald Rufus Isaacs), son of his first wife, a Jewess, is married to a sister of the second Lord Melchett. He was one of the counsel represent-



ing the Zionists in the enquiry into the 1929 riots, and has since taken an interest in Palestinian matters.

**REBECCA:** Wife of Isaac \* (Gen. xxii. 23) and sister of Laban. She was selected by Eliezer, Abraham's servant as the wife of his master's son in fulfilment of a vow, which has given rise to a great number of pictures of Rebecca at the well. Nineteen years after her marriage she had twins, Esau and Jacob. She preferred the latter and connived at his receiving the birthright that belonged to Esau by right. She is one of the four matriarchs buried in the Cave of Machpelah.

**REBEL QUEEN:** Novel by Sir Walter Besant, published in 1893, the heroine of which is a Jewess.

**RECHABITES:** Descended from Jethro the father-in-law of Moses, the Rechabites are in Chronicles called Kenites. They dwelt in tents and led simple lives. Rabbi Jose b. Halaftha, author of "Seder 'Olam," claimed descent from them. Judah b. Bezaleel Löw \* claimed in 1599 that the Chinese Jews were descended from the Rechabites. Benjamin of Tudela \* stated that he met an independent tribe of Rechabites in the north of Mesopotamia. A later reference to them is in the report of the missionary Wolff, who estimated there were about 60,000 Rechabites near Mecca, in Arabia.

**RECIFE:** The first, and most important, settlement of Jews in Brazil was founded c.1631. In 1640 the Jews were twice as numerous in Recife as non-Jews. In 1648, 5,000 Jews left Recife owing to the pressure and persecutions of the Portuguese.

**RECORDING ANGEL:** According to a popular belief this angel records all the deeds, good and bad, of all individuals for future reward or punishment. There is a reference to the recording "in a book of remembrance" in Mal. iii. 16. Gabriel is generally regarded as the recording angel.

**RED CERTIFICATE:** Designation employed from the color of the cards issued, 1900-13, by the Turkish government, to all Jews landing in Palestine, limiting their stay to a few months. Several attempts were made by various governments to abrogate this regulation, but without success.

**RED MOGEN DAVID (Magen David Edom):** Originally organized in New York, in 1918, in order to provide comforts for the Jewish Legionnaires \* recruited for Palestine service. Its symbol was the Shield of David, in red. In 1924 the League of Nations appointed a Commission on Security against Mass Catastrophes. As the Polish Jews believed the scope of the Commission would be extended to succor of the victims of pogroms, Dr. Ringel, a member of the Polish Senate, advanced the proposal that the Red Mogen David be revived as a Palestinean Jewish organization, with authority similar to that which is exercised by the Red Cross. The

project was discussed by the Wa'ad Leumi,\* and a delegation was sent to Geneva to obtain the necessary recognition for such an organization. The League proposal was abandoned, and the Red Mogen David fell into abeyance.

**REE, BERNHARD PHILIP:** Danish editor and politician; b. Aarhus, Jutland, 1813; d. there, 1868. In 1838 he became an editor and publisher. From 1850 to 1854 he was a member of the Danish Lower House, and during his term advocated the sale of the Danish West Indies to the United States. He was re-elected in 1864 and in 1866 became a member of the Upper House, one of the first Jews so privileged.

**REFORM JUDAISM:** *See:* Judaism, Reform.

**REGGIO, ISAAC SAMUEL:** Biblical critic; b. Görlitz, Austria, 1784; d. there, 1855. In the earlier period of his life, despite his Hebrew scholarship, he devoted himself to mathematics and achieved a reputation in that science. When in 1810 Görlitz became a French province Reggio was appointed a professor at the lyceum of Görlitz but when Austria resumed authority Reggio abandoned secular interests and devoted himself entirely to Jewish literature. Following Mendelssohn \* and Wessely \* he specialized in religious philosophy, and induced the government to permit the establishment of the rabbinical seminary at Padua. A liberal he rejected casuistry and pilpul,\* but notwithstanding this held a rabbinical office for a decade though without remuneration. His voluminous writings were all guided by his desire to reconcile Judaism and modern science. His most original work was the "Mafteah el Megillat Esther," which is a critical study of the shortcomings of Mordecai \* as revealed by the study of the scroll of Esther.\*

**REHOBAM:** First king of Judah (933-917 b.c.e.); son of Solomon,\* by Naamah an Ammonitess (I Kings xiv. 21). As the successor of Solomon he inherited a magnificent and powerful kingdom, though already torn by internal dissension. At the outset of his reign he seems to have made an attempt to compromise with the turbulent ten tribes of Israel, for he was crowned at Shechem within their territory. He rejected the pleas for reform which would reduce his own and his court's luxury and thus lower taxation. Rebellion followed, and he fled to Jerusalem, whilst Jeroboam \* was made king of Israel. With an army of 180,000 men, Rehoboam attempted to gain the upper hand, but at the command of the prophet Shemaiah he desisted from war. Religiously his reign was one of idolatry. Politically he was unsuccessful for Shishak, king of Egypt, entered Jerusalem and pillaged the golden shields Solomon had made for the royal bodyguard.

**REICHENHEIM, LEONHARD:** German industrialist; b. Bernburg, 1814; d. Berlin,

1868. Son of a business man, he, in 1846, purchased a woolen mill at Wuestegiersdorf, Silesia, and so developed it that a few years later it was employing 2,500 laborers for whom the owner maintained model institutions, a school and an orphan asylum. In 1859 he was elected a member of the Prussian Diet, and held office in it till his death.

**REICHER-KINDERMANN, HEDWIG:** Prima donna; b. Munich, 1853; d. Trieste, 1883. She trained in Munich and sang in opera in Austria, Germany and France. In 1880, at Leipzig, she became the popular exponent of Wagner's heroines. She married the actor Emanuel Reicher, who achieved a reputation in Germany in modern drama.

**REIFMANN, JACOB:** Biblical exegete; b. Lagow, Poland, 1818; d. Szczebrszyn, 1895. Trained in the old school, accident enabled him to study Maimonides\* and modern philosophy. Thus whilst his temperament influenced him toward the school of modern Jewish thinkers his extensive contributions to Jewish literature took the form of critical commentaries on Talmudic and Midrashic passages, criticism of the Talmud as a whole. Distinct from these is his history of the Sanhedrin\* in which he traced the origin and personnel of that tribunal.

**REINACH, Baron JACQUES:** Financier; b. Paris; d. there, 1892. His family of German origin migrated to France early in the 19th cent., and he became conspicuously successful as a financier. He was associated in the second Panama Canal Company for which he obtained concessions in 1888. On the outbreak of the "Panama Scandal" in Paris in 1892 Drumont the anti-Semite accused him of having used a 3,000,000-franc publicity fund for bribery. Ordered to appear before a committee of the Chamber of Deputies, Reinach committed suicide.

**REINACH, JOSEPH:** Politician and author; b. Paris, 1856; d. there, 1921. In his prime Reinach became conspicuous as one of the defenders of Dreyfus. He lost his seat in the Chamber, and his rank in the territorial army on account of the prominent part he played, in 1898, in demanding the revision of the Dreyfus trial. Politically he came in his youth under the influence of Gambetta, joined him in his political efforts, was a member of his cabinet, was president of the council of ministers, and on the death of his leader succeeded him as the leader of the group, and was for a time political editor of the "Republique Française."

He is, however, best known as a historical and political writer. His first book, 1877, was devoted to Servia and Montenegro. In 1878 he went on a semi-political mission to the East which resulted in a 2-vol. "Voyage en Orient." Another political history, "La France et l'Italie devant l'Histoire," appeared in 1893. He wrote a political biography of Gambetta. His political studies included reviews of the

early Clémenceau ministry and the parliamentary principles of Alexander Hamilton. He wrote five works on the Dreyfus case, including a 5-vol. history of the "Affaire."

**REINACH, SOLOMON:** Archeologist; b. St. Germain-en-Laye, 1858; d. Boulogne, 1932. He attained a reputation as an archeologist whilst serving with the French School of Archeology, in Athens (1879-82), and later received an appointment at the National Museum. His writings cover the field of Greek and Roman archeology. In 1892 he published a book on the "Origin of the Aryans." His "Cults, Myths and Religions," 1904, aroused much attention and has been frequently quoted. He took an active part in Jewish affairs, and was president of the Société des Etudes Juives.

**REINACH, THEODORE:** Archeologist; b. St. Germain-en-Laye, 1860; d. Paris, 1928. Like his brother Solomon he devoted himself to Greek archeology, and edited the "Revue des Etudes Grecques." He contributed, however, considerably to research into Jewish history. In 1885 he published a French "History of the Jews from Their Dispersion to Our Own Times"; in 1887, "Jewish Coins"; in 1895 he collected all the texts in Greek and Roman literature relating to the Jews, and in 1904 edited 3 vols. of a French translation of Josephus. The publications of the Société des Etudes Juives, of which he was president, contain hundreds of notes by Reinach on obscure points in French and Roman-Jewish history.

**REINER, FRITZ:** Conductor; b. Budapest, 1888. To 1911 he was conductor at Laibach and Budapest. In 1914 he was appointed conductor of Hof Oper at Dresden, and in 1921 he followed Ysaye as director of the Cincinnati Symphony Orchestra.

**REINES, ISAAC JACOB B. SOLOMON NAPHTALI:** Founder of the Mizrachi\*; b. Karlin, Minsk, 1839; d. Lida, 1915. He was a distinguished Russian rabbi who in 1880 attracted attention by his "Hotem Toknit," in which he advanced a new method of Talmudic study. His liberalism, as they conceived it annoyed the more orthodox, but Reines succeeded in founding a yeshibah\* in which rabbis were to be trained who could lecture and expound Judaism in Russian. After four years of experimentation the institution was closed by the government. In 1885 he became rabbi of Lida which post he held till his death. In 1898 he joined the Zionist movement, and after the fifth congress, 1901, at which the Democratic faction was organized, Reines founded the Mizrachi.\* He was all powerful in this orthodox Zionist party, and supported Herzl\* in the East African program.

**REINHARDT, MAX (Goldmann):** Theatrical manager and scenic artist; b. Baden, near Vienna, 1873. He began his career as a creative stage artist in Berlin in 1895 when



he developed the rationalistic presentation of plays, both in acting and scenic presentation. One result of his method was the establishment everywhere of little theaters, and in his striving for intimacy between stage and audience he carried this view to the point of building chamber theaters. His first presentation of Maxim Gorki's "Night Refuge" was a commercial success, but his version of Wilde's "Salome," in which he made his first great departure in scenic arrangement, established his artistic reputation. Another notable departure from accepted theatrical standards was his building of the Schauspielhaus in Berlin—from this he has been dismissed by the Hitler government—in which he built an arena for 3,000 spectators, with an uncurtained stage. This effort was not a success, and the post-war atmosphere in Berlin was wholly hostile to him and his art. He therefor went to Salzburg, resided at the Leopold Castle, and directed the "Play Festival." He founded a theater in Vienna, and in 1927-28 visited the United States. Returning to Berlin he began the introduction of a new group of novelties in the art of the stage.

**REISS, PHILIP:** Inventor of the telephone; b. Gelnhausen, Germany, 1834; d. Friedrichsdorf, 1874. He was the son of poor parents, and in his boyhood worked in a dye factory in Frankfort. After serving in the army he was in 1858 appointed to a teaching position in the Knaben-Erziehungsinstitut at Friedrichsdorf, near Frankfort. In 1852 he began investigating the possibilities of contriving sound devices. He at first copied the structure of the ear, and made an electrified eardrum. He improved upon this until he exhibited his apparatus at a session of the Frankfort Physical Society. In 1864 he again exhibited his instrument at a session of physicists in Giessen. A sickly man he had neither the means nor the strength to develop his telephone commercially, which Graham Bell did later. Reiss is recognized in Europe, as the inventor of the telephone. A monument to his memory was erected by physicists in 1878.

**REITLINGER, FREDERICK:** Pioneer French coöperator; b. Ichenhausen, Bavaria, 1836. He was a pupil of Abraham Geiger and became a lawyer. In 1866 he went to Paris and after an audience with Napoleon III., was commissioned to write a book on coöperative societies. His book on the German coöperatives and the projects under consideration in France, brought him recognition in the form of French naturalization. During the Franco-Prussian war he was sent as an agent to England and Austria; to carry out his mission he escaped from Paris in a balloon. He described this experience in "Une Mission Diplomatique en Octobre, 1870," published in 1899. In France he popularized the Schultze-Delitzsch system of credit unions.

**REJOICING OF THE LAW:** See: Simhat Torah.

**REMAK (Moses B. Jacob Cordovero):** Cabalist; b. Safed, 1522; d. there, 1570. He was a pupil of Joseph Caro,\* but swung entirely over to Cabala \* then popular in Safed. In his "Pardes Rimmonim" he endeavored to clarify all the tenets of Cabalist metaphysics. He was "the old Jewish philosopher" to whom Spinoza \* alluded in answering the question where he had found his theory of Deity. In "Shi'ur Komah" Remak evolved the concept of the Deity, "the Creator is Himself Knowledge, the Knower, and object known," which was later identified with the great Dutch teacher.

**REMAK, ROBERT:** Neurologist; b. Posen, 1815; d. Kissingen, 1865. He was the first Jewish privat-docent in Prussia, being appointed in 1847 to the Berlin Academy on a cabinet-order of Frederick William IV. In 1859 he became assistant professor. His writings deal with the physiology of nerve tissues, and he introduced the use of electricity in the treatment of nervous diseases.

**REMENYI, EDOUARD:** Violinist; b. Heues, Hungary, 1830; d. San Francisco, 1898. He studied under Bohm in Vienna, and fought under Kossuth against Austria. On the failure of the revolution he escaped to the U. S. and toured as a virtuoso. He was pardoned in 1854 for his share in rebellion and became solo violinist to the Emperor Francis Joseph. He resigned this position in 1865 and toured the world repeatedly. He was a friend of Brahms and aided the latter in establishing his reputation in musical circles. Remenyi died on the stage whilst giving a concert in San Francisco.

**REMNANT OF ISRAEL:** "She'erit Yisrael," the remnant of Israel that will be saved and will return to Palestine, first advanced by the Prophets (Isa. x. 20), identifying that group which by its loyalty and faith merited saving, and would serve as the human element out of which the nation would be re-established. In the post-exilic period the idea was widened, hence the popularity of the name for congregations, into the concept of the remnant that has literally escaped persecution, and is therefor in a position to give succor to those in affliction.

**RENAUD, MAURICE ARNOLD:** Singer; b. Bordeaux, 1862. He spent the early years of his career in Brussels, making his début in Paris as Karnac in "Le Roi d'Ys," in 1890. In 1897 he sang at the London Convent Garden Opera House, and in New York, under Oscar Hammerstein in 1907. He is a dramatic baritone, and his acting as well as his singing has been much praised.

**REPENTANCE:** "Teshubah." The Bible postulates repentance as the condition of salvation for the people, as well as for the individual. Mosaic legislation differs between offenses against God and against man. Sins against God, seeing there is no just man on

earth, require confession, the solemn promise not to repeat the offense, and the bringing of the prescribed offering. Repentance in matters affecting man called, in addition, for restitution. Pouring water, wearing sackcloth, fasting were among the symbols of repentance.

Rabbinic concepts widened the obligation and merit of repentance. The rabbis held fast to the dictum of Eccles. vii. 20, that the sinless man does not exist, but made a greater virtue of repentance, as a factor of grace which maintains the world, although they held that there was no virtue in regret for error followed by its repetition.

**RESH:** Twentieth letter of the Hebrew alphabet. Its numerical value is 200.

**RESH KALLAH:** Vice President of the Academy\* at Sura and Pumbedita. There were two, and their function was to expound in advance the subjects set for study by the Gaon,\* or head of the school.

**RESPONSA:** *See:* She'elot U-Teshubot.

**RESPONSES:** The answers of the congregation to the cantor form a characteristic element in the old liturgy. They are prescribed in the rubric, but follow no system, whereas in the Reform liturgy the responsive readings are coördinated, and form an integral and conspicuous part of the service. The ejaculatory responses such as "Blessed be He and Blessed be His name," are like "Amen" characteristic of Oriental worship.

**RESURRECTION:** Job\* (xiv. 14) asked the question, "If a man die, may he live again?" and the favorite answer is from Ps. xlix. 15, "God will redeem my soul from the power of the nether-world." Individual mortality or immortality was to the ancient Hebrew less important than the national redemption involved in the Messianic hopes. Sheol was a colorless place for the wicked, who would not enjoy the privileges of the righteous. Ezekiel's\* vision of the "dry bones" was a concept of physical resurrection, and was incorporated into the liturgy for that reason. Daniel\* postulated resurrection for both the righteous and the wicked, but here again the concept has to do with national rather than with the personal life. The desire to be buried in the valley of Jehoshaphat is an acceptance of the physical resurrection, associated with the Day of Judgment\* and the heralding of the Messianic era.

The direct reference to resurrection in the Bible is in Daniel 12:2: "Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to reproaches and everlasting abhorrence." The Sadducees,\* according to the accounts we have of them, rejected the doctrine, but the Pharisees,\* who were the more popular party, firmly believed in it. They sought to prove it by showing that since the soul could do nothing without the body nor the body without the soul, that it was only proper that they be

judged together. From Judaism the doctrine passed over to Christianity, which also accepted it as a standard doctrine. According to the orthodox Jewish idea, direct resurrection could take place only in Palestine, those who were buried in other countries being compelled to pass through hollow passages under the earth until they would emerge in the Valley of Jehosaphat.

A variant of the concept is spiritual resurrection. The idea that the spirits of the righteous will be bathed in glory and light is a favorite simile in apocalyptic literature. The middle ground theory, the immortality of the soul is the one favored by most Jewish teachers.

Judaism, when at its best, has steadily kept before it this idea of the spirituality of the future recompense. Such notions as that of a Resurrection of the body, of physical torments for the sinner, of a celestial playground, the scene of more or less sensuous pleasures, have found a place in certain phases of Jewish doctrine; but they have been rejected one by one by the best Jewish teachers. For Maimonides they are chiefly allegories, designed to catch the imagination of the vulgar, though embodying some sober truth. And such is the view generally adopted by the modern Jew. . . . There is an existence beyond the grave; there are larger possibilities of happiness for the soul than this life can offer. This simple conviction is surely enough; to know more is unnecessary.—MORRIS JOSEPH, *Judaism as Creed and Life*.

*See:* Messianism.

**REUBEN:** Eldest son of Jacob.\* His mother was Leah, to whom he brought the mandrakes (Gen. xxx. 14). His uneven character is epitomized in the blessing of Jacob, "unstable as water" (Gen. xlix. 4). He was the ancestor of the tribe of Reuben, which was given second place in the march across the desert. The Reubenites were cattle raisers, and they were permitted to settle east of the Jordan, around the river Arnon, on the condition that they should join the other tribes in the war of conquest.

**REUBEN B. STROBILUS:** 2nd cent. scholar who is reported by Talmudic authorities to have acted in Rome as intermediary between the Palestinian Jews and the government of Hadrian. His negotiations were not successful and he apparently incurred the wrath of the authorities for his sons, who were in Palestine, had to flee.

**REUBENI, DAVID:** Pseudo-Messiah; b. Khaibar, Central Arabia, c.1491; d. Llerena, Spain, c.1535. He was one of the numerous mystics whom the stress of his age threw for a time into bold relief. Unlike most of them he came from the East. In 1522 he arrived in Egypt with news of great and prosperous Jewish kingdoms in the Orient. Claiming to have a message to the Pope from the Jewish king he was aided to reach Rome where he was granted an audience by Clement VII., to whom he told his story of the descendants of Moses\* dwelling in security and strength near the Sambation.\* His story was credited and he negotiated with King John III. of Portugal, who was then fighting Selim I., for an alliance. As the king was persecuting the



Maranos \* in his own land this arrangement was not very practical, but it did afford the neo-Christians a temporary respite. His swarthy oriental appearance, his pretensions created a great stir, and he was compelled to leave Portugal. He had captivated Diego Pires who became Solomon Molko \* and together they visited the Pope at Avignon, went to Milan and then to Venice, where Reubeni offered the senate an alliance with his king. As this was not accepted he went with Molko, carrying a banner with a strange device to Ratisbon \* to have an audience of Charles V. His motive was an alliance against the Turks. The emperor had him put in chains. He was eventually carried by the Inquisition \* to Spain. His diary is one of the literary curios in the Bodleian Library.\*

**REUCHLIN JOHANN (Capnio):** Defender of the Jews; b. Pforzheim, 1455; d. Liebenzell, Württemberg, 1522. One of the foremost humanists in Europe, and one of the few scholars familiar with Hebrew, Reuchlin, who in 1481 was a teacher of jurisprudence and the liberal arts and a judge of the Swabian League, became conspicuous in 1510 when he addressed the Emperor in opposition to the confiscation and destruction of the Talmud and Hebrew books proposed by Pfefferkorn.\*

The humanists of Europe as well as Germany sided with Reuchlin. The obscurantists attacked his scholarship and his honesty. The issue passed beyond the merit of the Talmud and Hebrew literature. Public opinion was stirred on the whole question of freedom of thought and the Church forces received blows from which they did not soon recover. The famous *Epistolae obscurorum vivorum* was evoked by the controversy; the volume poured such ridicule upon the monks and their allies that they became a laughingstock.—SACHER, *A History of the Jews*.

**REUTER, Baron PAUL JULIUS DE:** Founder of Reuter's News Service and Agency; b. Cassel, Germany, 1816; d. Nice, 1899. At the age of 13 he became a clerk in his uncle's bank at Göttingen. Here he met Gauss, whose experiments in electric telegraphy were attracting attention. In 1849 Reuter organized his first agency, using a pigeon post to fill in the break in the then existing French system. In 1857, when the Continental telegraph had been completed Reuter went to England and organized a service there, becoming a British subject. It was only in 1858, when the London "Times" published a Reuter report of a speech by Napoleon III., that the advantage of Reuter's method and service was acknowledged, and the enterprise placed on a commercial basis. During the American Civil War he laid cables along the Irish coast to hasten the receipt of news from America. In 1871 he was made a baron by the Duke of Saxe-Coburg and Gotha.

**REVEL, BERNARD:** President Yeshiva College, New York; b. Kovno, Lithuania, 1885. After graduating from the Riga Gymnasium he came to the U. S., studied at the University of Pennsylvania and New York University, and took his Ph.D. in 1911 at

Dropsie College. In 1915, he was appointed president of the faculty of the Rabbi Isaac Elchanan Theological Seminary, which was later merged into Yeshiva College. He has written the "Karaitic Halakah," and "Pseudo-Jonathan on the Pentateuch."

**REVELATION:** Scripture teaches, and orthodox Judaism postulates, that the Jews received the words of the living God and Ruler of the universe as a revelation for all time and all generations. This is not a subjective concept, i.e., neither the revelation of God to Moses at the "burning bush," nor the giving of the law at Sinai are allegorical expressions of human imagination, but superhuman acts by which God exerted his power to make revealed truth known to man. In this sense revelation knows no intermediaries, and man is as objectively the witness to the event as he is of a thunderstorm. In this form revelation is in rabbinic terminology "Gilluy Shekinah"—a wondrous divine act.

In a secondary sense the inspired words of the prophets were revelation. God made his will known to them. In the third and lesser sense the Bible recognized (Deut. xiii. 2-6), dreams as expressions of Divine Will. In later ages the Bath Kol,\* or Daughter of the Voice, revealed truth or guided men. But there is a wide gap between these various expressions of the Divine Power. Thus whilst the revelation on Sinai is an article of unquestionable faith, it was held with regard to the Bath Kol that no manifestation of superhuman interposition could make right wrong, or prove, what was not submissible to human reason.

**REVISIONIST ZIONISM:** The need for revision of the Zionist policies and methods, employed for more than a decade by the World Zionist Organization,\* headed by Dr. Chaim Weizmann,\* gave rise to the Revisionist movement in Zionism. Its first proponent was Vladimir Jabotinsky,\* who was soon joined by Dr. Vladimir Tiomkin and Meyer Grossman. The first Revisionist-Zionist Conference, which formulated the aims of Revisionism and established its World Union, was held in Paris, April, 1925. Zionism, according to the Revisionists, means the establishment of a Jewish Commonwealth in the Land of Israel with a Jewish majority on both sides of the Jordan. This aim cannot be attained through slow, gradual infiltration of Jews into Palestine. Only mass immigration, controlled by Jews, with the coöperation of the power holding the Mandate over Palestine, could achieve it. Such immigration and eventually coöperation is inevitable as Zionism is not merely a Jewish dream but an international need. Palestine, without harming its present inhabitants, could absorb several million Jews, thereby relieving such European countries as feel that considerable numbers of their Jews do not easily fit into their national organisms. All uncultivated land on both sides of the Jordan should become the property of an Agrarian Colonization Fund. The owners of such land should be



gradually and reasonably indemnified. The land should be parceled out to Jewish immigrants and local fellaheen willing to cultivate it. A Jewish national loan, secured by the Colonization Fund should be floated. The Palestine Government should be in the hands only of such officials as declare their adherence to the idea of a Jewish National Home\* in Palestine. Security should be maintained by a police force, in which Jews would be adequately represented and the Jewish World War Regiment should be restored and incorporated as an integral part of the Palestine garrison. Capital and labor disputes should be solved by arbitration and the tariff laws so revised as to stimulate local industry and commerce.

The Revisionist Organization grew by leaps and bounds, rising from a negligible number in 1924 to a world-wide organization and a membership of tens of thousands in 1931, with a representation of 52 delegates at that year's Zionist Congress (about 20% of all the delegates). The Brith Trumpeldor (Betar) Organization is the junior affiliate of the Revisionist Union and is said to comprise a membership of 60,000. It consists of young men and women being trained in the work of pioneers and in the art of self-defense.

E. G.

**RHEINHOLD, HUGO:** Sculptor: b. Oberlahnstein, Prussia, 1853; d. Berlin, 1900. He was for years engaged in business, and resided for four years in San Francisco where he studied commercial routine. He began his studies as a sculptor in Berlin in 1887, and in 1895 his work attracted attention at the Berlin Art Exhibition. A year later he produced "Am Wege," in which suffering was depicted by a young woman with a child at her breast. Another statue, "Die Kaempfer," was his answer to anti-Semitism. He took a keen interest in the Deutsch Israelitischer Gemeindebund, of which he was treasurer.

**RHODE ISLAND:** See: United States of America.

**RHODES:** This Turkish island in the Ægean Sea, celebrated for its great statue, the Colossus of Rhodes, the ruins of which were purchased by a Jew in 656, has been identified with Dodanim mentioned in Gen. x. 4, as one of the sons of Javan, amongst whom the islands were divided. Jews were dwelling there in 140 b.c.e. (I Mac. x. 10). Benjamin of Tudela\* found 500 Jews there, and Spanish refugees settled there after 1280. The Knights of St. John found Jews there when they captured the island, and they named one part of the city wall, Jews' Wall, a district still occupied by Jews. Until the Turks began to dispute possession of the island with the Knights, the Jews lived at fair peace but from then until its capture by the Turks the Jews lived under duress though they are reported to have contributed a Jewish phalanx of 250 men against the Turks. Those who supported the Christians probably left the island, for Sulei-

man the Magnificent sent some Jews there from Salonica. After 1675 the Jews of Rhodes are mentioned in Turkish ordinances and in 1840 a Blood Accusation\* charge was made against them, but with the help of Sir Moses Montefiore\* and Adolphe Crémieux,\* the innocence of the Jews was established at a trial in Constantinople. Since that date it has no political history. There are two large synagogues and several schools in the city of Rhodes. The population is largely Greek, and of the 30,000 inhabitants 4,000 are Jews who are engaged in commerce, and are boatmen and longshoremen.

**RICARDO, DAVID:** Founder of the science of political economy; b. London, 1772; d. Gatcomb Park, Gloucestershire, England, 1823. He was the son of Abraham Ricardo, a Sephardic Jew born in Amsterdam, who settled in London in the 18th cent., and amassed a fortune. About 1795 David Ricardo married a non-Jewess, Priscilla Anne Wilkinson, and this led to a breach with his father. There is no record of Ricardo's apostasy but as he was elected a member of the English parliament in 1819 he must have taken the oath on the faith of a Christian. In 1823 he spoke in favor of Jewish emancipation, but his letters on the subject whilst warm are impersonal. His chief work, "Principles of Political Economy and Taxation," 1817, was an outgrowth of his study of Adam Smith's "Wealth of Nations." He, however, achieved his position as an economist, in 1810, after the publication of his "High Price of Bullion, a Proof of the Depreciation of Banknotes," the substance of which was incorporated in the British bullion report. He was a friend both of Malthus and Jeremy Bentham. He is generally regarded as the founder of the science of political economy, and his basic views set the mode for a century. His collected works were published by McCulloch in 1846. A number of prizes in his memory have been established at various universities.

The importance of Ricardo's position in the history of economic theory is shown most clearly by the nature and vehemence of the criticism with which it has been assailed or supported. Whatever view a critic holds he rarely if ever fails to leave his readers with the conviction that for good or for evil Ricardo's influence has been a powerful force.—EDWIN CANNAN, Palgrave's Dictionary of Political Economy.

**RICCHI, IMMANUEL HAI:** Cabalist and rabbi; b. Ferrara, Italy, 1688; d. Cento, Italy, 1743, at the hands of bandits. After serving as rabbi in several Italian cities, he went to Safed,\* Palestine, in 1718, then the center of Cabala, studying the Cabalistic writings of Isaac Luria\* and Hayim Vital Calabrese.\* Returning to Italy, in 1720, he resided as a merchant in Florence and Leghorn until 1745, when he returned to Palestine. His main work was "Mishnath Hasidim" (The Study of the Pious), a popular presentation of Cabalistic doctrines and principles, arranged in the order of the tractates of the Mishnah and on its analogy.

A. I. S.



**RICE, ELMER L. (Elmer Reizenstein):** Dramatist; b. New York, 1892. He was educated for the bar, and wrote his first successful play, "On Trial," in 1914. He has since then produced 12 plays besides some novels. Of his plays, "The Adding Machine," 1923, and "See Naples and Die," 1930, have been most successful.

**RICE, ISAAC LEOPOLD:** Lawyer, industrialist and chess player; b. Wachenheim, Germany, 1850; d. New York, 1932. He came to U. S. with his parents when six years old, and settled in Philadelphia. Later he went to Paris for his education and became a correspondent for the Philadelphia "Evening Bulletin." Returning, he settled in New York and acquired a reputation as a music teacher. In 1880 he was graduated from the Columbia Law School, and became lecturer in political science and instructor there (1882-86). In 1885 he founded the "Forum" magazine and was for years president of the corporation. In 1893 he began to take an interest in electricity, and in 1897 became president of the Electric Storage Battery Company. Branching out he became the founder of the American electric automobile and electric boat industries, and organized the production of casein on a large scale in this country. He was president of the Manhattan Chess Club and invented the "Rice Gambit."

**RICHARDSON, Sir BENJAMIN WARD:** Physician and author; b. Somersby, England, 1828; d. London, 1896. He was of Jewish descent and keenly interested in Jewish matters. He wrote an historical novel on the life of Bar Kokba,\* entitled "The Son of a Star," 1888, and a life of Maimonides,\* as rabbi-physician.

**RICHMOND, VA.:** *See:* Virginia, United States of America.

**RIDBAZ (Willowski), JACOB DAVID B. ZEEB:** The Slutzker Rav; b. Kobrin, Russia, 1845. As an orthodox Talmudist his chief work was the publication, in 1900, of an edition of the Talmud Yerushalmi, for which he had prepared himself for 30 years. In addition to his own commentaries he used the commentaries found in all former editions. This task brought him several times to the United States, and in 1903 he was elected chief rabbi of the Russian American congregations of Chicago. He resigned within a year of taking office, toured the United States as a lecturer, and in 1905 settled in Palestine.

**RIES, ELIAS ELKAN:** Electrical engineer and inventor; b. Randegg, Germany, 1862; d. New York, 1929. He came with his parents to U. S. A. in 1865. In 1876 he became a telegraph operator in New York. In 1884 he settled in Baltimore, devoted himself to electrical devices, and in 1891 organized the Ries Electric Specialty Company. He held over 150 patents for improvements in telephone, telegraph, electric signaling, illumination, motor control and other apparatus.

**RIESSER, GABRIEL:** Champion of the emancipation of German Jews; b. Hamburg, 1806; d. there, 1863. His career as the exponent of emancipation was dictated by his own experiences. He studied law at Kiel and Heidelberg but being a Jew was not permitted to serve as a privat-docent at the latter university. In Hamburg he was, in 1830, refused admission to the bar. That year he published in Altona his first pamphlet demanding the emancipation of the Jews in Germany, basing his plea on broad humanitarian grounds. He attacked the Jewish assimulators whose wealth and social prestige sheltered them, and who ignored the needs of the mass of Jews. The Judeophobes—as the anti-Semites were then called—met Riesser's plea with great hostility. The idea was denounced in the German parliament by Edouard Meyer, Pfister, and Streckfuss, and the Heidelberg theologian, Paulus, opposed it in a pamphlet in which he described the organic national separateness of the Jews. Riesser's responded quoting the views presented in 1806 at the French Sanhedrin.\* A polemical battle followed. Despite the influence of the French revolution of 1830, popular opinion in Germany continued hostile to Jewish emancipation; the states of Bavaria, Hanover and Hesse promised to emancipate the Jews; Hamburg and Baden rejected Riesser's pleas. For his defense of the Baden Jews the latter presented him with Oppenheim's painting, "The Return of the Jewish Soldier."

He hammered away until in 1843 he was admitted to the Hamburg bar. The general emancipation followed the revolution of 1848, and Riesser was elected to the "vor Parlament" of Frankfort. He joined the Liberals and became one of the vice-presidents of the assembly, and was one of the parliamentary delegates who offered the crown of Germany to Frederick William IV. In 1850 he was elected to the German parliament which was dissolved a year later.

He then went to the United States, spent several years here, recounting his experiences in the "Prussian Year Book." In 1859, when a new upper court was established in Hamburg Riesser was appointed a member of that bench and held the office to his death.

His spirit of firm determination he derived from his maternal grandfather, Rabbi Raphael Cohen, who had emigrated from Poland rather than from his weak, good-natured father. . . . His thoughts, feelings and dreams were German; and only slight traces of his Jewish origin are perceptible. Riesser was indifferent to Judaism in its national form, which is like leaven to the dough of history; he retained traces of his youth and family only in his disposition and recollections. Otherwise, he owned some diluted doctrines of faith, which he followed without desiring to defend them. . . . German Jew-hatred roused him to defend the derided cause of his fellow sufferers.—GRAETZ, History of the Jews, Vol. V.

**RIETI, MOSES B. ISAAC (Maestro Gaio) DA:** Poet and papal physician; b. Rieti, Italy, 1388; d. Rome, c.1460. He came to Rome from Perugia during the pontificate of Eugenius IV. (1431-47) and was appointed chief



rabbi. He was body physician to Pius II. (1458-64). He is, however, best known for a Hebrew poem in imitation of Dante's "Divina Commedia." This work begun in 1816 he entitled "Mikdash Me'at." In the second part of the "Mikdash" the journey through the celestial realm is described. The traveler passes through the celestial synagog to the Temple, into the city of God. The personages introduced are the heroes of the Talmud.\* He wrote a number of philosophic works, including one in Italian but written with Hebrew letters, and a history of the Jews till his own times.

**RIGA:** *See:* Latvia.

**RINDFLEISCH PERSECUTIONS:** In 1298 Rindfleisch, a nobleman of Roettingen, Franconia, organized an attack on the Jews, and burned the Jews of the town at the stake. Civil war was raging at the time and the mob following Rindfleisch went from town to town slaughtering Jews. Those of Würzburg were entirely annihilated; those of Nuremberg found refuge in the fortress, defended themselves, and were butchered. In Bavaria only the communities of Ratisbon and Augsburg escaped the horde. By the end of 1298, 120 congregations had been destroyed and 100,000 Jews either killed or forced to flee.

**RING, MAX:** Popular German novelist; b. Zauditz, Silesia, 1817; d. Berlin, 1901. He began to write poetry at eight, but studied medicine and practiced as a physician. In 1848 he settled in Breslau, and during the succeeding 50 years published a considerable collection of popular novels, a number of dramas, besides half a dozen historical and literary works, including some poetry on Jewish subjects. His earliest novel, "Breslau and Berlin," which was dramatized by Gutzkow as "Die Ritter vom Geiste," established his place in contemporary German literature.

**RINGS:** This ornament was originally an indispensable article of attire as it contained the owner's signet. Hence it was the symbol of authority (Gen. xxxviii. 18, xli. 42). Women wore rings. Is. iii. 18 gives a complete list of feminine adornments: "In that day the Lord will take away the bravery of their anklets, and the fillets, and the crescents; the pendants and the bracelets, and the veils; the headtires and the armlets, and the sashes, and the corselets, and the amulets, the rings and the nose jewels; the aprons and the mantelets, and the cloaks and the girdles; and the gauze robes, and the fine linen, and the turbans and the mantles."

The use of the ring as a symbol of marriage was current amongst the Jews in the 8th cent. An early rule, still observed, is that the wedding ring should be a circlet without jewels.

**RIVERA, ABRAHAM and JACOB:** Pioneer settlers in North America. Abraham Rodrigues de Rivera was a native of Spain who died in Newport, R. I., 1765. In 1726 he

enrolled as a freeman of the City of New York. He was naturalized in 1740. His son, Jacob Rodrigues de Rivera \* (b. c.1717; d. Newport, 1789) was also naturalized in New York and later settled in Newport. Both father and son were associated in the founding of Jewish congregations.

As early as 1705, Jews had introduced soapmaking to Rhode Island. Jacob Rivera introduced the sperm oil industry in America.—LEBESON, *Pioneers in America.*

**RODKINSON (Frumkin) MICHAEL LEVI:** English translator of the Talmud; b. Dubrowna, Mohilev, 1845; d. New York, 1908. In 1873 he collected Hasidic legends and published them as "Sipure Zadikim." This he followed in 1876 by "Toldoth Baal Shem Tob." He lived for a time in St. Petersburg but had to flee, and settling in Königsberg he changed his name to Rodkinson. There he founded the first of a series of journals, "Hakol," in Hebrew, "Kol l'Am" in Yiddish. In 1887 he came to New York and founded another journal, "Tchunath ruach ha-Israeli." In 1895 he published the first vol. of his English translation of the Talmud.

**ROHLING, AUGUST:** Arch anti-Semite; b. Neuenkirchen, Prussia, 1839. He was a theologian and was for many years a canon in Prague, but he served the cause of anti-Semitism both in Germany and Austria. His "Talmudjude," 1871, a summary of Eisenmenger's \* "Endecktes Judenthum," appeared just when Bismarck inaugurated his anti-Catholic campaign and was used to prove that all liberal journals were in the hands of Jews. It was much quoted during the Tisza-Eszlár \* blood libel case, when the Jews were defended by Franz Delitzsch. Rohling, who knew no Talmud,\* was forced to withdraw the libel suit he brought against Joseph Bloch \* of Vienna. Rohling's contributions to anti-Semitic literature were numerous, and met with many replies, but he was largely responsible for the spread of the Blood Accusation \* at the end of the 19th cent., and for the successful spread of anti-Semitism\* in Vienna\*resulting in the Lueger régime. He still supplies the anti-Semitic movement with pseudo-scientific proofs of the cause (1930).

**ROME:** The Jewish settlement in this ancient city dates back at least to 180 b.c.e. The original Jewish settlers came from Alexandria, Egypt, and were augmented by immigrants from Palestine, who came there during the final Hasmonean struggle. They settled on the right bank of the Tiber, and this Jewish quarter later became the ghetto. In the reign of Augustus there were 8,000 Jewish citizens in Rome, and nearly a cent. later the victories of Vespasian and Titus brought Jewish royalty, Josephus, and hundreds of captives to Rome. These are still represented in the annals of the city by the families of Anaw, De Rossi, Degli Piatella, De Pomis, and Degli Adolescentoli, who claim descent from these captives. Another large settlement resulted from the Hadrian victory and persecutions. Although dur-



ing the Roman rule, and from the 6th cent., when the church dominated Rome, the Jews in Rome came under the general enactments of state and church against the Jews, these prohibitory measures were less severely enforced in Rome itself than in the outlying provinces.

In order to compass the intensely interesting history of the Jews in Rome within a single article we present the following chronological sequence of events:

180 b.c.e., Jews settled in Rome; 139 b.c.e., Jews not Italian citizens expelled; 63 b.c.e., immigration from Palestine; 28-14 b.c.e., 8,000 Jewish citizens in Rome, Augustus declares synagogues inviolate.

19 c.e., 4,000 expelled and sent to Sardinia; 31, permitted to return; 49-50, forbidden to hold religious services; 61, Romanized Jewish Christians receive Paul; 71, triumph over "Judea Captæ" Josephus, King Agrippa, Princess Berenice, and captives come to Rome, "fiscus judaicus" levied for Jupiter Capitolinus.

c.120. Gamaliel, Joshua, Eleazar and Akiba preach in Rome; 180-92, Jewish quarter injured by earthquake and fire.

204, conversion to Judaism prohibited; 212-17, Judaism recognized as a "religio licita."

322-337, marriage between Jews and Christians prohibited; 361-63, "fiscus judaicus" abolished; 387, synagogue destroyed.

404, Jews and Samaritans declared unfit for military service.

500, slave attack on the Jews; 590, pope confirms Jews in their rights.

855, all Jews ordered to leave Italy; 858, Jewish garb introduced; 860-67, garb order rescinded.

1021, Jews persecuted, rise of the Pierleoni family; 1058-61 pope opposed to compulsory baptism; 1088, Mikvah built.

1101, new synagogue completed; 1119, bull promising protection issued; 1130-38, Anacletus II. (Pierleoni) pope; 1144, Abraham ibn Ezra settled in Rome; 1179, Lateran Council denounces employment of Christians by Jews.

1215, badge introduced; 1216-27, synagogues torn down; 1233, bull protecting Jews issued; 1254-61, commercial privileges granted; 1267, power of Inquisition extended; 1268, ancient synagogue and scrolls destroyed by fire; 1272, bull denouncing Blood Accusation issued; 1278, Inquisition ordered to proceed against converts; 1277-80, Bonjudah of Montpellier ambassador to the pope, Abraham b. Samuel Abulafia endeavors to convert pope; 1288-92, study of Maimonides introduced; 1294, power of Inquisition increased, rabbi burned at the stake.

1294-1303, Jews under jurisdiction of merchants' guilds; 1310, privileges increased; 1312, Jews pay "coronation tax"; 1321, persecutions, Talmud ordered burned; 1322, public burning of Talmud, several Jews murdered; 1328, Jews pay 10,000 gold florins to Louis of Bavaria; 1345, quarter partially destroyed by flood; 1345, Jews compelled to

bury corpse of Cola Rienzi, "last of the Tribunes"; 1376-78, plague; 1394, Jews immigrate from France.

1402, power of Inquisition reduced; 1404-06, Elijah Sabbati, physician, confirmed in his rights as citizen; 1417, Jews organize insurance against flood disaster, come under papal protection; 1429, Jews under civil jurisdiction; 1433, bull against unauthorized killing of Jews; 1442, forbidden to study law or engage in handicrafts, Jews pay for withdrawal of this bull; 1455-58, bull averse to Jews; 1458-64, restrictions modified; 1464, Paul II. introduces foot races for Jews; 1468, many Jews killed by plague; 1470, quarter flooded; 1471-84, special Jew taxes instituted; 1487, bull averse to Maranos in Rome; 1492, Jewish physician attempts transfusion of blood to save life of Innocent VIII., Jews resist immigration from Spain; 1494, Charles VIII. invades Rome, soldiers commit excesses in Jewish quarter.

1503, ransomed Jews from Naples and Barbary states settle in Rome; 1521, community reorganized; 1525, David Reubeni and Solomon Molko visit Rome; 1527, Jewish quarter pillaged by Germany army; 1534-50, Jews favored by popes, immigrants come from Naples, Palestine and Africa; 1545, Hebrew printing press established; 1550, convert to Judaism burned at stake, synagogues taxed; 1553, Talmuds burned; 1555-58, ghetto enclosed, yellow cap and hood introduced, Jews herded into one street; 1557, all Hebrew works confiscated, ghetto entirely flooded; 1559, Tiber diverted to prevent future flooding of ghetto; 1561, restrictions restored; 1564, printing of Talmud permitted; 1572, Jews repulse attack on ghetto; 1577, Jews ordered to attend conversionist sermons; 1581, Inquisition active, convert to Judaism burned at stake, disputation in Latin by rabbis before pope; 1585, old tax system replaced by poll-tax; 1587, silk industry introduced by Magino di Gabriele of Venice; 1588, ghetto enlarged; 1592, Jews prohibited doing business with Christians.

1601, Talmud burned publicly; 1603, ghetto restrictions increased; 1621, 30 ordinances favorable to Jews issued; 1641, Jewish taxes increased; 1656, ghetto stricken by pestilence; 1657, famine; 1668, foot races abolished; 1678-89, compulsory baptisms ordered.

1706, baptism rule enforced, Blood Accusation raised; 1720-30, Jews protected by Inquisition; 1731, Hebrew books confiscated; 1732-37, baptism ordinance enforced; 1753, Hebrew books confiscated; 1784, baptism ordinance enforced; 1789, Gen. Berthier enters Rome, all Jews declared free citizens, Jewish garb abolished, Ezekiel Morpugo appointed senator; 1790, Neapolitans take possession, new taxes imposed.

1809, Jews again proclaimed citizens; 1811, first Roman Consistory; 1823-31, all medieval regulations re-introduced; 1829, Jews in revolt tear down ghetto walls, all restrictions enforced against them; 1831-46, ghetto walls restored; 1847, Jews permitted to reside out-



side of ghetto; 1849, Assembly grants full civic liberty to Jews; 1859, Mortara case, compulsory baptisms; 1870, Victor Emanuel enters Rome, Jews emancipated; 1881, community re-organized; 1883, ruins of ghetto walls removed.

1904, new temple consecrated; 1907, Ernesto Nathan, elected mayor.

There are today about 12,000 Jews in Rome. During the War, the immediate post-War period, and the Mussolini Fascist régime they have experienced no untoward incident. On the contrary politically Jews have come much to the fore in the last decade.

**ROSANOFF, MARTIN ANDRE:** Chemist; b. Nikolayeff, Russia, 1874. He received his first appointment in Paris in 1897, then became an assistant at the Mass. Institute of Technology, 1898-99. He came into prominence in 1903 when he was appointed research assistant to Thomas Edison at Orange, N. J. From then to his retirement in 1921 he taught at a number of colleges and institutions. During the World War he was attached to the Signal Corps, and devoted himself to aviation problems.

His brother **Aaron Joshua Rosanoff** (b. 1878), who resides in Los Angeles, Cal., is a well known psychiatrist.

**ROSE, ERNESTINE:** Suffrage pioneer; b. Pyherkow, Poland, 1810; d. 1893. Her maiden name was Susmunne Potoski; she was the daughter of an orthodox rabbi who volunteered his services to the community. In her 14th year she renounced religion, and at 16 left her parents' home, went to Berlin and made her first speech for human rights in an audience of the king of Prussia, to whom she appealed for mitigation of the laws affecting the Jews. She next went to Holland, where she had an audience with the king. In 1830 she was in Paris, took part in the revolution and met Lafayette. In 1834 she was in England agitating for human equality without distinction of race, color or creed, and there married an English officer named William Rose. She became a follower of Robert Owen, and then returned to Galicia and was banished by Emperor Franz Joseph. In 1836 she came to the United States and lectured on the science of government to large audiences. She joined Susan Anthony and was associated in that leader's work. From 1853 to her death she lectured in 23 states and was influential in obtaining suffrage for women in Wyoming in 1869. The rich quality of her voice was a factor in the large audiences she drew.

**ROSEBERY, HANNAH, Countess of:** Wife of Lord Rosebery, British premier; b. London, 1851; d. Dalmeny Park, Scotland, 1890. She was the only daughter of Baron Meyer Rothschild.\* Notwithstanding her marriage to a non-Jew she remained throughout her life a member of the synagog, and attended services, and took an interest in Jewish affairs. She was buried in Willesden

Jewish Cemetery, London. One of her sons, Neil Primrose, enlisted with the Palestine forces during the World War and was killed in a skirmish outside of Jerusalem.

**ROSEN, JOSEPH A.:** Organizer of the Jewish agricultural settlements in the U. S. S. R.; b. Moscow, 1877. He came to America in 1903 and followed his agricultural interests. In 1915-16 he was director of the Baron de Hirsch Agricultural School, Woodbine, N. J. He was appointed head of the J. D. C. reconstruction work in Russia in 1918. Introducing American seed, machinery and methods, he was appointed consulting agriculturist to the Union of All-Russian Coöperative Agricultural Societies. In 1924 he presented to the J. D. C. his plan for agricultural colonization for Jews in Russia and has since been in charge of these settlements.

*See:* Agro-Joint.

**ROSENAU, MILTON JOSEPH:** Physician and professor; b. Philadelphia, 1869. He has specialized in public health problems, and in 1933 was awarded the Sedgewick Memorial Honor for Distinguished Service in Public Health, by the American Public Health Association. From 1900 to 1910 he was director of the Hygienic Laboratory, Washington, D. C., and in the latter year was appointed professor of preventive medicine and hygiene at Harvard University, and in 1913-22 was director of the School of Public Health of Harvard University and Mass. Institute of Technology. In 1928-29 Dr. Rosenau visited Palestine, and his study of local health conditions is part of the report of the Palestine Survey (1929). His published writings are devoted to his field of study and research.

**ROSENBACH, ABRAHAM S. WOLF:** Bibliographer and collector; b. Philadelphia, 1876. He is the best known international dealer in rare books, and has purchased many rare volumes at sensational prices and brought them to the United States. He is president of Graetz College,\* president of the American Jewish Historical Society,\* in connection with which he has issued a volume of facsimiles of title pages of Americana Judaica. In recent years he has taken an interest in some phases of Palestine work and is president of the American Friends of the Hebrew University, which has collected endowment funds for that institution.

**ROSENBLOOM, SOLOMON:** Merchant and philanthropist; b. Russia, 1867; d. Pittsburgh, Pa., 1925. He received a scholarly education in Europe but on his settlement in Pittsburgh in 1887 he started in business, identifying himself keenly with national and local Jewish affairs. He was an officer of both the Jewish Theological Seminary\* and the Rabbi Isaac Elchanan Yeshibah. He was an ardent Zionist and came into prominence for his contribution of \$250,000 for the founding of the Institute of Hebrew Studies at the Hebrew University,\* Jerusalem. He was one of the



founders of the movement, which recently consummated its purpose, to erect an orthodox Jewish center in Jerusalem. He was devoted to the study of Maimonides,\* whose theories he regarded as applicable to current problems.

**ROSENFELD, MORRIS:** Yiddish poet; b. Boksha, Suwalki, Poland, 1862; d. New York, 1917. He was a tailor in New York, a diamond cutter in Amsterdam, Holland, and resettled in New York in 1886 when he joined the staffs of various Yiddish dailies, and maintained that affiliation till his death. His reputation as a poet began in 1888, when he published a revolutionary collection, "Die Glocke," which he later suppressed. In 1890 appeared the "Blumenkette," and in 1897, "Das Lieder Buch." His collected works were published in 1904. Rosenfeld's "Yiddische Mai" was probably his best effort. From about 1897 to 1905 he had a great vogue. He was translated into English by Prof. Leo Wiener\* of Harvard, and by others into German, Roumanian and Polish. Lillien\* did a series of sketches for Rosenfeld's poems, and the author gave readings in England and the United States. He was stricken with illness in 1906 from which he never fully recovered, and his remarkably creative powers ceased at that date.

**ROSENTHAL, HERMAN:** Editor and librarian; b. Friedrichstadt, Latvia, 1843; d. New York, 1917. He started life as a master printer, and served with distinction in the Russo-Turkish war. In 1881 he left Russia for the United States for the purpose of organizing colonies of Russian Jews in the western and southern farm lands. Several colonies were started, but none succeeded permanently. He settled in New York, and followed various callings until 1898, when he was made chief of the Slavonic Department of the New York Public Library, a post he held till his death. On the founding of the editorial board of the Jewish Encyclopedia he became editor of the Russian department. He took an active part in Hebrew-speaking societies, and in the Zionist Organization, of which he was for many years a vice-president.

**ROSENTHAL, LAZAR:** Bibliophile; b. Plock, Russia, 1794; d. Hanover, 1868. He was klaus rabbiner in Hanover and collected a great library of Hebraica, which subsequently became the property of the Amsterdam (Holland) University. *See:* Libraries, Rosenthalia.

**ROSENTHAL, MAX:** Painter and engraver; b. Turek, Poland, 1833; d. Philadelphia, 1918. After studying in Paris he came to the United States in 1849, and settled in Philadelphia. During the Civil War he was official illustrator of the Army of the Potomac for the U. S. Military Commission. In 1872 he invented the sand-blast process of engraving on glass. He etched hundreds of portraits, and illustrated a number of books.

**ROSENTHAL, SAMUEL:** Chess master; b. Suwalki, Poland, 1838; d. Paris, 1902. In

1864 he fled from Poland to Paris, and became a chess player. In 1873 he won fourth prize in the Vienna tournament. Against Zuckertort, in 1880, in London, he won one game, drew 11, and lost seven. In 1883 in London he won the brilliancy prize in a match with Steinitz.

**ROSENWALD, JULIUS:** Most munificent of American Jewish philanthropists; b. Springfield, Ill., 1862; d. Chicago, Ill., 1932. His father, Samuel Rosenwald, immigrated from North Germany, and was a storekeeper in the town in which his son was born. The success of Julius Rosenwald is part of the story of American opportunity, and rapid commercial achievement. He started in the clothing business in the most humble way. It was not until he joined Richard W. Sears, and they jointly developed the mail order business, setting up the firm of Sears, Roebuck and Company, that he developed a business unique in its dimensions, and of national importance. Twice in the course of the history of the firm, during the panic of 1907, and that of 1921, Rosenwald showed great resourcefulness and courage. The policy he initiated for the benefit of his employees after the panic of 1929 showed equal determination and thoughtfulness. At that time his fortune was variously estimated at between two and three hundred million dollars.

His gifts for the promotion of human welfare have been totaled at \$62,000,000 but whether this includes the \$11,000,000 to be distributed through the Rosenwald Family Associates, is not clear. He can be said to have brought certain new methods into giving, the first was that he largely gave conditionally, on certain amounts being raised, or certain local conditions being fulfilled. In the second place he had no interest in endowments, and was anxious that his own large gifts be expended over a brief term of years.

He was the only American Jewish philanthropist who organized his giving, and maintained a staff of experts and consultants. Equally striking was his realization of the fact that names attached to institutions gain no immortality for the founder. His objection to a personal monument may have been the result of modesty, but his aversion of having his name coupled with institutions was an exhibition of that shrewd understanding that characterized him in other respects. He was also outstanding in his generation as the benefactor of the Negro race in the United States. He aided Hampton and Tuskegee, and 18 Negro Y. M. C. A.'s; and, 3433 completed Negro rural school buildings were in large measure the result of his conditional contributions.

In the Jewish field he fostered the Chicago Jewish Charities, and stimulated the war relief campaigns, and the Russian colonization movement by his princely conditional gifts. The Palestine program did not interest him and his founding of the Agricultural Experimental Station, at Athlit, was motivated by



the service it could render agriculture the world over, for he was impressed by the advantage of Aaronsohn's\* discovery of "wild wheat" to American farmers.

In general he accepted the principle that the Jews were a religious group, not a people, but he refused to be the guest of the University Club and the Union League Club of Chicago because they would not admit Jews to membership. He was trustee of the University of Chicago, the Rockefeller Foundation, the Art Institute of Chicago, Tuskegee Institute, Hull House, and hon. president of the Jewish Charities of Chicago.

**ROSEWATER, EDWARD:** Editor and newspaper proprietor; b. Bukovan, Bohemia, 1841; d. Omaha, Neb., 1906. In 1851 he came to the United States and became a telegraph operator, joining the U. S. Military Telegraph Corps during the Civil War. In 1863 he became manager of the Pacific Telegraph Company in Omaha, Neb. In 1871 he was elected to the state legislature, and founded the "Omaha Bee." He took a keen interest in state and national Republican politics.

**ROSEWATER, VICTOR:** Editor "Omaha Bee"; b. Omaha, Neb., 1871. He was the editor and manager from 1906 to 1920. Like his father he has taken a keen interest in Republican politics and has served the party in many capacities. During the World War he served on the labor and paper pulp sections of the National Council of Defense. He is an active officer of the Associated Press and of the American Jewish Committee.\* In 1926 he published, "The Liberty Bell: Its History and Significance."

**ROSH HA-SHANAH:** See: New Year.

**ROSOVSKY, SOLOMON:** Founder of the Jewish Conservatory, Tel Aviv, Palestine; b. Riga, 1878. His father was the cantor of Riga, and he was a student at St. Petersburg Conservatory and musical director of the St. Petersburg "Djen." In 1907 he organized in Russia the Society for Jewish Folk Music, and in 1919 he opened a Jewish Conservatory in Riga. In recent years he settled in Palestine which owes much of its musical renaissance to him. He has written many compositions for chamber, vocal and instrumental music.

**ROSSDALE, ALBERT B.:** U. S. Congressman (1920-22); b. New York, 1878. He is a manufacturing jeweler who, however, has been keenly interested from 1900 in postal reforms and in organizing postal employees into a trade union. He was elected to the 67th Congress from New York.

**ROSSI, AZARIAH B. MOSES DE:** Historian of Jewish literature; b. Mantua, c.1514; d. there, 1578. He was an exceptional linguist who became interested in Jewish literature. He published an account of an earthquake, "Kol Elohim," 1571. His great work, "Me'or Enayim," was completed in 1575, and republished a number of times in succeeding cent.

It attracted many Christian scholars and parts were translated into Latin. It is a critical history of the Jewish race, from the building of the Second Temple onward. It contains a careful study of Jewish chronology, and discusses many archeological details.

To the earthquake of November, 1570, in Ferrara we owe the first attempt by a Jew to investigate critically and with the aid of secular research, the history of Jewish literature. De Rossi had a fine command of Latin, and though he was less at home in Greek, he had a good working knowledge of it. After the earthquake he left his home, and took refuge in a village south of the Po. A Christian scholar . . . was . . . perusing the Letter of Aristeeas. . . . Finding some difficulties in the Letter, the Christian turned to the Jew, suggesting that they should consult the Hebrew text . . . there was no Hebrew text! . . . In less than three weeks De Rossi had translated the Letter into Hebrew, and with that act the modern study of Jewish records by Jews opens. —ISRAEL ABRAHAMS, *By-paths in Hebraic Bookland*.

**ROSSI, SOLOMON:** Composer of synagogue music; flourished in Mantua, Italy, c.1560-c.1620. In 1587 he was engaged as court singer and musician at the Ducal Court of Mantua. In 1622 he published, in Venice, "Ha-Shirim Asher li-Shelomoh," a collection of musical settings for traditional hymns.

**ROSTOV ON THE DON:** The Jewish settlement in this Cossack center dates to 1827. The first synagogue was erected in 1842. In 1886 there were 14,000 Jews resident in Rostov which had become a considerable commercial town.

**ROTH, CECIL:** Author; b. London, 1899. He served during the World War coming from Oxford University where he had achieved a reputation as a historical student. He has since devoted himself to the writing of European history principally of the Middle Ages. His works include: *The Last Florentine Republic*, 1925; *Iscariot*, 1929; *Casal Pilgrim*, 1929; *L'Apôtre des Maranes*, 1930; *History of the Jews in Venice*, 1930; *Soncino Press Hagadah*, 1930; *History of the Maranos*, 1932; *A Jewish Book of Days*, 1932.

**ROTHENBURG:** Jews were settled in this Bavarian town prior to the 12th cent. and lived there under the typical medieval pressure until their expulsion in 1520. They were not allowed to return there till the 19th cent. The city is famous in Jewish history as the home of Meir of Rothenburg.\*

**ROTHSCHILD, HOUSE OF:**<sup>1</sup> Unknown internationally till the beginning of the 19th cent., this family of millionaire philanthropists became the most famous Jewish group in the world. Their direct family and business associations were in London, Paris, Frankfort and Vienna, their commercial contacts were world wide. Their success, the adherence of the men to Judaism and Jewish interests, the marriage of a number of the women to the highest nobility in Europe, and the striking fact that they were "kings amongst bankers" as well as "the bankers of

<sup>1</sup> Owing to the complexities of the family genealogy the earlier Rothschilds are presented in chronological instead of alphabetic order.



kings" for five generations led to the proverb "as rich as Rothschild," and to a considerable literature of myth and fact relating to their rise and brilliant financial coups.

**Moses Rothschild** (b. Frankfort, 1550) was the lineal progenitor of the family. He had three sons (and a daughter who died in infancy). Of these the eldest, Raphael was childless, the family of Elhanan died out in 1788.

**Gumprecht Rothschild**, third son of Moses, had two sons. From one of these all the Rothschilds trace their common descent.

**Naphtali Hirsch Rothschild**, eldest son of Gumprecht (d. 1648), had three sons who survived him.

**Moses**, second son of Naphtali Hirsch (d. 1692), had a grandson, also named Moses (d. 1765).

**Amschel Moses** (d. 1754), third son of Moses, a small money changer and petty merchant, in Frankfort, continued the line. He had three sons and two daughters.

**Mayer Amschel** (b. 1743; d. 1812), studied banking in the then celebrated house of Oppenheim,\* in Hanover, and in 1760 returned to Frankfort and started in business for himself. He became general agent, and afterwards court banker to William IX. Landgrave of Hesse-Cassel whose great fortune was acquired by hiring his Hessian troops, as mercenaries, to the British in the American Revolutionary war. Mayer Amschel's investments for the Landgrave were the foundation of the Rothschild fortune. The family had already for several generations lived at 152, the House of the Red Shield, in the Frankfort Judengasse. It was here that, in 1806, the Landgrave, having to flee from the French troops, deposited his fortune in specie and jewels amounting to \$3,000,000, which was restored to him with profit in 1814.

Mayer Amschel married Gudela Schnapper (d. Frankfort, 1849, in her 96th year). She had 19 children of whom 10 survived to adult age.

The tiny form of a little old lady wearing a big cap that framed her face and hid her hair. . . . Born long before the French Revolution . . . my great-grandmother would never leave her old home in the Judengasse . . . no entreaties of her sons would ever induce her to move into a modern and brighter district . . . she lived in the simplest conditions.—**CONSTANCE BATTERSEA**, *Reminiscences*, London, 1922.

**Nathan Mayer** (b. Frankfort, 1776; d. 1836), third son of Mayer Amschel, settled in Manchester, England, in 1798, and traded in cotton goods, and rapidly acquired a fortune. He became a naturalized British subject in 1804, and settled in London in 1805, where he soon established himself in New Court, St. Swithin's Lane, still the headquarters of the firm. He married Hannah Barent Cohen, sister of the wife of Moses Montefiore.\* The Hesse-Cassel fortune was invested in the gold of the East India Company and used to finance the British campaign in the Iberian Peninsula, and later for the campaign against Napoleon in Flanders. During the latter

struggle Rothschild established a pigeon-post between England and Belgium, and thus obtained news of the victory at Waterloo within 48 hours of that decisive battle. Whether he gained from this advance information is a matter of dispute, but he had made a fortune out of the transfer of gold and credits during the war. The experience of the war taught the family the wisdom of establishing itself in various capitals. Nathan Mayer had seven children. Two of the daughters, Charlotte and Louisa married their Frankfort and Naples cousins.

The main line was continued through the elder son Lionel Nathan. Sir **Anthony de Rothschild** (b. London, 1810; d. there, 1876) was made an English baronet, married Louisa Montefiore and their two daughters became Constance, Lady Battersea, her sister, Annie marrying Hon. Eliot Yorke. Another son, **Mayer Nathan** (b. 1818; d. 1874), was the father of Hannah, Countess of Rosebery.\* Of Mayer Amschel's other sons,

**Salomon Mayer** (b. 1774; d. 1855), founded the Vienna house. His grandson **Albert Salomon Anselm** (b. 1844; d. 1911), who gave 35 million gulden in foundations in Vienna had five sons and one daughter, the parents of the Viennese Rothschild family. Mayer Amschel's youngest son,

**James (Jacob) Mayer de Rothschild** (b. 1792; d. 1868), founded the French house of Rothschild Frères in 1817, and made a large fortune in French loans. After 1830 the French firm under the leadership of Baron James became the dominant factor in the family, and in 1848 the Paris house was estimated to be twice as rich as all other Paris bankers put together. James married Betty, a Viennese Rothschild, their elder son was Baron **Mayer Alphonse James de Rothschild** (b. 1827; d. 1905), and the youngest son was Baron **Edmond James de Rothschild**.\*

For Eugene Delacroix, the painter, Baron James de Rothschild of Paris consented to pose as a beggar. . . . Delacroix placed a tunic round his shoulders, put a stout staff in his hand and made him pose as if he were on the steps of an ancient Roman temple. In this attitude he was discovered by one of the artist's favorite pupils . . . concluding the model had only just been brought from some church porch . . . he slipped a piece of money into the beggar's hand. Rothschild thanked with a look, and kept the money. . . . Shortly afterwards the young fellow received a letter stating that charity bears interest, and that the accumulated interest on his gift was . . . 10,000 francs, which were at his disposal at the office in the Rue Lafitte.—**JAMES REEVES**, *The Rothschilds*.

**Karl Mayer von Rothschild** (b. 1788; d. 1855), another son of Mayer Amschel, became the head of the Frankfort and Naples firm, and two of his granddaughters married into the nobility of the Second Empire, Marguerite becoming Duchess of Grammont, and Bertha Marie, Duchess of Wagram.

**Lionel Nathan de Rothschild** (b. London, 1806; d. there, 1879), continued the business developed by his father in London. As a banker he was famous for the international character of his business. He financed the British participation in the Crimean War,



funded the U. S. national debt; provided the cash needed by Disraeli to purchase the Suez Canal shares. During his lifetime his firm is said to have financed loans amounting to one and one-half billion dollars. He was active in Jewish affairs, was president of the Great Synagog, London, but he is still better known for the part he played in the emancipation of the Jews in England.

In 1847 he was elected a member of Parliament by the City of London, but was not seated because the oath was still Christian in form. He was reelected, resigning and being reelected, five times, until in 1858 the disability was removed and on July 26, 1858, he took his seat, being sworn on the Hebrew Pentateuch on the faith of a Jew. The event was commemorated by the foundation of Commemoration Scholarships in various schools. He remained in Parliament till 1874, when he was defeated in the general opposition to the Liberal party program. Baron Lionel is the "Sidonia" of Disraeli's \* novels. He married a Viennese cousin, **Charlotte de Rothschild** who was affectionately known in the London community as "the Baroness." She was devoted to personal charity, and left a large bequest for sustaining the poorly paid Anglo-Jewish ministers. The couple had three sons: Nathan Mayer \* who became the head of the house; Leopold and Alfred. Leopold married Miss Perugia, her wedding being attended by the Prince of Wales and Lord Beaconsfield. Her son Lionel Charles \* is the present head of the London firm.

**ROTHSCHILD, Baron EDMOND DE:** Greatest developer of modern Palestine; b. Boulogne-sur-Seine, Aug. 19, 1845. Son of James and Betty Rothschild. In 1877 he married Adelaide, daughter of Simon Wolf, or as he was known, Wilhelm Karl, Freiherr von Rothschild, of Frankfurt. Baron Edmond is one of the most brilliant and colorful personalities in Jewish life. In the non-Jewish world he is known as banker, philanthropist, patron of science, art, and literature. An art collector himself, his picture gallery is considered the most beautiful in Paris. These, however, do not constitute the Baron's greatness. His fame rests on the fact that he is the creator of Jewish colonization in Palestine, which served as the basis for the political, economic, and cultural upbuilding of the Holy Land.

His first appearance on the Jewish scene was in connection with the outbreak of pogroms in Russia in 1881, an event that shook the entire civilized world. The Baron immediately established a relief committee to help the Jews who had fled to Brody, Galicia. At that time the former president of the Republic of Santo Domingo, General Lupéron, hearing of the tragedy that befell the Russian Jews, presented to Baron Edmond a project for settling Jews in his land where both the government and people would welcome them with open arms. The Baron was very enthusiastic. However, after a lengthy correspondence with

leading American Jews concerning the project, nothing came of it.

Meantime there began in Russia a movement to emigrate to Palestine with the view of rebuilding, on a firm basis, the Jewish soul as well as the Jewish body. A group of young men, taking the name Bilu \* departed for Palestine with slender capital, and after many vicissitudes succeeded in founding the colony, Rishon le-Zion.\* Because of their inexperience, however, and lack of capital the colony was on the verge of collapse. They decided to send one of their group, the most educated of them, Dr. Joseph Feinberg, to Europe, to seek the support of the Jewish men of means. Charles Netter,\* who arrived in Palestine as the agent of the Alliance Israélite Universelle,\* in 1882, to look into the affairs of the agricultural school Mikveh Israel, advised the colonists that their delegate proceed directly to Paris and see Baron Edmond.

Simultaneously, the renowned Talmudic scholar and lover of Zion, Rabbi Samuel Mohilewer,\* arrived in Paris to influence the Baron to establish new colonies in Palestine. Rabbi Mohilewer first paid a visit to the Grand Rabbi of Paris, Zadoc Kahn,\* who later became Grand Rabbi of France, without whose intercession it was difficult to gain admittance to the Baron. The Grand Rabbi convinced the Baron of the importance and greatness of the enterprise. Rabbi Mohilewer, in his audience with the Baron, further expatiated on his plans, and his words were so effective that the Baron promised to extend his helpfulness. Dr. Joseph Feinberg, too, had arrived in Paris. Thus was the first step taken by the Baron with regard to the rebuilding of Palestine, and his efforts have been ceaseless ever since.

And as he at first did not wish to reveal his identity, he became known in the Jewish world as "Ha-Nadib Ha-Yadua," the well-known Benefactor. In the course of time numerous new colonies were founded by his help. He planted eucalyptus trees to exterminate malaria. Wells were dug, schools established, synagogues and hospitals erected by his munificence. Several colonies, begun by the Russian Chovevei Zion, but discontinued by them, were taken over by the Baron. Thus sprang up, Rishon le-Zion, Rosh Pinah, Gederah, Petah Tikvah, Zichron Jacob, Yesod Hamaala, Nes Zionah, Mazkeret, Batya, and others. Especially noteworthy are the two wine cellars which he built in Rishon le-Zion and in Zichron Jacob.

As the colonies could not easily become self-supporting the Baron poured out millions for their upkeep. A dependent condition such as this, as well as other causes, naturally caused friction and conflict between the colonists and the local administrators. There was a desire among the colonists to emancipate themselves from the Baron's tutelage, to become independent. This, of course, was an impossibility, for without his help they would not be able to exist for the briefest time.

During this conflict there came up, in 1889,



the controversy concerning the Sabbatical year, in which, according to the Bible, no agricultural labor might be done. The greatest Talmudic authorities in Palestine and the Diaspora were involved. Even when Rabbi Isaac Elchanan,\* of Kovno, Russia, the greatest rabbinical authority of his time, decided that work was permitted during the Sabbatical year, some would not obey his dictum. At this time the Baron showed his unusual patience and devotion to Zion. He proceeded with his work.

In 1896 Dr. Theodor Herzl,\* the founder of political Zionism,\* through the mediation of Rabbi Zadoc Kahn,\* was received by the Baron. They could not, however, agree. The Baron considered Herzl's plan of mass migration a romantic phantasy. His experience with a few thousand pioneers cost him millions, and much trouble to boot; how much more then with hundreds of thousands? Besides, he feared that such an idea might even hurt the Yishub through the opposition of the sultan. The two men went different ways, but aiming at the same goal.

In 1899 the Baron planned to create a special organization to manage Jewish colonization in Palestine. On account of his poor health at that time, however, he negotiated with the ICA., which finally agreed to proceed with the work, and established a special department to deal exclusively with Palestine colonization. For this purpose the Baron gave 14 million francs. In 1924 he reverted to his original plan, founding an independent organization for the Palestine work. With the cooperation of the ICA.\* he created a new body, the Palestine Jewish Colonization Association (Pica) the president of which is his son, James Rothschild.\*

The Pica accomplished some noteworthy results. It acquired land, erected a flour-mill, a perfume factory, and many other undertakings which gave employment to Jews.

Baron Edmond visited Palestine several times, in 1887, 1893, 1899, 1914, and 1925. He was always received with intense enthusiasm by the colonists. On his last journey he had the opportunity of witnessing with his own eyes the realization of his dreams of Zion. He had laid the foundation of the first colony, and, in half a cent., he beheld the flowering of a country, a thriving net-work of settlements, towns, and cities, a new Jewish life vibrating with activity and creative achievements.

The Baron's philanthropic efforts reach into tens of millions of dollars. The colonization itself, it is estimated, had cost him over \$50,000,000. He also contributed \$500,000 for the Ruthenberg\* plan for the electrification of Palestine, hundreds of thousands for education, 30,000,000 francs for a Biological Institute in Paris and 6,000,000 francs for the Institute of Science, Art and Literature, which he recently established in London. D. D.

**ROTHSCHILD, JAMES (Edmond Armand) DE:** Active in Palestinean matters; b.

Paris, 1878; son of Baron Edmond. He served in the World War on the French and Palestinean fronts, joining the Royal Fusiliers in 1918. He became a naturalized British subject, and has been a member of parliament since 1929. In 1921 he visited the United States and Canada in the interests of Zionism,\* and takes a keen interest in the political and economic development of Palestine. He is the president of Pica.

**ROTHSCHILD, LIONEL NATHAN DE:** Senior partner of the English firm; b. London, 1882. Son of Leopold de Rothschild. He was a member of Parliament, 1910-23.

**ROTHSCHILD, LIONEL WALTER, Lord:** Second baron, Naturalist; b. London, 1868. He was a member of Parliament from 1899 to 1901, Lieutenant for the City of London, and Trustee of the British Museum. He has devoted his life to natural history and built a museum at his residence, Tring Park, of birds and butterflies to replenish which he has sent expeditions to all parts of the world. In the World War he took an interest in Zionism, and the Balfour Declaration\* was addressed to him as President of the English Zionist Federation. He is author of "Avifauna of Laysan," and has edited a periodical devoted to zoölogy. He is unmarried, and his heir is a nephew, Nathaniel Meyer Victor Rothschild (b. 1910).

**ROTHSCHILD, NATHAN (Nathaniel) MEYER, Lord:** First Jew raised to the British peerage; lay head of the community; b. London, 1840; d. there, 1915. He was the son of Baron Lionel Nathan de Rothschild, and Charlotte, daughter of Karl von Rothschild of Naples. He married Emma Louise, daughter of Karl von Rothschild of Frankfurt, by whom he had three children, Lionel Walter, who has succeeded to the title; Charlotte Louise Evelina (Mrs. Clive Behrens), and Nathaniel Charles (1877-1926). On completing his education, Nathan joined the firm of N. M. Rothschild and Sons, London. On the death of his father in 1879, he became head of the firm, being joined by his brothers, Leopold (1846-1917) and Alfred (1842-1918). Appointed a governor of the Bank of England, Lord Rothschild was in his day one of the great factors in the world of international finance. By his conduct in the Baring crisis, a failure that produced a "black Friday" in London, by generous support of savings institutions when faced with a run, his saving Egypt from bankruptcy, he achieved for himself and his firm a record for probity, which more than counterbalanced the general feeling of those who came in contact with him, and declared that "he was Rothschild, and he knew it."

His participation in Jewish affairs was unique and vigorous. By his wealth, tradition and prestige, he was the outstanding Jew in the world, from 1875 and 1905. He fully recognized the fact, assumed the responsibilities, though when in a document he was described



as "Prince of the Exile," he blue-penciled the phrase. In accordance with his family traditions, his bank was closed on Sabbaths and festivals, and in his house in Piccadilly a piece of a cornice was broken as a token of exile. He was formally orthodox, President of the United Synagog\* and Warden of the Great Synagog, the historic and typically orthodox Ashkenaz synagog of London. He made it his duty to worship at various free synagogos on the Days of Atonement, and participated in the services by reading the Haftarah of Mincha (The Book of Jonah). His largesse included giving every minister a gift on his marriage and of providing institutions, and whoever applied, with cuttings and branches for decorating succas on the Feast of Tabernacles. He was a considerable supporter of all the Jewish charities of London and the chief benefactor of the Jew's Free School,\* which provided its thousands of pupils with meals and clothing, as well as with education. His interest in the London Jewish poor led him to devise the "East End Scheme," for the improvement of the spiritual and social life of the Whitechapel community and he proposed in 1890 to launch it with a gift of \$100,000. He, however, withdrew from it when it was opposed by Samuel Montagu (later Lord Swaythling).\* His permanent contributions to Anglo-Jewry was the devising of the financial system of the United Synagog and his still more notable success was the organization of the Four Percent Industrial Dwellings Co. which replaced the most notorious of the East London slum districts with model tenements, building decade after decade, new additions without calling for new capital.

His public appearances were rare, and his speeches always brief and simple. He maintained a Jewish secretary, and his firm had its private charity force in addition to its contributions to public institutions. Somewhat taciturn both in speech and correspondence, his views on Jewish questions were little known. He unhesitatingly financed all the expenses of the defense in one of the Blood Accusations.\* More publicly he made it known that neither Russia nor Roumania could borrow any money in the world market with his support as long as they persecuted Jews. Equally explicitly he refused to ally himself with the opposition organized in 1900 to oppose Theodor Herzl's financial plans, and in 1902, being a member of the Royal Commission on Alien Immigration, he met Herzl\* and indorsed his El Arish and later his East African projects.

**ROUEN:** Jews in the wake of the Roman army probably settled in this Norman city at the beginning of the Common Era. But the first reference to them is in a story of martyrdom at the beginning of the 11th cent. It was from Rouen that Jews proceeded with William the Conqueror to England in 1066, and it was to Rouen that the English Jews returned in 1290. They were all banished in 1306 and scattered, some reaching to Keidan, Poland.

Some Maranos settled in Rouen in the 18th cent.

**ROUMANIA (397-1878):** According to Roumanian history, Jews settled in Dacia before Trajan brought his convicts there. There is a reference to these Jews and their synagog in a decree of 397. In the eighth cent. the Chazars\* entered Moldavia and Wallachia and ruled together with the Jews. Authentic records are scarce even for later periods and it is presumed that in 1349, Jews came from Poland to Moldavia. The division of the country into principalities resulted in different treatment of the Jews. Those in Moldavia lived at comparative ease till the Turkish conquest, whilst those in Wallachia experienced bitter persecutions.

In 1517, both states came under Turkish suzerainty and Spanish Jews settled in Wallachia whilst those from Poland and Germany went to Moldavia. The local rulers were, however, not friendly and after 1573, they were persecuted by Emanuel Aaron, King of Moldavia. The Jews of Jassy and Bucharest were exterminated and those of Wallachia forced to leave the country. Jews returned to the Roumanian provinces early in the 17th cent., but the Cossack risings extended into the country and in 1648, and in 1652 many Jews were killed.

A Blood Accusation\* charge was brought at Neamtz in 1710, and though the accused were found innocent, other Jews were killed in the incidental riots. In 1714, a similar charge was brought against the Jews in Roman. Except for brief interludes, the Jews suffered severely during the 18th cent. The Russo-Turkish War of 1769-74 was destructive to both the lives and property of the Jews, and was followed by a series of blood accusations, the most gruesome results following such a charge in Galatz in 1797. Russia renewed war with Turkey in 1806 and to 1812, butchery followed butchery. The revolution of 1848 brought temporary mitigation. Reaction, however, speedily set in and even the equality proposed by Alexander Cuza (1859-66) was accompanied with a request for about \$40,000 from the Jews. As this was not speedily paid, the constitution of 1864 excluded the Jews from the suffrage. A riot against the Jews marked the accession of the first Hohenzollern to the Roumanian throne, Charles I.

In 1866 John Bratianu became premier and he expelled all those Jews whom he believed to be aliens. It was he who refused to comply with the Toleration Clauses of the Berlin Treaty of 1878. In 1881 a new expulsion law was passed, which led to the exile of men like Moses Gaster,\* E. Schwartzfeld\* and others. In 1893 Jewish children were denied education in the public schools, and in 1898 Jews were excluded from the secondary schools and the universities. During a cent., 1803-1902, 64 specific anti-Jewish laws were adopted in the Roumanian state. The effect of persecution was a steady stream of emigration.



In 1878 there were 218,304 Jews in Roumania; in 1904 the total did not exceed 250,000, and it is estimated that in 25 years about 125,000 emigrated. In the six years ending 1904, 70,000 left the country. The organized march of young Roumanian Jews across Europe in 1898, was a striking event in current history.

E. E.

1878 to 1933—The population of the new Roumania created after the war has risen from the original 5,000,000 to close upon 15,000,000. The countries which have now been added to the old kingdom, originally consisting only of Wallachia and Moldavia, are Transylvania, Bukowina and Bessarabia, all densely populated by Jews. From 250,000 in 1856 when the first constitution was drafted it has now risen to close upon 1,000,000. Their treatment has differed in those various countries. They enjoyed comparatively full liberty and rights of citizenship in the provinces which belonged to Hungary and Austria and a large amount of protection and safe rights in Bessarabia which belonged to Russia since 1817. There is no doubt that Jews have lived in Roumania since very ancient times. The cyclopean buildings found scattered through the country are believed by the people to have been the work of "Jideni," Jews; it may be a corruption of Gigantes (giants).

As far back as documental evidence exists it can be shown that Jews lived both in the ancient Wallachia in the south and Moldavia in the north early in the 14th cent. They were traders and they had also their own communal institutions. It was in 1593, when under the Voivod Michael a massacre took place in Bucharest and about the same time in Jassy in Moldavia, and when Khmielnitzki, 1645, the hetman of the Cossacks carried out terrible pogroms, a large number of Jews found refuge in Moldavia. At the head of the Jewish community was the Haham Bashi. Among other industries, early in the 18th cent. a big paper factory was established by the Jews in Moldavia, and in comparison with the local population the Jews were sufficiently numerous north of Moldavia, 4,000 Jews being counted who were paying taxes to the government in 1803 whilst the rest of the taxpayers numbered only 17,000. The Jews in Roumania belonged to the two different sections, the Sephardim\* who had come from the south and the Ashkenazim\* who had come from the north and west. Among the former at the end of the 17th cent. and beginning of the 18th were many followers of the Shabbethai Zebi\* movement. In 1715 a community in Wallachia (Targovishte) sent a letter of homage to Frank,\* the head of the Frankist movement—Frank being the name used for Sephardim in the eastern part of Europe. On the whole the Jews enjoyed certain privileges and lived in most amicable relations with their Christian neighbors both in towns as well as in villages.

It is only since the Treaty of Paris when western ideas began to enter Roumania that

also western animosities began to ripen. It is then for the first time that legal distinction began to be made which became aggravated in course of time. The intention of the then rulers was to create a Roumanian middle-class bourgeois. The trade and the professions were all in the hands of strangers, principally in the hands of the Jews at any rate as far as the trade was concerned. Germans, Greeks, Bulgarians, and other nationalities carried on the professional activity, and thus an economic war with a political aim was started and the class of electors was greatly restricted, the Roumanian political parties being able to obtain the votes by creating monopolies for the Roumanian voters and excluding the Jews.

After the war in 1877 by the Treaty of Berlin disabilities should have been removed but the government was able to frustrate it by a clever formula in the constitution; instead of giving the franchise en masse to the Jews they were able to obtain the sanction of the great powers to individual naturalization, and thus the treaty became practically null and void, scarcely eight or ten were naturalized during a year and a whole series of laws were enacted, slowly excluding the Jews from every possible profession and occupation.

Many of the trades were declared to be government monopolies and so the Jews were excluded from the sale of spirits and tobacco, besides being driven from the villages often against the wish of the peasants. On the other hand whilst they were declared aliens and outside of the law, and could not therefore enjoy the protection of the law, they became subject to the arbitrary treatment of every authority, from the police sergeant upwards. They were forced to serve in the army but never rose to a commission whatever their capabilities. They were not allowed to be lawyers, nor be members of the stock exchange; they were excluded from the custom offices, not allowed to serve on railways, not only state railways but also those privately owned; they were not allowed to sell lottery tickets even of a state lottery; great restrictions were placed upon them as hawkers; no appointments were allowed at the national banks, nor were they allowed to be chemists, collectors of rates and taxes, or take part at state auctions. Worst of all they were practically squeezed out of every school, first by a special tax imposed upon them when the others were free and then by a tacitly accepted numerous clauses.

Yet after the Balkan war a number of Jews who had served in the army and distinguished themselves were promised naturalization, but the promise remained an empty one until the Great War when at last officially the position of equal rights of citizenship was also granted to the Jews and thus all the restrictive laws have been swept away. This at first applied to the Jews in the ancient kingdom. Those living in the annexed provinces retained their old rights and privileges but even there, owing to the dislocation which had taken place, not a few remained outside the law if they could



not establish their residence in the place where they now lived before 1914.

The Jews are developing their own educational institutions, consolidating their position, a rabbi is by right a member of the Senate, a number of Jewish deputies are members of the Senate and of the Chamber, and are free to ventilate their grievances and to obtain redress. On the other hand the wind of anti-Semitism blown strongly from the west has been able also to fan the flame among the so-called students of various universities. It is the expression of a virulent, fanatic spirit of nationalism which can only be fatal to those who practice it. It is to be hoped that it will abate and die down, not without leaving live embers behind, for one generation at any rate there is very little hope for a definite change.

The Jews take part in all the great literary and intellectual movements, many of them have distinguished themselves in the field of Roumanian literature and art, not a few now occupy chairs at the universities, and a number of Jews are now in state employment.

M. G.

**ROWE, LEO S.:** Economist; b. McGregor, Ia., 1871. Professor of Political Science at the University of Penn., since 1904. From 1900 he took a great interest in South American and Porto Rican affairs, and has been a member of all the South American scientific and other congresses since that date, and was chairman of the Insular Code Commission of Porto Rico. During the World War he was assistant secretary of the treasury. For his services to Latin America the government of Colombia awarded him with the decoration of Boyasea. He has been president of the American Academy of Political and Social Science since 1902. He has published several volumes dealing with Porto Rico, and economic and political problems.

**RÓZSAVÖLGYI (Rosenthal) MORITZ:** Gypsy music composer; b. Balassa-Gyarmath, Hungary, 1787; d. Budapest, 1848. He was the son of poor parents and began to wander through Hungary, Austria, and Bohemia when 11 years of age. In Prague and Vienna he studied music, and in 1812 was appointed conductor of the German Theater in Budapest, changing his name to Rozsavölgyi (Magyar form of Rosenthal) when he was appointed a member of the Philharmonic Society. Interested in the Gypsies he spent long periods with them, taught them music, and wrote hundreds of songs, dances, and ballads expressive of the Hungarian Gypsy temperament. Many of his compositions are still popular.

**RUBENSSON, ROBERT:** Swedish meteorologist; b. Stockholm, 1829; d. there, 1902. In 1870 he was appointed meteorologist to the University of Upsala, and became a member of the Swedish Academy of Science. He introduced scientific meteorological observation in Sweden.

**RUBENSTEIN, AKIBA:** Chess master; b. Slawisk, Russia, 1883. He won first prize in Karlsruhe in 1907. At Petrograd in 1909 he divided first prize with Emanuel Lasker. He won prizes at San Sebastian in 1912, Breslau, 1917, and Vienna, 1922.

**RUBINSTEIN, ANTON GRIGORYEVICH:** Composer and pianist; b. Vikvatinetz, Bessarabia, 1829; d. Peterhof, 1894. He was baptized with his parents into the Greek Orthodox faith as a child. His mother was a pianist, and the son an infant prodigy who gave his first concert when 10 years old. He went to Paris and studied under Chopin. In 1843 he returned to Russia and was invited to play at the Winter Palace by Czar Nicholas I. In 1846 he was in Vienna where he wrote his first compositions. In 1848 he founded the Russian Music Society. In 1862 the Russian Conservatory was founded and he became its head. In 1872 he made his first tour of America, having played in all the capitals of Europe. His professional jubilee was celebrated in 1889. He was recognized as one of the greatest pianists the world has ever seen.

As a composer he was extraordinarily prolific. He wrote 119 numbered works, and some score of pieces he did not list. His earliest operas, "Dimitri Donski," 1852; "Die siberischen Jäger," 1852; "Toms der Narr," 1853, and "Hadji-Abrek," were set to Russian words. His "Ocean Symphony" was known the world over, and his "Persian Songs," are still popular. Among the dramatic works intended for stage presentation were "Die Makkabäer," 1873; "Die Rebbe," 1882; "Sulamith," 1883, and "Moses," 1887. W. F.

As a pianist he was rivaled only by Liszt, and after Liszt's death by nobody. His head, with its brow of a thinker and a poet's melancholy eyes, was compared to Beethoven's. For many years Rubinstein was dictator in the realm of piano playing. . . . Rubinstein the composer has the same characteristics as Rubinstein the virtuoso. . . . Traces of his Jewish origin are seen in his "Maccabeans." . . . In this opera the biblical spirit reigns supreme, especially toward the end . . . he like Meyerbeer and Halevy, drew upon the old synagogical chants and melodies.—GELAD SALESKI, Famous Musician of a Wandering Race.

**RUBINSTEIN, NICHOLAS:** Composer and pianist; b. Moscow, 1835; d. Paris, 1881. He was overshadowed by his famous brother, but he was a fine pianist, and no mean composer. In 1851 he founded at Moscow the Russian Musical Society, which annually gave concerts in his memory on his birth and death anniversaries. He brought forward Tschai-kowsky's early compositions.

**RUBIN, MARCUS:** Danish statistician and historian; b. Copenhagen, 1854. He was the chief of the Copenhagen Statistical Bureau, which was founded by his efforts, and which he brought on a level with the governmental statistical departments of other countries. With Westergaard he coöperated in writing the history of Copenhagen.



**RUBINOW, ISAAC MAX:** physician and statistician; b. Grodno, 1875. He practised as a physician, 1893-1903, and again as director of the Hadassah \* American Zionist Medical Unit in Palestine, 1919-22. In the interval he was examiner to the U. S. Civil Service Commission, and statistician and expert to various U. S. departments in Washington, D. C. In 1923 he became director of the Jewish Welfare Society, Philadelphia, and has since been secretary of the B'nai B'rith.\* His writing covers a wide field of economic topics from Russian wheat surplus to social insurance.

**RUBO, JULIUS:** Syndic of the Berlin Community; b. Halberstadt, 1794; d. Berlin, 1866. He was the first Jew appointed teacher of law at Halberstadt University, but was subsequently disqualified as Jew. In 1822 he settled in Berlin and was appointed "Syndikus" to the congregation, being probably the last Jew to hold such an office. He devoted himself largely to the writing of legal reviews of the rights of Jews, aiding thus in the emancipation movement. His son Ernst Rubo (1834-95) was one of the first Jews to receive the diploma of LL.B. in Germany.

**RUFINA:** According to a Greek inscription found in Smyrna, and estimated as of the third cent., she was the ruler or president of the synagog, the only known instance of a woman occupying this office.

**RÜHS, CHRISTIAN FRIEDRICH:** German historian and propagandist of Judeophobia; b. Greifswald, Germany, 1781; d. Florence, 1820. He was professor of history at the University of Berlin, and in 1815 published "Ueber die Ansprüche der Juden an das Deutsche Bürgerrecht." This was followed by another pamphlet in the same tenor in 1816. Rüh's two pamphlets became the classics of what is now anti-Semitism. Their publication contributed to the Hep-Hep \* persecutions, and the resistance to Jewish emancipation. He objected to force, but favored segregation of the Jews and their winning over to Christianity. One of his arguments is even now interesting: the privileges gained by the Jews in Spain were the cause of their persecution and ultimate expulsion. *See:* Anti-Semitism.

**RÜLF, ISAAC:** Rabbi; b. Rauisch-Holzhausen, Hesse, 1834; d. Bonn, 1902. In 1865 he was appointed rabbi in the border-city of Memel, where he edited the "Memeler Dampfboot." In 1881 and 1883 he wrote eloquently of his experiences during his visits to Russia, and in 1883 he published his unique appeal, "Aruchat bat Ammi," for the deliverance of the Russian Jews. In 1897 he joined the Zionist movement, and to his death was one of its warmest and most spiritual advocates. Rül is, however, best remembered as the conductor of the "underground" by which passportless Jews were enabled to cross the Russian border into Germany, and so escape persecution.

**RUPPIN, ARTHUR:** Jewish sociologist; b. Rawitsch, Posen, 1876. In 1897 he became

interested in Zionism and Jewish problems. From 1904 to 1908 he directed the Jewish statistical bureau in Berlin, and published an organ on Jewish demography and statistics. David Wolffsohn \* in 1907 urged Rupp in to visit Palestine, and in 1908 he settled there as director of Zionist work. He has lived in Palestine ever since, except during the World War when, owing to Djemal Pasha's objections to him Rupp in was forced to move to Constantinople. After the War he returned to Palestine and organized the Palestine Land Development Company, the Labor Bank, and a number of other institutions. Since 1929 he has been director of Zionist colonization work in Palestine. He is one of the founders of the B'rith Shalom\* and was president of the organization to 1929. His best known works are: "Die Juden der Gegenwart," 1904; "Syrien als Wirtschaftsgebiet," 1917; and "Der Aufbau des Landes Israels," 1919.

**RUSSELL, HENRY:** Song writer; b. Sheerness, England, 1812; d. London, 1900. He lived for some years in America, but wrote all his best songs in England. The most popular still are "Cheer Boys, Cheer," "A Life on the Ocean Wave," and "I'm Afloat." He was baptized. His son Henry Russell was (about 1910) the first manager and impresario of the Boston, Mass., Opera House.

**RUSSIA (in Asia):** This area comprising the Yakutsk Republic, the Buriat-Mongol Republic, the Republic of Kirghizia, and the Far East and Siberian Regions, all part of R. S. F. S. R. contained in 1926, 40,571 Jews. These are mainly settled in Irkutsk and Tomsk. During the World War stories of ancient Jewish communities in Siberia reached the U. S. A., but were never verified.

**RUSSIA (in Europe):** *See:* Poland and Russia, Soviet Russia.

**RUSSIA, AMERICAN ABROGATION OF TREATY WITH:** This incident which came to a conclusion by the abrogation of the Treaty of 1832, between Russia and the United States, on Jan. 1, 1912, was regarded as the greatest political achievement of the American Jews, and the rounding out of their equality as American citizens. The Russian Government, after 1880, forbade the entrance of American Jews to Russia, except as special and individual Jews. Oscar S. Straus \* declined such a favor. The issue was raised diplomatically about 1890, but nothing was done about it until ex-Russian Jews, desiring to visit their native land and their relatives, found themselves debarred.

In 1910, Henry Green and Nissim Behar \* began to agitate for the abrogation of the 1832 treaty as a means of forcing the passport issue. The Russian Government, however, preferred American opposition to changing its regulations. The negotiations with President Taft, by the American Jewish Committee,\* the Union of American Hebrew Congregations \*

and the B'nai Brith \* in 1911 led to no result. The agitation was thereupon carried into the congressional districts and Congressman Sulzer (afterwards Governor) led the fight for the abrogation of the Treaty in Congress. The House of Representatives adopted a resolution to that effect; and rather than permit a debate in the Senate, President Taft interposed and notified Russia of the proposed termination of the Treaty. Russia in no wise modified her policy and no commercial treaty with Russia existed from 1913 through the World War until the recent recognition of the U. S. S. R. by the United States (1933).

The Soviets maintain a policy against emigration and restrict the immigration of certain categories of visitors, without, however, discriminating against Jews.

**RUTH, BOOK OF:** The idyll of the Scriptures takes its name from its leading character Ruth, the daughter-in-law of Naomi. In the Jewish Canon the book is placed amongst the "Writings," and the relation of its narrative to the period of the Judges is thus ignored. It is composed of four short chapters. Its simple story and purity of style have led a number of critics to accept it as a very old document, others believe it was written in opposition to the marriage laws enforced by Ezra \* and Nehemiah.\* It is often quoted for its exemplification of the Levirate law of marriage. The story, however, has charmed all generations as a vivid picture of Jewish pastoral life, and of mutual feminine loyalty.

She stood breast-high amid the corn,  
Clasped by the golden light of morn,  
Like the sweetheart of the sun,  
Who many a glowing kiss had won.

THOMAS HOOD.

**RUTHENBERG, PINCHAS:** Engineer and developer of the hydro-electric power on the Jordan; b. Romny, Poltava, 1879. From his boyhood he was an active member of the Russian Socialist Revolutionary Party, and he played an important part in the upheaval of "Bloody Sunday," Jan. 22, 1905. On that occasion he saved the life of Father Gapon, but when it was later proved that the priest was an agent-provocateur Ruthenberg was ordered by his party to arrange the execution

of the traitor. After this event he went to Italy, studied hydraulic engineering and became interested in Zionism.\* At the beginning of the World War he supported the project for raising a Jewish Legion, and wrote a pamphlet "Techiat Ha-am." He then came to the United States and took an active part in the American Jewish Congress \* movement editing a paper issued to advocate that cause.

In 1917 he returned to Russia and became one of the leaders of the national revolution and received an appointment as civil administrator. He resisted the Bolshevik revolution and was one of the three men who held out to the last. He was captured by the Bolsheviks and imprisoned in the Peter and Paul fortress, but on the approach of the Germans he was freed. He went to Moscow, Kiev and Odessa and served in the government set up by General Schwartz. He then went to Palestine via Paris, and began an intensive study of the water resources of the Jordan, and conceived the idea of utilizing its fall for the creation of hydro-electric power. In 1920 he brought the first draft of his plans to London, and in 1923 succeeded in organizing the Palestine Electric Corporation.\* During the whole period of construction, though resident in Palestine, Ruthenberg kept aloof from Zionist affairs, but after the riots of Aug., 1929, he served for a brief spell as president of the Waad Leumi \* (Jewish National Council). He, however, soon retired from political activity, and devoted himself to completing his electrification works and in planning large-scale Jewish settlements in Palestine. In 1930 he was elected a member of the Council of the Jewish Agency.\*

**RÜTTENSTEIN, Baroness CONSTANCE von (Princess Sacken-Koburg-Gotha):** b. Vienna, 1836: d. Dieppe, France, 1890. She was the daughter of a musician and composer, Joseph Geiger, and became an actress and won a reputation on the Viennese stage when she was 22 years of age. She charmed Prince Leopold, became his morganatic wife, and received the title of Baroness. The couple were devoted to each other and on the death of the Prince the widow settled in Paris.



## S

**SAADIA B. JOSEPH (Saadia Gaon):** b. Dilaz, Egypt, 892; d. Sura, Babylonia, 942. He came of an ancient Jewish family, claiming its descent from Judah, the fourth son of Jacob. He counted among his ancestors the Tanna Hanina b. Dosa, who flourished in the first cent. Very little is known of his father Joseph, who seems to have left Egypt with his famous son Saadia and settled in the Holy Land, where he died at Jaffa. He began his prolific writing and vigorous public activity at an early age; and bequeathed to posterity works on the Hebrew language, biblical exegesis, Liturgy, Halaka, Philosophy and some important polemical writings.

At the age of 20 he completed a Hebrew dictionary, which he named "Agron." Three years later he published a polemical work against Anan, the leader of the Karaite movement, and defended traditional Judaism against other heresies prevalent at that time. Later, during his sojourn in Palestine, he took a prominent part in the dispute between the Babylonian and Palestinian authorities on the question of the Jewish calendar. He addressed letters on this subject to the Jews of Egypt and elsewhere; and then wrote his "Sefer ha-Moadim," the Book of Festivals, in which he refuted the assertions of the Palestinian leader Ben Meir. By his influence, he probably averted a schism with which Judaism was threatened owing to the activities of those favoring the new regulations in the Jewish calendar.

By that time his fame spread far and wide as a great scholar and leader in Israel; and in 928, Saadia was invited by the Exilarch of Babylon, David b. Zakkai, to assume the post of Gaon of Sura. He was thus the first non-Babylonian to be appointed to the exalted position of Gaon. Two years after his incumbency in office, a violent quarrel broke out between him and the Resh-Galuta. Saadia defied the exilarch by refusing to sign his decision in a probate case. He considered the exilarch's decision unjust, though it was agreed to by the Gaon of Pumbedita. Thereupon the exilarch excommunicated Saadia, deposed him from office, and named a successor; and Saadia retaliated by excommunicating the exilarch, deposing him from his office, and naming a brother of the deposed chief to fill the vacancy. The struggle was long and bitter, the Babylonian Jewish community was divided into two parties, and Saadia was forced into exile to Baghdad, where he spent seven years before he was restored to his position at Sura.

During all the years of exile and struggle, he continued his literary activities in all branches of Jewish learning. His most important work which is still popular is "Sefer

Emunot we-De'ot," the Book of Faith and Doctrines, which was the first systematic presentation on a philosophic foundation of the dogmas of Judaism. This book was completed in 933, and marked an epoch in Jewish philosophy of religion. In it he treats the following 10 cardinal points of Judaism: (1) The Creation of the World, (2) The Unity of God, (3) Theory of Revelation, (4) Divine Justice, (5) Mitzvot and Averot, (6) Life after Death, (7) The Resurrection of the Dead, (8) The Messianic Redemption, (9) Reward and Punishment after Life, (10) Right Living.

J. B.

**SAALSCHUTZ, JOSEPH LEWIN:** Archeologist; b. Koenigsberg, 1801; d. there, 1863. He was rabbi and privat docent in the local university. He was a pioneer in the field of Hebrew archeology, specializing in the problems of music and poetry of the ancient Hebrews. He wrote "Archeology of the Hebrews," 1855-56, which covered, dress, home and food, life and industries, religion, art, literature, science, customs, family, city law, jurisprudence, priests and superstitions and government.

**SABATH, ADOLPH J.:** Member U. S. Congress since 1907; b. Bohemia, 1866. In 1895 he was elected Judge of the Municipal Court of Chicago. Since then he has represented the Fifth District of Illinois in the House of Representatives, as a Democrat.

**SABBATH:** The seventh day, was ordained as a day of rest (Gen. ii. 1-3) on the completion of creation, and this reason assigned for its observance (Ex. xx. 11), but in Deut. v. 15 the reason given is the redemption from Egypt. In Lev. xxiii. 3 the Sabbath leads the list of observances. Its strict observance is alluded to in other places in the Pentateuch, and its infringements are a constant theme against which the prophets protest. In the post-exilic period strict observance of the Sabbath was regarded as a sign of national loyalty, and the hesitation to violate it, even in defense of the country, is an incident in the history of the Maccabees. In the Herodian period according to Josephus,\* and even later according to Roman writers, the observance of the Sabbath was popular even amongst non-Jews. With Philo,\* Aristobulus and the Talmudic writers the Sabbath acquired a mystical quality so great was the value placed on its strict observance. Whilst the ordinances of the Sabbath were restrictive of free movement the mental approach to it was one of joy. The development of the laws relating to the Sabbath, which gradually became more and more detailed, exhibits an interesting conflict between the literalness of the Sadducees,\* in

the interpretation of the biblical injunction, and the preciseness coupled with liberality evolved by the Pharisees.\*

The ascetic Sabbath against which there was considerable opposition, and which is rabbinically based on Talmudic and other injunctions, may in a measure be traced historically either to environment, or to the laws imposed upon the Jews during periods of persecution. It was a characteristic for instance of all Arabic legislation to forbid non-Moslems to chant aloud, to use music, ring bells, or otherwise disturb the quiet of town and countryside. On the other hand the numerous laws relating to making fire, cooking, the preparation of food for the Sabbath, the lighting of Sabbath lamps, evolved out of the 39 prohibited acts, are part of the fence of the law developed by the rabbis. The seventh day Sabbath service is biblical in origin, and a mainstay of the orthodox and conservative ritual. The early Christians observed the seventh day as Sabbath; Sunday as the Lord's Day, introduced in the second cent., became the vogue after Constantine made Christianity the dominant religion. *See: Sunday Services; Ten Commandments.*

The period of time, a week, or its universal existence, is a monumental proof of the truth of Moses.—CHARLES READE, *Bible Characters.*

**SABBATH SCHOOLS:** The establishment in the 19th cent. of Jewish Sabbath or Sunday, or Religious Schools, marks the transition from the ghetto, with its parochial schools, and its basically Talmudic education, to the recognition of the need for religious instruction for children whose primary education is provided by the public school system of Western Europe and the United States. The progress of the Sabbath School is therefore distinctly related to the secularization of general education. In the U. S. A. this divorce has been most complete and therefor the earliest Sunday-school was founded by Rebecca Graetz\* in Philadelphia, in 1838. The first religious school was established in Berlin in 1847. In England, where the parochial school system still exists to some extent, as part of the public governmental system of education, the first religious aid school was started in 1876. The tendency in recent years has however been towards holding the sessions of these schools on days other than Saturday and Sunday.

Most congregations have religious classes, and independent of them there are hundreds of educational societies and organizations which cater to the needs of children. In the U. S. A. the Jewish Board of Education is the supervising body for a great many of these schools and classes, and special curricula and textbooks have been prepared for them.

*See: Education.*

**SABBATHS, SPECIAL:** A number of the Sabbaths have been singled out and given separate designations. These include Shabbat Hagadol, "the Great Sabbath," which occurs

before the Passover; Shabbat Nachamu, the "Sabbath of Comfort," occurring immediately after the Ninth of Ab, and named from a portion of the prophets read that day (Is. xl.), and Shabbat Shubah, the Penitential Sabbath, occurring between New Year's and the Day of Atonement. There are no special ceremonies connected with these Sabbaths, but some special prayers are added to the usual service. A few other Sabbaths are designated by the title or by some historic incident related in the portion of the law read that day. It was customary during the afternoon of the Great and Comfort Sabbaths for rabbis to deliver Talmudic discourses.

**SABBATICAL YEAR:** Each seventh year, according to the Mosaic code (Ex. xxiii. 10, 11) was to be kept holy by letting the land lie fallow that year, "that the poor of thy people may eat." Deut. xv. 1-11 added that debtors should be released from debts. The observance of the Sabbatical year is mentioned in I Macc. vi. 49. In later times the customs involved in the year of release were divided. The release of the land was limited to the area occupied by the Jews in the time of Ezra,\* whilst the release of debtors extended to the diaspora. The Prosbul of Hillel\* suspended the later provision, nevertheless the law must in some form have been observed to the Middle Ages in Egypt and in Europe. Maimonides\* writing a year after a shemittah, 1195, invokes the law against all but debts due to orphans, and Asher b. Jehiel (1250-1328) protested against the Spanish Jews ignoring the year of release whilst the German Jews were still invoking the Prosbul. 1567 was a Sabbatical year, and by that date the law had fallen into desuetude. It was revived, argumentatively when the colonization of Palestine was in progress, and is observed by some colonists today.

*See: Jubilee; Mohilewer, Samuel; Baron Edmond de Rothschild.*

**SABORAIM:** "Ponderers." Post-Aramaic teachers of the Law, who lived in Babylon. The final edition of the Talmud was due to them. The first of them lived at the beginning of the sixth cent. and their activities were completed within 50 years. Their predecessors were the Amoraim\* and their successors called themselves Geonim.\* Their individual contributions to the Talmudic text is unknown.

According to some authorities the period of the activity of the Saboraim was extended to 689; this would bring the list of individual scholars so titled to 12.

**SABSOVICH, HIRSCH LEIB:** Superintendent of the Baron de Hirsch Trust; b. Berdiansky, Russia, 1860; d. New York, 1915. In Russia he was a trained agricultural chemist. In 1888 he emigrated to the United States, and in 1889 he was appointed chemist of the Colorado Experiment Station at Fort Collins. In 1891 he became agricultural adviser to the



Jewish settlement at Woodbine, N. J. Here he was superintendent of the agricultural school, and mayor of the borough, in 1903. Later he became superintendent of the Baron de Hirsch Fund.

**SACERDOTI, ANGELO:** Chief Rabbi of Rome; b. Florence, 1886. He was called to the rabbinate of Rome in 1908. During the World War he was chief Jewish chaplain to the Italian army. He served with distinction and was decorated with the "Croce di Guerra." In 1931 he was responsible for the promulgation of a law which consolidated the Italian communities. Dr. Sacerdoti takes an active part in all Jewish affairs. He participated in the sessions of the World Jewish Congress Conference,\* at Geneva, in 1933, and has expressed himself on the German boycott.

**SACHER, HARRY:** Author and Zionist executive; b. London, 1881. He is a lawyer and journalist, having been an editorial writer on the "Manchester Guardian." He is a follower of Achad Ha-Am\* in Zionism, and has been the chief executive of the World Zionist Organization\* in Palestine. He has published a number of compilations on Zionism, and is now proprietor of the Soncino Press, London, which is devoted to the publication of translations of Hebrew books.

**SACHS, HANS:** Bacteriologist; b. Kattowitz, Germany, 1877. In 1920 he was appointed professor at Heidelberg University, and in 1930 he received the Ludwig-Darmstädter prize there for his research into immunization. He was associated with Ehrlich\* in his experimentation in the immunization of syphilis germs.

**SACHS, JULIUS:** Educator; b. Baltimore, Md., 1849; d. New York, 1934. In early manhood he founded the Collegiate Institute, New York, and in 1905 was appointed professor of Secondary education at Teachers' College, Columbia University. He was president of several teachers' organizations, and of the New York Society of the Archeological Institute of America.

**SACHS, JULIUS VON:** Botanist; b. Berlin, 1832; d. Würzburg, 1897. In his youth he settled in Prague, studied and was graduated there. After serving in various agricultural academies he accepted in 1868 the chair of botany in Würzburg, which he occupied to his death. He was especially associated with the development of plant physiology. His paper on "Keimungsgeschichten" laid the foundation of our knowledge of micro-chemical methods, and the morphological and physiological details of germination. He found that the starch grains present in chloroplastids are the first visible product of their assimilatory activity. He investigated the periodicity of growth in length, and made other valuable observations on plant growth. His collected scientific writings were published 1871-88.

**SACHS, MICHAEL JEHIEL:** Opposed the use of the organ in synagog; b. Glogau,

1808; d. Berlin, 1864. In 1836 he was appointed preacher in Prague, and in 1844 was called to Berlin where he remained till his death, though he retired to private life because he would not consent to the use of the organ in the synagog. He favored moderate reforms and was rated the most popular preacher in Berlin. His translations of the festival and daily services as well as his collection of sermons were very popular in Germany.

**SACK, ABRAHAM ISAAKOWITCH:** Economist and financier; b. Borbrinsk, Russia; d. Giessen, 1893. He received the typical yeshibah\* training, but turned to finance, became a banker, and helped the Russian government accumulate its war chest for the Russo-Turkish war of 1877-78. He was offered the Ministry of Finance, but declined it because its acceptance would have involved baptism.

**SACKCLOTH:** From the Hebrew "sak," a garment made of some coarse material worn as a sign of mourning. Neither the material nor the shape of the garment has been identified.

**SACRIFICE:** Offerings of animals or produce were commanded in the Bible. The custom ceased with the destruction of the Temple,\* and the sacrifices were replaced by services of prayers. The Samaritans\* still sacrifice the Paschal Lamb at Passover.\*

**SACRILEGE:** Desecration of holy things or places. In modern usage the term, apart from applying to misuse or spoiling a copy of the Torah,\* or a prayer-book, is used only amongst Jews in the sense of Hillul ha-Shem, profanation of the Holy Name, an act that brings Israel into contempt.

In Biblical legislation sacrilege involved trespass upon the Tabernacle, and later it included copying the Temple appurtenances, or using any part of the ornaments or the incense for profane purposes. Cemeteries are still under the rules of sacrilege, and that is why the disinterment of bodies is forbidden.

**SA'D AL-DAULAH:** Grand vizir to the Tartar ruler of Persia, 1289-91. He was a physician, received a court appointment and was successful as a collector of the taxes. Argun Khan, Mongolian ruler of Persia, appointed Sa'd, who knew Mongolian and Turkish, first to rule in Baghdad, and then as grand vizir of the empire. Most of his appointees were Jews and Christians. His influence was felt in Egypt, and Makrisi alludes to it in his history of the Mamluks, who constantly struggled with the Tartars. He was assassinated by his enemies, and the Jews who surrounded him in Baghdad were persecuted.

**SADAGORA:** Celebrated center of the Hasidic wonder-rabbis. This market town near Czernowitz, Bukowina, was founded in 1769, during the Russo-Turkish war, and immediately attracted Hasidim, who were per-



mitted to settle there more freely than elsewhere owing to the attempt of the ruler to establish an independent principality. Something of this detachment caused Israel of Ruschin, the first of the Sadagora dynasty of wonder-rabbis, to settle there. His name was Israel Friedmann (b. Kiev, 1797; d. Sadagora, 1850). He was a nephew of Baer\* of Mese-ritz and became at 16 a Hasid rabbi and Zaddik in Ruschin. In the rôle of Zaddik he lived in princely style, and drove about in a coach and four. In 1838 he was arrested with a score of other Jews on a charge of murder and languished in Kiev prison for 22 months. This added to his reputation. He became a martyr, and his prestige was great. Sadagora afforded him an asylum no other part of Austria then offered. So he settled there, built himself a palatial mansion in Moorish style, maintained a private orchestra, and his ministrations made the town a center of pilgrimage. In 1910 Sadagora had 3,410 Jews out of a total population of 4,592. The World War forced the wonder-working rabbis to move to Czernowitz and Vienna, but Sadagora still has a considerable Hasidic population.

**SADDUCEES:** The origin of what was at times a party, and in opposition to the Pharisees,\* a sect, is traced back in legend to remote times. Its existence, however, made itself manifest in the late Maccabean period, and still more positively during the whole Roman domination of Palestine. The Sadducees represented the aristocracy of wealth, blood and power, and ignoring the Messianic teachings of their times, they struggled for Jewish supremacy or independence in Palestine negotiating with or fighting the enemy as circumstances warranted. As the Pharisees\* who were originally a purely religious party in the state became the dominant factor, we know through them more of the religious than of the political views and policies of the Sadducees.

Josephus\* presents them as a Jewish version of the Epicureans. In reality, the Sadduceans represent a conservative tendency in Judaism. Formed originally as the party which acknowledged the leadership of the priests, the descendants of the Zadokite line (hence the name Zadokim, or Sadducees) they took as their religious foundation the Torah\* itself. They therefore opposed popular practices such as the Feast of the Water-Drawing,\* and popular ideas, such as that of Resurrection,\* for which they found no warrant in the Scripture. Another main point of disagreement was in the date of Shabuoth,\* which the Pharisees held must always come on the 50th day after Passover, while the Sadducees maintained that it must always come on a Sunday, 50 days after the first Sabbath in the Passover week.

The Sadducees remained the controlling power all through the reigns of John Hyrcanus and Alexander Jannaeus. When Salome Alexandra came to the throne, however, they were supplanted by the Pharisees. Under the

Herodians a new group of Sadducees, known as Boethusians or Herodians, once more regained authority. They disappeared after the fall of Jerusalem in 70 c.e., which made such havoc among their aristocratic ranks. Sadduceeism had its best exponent in the Wisdom of Ben Sira, and Ecclesiastes is regarded by some authorities as the product of the same school. These writings stress the spiritual and the moral but not the religious view. They suggest no fanaticism, nor that asceticism which rigorous adherence to bible texts would have demanded in the Jerusalem of the cent. that witnessed the destruction of the Jewish state.

**SAFED:** City in Upper Galilea. One of the four holy cities. Situated on the top of an almost conical mountain, 3,000 feet above sea level, it was fairly inaccessible, and no wheeled traffic entered it till 1915. Safed was founded c.200, but was for cent. so remote that the village of Pekiin,\* with its aboriginal Jews in its immediate vicinity was till recently unknown. Though it is mentioned in the Crusades, it only became a city of importance with the accession of the Mamluk rulers, who treated Safed as the military capital from which they defended Palestine from the Tartar incursions. Some Jews settled in Safed c.1200, and there are allusions to Jews in Safed in 1336-50. It did not, however, rise into prominence as a Jewish city till the exiles from Spain came to Palestine. In 1492 there were 10,000 Jews in Safed. From then throughout the 16th cent. it became the dominant center of the school of scholarship and mysticism exemplified by its successive leaders, Solomon Alkabez, Jacob Berab,\* Joseph Caro,\* Moses of Cordova,\* Moses Galante the Elder,\* Moses Mi-Trani, Joshua b. Nun. Its academy was strengthened by Samuel Oseida, and Moses Alsheikh, both natives of Safed. The city was frequented by students from all parts of the world and its Hebrew printing press was established in 1558. There were 18 synagogues in Safed named for the Spanish, Portuguese and Italian groups who organized them. In 1625 Jews dominated Safed, and under the leadership to Barzilia, its schools continued their authority to the beginning of the 17th cent.

The plague of 1742 killed off the population and the earthquake of 1759 destroyed the city. At the later date, Safed was controlled by Zaher the Bedouin, and was the center of endless strife. In 1776, the Jewish community was refounded by immigrants from Wilna, Volhynia, Podolia and the Ukraine. The plague of 1812 decimated the population and thereafter those who survived were the victims of exaction and persecution until the great earthquake of 1837, in which 4,000 Jews were killed. The dead and ruins were left for a decade and in 1847 a plague again ravaged the miserable quarter in which Jews were huddled. Moses Montefiore\* visited Safed seven times and was largely instrumental in its resuscitation, which began after 1860, when Persian, Moroccan



and Algerian Jews settled there. In 1882 there were 6,000 Jews in Safed, in 1904, 7,000, and in 1914, 7,000. During the World War the majority of the Jews who had been supported by the Halukkah left Palestine. Since that date the whole population has been reduced in numbers. There was considerable emigration after the August, 1929 riots and the present Jewish population is not in excess of 3,000.

Another reason which may have been decisive in favor of attracting immigrants to Safed was the simple life led by the inhabitants of that city. . . . An anonymous traveller who passed through Safed in the year 1496, writes of the learned Rabbi Pharez Colobi, the head of the community, that he kept a shop where articles of food were sold, by which he made a living.—SCHNECHTER, *Studies in Judaism* (Second Series), 1908.

**SAGES:** Translation of the Hebrew term *Hakamim*, which is used in the Mishnah to indicate the majority of the teachers. The rule there is, that the accepted practise is always according to the opinion of the sages. Thus, in the very first verse of the Mishnah, the limit for reading the Shema prayers in the evening is, according to one teacher, at the end of the first watch, according to another, at dawn; but the sages fixed the limit at midnight, and this remains the accepted view.

**SAGERIN:** Woman leader of women in prayer. As the separation of the sexes in prayers was even observed in the Temple, women were permitted to appoint one of their number as the leader in prayer. The "sagerin" was known in the Middle Ages, and still functions in large congregations on the high festivals.

**SAHL B. MAZLIACH:** Karaite author, teacher of the Law, and important polemist against the Rabbanites; b. Jerusalem, 910. A member of the highly pious and ascetic portion of the Karaite community at Jerusalem, he was well-versed in Hebrew and Arabic literature. He wrote "Sefer Hamitzvoth" (Book of the Commandments), a compendium of Karaite religious obligations. He wrote also a small work, important in its day, in which he attempted to refute the attacks upon Karaism made by the great proponent of Rabbanism, Saadia Gaon,\* whose younger contemporary he was. As a result, Sahl was drawn into a literary and oratorical contest with Saadia's disciple, Jacob b. Samuel. A. I. S.  
See: Karaism.

**ST. LOUIS:** See: Missouri, United States of America.

**ST. PETERSBURG:** See: Leningrad.

**ST. THOMAS (SAO TOME):** This island in the Gulf of Guinea, when discovered by Portuguese navigators in 1470 was uninhabited. Various minor attempts were made by the Portuguese to colonize it to 1593 when 2,000 Jewish children who had been forcibly baptized were brought there. The subsequent fate of these young slaves has not been investigated, but there is a legend at Loango, the port of French Equatorial Africa, about 100 miles

to the south of the island, that many of them escaped and intermarried with the Congolese, and their descendants formed a Jewish sect.

**SAINTLINESS:** In Hebrew "Hasidut." Although the Talmud recognizes the "Hasidim ha-rishonim," the "early saints," the connotation of the word is not that implied by its use in either the early or late Christian churches. It was employed by the rabbis to describe Adam,\* of whom nothing is known, and David,\* who was neither pious nor moral. It was a better description of the lives of Hillel\* and Johanan b. Zakkai.\* There are in the Jewish record a few instances of extreme piety associated wholly with unworldliness, and expressed through abnormal conduct, though nothing that goes to the length of the "pillar saints" of the early Christian church, or the popular monastic attitude which succeeded it. Amongst the Jews it was therefore merely a description of a devout, pious life, guiltless of wrongdoing to human beings as much as of close observance of ritualistic discipline. The higher word *Kedoshim*\* (holy ones), which approximates closer to the meaning of "saint" was reserved for martyrs. *Zaddik*\* (righteous one), used by modern Hasidim implies the attribute of miraculous power, usually ascribed to saints.  
See: Lamed Vavniks.

**SALAMAN, CHARLES KENSINGTON:** Composer; b. London, 1814; d. there, 1901. In 1830 he composed the ode for the Shakespeare Jubilee Festival, and in 1836 he set to music Shelley's "I Arise from Dreams of Thee." He set to music a wide range of poems, in many languages, including Hebrew. In 1847 he conducted the first performance of a Beethoven symphony in Rome, and witnessed the removal of the ghetto gates on the eve of Passover. Later in England he organized the Musical Society of London. His liturgical music is used both by the synagog and the English church. In 1885 he published an historic résumé of the emancipation in England, entitled, "Jews as They Are."

**SALAMON, NAHUM:** Inventor; b. London, 1828; d. there, 1900. He introduced the American sewing machine into England, established the first factory for bicycles in Coventry, and developed the manufacture of saccharin on commercial lines.

**SALANT, SAMUEL:** Chief rabbi of Jerusalem (1878-1911); b. Byelostock, 1816; d. Jerusalem, 1911. In 1841 he went to Jerusalem and settled there following an immigration of 500 East-European Jews who had preceded him. From 1848 to 1851 he was mostly in Eastern Europe as the messenger of the Palestinean Halukkah,\* and after 1868 visited western Europe in the interest of the same cause. In 1878 he succeeded Meir Auerbach as chief rabbi of the Ashkenazim of Jerusalem, and with Jacob Saul Elyashar the Haham Bashi did much for the reorganization and harmonization of Jewish life in Palestine.



**SALANTER, ISRAEL:** *See:* Lipkin, Israel.

**SALING, MARIANNE:** Famous beauty; b. Berlin, 1786; d. there, 1869. She was the daughter of the court jeweler Jacob Salomon, and niece of Fannie von Arnstein.\* Theodor Korner made a celebrated bust of her, Goethe was inspired by her grace and charm, and Grillparzer showered poems on her. She married the Spanish Ambassador to Prussia, and became a Catholic.

**SALKOWSKI, ERNEST:** Pathologist; b. Koenigsberg, 1844; d. Berlin, 1923. In 1864 he became assistant in the medical clinic in his native town, after holding a similar position in Heidelberg. He was in 1872 appointed professor in the Pathological Institute of Berlin and in 1880, made chief of the chemical laboratory of the institute. He contributed by his research to the great advance made in medical science in Germany.

**SALOMAN, GESKEL:** Swedish painter; b. Tondern, Schleswig, 1821; d. Stockholm, 1902. In his childhood he went with his parents to Copenhagen where he studied painting, and from 1845 to 1848 won a number of art prizes. After spending some years in Paris and Algiers he settled in Stockholm where he was appointed professor at the Art Academy, 1872. The better known of his pictures include "Gustavus Vasa and the Dalecarlians," 1886. Salomon was a strictly observant Jew, but his only popular Jewish painting is "The Blessing of the Sabbath Lights," 1900.

**SALOME, ALEXANDRA:** *See:* Alexandra (Salome).

**SALOMON, EDWARD S.:** American general; b. Schleswig-Holstein, 1836; d. Frankfort, Ky., 1909. He emigrated to Chicago where he was elected an alderman in 1860. He joined the 24th Illinois Infantry as second lieutenant, and participated in the battles of Frederickton and Mainfordsville, Ky., and reached the rank of major in 1862. He then helped to organize the 82nd Illinois Infantry, in which he advanced to the rank of colonel. He took part in the battles of Chancellorsville, Gettysburg, Chattanooga, Lookout Mountain and Missionary Ridge, being breveted brigadier-general in 1865. In 1870 President Grant appointed him governor of Washington territory, which position he resigned in 1874, settling in San Francisco, and taking an active part in state politics.

**SALOMON, GOTTHOLD:** Preacher; b. Sondersleben, 1784; d. Hamburg, 1862. In 1815 he delivered his first sermon in a private synagog in Berlin, and in 1818 he was appointed preacher in Hamburg and gained a reputation throughout Europe as an eloquent preacher. He used his oratorical powers in defense of the emancipation of the Jews, and was an ardent controversialist on the side of the Reform movement.

**SALOMON, HAYM:** American patriot; b. Lissa, Poland, 1740; d. Philadelphia, 1785. He emigrated to the United States in 1772, and during the Revolutionary war identified himself with the American cause and was imprisoned in 1776, by the British, in New York. In 1778 he escaped to Philadelphia, engaged in business as a broker in European exchange and credits. He then became associated with Robert Morris, who was superintendent of finance, and between 1781 and 1784 Morris recorded 75 transactions with Salomon. In 1782 Salomon was permitted to advertise the fact that he was broker to the office of finance. He was at the same time broker to the French consul, and fiscal agent of the French minister to the U. S., and was the most important depositor in the Bank of North America founded by Morris. It was at this period that, it is claimed, Salomon made large advances to the U. S. A. which were never returned. The facts of these loans have never been definitely established, though the heirs of Haym Salomon made a number of efforts to recover their claims from the U. S. Government. In 1850 a U. S. Senate committee reported that Salomon "gave great assistance to the Government by loans of money and by advancing liberally of his means to sustain the men engaged in the struggle for independence at a time when the sinews of war were essential to success." In recent years the issue has been revived, and a heated controversy has followed the desire of the American Polish Jews to honor his memory by a monument referring to these unrecouped advances. The U. S. Government has never definitely recognized the claims.

Salomon was as liberal with his means to private individuals in important position as to the government and his liberality is mentioned by James Madison. He was an active member of the group which founded Congregation Mikve Israel, Philadelphia. His great-grandson, William Salomon (b. Mobile, Ala., 1852), was for years a member of the banking firm of Speyer & Co., and in 1902 established in New York the banking firm of William Salomon & Co.

He had supported the needy members of Congress, advanced money to any public servant that was in want of it, staked William Morris, scraped together the funds that had kept the treasury going—and ruined himself. Ruined himself and impoverished his children.—CHARLES EDWARD RUSSELL, *Haym Solomon and the Revolution*, New York, 1930.

**SALOMONS, Sir DAVID, Bart.:** Leading figure in the Anglo-Jewish struggle for emancipation; b. London, 1797; d. there, 1873. He was the son of Levi Salomons born in London of Netherlands descent, who acquired a commanding position amongst London merchants in the 18th cent. In 1832 David Salomons became one of the founders of the London and Westminster Bank, and an underwriter on the Royal Exchange. In 1835 he was elected a liveryman and freeman of the Coopers' Company, one of the City guilds, and from then on devoted himself with consummate skill and



great patience to the struggle for emancipation.

In 1835 he achieved his first success, when he was elected sheriff of London and Middlesex, and a special act of Parliament was passed to ratify the election of the first Jew to such an office in England.\* In 1838 his election as a magistrate for Kent, and in 1839-40 his appointment as high sheriff of the county, forced the waiving in his favor of the oath "on the true faith of a Christian." At the same time he carried on the fight within the City of London \* by being repeatedly elected for the Jewish wards as an alderman, and finally took municipal office in 1847, when the oath was amended. Sir Robert Peel then introduced and Parliament removed the municipal disabilities against which Salomons and his fellow Jews had fought. Accordingly he was in 1855 elected Lord Mayor of London, and his term of office was a conspicuous triumph. One of its striking incidents was that he forced the erasing from the monument of the Great Fire of London, of the line attributing that incident, which occurred in 1666, to the Roman Catholics.

In 1837 Salomons began to contest seats in Parliament, and when in 1851 he presented himself in Parliament as a duly elected member he refused to take the oath "on the true faith of a Christian." This drew national attention to the problem, and the excitement became intense when Salomons took his seat, unsworn, and voted in Parliament. He was ordered to withdraw and fined £500 for illegal voting. His constituency, Greenwich, in which probably not a single Jew resided at that date, stood gallantly by their member, and reelected him regularly until in 1858 the oath was changed so that at the 1859 session Salomons took his seat in the House of Commons. It is related that when the House of Commons was rebuilt Salomons purchased the original seat from which he had been ejected in 1851, and preserved it as a heirloom in his country home. In 1869 he was made a baronet, rounding out a remarkable career of political achievement. He was devoted to Jewish affairs, was president of the Board of Deputies \* and an officer in many communal organizations.

**SALOMONS, Sir JULIAN EMANUEL:** Australian statesman, chief justice, N. S. W.; b. Birmingham, Eng., 1834; d. Sydney, N. S. W., 1909. He emigrated to Australia,\* having trained for the legal profession in London. In 1869 he was appointed solicitor-general. In 1886 he was offered and for a brief period held the post of chief justice. He resigned it to become agent-general for N. S. W. in London, a position which, with a brief interruption during which he served in the cabinet of the colony, he held to his death. Prior to the federation of the Australian commonwealths each colony had in London its agent-general, the equivalent of ambassador of the colony to the mother country.

**SALONICA (Salonika):** From the New Testament it may be assumed that there were Jews in ancient Thessalonica but nothing specific is known of the Jewish community there till the period of the Crusades, when the Jews enjoyed a type of local autonomy in exchange for payment of taxes to the Byzantine emperor. The community was, however, practically reorganized from the refugees of the French, Spanish, Italian and German expulsions to the 14th cent. The conquest of Salonica by the Turkish sultan, Amurath, in 1430, gave the Jews there the largest measure of equality accorded them anywhere in Europe at that date, and Isaac Zarfati, their leader, invited the German Jews to settle there. These came in considerable numbers—hence the popularity of the surname Ashkenazi and its derivatives throughout Turkey—but they were swamped by the Spanish refugees, who responded to the welcome offered them by Bayazid II. (1489-1512). Salonica rapidly became the largest and freest Jewry with many congregations, libraries, and a keen intellectual life. In 1545, 200 persons, 8,000 houses and 18 synagogues were destroyed by a fire, but this catastrophe did not seriously affect the prosperity of the community.

In opposition to the rabbis who both denounced the cause and banished Shabbethai Zebi\* from the city, the mass responded keenly to the impostor, a face that suggests that Salonica had fallen on evil days in the middle of the 17th cent., which is substantiated by the suspension of its Hebrew press during that period. The aftermath of the pseudo-Messiah was the Donmeh,\* who still live on bad terms with the Jews in Salonica.

As a port town, Salonica continued to attract Jews and throughout the 19th cent., it had 75,000 Jews, mostly poor, many of them fishermen and porters, but generally religious. As Salonica was 60 per cent. Jewish in its population, Sabbath observance had a greater influence on public life than elsewhere in Europe. From 1875 the Alliance Israélite Universelle\* and Allatini Frères, the great Macedonian tobacco operators, did much to develop modern schools in the city.

The post-War treaties changed the position of the Salonica Jews. The city became Greek and was made part of the great transfer of populations. The total inhabitants of Salonica now approach 250,000, but the Jews have not increased in number. They gained in the sense that their community was made the head of Greek Jewry, and they were given political equality, and their representatives sit in the Greek Parliament. On the other hand, there have been disturbed local relations since 1925, and in 1929 there was a "pogrom." Salonica Jews have been steadily settling in Palestine during the last few years.

**SALT:** Sanctity has been attributed to this condiment since the earliest times. The sprinkling of salt on bread, on making motza (the blessing of the first portion of a loaf), the



offering of bread and salt to sovereigns, all follow from the injunction (Lev. ii. 13) to season the sacrifice with salt.

**SALTEN, FELIX (Salzmann):** Author and dramatist; b. Budapest, 1869. He achieved his first reputation as a serious literary journalist in Vienna. Then he embarked with success on the career of a popular novelist, and scored heavily in the German reading world. Of his novels, "Little Veronica" is perhaps best known. The third phase of his literary career has been as dramatist. His two animal plays, "Bambi" and "Fifteen Hares," have been translated into half a dozen languages, and presented in all parts of Europe and the United States. Salten was first encouraged as a writer by Theodor Herzl.\* After visiting Palestine in 1925 he wrote "A New People on an Old Land."

**SALVADOR, FRANCIS:** American patriot; b. London; d. S. Carolina, 1776. He was a descendant of a wealthy Marano\* family, originally named Rodriguez, and played a conspicuous part in Anglo-Jewish affairs. His immense wealth was, however, swept away by the Lisbon earthquake of 1755, and the failure of the Dutch East India Company. He emigrated to America in 1773, settled in the South, bought land and joined the Southern leaders of the Revolution. He was elected a member of the first and second Provincial Congress which met in Charleston in 1775. In 1776 the British, who were attacking South Carolina from the sea, attempted to create a diversion by inducing the Indians to rise. Salvador gave the alarm and joined in the battles with the Indians. In a skirmish near Esseneka in 1776 Salvador was shot and scalped by the Indians.

He retained his senses to the last; and when Major Williamson came up and spoke to him, he anxiously asked whether the enemy was beaten, and upon being told that they were, he replied he rejoiced at it, when shaking the Major by the hand, he bade him farewell—and died.—LEBESON, *Jewish Pioneers in America*, 1492-1848. New York, 1931.

**SALVADOR, JOSEPH:** Historian; b. Montpellier, 1796; d. Versailles, 1873. In his early career he was a physician but abandoned that profession for literature, as he possessed an independent fortune. His first work, 1822, "The Law of Moses, and the Religious and Political System of the Hebrews," was an attempt to place the Mosaic code on a rationalistic basis, and reflected on current politics in that Salvador attempted to prove that the ancient Hebrew kings were constitutional monarchs. His next two works were historic reviews of the Hebrew institutions, and of "Jesus Christ and His Doctrine."

In the latter he set the mode of treating Jesus as an historical figure, and Renan, who later made this type of presentation popular, acknowledged Salvador's pioneer effort. In 1846 he completed his account of the period which interested him most by his "History of the Domination of Judea by the Romans and

the Fall of Jerusalem." In this work, though he was a staunch Jew, he viewed the destruction of the Jewish state as a prelude for the spread of what he described as the Christian form of Judaism. A posthumous work was "Paris, Rome, Jerusalem or the Religious Question in the 19th Century." In this trilogy Paris represented liberalism.

**SAMARCAND:** It was only after its annexation by Russia in 1868 that this central Asiatic state became a center for Bokharian Jews. Some 3,000 strictly orthodox Jews are settled there. They are silk dyers, silversmiths, bookbinders, tailors and carpenters.

**SAMARIA:** Today nothing but the collection of ruins known as Sebaste, the name given it by Herod,\* this Palestinean city was the capital of Israel built by Omri\* and developed by Ahab,\* the remains of whose gigantic palaces abound (*See: Archeology*). It was captured by Alexander the Great in 331 b.c.e. In 312 b.c.e. its fortifications were dismantled by Ptolemy, and in 296 b.c.e. it was again destroyed. John Hyrcanus\* captured it c.107 b.c.e. Pompey rebuilt it, and in 25 b.c.e. Herod restored it and made it a place of importance.

**SAMARIA, DISTRICT OF:** The third ancient and modern division of Palestine. It lies north and west of Jerusalem. A good deal of the Plain of Sharon, and the coast to Haifa is within the area. Its valleys are well watered and in Herodian days it was the most closely cultivated part of Palestine. It is celebrated in Jewish history as the domain of the Israelitish kings and therefor the antithesis to Jerusalem. The cultivation of the olive and fruits were always the chief occupation of its inhabitants. Nablus is its most important city, and British military headquarters are maintained at Tulkarem. The name survives not only in the handful of Samaritans,\* but in the well-known phrase "the Good Samaritan."

**SAMARITANS:** A religious community developed in central Palestine after the fall of the kingdom of Israel.\* In place of the Israelites, killed and transported, Sargon brought to Samaria a colony of Babylonians and Cuthites. This was increased by Assyrians (Ezra iv. 2-10). Although priests were sent to instruct these people in the "worship of Jehovah," they adopted a semi-heathen faith. After the return the Jews rejected their aid in the rebuilding of the walls of Jerusalem, and the breach between the two groups widened. Sanballat, who was hostile to the Jews, built the temple on Mount Gerizim and evolved an Israelitish as against a Judean code. The racial admixture was increased by Alexander the Great, who after the capture of Samaria brought a colony of Macedonians there. John Hyrcanus\* destroyed their temple, it was, however, rebuilt, and finally destroyed in the revolt against the Romans in 484. Its erection transferred the center of the Samaritans from Samaria to Shechem, which Vespasian took, settled it with Roman soldiers



and re-created it as Neapolis (Newtown), whence the modern name, Nablus.

The Samaritans joined the Jews in the Bar Kokba \* revolt, led in some of the later rebellions, were dispersed, and fled to Persia where they interested the Chosroes dynasty in the capture of Palestine in 614. They led the Arab army into Palestine and were rewarded for their share in its conquest. Colonies of them were developed in Egypt and elsewhere, but their numbers dwindled, and they appear mostly in Arab records as public functionaries.

Interest in their community was aroused in 1616, and since that date archeologists and biblical scholars have paid much attention to their scant records and literature. There are still some 150 Samaritans who reside in Nablus, use an Aramaic dialect in prayer, but speak Arabic and sacrifice the Paschal lamb on Mount Gerizim on the Passover.\*

The Samaritans are strict monotheists, who follow the primitive Israelitish code with its emphasis on Gerizim as opposed to Jerusalem, reject the prophets and the Talmud,\* and adhere closely to their version of the Pentateuch,\* which is closer to the Septuagint\* version than to the Masoretic text. It emphasizes the importance of Gerizim and is free from the anthropomorphisms to which the Samaritans object. This, too, is characteristic of their liturgy, "Defter." So whilst their prayers, composed by their own teachers and priests, differ considerably from the Jewish form, the rubric, or order, differs materially only in the Passover sacrifice and the three annual pilgrimages to Gerizim. During the 13th and 14th cent. the Samaritans experienced a religious literary revival and their best records, prayers, etc., date from that period. Critics find the text of their ancient Pentateuch mss. and history valuable, but so far no far-reaching differences from accepted Jewish codes and history have been evolved from the study of Samaritan records.

**SAMBATION:** The legendary river, the chief characteristic of which is that its turbulent waters rest on the Sabbath. The Ten Tribes\* were supposed to have been carried north of it and hence it appears in all mystical stories as south of their lands, but impassable. Josephus\* mentions a stream which Titus crossed on his northward march from Beirut, which ceased to flow periodically, and Pliny also alludes to it. Eldad the Danite\* made the Sambation famous as the river around which his legendary B'nai Moshé were settled in independence and prosperity.

They encamp by the brook of Kedron, together with the scattered remnants of the exiles. The brook is called Sambation, which encompasses them with a radius of two months' walk. . . . The river, the sand and stones continue in a whirl during the six days of the week, but on the Sabbath they rest. On the eve of every Sabbath a flaming fire ascends from one side of the river, so that no one can approach it until the Sabbath has come to an end. No man has ever seen these flames of the river Sambation except the descendants of Dan, Asher, Gad and Naphtali. . . . The river Sambation is four cubits

wide, as far as a bowshot reaches. The noise it makes is exceedingly loud, like the billows of the sea and like a mighty tempest, and in the night-time the sound is heard at a distance of half a day's journey. If sand from that river is placed in a flask, it whirls about during the six days of the week, but on the Sabbath it rests.—GASTER, *The Chronicles of Jerahmeel*, London, 1899.

**SAMEK:** 15th letter of the Hebrew alphabet. Its numerical value is 60.

**SAMOLOWICH, RUDOLPH LASAROWICH:** Russian Arctic explorer; b. Azov-on-Don, 1880. Whilst studying engineering at Freiburg, Saxony, he became interested in the Social Democratic movement. He returned to Russia in 1904, and was one of the leaders of the Odessa Jewish Self-Defense during the 1905-06 riots. For his share in opposing the government troops he was exiled to Archangel, but fled to Petrograd, and took an active part in the Bolshevik demonstrations. He was arrested and sentenced to three years in Archangel. There he began his Arctic studies, and in 1911 was permitted to join a Polar expedition to Spitzbergen. In 1912 his exile was ended and he joined another polar expedition which discovered coal in the northern regions. In 1918 he took part in founding the commission for the development of the North and in 1924 he was made chief of the institute for northern enterprise. He had in the meantime made numerous trips into the frozen seas. In 1928 the whole world was stirred by the loss of the Italian aerial expedition to the Pole led by General Nobile. Samoilowich was commissioned by the U.S.S.R. government to attempt the rescue of Italians. He outfitted the icebreaker "Krassin," fought his way through the floating ice and rescued the survivors.

**SAMSON:** Judge of Israel, renowned for his strength, his riddles and his contest with the Philistines (Judges xiii.-xvi.). Even in Talmudic times some doubts were thrown on the historicity of a character that has many engaging qualities, and has been productive of many stories, and several well-known operas and dramas.

In contrast to other judges, Samson was not the leader of an army, but an individual fighter, who made peace or war according to his own caprice. The story of Samson is told in the Bible with a wealth of detail and a broad humor. Samson performs the greatest feats of strength with the greatest of ease, indulges in revelry and riddles, and perpetuates the grimest of jests. Eventually he is betrayed by a woman, Delilah, is captured, blinded, and thrown into prison. According to the story, Samson's strength lay in his hair, and it was only when this was shaven that he became as other men. In prison his hair grew again, so when the Philistines brought out Samson to make merry with him at one of their festivals, he pulled down the house and destroyed thousands together with himself.

Some critics have attempted to explain the story of Samson as a solar myth, since his name means "sun-like," and his feats in many respects resemble those of Hercules, who in



turn is only a Grecized version of the Phœnician god Melkarth.

The first evidence of his gigantic strength he gave when he uprooted two great mountains, and rubbed them against each other. Such feats he was able to perform as often as the spirit of God was poured out over him. Whenever this happened, it was indicated by his hair. It began to move and emit a bell-like sound, which could be heard far off.—GINZBERG, *The Legends of the Jews*.

**SAMSON B. ABRAHAM of Sens:** One of the leaders of the French Rabbinical school; b. 1150; d. Acre, Palestine c.1230. He was a pupil of Rabbenu Tam,\* and exercised an influence on French Jewry equal to the greatest among the group of Tosafists,\* and joined the opponents of Maimonides.\* He was one of the 300 English and French rabbis who emigrated to Palestine in 1211 where he probably completed his commentaries on the Sifra.

**SAMUDA, JOSEPH D'AGUILAR:** Engineer and British M.P.; b. London, 1813; d. there, 1885. He was associated in business with his brother Jacob Samuda in building marine engines and ships. From 1868 to 1880 he was a member of Parliament, representing a semi-Jewish district of London, and was accepted as an authority on engineering and transportation. He and his family were baptized.

**SAMUEL:** Prophet and priest; son of Elkanah and Hannah, of the tribe of Ephraim. He occupies a unique position, as succeeding the Judges, and anointing both Saul and David as kings, he created the monarchy against his own inclination. Despite his prophetic calling he was the last non-monarchical ruler of Israel. The impress of his personality is conspicuous in the two books credited to him. His yielding to the Divine Will, despite his aversion to a monarchy, his attempt to spread religious instruction, and Saul's\* consultation with his spirit through the witch of Endor, combine to set Samuel in a distinct category which has provided the historical critics with arguments that lead to a great divergence of view as to the age of various parts of the narrative of his period. Originally there was only one Book of Samuel, but in all the accepted translations the work is divided into two books.

The **Books of Samuel** cover more than the period of the life of the prophet-judge for I Samuel xxv. begins, "And Samuel died," and briefly describes his funeral. The title therefor indicates, not the author, but the most important person mentioned in these narratives of the conditions prior to the founding of the kingdom, and of the reigns of Saul and David, until his purchase of the threshing floor of Araunah, for the erection of an altar.

The critics trace in the Books of Samuel several different sources, including two biographies of Samuel, a biography of Saul, two separate accounts of David, and various public records and poetic pieces.

**SAMUEL:** Tax-collector to Ferdinand IV. of Castille. He was a native of Andalusia, where he was born in the last quarter of the 13th cent. Though he enjoyed the king's favor he incurred the enmity of the queen mother, Maria de Molina.

**SAMUEL IBN 'ADIYA:** Poet-warrior. Lived in Arabia first half of the sixth cent. and was a member of one of the Arab-Jewish tribes. His name (in Arabic Samau'al ibn Jarid ibn 'Adiya) survives in Arabian folklore as a synonym for faithfulness. He was a supporter of a local prince, Amru al-Kais, and protected his family and possessions. Samuel's son was captured by Amru's enemies, and when the father was offered the alternative of saving his son's life by giving up Amru's possession he preferred the death of his son to breaking his pledge.

**SAMUEL, Sir ARTHUR MICHAEL:** Statesman and economist; b. Norwich, England 1872. He is a retired manufacturer who became prominent in the service of the British Chambers of Commerce. His program of British Trade Policy was used in 1916 as the basis of the Paris Economic Conference held by the Allied Powers. He was elected to Parliament in 1918, and was appointed under-Secretary of State for Foreign Affairs, Parliamentary Secretary to the Board of Trade, and minister for the Department of Overseas Trade, 1924-27, and Financial Secretary to the Treasury, 1927-29.

**SAMUEL, BERNARD:** German court banker; b. 1650; d. Paris, 1738. He was the son of a poor painter and began his own career as the keeper of booths at fairs. He won the interest of Chamillard who was minister to both Ludwig XIV and Ludwig XV, and was appointed court banker to both monarchs. He acquired a great fortune, and at his death his estate was worth 35,000,000 thalers. He gave 10,000,000 thalers for loans for impoverished tradesmen and was ennobled for his benevolence.

**SAMUEL, Baron DENIS DE:** Financier; b. London, 1782; d. there, 1860. In early life he established himself in Rio de Janeiro, and, though a Jew, was instrumental in founding a British Protestant church there in 1821. He was popular at the Brazilian court, and his title was awarded him by the Portuguese government.

**SAMUEL, HAEEM:** Beni-Israel communal worker; b. Alibag near Bombay, 1830. In 1851 he entered the Indian government service, and championed the cause of his brethren, the Beni-Israel. He organized their first institutions in 1853, and a high school in 1881, and a prayer hall in 1888. He wrote a sketch of the history of the Beni-Israel.

**SAMUEL, HAROLD:** Pianist; b. London, 1879. He has specialized in the performance of Bach's compositions, but it was not until 1921 when he gave daily recitals of Bach in



London that his incomparable interpretations were recognized. He has repeated this cycle in many countries since, and visited the U. S. in 1924 and 1925-26. He is on the staff of the Royal College of Musicians, London.

**SAMUEL, Sir HERBERT:** First High Commissioner of Palestine, and British cabinet minister; b. London, 1870. Youngest son of Edwin L. Samuel, and nephew of the first Lord Swaythling.\* He began his political career in 1895, but it was not till 1902 that he was successful in his contest for parliamentary honors. From that date, except for the period he held office in Palestine, he has been a member of Parliament. He was under-secretary for the Home Department, 1905-09; chancellor of Lancaster, with a seat in the cabinet, 1909-11; postmaster general, 1910-16, as well as president of the Local Government Board, 1914-15, and Secretary of State for Home Affairs, 1916. In 1919 he was British special commissioner to Belgium, and from 1920 to 1925 High Commissioner of Palestine. On his return to England he became chairman of the Royal Commission on Coal Industry, and from 1927 to 1929 chairman of the Liberal Party. In 1931 he again became secretary of the Home Department, but as a Liberal Free Trader resigned from the MacDonal national cabinet in 1932.

Sir Herbert has never been a member of the Zionist organization, but he submitted his Zionist views to Premier Asquith in 1914, and took an active part in the pre-Balfour Declaration negotiations, and in all the discussions between the British government and the Zionists prior to his appointment as high commissioner of Palestine. On his arrival in Palestine in 1920 he was hailed as the successor of Ezra,\* but his transfer of the Beisan lands to the Arabs aroused considerable criticism. Since 1930 he has taken some share in the discussions provoked by the Passfield White Paper, and the 1933 attack on the Jews in Germany have led him to support the campaign for their succor. Sir Herbert is an orthodox Jew. His eldest son has married in Palestine, and made that country his home.

**SAMUEL B. HOFNI:** Last gaon of Sura; d. there, 1034. He was reputed for his intellectual independence. He opposed Saadia's interpretation of miracles, denying all supernatural manifestations, and rejecting all attitudes and ideas which were contrary to human reason.

**SAMUEL B. JEHIEL:** Martyr of the First Crusade, 1096, in Wevelinghoven, a village near Cologne, having blessed his son, and then killed him. The congregation after reciting the Shema\* committed suicide by drowning. Samuel at his own request was slain with the knife with which he killed his son, by Menahem, the sexton of the congregation.

**SAMUEL B. MEIR (RaSHBaM):** 11th cent. exegete; grandson of Rashi\* who flourished in Ramerupt, France, c.1085 to 1174.

His biblical commentaries include a large portion of the Pentateuch,\* Judges,\* Kings,\* Isaiah,\* Jeremiah,\* Ezekiel,\* the 12 Minor Prophets, and most of the writings. He claimed that he converted his grandfather to some of his views in which he emphasized the progress made by the exegetes of his own time over those of prior generations. He was a literalist, and interpreted old texts according to the exact connotation of words. To this extent he was a radical in his interpretations, but he accepted many of the superstitions prevailing in his age.

**SAMUEL HA-NAGID (Samuel ha-Levi b. Joseph ibn Nagdela):** Statesman and scholar; b. Cordova, 993; d. Granada, 1055. A thorough linguist he was forced to emigrate in 1013, and settled in Malaga where he earned his living as a calligrapher. He was thus employed to write the confidential letters of the slave of the vizir Abu al-Kasim ibn al-'Arif. It was in this capacity that he became secretary to the vizir who on his death-bed, in 1027, recommended Samuel to King Habus, who appointed him vizir. From then to 1037 Samuel, who continued his modest scholarly life, conducted the military and political affairs of the kingdom. On the death of Habus two factions rose in Granada, but Samuel supported Badis, the eldest son of the deceased monarch, in the contest for the throne. Badis won, and Samuel became de facto ruler of Granada, and on his death was succeeded by his son, Joseph, in the office of vizir.

To Jews of Granada Samuel was "Nagid," rabbi, and devoted to the collection of a great library, and the support of Jewish scholars with many of whom he corresponded. Even the Arab poets extolled his piety and scholarship. Some of his responsa, his methodology of the Talmud, and some of his poems have been preserved. His Hebrew grammar has been lost.

In Samuel's time the kingdom of science was raised from its lowliness and the star of knowledge once more shone forth. God gave unto him a great mind which reached to the spheres and touched the heavens, so that he might love Knowledge and those that pursued her, and that he might glorify Religion and her followers.—  
MOSES IBN EZRA.

**SAMUEL B. NAHMAN:** Palestinian amora of the third cent. He undertook a number of diplomatic missions for the Academy. He went to Babylon, and later appeared before Zenobia\* at Palmyra, as a petitioner for the life of a young revolutionist. He also waited on the Emperor Diocletian at Tiberias and Banais.

**SAMUEL, Sir SAUL, Bart.:** Australian statesman; b. London, 1820; d. there, 1900. He emigrated to New South Wales when 12 years old. His public career began in 1846, and in 1856 he entered the Representative Assembly; in 1859 he joined the ministry and held office continuously to his appointment in 1880 as agent-general of N. S. W. in London. He was in turn minister of finance, of trade,



and postmaster general. He took an active interest, both in Australia and in England, in Jewish institutions.

**SAMUEL YARHINA'AH (Mar Samuel):** [Scholar and leader; b. Nehardea, Babylonia, 165; d. there, c.257. This Babylonian amora was known as an infant prodigy, and he studied in Palestine because at an early age he had no superior in Babylon. On his return to Nehardea he founded a school, and was appointed judge by the exilarch. Later he became chief of the Academy of Nehardea, which with Sura soon passed the Palestine institution in reputation for scholarship. After the death of Rab, the head of the Sura Academy, Samuel was the preëminent leader of his generation. He limited profits in trade to one-sixth of the cost price. He studied medicine, and many of his rules and dietetic maxims are reported in the Talmud.\* He claimed proficiency in astronomy but could not explain the nature or movements of comets. Because of his astronomical knowledge he doubted the necessity of celebrating the double-day holidays in the Diaspora, and wrote a 60-year calendar in which he fixed the rising of the new moon for all the months involved. He laid down the guiding rule that the law in the country in which the Jews are living is binding upon them. He expected the restoration of the Jews to Palestine would result from an agreement of the various governments permitting the Jews to return and set up an independent state. *See:* Academies, Babylonian.

**SAMUEL ZARFARTI:** Papal court physician; d. Rome, c.1519. He was a French Jew under the protection of Louis XII., and was first court physician of Pope Alexander VI., the Borgia, and re-appointed by his successor, Julius II., whom he revived and nursed to health after he had been given up for dead by other medical attendants. Samuel was freed from wearing the badge, and his family were wards of the Vatican.

**SAN FRANCISCO:** *See:* California, United States of America.

**SAN MARINO:** There have been Jews in this Italian republic since 1350. They were mostly pawnbrokers. A small community still exists there.

**SAN SALVADOR (Bahia):** On the east coast of Brazil. Jews settled here as early as the end of the 16th cent. Their presence is officially noticed in 1624, but there are earlier references to the presence of Maranos,\* who came from Portugal. The formation of the Dutch West India Company in 1622, is generally assigned as the date at which the Maranos threw off their Christian masks for they aided the Dutch in their commercial ambitions. In the latter part of the cent. Bahia was a settlement for "reconciled" Maranos, who it is generally assumed were eventually absorbed in the local Catholic population. A handful of Jews, Orientals, French, German,

Russia, Dutch and Californian, reside in San Salvador, the capital.

**SANCHEZ, ANTONIO RIBEIRO:** Russian court physician; b. 1699; d. Paris, 1783. He studied medicine in Leyden, Holland, having fled from Portugal. In 1731 he was sent to Russia as medical adviser to the Empress Anna Ivanovna, and later attended the Empress Catherine II. She dismissed him in 1747 because he was a professing Jew. He thereupon settled in Paris where he introduced the use of the Russian vapor baths.

**SANCTIFICATION:** *See:* Kiddush.

**SANCTUARY:** A place made sacred by its dedication to divine service. The Tabernacle\* of the Wilderness was the first sanctuary. The whole of the Temple\* was a sanctuary, but the Holy of Holies was sacrosanct, untouchable by others than those ordained for its service. The Ark,\* enshrining the Torah,\* is a sanctuary.

**SANDALFON:** Name of an angel who has been identified by the Cabalists as the one who redeemed Jacob (Gen. xliii. 16).

**SANDERS, DANIEL:** German lexicographer; b. Altstrelitz, 1819; d. there, 1897. His career as a lexicographer began in 1850. The value of his contributions to the grammar of the German language was demonstrated in 1876 when Sanders was called to Berlin to assist the Ministry of Instruction in the task of purifying German by eliminating from it all foreign terms and expressions. His works are standard books in his field.

**SANHEDRIN:** The factual historical material relating to the high court of the Jewish State is scant. Neither its origin, nor the method of electing its members can be stated with certainty. Alexander the Great was greeted by a senate, Antiochus V. wrote to the gerusia, or magistracy. Both terms have political and democratic implications, and as the Great Sanhedrin is identified in the Talmud as the body which sat "in the hall of hewn stone" and dealt exclusively with religious and ritualistic matters, the existence of a secular court, which as Gabinius recognized for each of the five provinces must be assumed, since neither Josephus\* nor the Gospel authors refer to the religious body.

Under Roman rule this civil-political court had limited powers in dealing with criminal cases and it ceased to function when the State was destroyed. It may be noted that forty years before the fall of the Temple, it could no longer inflict capital punishment (Jer. Sanh. 18a). The religious or Great Sanhedrin is traceable to the Great Synagog convened by Ezra\* and Nehemiah,\* and traditionally it is accepted as a permanent continuation of that body. Concerning its membership, and functioning there is more information, for its authority was on the fall of Jerusalem vested in the academy at Jabneh.\* The Talmudic treatise



tise Sanhedrin deals with the functioning of the Great Sanhedrin though it details the functions and procedure of the civil courts as well as those having criminal jurisdiction. There were 71 members, including the president, who was called (prince or patriarch). The Ab Beth-Din—"father of the house of judgment" sat at the right-hand of the president, and the rest sat before them in the form of a semi-circle. H. P. S.

**SANHEDRIN, FRENCH:** Convened by Napoleon I. and opened February 9, 1807, in Paris to give legal sanction to the principles enunciated by the Assembly of Notables, in their answers to the twelve questions submitted by the government. The institution of both gatherings was dictated by the regulative spirit which animated Napoleon, as well as by his keen desire for the historic decoration of his acts. He did not esteem the Jews, but his policies befriended them greatly, and the French in their conquests after the revolution enforced emancipation and equality wherever they marched through western Europe.

In May, 1806, Napoleon summoned the Assembly of Notables, in order to question these leaders on the moral character of the Mosaic code. One hundred and eleven representative Jews were selected by the prefects. The notables under the chairmanship of Abraham Furtado\* of Bordeaux—the gathering included some of the ablest Jews in France, was met with 12 questions, and at the conclusion, the meetings lasted nearly two months, the notables presented their unanimous answers. Napoleon was entirely satisfied with the response, but in order to give them the authority of religious sanction he ordered the convening of a Sanhedrin patterned on the ancient Jewish institution, composed of 71 members, two-thirds (46) rabbis, and a third (25) laymen, with a president and two vice-presidents. David Sinzheim\* (1745-1812), rabbi of Strasburg, presided; Joshua Benzion Sergre, rabbi of Vercelli, and Abraham de Cologne, rabbi of Mantua, were the vice-presidents.

As Amsterdam, Italy and much of Germany was then under French domination, these Jewish communities were represented in the Sanhedrin. A number of the addresses were delivered in Hebrew. Eight sessions were held. The Sanhedrin affirmed the decisions of the notables in nine articles drawn up in French and Hebrew. The Assembly of Notables was then reconvened, and on April 6, 1807, it presented its official report, and was dissolved. The permanent result was the organization of the Consistoire system of communal institutions promulgated in 1808, but on which neither of the Jewish gatherings passed judgment.

The 12 questions were:

- (1) Is it lawful for Jews to have more than one wife?
- (2) Is divorce allowed by the Jewish religion? Is divorce valid although pronounced not by courts of justice but by virtue of laws in contradiction to the French code?

(3) May a Jewess marry a Christian, or a Jew a Christian woman? Or does Jewish law order that the Jews should only intermarry among themselves?

(4) In the eyes of Jews are Frenchmen not of the Jewish religion considered as brethren or as strangers?

(5) What conduct does Jewish law prescribe towards Frenchmen not of the Jewish religion?

(6) Do Jews born in France acknowledge France as their country? Are they bound to defend it? Are they bound to obey the laws and follow the directions of the civil code?

(7) Who appoints the Rabbis?

(8) What magisterial power do the Rabbis exercise over the Jews and what judicial authority do they possess?

(9) Does their authority rest upon written laws or tradition?

(10) Are there trades which are forbidden the Jew by his religion?

(11) Does their law forbid the Jews to exact usury from their coreligionists?

(12) Does it forbid or permit them to exact usury from their non-Jewish fellow citizens?

The decisions of the Sanhedrin, formulated in nine articles and drawn up in French and Hebrew were:

(1) In conformity with the decree of R. Gershom, polygamy is forbidden.

(2) Divorce by Jewish law is valid only after previous decision of the civil authority.

(3) The religious act of marriage must be preceded by a civil contract.

(4) Marriages between Jews and non-Jews are binding, although they cannot be celebrated with religious forms.

(5) Jews recognize their fellow citizens of other faiths as their brethren.

(6) Jews recognize the land of their birth or adoption as their fatherland and defend it when called upon.

(7) Judaism does not forbid any kind of handicraft or occupation.

(8) It is laudable for Jews to engage in agriculture, manual labor, and the arts.

(9) Jews are forbidden to exact usury from Jews or non-Jews.

The replies showed that the Jews were not "une nation dans la nation"—to use the words of Napoleon. H. P. S.

The tragedy of Esther was presented at the court by Talma in July, 1806. The next day Talma appeared as usual at the emperor's breakfast, at which M. de Champagny, minister of the interior assisted. The conversation turned on the play. "Ahasuerus was but a poor sort of king," said Napoleon to Talma, and then turning to de Champagny asked: "What about the present Jews? What is their state of existence? Make me out a report respecting them." The report was presented and on July 26 the Assembly of Notables was convened.—ВІБЛІОТЕКЕ ДЕ РОСНЕ, Curios. Hist., p. 120.

**SANTANGEL, LUIS (Azarias) DE:** Financier of the discovery of America.\* His father, who bore the same name, was the farmer of the taxes of the royal domain of King John of Aragon. The son on his father's death in 1476 continued the same service to the court, and was appointed royal counselor, and later chancellor of the royal house of Aragon. In 1491 he appeared as a confessing Jew in the procession of the penitents at the auto-da-fé\* of Saragossa, of July 17. For his coöperation in the discovery of America, and for other services rendered to the crown his children and grandchildren were freed from liability to the charge of apostasy; and, the Inquisition\* was inhibited from investigating their religious beliefs and practices.

**SAPHIR, JACOB (Eben):** Traveler; b. Oshmiany, Lithuania, 1822; d. Jerusalem,



1886. He settled in Safed, Palestine, when a child and in 1848 and again in 1854 he toured India, Yemen, Egypt and Australia in the interest of the Halukka. He wrote several travel books and some poetry. He was instrumental in bringing many Halukka \* families into Palestine.

**SAPHIR, MORITZ GOTTLIEB:** Humorist; b. Lovas-Berény, 1795; d. Baden, near Vienna, 1858. In the second quarter of the 19th cent. Saphir was probably the best known, as well as the most popular, humorist in continental Europe. He not only edited a series of German humorous publications and a collection of satirical books, some of which brought him into sharp antagonism with governments, but his rapier-like after-dinner quips and his practical jokes were part of the popular gossip of the period. 26 vols. of his writings were published. Like many contemporary writers he was baptized in 1832.

**SARAGOSSA:** This community which began to flourish in the 10th cent. at its height was constituted of about 5,000 Jews, who had 12 synagogs, and were not only traders, but manufacturers and artisans. Cloth dealers, dyers, goldsmiths, cutlers, tawers, tanners, strap-makers, saddlers, shoemakers, organized into Jewish guilds, are indicated by the street names of the Jewish quarter. The community achieved a great reputation for scholarship and wealth. Its Maranos \* were amongst the most famous in Spain. Saragossa Jewry was destroyed by the massacre of 1391, the plague of 1429-48, the Inquisition \* which began to burn Jews at the local stake in 1486, and finally by the expulsion of 1492.

**SARAGOSSI, JOSEPH:** Cabalist and Talmudist; b. Saragossa, Spain. He lived in the latter part of the 15th and the first part of the 16th cent. When driven out of Saragossa because of his Cabalistic views, he traveled through Sicily, then visited Beirut, Syria; later he lived at Sidon for a time, and finally settled in Safed, Palestine, where he became a rabbi and lectured on the Cabala. Saragossi brought with him to Safed the study both of Talmud and Cabala, as a result whereof the Safed community began its career as a historic center of Cabala. Saragossi was extremely mystical and pious. He was well liked by the neighboring Mohammedans and was interested in promoting communal and inter-religious harmony. When because of his community's lack of funds, Saragossi wished to leave Safed, the Mohammedan governor of the region contributed a considerable part to his annual salary in order to keep him there.  
A. S.

**SARAH:** Wife of Abraham \* and mother of Isaac \* (Gen. xi. 29 and xxi. 1-7). It was for her that Abraham bought the cave of Machpelah as a burying place. The Bible emphasizes her attractiveness, and rabbinical literature stresses her beauty.

**SARAH:** First Jewess recorded to have practised medicine in Europe. She lived in Bistum Würzburg, Germany, at the beginning of the 15th cent. For an annual fee of 10 gulden Archbishop Johann II. on May 2, 1419, gave her a license to practise medicine within his diocese. Her practise was successful and remunerative, for the purchase by her of an estate, and the employment of a knight to represent her rights in court, are on record.

**SARAJEVO:** See: Yugoslavia.

**SARASOHN, KASRYEL H.:** Yiddish newspaper publisher; b. Pelsa, Poland, 1835; d. New York, 1905. His father, Elijah Sarasohn, was rabbi of Pelsa, and had acquired some fame for eloquence and learning. About 1859 the father was called to the rabbinate of Suwalki, and while there Kasryel H. Sarasohn was married to Basha Yaholomstein, the only daughter of David Yaholomstein, a distinguished Talmudist of that city. During the early years of his marriage Kasryel H. Sarasohn pursued a mercantile career, traveling through many cities of Europe and finally visiting the United States in 1869. He returned in 1871 and again in 1873, when he became the rabbi of the Orthodox congregation at Syracuse, N. Y.

In 1874 he came to New York and there met his brother-in-law, Mordecai Yaholomstein, who was one of the pioneers in the "Haskalah" movement in Poland, and had achieved international fame as a Talmudist and Hebrew writer, and who had been associated with Henry Bernstein and others in the publication of newspapers in the Yiddish and Hebrew language, which, however, were unsuccessful.

In 1874, together with Mordecai Yaholomstein, he founded the "Jewish Gazette," Yaholomstein being editor and Sarasohn publisher. The "Jewish Gazette" struggled along as a weekly publication until about 1883, when the Russian persecutions caused a huge wave of immigration to this country with a resulting increase of the circulation and influence of the newspaper.

In 1886 he started publication of the "Jewish Daily News," the first daily Yiddish newspaper in the world, which continued for over a half cent. as one of the largest and most influential Jewish publications in the United States.

After the "Jewish Daily News" was established on a firm financial footing, Sarasohn devoted himself to charitable, communal and educational work and amongst his many activities along these lines, he founded and was the president until his death of the Hebrew Sheltering House (Hias \*). He was an active officer of the Talmud Torah and chief of the organization for the collection of funds for the poor Jews in Jerusalem. His funeral attracted thousands throughout the country by the outpouring of over 100,000 mourners who followed the body to the grave.  
A. H. S.



**SARATOF:** Russian city in which there have never been as many as 1,000 Jews became prominent in 1853 for a Blood Ritual Accusation \* for which one Yushkewitzer, his wife and son were arrested. After a protracted trial they were declared innocent, but the case compelled the Russian government to appoint a commission of scholars to investigate the libelous charge that the Jews used Christian blood for religious purposes.

**SARDINIA:** There is no modern record of any Jewish community in this mountainous Italian island in the Mediterranean. Four thousand Jewish youths were sent by the Emperor Tiberius to Sardinia in the year 19, as a punishment for the misdeeds of four Jews who collected much treasure from the Romans on the pretense that they were collectors for the Temple at Jerusalem. Thereafter 11 Jewish communities, including one at the capital, Cagliari, are noted, and these are reported to have lived in considerable freedom. Sardinia was ravaged by the Vandals, Goths and Saracens, the last being dispossessed by the Pisans in the 11th cent. and the Jews do not emerge frequently in the records till Sardinia was taken over by Aragon in 1325 from which date the Jews on the Island began to experience the common fate of the Jews in Spain. They were banished soon after 1492.

**SARGENES:** From the French for "serge." The shroud or robe which is worn at the Seder, on New Years' and Atonement, and in which the pious owners are buried. In eastern Europe it is called kittl'. It is of white material, and brides are married in this robe.

**SARNOFF, DAVID:** Radio engineer; b. Uzlian, Russia, 1891. He started as an office boy with the Marconi Wireless Telegraph Company of America in 1906, he became a wireless operator, and in 1922 became vice-president and general manager of the Radio Corporation of America. He was secretary and director of the Institute of Radio Engineers, 1915-18. He has been honored by foreign as well as by the American government for his contributions to commercial radio development.

**SARPHATI, SAMUEL:** Physician and economist; b. Amsterdam, Holland, 1813; d. there, 1866. His name was given to one of the leading modern streets of Amsterdam, leading to the permanent exhibition building, "Volksvlijt," which was erected under his initiative. He played a great rôle in the rebuilding of a large section of his native city, and the pre-war new Amsterdam was the result of his planning. The filling of canals and of founding commerce schools and coöperative societies were all part of his effort for modernization.

**SARUG, ISRAEL:** Cabalist, disciple of Isaac Luria; b. Germany. He lived in the 16th cent. After Luria's death he introduced Lurian

(practical) Cabala \* into Italy, where he succeeded in winning many converts to it. The most important of these was Menahem Azariah da Fano, who at his persuasion expended great sums of money for acquiring Luria's manuscripts, and for having various Cabalistic works printed. Then Sarug lectured on Lurian Cabala in Amsterdam, Holland, and in several cities of Germany; in Amsterdam he became the teacher of Abraham de Herrera. Sarug wrote various Cabalistic works, and a work on asceticism called "Hanhagath Yosher" (Introduction to Righteousness).  
A. I. S.

**SASPORTAS, JACOB B. AARON:** Rabbi and anti-Shabbethaian; b. Oran, 1610; d. Amsterdam, 1698. As a young man he was rabbi in a number of Moorish cities and about 1646 was imprisoned by the Moorish ruler and escaped to Amsterdam about 1653. He was recalled to Morocco and appointed (c.1659) envoy to the Spanish court. In 1664 he was invited to become rabbi of London. The next year he went to Hamburg and officiated there till 1673 when he was called to Amsterdam and appointed head of a yeshibah. He was for some time rabbi in Leghorn and finally settled as rabbi of Amsterdam. Although a Cabalist \* he was one of the most bitter opponents of the Shabbethai Zebi \* movement and exerted himself greatly to unmask its imposters.

**SASSOON:** "The Rothschilds of the East," members of David Sassoon & Co., a British Indian family, originating in Baghdad, and which after 1832 played a great commercial rôle in India, and later became the representative Indian family in England, reputed for its wealth, munificence and high standing at the court of St. James. The Sassoons shared with the Rothschilds in London in the 19th cent. respect for their rigid observance of the Sabbath and Jewish festivals, and their checks and notes had the name of the firm printed in Hebrew. In the second and third generation they married into the Rothschild family. The firm preserved not only its identity as bankers of the Orient operating in London, but they were on many occasions the hosts for the British government of Oriental royalty, including the Shah of Persia, and Indian princes.

**Sir Albert Abdallah David Sassoon** (b. Baghdad, 1817; d. Brighton, England, 1896), eldest son of David Sassoon, was the founder of the London firm, continued the family tradition of large commercial and industrial development in India, coupled with princely philanthropy, and loyalty to the British crown. He was knighted in 1872, and in 1873 was the first Anglo-Indian given the freedom of the City of London.

**David Sassoon** (b. Baghdad, 1792; d. Bombay, 1864) was the founder of the firm. He was the son of a Mesopotamian merchant, who was treasurer to the Turkish governor of Baghdad, and recognized by the Jews in the Orient as Nasi, Prince of the Captivity,



and perhaps one of the last Jews formally so addressed. David Sassoon carried on his banking business in Baghdad till 1822 when he went to Bassorah and then settled in Bombay to which he brought his family in 1832. He extended his business by branches to Calcutta, Shanghai, Canton and Hongkong, and obtaining a monopoly in the opium trade reached out to Yokohama and Nagasaki in Japan. He built magnificent synagogues and Hebrew schools in Bombay and at Puna; homes for sailors, and a considerable number of educational and philanthropic institutions. He endeared himself to the British by his attitude during the Indian Mutiny of 1857, and his liberal support of the widows and orphans of the British relief expedition. A statue in his memory was erected in Sassoon Mechanics Institute of Bombay and a bust in the Albert Memorial in London.

**Sir Edward Albert Sassoon, Bart.** (b. Bombay, 1853; d. London, 1924), son of Albert Sassoon, was educated in England, joined a "crack" regiment, and became a member of Parliament. In 1899 and in 1902 he was president of the Sephardic community of London.

**SASSOON, Sir JACOB ELIAS:** Leader of Indian Jewry; b. Bombay; d. there, 1916. He was a banker and head of the local firm of David Sassoon & Sons, but devoted to the development of cotton and employed 15,000 persons on his plantations. He spent much in charity in India and in Palestine. He bequeathed his library of 2,000 rare oriental books to the library of the Hebrew University,\* Jerusalem.

**SASSOON, Hon. Sir PHILIP (Albert Gustave David):** Under-secretary of state in British cabinet; b. London, 1888. He has been in Parliament for Hythe since 1912, and was appointed under-secretary for air, 1924-29, and was reappointed 1931, and is a trustee of the National Gallery and other art collections. During the World War he was private secretary to Field Marshal Sir John Douglas Haig, commander-in-chief of the British armies in France, and was thrice mentioned in dispatches. He was made an officer of the Order of Black Star of France, receiving both the French and Belgian military crosses and other decorations. He was for a time parliamentary secretary to Lloyd George, and is the commodore of the air fleet. His sister, Sybil, married the fifth Marquis of Cholmondeley.

**SASSOON, SIEGFRIED:** Poet; b. London, 1886. He is a nephew of Sir Philip Sassoon.\* He is keenly interested in hunting, and much of his poetry deals with that theme. During the World War he served on the Palestine front and was wounded. His published works include: "The Old Huntsman," 1917; "Counterattack," 1918; "Satirical Poems," 1926; "The Heart's Journey," 1928, and "Memoirs of an Infantry Officer," 1930.

**SATAN:** In all the biblical references except in the Book of Job\* this word has the connotation of adversary. In Job, Satan has that same characteristic but is one of the celestial beings privileged to go to and fro in the earth, which in later ages became a very definite factor in the belief in Satan.

Satan has an individual super-human character in Zechariah iii, where he acts as a sort of heavenly prosecuting attorney to charge the high priest Jeshua with certain faults. In the Book of Job, he challenges the contention of God that Job is entirely righteous, and is therefore given the power to inflict various losses and bodily suffering upon him. In I Chronicles xxi., however, Satan is definitely presented as the tempter, who misleads David into taking a census of the people. Later writings expanded this part, until in the New Testament we find Satan as the angel that is cast out of heaven, as the tempter of Jesus and the leader of the demons who inflict various kinds of diseases on man. In other Jewish literature he is identified with the serpent who persuades Adam and Eve to eat of the fruit of the Tree of Knowledge and therefore causes their expulsion from Eden. In this way there was built up the familiar figure of Satan that has become famous in Milton's Paradise Lost.

Satan is, however, more characteristic of the New Testament than of Jewish writings, though popular superstitions gradually found their way into Talmudic and in other writings. The Cabalists increased the powers of mischief controlled by the devil, but Judaism has never seriously accepted the concept of a power almost co-equal with God and fighting for possession of the world or individuals. Belief in a personal Satan is rare amongst Jews.

S. C.

**SATANOW, ISAAC HALEVI:** Poet and satirist; b. Satanow, Poland, 1733; d. Berlin, 1805. He settled in Berlin in his youth and was a protege of the banker Daniel Itzig,\* and through David Friedlander\* came into association with Moses Mandlessohn,\* and cooperated in the publication of "Meassif." He was personally a paradox, and his writings betray the same contrasts. He lived like an orthodox Polish Jew and favored the German Haskalah. His most important work, "Mishle Asaf," 1789, and "Gam de Mishle Asaf," 1791, was at once blamed for its modern conventional torrid rhetoric, and praised for its loyalty to simple Biblical Hebrew.

**SAUDEK, ROBERT:** Author; b. Kolin, Bohemia, 1880. He is a member of an old Jewish family that has been settled in Kolin since 1619. He is at present attached to the Czechoslovakian diplomatic service in London though he is the author of a score of successful farces and plays. He is a recognized authority on graphology.

**SAUER, EMIL:** Virtuoso pianist; b. Hamburg, 1862. He was a pupil of Nicholai Rubinstein, and he studied with Liszt. He made



his first appearance in England in 1894, and in New York in 1899. In 1910 he was appointed head of a department of piano at the Vienna Conservatorium. He has written 24 studies for the piano, and an autobiography, "Meine Welt," 1901.

**SAUL:** First king of Israel; reigned for about twenty years in the 11th cent. c.e. By nature a modest character and endowed with an unusual strength, Saul was the choice of Samuel \* to lead the nation in the war against the Philistines. He was at first not widely accepted, but a victory over the Ammonites gave him prestige, and from that time on he maintained a more or less irregular sway over the nation. Without attempting to set up a regular government, he maintained a standing army which was probably supported by voluntary contributions. Despite minor successes and the winning of independence, he did not entirely succeed in removing the Philistine menace; the result was essentially a draw, with the Philistines superior in the plain, but unable to overcome Saul in the hills.

A new factor came into the situation with the advent of David,\* who now became the young and vigorous leader, while Saul was incapacitated by "an evil spirit," evidently some form of melancholia. This led him to an insane jealousy of David which caused him to attempt his life, to chase him out of his court, and to pursue him relentlessly. David was ultimately forced to take protection with the Philistines, and the forces of Israel was that much weakened. The Philistines promptly took advantage of this situation to outflank the range of hills that had been Saul's bulwark and to force him to meet them in battle at Mt. Gilboa. The result was the utter rout of Israel and the death of Saul, who died by his own hand rather than fall into those of the enemy.

Much of the narrative which relates Saul's reign makes the king serve as a foil to David, and rather obscures Saul's valiance, and his sacrifice for the cause of Jewish liberty. His royalty evidently sat lightly upon him, and except his anointing and coronation there is little in his career that separates the first of the kings from the last of the judges whom he succeeded.

Ye daughters of Israel, weep over Saul,  
Who clothed you in scarlet, with other delights,  
Who put ornaments of gold upon your apparel.  
How are the mighty fallen in the midst of the battle!  
—II SAMUEL i. 24-5.

**SAUL OF TARSUS (Paul the Apostle):** Actual founder of Christianity, and opponent of Judaism; b. of Jewish parents in Tarsus, Cilicia, c.10; d. after 63. Attempts have been made, unsuccessfully, to identify him with Elisha b. Abuyah.\* "Aher," as he was called, was, however, a profound Jewish scholar, whilst in the eyes of critics Paul quoted from the Septuagint\* and not from the Hebrew Scripture. His mental outlook was entirely different from the Talmudic rabbis, both in that he is described as preaching a denation-

alized Judaism—quite apart from theological differences—and that religiously he burdened life with the concept of original sin and all the ideas of necessary redemption that flow out of it.

**SAVOIR, ALFRED DE (Ponanski):** French essayist and dramatist; b. Lodz, 1884. He settled in Paris in 1900 and became a typical Parisian both as journalist and writer of typical French comedies. Since 1907 he has scored at least a dozen hits with his slightly acid, humorous comedies on the vagaries of love affairs. Died, Warsaw, 1934.

**SAXONY:** The early history of the eastern border state of Germany is vague, because till the Middle Ages the frontier line was at the Elbe and the Saale rivers, and it is only after the Germans permanently crossed these streams that events were recorded. The Jewish settlement in Magdeburg dates back to 963. Somewhat later Jews settled in Halle, Mersen, Erfurt, and Nordhausen. Most of these Jews were money changers, and their conditions were tolerable. Persecution began in the 13th cent. and reached its climax in the Black Death\* persecutions of 1349. The refugees scattered, but the Jews returned to Saxony, only to suffer so severely that in 1450 they were forced into Poland. In the 16th cent. the only Jews in the kingdom were at Nordhausen.\* A little later some came to Halberstadt. Early in the 18th cent. Jews settled in Leipzig and Dresden, but lived in these cities under great pressure. No synagogues, only private prayer rooms, were permitted them, and they were compelled to pay for "protection."

Conditions in Saxony changed for the Jews after 1848. In 1925 there were in Leipzig 10,000 Jews; in Dresden, 5,120; Chemnitz, 4,000; Magdeburg, 2,361; Halle, 1,236; Halberstadt 850; Erfurt, 819; Nordhausen, 430.

**SCANDIANI, ANGELO:** General director of La Scala, Milan; b. Venice, 1872; d. Milan, 1930. He was trained as an engineer but possessing a good baritone voice joined an opera company. In 1920 he was made director of the celebrated opera house, La Scala, Milan. He was succeeded in the office by a Jewess, Anita Colombos.

**SCEPTER, LEGEND OF:** The miraculous powers exhibited by Moses' rod and the blossoming of Aaron's rod, which was preserved in the Ark, has given rise to one of the most fascinating legends in rabbinic literature. According to it at twilight, on the sixth day of Creation, God created a staff on which was incised two words meaning "possessor of all." This He gave to Adam who used it as the first plough. It guided Cain in his wanderings, and Lamech who was blind. It was Jacob's staff, when he went to Laban, it aided Joseph to interpret dreams, and became the staff by which Moses performed miracles before Pharaoh, raised the coffin of Joseph from the Nile, smote the rock, and which, as Aaron's

rod, blossomed and brought forth almonds, and was preserved in the Ark. Samuel gave it to Saul, who bequeathed it to David. Solomon adorned it with gold and made it the scepter of Israel.

Each king of Judah so used it, and it was buried with the last of the kings in the royal tombs. A Cabalistic adornment, which Disraeli\* used in his "David Alroy,"\* adds: The scepter remains in the hands of the last of the kings, and the test of the Messiah is that he descend into the tombs of the kings and wrest the scepter from the embracing royal fingers. Success identifies the Messiah, and recreates that power with which the rod was endowed when it was created in the Garden of Eden.

**SCHAFFER, SCHEPSEL:** Rabbi; b. Bausk, Latvia, 1862. In 1893 he became rabbi of Shearith Israel, Baltimore, Md. In 1895 he affiliated with the local Zionist Association and was the first American delegate to attend a Zionist Congress, 1897.

**SCHAIKEWITZ, NAHUM MEIR (Shomer):** Yiddish novelist and playwright; b. Nesvizh, Minsk, 1849; d. New York, 1905. In Russia as a lad he began writing stories in Hebrew. Later he lived for a time in Roumania and Bessarabia and there fell under the influence of the Yiddish stage. In 1888 he came to New York, and became the most prolific as well as the most popular romance writer for the Yiddish press. He wrote over 200 novels in Yiddish, whilst over 30 of his plays were performed in New York.

**SCHAIANEANU, LAZAR:** Roumanian philologist; b. Ploesti, Roumania, 1859; d. Bucharest, 1934. He was an associate of M. Gaster\* and was devoted to philology. His brilliance was early recognized and he was accepted as the leading authority on the Roumanian and cognate languages. He published many books on the subject, and was encouraged by the government, and was permitted to teach at the Bucharest University. The government though inimical to the Jews favored Schaineanu, and submitted to the Roumanian parliament a measure for granting him full citizenship so that he might be appointed a professor. Parliament refused to pass this law, and though Schaineanu was persuaded to apostatize he did not receive the appointment for he had offended the anti-Semites beyond redemption by stating in his book on Jews and Tartars that the Roumanian Jews were descended from the Chazars,\* and therefor were older settlers in the country than any of the present population. In his later years his survey of languages included a study of the Yiddish used in Roumania.

**SCHALAL, ISAAC COHEN:** Last Egyptian Nagid.\* He died in Jerusalem in 1525 having retired there after the Turkish sultan abolished the office he held in Cairo.

**SCHALKOWITSCH, ABRAHAM (Ben Avigdor):** Author; b. Scheuludok, Wilna, 1866; d. Karlsbad, 1921. In his youth he came under the influence of Achad Ha-Am\* and joined him in Zionist effort. Later he devoted himself entirely to literary work, and founded the two important Hebrew publishing concerns, "Achiassaf" and "Tuschija." In 1921 he visited the U.S.A. in the interest of Hebrew publishing and died on the homeward journey. Of his own numerous Hebrew writings one of the most interesting is his book, "Arba Meoth Shana" (After 400 Years), an account of Spanish Jewry before the expulsion of 1492.

**SCHANZER, CARLO:** Italian statesman; b. Vienna, 1865. He was at one time Italian deputy in the Austrian Reichsrat. In 1902-1907 he was appointed postmaster general of Italy, and in 1920-21 he was the head of the Italian delegation at the naval conference held in Washington, D. C. In 1922 he was appointed minister for foreign affairs, and to 1924 he headed the Italian delegation at the Council of the League of Nations.

**SCHAPIRO, HERMANN:** Originator of the Jewish National Fund; b. Erswilken, Russia, 1840; d. Cologne, 1898. In 1883 he settled in Heidelberg as a tutor in mathematics, and 1887 was appointed extraordinary professor. He was at the same time intensely devoted to Jewish affairs, an accomplished Hebraist, who published some important works on rabbinics, and wrote for the Hebrew weeklies on current topics. He is, however, immortalized as the originator of the Jewish National Fund.\* An ardent Zionist and a delegate to the first congress, he advanced, on a mathematical basis, the need for establishing out of small resources, a fund which as it grew would be identifiable as corporate national Jewish wealth.

**SCHATZ, BORIS:** Sculptor, painter, and founder of Bezalel\*; b. Kovno, 1866; d. Denver, Colo., 1932. A pupil of Antokolski, Schatz began his artistic career as a sculptor. He resided for years in Bulgaria and there modelled many ghetto subjects, and produced his masterpiece, "Mattathias Maccabee." He next modelled many portrait busts, and exhibited in 1904 at the St. Louis Exposition. From some date thereafter, however, he threw himself with heart and soul into a twofold project, the founding of an arts and crafts school in Palestine, in order to provide a technical basis for industrial development, and at the same time to create in all the arts, a quality and a line that might be regarded as an expression of Jewish art.

Schatz, in the latter objective, differed entirely with the ideas promulgated by the Lilien school of "Jewish Art." He attempted to develop what he believed were historical characteristics of Jewish craftsmanship, and essayed to create a synthesis out of what he found in the Orient and in the European ghettos. Thus he assumed, on the basis of his



own researches, that in architecture the Jews followed the Egyptians, not the Greeks and Romans, whereas in weaving, mosaics, and kindred arts he associated them with the colorful, detailed and symbolic work of the Persians. In ironwork and jewelry he blended the work of the medieval Jewish goldsmiths and the typical filigree work of the Yemenite Jews.

In Jerusalem he founded the Bezalel\* school, carried it on right throughout the War, and for a number of years thereafter. He set up classes in all the industrial arts, and endeavored to make his task sustain itself by selling the products of his workshops. Commercially the effort was not successful because many of its trinkets ran counter to the modes and fashions. On the other hand, Schatz's influence has made itself felt particularly in the remarkable illustrated books issued from the Jerusalem presses. Individually he abandoned sculpture for painting, and after 1928 toured the world with his own remarkable collection of Palestinean paintings. It was on a tour that he died in Denver. He was buried in Palestine.

**SCHATZKES, MOSES AARON:** Talmudist; b. Karlin, 1825; d. Kiev, 1879. His rationalization of all the legends of the Talmud in "Hamafteah" (1866-69) met with the opposition of the orthodox who burned or destroyed all copies of the work they could procure. His Yiddish stories, ironic and humorous, are rated as the best transcript of Jewish folkways in East Europe in 1850.

**SCHECHTER, SOLOMON:** President of the Jewish Theological Seminary of America, and founder of the United Synagog of America; b. Focsani, Roumania, 1847; d. New York, 1915. Whilst studying in Berlin with Steinschneider\* and Israel Lewy, he met Claude G. Montefiore\* who invited him to London where he continued his studies. In 1885 Schechter published his first essay, "The Study of the Talmud." This was followed by his "Abot de-Rabbi Natan," and a number of contributions to the "Jewish Quarterly Review," and other scientific publications which were collected in his first "Studies in Judaism," 1896. In 1890 he was elected reader in rabbinics, at Cambridge University, and in 1892 he was made M.A. honoris causa. In 1895 he visited the United States and delivered a course of lectures. In May, 1896, his attention was called to a leaf of the Hebrew mss. of Ben Sira,\* brought from Southern Palestine to Cambridge by Mrs. Lewis and Mrs. Gibson. This led to his visit to Cairo and the investigation of the Genizah, and the bringing of its material to England.

As a compliment for his discoveries, Cambridge, in 1898, conferred the Litt.D. on him, and in 1899 he was appointed professor of Hebrew at University College, London. In 1901, prior to his departure for the United States, where he had accepted the presidency of the Theological Seminary,\* he addressed a series

of epistles on the Occidentalization of Judaism to the Anglo-Jewish community which was considerably exercised over his scathing remarks.

From his settlement in the United States, where he also acted as editor of the Talmudic department of the Jewish Encyclopedia, Schechter served as the rallying center of the school of historic, or conservative Judaism. His ripe scholarship was combined with a live interest not only in contemporary Jewish events, but in literature and scholarship in general. Although English was to him an acquired tongue, his years of residence in Cambridge made him a master of the English essay, and he applied its form, its flair for criticism and appraisal, as well as pleasant presentation, to his own field of rabbinics, theology and literary historic investigation. He was reputed for an acid wit in speech, some touches of it give zest to his books. His principal books besides those mentioned were: "Midrash ha-Gadol to Genesis," 1902; "Studies in Judaism," three series; "Some Aspects of Jewish Theology," "A Glimpse of the Social Life of the Jews in the Age of Jesus, The Son of Sira," 1904; "Saadyana," 1903; "Documents of Jewish Sectaries, Seminary Addresses, and Other Papers," 1915.

The unearthing of the Genizah was the event of Doctor Schechter's career, more dramatic even than the discovery of the Hebrew text of Ecclesiasticus. . . . The work underground in sorting thousands, possibly as many as one hundred thousand fragments, of manuscripts amidst the accumulated dust and dirt of centuries impaired his health to such an extent that he began to pass almost from the appearance of a young man to a man of considerable age.—CYRUS ADLER, *American Jewish Yearbook*, 1916.

See: Sirach.

**SCHEID, ELIE:** Director of Rothschild Palestinean colonization; b. Hagenau, Alsace, 1841; d. Paris, 1902. He was educated for the rabbinate, but owing to an impairment of his voice became a social worker, and so served during and after the Franco-Prussian war. In 1883 he was appointed by Baron Edmond de Rothschild\* to supervise his agricultural settlement work in Palestine, and he spent the larger portion of the 16 years following in Palestine supervising the original colonies. At Artuf there are the ruins of his most ambitious project, the founding of a glass-blowing plant. He retired from active service in 1899.

**SCHENK, LEOPOLD:** Embryologist; b. Urmeny, Hungary, 1840; d. Schwanberg, Styria, 1902. In 1898 he startled the world with his "Determination of Sex," which made its author known internationally. His theory was that the sex of a child could be determined by the kind of nourishment partaken of by the mother. Several royal ladies permitted Schenk to experiment on them, but the criticism of the faculty of the University of Vienna, to which he was attached, was so severe that Schenk resigned his chair. The elaboration

and practice of his theory were terminated by his early death.

**SCHEURER, EDMUND:** Communal worker; b. Berncastel-on-the-Moselle, 1847. He came to Canada after the Franco-Prussian war having been engaged in business in Alsace and France. He settled in Hamilton, Ont., as a member of the jewelry firm of Levy Bros. & Scheurer. He founded there the first Reform congregation in Canada. In 1886 he moved to Toronto where he still is a leader in communal and philanthropic affairs.

**SCHEY von KOROMLA, Joseph Freiherr:** Austrian juridical authority; b. Vienna, 1853. His grandfather was ennobled in Hungary for his philanthropy and for his contributions to the industrial development of the state. Schey was appointed professor at Vienna University in 1885, and after holding a similar appointment in Graz, was reappointed to Vienna in 1897. He is recognized as the outstanding authority on Austrian civil law, and all his writings deal with related themes. At the close of the World War he represented Austria on the Mixed Tribunal appointed to settle war claims.

**SCHEY, PHILIPP, Baron VON KOROMLA:** Hungarian philanthropist; b. Guns, 1798; d. Baden, near Vienna, 1881. For his services to the imperial dynasty during the revolution of 1848-49 he was ennobled, being the first Hungarian Jew made an Austrian noble. He was president of the Jewish community of Pecs.

**SCHICK, BELA:** Hygienist and bacteriologist; b. Boglar, Hungary, 1877. He was professor at the University of Vienna, 1918-23. The most important of his medical achievements was his discovery in 1913 of the "Schick test" for diphtheria which has been universally accepted. He is physician-in-chief of the Mt. Sinai Hospital, New York, and pediatrician-in-chief at the Willard Parker Hospital, and the New York Infirmary for Women and Children. In recognition of his services to medicine he was elected honorary member of the Harvey Society.

**SCHIFF, HERMANN (Isaac Bernays):** Novelist; b. Hamburg, 1801; d. there, 1867. Schiff, who was best known by his pen name, "Isaac Bernays," was a relative of Heinrich Heine.\* He published his first novel in 1826, and for some years devoted himself to the German romantic field. In 1838 he began to write Jewish stories. The best known of these is "Die Wilde Rebizin," 1866.

**SCHIFF, JACOB HENRY:** Financier and philanthropist; b. Frankfort-on-the-Main, 1847; d. New York, 1920. The Schiff family has been traced back to Jacob Kohen Zedek Schiff, dayan of Frankfort in 1370, which is about as far back as German genealogies can be traced. Jacob H. Schiff was trained in his father's brokerage house in Frankfort and came to the United States in 1865, but it was

not until a decade later, after a trip to Europe that he joined the firm of Kuhn, Loeb & Co., of New York.

His German connections attracted German capital to the financing of American railroads, which at that date was one of the outstanding enterprises in the development of the West. He soon became the head of the firm which refinanced the Union Pacific Railroad in 1897, and in 1901 fought the Great Northern Railroad Company for possession of the Northern Pacific Railroad, a struggle which resulted in the Stock Exchange panic of 1901, and in the supremacy of Kuhn, Loeb & Co., in Western railroad finance. In the following decade the firm was conspicuous in the financing of the Northern Securities Company, the Western Union Telegraph Company, the Pennsylvania and Baltimore & Ohio railroads, and the great Japanese war loans. From then on it participated in many international loans, and secured itself a ranking position in international finance.

The "Schiff era" in American Jewish philanthropy practically began and ended with Jacob H. Schiff. He exhibited in Jewish matters a range of interest wider than perhaps any other benevolently inclined millionaire. Intellectually he had never cast himself adrift from the Frankfort of his birth, and at the same time he was deeply attached to all things American. He thus was a formal Reform Jew, a member of Temple Beth-El, a supporter of the Hebrew Union College,\* and its funds, and at the same time he was an ardent supporter of the Jewish Theological Seminary of America\* and presented it with its valuable Steinschneider\* collection, and helped it financially.

Summering in Bar Harbor and anxious to observe orthodox custom during a year of mourning he erected in Bangor probably the handsomest small-town orthodox synagogue in the United States. He also aided many Talmud Torahs and Yeshibahs, besides supporting a number of institutions in Germany prior to the World War. So, too, whilst he was a member of the American Jewish Committee\* he assented to the New York Kehillah which at the time represented the democratic opposition. He almost became a Zionist, purchased stock in the Jewish Colonial Trust\* helped to finance loans for Palestinian winegrowers, but never could conscientiously assent to a Jewish nationalism minus a religious platform. He gave \$100,000 for the founding of the Haifa Technicum at the request of the Hilfsverein,\* which projected the plan, but prior to the World War withdrew from the German directorate, and opposed its plan for Germanizing instead of Hebraizing the Palestinian schools. He subsequently financed the repurchase of the Haifa property by the Zionist executive.

Equally characteristic was his interest in matters cultural. He financed the Semitic department of the New York Public Library, gave the Deinard collection to the National



Library, Washington, D. C., founded and endowed the Semitic Museum at Harvard, gave the funds necessary for the publication of the Jewish Publication Society's \* translation of the Bible, and endowed its Hebrew Classics Library. In 1915 he gave \$500,000 for the Student's Hall at Barnard College, provided a chair in social economics at Columbia University, and provided a chair in culture at Cornell.

His charities included large gifts to the Montefiore Home, New York, of which he was president, to the Henry Street Settlement, large donations to the regular Jewish charities, and munificent gifts to all the war relief funds, Jewish and non-Jewish. Both the Ethical Culture Society and the Salvation Army were included in his bounty. The list here presented is typical and not intended to be exhaustive, and no capitulation of his gifts during half a cent. has been attempted. Equally marked was the fact that whilst a staunch supporter of institutional charity he gave considerably by way of personal and private gifts, and the range of these was large, from helping to finance archeology in Palestine and Egypt, to supporting Ehrlich's experiments which culminated in the discovery of salvarsan. As a Jew he struck a distinct note in giving \$500,000 for the Galveston Experiment\* in distributed immigration, in his fervent support of liberal immigration, and in his unrelenting opposition to Russia whilst its government persecuted the Jews, and his investing a million rubles in the bonds of the Kerensky government as soon as that revolution was successful.

I realize fully what is at stake for the firm of Kuhn, Loeb & Co. in the decision we are going to make. But come what may, I cannot run counter to my conscience, I cannot sacrifice my profoundest convictions for the sake of whatever business advantage, I cannot stultify myself by aiding those who, in bitter enmity, have tortured my people and will continue to do so, whatever fine professions they may make in their hour of need. . . . I am willing that Kuhn, Loeb & Co. should join in the loan and the leadership of the transaction, provided that we are assured in writing by the commission, on behalf of the British and French governments, that not one cent of the proceeds of the loan will be given to Russia.—CYRUS ADLER, quoted in Jacob H. Schiff, *His Life and Letters*, Vol. II.

**SCHIFF, MORITZ:** Biologist; b. Frankfurt-on-the-Main, 1823; d. Geneva, 1896. He joined the rebel forces in the Baden revolution of 1849, and after it failed went to Switzerland, where he became professor of comparative anatomy, at the University of Berne, transferring to Florence in 1863. He remained there till he was given the chair of physiology at Geneva in 1876. Schiff's researches demonstrated the functions of the thyroid gland. His investigations covered the wide field of the nervous system, and he has been described as the great "anticipator" of many subsequent discoveries.

**SCHIFF, MORTIMER:** Banker; b. New York, 1877; d. there, 1931. He was the son of Jacob H. Schiff, and after spending two years in railroad work and two years in Europe

studying banking he joined his father's firm, Kuhn, Loeb & Co. He was interested in the Boy Scouts of America. He contributed considerable sums for the publishing of the Jewish Classics, and for the purchase of Hebrew libraries and was president of the Jewish Board of Guardians. His mother gave the Boy Scouts \$250,000 for a memorial which was unveiled in 1932.

**SCHIFF, PAULINE:** Italian feminist and professor; b. Mannheim; d. Milan, 1926. She was professor of German at Pavia University. In 1882 she was a delegate from Milan to the Genoa Women's Congress and from then on was closely identified with the suffrage and feminist movement in Europe. In 1894 she became secretary of the II. League of Feminists, and founded the organization for the insurance of motherhood in Italy. From 1899 to her demise she was the president of the Woman's Commission of the Peace Conference at the Hague, Holland.

**SCHIFF (David), TEBELE:** Chief rabbi of London (1765-92); b. Frankfort-on-the-Main; d. London, 1792, a collateral ancestor of Jacob H. Schiff. His scholarship led to his appointment as chief rabbi of the Great Synagogue of London, which at that date was expanding. He figures in the life of Lord George Gordon, as the chief rabbi who refused to accept the nobleman as a convert to Judaism.

**SCHIFFERS, EMANUEL:** Chess master; b. St. Petersburg, 1850; d. there, 1904. He began to play chess at 15, and became the leading player in Russia. In 1873 he first played Tchigorin, to whom he conceded a knight, but the pupil soon surpassed the teacher and in 1880 Schiffers lost the championship of Russia to Tchigorin. In 1895 in an international tourney, in England, he won sixth place.

**SCHILDKRAUT, RUDOLPH:** Actor; b. Constantinople, 1862; d. Hollywood, Cal., 1930. He spent his boyhood in Braila, Roumania, but having a bent for the stage went to Vienna where he was specially trained in dramatic art. For a number of years he played minor rôles, scoring his first success in Shakespearean parts in Germany in 1900. He came to the U.S.A. in 1910 and won the public with his performance of "Peter Gynt," playing the leading part 148 nights in succession. With Ossip Dymow\* he founded in 1925 the Intime Yiddish Theatre in New York. His son, Joseph Schildkraut, has followed in the father's footsteps.

**SCHILLER - SZINESSY, SOLOMON MAYER:** Reader in rabbinic Hebrew at Cambridge University; b. Alt-Ofen, Hungary, 1820; d. Cambridge, 1890. An ordained rabbi and a professor at Eperies he was conspicuous in the 1848 revolution and blew up a bridge to stop the advance of the Austrian army. He next escaped from a fortress the night before his intended execution. He managed to reach Ireland and preached there and in Manches-



ter, England. In 1863 he settled in Cambridge and prepared his "Catalogue of the Hebrew Manuscripts Preserved in the University Library, Cambridge," which was published in 1876. Besides publishing several editions of old books he contributed freely to the current discussions on Jewish topics in an earnest religious vein.

**SCHLEMIHL:** Hebrew compound phrase which has found its way into a number of languages, meaning unlucky or shiftless person. According to some authorities it is a compound of the German *schlimm* and the Hebrew *mazzal*, implying unlucky star.

**SCHLESINGER, BRUNO:** *See:* Walter, Bruno.

**SCHLESINGER, FRANK:** Astronomer; b. New York City, 1871. He was in charge of the International Latitude Observatory, Ukeah, Cal., 1899-1903; astronomer to Yerkes Observatory, 1903-05; director of the Alleghany Observatory, 1905-20. Since the latter date he has been in charge of the Yale University Observatory.

**SCHLESINGER, JOSEPH:** South Slavic composer; b. Zombor, Hungary, 1794; d. Serbia, 1868. He was the son of a popular cantor who had the boy trained in infancy in music. By 1820 he was the leader of a popular Hungarian band, and in 1830 he was appointed conductor to the court of Serbia. Here he devoted himself with great success to the writing of Serbian, Turkish, Wallachian and Hungarian folk tunes. Later he extended the field to Arabic and Yiddish songs. In response to an offer of a high musical appointment if he would apostatize, he is reported to have answered: "If I knew how to make myself more of a Jew, I would do it."

**SCHLESINGER, SAMUEL:** Hungarian naval official; b. 1800; d. 1894. He studied in a naval school, and in 1848 during the revolution, commanded the only vessel possessed by the Hungarian revolutionaries. Later he was made chief inspector of all vessels using the Danube within the Hungarian limits. He explored and mapped the great river, and wrote on its currents and tides.

**SCHMIELES, JACOB (Jacob Bassevi von Treutenberg):** Court Jew in Bohemia; b. 1580; d. Jung-Buntzlau, 1634. One of the financiers of the Thirty Years War, Schmieles was ennobled with the title "von Treutenberg." He played a conspicuous part in the affairs of Bohemian Jews, particularly in Prague, and had a reputation for large-hearted philanthropy.

**SCHNABEL, ARTHUR:** Pianist and composer; b. Lipnik, Czechoslovakia, 1882. He began to study when six years old, and in 1888 was placed under Leschetizky, in Vienna. His interpretations of Brahms and Beethoven have added considerably to his popularity. As a composer he belongs to the Expressionist School.

**SCHNITZER, EDUARD:** *See:* Emin Pasha.

**SCHNITZLER, ARTHUR:** Novelist and playwright; b. Vienna, 1862; d. there, 1931. He was educated for the medical profession, but early took to writing and was hailed as the incarnation of the spirit of Vienna, though during the larger portion of his life he lived in Paris. "Anatol," 1893, was his first and most characteristic work. A series of dramatic sketches of the love adventures of a young Viennese, it exhibited the limpid style, the mocking humor, sex adventures and clever characterizations for which Schnitzler became famous both on the stage and in his novels. "Liebelei," 1895; "Freiwild," 1896, and "Reigen," 1900, were all naughty "sweet little girl" plays, one of them so risqué that even the Vienna stage withheld it for many years. His novels include "Sterben," 1895; "Leutnant Gustl," 1901; "Der Weg ins Freie," and "Der Junge Medardus," 1920. Of those translated into English his novel "Casanova's Homecoming," 1925, and the play, "Prof. Bernhardt," were the most popular. Although during a good deal of his life he moved amongst Jews seriously devoted to Jewish problems, it was only in his last years that he betrayed interest in Jewish affairs.

**SCHNORRER:** Beggar; used also as a term of reproach. After the Khmielnicki massacres\* in Poland (1648-57), the Jewish schnorrer became a recognized institution throughout western Europe. Whilst a pauper with a tin cup standing on the sidewalk is a schnorrer, and such types are met with in congested Jewish areas, and were familiar in Jerusalem, the typical schnorrer lived in part on his wit and even impudence, in part on the imperative duty of those who have means to do charity. Hundreds of humorous schnorrer stories depend entirely upon the idea that the poor were necessary to the rich if they desired a share in "the world to come."

"What I pay in honor of Yankelé,—a dirty Schnorrer!" "Is that the way you speak of your guests?" said Manasseh, in pained astonishment. "Do you forget that Yankelé has broken bread at your table? Perhaps this is how you talk of me when my back is turned. But, beware! Remember the saying of our sages, 'You and I cannot live in the world,' said God to the haughty man." —ZANGWILL, *The King of the Schnorrers*, 1899.

**SCHOENBERG, ARNOLD:** Composer; b. Vienna, 1874. He studied violin and the 'cello, and later composition under his brother-in-law, Alexander Zemlinsky. At 19 he wrote a piano arrangement of Zemlinsky's opera, "Sarema," and his string quartet in D minor was performed in 1889. In 1900 he wrote his gigantic symphonic chorus, "Gurrelieder." He wrote considerably during the ensuing four years evolving his modernistic concept, and creating storms on the presentation of his compositions. Thereafter he became the exponent of atonality. The performances of "Five Orchestral Pieces" were met by hisses and even more violent objections in



London and New York, in 1925. He taught for years in Berlin, where he attracted a host of disciples whom he profoundly influenced. Some of the leading German composers owe their artistic development to his influence. In 1933 Schoenberg was forced to leave Germany, and is now teaching at the Malkin Conservatory, Boston, Mass. W. F.

**SCHOMBERG, Sir ALEXANDER:** British naval officer; b. 1716; d. Dublin, 1804. He was a son of Meyer Löw Schomberg, of Metz, and settled in England in 1720, where he added the Schomberg to his name Löw, and became a practicing physician. His son Isaac who also became a physician, and held public appointments was baptized. He entered the navy in 1743, and taking part in the Canadian war was promoted captain, and commanded his frigate in the capture of Belle Isle. He was knighted in 1777, and for years headed the list of British naval captains.

**SCHONERER, GEORGE VON:** Austrian anti-Semitic agitator; b. Vienna, 1842; d. Gut Rosenau, Lower Austria, 1921. He was a Jew by birth who formally apostatized in 1899, but from 1873, when he entered political life, he ardently espoused the anti-Semitic cause till his retirement in 1895. He was a member of the Austrian Diet, and for one of his extravagant attacks on the Jews suffered four months' imprisonment.

**SCHORR, JOSHUA HESCHEL:** Galician Haskalah \* leader; b. Brody, 1814; d. there, 1895. Son of a man of independent means he was able to devote himself to Hebrew scholarship and under the influence of Isaac Erter, and the writings of Samuel David Luzzatto \* he developed a highly critical spirit. By the publication of a Hebrew journal, "He-Haluz," he gave vogue to the word now generally applied to agricultural pioneers. He took a keen interest in Galician communal problems, was a fervent nationalist and advocate of Jewish denominational schools, and bequeathed his property and his considerable library to the Vienna rabbinical seminary.

**SCHOSSBERGER DE TORNA, SIMON WOLF:** Promoter of the Hungarian tobacco industry; b. Sasvar, 1796; d. Budapest, 1874. For his activities as an industrialist he was elected to the nobility in 1862, assuming the name "De Torna." He was the first Hungarian Jew ennobled, and his son, Sigmund von Schosberger, was in 1885 the first Jew created a Hungarian baron.

**SCHREIBER, MOSES B. SAMUEL (Moses Sofer):** Orthodox leader; b. Frankfort-on-the-Main, 1763; d. Presburg, 1839. He began his career as a boy prodigy in Talmudic studies, and was ordained before he reached his majority. He was also proficient in secular sciences. He was for a time head of the Yeshibah in Prossnitz, and rabbi of Dresnitz. In 1803 he accepted a call to Presburg where he established a Yeshibah for 500 students. In 1819 he became an active opponent to Reform

Judaism, and continued to attack it throughout the remainder of his life. He wrote no less than 100 books.

**SCHREINER, ABRAHAM:** Discoverer of petroleum; b. Galicia, 1820; d. Boryslaw, Galicia, 1900. He was a merchant without scientific training, who purchased a tract of land in Boryslaw for the building of a storage place. It was on his own property that he noticed the greasy earth which the peasants used for healing wounds, and to which they ascribed miraculous healing powers. Schreiner had no faith in these stories but curiosity led him to experiment with this healing soil. Impressed with the results he began to experiment with the greasy, wax-laden mass, extracting the liquid. The result led him to dig a well and set pumps. The liquid thus obtained he tested out in the old-fashioned vegetable oil lamps then in use. Its bursting into a fierce red flame led to the construction of the first petroleum lamp.

Schreiner was familiar with the primitive method of distilling alcohol from potatoes in use amongst the Jews in Galicia, and so recognizing the need for clarifying his crude oil he proceeded to distill the crude oil in an open pot over a stove. Schreiner was as a result badly burned, and suffered for years from the explosion. On his recovery he obtained the aid of a local apothecary, in setting up a safer distilling apparatus. From the resulting oil Nickolaus of Lemberg produced the first refined oil which was sold in bottle to consumers. Its use spread quickly.

Traction companies in Austria began to investigate its use, and Schreiner invested his resources in pumps and the necessary plant. When put to use his factory caught fire, and Schreiner was impoverished. He was too old to begin what was now a fierce competitive business, so he opened a dram-shop, and ended his days selling liquor to the peasants earning their livelihoods in the industry he had started. Schreiner's discovery dates from 1853. The rock oil of Oil Creek, Pa., was first pumped in 1854 but the effort was not successful till 1858 when a well bored 72 feet yielded 1,000 gallons daily.

**SCHUDT, JOHANN JAKOB:** Polyhistor; b. Frankfort-on-the-Main, 1664; d. there, 1722. Schudt, who was a non-Jew, wrote considerably on Jewish historical topics. One work of his "Jüdische Merckwürdigkeiten," 1714-17, is the source book of half of all the anti-Jewish prejudice in central Europe. Schudt borrowed a good deal from Eisenmenger's "Judaism Unmasked," but presented it in a new semi-historical and therefor more plausible vein. Incident after incident has been borrowed by compilers of other books of "Notable Events." Not a little of his legendary material has finally been converted by careless writers into ostensible historical fact.

**SCHUL:** Germanism for synagog which was already in use in the 13th cent. Philologists attempt to explain its use in the unity of

the synagogue and school building, and the habit of Jews in periods of persecution of alluding to their going to school instead of saying they were going to synagogue.

**SCHULKLOPFER:** Beadle who summoned the members of the congregation to prayer. Such an official is still to be met with in eastern Europe, and in Palestine.

**SCHULMAN, KALMAN:** Hebrew author; b. Bykhov, Russia, 1819; d. Wilna, 1899. He was one of the earliest to resuscitate biblical Hebrew, as a literary language, in which to convey modern knowledge. He did not modernize the tongue but adhered loyally to biblical usages and expressions. In his numerous works, which included a translation of Eugene Sue's "Mysteries of Paris," and a large universal history "Dibre Yeme 'Olam," 1867, he managed to adhere to an undefiled form of speech, and bring modern knowledge to his community, in which his writings were exceedingly popular.

A translation of "Les Mysteres de Paris," published in Wilna in 1847-8, introduced the romantic movement among the Jews, and at the same time the novel into the Hebrew language. . . . From the literary point of view Schulman's achievement is interesting because it was the first to offer to readers of Hebrew, pastime literature, fiction in place of the serious writings of the humanists. The enormous success obtained by this first work of the translator, the repeated editions which it underwent, testify to the existence of a public that craved light literature. . . . For the length of a half-century he was regarded popularly as the master of Hebrew style.—SIBUSCHZ, *The Renaissance of Hebrew Literature*.

**SCHUSTER, Sir ARTHUR:** Physicist, president of the British Association; b. Frankfurt-on-the-Main, 1851. Son of F. J. Schuster, a Frankfurt banker, who settled in England and became a British subject. He studied astronomy and mathematical physics, and in 1875 headed the "Eclipse" expedition to Siam. From 1888 to 1907 he was professor of physics at the Manchester University. He was an official of the Royal Society from 1912 to 1924, and president of the British Association in 1915. He was knighted in 1920 for research work during the World War. His brother, **Sir Felix Schuster, Bart.**, was chairman of the Central Association of Bankers, London, and of the Committee of the London Clearing Banks.

**SCHUTZJUDE:** "Protected Jew." Originally the Jews who traveled with royal passports were "protected Jews." When in the Middle Ages all the Jews in Europe came under the direct authority of the crown, they were all "protected," and could only move about on presenting "schutzbriefe," the equivalent of modern passports. They had, however, to pay "schutzgeld" (protection money).

The "schutzbriefe" was the condition of the readmission of the Jews to Hesse in 1524, to Bavaria in 1599, and to Frankfurt-on-the-Main in 1617. It also controlled the admission of the Jews to Berlin 1670. The "schutzgeld" was a variable amount, for it was periodically increased with scant reference to the numbers

who had to pay it. In this sense it was a communal and not a personal tax.

*See:* Golden Penny, Kammerknecht, Liebzoll.

**SCHWAB, LÖW:** Participant in the Hungarian Revolution of 1849; b. Krumau, Moravia, 1794; d. Budapest, 1857. He was a rabbi, and the first to preach in German in Moravia, and took an active share in the communal development of Budapest. Though religiously a conservative he took so determined a part in the revolution of 1849 that he was tried by court-martial, and imprisoned for several months.

**SCHWAB, MOISE:** Librarian and author; b. Paris, 1839; d. there, 1918. In 1868 he was appointed librarian at the Bibliothèque Nationale, Paris. His best known work is his translation of the Talmud in 11 vols. in French (1871-89). His books on Jewish history and literature, and his biography of Salomon Munk are valuable contributions to French Judaica. He wrote 410 scientific memoirs, many of them relating to Jewish history.

**SCHWARZ, ANTON:** Founder of the Brewer's Academy of the U. S.; b. Polna, Bohemia, 1839; d. New York, 1895. He was a trained chemist, who after spending several years in brewing in Budapest came to the United States in 1868. He wrote for and later edited "The American Brewer," published in German, and in 1880 founded the Brewers' Academy. His son, Max Schwarz (b. Budapest, 1863; d. New York, 1901), was an advocate of "pure beer."

**SCHWARZ, DAVID:** Inventor of rigid airships. He was a native of Germany; d. Berlin, 1897. In 1890 he laid his plans for a rigid airship, the gas container to be made of metal. He presented his plans to the Austrian minister of war, who rejected them because of a lack of financial appropriation. In 1892 Schwarz went to Russia where the first rigid airship was built under his direction in St. Petersburg, but the container was made of inferior metal and would not retain the gas. His invention came to the attention of the German government, which purchased his patents for \$75,000. The shock of a telegram authorizing to build a rigid airship for the government killed him. He dropped dead in the street as he read the message. William II. placed the construction of the first airship under the direction of his widow, Melanie Schwarz. An imperfect Schwarz airship rose in the air Nov. 5, 1895.

**SCHWARZ, JOSEPH:** Palestinian geographer; b. Flosz, Bavaria, 1804; d. Jerusalem, 1865. In 1821 he began an intensive study of the geographical history of Palestine. In 1833 he settled in Jerusalem and devoted his life to a series of researches and explorations, ranking with the best of the archeologists and geographers of his period. In 1849 he visited the United States and spent some time in



Europe as the representative of the Halukah.\* He, however, soon returned to Palestine and continued his investigations. He composed a "Luah" or time table of the rise and setting of the sun for the latitude of Jerusalem, and a good historical and descriptive geography of Palestine, which is particularly valuable for the incidents narrated during the first half of the 19th cent.

**SCHWARZFELD, ELIAS:** Secretary of the ICA.; b. Jassy, Roumania, 1855; d. Paris, 1915. He was a Roumanian historian, and novelist devoted to the Jewish cause, who in 1885 was expelled for his activities in the interest of his fellow Jews. He was immediately appointed secretary to Baron Maurice de Hirsch,\* and on the founding of the ICA.\* became its secretary. Despite his residence in Paris he continued his active interest in Roumanian Jewish affairs, assisting in the editing of "Egalitatea," founded by his brother Moses (b. Jassy, 1857) in 1890. He also wrote a number of Roumanian ghetto novels. **Moses Schwarzfeld** did much for the revival of Jewish culture amongst the Jews in Roumania, and was the means of founding a Jewish Historical Society. From 1873 to 1893 he published 19 vols. of Jewish annals.

**SCHWOB, MARCEL:** Editor; b. Chaville, France, 1867; d. Paris, 1905. His father was editor of the "Phare de la Loire," and he became editor of a number of Parisian dailies. As a writer he was responsible for recreating the vogue of the French poet Villon, whose life and adventures he described in "Jargon des Coquillards en 1455," 1890.

**SCIENCE OF JUDAISM (Wissenschaft des Judenthums):** A term coined by Leopold Zunz \* when in 1819 he founded, in Berlin, a society for Jewish culture and study. He believed it was possible to bring all the knowledge of Judaism within the domain of the sciences. Because it subserved Reform Judaism, the term was not popular with the orthodox. Since the beginning of this cent., when sharp distinctions were drawn between the liberal arts and the sciences Zunz's term has been dropped. It had and has nothing in common with "Jewish Science."

In order to know which of the old is still valid, which of the outlived is to be rejected, which of the new is to be adopted, we must betake ourselves to the study of the people, both in its political and its moral sense.—LEOPOLD ZUNZ, Introduction to Complete Works.

**SCOPUS:** The name meaning view or vista, applied to Mount Olivet facing Jerusalem, was used in its Aramaic and Greek forms in the period of the Herodians.

**SCOTLAND:** Jews first settled in the northern part of Great Britain in the early part of the 19th cent. A few Jews were attracted to Edinburgh in 1816; others settled in Glasgow in 1830. Congregations were formed in Greenock and Dundee, the last to be organized was that of Aberdeen in 1893. There are about 20,000 Jews in Scotland, half

of whom reside in Glasgow. The communities are all under the spiritual supervision of the chief rabbi, Joseph H. Hertz,\* and uniformly orthodox.

**SCOTT, CHARLES ALEXANDER (Karl Blumenthal):** English adventurer; b. London, 1803; d. Venice, 1866. In 1848 he joined the Italian revolution against Austria, and later enlisted under Garibaldi. From the latter he sought permission to set out for Rome with some companions disguised as monks in order to abduct young Mortara.\* The plan was abandoned. He bequeathed considerable sums to Jewish charities.

**SCRIBES:** "Soferim." Originally the body of teachers who followed the example of Ezra \* and continued to instruct the people to the Maccabean era. The period of their authority, therefore, runs from about the middle of the 5th cent. b.c.e. to about the 2nd cent. As a rule their names are not preserved, but various emendations made in the text of the Bible by them are known in Jewish literature as Tikkun Soferim, or a correction of the scribes. The term is used in the Gospels in a general sense (Scribes and Pharisees) to indicate Jewish teachers, but no longer appears in the contemporary Jewish literature, which prefers the term Hakamim, or sages.

They revived the knowledge of pure Hebrew which fell into neglect during the captivity, and are responsible for the passage of the script itself from the crude Phœnician, irregular in form, to the square letter still in use. In the post-Palestinean state the Scribes were public notaries, and professional letter writers. They at the same time served as the calligraphers of all ritualistic paraphernalia. In that capacity scribes have survived to this day, though their services are limited to writing of Scrolls of the Law, Mezuzot \* and the scrolls in phylacteries,\* for which there have been established a specific detailed ritual.

**SCROLL OF THE LAW:** "Sefer Torah"; the five books of Moses written on a scroll according to a fixed system (See: Pentateuch). The scroll itself was and is held in great reverence, and if spoiled, torn or mutilated, is buried. Its rolling, binding together, covering and the ornamentation of its mantle, and silver ornaments, all follow custom. These are aids in the veneration which has kept the text itself unchanged, and maintains the moral authority of its teachings through the many vicissitudes of Jewish history.

**SEASONGOOD, MURRAY:** Mayor of Cincinnati, O.: b. there, 1878. A lawyer by profession he has since his graduation in 1903 taken an active interest in local civic reform problems, has been a member of the National Civic Reform League, and has participated in the institutional life of his native city. He is a trustee of the Hebrew Union College, and a member of many Jewish organizations. He was a member of the Cincinnati Council and in 1927 was elected mayor of the city.



**SECOND DAY OF THE FESTIVALS:**

The date and circumstance under which the second days of Passover,\* Shabout,\* New Year,\* and Tabernacles,\* and the eighth day of Passover were instituted as holy days of equal significance with the biblically instituted first days is not known. The practice is ancient. The traditional explanation is that until the calendar was formally fixed in the 4th cent. the news of the rising of the moon on Rosh Hodesh,\* Nisan,\* Ellul,\* Kislew,\* Adar and Tishri\* was conveyed by messenger to the diaspora, and in order to overcome error due to possible delay in transmitting the information the double observance was instituted, and being a custom was continued after the calendar was fixed.

Although there is no other explanation of the double days the tradition has poor warrant in history and topography. The reference to the use of a dial\* in Isaiah's time shows that there was practical knowledge of the necessary astronomy and mathematics to make such calculations. The arguments on the dates of the festivals in the Book of Jubilees\* shows that at the time of its writing the knowledge of practical mathematics had not disappeared. The important factor settled by Rabbi Hillel in the 4th cent. was the intercalation of the leap year months in order to balance the lunar and solar systems, which did not affect the problem of the time of the rising of the moon or the exact duration of the four phases of the moon. The suggestion that month by month the rise of the moon was ascertained only by observation could not have been a purely Palestinean experience, because the chances are that from Kislew to Nisan, both included, the new moon is not visible in Palestine, for that is the rainy season.

Actual observation shows that a flare by night or a signal flag by day, set up on Mount Hermon is visible at Abu Ghosh, and at the pass of Ajalon by the naked eye. So, too, Hermon is visible in detail from Carmel, and no doubt from eastern Cyprus. A flare on the Cyprus shore is equally visible from Cæsarea to Beirut. Hence messengers would have only been employed when the Jews were confined to the lowlands of the Sharon plain or when they were in the plain and valley of Galilee where both Jerusalem and Hermon are cut off from view. This experience describes condition after 70 c.e. According to many itineraries a fast runner or dromedary cannot reach Alexandria from Jerusalem in less than four days, and the distance to the other important diaspora, Antioch was much greater.

A possible explanation is that Jerusalem is ten degrees west of the Babylonian centers, and being on the same latitude as the southern tip of Florida, Jerusalem is probably two hours behind Sura or Pumbedita in beginning the observance of the New Moon and the festivals. The double days might therefore be a means of retaining for Palestine its primacy in observance. But if that fact was known the

calendar did not depend for its actual validation on the physical observance of the rise of the little horn of the moon.

**SEDER:** The "order of service" contained in the Hagadah.\* The first and second nights of Passover\* are called Seder nights, and the Seder ceremony is the most important home ceremony in the Jewish religion. The Seder consists of four parts: (a) the recounting of the deliverance of the Israelites from Egypt; (b) the festive meal, preceded by Kiddush\* and the partaking of bitter herbs and unleavened bread, and followed by Grace; (c) the recitation of psalms of praise and the singing of songs; (d) the partaking of four cups of wine, taken at the proper time. M. A.

**SEDER 'OLAM RABBAH:** Earliest post-exilic chronicle in Hebrew. It consists of 30 chapters, from Adam to the Bar Kokba\* revolt, but is only detailed to the period of Alexander the Great. The Talmud, however, contains passages from this chronicle which show that originally it was a more extensive work. The accepted biblical chronology is based on the calculations of the Seder 'Olam Rabbah. It is generally assumed that its author was Jose b. Halafta.\*

**SEDER 'OLAM ZUTA:** A supplement to the Seder 'Olam Rabbah which, according to Zunz,\* was composed in 804, but which later investigation ascribes to the 6th cent. Its historical value is in its detailed history of the lives of the exilarchs.

**SÉE, GERMAIN:** Physician; b. Ribeauville, Alsace, 1818; d. Paris, 1896. In 1866 he was appointed professor of therapeutics in the medical faculty of the Sorbonne, and in 1869 he became professor of medicine, and member of the Academy of Medicine. He studied therapeutics from the physiological point of view, and engaged in experimental pathology, his "Diagnosis and Treatment of Maladies of the Heart," 1878, brought him a reputation throughout Europe.

**SÉE, LEOPOLD:** French general; b. Bernheim, Alsace, 1822; d. Paris, 1904. In 1849 he received his captain's commission and served in Algeria. He later took part in the battles of Inkerman and Traktir, during the Crimean War, and was wounded in the storming of the Malakoff. He continued on active service throughout the Franco-Prussian war. In 1880 he was promoted general of division, and held that command in Paris till his retirement in 1887.

**SEER:** *See:* Prophet.

**SEFER HATORAH:** *See:* Pentateuch; Scroll of the Law.

**SEFIROT, THE TEN:** Cabalistic concept, according to which there are ten powers or agencies through which God manifested His existence in the creation of the universe.

There were the ten Sefirot which were explained as the ten agencies through which God created the world:



Wisdom, Insight, Cognition, Strength, Power, Inexorableness, Justice, Right, Love and Mercy. There were notions about spirits and angels. There was the doctrine of the mysterious powers of the Hebrew alphabet.—S. A. HIRSCH, *The Cabbalists*.

*See: Cabala.*

**SEIXAS, GERSHOM MENDEZ:** Rabbi and American patriot; b. New York, 1745: d. there, 1816. He was the son of Isaac Mendez Seixas (b. Lisbon, 1708: d. Newport, R. I., 1780), who came to America via Barbadoes, in 1730. Gershom Mendez Seixas was appointed minister of Shearith Israel in New York, in 1766, and at the outbreak of the American Revolution he espoused the patriotic cause. He compelled the closing of the synagog at the approach of the British, and left New York rather than come under British rule. He and some of the congregation settled in Stratford, Conn., but later went to Philadelphia and founded Congregation Mikve Israel there. In 1783 he opposed the religious test act, which was later modified. In 1784 he reopened Shearith Israel, and was one of the first ministers, 1789, to preach a Thanksgiving Day sermon. He participated in the inauguration of George Washington as first President of the United States. In 1787 he became a trustee of Columbia College, and held that office to 1815. He preached in St. Paul's Church (1800), and supported the Administration during the war of 1812. His grave is in the old cemetery at Chatham Square, New York, and is decorated regularly on Memorial Day. A tablet in his memory is conspicuous in Shearith Israel.

**SELAH:** Hebraic term which has found its way into many languages, and which occurs 71 times in the Psalms. It is generally employed as a term of finality, an addition to the word Amen, but its meaning is doubtful.

**SELF DEFENSE (HAGANAH):** The determination on the part of Jews to organize themselves in order to defend themselves against pogroms and assault is a wholly modern attitude. The details as naturally obscure because such organizations are mostly the response to incidents and are not prepared for in advance. The first definite self-defense movement of which there is any record is that established in Russia during the constitutional riots of 1905-06. There are references in the post-War history of Russia and Poland to organized self-defense making itself evident prior to 1920, and the movement has reasserted itself in Poland in 1934. Jabinsky \* is praised and blamed as the advocate of permanent self-defense corps in all countries in which Jews suffer from assault. His view has the support of the Polish Jewish War Veterans who have organized themselves in defense of their fellow Jews and have repeatedly rendered service in the last few years. The Haganah in Palestine is a very definite factor on Jewish life. The original Shomerim \* organized by Israel Shohet \* have acted as such guards. Jabotinsky organized one in 1920 to

defend the Jews against the Arabs, and the movement exists at this time in the form of the Haganah and the Brit Trumpeldor.

**SELIGMAN, EDWIN ROBERT ANDERSON:** President American Economic Association; b. New York, 1861, fifth son of Joseph Seligman \* (b. 1819: d. 1880). He was prize lecturer at Columbia in 1885, full professor in 1891, and in 1905 was appointed head of the faculty of economics and sociology. He has devoted himself to municipal taxation, and has served on a considerable number of public bodies dealing with taxation problems. He was president of the American Economic Association, 1902-04, of the Society for Ethical Culture, and editor of the "Political Science Quarterly Series in History, Economics and Public Law," and is the editor of the "Encyclopedia of Social Sciences" now (1933) in course of publication. His numerous writings include: "Economic Interpretation of History," "Principles of Economics," "The Social Evil," "The Income Tax," "Essays in Economics," and "Studies in Public Finance." Many of these vols. have gone through a number of editions and have been translated into various languages.

**SELIGMAN, JESSE:** Banker and philanthropist; b. Baiersdorf, Bavaria, 1827: d. Coronado Beach, Cal., 1894. He came to the United States in 1841 being the fourth son of David Seligman to come to this country. He first established himself at Clinton, Ala., then moved to Watertown, N. Y., and with his brother Leopold, settled in San Francisco in 1850, and remained there till 1857, when he came to New York and joined the banking business which his family has established there. He helped to found the Hebrew Orphan Asylum in 1859, and was associated with it till his death. He was a member of the Union League Club, and a vice-president, but in 1893 he resigned because the Club blackballed his son Theodore, for the reason that he was a Jew.

**SELIGMAN, JOSEPH:** Founder of Seligman Brothers; b. Baiersdorf, Bavaria, 1819: d. New Orleans, 1880. The eldest son of David Seligman, he led the way for his family's striking success in the world of commerce and finance. He came to the United States in 1837, and, after a brief experience in railroading, settled as a dry-goods merchant at Greensboro, Ala. In 1848 with his brothers, he opened an importing house in New York. By the intense coöperation of eight brothers, who shared profits and losses, the Seligman family were in 1857 able to open a banking business, and gradually dropping their clothing trade became instrumental in negotiating large flotations in Europe and America.

In 1862 the firm of J. & W. Seligman & Co. was established in New York, and branches with slightly different names in San Francisco, London, Paris and Frankfort-on-the-Main. As head of the firm Joseph Seligman obtained



all the European financial support available for the Civil War. In 1877 he aided the American government by enabling it to postpone payment of its large debt to his firm for a year. In 1879, with the Rothschilds, he took over the whole of the \$150,000,000 bonded loan of the U. S. A. Notwithstanding this, Joseph Seligman was, in 1877, refused admission to the Grand Union Hotel, Saratoga, N. Y., because he was a Jew. He was a founder of the Hebrew Orphan Asylum as well as of the Society for Ethical Culture to which he gave large sums and of which he was president till his death. The firm he founded, now in the third generation, holds a premier position in the field of international finance.

**SELIHOT** (Singular, **Selihah**): From the verb *Salah*, "to forgive," "pardon."

Prayers for forgiveness and mercy, for the ending of suffering and for the coming of a happier day. Asking for pardon involves reference to sinfulness, of the individual or the nation. Hence the Selihot implore forgiveness "not for our sake," but because God is merciful and forgiving; also in the hope that the suffering of Israel may be penance for his sins.

Although verses, or brief prayers for pardon, are found in Bible and Talmud,\* the Selihot represent a distinct type of literature, produced mainly between the 7th and the 16th cent. in practically every country where Jews lived but mostly in Spain, France, Germany, eastern Europe and the Orient. While practically all the great scholars composed Selihot there are some who were preëminent as Selihah writers or whose compositions are outstanding in the entire Selihot literature. We might mention such names as Amittai, Solomon "The Babylonian," Solomon ibn Gabirol,\* Isaac ibn Ghayyath, Rashi,\* Judah Halevi,\* Moses ibn Ezra.\*

Selihot are included in both the Sephardic and Ashkenazi rituals but the two Minhagim differ as to the number of days and the time when the Selihot are recited, the authors whose works are included, the subject matter and the literary style of composition. Of the Selihot we know, 1,000 were composed by five Spanish authors; while in France, Italy and Germany about 250 authors composed some 1,200.

The Selihot represent various types of composition. Many are alphabetical; most of them are acrostic, revealing the name of the author or spelling out names of God; others elaborate biblical quotations, each verse of the Selihah commencing with a word of the quotation. Some Selihot are rhymed, most of them are metrical; all of them reflect the literary style of the lands of their authors.

Selihot are recited on those "days of mercy" considered most auspicious for imploring forgiveness such as Rosh Hashanah,\* Yom Kippur,\* the days intervening, and during the period preceding the New Year; also on fast days and anniversaries of national

calamities. The subject matter of the Selihot is an accord with the occasion. On Rosh Hashanah they deal with the Akedah,\* Creation, Judgment; on Yom Kippur, with human frailty, God's forgiveness, confession, famous martyrdoms; Fast Day Selihot deal with the destruction of the Temple,\* the Crusades,\* Galuth suffering and events which the facts commemorate.

The Selihot plead not only for the forgiving of sin but for the ending of Israel's oppression. Since Jewish suffering continued so many centuries, the Selihot motif has been incorporated in the daily prayer-book and especially in the ritual for Monday and Thursday mornings.

The following quotations, taken almost at random from the entire range of the Selihot literature, may well serve as a summary and characterization of this division of Jewish liturgy:

"Our Father . . . we do not lay our supplications before Thee because of our righteous acts but because of Thine abundant mercies . . . deal with us in charity for Thy Name's sake . . . see how we stand before Thee poor and empty of merit . . . look not at our evil deeds but at our hardships . . . we have become a derision among the nations . . . we are sated full with contempt . . . yet we have not forgotten Thy Name. . . . As a father hath mercy upon His children, so, O Lord, have mercy upon us . . . our hope is in Thee, O God of forgiveness."

C. D. M

**SEMIKAH**: "Laying on of hands." It originally applied to sacrifices. The donor placed his hands upon the head of the animal to be sacrificed in his behalf. From this it developed as part of the ceremony of ordination. In practically all religions the symbolism involved in laying on of hands is the same, that of transferring a right or ownership or power.

**SEMINAIRE ISRAËLITE DE FRANCE**: French rabbinical school founded in 1704 by Abraham Schwab and his wife, Agathe, in Metz, as a Yeshibah. In 1819 it was converted by the government into a Talmud Torah, and in 1829 it was by government ordinance elevated into a rabbinical school. In 1859 it was transferred to Paris, and is maintained there at the present time. It is part of the consistoire system, and the chief rabbis of France have been intimately associated in its management.

**SEMITES**: From *Shem* (Gen. x. 21-30), used to designate all the races which, in the Bible, descend from Noah's eldest son; philologically all those Oriental peoples whose kinship is based on a commonly derived language. It was first applied to the Hebrews and allied races by Eichhorn. Sayce holds that "the true Semite . . . is distinguished by ethnological features as definite as the philological features which distinguish the Semitic languages. He belongs to the white race, using the term 'race' in its broadest sense." Most scholars agree that Arabia was the cradleland of the Semites. According to archeological computations the oldest known Semitic



civilization began in Babylonia, c.5000 b.c.e. Israel was of Aramean extraction (Gen. xii., xxvii.-xxxii.) but adopted the Canaanitish language, which linguistically was identical with Phœnician. The Semitic group are credited with the beginnings of astronomy, and mathematics, and the invention of the alphabet. The Greeks further credited them with the invention of navigation and the discovery of glass.

It is the Semitic race which has the glory of having created the religion of mankind.—ERNEST RENAN, *Life of Jesus* (Hutchinson's translation).

**SEMITIC MUSEUM, HARVARD UNIVERSITY:** Founded by Jacob H. Schiff,\* in 1889, the collection being housed in its own building, the gift of the donor in 1902-03. The library and archeological specimens on view cover the whole range of the Semitic contribution to civilization.

**SEMON, CHARLES:** Philanthropist; b. Danzig, 1814; d. Switzerland, 1877. He settled in Bradford, England, in his youth, became mayor of the town in 1874, and was prominently identified with its wool industry. He was interested in local and Jewish charities, and erected a number of institutions.

**SEMON, Sir FELIX:** Laryngologist; b. Danzig, 1849; d. London, 1921. He was an assistant-surgeon in the Franco-Prussian war, and in 1874 settled in England, specializing in diseases of the throat. In 1894 he received the title of professor from the crown of Prussia, in 1897 he was knighted by Queen Victoria, and in 1901 he was appointed physician extraordinary to Edward VII. He was one of the founders of the Laryngological Society of London, and editor of the "International Journal of Laryngology and Rhinology."

**SENATOR, HERMAN:** Clinician, and medical author; b. Gnesen, Posen, 1834; d. Berlin, 1911. He established himself as a physician in Berlin in 1858, in 1868 he was admitted to the University of Berlin as privat-docent, and in 1875 he was elected assistant professor. In 1899 he was appointed professor with the title "Geheimer Medicinalrath." For nearly 40 years he was the chief physician of the medical department of the Augusta Hospital, and of the Charité. In 1899 he became honorary professor at the University of Berlin, but because he was a Jew he was never made ordinary professor, although he was recognized as the leader of internal medicine in Germany in his day. He was chairman of the Berlin Medical Association, and was for 15 years a representative in the Berlin Jewish community, and was religiously a conservative.

**SENIOR, ABRAHAM:** Court rabbi of Castile; flourished in the 15th cent. He was tax farmer in chief, and his office was political and not religious. His influence was such that he was personally mainly responsible for the marriage of Ferdinand of Aragon to Isabella of Castile, thus uniting the Spanish

crowns and providing the means for the power of the Inquisition and finally the expulsion in 1492. In the preceding decade while Castile was at war with the Moors, he and Isaac Abravanel\* rendered notable service to the crown and the army. He raised and gave large sums for the ransoming of the Jews taken prisoners at the capture of Malaga. When the expulsion decree was issued Senior, who had presented Isabella with a fabulous rope of pearls on her betrothal, hastened to the queen imploring her to reverse the decree. At her suggestion, however, he deserted his brethren and with his son was baptized at Valladolid in June, 1492, and assumed the name of Coronel. A contemporary Hebrew writer wrote, "he lacked knowledge and the fear of God."

**SEPHARDIM:** The biblical reference to Sephard was first applied to Spain,\* and later to the Jews in the Iberian Peninsula. As after the expulsion these scattered through southern Europe, Turkey, the Orient and northern Africa, including Egypt, Sephardim has come to denote all the Oriental Jews, and those in southern Europe who follow the Sephardic minhag,\* and use the Sephardic accents in pronouncing Hebrew. The term is further used as a sharp contrast, distinguishing the Sephardim from Ashkenazim,\* the Jews of western and northern Europe. Anti-Semites have tried to draw what amounts to a racial distinction between the two groups which has no basis in fact. Whilst the Ashkenazim and the Sephardim have reacted to their environments and have acquired distinct characteristics in manner, custom and speech, and have evolved separate rituals—differing only in minor usages and prayers—historically there was a constant if not large commingling of the groups, even before the expulsion. After the expulsion Sephardim settled and were absorbed in Germany, Bohemia, Galicia, and even in Russo-Poland. Ashkenazim on the other hand formed congregations in Italy\* and Constantinople, and in scores of other places, and were absorbed in the larger or older Sephardic communities. Just as the German Jews settling in Poland preserved their German dialect which became Yiddish,\* so the Spanish Jews preserved their Castilian which became Ladino\* or Spaniol.

Historically the Sephardim rose to power, influence, wealth and culture centuries before the Jews of northern and central Europe. This together with their martyrdom and the acute sufferings of the Maranos\* strengthened their "grandezza," personal dignity and bearing, and their aversion to engaging in some of the callings characteristic of Jewish life in northern Europe. During their heyday they were the chief transmitters of the culture of the Orient—itsself partly Eastern and partly Greek—to the West. Their contribution to Hebrew literature is an outstanding fact in diaspora history, for Maimonides\* in Judaism and Judah Halevi\* in Hebrew poetry, to mention only two men, each supreme in his field,



have not been surpassed. The Moorish incursion into Spain presented the Sephardim politically with an opportunity to which there is no resemblance in northern Jewish history. They took full advantage of it, and thus produced a galaxy of leaders in every field of political and cultural endeavor, which makes the golden era of Spanish and Jewish history, and which is only being gradually matched by the Ashkenazim since the middle of the 19th cent.

**Modern Contributors:** It is usual to look upon the Sephardim as just the Jews of Spain\* and Portugal,\* their descendants in the lands fringing the Mediterranean Sea, together with small colonies in Holland\* and England,\* in Hamburg\* or Vienna,\* yet smaller settlements in North, Central and South America.

We concede that their golden age under the Moors in Spain was really a golden age in Jewish history, brilliant because of its Jewish scholars, prosperous because of its far-reaching commerce, and happy because of Moorish toleration. It is, however, implied that today they do not figure prominently in Hebrew history and activities.

The Sephardim played a predominant part in the spiritual conquest of that part of the civilized world, where Catholics, Protestant, Greek-Church and Islam rule. It is no small part of the world where those great powers ruled. It is no small part the Sephardim played. That is their true glory, far greater than the glory of their prominence in science, or the glory of being stars in philosophy, medicine, astronomy, mathematics, invention and map-making that made possible the fate of a Columbus, a Magellan, a Vasco da Gama.

They promoted that thought activity which birthed the Protestant Reformation. By their philosophic and theological writings they influenced Christian thought-leaders, such as the Scholastics, William of Auvergne, Siger of Brabant, Thomas Aquinas, Thomas à Kempis, Duns Scotus. The teacher of Reuchlin was a Jew. The distich:

"Si Lyrus non lyrasset  
Lutherus non Saltasset!"

will occur to many readers, "if it had not been for Nicholas de Lyra, whose teacher was a Hebrew, Luther would never have moved!" Those Sephardim, by inspiring the Reformation made Christianity more human, defiled as it was by Church councils, popes and Torquemadas.

Whatever influence the Sephardic Jewish thought had upon the Reformation, the influence was exercised unostentatiously. That peculiarity of the Sephardim, quiet work, has been preserved to this day, and is to be observed wherever Sephardim have settled.

In Amsterdam,\* a Spanish Jew, Joseph de la Vega, gave the first full account of stock-exchange methods. No trumpets were blown.

In 1740 Moses de Aguilar\* left Vienna, where a Sephardic community had settled,

and made London a power in the world's commerce. No newspaper announced it.

The firm of Montefiore\* in South Australia, the brothers de Pass in Cape Town, Barnato\* in South Africa, did but continue Sephardic tradition of valuable, but unostentatious work. So a good cent. before had an Aaron Lopez, a Rivera, in Newport, R. I., a Touro\* of New Orleans, a de Lyon in Georgia, a Dr. Jacob Rodriguez Pereira in Aquitaine, in commerce and in patriotism to the land of their birth, in philanthropy and in medicine, merciful medicine; for did not that Pereira initiate kind, yet efficient treatment of the deaf and dumb? So in days nearer Sir Moses and Lady Judith Montefiore, like the old Joseph Mendes and his saintly aunt Donna Gracia, three cent. before them, pleaded for the afflicted of their people, sacrificed their strength, their worldly means for them. That old Don Joseph, better known as Duke of Naxos,\* sent them word of hope, "Come here, to Tiberias, where the sultan has given me land, I will give you land, homes, the means of earning living, come free passage in my ships"—that Lady Gracia redeemed captives, rescued families, helped all with open hand, founded synagogues, schools, printing presses.

"Modern Socialism owes much to Olinde and Eugene Rodrigues and their cousins, Isaac and Jacob Pereira,\* who helped to create the Crédit Français and the Crédit Mobilier, who were chief agents in developing the railway system of north France." They were Sephardim of France.

In New York they did their share of communal work. Through members of the Sephardic congregation founded by Sephardic refugees from Brazil, in 1655, were established the Jews' Hospital, now Mt. Sinai Hospital, the Jewish Training School for Nurses, the Montefiore Home for Chronic Invalids, now the Montefiore Hospital, the Deaf-Mute Society, the School for Jewish Crippled Children, the School for Jewish Deaf-Mutes, the Work for Jewish Blind, the Young Women's Hebrew Association. The Sephardim congregations of New York and Philadelphia largely founded the Jewish Theological Seminary,\* the New York one housed the seminary for its first year. But they did not proclaim "Sephardism."

Sephardism! The word means a group of Jews, Jews who, like many another group in France, Germany, Poland, Russia, worked for Judaism's weal, suffered for Judaism's woe, and labored for Judaism's destiny. H. P. M.

**SEPPHORIS:** This mountain city of Palestine, which became famous in Jewish history, was one of the Galilean towns established in the Maccabean era and which was destroyed by the Romans in the third cent. It took a notable part in the Roman war, siding with the Romans according to Josephus until the later phases of the struggle. In the early Talmudic era it became a distinctly Jewish center, and a stronghold of the nationalist



struggle. Its crushing was due to its participation in the revolts against the Antonines but prior to that it was either superior or co-equal to Tiberias\* in population, schools and commercial success. The excavations in recent years in the vicinity of Sepphoris, promise to shed new light on its history, for the finds of large and magnificent synagogues suggest a larger population and more opulent condition than has been hitherto construed from scattered references in Jewish history.

**SEPTUAGINT:** Greek version of the Hebrew Scriptures, so named because according to tradition it was composed by 72 men in 72 days in Alexandria in the reign of Ptolemy Philadelphus, c.270 b.c.e. It is the accepted version in the Greek Church. The text is of great value to scholars in the study of biblical texts. Neither in order or contents, as it includes the Apocrypha, does it correspond with the accepted Hebrew Bible canon.

**SERAPHIM:** Isaiah in a vision saw heavenly beings "seraphim, each had six wings" before the throne of God who exclaimed "Holy, holy, holy, is the Lord of Hosts; the whole earth is full of His glory" (vi. 2-3). This is the only allusion in Scriptures to these ministering angels who however play an important part in apocalyptic literature.

**SEREBSZCZYNA:** Land tax imposed upon the Jews of Lithuania. So called because it had to be paid in silver.

**SERENE:** Pseudo-Messiah of the reign of Yezid II. (720-24). He was a native of Syria, who created a temporary stir by his Messianic pretensions, but on examination by the caliph was handed to the Jews for punishment.

**SERVANT OF GOD:** Title of honor given the Patriarchs, Moses, Joshua, David, Isaiah, Jeremiah, Job, etc. The term was also nationalized so that Israel as a whole were the servants of God.

**SERVI CAMERÆ:** *See:* Kammerknecht.

**SERVIA:** *See:* Yugoslavia.

**SEVILLE:** The golden tower at Seville is emblematic of Jewish history in this Spanish city. When Musa, the Moor, captured Seville, he placed it in Jewish charge, and until the massacre of Granada, Jews lived in peace and prosperity in Seville. In 1248, when Ferdinand III. of Castile captured Seville, the Jews met him with Scrolls of the Law, and presented him with an inscribed key of the ghetto. He showered favors on the Jews, gave them land and turned over to them some of the mosques for synagogues. He employed Jewish financiers, physicians and tax collectors, and the epitaph on his tomb is perhaps the most laudatory of any written by Jews in memory of any monarch. By 1350 there were about 30,000 Jews in Seville. The politics of Don Joseph Pichon,\* and the business of the Jewish tax farmers created fertile soil for the anti-

Jewish agitation, which in 1391, produced the outbreak which led to the murder of 4,000 Jews, the baptism of thousands, and the sale of many Jews into slavery. The ghetto and all Jewish possessions in Seville were formally disposed of by Henry III. in 1396, which is the principal reason why modern Seville is so poor in memorials of the golden era of Spanish Jewry. Some Jews and many Maranos\* struggled on in Seville, not only to the expulsion in 1492, but some were there as late as 1580. Even at that date, the memory of the Jews was a source of bitterness to the Sevillians, for they ruthlessly destroyed whatever was left of the ghetto.

After 1870 Jews from Tangiers and Algieras settled in Seville, and they number about 1,000 souls today.

A labyrinth of cool mediæval lanes, the Barrio readily evokes its past. It is not hard to people its multitude of ancient white-washed houses with the 30,000 Jews who flourished in its patios.—LOWENTHAL, *A World Passed By*, 1933.

**SHA'ARE ZION:** Collection of mystical prayers recited at midnight services and on occasions for mourning the destruction of Jerusalem. They were compiled by Nathan b. Moses Hannover and first published in 1662.

**SHA'ATNEZ:** Wearing of garments made from a mixture of wool and linen was forbidden (Lev. xix. 19). The prohibition follows the general ordinance forbidding the cross breeding of animals and plants, the yoking of the ox with the camel or the production of mules.

**SHABBAT:** "Sabbath." A treatise in the Mishnah Tosefta, and the Talmuds\* treating of all the regulations and laws covering Sabbath observance is so entitled.

**SHABBETHAI ZEBI:** Pseudo-Messiah, and Cabalist; b. Smyrna, Turkey, 1626; d. Dulcigno, 1676. His father, at first in poor circumstances, became rich with the rise of Smyrna as a commercial center during the Turco-Venetian war, and so was enabled to send Shabbethai to the local yeshiba. Here he proved himself such a proficient student that at the age of 15 he was fully conversant with the Talmudic and Rabbinic literature. However, the dry, tortuous and rationalistic explanations of the traditional religion failed to satisfy his restless and avid spirit and so he turned his full attention to the study of the Cabala.\*

This immersion of the spirit into mystic teachings was for him a real romantic excursion, a journey into delectable lands of dream, hope and regeneration. Shabbethai's sheer magnetic personality, his beautiful form and his melodious voice drew a group of like-minded enthusiastic youths about him who emulated him in his ascetic practices, fasting, doing penances and performing ablutions. Vain as he was, this success in acquiring a spiritual following in Smyrna strengthened Shabbethai's self-confidence and made him

even arrogant. To an overwhelming pride and also to his rising conviction that he was the "elect" may be ascribed the fact that he divorced his first two wives.

He now made a further study of the practical Cabala, with its magic, formulas, and mystic incantations. Continued penitent acts and holy chastisements caused ecstatic visions and hallucinations in his mind, and soon he began to interpret the Messianic passages in the Torah\* and the Zohar\* as referring to himself. He believed himself chosen to influence the course of Jewish history. The times were ripe for it; the massacres in the Ukraine and the plight of Jewry all over the world indicated the immanent redemption both among Jews and Christians. Cabalistic messianic speculations ran high. Convinced of his Messiahship and eager to test the response of the Jews of Smyrna he decided to commit a sacrilegious act; in the year 1648, when he was 22, he pronounced the Ineffable Name, permissible only to the High Priest\* on the Day of Atonement.\* This act shocked the community and he was excommunicated by Rabbi Joseph Escapa, his former teacher.

Banished from his home-town a few years later, he began a pilgrimage which resulted in the spreading of his fame far and wide. For it was on this journey through various cities of the Near East that Shabbethai came in contact with all those men who were to become his supporters and disciples: Abraham Jachine, scribe and Cabalist, who made his master's claims to the Messiahship more authentic by forging a document foretelling the birth of Shabbethai, and his call to leadership; Rabbi Joseph Chelebi, rich treasurer at the court of the governor of Cairo, who backed the "Messiah" with money and indirectly made him popular with the Jewish masses in Jerusalem. In Cairo he also married Sarah, who imagined herself "the bride of the Messiah" in a manner similar to ecstatic Christian nuns. Samuel Primo,\* his secretary, who promulgated the various innovations in ritual, and who broadcast news of the "Messiah's" wonderful deeds throughout Jewry; and finally, Nathan Ghazati,\* his "Prophet," and the most untiring and enthusiastic of his disciples.

The campaigns of enlightenment which these latter two disciples organized in Jerusalem by means of circular letters sent to all Jewish communities and their rabbis, resulted in a wide-spread interest in the new movement, already prepared for it by the writings of the Cabalists.

Due to bickerings with the staunch Orthodox, Shabbethai had to remove the seat of his activities from Jerusalem; he decided to go back to his home town where rumors of his greatness had traveled ahead of him. The Jews of Smyrna believed that he was the Messiah\* and were proud of living in the city of the "Elect." When he reentered Smyrna in 1665 he was joyfully received and acclaimed King and Messiah.

Asara B'Tebet\* and Tisha B'Ab\* were abolished as days of mourning and declared feast-days; other minor innovations in the ritual were also introduced. Shabbethai continued his ascetic practices in order to strengthen his spirit for the "end." It soon came.

The Turkish Government became more apprehensive at this turn of events; Shabbethai's following increased by leaps and bounds. His fame had spread to all corners of the world. Former Maranos,\* now settled in Amsterdam,\* received the news of the Messiah with an eagerness fed by generations of furtive and tenacious belief in definite deliverance. His name was whispered with awe by the poverty-stricken Jews of Poland, whose numbers had been decimated in the Cossack uprisings; by communities in Hamburg\* and Venice,\* Morocco\* and Moravia. Delegations of rabbis were sent to visit him, to behold the God-chosen leader and to bring back the happy tidings. The sultan and his grand vizir became fearful of this tide of enthusiasm. And the apocalyptic year 1666 was at hand; the Jews were clamoring for action: they must be given a signal to start out for their homeland. Shabbethai must betake himself to the sultan and conquer him by a miracle; and so he set out for Constantinople.

Arrested and imprisoned on his arrival there, he was later sent to the fort of Abydos, but in order not to incite the populace to rebellion he was accorded royal comforts and granted permission to receive delegations of Jews. Finally, however, enlightened by Nehemia Ha-Cohen, a Cabalist—who turned Mohammedan—regarding the seditious nature of the movement the Vizir decided that its continuance was a threat to the state; through Guidon, a Jewish renegade and physician at the court, he intimated that Shabbethai embrace Islam, on pain of death. Shabbethai put on the fez as a symbol of compliance. He failed in the supreme test.

Neither his inglorious and ignoble denial of himself and of his cause, nor his death in 1676, at Dulcigno, whither he was banished, could put a stop to the Messianic agitation. Regarding his apostasy as the natural tribulations of a Messiah, many of his followers turned to Islam in imitation of their master, and formed the Islamic sect of the Donmeh.\* In Western countries the Messianic movement became tinged with Christian sectarian ideas. Although repeatedly banned the Shabbethaians continued secretly in Central Europe and Galicia. The open apostasy of the Frankist-Shabbethaians in Poland and their conversion to Christianity in 1759 marks the end of the movement.

A. B.

**SHABBOS GOY:** "Sabbath Gentile," a Gentile engaged by orthodox Jews to do on the Jewish Sabbath work forbidden to Jews, such as kindling lights and tending fires.

M. A.



**SHABBOS HA-GADOL:** "The Great Sabbath." The name of the Sabbath before Passover. So called on account of the importance of the approaching festival, for Passover marks the birth of the Jewish nation. M. A.

**SHABUOT:** Known also as the Feast of Weeks, the Festival of the Giving of the Law, and Feast of the First Harvest. The festival as observed covers all these concepts i.e. it is held seven weeks after 2nd day of Passover; synagogues are decorated with flowers and the service relates the giving of the Law on Mount Sinai. The Book of Ruth\* is recited because it refers to the barley harvest. In recent decades Shabuot has been distinctly associated with confirmation\* exercises. See: Pentecost.

**SHADCHAN:** Marriage-broker. The institution was known in Talmudic times though the word only gained currency in the 13th cent. The ancient betrothal with its arrangements for dowry, together with the Oriental seclusion of females no doubt gave rise to the profession of marriage broker, which is by no means extinct today. His right to compensation was dealt with in the "Or Zarua" and the "Mordekai," and in the ordinances of the Council of the Four Lands.

In Eastern Europe, the parental negotiations are preceded by the activity of a matrimonial agent . . . a prized visitor in the home of every marriageable girl.—COHEN, *Jewish Life in Modern Times*, 1914.

**SHALET (Sholent):** The Sabbath dish evolved to meet the rules prohibiting cooking on the Sabbath.

"Shalet, ray of light immortal!  
Shalet, daughter of Elysium!"  
So had Schiller's song resounded,  
Had he ever tasted shalet,

For this shalet is the very  
Food of heaven, which, on Sinai,  
God Himself instructed Moses  
In the secret of preparing.

—HEINRICH HEINE.

**SHALOM:** "Peace." Today the customary greeting or salutation used by the Jews in Palestine. It is an abbreviation of the longer "Sholom Aleikem." The Arabs use a single word greeting, "Saida."

**SHALOT SE'UDOT:** Literally the three meals ordained by the Talmud to be consumed during the Sabbath. The term, however, is applied to the congregational gathering held after Mincha and before twilight on Sabbath at which light refreshments are served and hymns chanted, and which constitutes the third meal.

**SHAMGAR:** One of the Judges (Judges iii. 31) who smote 600 Philistines with an ox goad. Critics believe the narrative is a confusion of a Samson or a Davidic story.

**SHAMIR:** "Adamant." According to legend the stone Moses\* used as a stylus to incise the names of the 12 tribes on the breastplate of the high priest.

**SHAMMAI:** Prominent teacher of the first cent. b.c.e. and founder of the school that

bears his name; he was a contemporary of Hillel.\* The teachings of Shammai and his school (Beth Shammai) were for the most part more rigorous in the minutiae of the Law than were those of Hillel; they were also less ready to accept proselytes. Stories sprung up in later times of how various non-Jews approached Shammai with questions, but were driven off by him in anger, only to be accepted later by Hillel. These are contradicted by an authentic saying of Shammai, preserved in the Mishnah:\* "Receive every man with a friendly countenance." Like many of the teachers of the time, he supported himself by manual labor, working as a carpenter. S. C.

**SHAMMASH:** "Servant." The beadle of the congregation; in the United States, reform congregations employ no corresponding official. He functions when necessary as assistant hazan; he is dues collector, and generally exercises an influence in the allotment of the honors, "alياهوs," of the service, and is still an important functionary in orthodox congregations.

**SHANGHAI:** See: China.

**SHAPIRA, M. W.:** Forger of antiques; b. Poland c.1830; committed suicide, Rotterdam, Holland, 1884. He was an apostate who settled in Jerusalem, and after the discovery of the Moabite stone in 1872 sold to the Prussian government a collection of spurious Moabite potteries. In July, 1883, he created a sensation by offering to the British Museum for £1,000,000 a collection of leather strips containing variants of Moses' addresses in Deuteronomy, which he claimed to have found in a cave, and which he suggested were of preëxilic origin. The find was heralded all over England, and the purchase seriously contemplated by the British Museum authorities. Clermont-Ganneau, the celebrated French archeologist, however, detected the fraud, which consisted of writing the variants over some old sections of a Scroll of the Law, which on examination still bore the original stylus rulings. Few bolder attempts at forgery have ever been perpetrated, for Shapira was evidently an excellent scholar, well versed in the arguments of the Higher Critics, and had written variants of the Masoretic text which almost agreed with the arguments of the biblical critics. His forgery being exposed, he committed suicide.

**SHAS:** Abbreviation for the six orders of the Mishnah,\* but applied to the whole Babylonian Talmud. A Chevra Shas is an organization of men devoted to the study of the Talmud.\*

**SHAVING:** The Mosaic code forbade the shaving of the head and the beard, and most specifically the removal of the corners of the beard. The detailed statement, Ezek. xliv. 20, which directs the priest to poll his head, and forbids the growing of long hair suggests that the injunction opposed effeminacy as much as the imitation of the customs of foreigners.

As a clear distinction was drawn between the use of the razor and the scissors in the removal of hair the use of depilatories became the vogue among Jews after the 16th cent. The pe'ot, or earlocks, were in ancient Judea worn by the common people.

**SHEBAT:** 11th ecclesiastical and fifth civil month of the Jewish year. The 15th is celebrated as the New Year's Day of the Trees. This festival has been recently revived in Palestine, and is observed as Arbor Day. It generally occurs about the middle of January.

**SHE'ELOT U-TESHUBOT:** Name attributed to the Responsa Prudentia or that branch of Rabbinic literature comprising an interchange of Rabbinic opinion on matters of Jewish Law. The earliest allusion to it is found in the Pentateuch, wherein Jethro advises Moses, his son-in-law to appoint judges to judge the people, advising that they have recourse to Moses only in difficult cases. (Ex. xviii. 5, 22, 26). Later, Joshua is told to inquire of Eliezer, the priest, and to act accordingly. (Num. xxvii. 21.) One of the primary functions of the priest was to advise in matters of statutes and judgments. (Deut. xxxiii. 10.) The Prophetic literature, too, prescribes this as one of the functions of the priesthood: to teach (the difference) between things holy and profane and to make known the distinction between the holy and the clean. (Ezek. xliv. 23.) Of the Levite, it was said: "The law of truth was in his mouth" and "they should seek the law at his mouth." (Malachi ii. 6-7.) Teaching for reward or hire is severely criticized by the prophet. (Micah iii. 11.)

In Mishnaic literature we encounter the advice of Rabban Gamaliel,\* to secure a teacher that all doubt may be avoided. Among the many illustrations of the responsa may be enumerated that of Rabbi Simon b. Gamaliel seeking the advice of the sages in respect of the blemishes of the first-born.

Rabbi Akiba\* relates that he consulted Rabban Gamaliel and Rabbi Joshua on legal matters upon which there had not heretofore been any adjudication. Nevertheless, by analogy and on the strength of accepted canons of construction, exegetical and juridical, decisions were rendered. Furthermore, where there was conflict of authority, queries were addressed to the sages to determine the prevailing rule.

The use of the She'elot U-Teshubot in written form began at the close of the Mishnah when the committing to writing of the Halakot\* was permitted. The Responsa literature served a twofold purpose: First, it greatly facilitated the process of determining the law and made for definiteness. This achievement will be the more readily appreciated when it is recalled that ascertaining a decision from the great bulk of thousands of Halakot (laws) scattered throughout Mishnaic literature was an exceedingly difficult task. Even

when the law was found there was always the possibility of an equally authoritative contrary opinion being invoked (Rashi to Shabuot 139a). In such instance, the Responsa declared in favor of one or the other Tanna, whose view, then became the accepted rule.

With changing conditions, new problems were bound to arise, which the glossators and codifiers could not have anticipated. Thus Rabbi Judah ha-Nasi\* inquires of R. Ami, and Rabbin tells of a query he asked of his rabbi. From the Academy of Rab letters were addressed to Samuel whose customary salutation generally read: "May our teacher enlighten us on . . ." (Gittin 66b)? The useful function of the She'elot U-Teshubot literature is convincingly evidenced by the unbroken span of its eventful 17 cents. of existence, and by its number which bulks many hundreds of thousands. (Ersh and Greuber Encyclopedia put the numbers at over 1,000 collections.)

The Responsa literature may properly be divided into two parts: the first to and including the 16th cent., which served as the sources for the codification of Joseph Caro,\* and for the notes (Hagahot) to the Shulchan Aruch by Moses Isserles.\*

These are designated the earlier ones (Rishonim), whereas the responsa from the 17th cent. to the present are the Acheronim (later writings). The Responsa literature continues and from all indications will continue so long as partial autonomy exists among the Jewish people. Changes of place, time and conditions will invariably give rise to new problems and demands. These will have to be met and resolved by newer decisions founded on the authority of Halakic literature and supported by the reason of contemporaneous exigencies.

I. W.

**SHEFTALL, BENJAMIN:** American patriot; b. Savannah, Ga., 1735; d. there, 1797. He was one of the first white children born in the colony and the son of Benjamin Sheftall who was one of the 40 immigrants who arrived in Savannah in July, 1733. Sheftall founded the first synagog in Savannah in his private house, and completed the memoir written by his father on the founding of the Jewish community. At the outbreak of the Revolution he joined the American cause, and in 1777 was appointed commissary-general to the troops in Georgia, his office being later extended to cover a good deal of the South. On the fall of Savannah in 1778 he was made prisoner, and was taken to the West Indies where he wrote an account of his experiences. He was one of the leading personalities in the Union Society, and its president. He later settled in Philadelphia, and was one of the founders of the Mikve Israel Congregation. For his services in the war he was given a land grant. After the revolution he returned to Savannah, and secured the land for the first Jewish cemetery. He and other members of his family who suffered during the revolution are buried there.



**SHEHITA:** While the Jewish religion makes no prohibition in regard to eating of vegetables of any kind, the consumption of animal tissues for food purposes is greatly restricted by Jewish law. Not only are certain classes of animals prohibited but certain portions of permissible animals may not be eaten; and even those portions which are allowed may only be ingested if the animal has been slaughtered according to the prescribed ritual. The term Shehita is applied to the ritual slaughter of permissible animals for consumption as Kosher food. The general biblical injunction which is the basis of the various ordinances pertaining to ritual slaughter is found in Deuteronomy (xii. 21): "And thou shalt kill of thy herd and of thy flock according as I have commanded thee." The exhaustive details and regulations governing the Shehita are found in the Oral Law; namely, in the Talmud, the Tosefta and the Jewish Codes and Rabbinic Responsa, a vast literature which every orthodox rabbi must know. The Shehita is performed by an ordained slaughterer, the Shohet.\* Such a person must be a man of both perfect physical health and unblemished character, versed in the laws pertaining to the Shehita and acquainted with the various pathological conditions of slaughtered animals, which he must inspect immediately after killing. A distinction is made between the terms "Nevelah" and "Terefa." The first refers to the flesh of animals dying from natural causes while the second is applied to that of animals dying from severe wounds and other violent means. The meat of neither of these is permissible for food; it is only the flesh of animals which are slaughtered according to ritual that is pronounced Kosher.\* The various wounds and pathological conditions of cattle and fowl which render them Terefa are enumerated in the codes (Yoreh Deah). They all refer to serious injuries of the body or deficiency or absence of certain vital organs and are classified as follows: Derusa, Hasera, Kerua, Pesuka, Nekuva, Netula, Nefula, Shevura.

In the performance of the Shehita, or correct slaughter of animals, great stress is laid on: (1) the training of the Shohet, or slaughterer; (2) the proper preparation of the knife, or "Chalef," which must be sharpened to a very keen edge without nicks or other imperfections in the blade; and (3) the method of slaughter. Five points are stressed in connection with severing the windpipe, esophagus and other tissues of the throat for the purpose of producing rapid and painless loss of consciousness with complete drainage of the blood from the animal's body: (1) the cutting must be effected without interruption, with one stroke (Shehiya); (2) it must be done with a very sharp knife, without the slightest pressure on the instrument, and through simple severing of the tissues by drawing the blade over them (Derusa); (3) the cutting must be done without intervention of any foreign body between the knife and the animal (Halada); (4) the

incision must be made in the prescribed vulnerable area so that the cutting may lead to free bleeding and quick death of the animal (Hagrama); (5) the blade must be flawless and keen without the least irregularity of the edge, which might produce tearing, instead of cutting, of the tissues (Ikkur). All these regulations undoubtedly are intended to render the process of slaughter as painless as possible, to assure such free and rapid bleeding from the large severed vessels as to produce unconsciousness and the animal's death expeditiously and to effect complete drainage of the blood from the carcass before it begins to congeal. To facilitate complete drainage of the blood, the animals are placed in a suitable position, usually with hind legs raised and heads down. These details in regard to Shehita are rigidly observed in the slaughter of permissible cattle. The same regulations, with certain minor modifications, apply also to the killing of permissible birds or fowl. So much for the historical and ritual aspects of the Shehita.

From the standpoint of veterinary medicine, on the one hand, and hygiene on the other, the Jewish method of slaughter has received the attention of a vast array of scientists, particularly physiologists, surgeons, veterinarians and general biologists. From a purely disinterested, scientific point of view, it has been conceded by practically all biologists and other experts that the Jewish method of slaughter is not only the most painless and humane one but also that most conducive to wholesome meat for human consumption. The classical research and investigation on the Shehita is the monograph by J. A. Dembo of St. Petersburg (Petrograd), published in 1894.<sup>1</sup> In the résumé of this extremely interesting and thoroughly scientific research the following conclusions are reached:

(1) From the standpoint of the prevention of cruelty to animals there is no more humane method of slaughter for practical purposes than the Shehita because

- (a) it induces most rapidly and reliably complete anemia of the brain with loss of consciousness and sensation, and because
- (b) the cutting of the tissues with an extremely sharp blade is in itself painless.

(2) From the standpoint of hygiene there is no more rational method of slaughter than the Shehita because

- (a) complete exsanguination of the tissues yields meat which remains fresh for a longer time and is more resistant to putrefaction and formation of ptomaines and other poisonous substances, and because
- (b) it forms an unfavorable culture medium for bacteria, and because
- (c) the epileptic convulsions produced by exsanguination soften the muscle fibers and make the flesh more tender and more palatable.

(3) From the standpoint of practical utility and economy the Jewish method of slaughter is a very desirable one because

- (a) through the more rapid onset of *rigor mortis* the



meat becomes suitable for consumption more quickly, and because

- (b) through a greater resistance to putrefaction and
- (c) through draining of the blood, there is usually more meat per pound than there is in case of animals slaughtered by other methods.

The superiority of the Shehita or Jewish method of slaughter over all other methods of killing animals up to the present day is detailed in the "Gutachten," or opinions on the subject collected by the Jewish Society for the Defense and Furtherance of the Shehita in Germany. The first collection<sup>2</sup> of these was printed in Berlin in 1894 and contained expert opinions of 253 authorities, 50 of whom were university professors in Germany, Austria, Hungary, Holland, England, Denmark, Switzerland, Italy and France; 14, directors of great schools for veterinary medicine; 24, professors in veterinary practice; 151, medical specialists on animal pathology, etc. Only a few may be mentioned, as follows: du Bois-Reymond, Langendorff, von Pettenkofer, Virchow, von Voit, Ziegler, Exner, Hering, Einthoven, Engelmann, Foster, Lister, McCaister, Bohr, Schiff, Carl Vogt, Mosso, Laborde, Richet, Gamgee Gerlach, Zangger, Fuchs, Harms, Hertwig, and Vogel. This collection of opinions was followed by three supplementary "Gutachten" in 1908,<sup>3</sup> 1924,<sup>4</sup> and 1927-28,<sup>5</sup> respectively. Well-known names of other authorities, those of the present day, who approve and recommend the Jewish method of slaughter, are Bethe, Cremer, Dusser-de Barenne, Krogh, Magnus, Mangold, Rubner, Skerrington, Ascher, Bijlsma, Bürker, Dittler, Ebbecke, Gerhard, Klein, Roos, Rosemann and Weiss.

In conclusion, attention may be called to some recent work in appreciation of the Shehita carried on by a number of medical authorities. S. Lieben of Prague has published numerous physiological and pathological papers dealing with the vertebral arteries and circulation of the brain, etc., all of which tend to prove the painlessness of the Shehita, as demonstrated by the latest methods of study.<sup>6 7 8 9</sup> The late Sir William M. Bayliss wrote a special lecture approving and recommending the Jewish method of slaughter.<sup>10</sup> Other contributions worthy of mention are those of Professor Bongert<sup>11</sup> of Berlin concerning the rapid loss of sensation produced by the Jewish method of cutting, the papers of Professor Dexler on the subject of involuntary muscular movements and contractions after death;<sup>12</sup> and the experimental investigation of Jacobi and Magnus on electronarcosis and its shortcomings in relation to the slaughter of animals.<sup>13</sup> Finally, the American physiologist and pharmacologist, David I. Macht, has recently contributed an appreciation of the value of the Shehita through experimental work of an entirely different character. This investigator studied the effect of arteriotomy, or severing the vessels of the throat, and that of other methods of slaughter on toxicity of both blood and muscle tissues of a large variety of animals. He found that

when animals were killed by bleeding after arteriotomy, muscle extracts taken from them, when studied by special pharmacological methods, proved to be much less toxic than those obtained from animals of the same species, killed by a blow on the head or other injury to the brain, by the administration of general anesthetics, by the inhalation of poison gases, or by electrocution.<sup>14 15 16</sup>

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D. I. M.

**SHE-HEHEYANU:** Benediction pronounced on the first night of festivals, on eating fruit for the first time in its season, or when putting on new clothes or on hearing new good tidings.

**SHEITEL:** See: Wig.

**SHEKEL:** The unit of weight as well as of coins amongst the ancient Hebrews. As a weight the shekel was one-sixtieth of a mina, which was one-sixtieth of a talent. Later the shekel was one-fiftieth of the mina and was equivalent to about 16.172 grams. The coin arrangement was similar; the silver shekel by weight being worth the same as the gold shekel; the ratio of gold to silver being approximately 40 to 3; the silver shekel being cumbersome, it was subdivided, so that the half-shekel as a tax was more commonly referred to than the whole shekel. The Macca-



bean shekels recovered weigh from 14.50 to 14.65 grams.

The "shekel" is the dues paid for membership in the World Zionist Organization,\* and varies in different countries from 25 to 50 cents.

The donation of a half-shekel (about 25c.) to charity on Shabbat Shekalim was a custom that prevailed in western Europe 50 years ago.

**SHEKINAH:** The visible presence of the Divine Majesty. The concept of the Lord dwelling in the bush, or on Mount Sinai, occurs with fair frequency in the Pentateuch.\* Later the word often replaced the term God, or is a synonym for God. Implying radiance the term gradually assumed a mystical meaning to which expression is given in the suggestion that where 10 men are engaged in study of the Torah the Shekinah is present, and in art it is represented by light rays descending from on high.

**SHELIAH ZIBBUR:** Messenger of the congregation, in the sense of advocate or pleader before the throne of God. The priest or the high priest was the messenger of the congregation. After the destruction of the Temple the priest was replaced by the Sheliah Zibbur who recited the prayers. After the sixth cent. the term Hazan came into vogue for the same office. Sheliah Zibbur is, however, still employed to describe the Hazan's office when he recites the services of New Year's and the Day of Atonement, for then he is the agent or messenger of the congregation pleading for forgiveness.

**SHEM:** Noah's eldest son. *See:* Semites.

**SHEM HA-MEFORASH:** Tannaitic synonym or paraphrase for the unpronounced name of God. The utterance of the word JHWH,\* the exact sound of which is not known, was limited to the High Priest on the Day of Atonement. At all other times the word Adonai was substituted. Synonyms were therefor introduced in discussion. Of these Shem ha-Meforash, Shem ha-Meyuhad, Tetragrammaton, acquired sanctity and became objects of esoteric speculation. The Samaritans follow the Jews in this usage, but employ the word Shem (name) instead of Adonai.

**SHEMA:** "Hear"; the initial word of the confession of faith (Deut. vi. 4) "Hear O Israel: the Lord our God, the Lord is One." Its recital twice a day is taken for granted from the institution of the biblical ordinance. In the time of the Temple the morning Shema was uttered when the first rays of the sun struck the golden candelabrum outside of the Temple, placed there by Queen Helen of Adiabene for that purpose. The evening recital was between twilight and midnight. Actually it is repeated thrice a day as it occurs in the night prayer. It is also recited in the Neilah of the Day of Atonement, at the bedside of the dying, and was the confession of the martyrs at the stake. In the liturgy the Shema service

is completed by reading Deut. vi. 4-9, xi. 13-21, and Num. xv. 37-41. This ritual and the benedictions which precede and complete the Shema were instituted by the Great Assembly.

**SHEMAIAH:** Leader of the Pharisees c.50 b.c.e. He was an Alexandrian, and one of the important members of the Sanhedrin. Josephus\* relates that when Herod,\* who offered to be tried for a murder, appeared before that body in the royal robes and thus cowed the court, Shemaiah rebuked the king for his impertinence and the court for its fear of the monarch.

**SHEMINI AZERET:** Eighth day of Sukkot; azeret, being the name used in Lev. xxiii. 36 as a day of solemn assembly after the seven days of Sukkot, and now utilized according to the orthodox "minhag" as an occasion for a memorial service for the dead, and the recital of the prayer for rain (Geshem). It is strictly speaking not a continuation of the Sukkot festival, and yet not divorced from it. No reason is assigned in the Bible for its observance.

**SHEMONEH 'ESREH:** *See:* Eighteen Benedictions.

**SHEOL:** Neither the exact origin nor meaning of this word which occurs with fair frequency in Scripture is known. It is the place of the dead, and being used as the antithesis to heaven, represents some concept of the nether-world. Is. xiv. 15 threatens Babylon, "Yet thou shalt be brought down to the nether-world, to the uttermost parts of the pit," and adds a suggestion of consciousness, such as the power of observation on the part of the deceased. Some English versions of the Bible translate Sheol as "hell."

**SHERIRA B. HANINA:** Gaon of Pumbedita; b. about 900. He lived to a great age, according to one authority he died when over 100 years old. He was reputed for his judicial decisions, but he became famous for his history of the period from the Talmud era to his own time. This he wrote in response to a request from Kairwan that he explain the history of the Mishnah\* and the evolution of the literature that follows. This chronology and Sherira's explanation of rabbinic titles have been preserved and are included in several medieval chronicles.

**SHESHBAZZAR:** Prince of Judah, who in 539-8 b.c.e. headed the Jews who returned from the exile. From Ezra i. 8 it would appear that he was a descendant of the royal family of Judah, and his title acknowledged in Babylon.

**SHETAR:** "Deed." This Hebrew word was Latinized into "starrum," and then Anglicized into "Star." Because the arbitrary English court met in the chamber in which the Shetarot of the preëxpulsion Jews were deposited, it was named the Star Court; and Star Chamber proceedings became a by-word in describing high-handed arbitrary and secret trials.

**SHIB'AH (Shiva):** Week of mourning.

**SHIDDUCH:** A popular expression of Talmudic origin denoting marriage, betrothal or engagement.

**SHIN:** 21st letter of the Hebrew alphabet; its numerical value is 300. When marked with a dot on the left side it is pronounced *sin*. In that form the sound is not distinguishable from *samek*.

**SHINNUY HA-SHEM:** Following an old superstition, it is still occasionally a custom to change a person's name during the crisis of illness. The Scroll of the Law\* is opened in the synagogue, and the first appropriate name, human or animal, according to the sex, is accepted, and a special name-changing prayer recited. This custom explains the existence of many Jewish double names though in some groups an additional name is given to the child born following a still-birth or after the death of a child that only briefly survived birth. The name Alter, as a pre-nomen is frequently used as a replacement of either the first or second name in cases of this kind.

**SHNEOR ZALMAN of Lyady:** Hasidic rabbi, 1746-1812. He early came under the influence of Dob Baer of Meseritz\* and began to spread the Hasidic teachings to White Russia and Lithuania, the stronghold of Rabbinism. Himself a great Talmudist, he was able to gather many adherents among the learned. His attempt to bring about a reconciliation between the Hasidim\* and their chief opponent, Elijah of Wilna,\* failed through Elijah's refusal to grant him an interview. On the contrary the antagonism only increased and he was, after the death of Elijah, twice imprisoned by the Russian government on false accusations by his opponents, but finally the charges were removed and he was freed. Shneur Zalman is the founder of the Chabad system which is an attempt at a synthesis between Rabbinism, Cabala and Hasidism proper. While the emotional attitude toward prayer is maintained, great stress is laid on the study of the Torah. The Zaddik, instead of being the "superman," and mediator between God and man, is simply the venerated teacher, although also hereditary, as it happened to develop, for the Zaddikim dynasty of Luybavich (in White Russia) are his descendants. A. B.

**SHNEUR, ZALMAN:** Hebrew poet; b. Sklow, Mohilew, 1887. His poems inspired by the first Russian revolution made a considerable impression on the younger generation of his day. He is an exponent of radicalism and has little in common with the aspirations for Jewish culture, etc., prevalent among his contemporaries.

**SHOCHET, ISRAEL:** Founder of the Palestinean Shomrim.\* He is a native of a little village in Grodno, Russia, and as a lad settled with his father, who was a merchant, in Grodno and became one of the founders of the

Poale Zion.\* He travelled all over Russia in the interest of the cause. Being deeply affected by the Kishineff massacre, he went to western Europe to complete his education. In 1905 he went to Palestine and started as a day laborer in Petah Tikwah. Here he organized the Shomrim and when, after the first brush with the Arabs, he found Palestine lacking Jews who knew Turkish law, he went to Constantinople and devoted himself to its study. He returned to Palestine and developed the Shomrim. The Turkish government affected to believe that it was a conspiracy against itself, and Shochet was arrested and imprisoned in Brussa. In 1917 he was released and immediately joined the Jewish legion on its formation, and so returned to Palestine.

His wife, Wilbuschewitz Manya Shochet, who is well known as a leader in Palestine, is a native of Grodno. She is of aristocratic Jewish lineage and was born in 1880.

**SHOFAR:** Ram's horn sounded on New Year's and other important occasions. It has no metal mouthpiece, or stops. The natural horn is shaped by immersion but the nine sounds of alarm are created by holding the shofar obliquely to the lips, and blowing with regulated force. The four principal sounds are: Teki'a, Teru'a, Shebarim, Shebarim-Teru'a. A series of 30 blasts continued in quick succession, is called the Great Teki'a. The performer is described as Baal Teki'a.

**SHOHET:** Slaughterer authorized to slaughter cattle and poultry according to the Jewish ritual. The appointment of an official trained in the details of the law dates from the 16th cent. See: Shehita.

**SHOLAM:** The name given a Jewish agricultural colony organized by 11 Jews in Ulster County, N. Y. State, in 1838. The project was abandoned in 1842.

**SHOMER:** The older use of this term designates a guardian of kashruth, the word meaning "watchman." On the founding of the Jewish colonies in Palestine the colonists for their own protection established a guard, "Shomrim" of men who undertook to protect the lives and property of the settlers. This police corps was established on lines similar to those of the Canadian Mounted Police. Though most of the members hailed from Eastern Europe they soon acquired great skill in horsemanship and shooting. Shomrim are still maintained in the Jewish settlements in Palestine.

**SHOMER, ABRAHAM:** Originator of the American Jewish Congress; b. Pinsk, 1876. He came to New York with his father Nahum Schaikewicz\* in 1891. By profession a lawyer, and a successful playwright for the Yiddish stage, he devoted himself from 1912 to agitating for the creation of a corporate Jewry as a means of dealing with the Jewish problem. This idea was transformed at the outbreak of the World War into the effort to establish the



American Jewish Congress in the preliminary phases of which Shomer took some part.

**SHOWBREAD:** The twelve loaves or cakes placed before the altar, and replaced weekly (Ex. xxv. 30). Josephus \* states that the showbread was exhibited in the Temple \* on an ornate table which had many costly accessories.

**SHROUD:** Robe in which the dead are arrayed for burial. There is a detailed ritual as to the material, method of sewing, number of garments, method of knotting, etc. The collective term in Hebrew is takrikin. But the coat is sargenes\* and amongst the Polish Jews kittl'. Pious Jews wore the latter on the Day of Atonement, and their bodies were robed in it and in their favorite talit.\*

**SHTADLAN:** Representative of the Jews employed in the Middle Ages and later to plead the Jewish cause before governments and rulers. The office differed from that of the court Jew in that the latter was appointed by the government as a permanent agent, whilst the shtadlan was appointed, or undertook service at the behest of the community. *See:* Syndic.

**SHULTZ, SAMUEL,** Justice: First Jewish member of the judiciary of Canada; b. Victoria, B. C., 1865: d. Vancouver, 1925. Besides rising to high rank in his profession he was a journalist and a musician of some talent. In 1914 he was appointed Judge of the County Court at Vancouver. He was interested in communal affairs and active in Zionism. His mother was the first Jewess married in British Columbia, and the first woman buried in the Jewish cemetery in Victoria.

**SHUSHAN:** Modern city of Shaur, Persia. It was famous for its palace and is mentioned by Daniel \* whose alleged tomb is exhibited in its vicinity. There are few Jews in the city or the province in which Shushan is located.

**SHUSHAN PURIM:** Adar 15, celebrated as the second day of Purim, because according to the Book of Esther \* (ix. 19, 21) Purim was celebrated that day in the walled city of Shushan.

**SHYLOCK:** Dominant character in Shakespeare's "Merchant of Venice." The Jew has been traced to "Il Pecorone" by Giovanni Fiorentino, 1378, though it is generally believed that the trial of Dr. Lopez,\* for the alleged attempted poisoning of Queen Elizabeth suggested the use of the theme, and that Richard Barbayn, the actor who created the part, meant to portray a caricature of Lopez. Other versions of the story, showing a Christian demanding the pound of flesh have been traced, but the concept of the Jew as a usurer was popular; witness the Jewish usurer as one of the automata in the celebrated Prague clock. Some of Shakespeare's most telling lines might have been borrowed from the Inquisition rules for detecting Jews.

Elkan Nathan Adler \* has traced the Jew-

ish names in the tragedy to R. H. Herrey's "Two Right Profitable and Fruitful Concordances," printed in 1578, in which the meaning of Shilo, Iscah, Tubal, Leah, Chush, and Jacob's staff are explained.

Shylock was popular with the older schools of histrionic actors, but has fallen with all of Shakespeare's tragedies into disuse in recent decades. Belasco,\* with Warfield \* as "Shylock," attempted a colorful Venetian ghetto version of it in New York, but the presentation was not a success. Jacob Adler \* played it in Yiddish with poor results. Owing to the efforts of the Anti-Defamation League "The Merchant of Venice" is not given in the English courses in most public schools of the U. S.

**SIBERIA:** This Russian territory in northern Asia was conspicuous during the Czarist régime as the great penal center of the empire, especially for political prisoners. It acquired its first group of banished Jews in the 17th cent. Courland Jews were sent there in 1829, and they and their children were given more privileges in Siberia than were accorded the Jews in Russia proper. In 1836 Nicholas I. proposed to found Jewish agricultural colonies in Siberia, but the plan was soon abandoned owing to the fear of possible economic power being achieved by the Jews. The Jews who were sentenced to penal service in the mines were, however, on the expiration of their terms permitted to settle in the territory. During the restrictive era the Jews in Siberia were also brought under these laws so that under Alexander III. and Nicholas II. the Siberian Jews were restricted to the towns in which they were domiciled.

In 1900 there were 34,000 Jews in the nine divisions of Siberia. During the World War fantastic stories were spread of an isolated but exceedingly rich group of Jews who were settled for cent. in the extreme north of Yakutsk, but the matter has never been investigated.

There has been a distinct increase of Jews in Siberia during the last few years owing to the founding of the new agricultural settlements to the west of Manchuria.

In 1836 the Government conceived the idea of enlarging the area of Jewish agricultural colonization. By an imperial rescript certain lands in Siberia, situated in the government of Tobolsk and in the territory of Omsk, were set aside for this purpose. Within a short time 1317 Jews declared their readiness to settle on the new lands . . . in January, 1837, the Czar quite unexpectedly changed his mind . . . the unfortunate emigrants were seized on the way and conveyed, like criminals, under a military escort into places in which they were not in the least interested.—DUBNOW, History of the Jews in Russia and Poland, Vol. II.

**SIBYLLINE LITERATURE:** Jewish Sibylline Oracles, didactic in nature and national in spirit, unfold in mystical form the principles of Judaism and the belief in its final triumph over paganism. Although enunciated by Hellenistic, especially Alexandrian Jews, they are presented as the utterances of prophetic heathen Sibyls who were considered the personifications of old age and the instruments of the divine will. Thus vesting their teachings with the authority that the dignity



of antiquity and the mystery of prophecy would lend them, the authors sought to bring to the attention of the pagan world the inherent values, the beauties and the universal appeal of Israel's faith. At the same time they aimed to make the Hellenic world conscious of the shortcomings and degradations of its heathen civilization as compared with monotheism and Mosaic ideals of morality. To lend further prestige to their teachings, the Sibyls regarded themselves not only as the vehicles of the divine, but also in the prophetic words of Isaiah as, "the light unto the nations." In this rôle, they unfold Israel's history and future glory, uniquely concealing biblical ideology beneath a cloak of Greek mythology so as to render their message in a form conventional and, therefore, more readily acceptable to the Hellenic world.

Thanks to the zeal of the Church which, to serve its purposes, has frequently added to their contents, these oracles have been preserved and 12 books of them are extant today. These additions involving a mingling of Jewish and Christian elements have in some cases so thoroughly been amalgamated and incorporated into the original text as to render one indistinguishable from the other. In the later books, the oracles are purely Christological; some are clearly anti-Jewish in nature, indicating Gentile authorship. Our difficulty is further increased by the fragmentariness and imperfections of the text. The date of composition ranges from about the second cent. b.c.e. when the first oracle appeared in Alexandria,\* to the latter part of the Roman Imperial period. As the authors were wont to capitalize contemporary current events as the material for new prophecies, the dates of the composition of some of the books may with fair accuracy be established.

The first two oracles appear to have been originally of Jewish authorship but have suffered revision at Christian hands. The most important and, incidentally, the most frequently quoted Sibylline oracle is the third—probably a product of the Maccabean period. Mingling biblical data with Greek mythology, it recounts the dispersion of the peoples, enumerates the successive rule of various nations and describes the final sway of God's people whose achievements and qualities are glorified. In sharp contrast with this idealization, the author denounces the ruling nations and depicts their final judgment. The fourth and fifth books were evidently composed shortly after the destruction of Jerusalem and the dispersion of Israel by the Romans. The former, in prophesying against the nations points out that the eruption of Vesuvius in 79 c.e. was a visitation of divine wrath for the destruction of Jerusalem and the Temple. The latter, which is a mixture of Jewish and Christian elements since it contains Christological passages and a eulogy of Hadrian which could hardly be a Jewish product, depicts the judgment that awaits the nations that are steeped in idolatry. In glowing colors, the author pic-

tures the final liberation of Israel and the conversion of the Gentile world. The remaining books of the so-called Jewish Sibylline oracles are mainly Christian in character and comparatively unimportant. Frequently, they have been utilized as sources in polemics against the Jews.

J. M. R.

**SICARII:** Daggermen, from the Greek "sicea," small dagger. The Zealots,\* who opposed the Romans bitterly, were so called. Josephus\* ascribes the assassination of the high priest Jonathan to them. A number of the notable leaders of the war belonged to this faction, and they were included in the group that held Masada,\* and died rather than surrender it.

Bloody quarrels daily broke out in the streets of Jerusalem. . . . Felix, the procurator employed the Sicarii, who might be described in modern slang as the "roughs" of the zealous party, to insult and assassinate his enemies. . . . Felix commanded a party of them to enter the Temple during service, and strike the high-priest dead.—ELIZABETH WORMELEY LATIMER, *Judea from Cyrus to Titus*, Chicago, 1899.

**SICILY:** At the time of the Spanish expulsion there were 100,000 Jews domiciled in 52 towns in the Island of Sicily. Their history went back to fourth cent. They lived there under fair circumstances until 1296 when the restrictions, imposed by the Council of Piazza, were introduced. These laws were increased steadily so that the badge and the ghetto were established. In 1402 the Jews were given more freedom, but this era of liberty ended in 1430, from which date persecution followed persecution until the expulsion. A unique law against the Sicilian Jews by Alfonso V. (1416-56), prohibited their emigration to Palestine.

**SIDDUR:** Prayer-book for daily, Sabbath and new moon services.

**SIDRA:** The section of the Law read in the synagog. The word means order or arrangement.

**SILESIA:** This Prussian province which was at times Austrian, and which was divided in the World War settlements, was settled by Slavonic-speaking Jews in the 12th cent. They were either fugitives from the Crusades or immigrants from Bohemia or Poland. Communities were organized in Breslau, Bunzlau, Glogau, Münsterburg, Troppau, etc. The Leibzoll\* was introduced in 1226, and distinctive garments were imposed in the restrictions of 1267. In the 14th cent. Silesia was divided into 10 dukedoms, and the Jews in these domains had somewhat different experiences. In 1315 autos-da-fé were held in Breslau, Schweidnitz and Neisse. The Jews in Breslau in particular increased in numbers; in 1327 the 18 Jewish communities of Silesia were sold to the municipalities, but upon the payment of a large sum the Jews purchased release from all taxation except the poll tax for 10 years. Thereafter the Jews for nearly two cent. experienced intermittent but furious explosions of persecution, those of 1453-55, owing to the violent preachings of Capistrano, leading to



burnings at the stake, forcible baptism of children, and the expulsion of the Jews from Breslau. In the 16th cent. Jews were readmitted and scattered over a number of towns, but their numbers so decreased that the poll-tax in Silesia yielded only 100 gulden a year. In 1582 they were all expelled, but the Jews sought refuge in the country towns, and obtained the protection of the cloisters. In 1630 the Jews were asked to return to Breslau, and they quickly developed the trade with Poland. In 1689 their expulsion was again proposed, and this proposition was renewed in 1738 when they were again expelled. Frederick the Great admitted them in 1744, but in 1746 he expelled all but 12 families from Breslau. The restrictions were evaded and immigration increased the Breslau community so that it grew from 300 to 3,000 souls, some of whom were receptive to the Mendelssohnian movement, gradually opened schools, and in the 19th cent. founded the well-known seminary. In 1905 there were 47,593 Jews in a population of 4,668,405 divided into 36 Jewish communities. Of these there were 18,440 Jews in Breslau, maintaining 11 synagogues and other institutions. *See: Germany, statistics.*

**SILOAM INSCRIPTION:** Oldest known Palestinean inscription in Hebrew, accidentally discovered by boys in the sidewall of the conduit of Siloam in Jerusalem, recording the cutting of the underground channel from both ends, and the piercing of the final rock from both sides. The making of the pool is recorded in the reign of Hezekiah\* (II Kings xx. 20), the inscription, now in the museum at Constantinople, is written in the same script as the Moabite stone. The conduit is 500 meters long. The words in the inscription are separated from each other by points and those not obliterated by breaks in the fragments, made in the attempt to steal the stone, are plainly legible.

**SILVA, ANTONIO JOSÉ DA:** Poet and martyr; b. Rio de Janeiro, Brazil, 1705: burnt at the stake in Lisbon, 1739. He was educated at the University of Lisbon, and in 1726 was accused and tried by the Inquisition for writing satirical poems, and practicing Judaism. After torture he was pronounced a penitent, and so appeared at the auto-da-fé of 1726. He, however, lapsed and his growing reputation as a poet led to his rearrest. In 1737 he and his wife were imprisoned. Silva was tried, condemned, and despite the intervention of the king, publicly burnt in the enforced presence of his wife and relatives on the same day that one of his operettas was produced in a theater in Lisbon. The wife was tried, released and rearrested and died in prison at the age of 27. It was only at the end of the 18th cent. that his works could be published in his name.

**SILVA, FRANCISCO MALDONADO DE:** Peruvian physician and martyr; b. San Miguel, Peru, c.1592: burnt at the stake in Lima, 1639. He was born a Marano, and was 18 before his father confessed his Jewish faith

and birth to him. One of his sisters denounced him to the Inquisition, and he was arrested in 1627. He had become a devout observing Jew and declined all overtures to apostasize. He had circumcised himself, and every attempt to overcome his adherence to Judaism failed. In prison he wrote an arraignment of Christianity, managed to get out of his cell and converted other prisoners charged with Judaising, and two Catholics to Judaism. He was then handed over to the secular arm. At a great auto-da-fé on Aug. 11, 1639, these others did penance before a large assembly of Peruvian nobility. Silva, a mere bundle of bones, his heretical writings hung around his neck, went into the flames exclaiming, "I shall see the God of Israel face to face."

**SIMEON:** Second son of Jacob,\* progenitor of the tribe Simeon. He joined his brother Levi\* in the massacre of the Shechemites for their defilement of Dinah (Gen. xxxiv. 25). The tribe occupied territory to the south of Judah and most of its possessions were fused with Judah.

**SIMEON II.:** Son of Gamaliel I.\* and leader in the revolt against Rome beginning 66 c.e. Josephus\* describes him as "a man of great wisdom and reason, and capable of restoring public affairs by his prudence when they were in an ill posture." Although he was a Pharisee,\* he joined the Sadducean ex-high-priest Anan\* in leading the people in their struggle for independence. He was suspicious of Josephus, and attempted to have him removed from his government in Galilee.\* Simeon met his end while the revolt was still in progress, but his exact fate is unknown. A saying of his praises silence as the best thing for any man. S. C.

**SIMEON B. GAMALIEL II.:** President of the Great Sanhedrin. He escaped from Bethar during the Bar Kokba\* revolt and was later elected president of the college at Usha. He knew Greek philosophy and was familiar with botany and anatomy. He placed the patriarchate on a firm basis, and maintained Jewry during one of the worst eras of persecution.

**SIMEON B. HALAFTA:** A great teacher who came after the Tannaim and before the Amoraim of whom several miracles are related. He composed many parables included in the Hagadah, which he used in his scriptural interpretations.

**SIMEON THE JUST:** Four persons bore this surname, and their lives fall between the fourth and first cent. b.c.e.

The best known of the legends surrounding the name are those relating to the high priest who in his robes in 333 b.c.e. appeared before Alexander the Great, and though declining to erect a statue of the monarch in the Temple, promised that the sons of the priests born that year should be named Alexander, and to introduce the Seleucidian era



amongst the Jews. One Simeon the Just is responsible for the maxim: "the world rests on three things, the Law, worship and beneficence."

He was as the morning star in the midst of a cloud, and as the moon at the full . . . when he put on the robe of honor, and was clothed with the perfection of glory . . . he made the garment of holiness honorable.—**ECCLESIASTICUS I.**

**SIMEON B. SHETAH:** Introduced the first school system in Palestine. He was president of the Sanhedrin during the reigns of Alexander Jannaeus\* and Queen Alexandra\* (105-70 b.c.e.). He was a Pharisee,\* whilst all his colleagues were Sadducees.\* He ousted the latter and replaced them with Pharisees. Dissatisfied with the parental instruction then in vogue he founded schools for regular instruction in the law and religion in the larger cities of Palestine.

**SIMEON B. YOHAI:** Prominent teacher of the second cent. and reputed author of the Zohar. He was a pupil of Akiba,\* and when the latter was thrown into prison by the government, visited him there for further instruction. A remark that Simeon made derogatory to the Romans was reported, and he was compelled to flee for his life, remaining for 13 years in hiding. He then settled in Tiberias,\* where by definitely locating the places where the dead had been buried, he brought about the revocation of the ban forbidding scholars to settle there. As a result Tiberias became the site of an academy, and ultimately one of the four holy cities of Palestine. On one occasion Simeon was one of an embassy that went to Rome, and legends were told of the wonderful demon, Ben Temalion, that assisted in securing the repeal of the anti-Jewish edicts. Two halakic works, the Sifre and the Mekilta of Rabbi Simeon, are said to have been begun by Simeon. He was famous for his mystical teachings, and for this reason was reputed to be the author of the chief Cabalistic work, the Zohar.\* He is the chief saint of the Cabalists, who on every 18th of Iyar, the traditional date of his death, make pilgrimage to the tomb at Meron\* which is known as that of "Bar Yohai." S. C.

**SIMHAH B. SAMUEL VITRY:** Compiler of the Mahzor Vitry: d. c.1105. He was a pupil of Rashi. His compilation which contains prayers, piyutim, decisions, rules, and some responsa by Rashi, was already a quoted code in the 12th cent. Three mss. of it exist and are highly prized. As the oldest formal liturgy extant it has come to be recognized as a standard by scholars of Jewish liturgy. See: Prayer-books.

**SIMHAT TORAH:** "Rejoicing over the Law." Celebrated Tishri 23rd. In Talmudic times it was known as the second day of Shemini 'Azeret.\* The name Simhat Torah came into vogue later. The ritual of the festival is a matter of growth from the ninth to the 16th cents. It is well described in its

name, and its motive is the preservation of the continuity of the Reading of the Law. So when the last lines of Deut. have been recited, the end of the Pentateuch\* is immediately followed by the reading of the opening chapter of Gen. To complete the symbolism, two Bridegrooms, of the Law and of the Beginning,\* are the chief functionaries at the service. The Scrolls of the Law are carried in procession, followed by children waving flags at both the evening and morning services, and Hoshanna\* sung. Children too are called to the reading of the Law, and candies, fruits, and cakes distributed, in some cases even in synagog. This typical orthodox ritual is elaborated by dancing among the Hasidim.\* Reform congregations do not observe this festival, which is wholly associated with the one-year cycle of public recital of the Torah.\*

The entire jolly crowd now entered the synagog, still dancing and jigging. A huge, loud wave of humanity flooded the synagog in the wink of an eye. All were now singing, going up and down, keeping time, individually and collectively, with the incessant hom-bom-bom, until the Hazan, assisted by his choir as well as by the entire congregation, began to chant the *Bareku* of Simhat Torah.—**SACHS, Worlds that Passed By.**

**SIMON, Sir JOHN:** English sergent-at-law: b. Jamaica, 1818: d. London, 1897. In 1833 he went to England for his education, and in order to reform Judaism hoped to become a rabbi. He was, however, trained for the legal profession, and being called to the bar in 1842, was the first Jew in England to practice at the common law bar. He went to Jamaica where for several years he practiced as a lawyer, but in 1845 returned to England and achieved a reputation for legal acumen, winning distinction in the conduct of political trials. In 1858 he was appointed assistant judge of the county courts, being the first Jew appointed to the English judiciary. In 1864 he was created sergent-at-law, a legal and social rank which expired at his death. The degree made him a commissioner of assize. In 1868 he was elected to Parliament and he sat continuously for 20 years, retiring from active life in 1888. He had participated eagerly in the battle for emancipation, and after 1878 he was recognized as the champion of the Jews in Parliament and before the British public. He fought for the Jews in Roumania,\* Morocco,\* Russia,\* Servia,\* and organized the anti-Russian protests in 1882. He renewed this struggle after the violent persecutions of 1890. Almost his last public act was an address at a public meeting to which he reported that the Rothschilds\* would not participate in a loan to Russia as long as that government persecuted the Jews. He was one of the founders of the Anglo-Jewish Association\* and of the London Reform Synagog.

His wife **Lady Rachel Simon** (b. London, 1823: d. there, 1899) was known for her earnest spiritual life. She published parts of a 50-year diary "Records and Reflections," 1893, and a religious review of the Psalms "Beside the Still Waters." Their son **Oswald John Simon**



(b. London, 1855; d. there, 1932), was one of the first advocates in England of what is now known as Liberal Judaism.\* Associated with Claude G. Montefiore,\* he attempted to found in the late nineties a Jewish Church. He was a gifted lay preacher.

**SIMON, JOSEPH:** U. S. Senator for Oregon; b. Bechtheim, Hesse, Germany, 1851. He came with his parents to Oregon in 1857, and became a lawyer in Portland. In 1877 he was elected a member of the city council of Portland, and three times chosen chairman of the Republican state committee of Oregon. From 1890 to 1900 he was a state senator, and in 1898 he was elected to the U. S. Senate for the term ending March 3, 1903.

**SIMON MACCABEUS:** Prince and high priest; d. 135 b.c.e. He was the second son of Mattathias,\* and chosen by his father as the counsellor of the family. Antiochus VI. appointed him commander of the coast. He conquered Beth-zur and Jaffa, and garrisoned them with Jews. Later he was elected leader by the people, and he refortified Jerusalem and expelled the non-Jews from the coastal towns. He endeavored to make terms with Trypho who held Simon's brother Jonathan a prisoner, but after Jonathan's assassination, in order to avenge the murder of his brother, by Trypho, he sided with Demetrius II., from whom he gained the recognition of Jewish independence in 143-2 b.c.e. from which date the Jews began to count from the era of Simon. The extant coins of Simon are thus dated.

His next great victory was the capture of Gazara and the expulsion of its infidels, and their idols. In Jerusalem he removed the Hellenists from the Acra, and established an era of peace. He made an alliance with the Romans, and also according to a tradition with the Spartans. It was in appreciation of his rule that the elders and the people in 141 b.c.e. voted him high priest and ethnarch. This decision was recorded on brass tablets and set up in the Temple. In 136 he had however to go to war against the attempt of Antiochus VII. to repossess himself of the fortified towns Simon had captured in the previous struggle. His two sons Judah and John led the Jewish forces and were successful. In 135 b.c.e. whilst he was holding court at Docus, near Jericho, he was slain with his sons Mattathias and Judah, by his son-in-law Ptolemeus.

**SIMON, MORITZ ALEXANDER:** Founder of Jewish technical school; b. Hanover, 1837; d. there, 1905. He was a banker, trained in Hanover, who spent some years in the U. S. where he became familiar with the problems of the East European Jews. On his return to Hanover he established a banking house, and in 1893, at Ahlem, near Hanover, he established a school for teaching Jews agriculture and handicrafts. He bequeathed \$750,000 to this institute, which trained many teachers who found positions in Eastern Europe.

**SIMON OF TRENT:** Child victim of an alleged ritual murder; b. Trent, 1472. In 1475, owing to an agitation carried on by a Franciscan friar, Bernardinus of Feltre, in opposition to the wishes of the townsfolk of Trent, the disappearance of the child, Simon, was utilized to raise the charge of ritual murder against the Jews. Seven Jews who found the body of the lost child floating on the river were arrested. A baptized Jew, Johann of Feltre, joined in the false charge that the Jews use human blood for the Passover \* ritual and all the Trent Jews were arrested. By torture a number of Jews were coerced into confessing and eight of them were baptized and put to death. Pope Sixtus IV., intervened, suspended the trial of the other Jews and sent a papal commissioner to Trent. His report exonerated the Jews entirely and showed that Christians had killed the child in order to ruin the Jews and enrich the Bishop of Trent who planned to seize their estates. Meanwhile the Bishop of Trent had continued the proceedings against the Jews and executed several more. Sixtus IV. appointed a special commission of cardinals to investigate both proceedings, but as the head was an intimate friend of Bernardinus, the result was an exoneration of the Bishop of Trent. A cent. later Gregory XIII. canonized both the child Simon and the fanatic Bernardinus, whose agitation had caused the child's death.

*See:* Blood Accusation.

**SIMONSEN, DAVID JACOB:** Chief rabbi of Denmark, 1891-1902; b. Copenhagen, 1853; d. there, 1932. He was an Arabic scholar, and in 1889 he published in Danish and in French a study of sculptures and inscriptions from Palmyra, collected by Dr. Jacobsen and exhibited in the museum at Copenhagen, which throw considerable light on the Jewish history of the north Syrian city in the days of Zenobia.\* Dr. Simonsen held that the celebrated queen was a Jewess.

**SIMSON, MARTIN EDUARD VON:** President of the German national congress of Frankfort; b. Königsberg, 1810; d. Berlin, 1899. He was baptized in childhood, and became a privat-docent at the university of his native town in 1831, being promoted assistant professor and professor, and in 1836 serving as a judge. He took an active part in political affairs, and being appointed a deputy by Königsberg to the national congress in Frankfort, in 1848, was successively chosen secretary, vice-president and president of that body, and headed the delegation which offered the crown of the German empire to King Frederick William IV. of Prussia. He was elected to the German Parliament and presided over the congress at Erfurt, and also over the Prussian lower house, 1861-62; he was also president of the first German Reichstag. In 1879 he was appointed the first president of the German Supreme Court in Leipzig. He was ennobled in 1888, receiving the decoration of the Black Eagle of Prussia.



**SINGER, ISIDORE:** Originator of the Jewish Encyclopedia; b. Weisskirchen, Moravia, 1859. His literary career began in Vienna in 1884; later, in Paris, he founded "La Vraie Parole," in opposition to Drumont's "La Libre Parole." In 1891 he lived for a time in Rome, and in 1895 he came to New York and started the effort which led to the successful publication of the 12-vol. Jewish Encyclopedia. Singer has written voluminously on many Jewish topics. In recent years he has been associated with the Amos Society, which he directs, as an attempt to bring about a synthesis of religious ideals.

**SINGER, PAUL:** German Social Democratic leader and deputy; b. Berlin, 1844; d. there, 1911. He amassed a fortune as a cloak manufacturer and then interested himself in politics. He affiliated with the Social Democrats and formed with Bebel and Liebknecht a recognized party triumvirate. In 1884 he was elected to the Reichstag, and fought for the cause which was at the time being rigorously suppressed by the government. Many Socialists were expelled from Germany, and Singer contributed to the support of their families. He was the victim of an expulsion order in 1886, but it was quickly rescinded. He helped to found the Berlin Refuge for the Homeless, and checked the police in their attempt to bring its inmates under police surveillance.

**SINGER, SIMEON:** Translator of the "Authorized Daily Prayer Book"; b. London, 1848; d. there, 1906. He was at one time headmaster of Jews' College but was best known as the minister of New West End Synagog, London, and as chaplain to the Rothschilds.\* Though technically an orthodox rabbi he held progressive and liberal views, and forced on Chief Rabbi Hermann Adler\* a number of changes in the ritual. In his day he was the best master of English, in the Anglo-Jewish pulpit, and this quality marked his translation of the prayer-book.

**SINGERMAN, BERTHA:** Spanish elocutionist; b. Mohilev, Russia, 1902. As a child she witnessed some of the worst pogroms in Russia. With her father she settled in Rio de Janeiro where both played in a small Yiddish theatre. The girl however quickly acquired Spanish and today is celebrated throughout the Spanish-speaking world as the best living exponent of that tongue. She has received uproarious acclaim in Madrid, Granada, Cuba, and wherever in South America Spanish is spoken. In Mexico City an audience of 15,000 in the Bull Ring was charmed with her liquid Spanish speech.

**SINOWIEW, GRIGORIG (Gerson Apfelbaum):** Communist leader. His career as a revolutionist began in 1905 when he had to flee Russia. He met Lenin in Switzerland, and became one of his ardent supporters and edited Russian revolutionary publications. He was the prime factor in the celebrated Sinowiew

correspondence, which the Russian government alleged was a forgery, but which led to a rupture between the Russian and British governments in 1925. He was afterwards exiled to Siberia. He is the biographer of Lenin.

**SINZHEIM, JOSEPH DAVID:** First rabbi of Strasbourg; b. 1745; d. Paris, 1812. He was the most learned member of the Assembly of Notables convened by Napoleon in 1806, and he drafted the answers to the questions submitted to that gathering. He presided over the Sanhedrin\* which followed, and later became chairman of the Central Consistory. He was esteemed as the foremost French Talmudist of his day.

**SIPPURIM (Ma'asiyot), HASIDIC:** Collections of imaginative stories that tell of the deeds of the Hasidic "rebbe, zaddikim or gute Yiden," or are parables related by them. Many of these stories are supernatural, depending for their power on the vivid piling of miracle upon miracle. "Sippure Ma'asiyot," collected by Herz of Lemberg, appeared in 1814 in Hebrew and in Yiddish. In recent years the ideas underlying some of these folk tales have been utilized in the neo-Hasidic movement which Martin Buber\* started in Germany and Austria.

**SIRACH, THE WISDOM OF JESUS THE SON OF:** The author known to the Talmud as Ben Sira, was a native of Jerusalem and flourished about 200 b.c.e. His work, which he signed, was not deemed by the rabbis worthy of inclusion in the Canon,\* but the Greek church accepted it, and its Latin title is Ecclesiasticus. The book was composed c.180 b.c.e. The Hebrew original of this work was still known in the 10th cent., but was subsequently lost. In 1896 a fragment from the Cairo Genizah was given to Prof. Solomon Schechter,\* who immediately identified it as the Hebrew original of Ben Sira, and subsequently recovered about two-thirds of the entire work. The book presents a smooth urbane attitude toward life, laudatory of the high priestly office and the ritual of the Temple. It advocates a good conscience and charity, and presents a picture of Jerusalem life such as no other writer has depicted. Schechter, who made Ben Sira a special object of study, held that if the author were not sometimes writing with his tongue in his cheek, he permitted himself to be carried away by the biblical phrases he loved to quote or used as a basis for his well-organized themes. Thus Ben Sira follows Ecclesiastes as to the fount of wisdom, but his polished periods lead him into such problems as proper deportment at table, and an ode in praise of physicians. From the orthodox standpoint he was probably taboo because he mentioned neither the dietary laws nor the resurrection, and ruled out the House of David as entitled to the Messiahship because only three kings of Judah were faithful to God. These defects did not prevent Ben Sira being popular with Jews. Even in the fourth cent.



there were rabbis who questioned the decision which excluded a delightful book, full of penetrating moralizings on life, from the Canon.

The book of Ben Sira, which is an invaluable record of Jewish social life in the third and beginning of the second centuries, illustrates the introduction of a more elegant life and a growing appreciation of art.—BENTWICH, Hellenism.

**SIWAN:** Third ecclesiastical and ninth civil month. Shabuot is celebrated on the 6th and 7th of the month.

**SIYYUM:** The formal conclusion of writing a Scroll of the Law,\* or the celebration of the conclusion of the study of a division of the Mishnah\* or Talmud.\* The former is termed siyyum ha-Sefer, and the latter siyyum massekta. The festival of completing a scroll is still a public ceremony in many congregations, the writing of the words and even letters of the last eight lines being sold as privileges. The siyyum massekta is a Bet ha-Midrash festival. One is generally held on the morning preceding the first day of Passover, and all the first-born who attend such a festival are released from the obligation of fasting that morning.

**SLONIMSKI, HAYIM SELIG:** Scientist and inventor; b. Byelostok, 1810; d. Warsaw, 1904. He was the first to use Hebrew, coining many terms to suit his purpose, as a means for popularizing modern science amongst East-European Jews. As a practical inventor he gained a prize in Russia for a calculating machine, 1842, patented a process for plating iron with lead, 1853, and in 1856 he produced an electro-chemical device for sending quadruple telegrams. From his method Lord Kelvin in 1858 perfected the system of multiple telegraphy.

In 1862 he founded the Hebrew weekly, "Ha-Zefirah," which he devoted mainly to scientific subjects. Two of his life-long preoccupations, owing to the controversies his opinions on these matters aroused, were his claim that there was an error, amounting to four days, in the Jewish calendar cycle, as compared with the true solar cycle, and his attempt to replace Greenwich by Jerusalem as the point from which to calculate the day on which Jews in the Far East and Australasia should observe Sabbaths and holidays. His meridian calculation was not accepted.

**SLOUSCHZ, NAHUM:** Traveler and archaeologist; b. Odessa, 1872. In 1891 he went to Palestine to found a colony, but the venture did not prosper, and in 1896 he began a series of travels through the Near East. He became an ardent Zionist, devoted himself for years to its propaganda, and later settled in Paris, where he taught and published books on the renaissance of Hebrew. For the French government he made some investigations in Algeria,\* and later traveled through Cyrenaica,\* Libya,\* to Morocco,\* making many interesting discoveries of Phœnician, Hebrew and other inscriptions, and gathering much

hitherto unknown material on the history of the Jews in the Atlas mountains and Sahara desert. These have been published in French and English. During the War he was attached to the French service. After the War he went to Palestine and discovered, in the course of an archeological expedition, the ruins of an ancient synagog near Tiberias.\* He has published books on his travels and on the renaissance of Hebrew.

**SMOLENSKIN, PEREZ B. MOSES:** Jewish nationalist; b. Monastyrshchina, Russia, 1842; d. Meran, Austria, 1885. He was a Yeshibah student who secretly acquired a knowledge of Russian, and was therefore compelled to leave Shklov Yeshibah, and settled in Mohilev where he earned his living as a synagog chorister. In 1862 he went to Odessa, and it was there in 1867 that he wrote for "Ha-Melitz" his first Hebrew contribution. Ambitious to become the editor of a Hebrew publication he went to Germany, lived for a time in Prague, studied in Vienna and fraternized with the leading Hebrew thinkers of the period. In Vienna he worked as a Hebrew proofreader, and perfected himself in the writing of a fluent and pure Hebrew which, whilst true to the biblical form, avoided redundant biblical quotations and expressions then in vogue. Possessing an excellent gift for narration he became the most popular Hebrew writer of his generation, and succeeded in winning a large audience for his propaganda for Jewish nationalism, and a love for the Hebrew tongue.

Of his theoretical works, "Am Olam" (The Eternal People), made the deepest impression. In it he advocated his nationalist views rejecting the Mendelssohnian theory that the Jews are merely a religious sect, and maintaining that the Messianic era would be that in which the Jews achieved political and moral independence. He opposed every form of religious fanaticism and urged the Jews to strive for national existence. His "Ha-To'eh be-Darke ha-Hayim" was a biographic novel in which he graphically depicted his own experiences. In 1874 he was engaged by the Alliance Israélite Universelle\* to investigate the conditions of the Jews in Roumania, and he prepared an elaborate plan for their education. When, however, in 1880 the Alliance began to favor Western emigration he bitterly opposed the organization, attempted to found a Palestine colonization society and joined Laurence Oliphant\* in the hope that the powers would intervene and aid the settlement of Jews in Palestine. *See:* Zionism.

This whole movement [Jewish nationalism] had commenced in German Austria at the time of the first extensive pogroms in Russia, in 1882, when the Kadimah was founded at the University of Vienna. Its name in its double signification, "Onwards-Eastwards," had been the suggestion of Perez Smolenskin.—GOTTHEIL, Zionism.

**SOBERNHEIM, WALTER:** German master brewer; b. Berlin, 1869. He is a member of a family that made a record in the intellectual and commercial circles of Germany.



In 1903 he became interested in the brewing industry and as general manager of the Palzenhofer Brewery he in four years doubled the output, and made his company the second most important brewery in Germany. He has since been associated with a number of industrial developments, but to the advent of Hitler Sobernheim's largest interest was the consolidation of the German brewing interests.

**SOCIÉTÉ DES ÉTUDES JUIVES:** Society for the study of Jewish history and literature, founded in Paris in 1880, which publishes the quarterly "Revue des Études Juives" and a number of scientific publications on French Jewish history.

**SOCIETY FOR THE PROMOTION OF CULTURE AMONG THE JEWS OF RUSSIA:** Founded in St. Petersburg in 1863, this was the first attempt to establish some organization among the Jews in Russia and though its avowed program was cultural it was preoccupied by the attempt to reduce the disabilities, from which the Jews suffered in Russia, during the czarist régime. It spread a knowledge of Russian amongst the Jews, aided students at the universities, founded industrial schools and Hebrew and Russian publications. It owed its existence largely to the munificence of the Günzburg family.

**SOFIA:** Capital of Bulgaria. The backgrounds of this community are among the most diverse of any city in Europe. Jews were settled there before the 9th cent. To these were added in 811, Jewish prisoners captured by Czar Krum in Thessaly, and in 967, immigrants came from Byzantium. In 1360, Jews from south Germany settled there, and in 1367, others came from Hungary. In 1389 there were four Jewish congregations in Sofia, the Greek or Byzantine, the Ashkenazim, the Francos or Italian (Venetian), and the native synagog. Later a Macedonian and a Maltese synagog were added. In 1492, Jews established themselves in Sofia from Castile and Aragon. In the last cent., Polish and Russian Jews emigrated to Sofia. The Bulgarian Jews were emancipated by the Treaty of Berlin, 1878, and a Jew, Albert Caleb, was at one time minister of foreign affairs. Two ritual murder charges were brought against the Jews of Sofia in 1884, and in 1885. From then till recently they escaped the anti-Semitism prevalent in neighboring countries. The Sofian Jews are mostly poor, and their normal ratio to the city population is about 1 per cent.

**SOKOLOFF, NIKOLAI:** Conductor; b. Kieff, 1886. He came to the U. S. A. as a child, and received his musical education there. He entered the Boston Symphony Orchestra, as first violin at 17, and toured England and France in 1911. He was appointed conductor of the Cleveland Orchestra on its foundation in 1918. He has since served as guest conductor with most of the great orchestras in the world.

**SOKOLOW, NAHUM:** President of the Jewish Agency\* and the World Zionist Organization,\* and Hebrew author; b. Wishegrad, Poland, 1859. He was a boy prodigy in Plock, and was early recognized as a scholar in medieval Jewish literature, and as a linguist. He joined the staff of "Ha-Zefrah" in 1884 and in 1887 on the death of Slonimski\* he became editor and proprietor. For many years he was regarded as the foremost exponent, in Poland, of modern Hebrew journalism, and as the editor, publisher and author of many publications devoted to the spread of Hebrew, and knowledge of Hebrew writers. In 1903 the silver jubilee of his first publication in Hebrew was celebrated.

About 1908 Sokolow began to take an active part in the administration of Zionist affairs, having attended some of the earliest Zionist congresses in a journalistic capacity. He was elected a member of the Inner Actions Comité, and it was in the capacity that he came to London, in 1915 to take part in the negotiations preliminary to the issuance of the Balfour Declaration.\* These he furthered by his mission to the Allied Powers securing the approval of France and Italy, in advance of the publication of the Declaration, and their official public approval thereafter. From 1912 to date he has made many tours in the interest of Zionism, both political and for money-raising purposes, and has repeatedly visited the United States. In 1931 he was elected to the joint office he holds in the Zionist movement and was reelected in 1933. Besides his numerous Hebrew works, and the compilation of a Hebrew dictionary on which he is still engaged, he is the author of a "History of Zionism," in 2 vols., which contains a comprehensive review of the political tasks of 1917-20.

**SOLA, ABRAHAM DE:** Rabbi; b. London, 1825; d. New York, 1882. He was the second son of David de Aaron de Sola. He was elected minister of the Sephardic congregation of Montreal, Canada,\* and settled there in 1847. In 1848 he was appointed lecturer and in 1853 professor of Hebrew and Oriental literature, at McGill University, which in 1858 conferred the degree of LL.D. on him. In 1872, by invitation of President Grant, he opened the U. S. Congress with prayer. He took an active part in the orthodox movement in the United States. His writings include biographies of Shabbethai Zebi,\* and Saadia Gaon,\* and of his own father. He wrote short histories of the Jews in Poland and France, and translated the Sephardic ritual.

**SOLA, CLARENCE ISAAC DE:** First president of the Canadian Zionist Organization; b. Montreal, 1858; d. Boston, Mass., 1920. He was the third son of Abraham de Sola. He took an active part in the Zionist movement from its inception, organized the Canadian branch and was its president from its founding to his death. In 1887 he became managing director of the Comptoir Belgo-



Canadien, a steel construction company which built many of the Canadian railroads and public highways. In 1905 he was appointed Belgian consul in Montreal.

**SOLA, DAVID DE AARON DE:** Minister and author; b. Amsterdam, 1796; d. London, 1860. He was the 22nd in his line in the generations of the de Sola family which traced their origin back to the 9th cent. In 1818 he was elected minister of the Sephardic congregation of London, and in 1831 preached the first English sermon heard in Bevis Marks Synagog. His best known work is his English translation of the Ashkenazic festival prayer-book in 4 vols., 1860. He, however, wrote many other books, including a study of "Moses the Prophet, Moses Maimonides and Moses Mendelssohn," a history of the ancient melodies of the Spanish and Portuguese Jews, a biography of the Ephraim Luzzatto, and a "Biography of Distinguished Israelites in England." His daughter, Eliza, was the mother of Rabbi Henry Pereira Mendes\* and the late Dr. Frederick de Sola Mendes.\*

**SOLA, General JUAN (Isaac) DE:** Venezuelan patriot; b. Curaçao, c.1795; d. 1860. He was a member of the branch of the de Sola family that went from Holland to the Dutch West Indies. In 1817 he settled in Angostura, advocated the patriotic cause, and joined the movement for the secession of the South American colonies from Spain. For his bravery he was promoted to the general staff. He ranked as a lieut.-col. in the army of Colombia, and took part in the battle of Carabobo, 1821, and in the assault on Puerto Cabello, in 1823, in which the Spaniards were driven into the sea. He was wounded in that engagement. From 1826 to 1830 he supported the movement to separate Venezuela from Colombia. For his share in the overthrow of General Jose Tadeo Monagas he was made general in 1859.

**SOLATAROW, HILLEL:** Radical; b. Yelizavetgrad, 1865; d. New York, 1921. He settled in New York in 1881, graduated as a physician and was popular on the East Side. Prior to the Kishineff pogrom he was an intellectual exponent of Anarchism, and wrote considerably in support of it. After 1903 he drew closer to Jewish life and struggled against the anti-nationalism of the Russian intellectuals. He joined Zhitlowsky\* in the Self-Defense campaign of 1906, and later leant to the Poale Zion.\*

**SOLDI, EMILE ARTHUR:** Medalist and sculptor; b. Belleville, France, 1846; d. Rome, 1906. In 1896 he won the Grand Prix de Rom for his sculpture "Happiness and the Child." Most of his sculptures and medals were purchased by French museums.

**SOLDIERS, JEWS AS:** Although "Israel's mission is peace," and there is a distinct aversion amongst Jews to blood-letting, pacifism is not a characteristic of ancient Hebrew

history. Moses'\* song of victory declares that God is a man of war, and the desert struggles were recorded in the Book of the Wars of the Lord. The Biblical description of the march through the desert describes tribal battalions with their standards and assigned places in the ranks not the helter-skelter wanderings of a wild horde.

The story of the conquest of Canaan, and the larger part of the book of Judges\* with Deborah's\* song of triumph is a series of detached and intermittent military adventures. The historic policy that has prevailed in every frontier in the world is faithfully depicted in Judges.\* The army was a tribe or the nation called to arms. When the emergency disappeared the army melted away and the individuals resumed their normal civilian lives. This method of recruiting however denotes that every male was familiar with the use of weapons, however crude and simple they were, and that the general instinct was for and not against fighting. Even after the Return this ability to fight is described in the statement that in order to defy the opposition of Sanballat to the rebuilding of the walls of Jerusalem\* every worker was armed for a possible emergency.

Some of the Judges seem to have had trained followers, but David\* was the first to organize a standing body of troops to fight his wars, perhaps because Saul's\* hurried levies, raised to oppose the Philistines, fared badly in their battles. The earlier Biblical legislation, by its exceptions, shows that practically all males of fighting age were liable for military service. The army to Solomon's\* reign was composed entirely of infantry, and from Isaiah's\* aversion to cavalry and chariots—the horses and vehicles were imported from Egypt—it becomes apparent that national pride was involved in the prowess of the Jewish infantry. The defense of the walled cities made the foot soldier the necessary backbone of the troops. On the other hand, Palestine is a splendid country for cavalry, and in the World War it was the only country in which cavalry were engaged on a large scale. The chariot introduced by Solomon is fairly conspicuous through the Books of Kings, and both the internal and external history of Israel during the reigns of the kings is a series of inter-spaced wars resembling the temper, interests and experiences of contemporary peoples.

From the fall of Judea there follows a lapse of over 400 years before serious military adventure is again encountered. The hardihood of the volunteers who rallied to Judas Maccabeus,\* their mountaineering skill, their ability to deliver surprise attacks, their understanding of strategy—according to military experts the two conclusive battles fought by the Maccabaens showed consummate skill in the choice of terrain—denote that in the long interval they must have retained some knowledge of fighting, and had some occasion to practice it, probably in forays and in minor engagements with nearby enemies. That in the



war with the Greek-Syrians they decided to fight on Sabbath indicates that their previous experiences were of the intermittent warfare still characteristic of the desert, and that at this juncture in their history they came for the first time after the Return in contact with a disciplined army that engaged in day to day warfare.

The Hasmoneans were essentially warriors. They established a standing army, paid the soldiers, and did not scruple to hire mercenaries for their wars. During the reigns of this dynasty and during the period of the Herodians, roughly 200 years, the Jews were constantly on a war footing, and not all their struggles were limited to defense. The capture of the coast and the victories in Trans-Jordan were military efforts and betray a militant spirit. Here again a comparison with contemporary history shows that the Jews were as warlike as their nearby and distant neighbors. Josephus\* somewhat obscurely alludes to the fact that this Jewish military ability had its repercussion in Parthia, which was an intensely militaristic state, and in Babylonia.

The courage and heroism of the Jews in the fatal struggle against Rome is an epic story in the military history of the world. The Jews at that time had a trained army, which was supplemented in the final struggle by mass engagement of the nation in the war. This spirit was maintained in Palestine, though the material for evaluating its quantity is exceedingly scant, to 614. Counting the obscure revolts, and the major incidents, the war against Trajan in 115 and Bar Kokba's\* campaign against Hadrian, in 132, the revolts against Roman and later against Byzantine rulers there is accumulated evidence that in Palestine the warlike attitude expressed itself, first, during the three generations succeeding 70 c.e. and then in every second generation until in 614 Benjamin of Tiberias was able to muster 20,000 Jews for the army which, with the Persians, conquered Jerusalem. From that date to 1820, when the Farchi\* family led a Jewish battalion into Palestine to avenge their brother's murder, there is no specific record of Jewish military enterprise in the country, and that incident is overshadowed by the presence of the Jewish Legion\* in the World War.

Militancy is however characteristic to the 7th cent. of whatever is known of the history of the Jewish tribes in Arabia. From the disappearance of these tribes to modern times the Jews in the Orient were excused from military service, and when a system approaching universal service was introduced in the Turkish empire in the 19th cent. the Jews were exempted by the payment of a special tax.

In Europe in the remoter periods the Jews were camp followers and not soldiers, the Roman attitude limiting the celebrated legions to citizens. Therefor the first serious reference to Jews as soldiers is Procopius narrative of the able and courageous defense of

Naples by Jews against the trained veterans of Belisarius. Jewish history has not been analyzed from the viewpoint of a military specialist though there are some useful compilations on the Jews engaged in modern wars, but there is sufficient evidence in the current histories of the Jews in Spain to warrant the assertion that from their early settlement almost to the expulsion, Jews in Spain were constantly engaged in the warfare of the successive rulers. They joined in the Visigothic struggles. It is common knowledge that they aided the Moors in the conquest of Spain, and at least for a time controlled the captured cities. Later, in large bodies, they sided against the Moors, and it is claimed that 40,000 Jews supported Alfonso VI. of Castille (1065-1109), at the great battle of Zalaka, in which the Moors were victorious. There are, however, independent of this major effort scores of engaging stories of individual bravery and knowledge of military tactics in Spanish-Jewish history.

The feudal period involved a declassing of the Jews as soldiers. War was the profession of the nobles and their retainers, and therefor the chain of this type of history can only be traced through individual incidents, or as in the case of the siege of Prague in Jewish civilians going to the defense of the city in an emergency. The Jews may therefor be said to have experienced 1,000 years of non-militarism. Yet, at the end of it, there are enough cases of Jewish participation in wars, in the American Revolution, in the Canadian wars, and in Napoleonic campaigns to give the impression that afforded the opportunity the Jews would have produced the normal average of military adventures, soldiers and sailors. That this is so is evidenced by 19th cent. records of the Jews as soldiers.

The first comprehensive military data relating to the Jews as soldiers is Simon Wolf's\* study of the records of the American Civil War in which 2,500 Jews participated and of whom nine rose to the rank of general. From that date, excepting in the United States and the British Empire, conscription became general, and Jews were in theory at least enlisted in ratio to their numbers in any national population. Thus in the Franco-Prussian war several hundred Jews fought on the side of the French and 4,703 with the Germans. Actually, however, the Jewish participation in armies on a war footing has generally exceeded the norm. They played an important part in the army of Garibaldi and aided brilliantly in the war for Italian independence. Even in Roumania the fact that 813 Jews, many of whom died at the front, were offered citizenship after the Russo-Turkish war indicates that the number of Jewish soldiers exceeded the natural proportions. This, too, is the military history of Austria and Hungary prior to the World War, the Jewish participation in this case having led to the compilation of an exhaustive study on the subject. In Russia and Poland where the Jews not only



suffered great disabilities, but where the Jewish soldier was severely treated, the conscription during the Czarist régime drew annually in excess, over 20 per cent, on Jewish manpower for the army. The actual annual draft was 18,000, and there were as many as 75,000 Jews in the Russian standing army. Dubnow\* states that 30,000 Jews were sent to the front in the Russo-Japanese war, and that the government drew upon the surgical skill of Russian-Jewish doctors during that campaign beyond all reasonable demands. Yet the Jews did not protest, on the contrary, the Jewish press encouraged Russian Jews to enlist and fight for Russia.

Prior to 1914 between the conscripted and voluntary forces it was estimated that there were 100,000 Jews in all armies. These, with auxiliary forces, home guards, militia and the like, claimed 350,000 Jews for war service. This would be equal to about three per cent of all the Jews, men, women and children, in the countries these estimates cover.

*See: World War.*

**SOLIS, JACOB DA SILVA:** American pioneer; b. London, 1780; d. New York, 1829. He was a descendant of Solomon da Silva Solis and Donna Isabel da Fonseca (daughter of the Marquis of Turin and Count of Villa Real and Monterey), both refugees from the Inquisition who were married as Jews in Amsterdam in 1670. Solis came to the U. S. in 1803, and engaged in business. This brought him to New Orleans in 1826, where he established a matzah bakery and a synagog for the benefit of the Jews there. His son, Solomon da Silva Solis (b. Mount Pleasant, N. Y., 1819; d. New York, 1854), was one of the founders of the Jewish Publication Society of America, and brought about the American publication of Grace Aguilar's\* works.

**SOLOMON:** Last king over all Israel, second son of David\* and Bathsheba. His reign, characterized by his name as "peaceful," lasted from about 973 to 933 b.c.e. Securing the throne through the efforts of his mother and his old teacher, Nathan, the boy king became heir to a kingdom prosperous within its borders and free from foreign aggressors. Because Solomon asked wisdom from God rather than treasure or power, the early years of his rule were remarkable for the growth and prosperity of the kingdom, while his fame as the wisest of all men spread even to Arabia and drew the queen of Sheba to his court. Even more than an administrator Solomon shone as a builder. The Temple\* at Jerusalem, which only a man of peace might rear, was built with the coöperation of King Hiram of Tyre; palaces of great splendor arose; new roads and aqueducts. For many years the land knew peace and plenty and Jerusalem became the center of worshipful pilgrims.

But Solomon was less fortunate in his foreign relations. In order to strengthen his dynasty, he made alliances with foreign kings, taking the daughters of the Moabite, the Am-

monite, the Hittite and the Egyptian into his harem. These foreign women, as well as the lesser wives, brought many foreign and un-Jewish rites into the king's household. Just as alarming was Solomon's tendency to build luxurious pleasure houses for his many wives whom he maintained in a state of splendor. This meant heavy and heavier taxation, bearing down upon the shoulders of his subjects and sowing the seeds of the rebellion which broke forth at Solomon's death against his son and heir, Rehoboam,\* eventually causing the division of the kingdom.

Solomon's reign, which had begun so brilliantly, declined in his last years in discontent and disruption. But in the days when the city he had so glorified was destroyed, his scattered people remembered him only with love and wistful admiration. And no wonder! To the exiled wanderers Solomon became the personification of a lost glory; the splendors of his extravagant reign, the soundness of his decisions in the judgment seat, his wisdom, which many believed was embodied in such scripture as the Song of Songs,\* Proverbs\* and Ecclesiastes,\* gave him a place unrivaled in the hearts of the Jewish people.

Legends without number began to cluster about the great king's name. Not only in rabbinic and Arabic literature, but in every country of the globe, from Iceland to India, we find tales of the good and wise monarch, ruler not only of men but of the spirits of air, earth and water, the conqueror of the fiendish Ashmodai. The plant which bears his name became endowed with magic properties; the Masonic order claimed him as their founder; today the ruler of Abyssinia proudly traces his descent to Solomon of Israel. Once the monarch of a small and easily conquered nation, Solomon has become the all-powerful hero of a world-wide and timeless fairy tale.

E. E. L.

**SOLOMON, ABRAHAM:** Haskalah\* leader; b. Minsk, 1778; d. St. Petersburg. He was for many years employed as a government translator from Hebrew into Russian and Polish, and for a time was mayor of his native town. He was a warm advocate of the westernization of the Russian Jews, and collected material on the history of the Jews in Poland and Russia.

**SOLOMON, ABRAHAM:** Painter; b. London, 1823; d. Biarritz, 1862. He was the second son of a manufacturer of Leghorn hats, and was born in the heart of the London ghetto. All the members of the family were talented artists. Abraham Solomon's first important picture, "Rabbi Expounding the Scriptures," was exhibited at the gallery of the Society of British Artists in 1849. From that date to the last year of his life he exhibited annually. A number of his paintings were engraved and the copies gained wide distribution.

**SOLOMON B. ABRAHAM B. SAMUEL:** Opponent of Maimonides;\* flourished



in France first half of the 13th cent. He was rabbi at Montpellier and a Talmudist of repute. With Jonah b. Abraham Gerondi, and David b. Saul he pronounced a sentence of excommunication on Maimonides' works, 1232. The communities of Provence in retaliation excommunicated the three rabbis. Angered by this, Solomon induced the Dominican monks to burn Maimonides' works publicly. This act horrified the Jews and the Maimonists induced King James of Aragon to punish the calumniators of Maimonides by cutting their tongues out.

**SOLOMON, PHILLIP S.:** Attorney-general of the Fiji Islands; b. Lee, England, 1830; d. New South Wales, 1895. He went to the Antipodes early in life, and after visiting Australia, and New Zealand settled in Fiji where in 1870 he became editor of the "Fiji Times." From 1875 to 1895 he served as acting attorney-general.

**SOLOMON, SAUL:** South African statesman; b. St. Helena, 1817; d. Bedford, England, 1892. He belonged to the only Jewish family that is known to have settled on the island made famous as the prison of Napoleon. As a lad he was sent to England for a Jewish education. Notwithstanding this, he and his brother were converted. He settled in Cape Colony and from 1869 to 1883 he was an outstanding member of the Cape Parliament, and was spoken of as the "South African Disraeli." In 1872 he was offered the premiership but refused to organize a cabinet. Despite his conversion he took an interest in Jewish institutions and contributed to the erection of the Cape Town synagog, and to a number of institutions.

**SOLOMON, SOLOMON JOSEPH:** President of the Royal Society of British Artists; b. London, 1860; d. there, 1927. He first exhibited at the Royal Academy in 1881, and gained a reputation as the painter of classic subjects. Later he turned to portraiture. His "Israel Zangwill," has been frequently reproduced and his "Schechter" hangs in the Jewish Theological Seminary, New York. Solomon took an active part in Jewish affairs, and was one of the founders of the Maccabees,\* London, and its president for 10 years.

**SOLOMON, VABIAN L.:** Premier of South Australia; b. 1849. He was for a time editor of the "Northern Territory Times," in which district he resided for years. Later he settled in Adelaide and represented the Territory in the House of Assembly. In 1899 he was for a short time premier, and helped bring about the federation of the Australian colonies.

**SOLOMON B. YERUHAM (Sulaim ibn Ruhaim):** Karaite author, exegete and polemist; b. Fostat, Egypt, 885; d. Jerusalem, 960. From 940 to 960 he lived at Jerusalem. His polemics, which generally assumed the form of bitter abuse and utter lack of toleration, were directed especially against Saadia Gaon,\*

whose chief adversary and contemporary he was. Saadia's highly skilled and successful attacks at Karaism impelled Solomon to compose replies, which were, however, of scant factual and literary value.

Solomon was implacably hostile to all philosophical and secular studies, even to the study of foreign languages. He insisted upon a stilted and unprogressive form of Karaite Judaism which had no opportunities to broaden and adapt itself to changed conditions. He was an ardent proselytizer for Karaism,\* and was regarded by the Karaites as one of their greatest authorities. Of his works in Arabic, there have been preserved only commentaries on the two sections, the Torah (Pentateuch) and the Kethubim (Hagiographa). He also translated the Karaite prayers into Arabic, with commentary. A. I. S.

**SOLOMONS, ADOLPHUS SIMEON:** One of the founders of the American Red Cross; b. New York, 1826; d. Washington, D. C., 1910. At the age of 14 he enlisted as color-guide in the 3rd Regiment Washington Greys (New York Militia). In 1851 he was promoted Special Despatch Bearer to Berlin by Daniel Webster, then Secretary of State. In this capacity he visited the Jewish ward in a Frankfurt Hospital, and on his return he raised a fund to aid in the founding of Mt. Sinai Hospital. In 1859 he became printing contractor to the government, and in 1871 he was elected to the House of Representatives, for the District of Columbia. He became American representative of the Alliance Israélite Universelle,\* and proposed the founding of the Montefiore Home for Chronic Invalids, New York, to mark the 100th anniversary of Sir Moses Montefiore's birth. He was for a time trustee and acting president of the Jewish Theological Seminary,\* and from 1891 to his retirement in 1903 he was general agent of the Baron de Hirsch Fund in America. He was one of the incorporators of the American Red Cross, and of the N. Y. New Era Club. He was publicly identified in Washington with all Jewish movements, and in an unobtrusive way played the rôle in Jewish affairs which Simon Wolf\* made more conspicuous when he followed the paths of Solomons.

**SOLOMONS, LEVY:** One of the founders of Canadian Jewry; b. early 18th cent.; d. 1792. He was a trader with the Indians with headquarters at Albany, N. Y. During the American invasion of Canada, in 1775, Solomons was appointed purveyor to the American hospitals in Canada. For aiding the Revolutionists he was, in 1776, expelled from Canada,\* but he was later permitted by the British to settle in Montreal, where in 1788, at his instance a code was drawn up for the management of the Sephardic synagog. He married in 1775, Rebekah Franks related to the Franks family prominent in the American Revolution. His son-in-law, Jacob Franks,



was the founder of Green Bay, Wis., and another son-in-law, Henry Joseph, was the founder of the Canadian merchant marine.

**SOLOWEITSCHICK, MAX:** Lithuanian politician and Biblical scholar; b. Kovno, 1883. After the World War he was elected to the Lithuanian sejm, and from 1919 to 1922 he was minister for Jewish affairs in the Lithuanian cabinet. He is an ardent Zionist but withdrew from the World Zionist Executive as a protest against the policy of extending the Jewish Agency.\* His Yiddish and Hebrew writings on Biblical subjects are popular. In recent years he has been one of the editors of the *Encyclopædia Judaica*, published in Germany.

**SOMBART, WERNER:** Intellectual anti-Semite; b. Ermsleben, Germany, 1863. Sombart, who is professor of economics at the Berlin University, has published two books on the Jewish question, "Die Juden und des Wirtschaftsleben," 1911, and "Die Zukunft der Juden," 1912, which have been accepted as source material for the popularizers of anti-Semitism\* everywhere. Sombart holds that Jews are intellectually adapted to be the exponents of modern capitalism, and are largely responsible for its evils.

**SONCINO:** Famous family of Italian printers. They took their name from Soncino, in Milan. Israel Nathan b. Samuel set up his first Hebrew printing-press in Soncino in 1483, and published a tractate of the Talmud, Feb., 1484. He was succeeded by his son Joshua, his grandson Gershon, and his great-grandson Eleazar, who worked in Constantinople, 1534-47. Though they also published non-Jewish literature the Soncino Press is distinguished by the fact that they printed the first Hebrew Bible, and that they excelled all others in accuracy and perfect type. 137 Hebrew editions, from 1484 to 1547 bear their imprint.

See: Printing.

**SONG OF SONGS, THE:** According to the Hebrew title the Song of Songs of Solomon, placed by the Canon after Job\* and before Ruth,\* in the Vulgate called the Canticles. Its admission into the Canon was debated by the Synod of Jabneh, for it does not contain the name of God. It was accepted as an allegory of the relations between God and Israel. Its eight chapters contain a group of songs that have made immortal the beauty of the Shulamite, "the fairest among women," and the response of her lover.

While various attempts have been made to treat the book as a unit, or even as the text of a primitive play, the general opinion is that it is a collection of love poems, or of fragments of poems which were current among the ancient Israelites. Critics usually assign it to a time rather late in the period of the Second Temple, some even seeing in the expressions traces of Greek influence. It seems, however, to be a genuine product of the Semitic imagi-

nation, exalting the bridegroom and the bride as king and queen.

Set me as a seal upon thine heart, as a seal upon thine arm; for love is strong as death, jealousy is cruel as the grave; the coals thereof are coals of fire, which hath a most vehement flame. Many waters cannot quench love, neither can the floods drown it; if a man would give all the substance of his house for love, it would be utterly contemned.—SONG OF SONGS.

**SONGS OF MOSES:** Two songs or poems of Moses incorporated in the Pentateuch.

1. Triumphant ode sung by Moses after the destruction of the Egyptians at the Red Sea; recorded in Exodus xv. Starting out with the declaration, "I will sing to the Lord, for He hath triumphed gloriously; the horse and his rider hath He thrown into the sea," it goes on to describe the power of God and the frustration of the pursuit of the enemy. The poem is written in six-beat meter, with striking repetition of phrases, and in language that is at the same time sonorous and rhythmic. Two passages from the poem that have become a part of the liturgy and are repeated at every service are the verse beginning "Who is like Thee, O Lord, among the mighty," and the final verse, "The Lord will reign forever and ever.

2. The lyrical poem (Deut. xxxii. 1-43). It is the exordium of Moses\* beginning, "give ear, ye heavens, and I will speak; and let the earth hear the words of my mouth." It extols the faithfulness of God, and the waywardness of his people, notwithstanding the manifold blessings showered on them. It reviews their conquest of Palestine, the evil that befell them because "Jeshurun waxed fat and kicked," and their eventual rise.

The Higher Critics, both on account of its perfect lyrical form, and its subject matter, assign an exilic date to its composition.

S. C.

**SONNENFELS, JOSEPH VON:** Austrian jurist and novelist; b. Nikolsburg, Moravia, 1732: d. Vienna, 1817. Like other members of his family he was baptized in his youth, and thus was enabled to study at the University of Vienna, and join a regiment. In 1764 he was political professor of science, and twice acted as rector magnificus. In 1810 he was elected president of the Academy of Sciences, a post he held till his death. In 1776 he took a leading part in abolishing torture in Austria. In his writings he defended the liberal tendency in literature but he was severely critical of the Viennese stage of his day. His collected works, 10 vols., containing his juridical writings as well as his contributions to belles lettres, were published 1783-87.

**SONNENTHAL, ADOLF, Ritter von:** Actor; b. Budapest, 1834: d. Prague, 1909. He began life as a tailor's apprentice in his native town, and made his first appearance on the stage in 1851. His performance in 1856 of the "Count," in Hackländer's "Secret Agent," won him a life appointment in Vienna. In 1870 he was appointed assistant manager, and in 1884 chief manager of the Hofburg-theater. His 25th anniversary as an actor was observed by a public celebration and the con-



ferring of the order of nobility upon him by the emperor, but in 1896 when his 40th anniversary was celebrated the city council of Vienna refused to give him the freedom of the city because he was a Jew.

**SONNINO, SIDNEY, Baron:** Italian Premier and Foreign Minister; b. Florence, 1847; d. Rome, 1922. His mother was an English Protestant, his father was a Leghorn Jew. Entering the diplomatic service at an early age Sonnino was successively appointed to the Italian Legations in Madrid, Vienna, Berlin and Versailles. In 1871 he returned to Italy and made an exhaustive study of the peasantry of Sicily and Tuscany, and in 1877 published his masterly work on Sicily. In 1878 he founded an economic review, "La Rassenga Settimanale," which later became a political daily.

In 1880 he was elected a deputy to the Italian parliament, and in 1889 he became under-secretary of state for the Treasury showing great aptitude in financial affairs. In 1893, during the Italian financial crisis, he accepted the financial portfolio in the Crispi cabinet, and saved Italy from bankruptcy, but owing to the disaster of Adowa, in 1896, the cabinet fell. As a leader of the opposition he opposed the Luzzatti\* policies. In 1899 as leader of the ministerial majority he opposed the Socialists. In 1901 he again led the opposition, and for a short time in 1906 was premier. In 1907 he formed his second cabinet, but it was soon defeated and in 1910 he resigned.

At the outbreak of the World War Sonnino became Foreign Minister in the Salandra cabinet, and it was in this capacity, but under the leadership of Orlanda, that he was the second Italian delegate at the Peace Conference. On the fall of Orlando, which followed the Italian difference with President Wilson, Sonnino retired, and was made a life Senator.

**SOSA (SOUSA) DE:** Envoy of John III. of Portugal to Pope Paul III. (1534-50). He succeeded in inducing the Pope to send an envoy to Portugal to mitigate the sufferings of the Maranos.

**SOSA, SIMON DE:** 17th cent. Portuguese Marano. He was executed for aiding in the conspiracy headed by the Archbishop of Braga, which aimed to burn the royal palaces and abduct the royal family.

**SOUTH AFRICA:** The earliest Jewish contact with the southern portion of the African continent had its basis in the intellectual and financial activities of Iberian Jewry, and later on, the Conversos, in the epoch-making Portuguese maritime discoveries at the end of the 15th cent. In the 16th cent. when the Portuguese Indian Empire was at its height, many a Marano, who was deeply interested in the shipping and cognate affairs of his country, and who being unable to practise secretly his religion at home, fled to India via the Cape of Good Hope. These Maranos\* shortly afterwards established Jewish colonies

in India, where, eventually, the Inquisition extended its movements, claiming, in 1565, jurisdiction in the name of the Church, "over the Portuguese possessions in Asia and Africa as far as the Cape of Good Hope." It is suggested that, in the course of their wanderings, some of these Maranos may have remained for a while at the Cape of Good Hope, though South Africa was never colonized by the Portuguese. It was not until 1652 that the Dutch East India Company (of Holland), amongst whom were several Jewish directors and shareholders, effected a settlement at Cape Town, and for close on 150 years administered the Cape. During that period the state religion alone was allowed to be observed. On July 25th, 1804, through the agency of the Dutch commissioner-general, J. A. de Mist, a proclamation was issued granting religious equality for all, irrespective of creed—a principle later reaffirmed under British rule, but Jews were then practically non-existent there.

After the final British capture of the Cape in 1806, the framework of Jewish habitation becomes clearer. From 1806 to 1840 individual Jews began to settle there without hindrance, especially several families connected with the famous 1820 settlers. Among them were J. S. de Lima, converted Jew and pioneer of the South African Dutch Press, Dr. Frankel, the Nordens, Sloman, and the Mosenthals, pioneers of the wool, skin and hides industries, and the Solomons\* of St. Helena, a converted Jewish family, who later rendered distinguished legal and parliamentary services to South Africa. In 1835, the young adventurer-author, Nathaniel Isaacs,\* "whose life was stranger than all the legends of romance," explored Natal, and was offered by the Zulu chief, Tschaka, in 1828, some 2,500 square miles of land thither. Jews communal life was first organized at Cape Town in 1841, where, eight years later, the first synagogue was opened. Its earlier ministers were the Revs. Isaac Pulner, Joel Rabinowitz, A. F. Ornstein, and from 1896 onwards, A. P. Bender. Until the discoveries of gold and diamonds between the 1870's-80's, which had a most decisive effect on South Africa's future, organized Jewish life developed slowly. Communities were founded in Grahamstown in 1843, Port Elizabeth in 1857, Graaff Reinet in 1858, Kimberley in 1873, Durban in 1884 and Bloemfontein in 1887.

From the 1830's to the 1880's many Jews, individually, helped tangibly in the economic development of the country. Among others, Jonas Bergtheil fathered the cotton industry in Natal, de Pass' sponsored the guana and shipping trades, and Joe Myers was the first to realize the potentialities of the ostrich feather farming. In public life before 1900 the most eminent observing Jew was Simeon Jacobs. He was Attorney-General of British Kaffraria in 1861, and later held the position of Solicitor-General of the Cape of Good Hope. From 1874-82 he was Attorney-General at Cape Town, eventually becoming a



Judge of the Supreme Court and a member of a governmental Executive Council. Jacobs was responsible for two weighty parliamentary measures.

Shortly after the discovery of gold, Jewish communal endeavor took shape in the Transvaal. A congregation was established in Barberton in 1883, Johannesburg following similarly in 1887. Previous to the Anglo-Boer War (1899-1902) Jews suffered civic disabilities in the days of the Transvaal Boer Republic, though in spite of that factor, several personages of Jewish descent obtained positions in the State. In 1868, a Dutch Jew, de Vries, was State Prosecutor, and a member of the 1871 Volksraad, while Daniel Kisch was Auditor-General of the Transvaal during the first British occupation, 1877-81. In 1876 and after, Kisch held in his Pretoria residence services on the High Holy days for Jews in Pretoria and neighborhood. The Johannesburg community soon grew in numerical importance. In 1898, the premier synagogue, Witwatersrand Old Hebrew Congregation, invited Dr. J. H. Hertz,\* now Chief Rabbi of the British Empire, to minister to its needs. He arrived at a time of general political discontent in the Transvaal, when efforts were being made to exclude Russian and Roumanian Jews from the benefits of the franchise about to be extended to other national groups. For protesting against such action, Dr. Hertz was expelled from the Transvaal, in December, 1899. Dr. Hertz was allowed to return to the Transvaal, continuing his ministerial duties until 1909, when he left South Africa permanently.

Jews fought on both sides in the ensuing Anglo-Boer war. As a result of a controversy in the Witwatersrand Old Hebrew Congregation, a new body was formed in 1891, styled the Johannesburg Hebrew Congregation, whose spiritual leaders were the Revs. P. Wolfers, D. Wasserzug, H. Isaacs and Dr. J. L. Landau. In 1915 the Witwatersrand Old Hebrew Congregation and the Johannesburg Hebrew Congregation amalgamated, and Dr. J. L. Landau was elected chief rabbi. In 1926 saw the establishment of the Federation of Synagogues, of which (in 1933) Rabbi Kosowski was appointed spiritual head. In 1933 a Jewish Reform group organized a congregation in Johannesburg with M. C. Weiler, of the H. U. C., Cincinnati, as its rabbi. Jews, too, had contact with the development of the Rhodesias, the first Jewish service being held in Bulawayo in 1894.

Jews today (1933) occupy prominent positions in all sections of South African public life, industrially, commercially, parliamentary, administratively and journalistically, without legal debar, though the passing of the Quota Act in 1930 has had a direct effect in limiting Jewish immigration to South Africa. All the larger towns as well as the smaller municipalities have had Jewish mayors at one time or other, and Jews have continuously sat in the various Parliaments and Provincial Coun-

cils. Leopold Greenberg is a Judge of the Supreme Court for the Transvaal, and, on occasions, Dr. Manfred Nathan, has been Acting Judge in different parts of the country. The foremost contemporary South African authoress is Mrs. S. G. Millin, an observing Jewess. The community is officially represented by the South African Jewish Board of Deputies, founded in 1912, at Bloemfontein.

South Africa (in 1933) has about 160 synagogues. In the larger centers of the Union are to be found the usual charitable, social, religious and cultural appurtenances of Jewish life, while Johannesburg and Cape Town each has its own ecclesiastical court. The control of Hebrew education is largely under the ægis of the South African Board of Jewish Education, established in 1928. South African Jewry has both an English and Yiddish press.

Zionism is represented by a well-organized South African Zionist Federation, to which some 203 societies are affiliated.

According to the 1926 Census, there are 71,816 Jews in the Union. (Cape, 23,984; Natal, 3,277; Transvaal, 38,802; and Orange Free State, 5,753). Jews are mostly to be found in the urban centers, while some 4 per cent are engaged in farming operations.

The Jewish population, according to the South African Jewish Year Book, is distributed as follows:

Johannesburg .....	25,918
Cape Peninsula .....	5,994
Durban .....	1,291
Pretoria .....	1,252
Port Elizabeth .....	791
Bloemfontein .....	767
Benoni .....	639
Krugersdorp .....	518
Germiston .....	510
Kimberley .....	456
East London .....	365
Boksburg .....	317
Brakspan .....	227
Springs .....	209
Roodepoort .....	175
Maritzburg .....	109

**Cape Town:** Although there are vague references to earlier settlers, the Jewish community dates to 1841, when Congregation Tikvah Israel was founded. The first synagogue was erected in 1861. Its minister, Rev. Philip Bender, was elected in 1895, and still is in active service. The community developed rapidly after 1902, owing to East European immigration. Hyman Lieberman, for three years mayor of Cape Town, was for 20 years, treasurer and warden of the congregation. During the World War, Cape Town Jewry contributed \$500,000 to the "Cape Relief Fund for Jewish War and Pogrom Victims."

S. A. R.

**SOUTH AND CENTRAL AMERICA:** Jewish history on the American continent began with "children who were torn away from the arms of their parents at the time of the expulsions," from Spain and Portugal. Juan Sanchez of Saragossa, whose father was burnt at the stake, was permitted to trade with America in 1502, 10 years after Columbus' first



voyage. Apparently he did business with Haiti and Santo Domingo. In 1516, the Bishop of Cuba was appointed delegate for the "Kingdom of Tierra Firma" for the hunting down and extermination of Maranos.\* The Inquisition was extended in 1569 to Peru, which was not conquered by the Spaniards until 1534. The Inquisition,\* its records are the best source for the migration of the Maranos to the New World, began its operations in Mexico in 1524-26, and a Jew is specifically mentioned in the auto-da-fé of 1539. In 1568, Maranos were forbidden to settle in Brazil, but the edict was repealed in 1577 for \$714,000, paid to the Portuguese crown. The first Jewish victim of the Chilean Inquisition was seized in 1627. The Maranos background of Jewish settlement in the New World was completed by the record that Brazil was held as a sort of penal colony for "relapsed" Maranos. In 1548, some of them brought the sugar cane to Brazil.\* From then on, the settlement of the Jews in South and Central America is related to the capture of territory by the Spanish or Portuguese or recapture from the Dutch. In 1639, there were still 6,000 Jews in Peru.

The older populations were gradually wiped out and practically all the Central and South American republics (see the states under their individual names) have communities of recent origin. Argentina\* has the largest Jewish population, but the Jews are gaining in numbers in Brazil and Mexico. In the latter, anti-Semitism is more manifested than elsewhere below the Rio Grande. The island populations are generally receding.

**SOVIET RUSSIA:** Before the advent of the Soviet régime, Russia had about 7,000,000 Jews. The secession of Poland, Lithuania, Latvia, Bessarabia, Finland and Estonia reduced this number to one-third. According to the official Soviet census of 1926 there were then 2,680,000 Jews within the borders of the U.S.S.R. This figure did not include 250,000 persons who declared that they were of Jewish origin but not Jews. Allowing for a two per cent annual rate of natural increase, it may be assumed that the Jewish population in Soviet Russia today consists of about 3,200,000 exclusive of those who, while of Jewish origin, refuse to be classed as Jews. This is somewhat less than two per cent of the total Russian population.

The territorial and economic complex of the Jewish population in that part of the former Russian empire which comprises the Soviet Union has undergone a considerable change since 1917. The abolition of the Czarist restrictions against Jews resulted in a stream of Jewish migration, on the one hand from the territories of the "pale" in the Ukraine and White Russia into other parts of Russia generally, and on the other hand, from the smaller towns and villages into the larger cities. Over half a million Jews have left what once constituted the Pale of Settle-

ment,\* while an equal number in White Russia and the Ukraine have removed from the smaller towns and villages into the larger cities. At the same time, an additional 200,000 Ukrainian and White Russian Jews have settled in the agricultural colonies which were established with the aid of the American Jewish Joint Distribution Committee,\* the Ort\* and ICA.\* Altogether, there has been an exodus of 1,200,000 Jews, who, finding existence in the small towns and villages impossible, have sought economic readjustment either in the larger industrial centers, as Moscow, Leningrad, Kharkov, etc., or in farming.

Prior to the revolution the occupational composition of the Jewish population, in that part of Russia which is now ruled by the Soviets, was as follows: 15 per cent. of the total Jewish population were workers; 10 per cent. clerks; 2.2 per cent. farmers; 23 per cent. kustars (craftsmen working in small shops or at home); 50 per cent. traders and others. At present the table, on the basis of the 1926 Soviet census and later statistics compiled by the Ort in Russia, appears this way: 25 per cent. workers; 28 per cent. clerks; 8 per cent. farmers; 18 per cent. kustars (under the Soviet régime kustars are organized on a co-operative basis); 21 per cent. traders and others. Under the last category "traders and others" are included rabbis and other clericals, professionals and various types of intelligentsia, all of whom are declassed citizens.

Politically, the Jews in Soviet Russia enjoy complete equality with the rest of the population. They have the same rights and are subject to the same restrictions as everybody else in the Soviet Union. If they have experienced somewhat greater handicaps with respect to the practice of their faith, that has been due to the greater proselytizing zeal of the Jewish Communists. The Soviet religious code promulgated in January, 1918, declares that citizens "may adhere to any religion or adhere to none" and "free practice of religious customs is safeguarded in so far as it does not disturb the public peace." On the other hand, religious bodies or societies have no right to own property nor have they the "rights of juridic persons." In a later decree religious instruction was circumscribed. It was specifically prohibited to admit to special schools of religion children under eighteen years of age, and no religious class could have more than three pupils. Religious teachings were excluded from every school, public and private, where secular subjects are taught.

Anti-Semitism,\* one of the worst heritages from Czarist days, is regarded by the Soviet government as a counter-revolutionary manifestation, and active measures are taken to suppress anti-Jewish outbreaks. In the early years of the revolution pogrom agitators when caught were summarily executed. From time to time anti-Semitic cases are brought before Soviet courts and on several occasions elaborate public trials of anti-Semites have been staged as "object lessons" for the enlighten-



ment of the Russian masses. In the beginning of 1929, at the time of the famous Barshai case in Minsk, the entire Soviet press conducted an intensive nation-wide propaganda against anti-Semitism. High officials of the government and noted writers, among them President Kalinin, Smidovitch, Gorki and Lunatcharsky, publicly denounced anti-Semitism as a relic of barbarism. Despite the energetic efforts of the Soviet authorities, however, the virus of Judeophobia has not been entirely exterminated in Russia. Cases of Jew-baiting are daily occurrences in all parts of the Soviet Union. Jewish workers in factories and mines and Jewish employees in government institutions and coöperatives are often subjected to various forms of abuse, sometimes climaxed by physical brutality.

Full cultural autonomy, from the Soviet standpoint, has been granted to the Jews in Russia. Several Yiddish\* newspapers, as well as numerous Yiddish magazines, pamphlets and books are published by the official Soviet government press in the interests of the Jewish working masses. In certain districts where Jews form a majority of the population, as in some towns in White Russia and the Ukraine and in the Jewish colonies, Yiddish is recognized as the official language. In Minsk and other places there are special courts for Jews conducted entirely in the Yiddish language. Jewish workers in factories and in government bureaus are encouraged to organize Yiddish study groups and clubs. The Communists maintain that these things will produce distinct and enduring cultural values for the Jewish proletariat in Russia, but so far all the Yiddish organs of expression have merely reflected the thought currents in the general Soviet press and literature. Jewish national ideas are strictly taboo and Zionism is viewed as a counter-revolutionary movement. (While no definite statistics are available, it is believed that from two to three thousand Zionists are to be found in the various concentration camps of Siberia.) There is no such thing in Russia as an organized Jewish communal life.

To complete the picture it is necessary to refer to the rôle of the Jews in the Communist party. Among the Bolshevik leaders who were responsible for the establishment of the Soviet régime several Jews played an important part. Particularly prominent among Lenin's aides were Leon Trotsky,\* Gregori Sinoviev,\* Karl Radek,\* Adolf Joffe,\* Kameney,\* Sverdlov and Uritzky. Three of these have since died and the rest have been either deposed from power or exiled as a result of the Stalin-Trotsky schism. The only Jewish Bolsheviks who are prominent today and who have become known outside of Soviet Russia are Kaganovitch\* and Litvinoff.\* Kaganovitch is one of Stalin's right-hand men and is an important member of the all-powerful Politbureau, which decides the destinies of the Soviet Union. Litvinoff, People's Commissar for Foreign Affairs, is not a member of that body.

The proportion of Jewish membership in the Communist party has never been more than about 1.5 per cent. of the total Jewish population in the Soviet Union, whereas the entire membership of the Russian Communist party constitutes 2.3 of the country's population. This does not take into account the late Yevsektzia (Jewish Section of the Communist Party). Its membership was insignificant, however. In 1930, when the Jewish Communists were accused of special cruelty in the suppression of the Jewish religion in Russia, the Yevsektzia was liquidated by the Soviet government.

The Jewish population of White Russia in 1926 was divided among the provinces as follows:

Minsk .....	70,713
Vitebsk .....	53,428
Bobruisk .....	52,253
Homel .....	45,598
Mohilev .....	34,643
Mosyr .....	27,254
Orscha .....	24,533
Borissow .....	23,508
Slutzk .....	20,861
Kalinin .....	19,289
Retschitza .....	17,545
Polozk .....	17,334

Total ..... 407,059

See: Poland and Russia. L. M. G.

**SPAIN** (The ancient kingdoms and important cities are reviewed individually.) As Sephard, it is the only European state mentioned in biblical literature, though the identification is not absolute. That there were Jews in Spain, when Paul was an apostle, is clear from his intent to visit them, and the presumption is that Vespasian sent Palestinean captives there. The Talmud knows Spain as "Espana," and an inscription at Adra dates to the third cent. It is, however, claimed by some traditions, that Jews joined the Carthaginian Phœnicians in the capture of the Iberian peninsula, and Jews are given credit for the founding of Barcelona,\* which was effected by Hamilcar Barca ("lightning"), father of Hannibal, in 236 b.c.e.

The regulations of the Council of Elvira (303-04) show that the Jews were farmers. The restrictions then introduced were not wholly successful, for the Council of Toledo, in 589, issued orders that might be regarded as a model of those issued by Hitler\* in Germany. King Recared could, however, not enforce these laws. The Sisebut persecution in the first third of the seventh cent. caused 90,000 Jews to abjure Judaism, whilst others fled the country. These earliest Maranos\* were permitted to recant, but in 633, the Fourth Council of Toledo demanded their children and the enslavement of all the "relapsed." The struggle between King and Church on the one side and Jews and "secret Jews" lasted till the capture of the country by the Moors in 711, the Jews suffering but yielding little.

**711 to 1492:** It is admitted that African Jews aided the Arabs in the capture of Cor-



dova,\* Malaga, Granada,\* Seville\* and Toledo\* and that these cities were placed under Jewish control by the conquerors. The Moors gave the Jews religious liberty, demanding only a golden dinar toll tax. The Ommayad Emir 'Abd al-Rahman encouraged the Jews and Spain became an asylum for the victims of persecution in other lands. In 778, the Ommayads, having been defeated in the Orient by the Abbassides, the independent Caliphate of Cordova was established. From then to 1013, the Jews grew in power and influence, the intellectual center being at Cordova, with which some of the most brilliant names in Spano-Jewish history are associated. In 1013, they were, however, expelled for their participation in a dynastic struggle. The Caliphate of Cordova was divided into 12 states, in each of which, however, the Jews continued to flourish and hold political office, except in Granada, from which the Jews were driven in 1066, again for political reasons.

The Almoravides persecuted the Jews, who, however, defended themselves against their persecutors, as well as against the Almohades who captured Moorish Spain, in 1112-48, and forced the Jews to accept Islam. The latter persecutions, which lasted a decade, forced many Jews to flee to Castile, where Alfonso VII., welcomed them, and to Provence. The success of the first Christian princes of Castile and the Kings of Leon, who broke the power of the Almohades in 1212, did not improve the fortunes of the Jews, although as long as Castile was struggling for supremacy, its rulers showed friendship and consideration to the Jews. Thus Alfonso VI., after the conquest of Toledo in 1085, favored the Jews, and they in return, contributed 40,000 Jewish soldiers to his army, who fought at the battle of Zalaka. In 1108, the Jews were massacred in Toledo, but independent of this, they were inextricably involved in the political struggles of the period. It is in this respect that Jewish history in Spain is distinct from that of the Jews elsewhere. Not only were Jews vizirs and ministers, but during several centuries, the Jews were active participants in the military political struggles incidental to the attempt of the Christian princes to conquer the Moslems, and then to wrest power from each other. The Jewish record is therefor full of light, as well as shade, but as Spain was politically divided into many kingdoms, there is no uniformity in the record.

The bulls of the Pope and even royal decrees, were ignored by the Jews when they were ordered to wear the yellow badge. Ferdinand III. of Castile (1230-1352) has a Hebrew epitaph on his tombstone, a Jewish testimonial to the king who limited Moorish rule to Andalusia. His successor, Alfonso X., encouraged Jewish learning, though it was in his reign that the older church restrictions confined the Jews to their ghettos. There were, at the end of the 13th cent., 120 Jewish communities in Castile; the Jews paid many taxes, owned real estate, became wealthy, and

no doubt created much bitterness as tax-farmers. The Cortes, about 1300, began to express the public objection to Jewish success and influence, and gradually the position became precarious. The war of 1339 postponed active persecution.

Alfonso XI. was succeeded by Pedro I., (The Cruel) the presumed child of a Jewess, who maintained a Jewish court, and raised Jews to the highest offices in the state, and had a Jewess, Maria de Padilla, as mistress. The result was the murder of 12,000 persons in Toledo in 1355, and in 1360, the slaughter of all Jews in Najera. The loyalty of the Jews to Pedro cost them dear, for Henry de Trastamara, who became Henry II. of Castile (1369-79), persecuted the Jews unmercifully during the campaign preceding his accession and afterwards. Pressure came in 1371, when all the old restrictions were invoked, and increased in 1379, when Jews were forbidden to carry arms. In 1380, the authority of the rabbis was reduced by the state, and in 1385, Jews were forbidden to be tax farmers. The massacre of 1391 in Seville, Cordova, Jaen, Valencia, Palma, Barcelona, etc., cost the lives of thousands of Jews, and many communities were annihilated.

In order to escape this massacre, thousands of Jews outwardly accepted Christianity, and for a century Spanish Jewry was divided between the professing and "secret Jews." For the former the badge\* was re-instituted, and in 1412, Vincente Ferrer brought about the passage of the law, which reduced the Jews to helots, but gave them the alternative of baptism. To force the second, the great disputation of Tortosa\* was held in Nov., 1414. Conversions followed in every city, and the Papal bull of 1415 aided in this. The persecutions were economically disastrous to Spain and John II., and his celebrated minister, Alvaro de Luna, did much to undo the mischief, but Alvaro was murdered. Both Henry IV., of Castile (1454-74) and John II. of Aragon (1456-79), had Maranos at their courts, but the attacks on the Jews were renewed in 1462, and in 1467, many Maranos were killed in Toledo. The Maranos occupied a unique position at this time. They made no disguise that their Christianity was assumed, and in 1473 offered to buy Gibraltar from the crown for a Marano state.

The marriage of Ferdinand and Isabella, brought about by Jews, united the crowns of Spain, and with the destruction of the Kingdom of Granada, all Jewish prospects in Spain came to an end. Both monarchs were religious bigots. The country was under the heel of the Inquisition,\* and the presence of tens of thousands of Maranos was embarrassing. The expulsion order of 1492 was a final step. How many Jews and Maranos it affected is not known. The minimum quoted is 250,000, the highest figure, 800,000.

**1492-1933:** The history of the Maranos is the only Spanish-Jewish history, from the expulsion to 1858, when the edict of expulsion



was repealed. Few Jews settled there. In 1882 Russian Jews were welcomed in Spain. These formed a congregation in Madrid, but even in 1904, they were not allowed to use a public building for religious worship. Gradually, the community increased, and some Maranos, after 400 years of secret life, re-avowed themselves Jews. There are now 4,000 Jews in Spain.

The number of the children of Israel who were in Spain was 300,000, in the year in which their splendour was despoiled; and the value of their belongings, in houses and furnishings, and the abundance of their blessings was more than ten million gold ducats . . . today four years after the expulsion, everything has disappeared.—ISAAC ABARBANEL, Preface to the Commentary on Daniel.

**SPECTOR, MORDECAI:** Yiddish folklorist; b. Uman, Kiev, 1859; d. New York, 1925. From his youth he was a regular contributor to the Yiddish press in Europe and when he settled in America he wrote for the American Yiddish press. His earliest success was "A Novel without Love." He had considerable ability as a sketcher of humble folk, and ranks as the first Yiddish writer devoted to folklore.

**SPEKTOR, ISAAC ELHANAN:** Foremost Russian rabbi, latter half 19th cent.; b. Rossi, Grodno, 1817; d. Kovno, 1896. His father was Rabbi Israel Issar, of Rossi, and the son was educated for the rabbinate and married at 14. He held a number of minor positions in Lithuania until his appointment in 1864 as rabbi of Kovno (Kaunis). Here, owing to his learning, his piety, and his numerous efforts for Jewish causes, he came to be regarded as the foremost Talmudic authority of his time. Even the Russian government respected his position and he was twice called into conference in St. Petersburg. He had the respect of all Western orthodox rabbis, and his interesting correspondence with Samson Raphael Hirsch\* has been published. His contributions to Talmudic literature were accepted as authoritative.

**SPEYER, Sir EDGAR:** Financier; b. Frankfort-on-the-Main, 1862. He is a member of the well-known international banking firm; was trained in his father's banking house in Frankfort. In 1887 he settled in London as the head of Speyer Bros. In 1892 he became a naturalized British subject, in 1906 he was knighted and was appointed a member of the Privy Council. The World War, however, changed his status entirely. His connection with Germany raised suspicions against him, he was severely attacked, and in 1915 he settled unostentatiously in New York.

**SPEYER, JAMES JOSEPH:** Banker; b. New York, 1861. He entered the family's banking establishment in Frankfort-on-the-Main, which dates from the middle of the 18th cent., when 21 years old, and later transferred to the Paris and London branches of the firm. In 1885 he settled in New York as a member of Speyer & Co., founded in 1837. He has been

the head of the firm since 1899. He is one of the founders of the Provident Loan Society, and of the New York University Settlement. He is a trustee of Teachers College to which he presented the Speyer School in 1902, and a trustee of the Museum of the City of New York.

**SPIELMANN, Sir ISIDORE:** Communal worker; b. London, 1854; d. there, 1925. He organized the Anglo-Jewish Historical Exhibition and founded the Jewish Historical Society of England of which he was president, 1902-04. He subsequently arranged many non-Jewish exhibits in England and Brussels and at the St. Louis Exposition of 1904. In 1902 refused the invitation to direct the Russian Fine Arts Exhibition on the ground that as a Jew he would not ask special permission to enter Russia. His most notable Jewish service was the editing, 1890-92 of "Darkest Russia," a publication devoted to exposing the anti-Jewish policies of Russia. To his death he had for nearly 40 years been one of the official leaders in the British art world.

**SPIELMANN, MARION H.:** Historian of art and artists; b. London, 1858. He began his career as an art critic in 1883 serving on a number of journals, and in 1898-1905 he edited the "Magazine of Art." His history of the London humorous weekly "Punch" appeared in 1895. He wrote biographies and art critiques of Millais and Ruskin.

**SPIELMAN, PERCY EDWIN:** Chemist; b. London, 1881. During the World War he was chief of the analytical laboratory established by the British Ministry of Munitions for the testing and experimenting with explosives. His writings are wholly technical.

**SPINOZA, BARUCH (Benedict):** Philosopher; b. Amsterdam, 1632; d. The Hague, 1677. He belonged to a family of Spanish Jews, who settled in Amsterdam. The young Baruch was diligently instructed in the Bible and its commentaries, including, of course, the Talmud,\* and also the Jewish philosophers of the Middle Ages, among whom Maimonides\* and Ibn Ezra\* engaged his especial attention. In all of these studies Spinoza made rapid progress and early showed a liking for independent thinking. He was also sent to the Latin School of Franz van den Ende, an Amsterdam physician, where he received his first impulse to the study of natural science and Descartes' philosophy. The skeptical writings of Descartes and probably those of Giordano Bruno very soon, however, drew Spinoza away from the orthodox beliefs and observances of his co-religionists. His heresies resulted in threats of severe punishment from his Hebrew instructors, his former friends and admirers. But Spinoza refused to conform to the faith of the synagogue, and, the rabbis, in 1656, excommunicated him and secured his banishment from Amsterdam. However, he remained in the neighborhood of the city for five years, supporting himself, as in later years, as a grinder of lenses. After changing



his residence several times, he finally settled at The Hague, where his most important works were written.

The main thesis of Spinoza's first work, "Tractatus Theologico-Politicus" is that "in a free commonwealth it shall be lawful for every man to think what he will and to speak what he thinks." To support this he undertook a critical investigation of scriptural interpretation and the relation of theology and philosophy, repudiating the authority demanded by the former over the latter. This work aroused so much opposition in theological circles that Spinoza did not think it wise to publish his masterpiece, "The Ethics," on its completion in 1675. This appeared in the year of his death in the "Opera Posthuma," which also contained a short unfinished treatise on "The Improvement of the Understanding" and the "Political Tractate," as well as a compendium of Hebrew grammar, and selections from the correspondence.

Spinoza's central doctrine lies in his conception of the universe. There is but one underlying substance, one absolutely independent being, which includes all things and determines itself and all things through the necessity of its own nature. This one substance is God. The world has numberless appearances, forms or attributes. We mortals know only of two, the attribute manifested in space and the attribute manifested in mind. In the driftings of this ever-changing cosmos, everything is bound together by the laws of cause and effect. In fact, there is only one ultimate cause, and this is God. God, however, is not merely a part or something outside of the universe. God is the universe. From it, Spinoza deduces the absence of free-will in man, since man, too, is subject to the laws of causation. Will and liberty belong only to God, who is not limited by any other substance. From the standpoint of the universe, good and evil are relative notions, and sin is a mere negative. Good is that which leads to a deeper understanding of the world and its reality, and in becoming conscious of the fundamental unity of all things in God we rise above the bondage of the passions and personal desires which belong to our finitude. In daring and imagination and fidelity to method, Spinoza ranks as one of the greatest philosophers of modern times. The practical lessons which his system taught, those of necessity and change, were best illustrated in his own life. Undermined by consumption, harassed by persecution, and burdened by overwork, he remained to the last a model of patience and sweet resignation.

A. J. B.

**SPIRE, ANDRÉ:** French poet; b. Nancy, 1868. At the date of the Dreyfus episode he was a captain of a cavalry regiment, and he first became interested in Jewish matters when he translated Zangwill's \* "Chad Gadya" into French. He then became an ardent Zionist, and was one of the Zionist delegation received by the Council of Ten in

Paris in 1919. Spire has a considerable following in French literature, and perfected the French free verse style. He has published a number of volumes on Jewish poetry.

**SPITZER, BENJAMIN SOLOMON:** Adventurer; b. Alt Ofen, Hungary, 1774; d. Vienna, 1820. His life was a modern Odyssey. As a boy he ran away from home—his father was president of the Pest community—wandered over Europe, shipped as a common sailor in Hamburg, and twice circumnavigated the globe in a sailing ship. He settled in New Orleans, obtained a captain's license, and traded his vessels along the Barbary coast. In 1808 he returned home laden with wealth, but soon lost his fortune. He then took to the sea again, and died from a stroke in Vienna when he was again homeward bound with wealth.

**SPITZER, FREIDRICH (Samuel):** Collector of antique armor; b. Presburg, 1814; d. Paris, 1890. He was the son of the official grave-digger of Presburg, and having joined the army acquired an insight, during the Italian campaign of 1848, into antiques. By investing five gulden in what proved to be an Albrecht Dürer he laid the foundation of a great fortune. Whilst on a visit to London he learnt the value of old weapons, and then became the most noted collector of armor in Europe. He bought and sold collections of weapons and armor, and at his death this part of the Spitzer collection was sold to Edward VII. of England.

**SPITZER, SIGMUND:** Physician to Sultan 'Abd al-Mejid and Turkish diplomat; b. Nikolsburg, Moravia, 1813; d. Vienna, 1894. He was a professor of anatomy at the medical school of Constantinople when in 1845 he cured the sultan of a dangerous disease. He was then appointed councillor of the Turkish embassy in Vienna, and in 1857 he represented Turkey at the Court of Naples. He severed his connection with Turkey when Abdul Hamid came to the throne.

**SPITZER, SIMON:** Mathematician; b. Vienna, 1826; d. there, 1887. He was an authority on the higher mathematics and held a professorship in Vienna. He was at same time economic and financial adviser to the leading banking and financial circles in Vienna being an expert in arbitrage. His writings cover both the theoretical field of imaginary roots, and practical studies of arbitrage and related problems.

**SPIVAK, CHARLES D.:** Physician and founder of the Jewish Consumptives Relief Society; b. Krementshug, Russia; d. Denver, Col., 1927. He was a Nihilist as a student and had to escape from Russia. He came to the U. S. in 1882, and worked in freight yards whilst studying medicine in Philadelphia. After graduating he practised his profession in Philadelphia and organized a number of Jewish and medical societies. In 1896 he was ap-



pointed assistant professor of medicine at Denver University and held that position to 1904 when he became interested in tuberculosis and founded the Jewish Consumptives Relief Society. For some years prior to his death he devoted himself to cataloging Jewish doctors and Jewish contributions to medicine in all parts of the world.

**STAFSKI, MOSES:** Naturalist writer; b. Antopol, Grodno. In 1919 he settled in Palestine as a laborer. His Yiddish and Hebrew sketches of domestic animals are regarded as classics in their field.

**STAHL, FRIEDRICH JULIUS:** Leader of conservatives in Bavarian parliament; b. Munich, 1802; d. Brueckenau, 1861. In order to advance himself, he was converted in 1819, and in 1832 was appointed professor of law at Würzburg in 1832. He was one of the foremost reactionaries of his period, and in 1849 was rewarded by the king with a seat in the Bavarian House of Lords. In 1852 he was made a member of the Supreme Evangelical Council. He was the recognized leader of his party both in politics and the church. His numerous literary contributions which showed great ability, were all in defense of his extreme conservative viewpoints. His brother, Wilhelm Stahl (1812-1873), the economist, was also converted.

**STAND, ADOLF:** Leader of Galician Jewry; b. Lemberg, 1870; d. Vienna, 1919. He was early attracted to Zionism and was its spokesman in Galicia. His oratorical ability in German, Hebrew and Polish won him a wide following. He was a member of the Austrian Reichsrat, 1909-12.

**STATISTICS:** The estimates of the present Jewish population of the world will be found under Population.\* All figures for the past are, owing to migrations and persecutions, as well the absence of official enumeration, guesses, which cannot guide one in endeavoring to judge whether there has been a material gain or loss in the number of Jews in comparative epochs. Moreover all figures are subject to the political geographical redistribution of states, of which the Treaty of Versailles is now the most notable instance, but by no means an exception in the history of the world.

Of the most ancient of historic figures the census of David records 1,300,000 males, implying a population of 5,000,000. Their growth and increase were disturbed by the wars, which ended in the captivity, from which according to Ezra \* 42,360 returned.

The Passover census prior to the siege, which the rabbis called the Passover of the Crushing, gave over 2,500,000 Jews in Jerusalem, and Whitty ("Water Supply, etc., of Jerusalem," London, 1863), has estimated that the water resources of the city were equal to that demand. Earlier the normal population of Jerusalem was given at 120,000, and Josephus' \* figures show 1,100,000 (Tacitus

600,000), left alive after the siege. Dio Cassius says 580,000 Jews were slain in Palestine during the Bar Kokba \* war, and Mommsen estimated that at that period there were a million Jews in Egypt. All subsequent figures for many centuries are mere guesses. 16,000 Jews were expelled from England in 1290; 100,000 from France in 1396; and about 200,000 from Spain in 1492. The frequent expulsions in the old German empire were such that at the beginning of the 16th cent. there were only four great communities in the empire—Frankfort-on-the-Main,\* 2,000; Worms,\* 1,400; Prague,\* 10,000; and Vienna,\* 3,000.

It is generally assumed that there were some 2,500,000 Jews in the world at the beginning of the 19th cent. and that these increased to over 10,000,000 at the end of the cent. The latter figure was a fair minimum estimate, but there is no serious evidence that after subtracting all the extraordinary deaths due to persecution, directly and indirectly, that the Jews quadrupled in 100 years. The best argument in favor of it is that with the introduction of hygiene and preventive medicine the general population of the world doubled in that cent. On the other hand, the 1800 figure was probably compiled with little reference to the Jews in Eastern Europe.

The difficulty in Jewish statistics—migration, remains and prevents any adequate checking of figures prior to 1900. The disparity is shown in some local figures. In Holland which suffered from a steady stream of emigration in the '60's and no Jewish immigration in that period, the Jewish population rose from 46,408 in 1829 to 103,988 in 1900—immigration having taken place 1890-1900—to 114,000 in 1928; the increase in the last 28 years is largely attributable to immigration. On the other hand there were in the area of the Irish Free State 230 Jews in 1871, 3,805 in 1911, and there has been a drop of 3.1 per cent since, which corresponds with the general decrease in population. Political rearrangement may account for the decrease, by 142,315 Jews in the Russian Latvian provinces in 1897, to 79,644 in the Republic of Latvia in 1920, and an increase to 95,675 five years later. The German Jews, despite the constant reports of East European immigration show no such marked changes; 535,120 in 1910, 564,379 in 1925. Both these figures are a reduction from 586,948 of 1901 despite the fact that the Jews of Berlin city nearly doubled in the period.

In Palestine where the Jewish birth and death rates have been under close observation, the Jewish birth rate is given as 33.17 per 1,000 (against the average of 49.31) and the death rate as 15.07 per 1,000 (against the average of 27.27). The net annual gain therefor is 18 Jews per 1,000 compared to 22 per 1,000 for the general population.

Although the Palestinian figures show the Jewish gain to be inferior to that of the Arabs, it is a marked advance over what is known of the Jewish birth rates in Europe. Whilst there is reason to assume that the Jews do not suffer



from sterility there has been a distinct tendency towards race suicide in Germany and Hungary, in excess of that indulged in by non-Jews, and even in Poland the Jewish birth rate is well below that of the non-Jews. The marriage rate is also lower by about two per 1,000, among the Jews than among the non-Jews. On the other hand, infant mortality is much lower among Jews than among their neighbors and this therefor improves the life expectancy tables for Jews in the western world.

The following cities have a Jewish population of 100,000 and over:

New York City .....	1,765,000
Chicago .....	325,000
Warsaw .....	310,000
Philadelphia .....	270,000
Budapest .....	207,000
Vienna .....	201,000
London .....	175,000
Berlin .....	173,000
Lodz .....	156,000
Odessa .....	163,000
Kiev .....	140,000
Moscow .....	131,000
Paris .....	125,000
Buenos Aires .....	100,000

See: Intermarriage.

**STEIN, GERTRUDE:** Author; b. Alleghany, Pa., 1874. She makes her home in Paris where she writes her unusual stories and plays. Among her published volumes are: "Three Lives," 1909; "Tender Buttons," 1914; "Geography in Plays," 1922; and "The Making of Americans," 1924.

**STEIN, LEOPOLD:** Champion of Reform Judaism; b. Burgreppach, Bavaria, 1810; d. Frankfort-on-the-Main, 1882. He was appointed rabbi and preacher in Frankfort in 1845 and presided over the rabbinical conference called there at that time. A capable German poet, he introduced his own compositions in the German Reform liturgy. He was a Sanskrit scholar keenly interested in Orientalism, and opposed to fanaticism.

Stein pleaded for the retention of Hebrew as a bond of union among Jews . . . argue against it as one will, the national element will never be entirely eliminated from Judaism.—DAVID PHILIPSON, *The Reform Movement in Judaism*.

**STEIN, LUDWIG:** Philosopher; b. Erdö-Benye, Hungary, 1859; d. Berlin, 1930. In 1889 he received an appointment as professor at the Polytechnic of Zurich, and in 1891 was professor of philosophy at the University of Bern. In 1886 he was appointed editor of "Archiv für Geschichte der Philosophie." He wrote "Freewill as Understood by the Jewish Philosophers of the Middle Ages," and "Berthold Auerbach," 1882; "Eduard Lasker," 1883, and "Leibnitz and Spinoza," 1890.

**STEIN, Sir MARC AUREL:** Orientalist and archeologist; b. Budapest, 1862. In 1882 he received an appointment at the Punjab University of Lahore, and in 1899 he became principal of the Calcutta Madrasah. He explored Kashmir and Chinese Turkestan, and his books relating his archeological finds in these lands are an important contribution to

his field. As inspector of the British Indian Archeological Survey he explored Central Asia. He was knighted in 1917.

**STEIN, PHILIP:** Jurist; b. Steele, Prussia, 1844; d. Chicago, 1922. He emigrated to the U. S. in 1854. In 1892 he was elected judge of the Supreme Court of Cook County, Ill., and held that office till his appointment to the appellate court of the state of which he was appointed presiding judge in 1905.

**STEINBACH, EMIL:** Austrian finance minister and president of the supreme court of the Austrian Empire; b. Vienna, 1846; d. there, 1907. He was baptized in 1891 and was made minister of finance in the Taafé cabinet in the same year. He received his judicial appointment in 1894. His published books embrace a number of juridical subjects.

**STEINBERG, ISAAC NAHUM:** Minister of Justice under Kerensky; b. Deneburg, Lithuania, 1888. He received a thoroughly Jewish and Talmudic education and this influenced him even after he joined the Social Revolutionary party in 1906, and was for his agitation exiled to Siberia. He published revolutionary papers in the far north. When Kerensky rose to power Steinberg joined him, and became minister of justice. After the Bolshevik revolution he settled in Germany, and till recently edited some right-wing Yiddish Socialist publications.

**STEINBERG, JOSHUA:** Russian censor of Jewish publications, and author; b. Wilna, 1839; d. there, 1908. He was rabbi first in Byelostok and then in Wilna. In 1867 he accepted a position as head teacher of Aramaic and Hebrew at the Wilna rabbinical seminary, and from this post worked for the increase of the Jewish elementary schools in Wilna. In 1863 the Russian government appointed him censor of all Jewish publications, a post that gave him considerable authority. In 1887 he was ordered by the government to introduce the Russian language and literature at the yeshibah of Volozhin, and as the management refused to accede to this demand after two years, the yeshibah was closed despite Steinberg's effort to keep it open. His services were recognized by the government with a grant of honorary citizenship. He wrote in Russian mostly on linguistic problems; in Hebrew, on linguistic and grammatical problems, including a Hebrew-Russian-German Encyclopedic Dictionary of the Bible.

**STEINBERG, JUDAH:** Folklorist; b. Lipcani, Roumania, 1861; d. Odessa, 1908. He shares with Peretz\* the honors of artistry in the field of Hasidic stories. His collected works were published in 1910.

**STEINDORFF, GEORGE:** Archæologist; b. Dessau, 1861. He was appointed professor of Egyptology at the University of Leipzig in 1893. He conducted his first expedition into Egypt in 1895. He led a scientific expedition, 1899-1900, across the Lybian desert, reaching



to Lower Nubia in his search for ancient monuments. He excavated both in Egypt and the Sudan. Of his numerous works, "The Religion of the Ancient Egyptians," 1905, has appeared in English.

**STEINHARDT, LAURENCE A.:** U. S. Minister to Sweden; b. New York, 1892. He is a member of the law firm of Guggenheimer & Untermyer, has taken an interest in communal affairs and was at one time active in the Zionist organization. He was appointed minister to Sweden by President Franklin D. Roosevelt in 1933.

**STEINITZ, WILHELM:** Chess champion of the world (1866-94); b. Prague, 1836: d. New York, 1900. He was trained for the rabbinate but began to play chess as a boy, and in 1861 first played in a Viennese tourney. In 1862 he represented Austria in an international chess tournament held in London and secured 6th prize, and in 1866 by beating Anderssen, 8 to 6, won the world's championship, losing it in 1894 to Emanuel Lasker. He was the originator of the Steinitz gambit and edited several chess publications. He played match games as late as 1898.

**STEINSCHNEIDER, MORITZ:** Bibliographer and Orientalist; b. Prossnitz, Moravia, 1816: d. Berlin, 1907. His scientific work embraces all phases of human endeavor fostered by Jews in all lands and languages. Because of his monumental researches, his catalogs of Hebrew books and manuscripts, and his being the first to give a systematic survey of Jewish literature, he was justly accorded the title of "father of Jewish bibliography." His famous "Catalogus Librorum Hebræorum in Bibliotheca Bodleiana" (1852-60) laid the foundation of his reputation. He won equal renown for his works, "Die hebräischen Uebersetzungen des Mittelalters und die Juden als Dolmetscher," "Jüdische Literatur," and "Die arabische Literatur der Juden." In addition to his many books and bibliographies he was a prolific contributor to numerous scientific periodicals in many languages which he commanded. For a number of years he edited the periodical "Ha-Mazkir" (1858-82), devoted to Hebrew bibliography. His literary remains and private library were acquired after his death by the Jewish Theological Seminary of America \* in New York. I. S.

**STEINTHAL, HEYMANN:** Philologist and philosopher; b. Gröbzig, Anhalt, 1823: d. Berlin, 1899. Professor at the University of Berlin. His researches in the field of linguistics including the Chinese language and literature were epoch-making. His principal works, such as "Die Klassifikation der Sprachen," "Abriss der Sprachwissenschaft," "Der Ursprung der Sprache im Zusammenhang mit den letzten Fragen alles Wissens," "Geschichte der Sprachwissenschaft bei den Griechen und Römern," "Grammatik, Logik, Psychologie: Ihre Prinzipien und Ihr Verhältnis zu einander," not only deal with every-

thing pertaining to language, but also with the psychological and philosophical principles underlying them. He was joint editor with his brother-in-law, Prof. M. Lazarus, of "Die Zeitschrift für Völkerpsychologie." As Do-cent at the Lehranstalt für die Wissenschaft des Judentums he lectured on Bible and religious philosophy, and his two most important works in this field are, "Allgemeine Ethik," "Zu Bibel und Religions-philosophie." After his death Gustav Karpeles edited a collection of his lectures under the title, "Ueber Juden und Judentum," which irradiate a high inspiration for Judaism and its teachings. I. S.

**STERN, ABRAHAM:** Inventor; b. Hrubieszow, Lublin, 1769: d. Warsaw, 1842. He was a typical, earnest, orthodox Jew who, however, was encouraged to study mathematics, languages and the sciences. In 1817 he devised a machine for calculating the square roots of numbers, and was elected a member of the Warsaw Society of the Friends of Science. He was presented to Alexander I., who pensioned him for his various mechanical devices which included the construction of a topographical wagon for the measurement of level surfaces, of use to civil and military engineers. He wrote a number of Hebrew poems and was government inspector of Jewish schools and censor of Jewish publications.

**STERN, ADOLF:** Poet and historian; b. Leipzig, 1835: d. Dresden, 1907. In 1868 he became assistant professor in Dresden, and in 1869 professor of the history of literature and art at the Polytechnic. Besides many poetical and historical works Stern edited the "History of German National Literature," to which he added the history of the works from the death of Goethe to the present. His ancestors were coppersmiths in Leipzig.

**STERN, ALFRED:** Historian; b. Göttingen, Germany, 1846. In 1873 he was appointed professor at the University of Bern, and in 1887 he accepted the chair of general history at the Eidgenössische Polytechnikum at Zurich. His numerous historical vols. covered German, English and local Swiss history. In 1926 he published a collection of transactions and documents relating to Swiss history. The last of his publications is dated 1927.

**STERN, BASILIUS:** Russian educator; b. Tarnopol, Galicia, 1798: d. Odessa, 1853. From his appointment in 1828 as director of the Jewish school in Odessa he exercised a lasting influence on the education of the Jews in South Russia. He induced the orthodox to accept his Russification policies and the government to increase the number of Jewish schools in Bessarabia. He aided the rabbinical schools in Wilna and Zhitomir, and was awarded honorary citizenship by Nicholas I.

**STERN, Viscount DAVID DE:** Banker; b. Frankfort-on-the-Main: d. London, 1877. His family established banking houses in various cities in Europe. His title was Portuguese,



His son, Sydney de Stern, was created Baron Wandsworth.

**STERN, Sir EDWARD DAVID, Bart.:** Communal worker; b. London, 1854; d. there, 1933. He took an active part in a score of Jewish educational and other institutions. He was the president of the London Jews' Deaf and Dumb Home, being himself afflicted with deafness. To this institution he left his considerable fortune.

**STERN, GLADYS BRONWYN (Mrs. Geoffry Lyle Holdsworth):** Novelist; b. London, 1890. Her novels include "Tents of Israel," 1924; "A Deputy King," 1926; "The Matrix," 1927, and "Debonnair," 1928.

**STERN, HENRY AARON:** Missionary; b. Unterrichenbach, Germany, 1820; d. London, 1885. He settled in London, became a convert and missionary in 1839, and was appointed in 1844 to convert the Jews in the Near East. He travelled all over the Near East, and lived for two years in Baghdad. In 1859 he went on a mission to Abyssinia to preach to the Falashas,\* and won the favor of King Theodor. The monarch determined to send an embassy to London and as the premier, Lord John Russell, pigeonholed this suggestion, Stern and a fellow missionary, named Rosenthal, were arrested and ill-treated. The incident was in large degree responsible for the sending of a British military expedition of 12,000 men to Abyssinia under Lord Napier of Magdala. Stern was rescued. He related his experiences to great audiences in London and wrote of them in his "Wanderings Among the Falashas."

**STERN, Baron HERMANN DE:** Financier; b. Frankfort-on-the-Main, 1815; d. London, 1887. With his brother David he settled in London and his firm was prominently connected with Portuguese, Spanish and Italian finance. His title was Portuguese. He took an active part in communal affairs.

**STERN, J. DAVID:** Publisher; b. Philadelphia, Pa., 1885. He started as a reporter and worked for a number of Philadelphia daily newspapers, serving later in various capacities on Western and Rhode Island papers. In 1912 he purchased the New Brunswick, N. J., "Times," and then bought a chain of New Jersey newspapers which he edited. In 1926 he became owner of the Philadelphia "Post," adding the "Evening Courier" later. In 1934 he purchased the New York "Evening Post." He is a firm advocate of liberal and radical views, and his publications are known for their independent attitudes.

**STERN, KAROLINE:** German prima donna; b. Mainz, 1800. She retired from the stage in 1841, having gained a considerable reputation in German opera. She sang for the last time in 1855. She declined all advancement that involved disloyalty to Judaism.

**STERN, WILHELM:** Positivist philosopher; b. Sandberg, Posen, 1844; d. Berlin,

1918. He practiced medicine in Berlin but philosophy was his avocation, and he was recognized as outstanding exponent of the Positivist school of thought. He opposed mysticism and disassociated ethics from religion. His writings from 1897 to 1904 dealt with philosophic problems, free will, and ethics.

**STERN, WILLIAM:** Psychologist; b. Berlin, 1871. He was professor in the University of Hamburg and was a pathfinder in experimental psychology, being specially devoted to the problems affecting children. He has edited numerous publications dealing with this field.

**STERNE, SIMON:** Lawyer and political reformer; b. Philadelphia, 1839; d. New York, 1901. In 1870-71 he was secretary of the "Committee of Seventy" which was instrumental in overthrowing the Tweed ring in New York, and in 1894 he renewed the anti-Tammany fight in helping to elect Mayor Strong. He was editor of the "Commercial Advertiser," New York, 1863-64, and wrote on politics and constitutional history.

**STILLING, BENEDICT:** Anatomist; b. Kirchhayn, Hesse, 1810; d. Cassel, 1879. He introduced ovariectomy into Germany in 1837, and was the first to describe the vasomotor functions, 1840. His works on the nervous system were crowned by the French Institute.

**STÖCKER, ADOLF:** German anti-Semitic leader; b. Halberstadt, 1835; d. Berlin, 1909. He was a Protestant theologian who in 1874 was appointed court preacher at the Domkirche of Berlin until 1890, when he was dismissed for siding with Bismarck against William II. In 1878 he founded the Christian Socialist party and began his anti-Semitic agitation. He was elected to the Reichstag from 1881 to 1893 and again in 1898. His collected writings appeared in 1896. Besides preaching and agitating against the Jews he wrote considerably in support of his views, and was one of the first to emphasize that the assimilated and baptized Jews were the dangerous element in Germany.

**STOKVIS, BAREND JOSEPH:** Pathologist; b. Amsterdam, 1834; d. there, 1902. He practiced as a physician in Amsterdam. In 1867 he was awarded a gold medal by the Brussels Academy for his essay on experiments in the pathological conditions of albumin. In 1874 he was made physician of pathology and pharmacodynamics at the university of his native city. He was president of the Congress of Netherlands Physicians, a member of the Royal Academy of Sciences, and in 1884 received the honorary LL.D. from Edinburgh.

**STRAKOSCH, MAURICE:** Pianist and theater director; b. Lemberg, 1825; d. Paris, 1887. He was a boy prodigy and toured his native Galicia as a child. Later he became a singer and studied in Italy. In 1845 he came



to New York, organized his own concerts, and meeting Salvatore Patti, the director of a bankrupt Italian opera company, induced him to join fortunes and launched out in 1849 on what proved to be a most successful career as impresario. He married Charlotte Amelia Patti, and introduced her more famous sister, Adelina Patti, to the concert stage when she was only eight years old. He trained her and contributed largely to her success. In 1859 he and Uhlmann, also a Jew, took charge of Italian opera in New York, and managed Adelina Patti to 1868. He acquired and distributed fortunes. In his later life he managed theaters in Rome and Paris.

**STRASBOURG:** Legend credits the settlement of Jews in this Alsatian town to refugees from the siege of Jerusalem, but their recorded history begins with the days of Charlemagne and continues to their perpetual banishment in 1388. In 1349, 2,000 Jews were burned alive on their own cemetery and thereafter the "Grusselhorn," imitations of the Shofar \* were blown nightly at eight, from the cathedral, as a signal to all Jews who were in town on business to depart. Cerfbeer \* (Herz Medelsheim) in 1768 was the first Jew legally permitted to live in Strasbourg, after the 1388 expulsion. The sounding of the "Grusselhorn" was abolished in 1807, and the first synagog opened in 1809. In 1900 there were a thousand Jewish families in Strasbourg who are now attached to the French consistory.

**STRASHUN, MATHIAS:** Book collector; b. Wilna, 1817; d. there, 1885. His collection of Hebrew books and Judaica was famous and the catalog of his library was published in 1889. His house was a rendezvous for scholars, and he was for years president of the Wilna Jewish Charities.

**STRAUCHER, BENNO:** President of the Jewish community of Czernowitz, Bukowina; b. Rohozna, 1852. He was early recognized as a leader in municipal affairs in Czernowitz. From 1901 to the World War he was a member of the Bukowina Landtag; from 1897 to 1918 he was a member of the Austrian Reichsrath, and leader of the Jewish group of deputies. When Czernowitz became part of Roumania he was, in 1920, elected to the Roumanian parliament, and immediately raised his voice in the interest of Jewish equality. Except for an interregnum of two years Straucher was president of the Czernowitz Jewish community from 1894 to 1928, and did much to develop its intellectual life and establish its modern institutions.

**STRAUS, ISIDOR:** One of the founders of the Educational Alliance, New York; b. Otterberg, Germany, 1845; d. with his wife Ida in the sinking of the Titanic, 1912. He was the son of Lazarus Straus, who settled in Talbotton, Ga., in 1854, and came with his father to New York in 1865, where they organized the firm of L. Straus & Son. Later he entered the firm of R. H. Macy & Co. and

in 1892 that of Abraham & Straus of Brooklyn. In 1892 he was elected a member of the 53rd Congress, and a delegate to the sound money conference at Indianapolis. He was one of the founders of the Educational Alliance and its president for many years.

**STRAUS, NATHAN:** Philanthropist; b. Otterberg, 1848; d. Mamaroneck, N. Y., 1931. He attended school in Talbotton, Ga., and joined his father's firm in New York in 1872 and later R. H. Macy & Co., from which he retired in 1914. He was offered the nomination of mayor of the city of New York in 1894, was president of the Board of Health in 1898.

He won the love and esteem of millions for establishing in 1890 a system for the distribution of sterilized milk to the poor of New York, which saved many infant lives. He installed this system of pasteurized milk in various cities in the U. S. and abroad, maintaining to 1920 his own laboratory. He started chains of groceries for the distribution of bread, coal and groceries during the panic of 1893-94. In 1909 he founded the first Tuberculosis Preventorium for Children. In 1912 he established soup kitchens in Jerusalem, on the occasion of his visit there, and a health bureau, and a pasteurization institute.

From the beginning of the World War he organized himself as an international relief institution to mitigate suffering everywhere, and boasted that during the whole period of the War he gave away year by year more than his income. He sold his yacht and his wife gave her jewels for charity. He became deeply interested in Palestine, joined the Zionist movement, participated in some of its international sessions, but was more conspicuously associated in the relief work in Palestine. On his Health Center in Jerusalem he expended \$750,000. His contributions to the Jewish War Relief Funds were probably larger in total. Until the death of his wife (Lina Gutherz) he was actively interested in his multifarious Jewish and non-sectarian charities and their international ramifications. After her demise he set out for Palestine, but returned to New York. His funeral witnessed a unique outpouring of tens of thousands who paid tribute to his unselfish life. He has been succeeded in the causes he served by his son Nathan Straus, Jr. (b. New York, 1889) who from 1920 to 1925 served as state senator of New York. He has taken an active leadership in maintaining the New York City parks for the people, and is the head of the fund-raising committee of the Jewish Agency \* appeals for Palestine.

**STRAUS, OSCAR SOLOMON:** U. S. Secretary of Commerce and Labor; b. Otterberg, 1845; d. New York, 1926. He was a lawyer, and the eldest son of Lazarus Straus. In 1881 he retired from the profession and entered his father's business. He was active in the Cleveland campaign in 1884, and was in 1887 appointed minister plenipotentiary to Turkey, and was re-appointed by President



McKinley, 1897-1900. In the interval he devoted himself to political and social problems. In 1902 he was appointed by President Theodore Roosevelt a member of the Permanent Court of Arbitration at The Hague, and on the settlement of the Russo-Japanese war he was one of the Jewish delegation which presented Count Witte with a memorial on the Jewish problem in Russia. He was a founder and first president of the American Jewish Historical Society,\* and a trustee of the Baron de Hirsch Fund.\* He was secretary of commerce and labor, 1906, and in 1912 joined the Bull Moose movement and was defeated for governor of New York, on the Progressive ticket. He was an active participant in discussions with the representatives of Poland in America after the armistice. His best known literary effort was "Roger Williams, the Pioneer of Religious Liberty," 1894. He published an autobiography, "Under Four Administrations," 1922.

At this Assembly [convened by Napoleon in 1806] my great-grandfather represented the Department of Mont Ténérre. . . . Subsequently he was appointed to the committee of nine of the Great Sanhedrin. . . . My father, in turn, was active in the revolutionary movement of 1848.—OSCAR S. STRAUS, *Under Four Administrations*.

**STRAUS, JESSE ISIDOR:** U. S. Ambassador to France; b. New York, 1876, son of Isidor and Ida (Blum) Straus. He has been the head of R. H. Macy & Co., president of the Jewish Agricultural Society and an active officer of the Federation of Jewish Philanthropic Societies. During the World War he served on the Council of National Defense. He was appointed ambassador by President Franklin D. Roosevelt, 1933.

**STRAUS, RALPH:** Novelist; b. Manchester, England, 1882. He has written a number of biographies of English poets. His novels include: "The Man Apart," 1906; "The Scandalous Mr. Waldo," 1909; "5000 A.D.," 1911, and "Married Alive," 1925.

**STRAUSS, JOSEPH:** Admiral of the U. S. Asiatic Fleet, 1921-22; b. Mt. Morris, New York, 1861. Educated in the U. S. Naval Academy, he became an ensign in 1887, and was engaged in hydrographic surveys to 1890 when he joined the Bureau of Ordnance. He invented the superimposed turret system of mounting guns on battleships, 1895. He was engaged in the blockade of the Cuban coast in the war with Spain. In 1909-10 he was commander of the cruiser "Montgomery," and commander of the battleship "Ohio," 1912-13. He was then appointed chief of the Bureau of Ordnance with the rank of rear-admiral. He resigned in 1916 to take command of the battleship "Nevada." In 1918 he was promoted rear-admiral, and then took command of the expedition which laid the mine barrage across the North Sea. He has received the U. S. Navy Distinguished Service Medal, and honors from England, France and Japan.

**STRAUSS, JOSEPH BAERMANN:** Engineer; b. Cincinnati, O., 1879. He invented

the Strauss bascule bridge, and designed the cantilever suspension bridge now in course of erection over the Golden Gate, San Francisco.

**STRAUSS, OSCAR:** Composer; b. Vienna, 1870. From a composer of serious orchestral works he turned to the writing of light operas in the vein of Offenbach. He has had a considerable vogue in Austria. The best known of his compositions which have been performed on the American stage are "Chocolate Soldier," 1908; and "A Waltz Dream," 1920.

**STRAUSS, PAUL:** French senator and minister of hygiene; b. Longchamp, 1852. He began to write on political issues in 1876, and was first elected to public office in 1883. In 1897 he was elected a member of the French senate, and held office for a number of years. He was influential in reorganizing the French system of public charities, and it was owing to his efforts that departments were created for taking care of deserted children and pregnant women. His books are on the social and economic aspects of poverty, public health, and depopulation.

**STRICKER, SALOMON:** Pathologist; b. Waag-Neustadt, Hungary, 1834; d. Vienna, 1898. In 1872 he was elected professor of general and experimental pathology at the University of Vienna, and held that post till his death. He introduced the method of embedding microscopic objects in wax or gum arabic for the purpose of study, but this method was later superseded by freezing. His chief work was in the histology of the cornea, and the mechanics of lymphatic secretions. He wrote many essays and books on these and kindred topics.

**STRUCK, HERMANN:** Painter; b. Berlin, 1876. A devoutly orthodox Jew, and in recent years intensely interested in the Miz-rachi\* phase of Zionism, spending much of his time in Palestine, Struck has acquired a reputation for his brilliant Jewish portrait etchings. Three of his early drawings, "The Polish Rabbi," "The Old Jew," and "Old Man in Profile," were in 1901 purchased for the Berlin Museum. His "Reisebilder aus Palästina," was issued in 1904. He settled in Palestine in 1926. Since the World War Struck has published a score of interesting sketch books.

**STUTTGART:** The capital of Württemberg is best known for the adventures of the Jud Süß Oppenheim.\* The Jews were, however, settled there from 1438, and had a ghetto, though in the middle of the 16th cent. they were permitted to trade but not reside there. In 1598 they were allowed to settle in the city, but as they could not practice their religion they abandoned the town. In 1628 the Jewish stragglers in Stuttgart were ejected, but in 1679 they were re-admitted, and by 1726 the right of Jews to reside and trade became a legal question.

It was following this that Jud Süß became the confidential adviser of Karl Alexander (1733-37), and upon his fall the Stuttgart Jews



were subjected to considerable persecution. It was, however, in this period that the community was definitely organized, and though until 1806, when the need of a synagog was felt, the Jews had lived precariously they remained in the town. They were emancipated in 1828.

**STYRIA:** In this Austrian province where the Jews are not numerous there is evidence, from the frequency of such names as Judenburg, Judendorf, Judenanger and Judengraben, that during the Middle Ages there was a considerable scattering of Jews in the country towns and villages. The present Jewish community of Styria dates from 1781 when the Jews were permitted to attend the markets at Graz. Many were subsequently expelled and resettled in 1869 at Graz. The Styrian towns in which there has been much intermarriage and where there are many old memorials of Jewish interest offer a rich field for investigation into the Jewish history of the Middle Ages.

**SUARÈS, ANDRÉ (Félix André Yves Scantrel):** Poet and essayist; b. Vallon d' Oriol, France, 1866. He has published many collections of poems and essays, and is reputed for the richness of his vocabulary. Scantrel has a wide following. He takes no interest in Jewish affairs.

**SUASSO, JOSEPH DE LIMA:** South African pioneer; b. Amsterdam, Holland, 1791; d. Cape Town, 1858. He was descended from an old Sephardic family that has been scattered throughout Holland, England, Hamburg, and South America. He practised as a lawyer in Holland, entered the service of the Dutch East India Company, and was sent to Batavia. From there he went to South Africa, and was employed by the government as an official translator, being master of 10 languages. He opened a school for slave children, and later established a book store and collected all the early printed material on South African history.

**SUBBOTNIKI:** Sabbatarianism. One of the Russian Judaizing sects which was severely persecuted during the czarist régime. Many were deported to the Caucasus. In recent decades some of them emigrated to Canada and even to the United States. A few of them are settled in Palestine and live as Jews.

**SUCCOTH:** The first stopping place of the Israelites on their way to Egypt (Ex. xii. 37), identified with the Egyptian Thuku. A modern interpretation identifies Succoth with El Arish, on the Palestine-Sinaitic boundary.

**SÜDFELD, GABRIEL:** Rabbi; b. Krotoschin, Posen, 1799; d. Budapest, 1872. He is best known as the father of Max Nordau.\* He wrote "Rehovoth Nabi'ur," a commentary on Ecclesiastes.

**SUKENIK, ELEAZAR LIPA:** Archeologist; b. Byelostok, Poland, 1889. He settled in Palestine in 1912, and in 1926 was appointed archeologist to the Hebrew University,\* Je-

rusalem. His researches into ruins of old synagogues in Galilee, and his discovery of the third wall of Jerusalem have brought him renown. He edits reports on Palestinean archeology in Hebrew and English.

**SUKKAH (Succah):** "Tabernacle. A booth, or hut. The residing in booths during the Festival of Tabernacles is prescribed (Lev. xxiii. 42, 43), "Ye shall dwell in booths seven days; all that are home born in Israel shall dwell in booths; that your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt." The booths and dwelling in them are expressly mentioned (Neh. viii. 14-18), but it is expressly added, "Since the days of Joshua the son of Nun unto that day hath not the children done so." The architecture of the Sukkah is carefully described in treatises of the Mishnah, the Tosefta and both Talmudim.

It is not a tent, not being made of canvas; nor may it be a lean-to structure, but a building of wood, with an open or trellised roof so that the sky is visible. The Americanism, "shack," would be a good translation of sukka, but it must have a door or a window. Its decoration with boughs is as ancient as its institution. In Palestine living or sleeping in it offered no physical discomfort, for the festival comes before the rainy season. Where no ground space is available, the observant build the sukka on scaffolding and provide entrance through a convenient window or on the roof of a dwelling. The latter method was employed in Palestine.

*See:* Tabernacles, Feast of.

**SUKKOT:** *See:* Tabernacles, Feast of.

**SULAMITH:** Favorite name of characters, or plays in operas dealing with Oriental Jewish themes. The presumed heroine of the Song of Songs.\*

**SULAMITH:** First Jewish monthly publication in the German language. It was published in Leipzig in 1806 in the interest of Reform. It continued its existence with some interruption to 1846.

**SULLAM, SARA COPIA (Coppio):** Poetess and 17th cent., salon leader; b. Venice, 1592; d. there, 1641. At 15 she had acquired a reputation for her linguistic attainments and for her Italian poems. Her charm of person, exquisite voice, musical ability and social graces made her the head of a salon. In 1621 she was denounced by a priest for denying the immortality of the soul but she defended herself successfully. Leon de Modena, who corresponded with her, is said to have written the epitaph on her tomb.

**SULZBERGER, CYRUS L.:** Merchant and communal worker; b. Philadelphia, Pa., 1856; d. New York, 1932. He settled in New York, in 1877, and entered the firm of Englander, Blumgart & Co., of which later he became the senior partner. Politically he described himself as a "mugwump," and in 1903 was the unsuccessful candidate on the Fusion



ticket for president of the Borough of Manhattan. He took a keen interest in many Jewish efforts having helped to found the Y. M. H. A.\* of New York, presiding over the United Hebrew Charities, directed the Agricultural Aid Society, the Industrial Removal Office, and the Bureau of Jewish Social Research. He was a member of the American Jewish Committee,\* started the I. T. O.\* in the U. S., attended the 6th Zionist Congress, and was for a time vice-president of the Zionist Organization of America.\* His son, **Arthur Garfield Sulzberger** (b. New York, 1891), is vice-president and one of the editorial board of the "New York Times."

**SULZBERGER, MAYER:** Jurist and American Jewish leader; b. Heildelshcim, Germany, 1843; d. Philadelphia, 1923. He came to Philadelphia in 1848. He practiced as a lawyer, and was first elected judge of the Court of Common Pleas, on the Republican ticket, in 1895, and in 1904 became presiding judge of a section of the court. Throughout his life he was devoted to Jewish causes, identifying himself from his early manhood with educational cultural efforts. He collected one of the best Jewish libraries in the United States, first brought Israel Zangwill\* to the United States, was instrumental in the appointment of Solomon Schechter\* as president of the Jewish Theological Seminary,\* pensioned Naphtali Herz Imber,\* and furthered all the institutions in which he was interested. He was till 1910, or thereabouts, easily recognized as the intellectual leader, whilst Jacob H. Schiff\* was the philanthropist, and Louis Marshall\* the organization leader of American Jewry.

Whilst an ardent member of Mikve Israel of Philadelphia he made a number of intellectual excursions into various Jewish fields. Thus he at one time discussed the possibilities of instituting a Shabbat Sheni, a second day Sabbath to meet the Sunday service problem; endeavored to prove that the Am ha-Arezim,\* despised by the Talmud,\* represented a popular assembly, the plebeians against the aristocrats, and advocated Jewish settlement in Mesopotamia in preference to Palestine.

He was the patron of scholars and literary men—a veritable Maecenas. Through the library where this sage sat enthroned, there passed a constant procession of men of learning, of thinkers and philosophers and poets, and literary geniuses, many of whom owed the realization of their ambitions to his aid, his advice and incentive.—**LOUIS MARSHALL**, From an address delivered in Philadelphia, 1924.

**SULZER, SALOMON:** Cantor and composer; b. Hohenems, Tyrol, 1804; d. Vienna, 1890. He was trained for synagog service, and in 1820 he was appointed cantor in his native city, and introduced a choir. In 1826 he was called to Vienna and in 1885 was appointed professor of singing at the Vienna Conservatory. In 1845-46 he published his "Shir Zion," 2 vols., in which some of the great composers of the time collaborated. He reformed the musical part of the liturgy, and his compositions are in use in synagogues everywhere. He had a

remarkably sympathetic voice, and was reputed for his singing of Schubert's songs.

His singing of the Psalms, like the spirit of fire, soars over us to the All-high to serve as steps to His feet. The heavenly quality of his voice transports us to heaven.—**FRANZ LISZT**, Quoted by Saleski, Famous Musicians of a Wandering Race, 1927.

**SUN:** "Shemesh." The cycle of the sun, and the rising and setting of the sun are matters of importance to the fixing of the Jewish calendar, and the hours for prayer. The sun is blessed in the month of Nisan at the beginning of the 28 year cycle. Day in Jewish Law is from the rising to the setting of the sun, twilight being an intermediate period. According to the pious the morning Shema\* should be recited just prior to sunrise. Sabbath candles are lit on Friday when the rays of the declining sun touch the tree tops.

**SUNDAY SERVICES:** The "Genossenschaft für Reform in Judenthume" (Association for Reform in Judaism) of Berlin was organized in 1845. In the same year it passed a resolution to inaugurate a service both on the traditional Sabbath and on Sunday. In 1849, after much debate it was decided by a large majority that, owing to the constantly decreasing attendance on the Sabbath, this service be discontinued until such a time that a determined request on the part of the members of the association be expressed for their reintroduction. Such a request does not seem to have been made until the year 1932 when it was resolved to hold a Friday evening service in addition to the Sunday service. Accordingly, for more than 80 years the Reform Congregation, of Berlin, conducted a service on Sunday only. Services on Sunday were instituted in Offenbach and Königsberg, Germany, in 1847; in Pest, Hungary, in 1848; in Vienna, Austria, on Sunday afternoon, in 1850. The "Hebrew Reform Association" of Baltimore was the first to inaugurate a Sunday Service in America, in 1854. After six months' trial the service was discontinued and not resumed again until 1874 by the Har Sinai Congregation, which, with occasional interruption, has conducted a Sunday service ever since.

Sunday services were officially instituted in Chicago Sinai Congregation, in 1874. In 1887 the Saturday service was abolished and an exclusively Sunday service was held. The Free Synagog, of New York, and Beth El Congregation, of South Bend, Ind., are the only other congregations in world Jewry conducting services on Sunday only. "The Holy Blossom" Congregation of Toronto, Canada, and the "Union Israélite Libérale" in Paris, France, also hold supplementary Sunday services. Of the approximately 300 congregations belonging to the Union of American Hebrew Congregations about 25 hold supplementary Sunday services. Some of these conduct forums and give lectures without services.

Congregations in Chicago, New York, Baltimore, Milwaukee, St. Louis, Louisville and



Columbus, Ohio, which at one time conducted Sunday services, have discontinued them for lack of moral support. A number of conservative congregations, notably Anshe Emeth and Agudath Achim, Chicago, and B'nai Jeshurun, of New York and Cleveland, O., utilize Sunday morning for the purpose of giving lectures on Jewish subjects without religious services. The Society for the Advancement of Judaism, on March 5, 1933, instituted a forum on Sunday morning, to make propaganda for the spread of its conception of "Judaism as a Civilization." A committee of the Central Conference of American Rabbis\* presented a Sunday Service ritual to the sessions held at Milwaukee, in 1933. This is now being tried out by several Sunday Service congregations, but it has not as yet been finally adopted by the Conference. Most of the congregations conducting Sunday services use the weekday service of the Union Prayerbook for that purpose. The subjects treated by the rabbis conducting Sunday services are principally of a secular nature. Matters appertaining to the life, thought and history of the Jews and Judaism are rarely discussed. Sunday services are held only six or seven months during the year, beginning usually in October and continuing until April or May. T. S.

**SUNDELWITCH, AARON:** Russian Socialist pioneer; b. Wilna, 1852; d. London, 1923. He was trained for the rabbinate, but became an active socialist, and in 1879 he and 16 other terrorists were arrested and sentenced to the penal colony at Lake Baikal for 20 years. In 1898 he was released and eventually he settled in London where he contributed to Yiddish socialist publications.

**SUPERSTITION:** The struggle between faith, and irrational fear or credulity is as old as the inception of Judaism. The prophets opposed all those superstitions which smacked of idolatry without however denying the potency of the evil eye,\* or the powers of magicians, etc. Maimonides,\* who deals with the problem at some length in his "Guide for the Perplexed," protests against all those superstitions which involve idolatry, and against the number of "stupid and mad things" in all of which "without exception women are required to be the agent." In other words his other objection is to immorality. He scores all forms of witchcraft, and the details he gives shows that the east and the west in his day had many superstitions in common. In fact to the western world the virtue of astrology, witches' dances and a hundred and one popular superstitions is that they emanate from the Orient.

As far as superstitious rites are concerned, only a few have been retained by Jews, and of these those characteristically Jewish relate to death and burial. Folklorists have collected whole dictionaries of popular superstitions, that is beliefs that involve little or no action on the part of the believer. Few of the hundreds assigned to the Jews are specifically

Jewish. The majority of these folk notions have been borrowed and adapted to Jewish usage. This is true of the large number of superstitions introduced by the Cabalists or their more ignorant followers. The fear of a female demon who will snatch away a newborn child, whilst it has taken on a very Jewish form, is common among races that have had no contact with Jews. The wearing of amulets to ward off the evil eye is almost universal, the belief in the power of the spirits of certain rabbis is identical with the belief in the power of saints amongst Christians and Moslems. Such a superstition as the belief that the breaking of a mirror is followed by seven years of bad luck perhaps owes its origin in the fact that mirrors were once rare and costly, and the breaking of this aid to vanity was in itself an unlucky accident. The mirror superstition is therefor no more characteristically Jewish than the fear of spilling salt or looking behind one's back. The mental adaptability of folk thought is illustrated by the ready acceptance of "knock on wood," to avert ill luck, a wholly modern idea. Amongst almost all races there is the belief that if it rains on a certain day (in the U. S. St. Swithin's) 40 days of uninterrupted rain will follow. Common as the idea is it has no warrant in factual observation. Belief in astrology, which is actually forbidden by Jewish teachings, in lucky stars, lucky days, lucky stones, and in the mystic power of numbers continue to have wide acceptance.

**SURINAM:** Despite its long and interesting history, the first community of the capital Paramaribo, has been steadily dwindling during the past 50 years. In 1915 the Jewish population was estimated as less than 1,000. In 1930 it had dropped to 628. As a colony of the Netherlands it is wholly under Dutch influence, and both its Sephardic and Ashkenazic congregations are well organized.

**SÜSSKIND OF TRIMBERG:** German minnesinger; flourished in the 13th cent. He was named for the town, in Franconia, in which he lived. Six of his poems have been preserved. At least one of his songs reflects the experiences of the Jews in his time. He is best known from a 13th cent. ms. drawing which shows him singing before Church dignitaries. If the portraiture is correct this would be the oldest extant portrait of a Jew.

**SUTRO, ABRAHAM:** Rabbi and emancipation champion; b. Bruck, Germany, 1784; d. Münster, 1869. In 1815 he was appointed Landesrabbiner for the districts of Münster and Dortmund, and in 1828 he was chief rabbi of Paderborn, where he remained until his death. He championed the cause of Jewish emancipation during the whole of the reactionary period in Prussia. The disabilities were removed a few months before his death.

**SUTRO, ADOLPH HEINRICH JOSEPH:** Mayor and benefactor of San Francisco; b. Aix-la-Chapelle, Prussia, 1830; d.



San Francisco, 1898. He was in charge of his father's woolen mills, but the revolution of 1848 forced the family to emigrate to America. They first settled in Baltimore, but in 1850, following the gold rush, Sutro went to California, and later took part in the gold mining in Nevada. He originated the plan for draining the Comstock lode, and in 1865 organized the Sutro Tunnel Company, and spent a decade in constructing the tunnel 20,500 feet long and 1,600 feet below the surface. He then returned to San Francisco and invested his wealth in real estate, becoming one of the richest men in the state. He owned a tenth of the area of the city, out of which he donated Sutro Park to the municipality, adding a museum, baths, an aquarium, etc. In 1894 he was elected mayor of San Francisco. He was a book collector, and left a library of over 200,000 vols., including 135 rare Hebrew mss.

**SUTRO, ALFRED:** Playwright; b. London, 1863; d. there, 1933. He was descended from a Sephardic family and his grandfather was chief rabbi in Nuremberg, Germany. A follower and translator of Maeterlinck, whose "Life of the Bees" he rewrote seven times before publishing his English version. Sutro wrote "Women in Love," eight studies in sentiment, 1902; and "The Foolish Virgins." He is best known as a skillful and successful dramatist. He scored 15 successes in the present cent. These include "The Walls of Jericho," 1904; "The Perfect Lover," 1905; "Laughing Lady," 1922; "Far Above Rubies," 1924; "Desperate Lover," 1927, and "Living Together," 1929. His reminiscences, "Celebrities and Simple Souls," was published on the day he died.

**SVEVO, ITALO (Ettore Schmitz):** Italian novelist; b. Trieste, 861; d. Motta di Livenza, 1928. Educated in Germany his style betrayed an influence that for many years retarded the acceptance of Svevo by Italian critics. In his later years he was recognized as one of the foremost contributors to modern Italian literature.

**SWASTIKA:** A Sanskrit word. The hooked-cross is a symbol of fertility associated with sun worship. In India it is used for marking cattle. In China it represents 10,000. In Japan it is a phallic sign. It was used in the decoration of the synagogue at Capernaum, Palestine, which dates to the 2nd cent., and it is to be found in the catacombs in Rome. It was used as a symbol of Aryanism and anti-Semitism in 1912, perhaps earlier.

**SWAYTHLING, Lord (Samuel Montagu):** Anglo-Jewish leader; b. Liverpool, England, 1832; d. London, 1911. Son of Louis Samuel, and named Montagu Samuel, his name was reversed in his boyhood. He was the second Jew to achieve the peerage in England, taking the name from an estate in Hampshire, and he has been twice succeeded in the title since its creation. He settled in London in 1853 and formed the firm of foreign bankers

and bullion brokers, Samuel Montagu & Co. Montagu, who was a strictly orthodox Jew, began to take an active interest in Jewish affairs about 1860; was associated with all Jewish institutions and promoted two, expressive of his own activities, the Jewish Working Mens' Club, 1875, and the Federation of Minor Synagogues, 1890. In 1875, after a visit to Palestine, he helped found the first industrial school in Jerusalem. In 1882 and 1886, as treasurer of the Russo-Jewish Committee, he visited parts of Russia and Poland, but in the latter year he was compelled by the Russian government to leave Moscow in 24 hours. He was at one time an officer of the English Chovevi Zion, and in 1890, took the lead in a short-lived agitation for obtaining a charter for mass Jewish settlement in Palestine.

But his permanent interest was in the religious-social evolution of the East End (Whitechapel) Jews, and in whose cause he fought all the plans perfected by Lord Nathaniel Rothschild,\* for their betterment. His opposition to the East End scheme, as the great social experiment was named, led to its abandonment. In economics he was a bi-metalist, and favored the introduction of the decimal system in England. Politically he was a Liberal and a Home Ruler and until he was created a baronet in 1900, he was a member of Parliament for Whitechapel, holding his seat through all contests from 1885.

Active in all Parliamentary duties, he would absent himself from the House of Commons in order to recite Mincha or Ma'ariv. He lived close enough to the House of Parliament to walk to the House when his attendance was required on Friday evenings or holidays.

**SWEDEN:** No Jews practicing Judaism were permitted to reside in this north European kingdom prior to 1718, when on the death of Charles XII., in recognition of the pecuniary aid they had given the royal household, some Jews were permitted to live in Stockholm, as merchants, and practice their religion. In 1782 the government determined to attract Jews, and it passed an ordinance permitting Jews to settle under very carefully drawn restrictions. The populace did not, however, welcome Jews, and the removal of disabilities gave rise, in 1838, to severe opposition to the Jews. It was not till 1853 that the Jewish privileges were increased. In 1860 they were permitted to acquire real estate, and in 1863 the prohibition against intermarriage was abolished, though the law of 1873 provided that the children born of intermarriage should be brought up as Lutherans. To the end of 19th cent., Sweden was a strictly Lutheran state, Jews therefor could not serve as councillors of state, and if judges could not try cases in which religious issues were involved. In 1900 there about 4,000 Jews in Sweden. By 1920 these had increased to 6,474, of whom 91 per cent. resided in Stockholm.

**SWITZERLAND:** The earlier history of the Jews in this central European republic is similar to that in all other parts of the Holy



Roman Empire. There were Jews in Basle \* in 1213; in Bern, in 1259; St. Gall, 1268; Zurich, 1273, and Luzerne, 1299. The community was enlarged by immigration in 1346. The Jews were kammerknechte,\* paid the "golden penny,"\* though Biel in 1305 gave them a limited citizenship. The general restrictions included the poll-tax, limited period of residence, the wearing of the Judenhut;\* a limited number of streets were allotted to them in several cities. The Black Plague persecutions were especially severe on the Jews in Switzerland. In some places they were broken on the wheel, tortured with the thumbscrew, and hanged. In Basel, in 1349, the Jews were taken to an island in the Rhine and burned. The Jews of St. Gall, Zurich, and other places had similar experiences, the motives in every case being the destruction of the promissory notes the Jews held against the citizens, their principle business being usury. They were repeatedly expelled and as often returned, being indispensable to the business of the country. The important expulsions date: Bern, 1427; Freiburg, 1428; Zurich, 1436; Schaffhausen, 1472; Thurgau, 1494; Basel, 1543. In 1622 all Jews in the Swiss Confederation were expelled forever.

The change in the Swiss attitude came after the French revolution, and the Jews were included in the treaties made with France, England and the United States. Jews from France began to settle in Geneva and Bern from about 1840, and the restrictions were gradually removed by the cantons; Graubunden, 1860; Zurich, 1861; Schaffhausen, 1865. A general emancipation was enacted in 1866 and perfected in the revision of the cantonal constitution of 1874. Shehita \* was, however, still forbidden, and though this restriction was for some years rescinded it was affirmed by popular vote in 1893 so that the Jewish method of slaughtering cattle is illegal in the republic. The Jewish population of Switzerland doubled between 1900 and 1920, when it stood at 20,955. It has since 1897 witnessed many Zionist and other Jewish gatherings, and Jews hold many appointments in its universities, and one has been president of the Confederation. Since the exodus from Germany (1933) many Jews have emigrated to the German-speaking cantons. A large proportion of the Jews in Switzerland are aliens.

By cantons the Jews were in 1920 distributed as follows:

Zurich .....	6,886
Geneva .....	2,772
Basel .....	2,675
Bern .....	2,056
Waadt .....	1,871
St. Gall .....	1,126
Neuenberg .....	953
Aargau .....	690
Lucerne .....	557
Graubunden .....	348
Thurgau .....	251
Solothurn .....	173
Tessin .....	170
Freiburg .....	141
Scattered .....	229
Total .....	20,955

**SYLVESTER, JAMES JOSEPH:** Mathematician; b. London, 1814: d. there, 1897. In 1837 he passed the examination for the mathematical tripos as second wrangler at Cambridge University, but being a Jew was precluded from taking his degree. In 1872 after the passing of the Tests Act the M.A. degree was conferred upon him. He was professor of mathematics at University College, London, 1837; University of Virginia, 1841; Military Academy, Woolwich, England, 1855-70; Johns Hopkins University, Baltimore, 1877-83, and Oxford, 1883, where he was appointed Savilian professor of geometry. He founded the "American Journal of Mathematics" and was its first editor. For his attainments he was awarded medals by French and English scientific societies and degrees were conferred on him by English, Scottish, Irish and American universities. He was best known as an algebraist and with Professor Cayley founded the doctrine of "invariants." He discovered the proof and extended Newton's theorem on the imaginary roots of equations. A great number of technical terms, now in general use, as "congregient," "concomitant," "covariant," etc., were introduced by him.

**SYNAGOG:** A Greek word, the equivalent of the Aramaic "Kenishta," a place of assembly, used by the Jewish communities as a place of common prayer and public instruction.

The first beginnings of the synagog are involved in obscurity. During the existence of the second temple, we find it used in the Apocrypha \* and Septuagint \* to designate the place where, beside the Temple \* and altar, people gathered for divine worship and instruction. Until the destruction of the second temple by Titus, both places were used simultaneously; but when prayer became the complete substitute for sacrifices, the people's loftiest hopes and aspirations were voiced in a divine service which was held exclusively in the house of assembly.

At the time of the rise of Christianity every Jewish community, both in Palestine \* and in the diaspora,\* had its synagog. Jesus \* and Paul \* taught in the synagog. Philo \* speaks of the places of prayer that existed in every city "as so many places of instruction in virtue and piety," and there is a tradition that there were 480 synagoges in Jerusalem while the Temple \* was still standing. However, when the altar was destroyed by Titus, no further effort was made to renew the sacrificial system, and the synagog was used as the exclusive place of prayer and instruction, and became the oldest institution of religion existing in the Western world. It was called the "house of gathering" and not "the house of prayer," to indicate that the very act of coming together was a religious act, and it was also known as a "beth hamidrash,"\* to indicate the intimate relationship that existed between worship and knowledge.

Throughout the Middle Ages, the synagog remained the most notable institution of Juda-



ism, and until the present day it remains an integral part of the history of Judaism, both from the point of view of its outward fortune and its inner development.

From very ancient times, the reading of the Pentateuch\* and the Prophets, in the original, formed an essential part of the service of the synagog; and when, in the second commonwealth, Hebrew ceased to be the spoken language of the country, a Meturgeman was employed in the synagog to translate the text into the vernacular Aramaic (Targum), so that the literary text might be understood even by the common people, in contrast to the church which rebelled against the use of the vernacular at church services, even down to the 15th cent.

An old institution of the ancient synagog was also the sermon,\* which was preserved only in outline in the Midrash,\* and for centuries the prayers were recited orally so as to allow a certain freedom in content and phraseology, the "Seder Rab Amram," of the 9th cent., being the oldest ms. ritual extant.

An old tradition lays down the rule that the synagog should be built upon a commanding point, "on the height of the city," orientated so that during prayer the worshipper might face towards Jerusalem\* and the Sanctuary. The furnishings were the Ark\* (Aron), or Press (Teba) in which the scrolls were kept; the decorated curtain (Parochet)\*; the pulpit\* (Bima); the candlestick (Menorah\*) and the reading desk.

At least ten adult male persons were required for the holding of public worship in the synagog, known as "Minyan," a quorum. According to the Oriental custom, women were not counted as members of the congregation, although in the synagog of ancient Rome the title, "Mater Synagogue," would indicate a title of special honor for women, and although in the modern Reform synagog women are eligible for membership and office.

The leader in prayer was called the "Sheliach Zibbur,"\* the messenger of the whole congregation, a voluntary function discharged by members of the congregation who were qualified for it, or the "hazan,"\* a functionary who read the prayers and Scriptures, taught the children and performed other functions.

The synagog was not only the place of public worship, it was also the school-house, the "Schul"\* for younger children, and the "Beth Hamidrash," the college for more advanced youths and adults. It was also used for weddings and the funerals of prominent people in the community, the place for making public announcements and for executing the decrees of the court, for sheltering the poor and the bestowal of charity on those in need. It was an indispensable condition of each community to have a charity chest for those in immediate want, and a charity box out of which the poor of the town and the transients were provided with money, according to their need and personal merit. Travelers were accommodated in the synagog and took their Sabbath meal

there, wherefore it became customary to make the blessing over the wine for the benefit of the strangers present.  
J. St.

**SYNAGOG, THE GREAT:** Tradition establishes the Great Assembly as the group of men who received the law from the Prophets and who instituted the benedictions and the prayers. Some such authority is indicated in Neh. ix. and x. To it is attributed the adoption of the larger portion of the Canon,\* the classification of the oral law, the festival of Purim,\* the recital of the Eighteen Benedictions\* and the general framework of the ritual.

**SYNDICS:** The more formal, and recognized Shtadlan\* of the Middle Ages. In 1315 Heliot of Vesoul, Ponc de Bar, Joce de Poin-toise, Cressent de Corbeil, Mor d'Amboise negotiated for the return of the expelled Jews with Phillip the Fair of France. The nomination of such formal representatives occurred to the early part of the 19th cent. In 1818 a conference was held in Wilna at which three deputies were appointed to reside permanently in St. Petersburg, to represent Jewish affairs before the government.

**SYNOD:** A council convened to decide on matters of Jewish doctrine, policy and practice. As the authority of the rabbis was not limited to religious matters these gatherings also discussed political matters, and included laymen. The first great Synod was held in Usha, Palestine convened about 140. Another great synod was that which closed the Canon.\* The important synods were:

- 1160—Troyes, France, to affirm religious ordinances.
- c.1171—convened by R. Tam to regulate the civil cases over which Jews had jurisdiction.
- 1216—at St. Gillis, to oppose Lateran Council decisions.
- 1223—Mainz, regulating the special Jewish tax.
- 1354—Spain for the regulation of intercommunal affairs.
- 1381—Mainz for the reënforcement of previous decisions, especially for the protection of the childless widow against extortion.
- 1386—Weissenfels, Saxony on religious matters.
- 1416—Bologna, Italy for protection against the agitation of Vicente Ferrer.
- 1418—Forli, for the same purpose.
- 1552—Jerusalem to decide the Sabbatical year.
- 1650—Lublin, which amended the marriage laws.
- 1756—Starokonstantinov, to ratify the ban against the Frankists.
- 1806—Paris, French Sanhedrin, convened by Napoleon.
- 1843—St. Petersburg. Summoned by Nicholas I. to discuss the relation of religious to national law and education.
- 1869—Leipzig to affirm Reform Jewish tenets.
- 1903—Cracow to denounce the Blood Accusation.

See: Conferences.

**SYRIA:** North of Palestine,\* and now under French mandate. As in ancient days its southern limits were indistinguishable from the political area of Palestine, its most ancient city, Damascus,\* has been part of political Palestine, and at other times Palestine was ruled from that city. Its principle modern city, Beirut,\* was founded by Herod the Great,\* and its central city, Palmyra,\* was



founded by Solomon.\* There have probably been Jews at all times in Hama, Aleppo, and in Sidon and Tyre which are now part of Syria, although the frequent changes in political administration, the serious earthquakes, and great internal disturbances have kept the Jews of Syria more remote from Western contact than those even of Baghdad\* which is further east. The census of 1922 gave the Jewish population as 35,000 but there is reason to believe that there has been a considerable increase in the last decade.

**SYRKIN, NACHMAN:** Poale Zion leader; b. Mohilev, Russia, 1867; d. New York, 1924. He joined the Chibat Zion as a boy, and whilst studying in Berlin associated with Leo Motzkin\* and became a student leader. He came under the influence of Herzl\* and advocated the political Zionist program and favored the East African project. He founded the first Poale Zion\* society in London in 1903, and returning to Russia took part in the 1905 revolution. He came to the U. S. in 1908 and was regarded as the theoretician of the synthesis of Socialism and Zionism. He participated actively in the American Jewish Congress\* and in the organization of the Jewish delegations at the Peace Conference. His autobiography was published in 1926.

**SZEKELY, FRANZ:** Hungarian Jewish leader; b. Alap, 1858. By training a banker, he has been associated with the rise of commercial and savings banks in Hungary. His essay on the "Regulation of Valuta" was crowned by the Hungarian Academy in 1892, and he received other honors for his contributions to finance. He has for many years been president of the Budapest community, and carried its institutions through the World War and through the chaos of the civil war that followed.

**SZÉKESFEHERVÁRI SALOMON:** Advocate of the Hungarian Jews in 1396. According to Hungarian historians an attempt

was made in 1396 to induce King Sigismund to abolish the privileges granted the Jews by Bela IV. The original grant was lost and its exact terms were in dispute. A copy was found in Székesfehérvári, the coronation city, and Salomon, who played an important part in the affairs of the city, was delegated to plead the Jewish cause. The advocate won his case.

**SZOLD, BENJAMIN:** Rabbi; b. Nemiskert, Hungary, 1829; d. Berkeley Springs, W. Va., 1902. After officiating for the holy days in Silesia and Sweden, in 1859, he accepted a call from Congregation Oheb Shalom, Baltimore, and remained in its service to 1892 when he retired and was appointed rabbi emeritus. He was an active leader of the conservative group in American Judaism and introduced his own prayer-book, "Abodat Yisrael." His scholarly attainments were recognized as well as his keen interest in all current Jewish problems. He aided Russian Jewish immigrants in Baltimore and was one of the earliest spokesmen of Jewish nationalism in the U. S., helping to organize the Baltimore Zion Society in 1893. His "Commentary on Job," 1886, written in classical Hebrew, attests the originality and accuracy of his scholarship.

**SZOLD, HENRIETTA:** Leading American Jewess; b. Baltimore, 1860, eldest daughter of Rabbi Benjamin Szold. In 1893 she became secretary of the literary committee of the Jewish Publication Society, and translated a number of the publications issued by the society and compiled the index volume to Graetz' "History of the Jews." In 1914 she retired to devote herself entirely to Zionist work having been identified with the Hadassah\* organization since its foundation. She was largely instrumental in the despatch of the Hadassah Medical Unit to Palestine\* in 1918. She was president of Hadassah until 1926, Palestine member of the Zionist Executive, and has in recent years settled in Jerusalem,\* devoting herself to the upbuilding and development of the Yishub.

# T

**TA'ANIT:** "Fasts." A treatise of the Mishnah \* is so titled. It deals with fasts and religious observances generally.

**TABERNACLE:** The first sanctuary erected by the Israelites (Ex. xxv. 8) in the wilderness. It was a portable tent erected on a framework of acacia wood, in which was the Holy of Holies divided by a curtain. The metals used in its construction and adornment were gold, silver and brass; the textiles, fine blue, purple, and scarlet linen and cloth of goats' hair; skins of ram, dyed red, and of the badger; acacia-wood oils, spices and incense; onyx, and gems for the breastplate of the high priest. In shape it was square. It stood within a court made of skins or canvas, and the shape of this was oblong. It was placed in the center of the camp of the Israelites, so that the tribes marched in a hollow square. Upon the tabernacle a cloud rested, dark by day and fiery by night. After the conquest of Canaan it moved with the Israelites until it rested at Shiloh (Josh. xviii. 1). The Ark was captured by the Philistines (I Sam. iv. 17) and was recovered (I Sam. vi. 14).

**TABERNACLES, FEAST OF:** "Sukkot." Celebrated Tishri 15th, for seven days; the seventh being observed at Hoshanna Rabbah,\* the eighth as Shemini Atzereth,\* and the ninth as Simhat Torah.\* It is first mentioned as one of the three annual pilgrimages (Ex. xxiii. 16), the "Feast of the Ingathering, at the end of the year, when thou gatherest in the labors out of the field." In Lev. xxiii. 34, it becomes the "Feast of Tabernacles," and in the succeeding verses it becomes the "Feast of the Lord": "Ye shall take you on the first day the fruit of goodly trees, branches of palm trees, and boughs of thick trees, and willows of the brook, and ye shall rejoice before the Lord your God seven days." The festival is more frequently mentioned in the Bible than any other. Judges,\* Chronicles,\* Ezekiel,\* Zechariah,\* Ezra\* and Nehemiah,\* refer to the harvest festival, and Sukkot is, by its retention of the biblically described symbols, essentially an agricultural festival. Its high note is the building and residing in the Sukkah.\* Its synagog ritual calls for the use of the palm branch (lulab), citron (esrog), myrtle (hadasah), and willow twigs (shannat) which are gently swayed during the recital of the Hoshanna hymns. The importance of the Feast of Tabernacles, the second day of which was anciently observed as the Feast of the Water Drawers, is denoted by the fact the Mishnah \* calls it *The* festival, and the calendar is so regulated that Atonement Day cannot occur on a Friday or Sunday, nor can the first day of Tabernacles occur on a Friday. All the refer-

ences to the celebration point to its joyousness and merry-making.

The vineyards of Israel have ceased to exist, but the eternal law enjoins the Children of Israel still to celebrate the vintage. . . . What sublime inexorability in the law! But what an indomitable spirit in the people.—  
BENJAMIN DISRAELI, Tancred.

**TABLES OF THE LAW:** "Tables of stone, and the law, and the commandments" (Ex. xxiv. 12) more clearly described (Ex. xxxi. 18), "And He gave unto Moses when He made an end of speaking with him upon Mount Sinai, the two tables of testimony, tables of stone written with the finger of God." The originals being broken by Moses \* in his anger at the worship of the golden calf, duplicates were fashioned (Ex. xxxiv. 1-4). "Hew thee two tables of stone like unto the first, and I will write upon the tables the words that were on the first tables." I Kings viii. 9 relates that in the ark of the Temple \* there "was nothing save the two tables of stone which Moses put there at Horeb, when the Lord made a covenant with the children of Israel." The tables contained the Ten Commandments,\* and in every representation of them either in or outside of a synagog, the commandments are represented by the first two words of each commandment, or by the initial letters of the first two words. The shape of the tables, long, narrow and rounded on the top was frequently prescribed for the shape of the Jewish badge,\* in the Middle Ages. Rabbinic myth has adorned the creation, writing and material of the tables with many stories.

**TAGIN:** Tittles, or crowns, affixed to seven letters in writing Scrolls of the Law. Formerly more of the letters were adorned. The reason for this embellishment is not known. The effect is to restore to some slight extent the archaic form of the script. The Cabalists have read much into these signs, and in the New Testament "not a single jot or tittle of the Law shall pass away" (Matt. v. 18) significance is attached to them.

**TAHANUN:** Penitential type of prayer recited daily (but not on Sabbaths and festivals) the longer form in the morning, a shorter form in the afternoon. The recital, at one time accompanied by an actual prostration of the worshipper, was introduced in Babylon.

**TAHARAH:** Ceremony of washing the dead before burial. The purification of the dead is an ancient custom, and there was a bath for this purpose in the tombs of the kings. The reason for the ceremony is, Eccl. v. 15, "as he came, so shall he go" which is interpreted, the newly born are washed, so the dead are washed.

See: Mourning.



**TAKKANAH:** "Ordinance," improvement. The word applies to legal enactments by Jewish authority, based neither on biblical nor on traditional legislation, but on the needs of the time. The Takkanah was an innovation; its effectiveness depended on the prestige of its authors and the readiness of the Jewish people to accept it. Those Takkanot that had more than transitory significance were usually incorporated into the permanent body of Jewish law. Many ancient customs for which there is no biblical support are regarded by the Talmud \* as Takkanot, emanating from the prophets, Ezra, or the men of the Great Synagog.\* Among these are the institution and forms of daily prayer, the reading of the Megillah \* at Purim,\* and the Ketubah \* or marriage contract. It is hard to say how far the Talmud is correct in such ascriptions. We have more definite information about later Takkanot, of which only a few can be mentioned. Simeon b. Shetah \* instituted the present financial provisions of the Ketubah. The Probul,\* devised by Hillel,\* practically abrogated a biblical law for the relief of debtors, which was defeating its own ends. The destruction of the Second Temple necessitated many changes in synagog ritual. During the Hadrianic persecution, the authorities laid down the principle that to save life, one might violate any law of the Torah, save those prohibiting murder, sexual immorality, and idolatry. During the chaotic days that followed, an assembly at Usha issued a number of regulations, one of which forbade a man to give more than 20 per cent. of his capital to charity lest he himself become a public charge.

Among the many Takkanot promulgated during the Middle Ages, several of the most important are associated with the name of Rabbenu Gershom \* of Mayence (10th cent.). He prohibited polygamy, and forbade a man to divorce his wife without her consent. A whole series of decrees gradually limited the right of the husband to inherit his wife's dowry, if she died in the early years of their marriage. Other rules (some issued by the Council of the Four Lands) \* prohibited ostentation in dress or mode of living, to prevent ill will among non-Jews. Not all the Takkanot were universally accepted. Rabbenu Gershom's ban on polygamy, for instance, was disregarded in the Orient. B. J. B.

*See:* Abrogation of Laws.

**TAL:** "Dew." The title of the additional service in the orthodox ritual, for the first day of Passover, when according to the Palestinian calendar the season of dew begins.

**TALLIT:** Praying shawl, with fringes at the four corners. It is made either of silk or wool, with dark or light blue stripes. It often has a band, with the blessing recited on covering oneself, with the tallit, embroidered in gold or silver, forming a sort of collar. It resembles the abayah worn by the Bedouins. Its original introduction is not known but it

was in use in Talmudic times, and is worn by the Karaites. From this it may be assumed that in their tradition it is an ancient Pharisaic custom. A pious man is buried in his tallit, and it is sometimes used to cover the canopy at a wedding.

That which revealed itself to me at that moment was not at all the Jewish religion. It was the Jewish people. The spectacle of that large number of men assembled and their shoulders covered by Taliths, suddenly disclosed to my eyes a far-off past. The Hebrews of the Doré Bible were there on their feet before me.—AIMÉ PALLIÈRE, *the Unknown Sanctuary* (Louise Waterman Wise translation), 1930.

**TALMUD:** The works produced by the Palestinean and Babylonian Academies \* during the Amoraic period, which extended to the end of the fifth cent., c.e. The term Talmud properly refers to both the Mishnah \* and the Gemara.\* But even in its stricter application as Gemara only, it contains many, many old elements which come from ancient sources. It is written for the most part in Aramaic,\* and only the older material is cited in Hebrew.\*

Besides the discursive commentaries on the Mishnah, the Talmud contains a vast amount of more or less valuable material which does not always have a close connection with the Mishnah text next to which it is placed, including legal reports, historical and biographical information and homiletical material.

The whole subject-matter embodied in the Talmud may be generally classified into Halakah \* and Hagadah.\* To "Halakah" belongs that which has bearing upon the Law, hence all expositions, discussions and reports which have the object of explaining, establishing and determining legal principles and provisions. The "Hagadah" comprises everything not having the characteristic of "Halakah," hence all historical records, all legends and parables, all doctrinal and ethical teachings, and all free and unrestrained imaginative speculations of Scripture. Hagadic passages are often interspersed among matters of "Halakah," as a kind of diversion and recreation after the mental exertion of a tiresome investigation or a minute discussion of a dry legal subject.

There are two compilations of the Talmud which differ from each other in language as well as in content; the one made in Palestine is called "Jerushalmi," or the "Jerusalem Talmud"; the other originating in Babylon \* is called "Babli," or the "Babylonian Talmud." Maimonides \* ascribes the authorship of the "Jerushalmi," to the celebrated teacher, Rabbi Johanan,\* who flourished in the third cent., but many of the teachers quoted in that Talmud are known to have lived more than a hundred years after R. Johanan. This celebrated "Amora" gave the first impulse to such a collection of commentaries and discussions on the Mishnah, which was continued and compiled by his successors in the academy of Tiberias. In its present shape, the work is a product of the middle of the fourth cent. The inferior preservation of the "Jerushalmi," may be explained partly by the many persecutions, which interrupted the activity of the



Palestinean Schools, and partly by the circumstance that it did not command the general attention and veneration which was bestowed upon the "Talmud Babli."

The compilation of the Babylonian Talmud is generally ascribed to Rab Ashi\* who officiated as head of the academy in Sura between the years 375 and 427. The task was continued and completed by his disciples and successors who merely added to Ashi's work but made no material changes in structure. The year 500 is usually considered as marking the completion of the Babylonian Talmud and only very scant additions were made to it after that date by the Saboraim,\* who flourished in Babylonia after that date.

The Palestinean and Babylonian Talmuds differ from each other, in language and style, as well as in material, and the method of treating the same. The language of the Palestinean Talmud consists mainly of a West Aramaic dialect; the Babylonian Talmud is written in an admixture of Hebrew and East Aramaic. Quotations from older sources are given in the original Hebrew in which they were written.

The Babylonian Talmud is about three times as large as the Palestinean Talmud, the former often going into more minute detail of its subject to the point of exhausting all its possibilities. The arrangement of the material in the two Talmuds differs in this, that in the Babylonian, the Gemara is attached to the single paragraphs of the Mishnah, while in the Palestinean it follows all the paragraphs of a single chapter of the Mishnah. The Palestinean Talmud contains Gemara portions to 39 of the 63 existing tractates of the Mishnah, while the Babylonian only covers 37 tractates. But many of the tractates of the Palestinean Talmud are defective. In the case of the Babylonian Talmud, the tractates which have no Gemara mostly treat of Law which have no practical application outside of Palestine.

During the centuries after its completion, the Talmud became an authoritative source for Judaism, second only to the Torah itself, and in some cases, indeed, rivalling the Torah\* in importance. It was considered as the written embodiment of all the ancient traditions, which were considered as revealed on Sinai simultaneously with the Revelation. It fulfilled the task of the "hedge around the Torah," of which the men of the Great Assembly spoke. All subsequent codifications of Jewish Law are binding only because they are summaries of the material in the Talmud, which is considered as the source of all law. The wealth of moral instruction contained in the Talmud exercised a profound influence on the ethics and ideals of Judaism. The Talmud derives its great authority from the fact that it was completed under the supervision of the entire body of Jewish scholars in Babylon, which at the time, was the only important seat of Jewish scholarship.

The Talmud also exerted a decisive influence on the internal history of Judaism. It

was the recognized source for a knowledge of tradition and it became the authoritative collection of the traditional religious doctrines which supplemented the Bible. After its completion, the chief task of Jewish learning became the interpretation of the Talmud. Its study spread from Babylonia to Egypt, northern France, Italy, Spain, and most of Germany. Wherever a Jewish center was established, its chief intellectual interest revolved around the Talmud. It survived the onslaught of the Karaism,\* which threatened to undermine its importance in Judaism by preaching the exclusive authority of Scripture. The spread and influence of Arabic culture and philosophy did not in any way infringe on the authority of the Talmud. Maimonides,\* while being the greatest philosopher of his time, was also the greatest student of the Talmud. After the 16th cent., which marked the decline of intellectual life among the Jews, Talmud became regarded as the supreme exercise of the Jewish mind. Eastern Europe, especially Poland, contained its chief centers of study. It was not till the time of Moses Mendelssohn\* and the beginning of "Enlightenment" period that the supremacy of the Talmud in Judaism was challenged.

M. J. B.

The origin of the Talmud is coeval with the return from the Babylonian captivity. One of the most mysterious and momentous periods in the history of the humanity, is the brief space of the Exile. . . . From a reckless, lawless, godless populace, they returned transmitted into a band of Puritans. . . . Scarcely aware of the existence of their glorious national literature, the people now began to press round these brands plucked from the fire—the scanty records of their faith and history. . . . These same documents, as they were gradually formed into a canon, became the immutable center of their lives. . . . This activity begot a science, a science that assumed the widest dimensions.—EMANUEL DEUTSCH, *The Talmud*, 1874.

See: Codes, Responsa, Takkanah, Targum.

**TALMUD, ATTACKS ON:** Beginning with the edict of Justinian, which forbade the use of the traditional interpretation of the Bible, and sought to confine the Jews to the use of the Greek translation, the Talmud has been a constant object of attack or misquotation. In the 13th cent. when Talmudic study flourished in France these attacks increased. The most famous incidents are:

- 1244—First burning of the copies of the Talmud, in Paris.
- 1263—Disputation of Barcelona, resulting in the institution of the censorship of the Talmud.
- 1413—Disputation of Tortosa, which resulted in the Bull of Pope Martin V. forbidding the study of the Talmud.
- 1520—Issuance of a complete edition of the Babylonian Talmud in Venice as a result of the Pfefferkorn attack.
- 1553—Talmud burned in Rome.
- 1554—Censorship of Talmud instituted.
- 1559—Talmud burned in Cremona.
- 1559—Talmud placed on Index Expurgatorius.
- 1565—Pope Pius IV commanded the disuse of the name "Talmud."
- 1757—Disputation of Kamenetz-Podolsk.

**TALMID HAKAM:** Title of honor given to those learned in the Law.

**TALMUD TORAH:** Public school for elementary education in Hebrew, Scriptures, Tal-



mud and nowadays teaching Jewish history, and frequently conducted in modern Hebrew. Organized teaching of children was introduced by Joshua b. Gamla, the high priest, for all children above 6 or 7 years of age. Talmud Torahs were confined to boys. The educational system in use represents the growth and experience of centuries, the Talmud Torah, supported by voluntary contributions, or partly chargeable to communal or congregational funds having been an integral part of communal activities for many centuries. The most modern Talmud Torahs in the United States are equipped like educational centers, many have their own buildings and even charge moderate fees. Originally they were intended to serve the needs of the poor and orphans. To some extent the Talmud Torah is still distinguishable from the religious schools attached to orthodox, conservative and reform congregations in that they stress the teaching of Talmud, but in the last two decades the influence of teachers who are either themselves products of the seminary teachers' schools, or members of the union of Hebrew teachers have made themselves felt everywhere. Thus some Reform religious schools are now teaching modern Hebrew as a language, the instruction being given in Hebrew, Talmud Torahs are giving courses in Palestinian geography, etc.

**TAM, RABBENU:** *See:* Jacob S. Meir.

**TAMAN:** Peninsula between the Black Sea and the Sea of Azov. The Byzantine historian, Theophanes, states that many Jews were settled here prior to the 7th cent., but nothing detailed is known of them. The district came under Chazar \* rule in 680. Of the tombstones unearthed in a Jewish cemetery, all bearing Jewish symbols, few letters were deciphered, and appear to refer the 4th, 5th, 8th and 9th cents.; one is dated 1508.

**TAMAR:** "Palm." A feminine name which in recent decades has been popularized. The Bible mentions Tamar the daughter-in-law of Judah, and Tamar the sister of Absalom. The Yiddish surname Teitlebaum is a derivate of Tamar.

**TAMMUZ:** Fourth ecclesiastical, and tenth civil, month. The 17th is the fast-day in memory of the breaking down of the wall of Jerusalem by Nebuchadrezzar, and the discontinuance of the sacrifices during the siege of Titus. It ushers in the three weeks of mourning which end with the Fast of Ab. Tammuz was the name of a Babylonian deity (Ezek. viii. 14).

**TANGIER:** *See:* Morocco.

**TANHUMA B. ABBA:** Palestinian amora. He belonged to the fifth generation and was a celebrated Hagadaist. A number of collections of Hagadah to the Pentateuch are called Midrash Tanhuma, rather as a compliment than as identification of the author. Of Tan-

huma b. Abba it is related that for an impertinent answer to a question put him by a monarch he was thrown into a den of wild beasts and came out unharmed.

**TANNAIM AND AMORAIM:** Aramaic for teachers and speakers. The traditions and learning of the Jews were carried forward successively by groups of scholars from the Zekenim ha-rishonim, former elders to the Tannaim, the Amoraim and the Saboraim.\* The list of 277 Tannaim mentioned in the Talmud-Midrashic literature, included the roll of teachers prior to the Amoraim, whose classification began after 220. The Amoraim mentioned number over 1,000. In most cases they are merely authorities quoted. In the minimum number of cases the place of birth or residence of these scholars is given, and very often the period of their lives has to be estimated from circumstantial references. Several of these accepted authorities were proselytes. Though they are all associated either with Palestine or Babylonia some came from Egypt, Carthage and Rome.

**TANNENBAUM, AVNER:** Yiddish popularizer of natural sciences; b. Schirwind, East Prussia, 1848; d. New York, 1913. He received a modern education in Europe, came to the U. S. in 1887, and devoted himself to translating and popularizing the natural sciences for Yiddish audiences. He translated Jules Verne, and similar novelists to the same purpose. For years he contributed to the Yiddish daily press, and in addition compiled a two vol. History of the Jews in the United States, in Yiddish.

**TARFON:** Tanna of third generation. He was one of the group that taught with Akiba \* at B'nei B'rak, Jabneh and Lydda and survived the fall of Bethar. He had been a priest in the service of the Temple and was one of the followers of Shammai. He bitterly opposed the neo-Christians.

He is frequently quoted in the Mishnah.\* His philosophy was (Ethics of the Fathers, ii.) "The day is short, and the work great, and the laborers are sluggish, and the reward is much, and the Master of the House urgent. It is not thy duty to complete the work, but neither art thou free to desist from it."

**TARGUM:** The translation or interpretation of the Hebrew Text of the Old Testament into the Aramaic \* language. From the very earliest times an ardent desire to understand the nature, meaning and exact purport of the Hebrew Scriptures manifested itself and both the Jews and the different nations which embraced Christianity vied with each other in their eagerness to grasp the words of the Hebrew writers by means of accurate translations in their respective vernaculars. So it came about that at first Greek and then Aramaic \* translations of the original Hebrew were undertaken and completed with varying degrees of accuracy. The Greek translations were of use to those Jews living in the Byzan-



tine empire but the Aramaic-speaking people of Asia naturally derived no benefit from them. Neither did the Samaritans\* nor the Christians who lived in Syria. Hence arose the various Aramaic translations which began to appear in the 2nd cent. The Christian people were served by the Peshitta—the simple or faithful Syriac version, which is the work of several authors and greatly dependent upon Jewish tradition. The Jews by the various Targumim, viz. (1) The Targum of Onkelos to the Pentateuch. (2) The Targum of Jonathan to the Prophets. (3) The Targum Jerushalmi I. (Pseudo-Jonathan). (4) The Targumim to the Hagiographa. (5) The fragmentary Targum Jerushalmi II.

These Aramaic translations are of two kinds, Halakic\* and Hagadic,\* the former being fairly accurate literal translations of the text, the latter being rather amplifications and interpretations in accordance with Rabbinical tradition. In the main the Targum of Onkelos\* is Halakic, that of Jonathan and the Jerushalmi Hagadic whilst the Targumim of the Hagiographa are more Hagadic than Halakic.

The various dates of these translations constitute a knotty problem which has not yet been satisfactorily solved. All indications point that the translation which bears the name of Onkelos was made in the 2nd cent., that of Jonathan in the 4th cent., the Targum Jerushalmi in the 7th cent., the Targumim of the Hagiographa from the 6th to the 9th cents.

**Origins:** Even more difficult is it to know the land of their origin. The Targumim of Onkelos and Jonathan have both been associated with Babylonia, the others with Palestine, but there are many indications that all of the Targumim originated in Palestine, although it was in Babylonia that the Targum of Onkelos and to some extent that of Jonathan became authoritative. Side by side with the Targum Jerushalmi which is a Hagadic interpretation there was this Halakic translation of Onkelos. The Bible was studied in two ways—one class of scholars favoring a translation of the text which would only occasionally depart from literalness to bring out some Halakic point; the other preferring a fanciful interpretation for homiletical purposes. The former produced the Masora\* and the Halaka, the latter the Midrash and Hagadah. The Targum Onkelos represents the labors of the practical school; the Targum Jerushalmi that of the homiletical schools. The Palestinian origin of Onkelos is confirmed by the Halakic rules embodied in it, by its form and internal character, by the pursuit of similar literary work in Palestine and by the Talmudic note that Onkelos was in communication with the Palestinian Rabbis, Gamaliel\* I. and II., Eliezer\* and Joshua\* and above all by its dialect, which is fundamentally Palestinian.

Unfortunately the texts are exceedingly corrupt. The consonantal text, in spite of the superfluity of vowel letters, bears a fairly close affinity to the texts of biblical and other

Aramaic dialects, but the vocalization as it has come down to us is almost hopeless and it seems that the punctuators sought to vocalize the Aramaic text in conformity with the rules of Hebrew grammar. Since the discovery of Targum mss. from Yemen with superlinear vocalization it is now possible to have a text which will be reasonably accurate. From a vocalic, grammatical and exegetical point of view the readings given in these mss. are far superior to those of the European mss.

The exiled Jews had forgotten Hebrew and so their Bible had become incomprehensible to them. Therefor, their leaders felt that an adequate translation was imperative and so we have these translations from Hebrew into Aramaic which are known as Targumim. So important was the Targum considered that the Meturgeman or Interpreter was a specially appointed official of the Congregation. He translated and expounded the Law and the prophets according to Jewish tradition. The reader recited a verse from the Law which the interpreter at once rendered into Aramaic. With the prophets three verses were taken in conjunction. In this way the regular reading of the Targum was an integral part of the ritual. Subsequently the edict went forth that the people were to read the Torah text twice and the Targum text once weekly. The Targum of Onkelos is valuable in clarifying obscure passages in the Pentateuch. Not only the Talmud and Midrash, but also the later authorities—the Gaonim,\* Natronai and Hai; the philosophers, Saadia\* and Maimonides\*; the exegetes, Rashi and the Tosafists\*; the grammarians from Menahem b. Saruk\* to David Kimchi\*; the lexicographers from Nathan b. Jechiel to Gesenius; the Cabalists, Nachmanides\* and Bachya b. Asher\* and later scholars like Heidenheim, Rapoport,\* Luzzatto,\* Zunz,\* Geiger,\* Frankel\* and Bacher,\* all of these great authorities make constant use of the Targum. The Hagadic Targumim are an inexhaustible mine of Jewish tradition and folklore and as Delitzsch puts it, "The entire traditional world of the later Moslems, the Arabs, Persians, and Turks in so far as they refer to the Old Testament history are to be found in a much simpler, clearer, nobler form a thousand years earlier in the Jewish Targumim."

The authorship of the various Targumim is as obscure as that of the biblical books. Tradition ascribes the Targum to the Pentateuch to Onkelos, the proselyte, at the dictation of the Rabbis, Eliezer and Joshua and that to the prophets to Rabbi Jonathan b. Uzziel, according to the teaching of the last three prophets, Haggai,\* Zechariah\* and Malachi.\* Onkelos lived at the end of the first cent., Jonathan somewhat earlier. Onkelos is closely associated with the patriarch Gamaliel II., whilst Jonathan was a favorite pupil of Hillel.\* Much may be said in favor of the theory that the Sages merely wished to indicate that the translation ascribed to Onkelos was carried out in the literal manner that Aquila\*—also a pros-



elyte—employed for his translation into Greek whilst Jonathan rendered the prophets in the more fanciful and paraphrastic manner of Theodotion's Greek interpretation; Onkelos being the Babylonian pronunciation of Aquila and Jonathan the Hebrew equivalent to Theodotion. On the other hand Silverstone positively identified Onkelos with Aquila, the Greek and Aramaic translations being according to him the work of the same person. For many centuries the Targum Jerushalmi I., was ascribed to Jonathan.

With the exception of such poetical passages as the Blessing of Jacob, the Targum of Onkelos is a fairly literal translation with a frequent bias toward Halakic exposition. It always follows the Keri, ignoring the Kethib, it avoids anthropomorphisms, uses euphemisms, simplifies figurative expressions. The Targum Jonathan, being a Targum to the Prophets in which Halakic principles are rarely involved, could indulge more freely in fanciful interpretation and so it is rather a paraphrase than a translation. Both the Targum Jerushalmi I. and II. are practically valueless for the elucidation of the text but are extremely interesting from a philological and historical point of view. The Targumim to the Hagiographa are of three classes: (1) on the five Megilloth, (2) on Psalms, Proverbs and Job, (3) on Chronicles and possibly Ezra, Nehemiah, Daniel. The Targumim on Psalms and Job are in the manner of the Targum to the Prophets whilst that of Proverbs is more literal being in fact the Aramaic transcription of the Syriac version, the Peshitta. No Targum on Ezra,\* Nehemiah\* and Daniel\* has yet been found, but one on Chronicles has been published. The Targumim on the five Megilloth are quite paraphrastic. That on Ruth\* may be called a translation, but the rest are pure Midrash. There are several Targumim on Esther, two of which are well known. Targum Rishon and Targum Sheni. Both are Hagadic, the Sheni being an elaborate Midrash based on the description of Solomon's throne. H. B.

**TARRASCH, SIEGBERT:** Chess-master; b. Breslau, Germany, 1862. He won first prize at Nuremberg in 1884, and thereafter held a position in the first rank of chess players. In 1894 he published "Three hundred chess games played and explained." In 1907 he wrote another exposition of his victories.

**TASHLIK:** Still a popular propitiatory rite observed on New Year's Day in literal fulfilment of "Thou wilt cast all their sins into the depths of the sea." (Micah vii. 19.) A phrase of Josephus\* suggests that the rite was observed in his time.

The rite is performed at the side of a stream, river, or on a bridge, or at the seashore, by reciting appropriate verses from Micah,\* and penitential prayers.

**TAUBENHAUS, JACOB JOSEPH:** Plant pathologist; b. Safed, Palestine, 1884.

He received his scientific training in the U. S. and after serving, 1909-16, as associate plant pathologist, at the Experiment Station of the Delaware University, he was in 1916 appointed chief of the Division of Plant Pathology and Physiology at the Texas Agricultural Experiment Station.

**TAUBES, ISAAC:** Roumanian rabbi; b. Syniatyn, 1837; d. Bucharest, 1921. He was a member of a family of Roumanian rabbis, and became prominent in 1872, when as a member of the Roumanian committee he was invited by Adolph Crémieux\* to attend a conference for the protection of Jewish rights. To his death he was devoted to championing the political rights of the Jews in Roumania, and the abolition of the more Judaico\* was in a measure due to his untiring efforts. In 1865 he preached the first sermon delivered in the Roumanian language in a synagog.

**TAUSIG, CARL:** Pianist; b. Warsaw, 1841; d. Leipzig, 1871. He made his début in Berlin in 1858. Despite Wagner's anti-Semitism, Tausig was his close friend, and devised the plan for raising the money for the Bayreuth Theatre, for the performance of Wagner's masterpieces. Tausig was one of the great pianists of his day. He enriched piano literature by transcriptions of music by Bach, Schubert and Schumann. W. F.

**TAUSSIG, THEODOR, Ritter von:** Governor of the Austrian Land Credit Institute; b. Prague, 1848; d. Vienna, 1909. He was a trained banker and in 1869 he became a director of the Viennese firm of Landauer & Goldschmidt, and saved that bank in the panic of 1873. The following year he was appointed governor of the government Land Credit Institute and developed it. During the 30 years in which Austro-Hungary was successfully industrialized, Taussig was regarded as one of the key men in the economic development of the empire.

**TAW:** 22nd letter of the Hebrew alphabet. Its numerical value is 400.

**TAWUS, JACOB B. JOSEPH:** Persian translator of the Bible. His translation in Hebrew characters appears in the polyglot Pentateuch, published in Constantinople, in 1546. Nothing is known of the author.

**TAX COLLECTORS AND FARMERS:** In ancient times, and in Palestine, to the World War, the tax collector was in reality a tax farmer. The state generally collected customs and other tolls directly but it leased the taxes payable by the majority of the citizens or residents to a tax farmer for a cash consideration in advance. He in his turn sold subdivisions of his concession. The tax farmer was, however, free to use the military to collect the taxes. As the basic tax fell upon the land, by taking a tithe or some other proportion of the produce, in cash or kind, the assessment being made on the standing crops, the tax farmer was extremely unpopular. Jewish



legislation classified the tax farmers with robbers, as ineligible to give evidence in a court of law. The attacks on the publicans, who were the tax farmers is reflected in the New Testament.

The system also prevailed in Europe, and the employment of Jewish tax farmers is mentioned with fair frequency in Spain and elsewhere. Jews were moreover employed to collect the taxes assessed upon the Jews during the middle ages. They had to guarantee and make the assessments rather than advance the cash.

*See:* Council of the Four Lands, Judenlandtag.

**TAXATION OF JEWS:** There exists but scant material as to the imposts and taxation in vogue either in the days of the kingdoms, and after the establishment of the Hasmonean dynasty. Historians even disagree as to the value of the taxation imposed during Roman rule. That it yielded considerable is clear from the Roman objection to the transfer of the Temple tax receipts from Alexandria to Jerusalem, and the speed with which the *Fiscus Judaicus*, or Jewish tax, the probable precedent for all the Jewish poll taxes of the Middle Ages, was introduced.

No serious attempt has been made to study either the taxation or the tax yield imposed on the Jews everywhere throughout the Middle Ages. That these special imposts made a larger demand upon the Jews than upon ordinary taxation made upon the non-Jews was admitted in a rescript of Charles V., in 1548, for he stated it as a fact and as a reason for leniency in other directions. Brentano estimated that the Jews contributed one-thirteenth of the English royal revenue in the pre-expulsion period. In the 15th cent. the Jews, according to another authority contributed one-fifth of revenues of the larger cities in the Germanic empire. The poll tax was introduced by Louis the Bavarian in 1342. The *leibzoll*, special payment for protection, was established about the same time. The famous "coronation tax," payable by the Jews at the crowning of a monarch, was at times known as the "third penny tax," for it was a levy equal to one-third of the personal assets of every Jew. There is however little likelihood that so large a sum was actually collected. A third and expensive tax was that levied on the Jews for various wars. They had to contribute to the Hussite, and Turkish, and Thirty Years' War. In addition they had to pay a number of double taxes, i.e., they paid double tolls, double market duties, etc. Though there are occasional references to the payment of taxes in kind the Jews were mostly squeezed for cash and silver. Old prints of Jews paying taxes emphasize this by exhibiting sad-looking Jews handing over a bag of coin to a grasping official.

**TEBET:** Tenth ecclesiastical and fourth civil month. The last two days of Hanukah \* and the fast of the 10th day in commemora-

tion of the beginning of the siege of Jerusalem under Nebuchadrezzar, occur in this month.

**TEFILLIN:** *See:* Phylacteries.

**TEHERAN:** *See:* Persia.

**TEITEL, JACOB LWOWITSCH:** Only Jewish magistrate in Russia during the Czarist régime; b. Podolia, 1850. In 1875 he became a district attorney or investigating magistrate in the district of Suksum. He was then sent to Samara and served as a magistrate, being the only Jew in Russia to hold that office. He won the esteem of Maxim Gorki and other liberals who sought shelter in the remote parts of the Russian empire. In 1904 he was appointed magistrate in Saratow, but in 1912 he had to retire from service owing to anti-Jewish feeling in governmental circles. After having held office for 37 years Teitel devoted himself to various plans for the amelioration of Jewish conditions, and went to Paris, London and elsewhere in the interest of the post-War victims. He resides in Switzerland and devotes himself to relief work for refugees.

**TEIXEIRA, ABRAHAM SENIOR (Diego Teixeira Sampayo):** Marano. He left Portugal for Hamburg \* in 1643; d. there, 1666. For openly living with his family as a Jew the imperial government proposed to arrest him and confiscate his property, but the senate of Hamburg opposed the decree and he was enabled to reside and head the Sephardic community for which he endowed several funds. He lived in an opulent manner, being very rich. Queen Christina of Sweden resided for some time in his princely mansion.

**TEIXEIRA, MANUEL:** Communal leader; b. Lisbon, c.1625; d. Amsterdam, 1705. Like his father, Diego, he was financial agent to the queen of Sweden. In 1670 he attempted to prevent the expulsion of the Jews from Vienna. He later settled in Amsterdam and became head of the Sephardic community.

**TEKI'AH:** One of the four sounds produced on the Shofar \* (ram's horn). The four calls or sounds are: (1) Teki'ah an unbroken sound; (2) Shebaim a broken sound; (3) Teru'ah a wave-like sound; (4) Teki'ah G'Dolah a prolonged unbroken sound.

M. A.

**TEKUFAH:** "Cycle." The four seasons which occur in Nisan,\* Tammuz,\* Tishri\* and Tebet.\* The four cycles, which correspond with the changing seasons, are carefully calculated to a minute in the Jewish calendar though to what purpose is not clear. A great deal of superstition was at one time attached to the beginning of these cycles. They do not correspond with either the equinox or the solstice by 14 to 18 days. The Tekufah does not interfere with the calendar, which follows the lunar calculations of R. Ada.

**TEL AVIV:** First modern town erected in Palestine \* by Jews. It was founded in 1909



on the sand dunes near Jaffa,\* 60 houses being erected, including the building of the Herzlia Gymnasium. Prior to the World War it made little progress, but its post-War development has been one of the striking incidents in the modern evolution of Palestine. In 1921 it was granted municipal rights and is the only city in Palestine which has raised a public loan (1923) on its municipal assets. It had a council of 15 members. For three years it had a Socialist administration when all schools were free. Tel Aviv has several theaters, an opera house, concert halls, picture shows and libraries. The open air Beth Am (People's House) can seat 6,000. It has 50 kindergartens, 10 elementary, six high, four technical and two music schools, which care for 12,000 pupils. Its social welfare institutions, hospitals, clinics, lecture courses, etc., are ample. On Hanukah,\* which is a municipal festival, the population, now some 50,000, attend the lighting of a Menorah raised high above the city, over a field of lights held by all the school children. It celebrates Purim\* as a three-day carnival. Tel Aviv combines a sea-shore resort and an industrial center, and is the headquarters of many Jewish efforts for the up-building of the Jewish National Home. In 1934 its population was estimated at 80,000.

All its residents are Jews, and all public and private services are carried out by Jews, its police and street cleaning, its building and repairing, its industry and commerce, and Hebrew is the language of all public transactions and social activities.—JESSIE SAMPTER, *Modern Palestine*, third edition, 1933.

See: Dizengoff.

**TELCS, EDUARD:** Sculptor; b. Baja, Hungary, 1872. As a student he won the Fügér gold medal in Vienna, later winning a first prize for his "Two Drinkers." In 1900 he was awarded first prize for his monument of the Empress Elizabeth. In 1905 he made a monument in honor of Kossuth in Kecskemet. He left Hungary and settled in Holland when in 1920, at the beginning of the Horthy régime, the Jews were persecuted in his native land.

**TEMESVAR:** Between 1552 and 1716 this Hungarian city became a center for Spanish Jews who apparently prospered there. In 1776, when a few Ashkenazim\* had settled there, and the community had been otherwise considerably reduced, Maria Theresa, who limited the number of Jewish settlers, legalized their position as the "protected Jews of the Banat." The Sephardic\* element gradually dwindled, and the 6,000 Jews now resident in Temesvar are mostly Ashkenazim.

**TEMPLE:** The sanctuary, erected in Jerusalem\* by King Solomon\* (c.973-935 b.c.e.) on the eastern hill of Mount Moriah, opposite the Mount of Olives. Jewish tradition teaches that Mount Moriah had been consecrated from the beginning of the world. It was on that spot, that Adam\* was born. Cain and Abel offered their sacrifices there. After the flood, Noah built his altar on it. Abraham\* too

offered Isaac\* as a sacrifice on this "mount of the Lord." King David\* purchased the spot from Aravnah the Jebusite, "to build an altar unto the Lord" (II Sam. xxiv. 21), because it was there that the angel of death ceased to smite Israel. David proposed to build the Temple, but God refused it, because as a man of war he had shed blood, and the Temple was to be a sanctuary of peace (I Chron. xxviii. 3). Solomon, the man of peace, was the better fitted to build it. Its erection was begun in the fourth year of Solomon's reign and was completed in seven years (I Kings vi. 37, 38). The Temple proper, surrounded by courts and porches, contained the outer sanctuary or the Holy Place (Hechal) and the inner sanctuary or the Holy of Holies. In the Holy Place, were the altar of incense, the table of the shewbread, the seven-branched candlestick and ten smaller tables and candlesticks. In the Holy of Holies was only the Ark of the Covenant. The sacrificial altar and the other vessels of the Temple were in the court.

For 380 years the First Temple stood as the venerated sanctuary of the Jews. Its destruction by Nebuchadrezzar in 586 b.c.e. (II Kings xxv. 9) marked also the destruction of the Judean kingdom. Some fifty years later, when Judea was restored to the Jews, a decree was issued by Cyrus the Great, for the rebuilding of the Temple in Jerusalem (Ezra v. 14, 15). In the second year of the reign of Darius Hystaspes (519 b.c.e.) the real building began. Aroused to the effort by Haggai\* and Zechariah,\* the building was completed in four years. Seventy years after the destruction of the First Temple, the second one was dedicated. This Second Temple was no doubt less pretentious and far less ornate than the first, and the old men who remembered the glories of the Temple of Solomon, wept when they saw its successor (Ezra iii. 12). It lacked many of the sacred objects contained in the First Temple. King Josiah,\* anticipating its fall, concealed the Ark, the pot of manna, Aaron's staff, and the jar of holy oil (Yer. Shek. vi. 1). It also lacked the divine fire, the Shechinah, the Holy Spirit and the Urim and Thumin (Yoma 21b). Deprived of the Ark, the Holy of Holies in the Second Temple was quite empty. With the growth of the restored Judean commonwealth, the Temple too grew in significance. When in the year 168 b.c.e., Antiochus attempted to enforce Hellenistic practices upon the Jews, and compelled the high priest to sacrifice a swine on the altar of the Temple, the Maccabean\* revolt began. After three years of heroic struggle, the Temple was purged of its defilement and rededicated. The Hanukah\* celebration and its rededication lasted eight days.

In outward splendor, however, it did not reach its zenith until the reign of Herod.\* In the eighteenth year of his reign (20-19 b.c.e.), Herod rebuilt the Temple on a magnificent scale. Such was its splendor that the rabbis exclaimed with enthusiasm, "He who hath not



seen the Temple of Herod, hath not seen the most beautiful building in the world." (B. B. 4a). It did not stand very long, however. In 70 c.e. on the ninth day of Ab, the same day when the First Temple was destroyed, the Second Temple too was destroyed by the Romans under Titus. When the revolt of the Bar Kokba \* was quelled in Hadrian's reign, an altar was erected in its place, to Jupiter Capitolinus: On the Temple Area, there stands today the splendid "Dome of the Rock" commonly but erroneously known as the Mosque of Omar, erected by Abd el Melek who reigned from 685 to 705.

Tradition holds the people's sinfulness responsible for the destruction of the Temples. The First Temple was destroyed on account of three sins: bloodshed, immorality, and idolatry. The Second Temple was destroyed because of "the malevolence and enmity" that existed among the people. To this day the Jews commemorate the destruction of the Temple by fasting and prayer on the ninth of Ab,\* and by various symbols of mourning on different occasions. S. G. K.

There was in the Temple an altar, a table, a censer, a candlestick, according to the direction of the law; nor was it legal to carry any other vessel into it. There was no fasting nor any other mysteries carried out but in the face of the whole congregation, and such method was observed that though there were four tribes of priests, and in every tribe upwards of 5,000 persons, they took their turns in attendance upon certain set days, and that in due regular succession.—JOSEPHUS, *Contra Apion*.

**TEN COMMANDMENTS:** "Asereth ha-D'varim," or, "Asereth Ha-Dibroth," also referred to as the Decalogue. The Ten Commandments are the code of ten biblical statements or words pertaining to fundamental religious and ethical concepts. The Ten Commandments are found in two versions in the Bible. The one occurs in Ex. xx 2-17; the other occurs in Deut. v. 6-21. The two versions are essentially the same, there being only minor verbal variations between them; and a major difference only in the case of the fourth commandment (see below).

The usually accepted version of the Ten Commandments is that of Ex. xx. The text (as translated in the Bible of the Jewish Publication Society \*) follows:

1. I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage.
2. Thou shalt have no other gods before Me. Thou shalt not make unto thee a graven image, nor any manner of likeness, of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; thou shalt not bow down unto them nor serve them; for I, the Lord thy God, am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me; and showing mercy unto the thousandth generation of them that love Me and keep My commandments.
3. Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh His name in vain.
4. Remember the Sabbath Day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is a Sabbath unto the Lord thy God; in it thou shalt not do any manner of work; thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates; for in six days, the Lord made heaven and earth, the sea, and all

that in them is, and rested on the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it.

5. Honor thy father and mother, that thy days may be long upon the land, which the Lord thy God giveth thee.
6. Thou shalt not murder.
7. Thou shalt not commit adultery.
8. Thou shalt not steal.
9. Thou shalt not bear false witness against thy neighbor.
10. Thou shalt not covet thy neighbor's house; thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbor's.

According to biblical tradition God spoke these words at Mt. Sinai through Moses \* to Israel, and with His own hand ("Be-ez-ba E-lo-him," literally "the finger of God,") inscribed them upon the tablets of stone. And the people of Israel, when the Book of the Covenant ("Sefer ha-B'rith") was read to them by Moses, answered as one man: "All that the Lord had spoken we will do and obey," ("Na-a-seh v'nish-ma").

Biblical criticism discounts the details of this tradition. Its view: the essential religious and ethical concepts of the Decalogue may date back to Moses; but in some details, at least, the Ten Commandments show the work of later biblical editors.

Important in the critical evaluation of the Decalogue is the variation in the reason given for the Fourth Commandment. In the Exodus version, the Sabbath is associated with the completion of creation; and the observance of the Sabbath is enjoined on theological grounds. "Remember the Sabbath day to keep it holy . . . in it thou shalt not do any manner of work . . . for in six days the Lord made heaven and earth . . . and rested on the seventh" (Ex. xx. 8-11). In the Deuteronomy version, we find an historical or national sanction for the Sabbath commandment: "Observe the Sabbath day to keep it holy . . . in it thou shalt not do any manner of work . . . and thou shalt remember that thou wast a servant in the land of Egypt, and the Lord thy God brought thee out thence by a mighty hand and by an outstretched arm; therefore the Lord thy God commanded thee to keep the Sabbath day" (Deut. v. 12-15).

While the rabbis glossed over this difference between Exodus\* and Deuteronomy,\* by saying that the two versions of the Fourth Commandment were spoken simultaneously by God ("Sha-mor v'za-chor b'dib-bur e-chod ne-em'ru"), modern Bible critics hold that variations such as these bespeak for the two versions of the Decalogue different editors with varying points of view and different points in time. It is generally agreed among Bible scholars that the version of Exodus is, in the main, the older.

Because the first statement of the Decalogue is, strictly speaking, not a "commandment" but rather an affirmation of Divine unity and of Divine deliverance from Egypt, Christian circles tend to regard it as a preface rather than part of the Decalogue. Thus what Jews regard as Commandment II, Christians regard



as Commandment I; and they make other divisions in the Decalogue to achieve the required Ten Commandments. This variation in numbering is based, however, upon a disregard of the Hebrew designation *da-var*, which means "word" or "statement" rather than "command" or "commandment." Number I is certainly to be included as one of the ten religio-ethical affirmations.

The Ten Commandments have come to be regarded by Jews and non-Jews as the cornerstone of ethics and morality, as well as the fundamental articles of religion. They epitomize the contribution of the Jewish people in these two fields, for it was the genius of the Jew that knit religion and morality together into one fabric. The Decalogue is classic testimony to their skill.

In Jewish life the Ten Commandments figure prominently in many ways. The two tablets are a favorite design among Jews everywhere for seals, signet rings, ornaments and the like. In every synagogue, be it orthodox, conservative or reform, a representative of the two tablets of stone appears, usually above the Ark of the Torah ("A-ron ha-Kodesh"). This position of prominence is accorded the two tablets in keeping with Jewish tradition which regards the Ten Commandments as the essence of Mosaic Law and the substructure upon which rests all subsequent Jewish religious literature.

T. H. G.

What has the human race gained by its adoption of what Burckhardt called "The code of Beni-Israel?" It is, in one word, the declaration of the indivisible unity of morality with religion. It was the boast of Josephus that whereas other legislators had made religion to be part of virtue, Moses had made virtue to be a part of religion. . . . The Ten Commandments . . . represent to us, both in fact and idea, the granite foundation, the immutable mountain on which the world is built up.—STANLEY, *The Jewish Church*, 1870.

**TENNESSEE:** *See:* United States of America.

**TERAPHIM:** The household gods which Rachel\* took with her on the return to Canaan,\* and which in David's time must have been large images. References to these idols and their tolerance by the Hebrews persist almost to the close of the prophetic era.

**TEREFA:** Ritually unclean or impure food, in contradistinction to kosher.\* Originally the term implied that an animal was mortally wounded by mischance or from an attack of a beast of prey; but the term has been broadened to imply that any animal within the dietary regulations, which is diseased, suffers from an abnormality, or is injured in a vital organ, etc., is terefa. It applies further to the mixture of milk and meat, and all fishes defined by the Dietary Laws\* as unclean. *See:* Shehita.

**TERONGI, RAPHAEL BENITO:** One of 26 martyrs, two others being his sister, Catalina, and his teacher, Raphael Valls, condemned for practising Judaism and burned at an auto-da-fé held in Palma, Majorca, May 6, 1691. The steadfastness of Catalina has

been memorialized in a ballad which is still popular in the island. The girl did not want to die, but she refused to avow faith in Jesus, and finally jumped into the flames. The ballad relates:

She leaps towards the flame,  
At the brink she cries:  
Oh brother mine, take courage  
Your heart will not scorch.

**TERQUEM OLRV:** Mathematician; b. Metz, 1782; d. Paris, 1862. He was appointed professor of higher mathematics at Mainz, then a French city, in 1804. In 1815 he was appointed librarian of the central artillery depot in Paris. He edited various mathematical journals. He was an observant Jew, but in 1837 pleaded for the introduction of the Sunday Sabbath.

**TET:** Ninth letter of the Hebrew alphabet. Its numerical value is 9.

**TETRAGRAMMATON:** A term used in Josephus\* and in the Palestine Talmud\* to replace the unpronounceable name of God. It is identical with the term Shem ha-Meforash,\* Shem ha-Meyuhad. The word represented by the English letters YHWH or JHVH, from which is elaborated the word Jehovah and occurs 5,410 times in the Bible but is always pronounced Adonai. The general use of the Name was abandoned c.300 b.c.e., but there is difference of opinion whether even when uttered by the High Priest on the Day of Atonement\* the sound was not drowned out. Some commentators claim that the pronunciation was known in Babylon as late as the year 1,000. Cabalistic authors, however, maintain that the four letters were a reduction of the Name with 12, 26, 42 and 72 letters, and their views on these matters play a large part in their mysticism. The simplest explanation of the avoidance of the pronunciation of the Name is obedience to the Third Commandment. More complex is the objection to its use as a charm, the belief in the potency of names being widespread in all ancient cults.

**TEXAS:** *See:* United States of America.

**THEBEN (Dévény), KOPPEL:** Shtadlan of the Hungarian Jews; d. Prague, 1799. He served the Hungarian Jews during the reigns of Joseph II., Leopold II., and Francis I. In 1791 he was presented with a gold medal by Leopold II. In that year he managed to release the victims of a trumped-up Blood Accusation.\*

**THEILHABER, ADOLF:** Gynecologist; b. Niederwerrn, Germany, 1854. He enjoyed a wide reputation during the pre-War period as a woman's specialist. During the World War he was one of the most active and resourceful members of the commission which devised food substitutes for man and beast, and brought large areas of unused acreage under cultivation.

**THEOCRACY:** A form of government in which all authority and legislation are recog



nized as divine in origin and sanction, being revealed through and exercised by divinely appointed lawgiver, priest, prophet and king, and conceived as binding upon rulers and subjects alike.

The sovereign rule of God is assumed throughout the Bible. Mosaic law frowns severely upon Israel's desire for a human ruler, reluctantly yielding to it and carefully restricting the king's powers and rights. Gideon rejects the crown, offered to him by his followers, on the ground that God alone is King (Judges viii. 22 f.). Samuel finally bows before the people's clamor for a monarchy but only after he solemnly warns them that secular rule is ever one of tyranny, and that it virtually constitutes blasphemy because of its denial that God alone should rule (I Sam. viii. 7 ff.).

It is, however, in those features that distinguish the Jewish idea of theocracy from that of usual Oriental belief that the immeasurably superior nature of the former, for sublimity of thought and expression, becomes evident. According to biblical and post-biblical literature, and as seen from Jewish Law and the liturgy, the concept of theocracy or "malchut sha-ma-yim," the Kingdom of Heaven, involves definitely democratic and spiritual elements. God's sovereignty was popularly and voluntarily accepted by all the people. Leaders in Israel rose primarily through force of character, and the duties of prophet, priest and king are peculiarly moral, not political. The higher Law binds the monarch as well; the prophet Nathan rebukes King David, and Elijah denounces Ahab. Finally, courts composed of capable and God-fearing laymen might try ordinary, everyday cases, while only the more difficult ones were to be submitted to the priests, the official interpreters and custodians of the divine law.

The sovereign rule of God as nobly visioned and described by the prophets and in later rabbinic literature, and as expressed for example in the Shema,\* Alenu,\* the Kaddish,\* and in the "malchiyut" or "kingdom verses" of the New Year liturgy, connotes clearly the unity of the world's moral government. It neither implies nor opposes, politically speaking, any particular form of government. The "dominion of arrogance" must disappear. All nations and governments, united into one league, and possessed of a renewed spiritual and humble attitude of mind and heart, will then enjoy the eternal reign of peace, justice and happiness, recognizing God alone as universal sovereign.

The ideal remnant of Israel, then vindicated, is destined to have a central rôle in the creation and expression of this Kingdom. As a "kingdom of priests" with Zion as the world's spiritual capital, to Israel in the Holy Land will all nations repair for instruction in the divine law (Amos iv.).

N. K.

**THEODORA:** Queen of Bulgaria \* (1335-55); b. Tirnova la Grande, Bulgaria: d. there, c.1362. Her name was Sarah, and she is referred to in Bulgarian histories as the Beauti-

ful Jewess. As one of a Jewish delegation she met Czar Ivan Alexander, and that monarch who had two wives and three children, became infatuated with her; and after she embraced Christianity and received the name "Theodora the Enlightened," he married her. She interceded successfully for three Jews condemned to death for blasphemy, but could not prevent the dispersal of the community of Tirnova. She had one daughter and two sons, Assen and Ivan Chichman. The latter became the Czar. Her portrait and that of the king in a miniature, is extant.

**THEOLOGY:** There is a peculiar contradiction in Judaism, that the people which has laid greatest stress on religion has contributed little to the development of theology, the science of religion. Probably this is due to the emphasis on the mizvoth,\* "duties," rather than on beliefs, so that Judaism became a religion of deed primarily, to be systematized in law; while Christianity, on the other hand, was primarily a religion of faith, to be systematized in theology. Theology as a science grew among the Jews chiefly by contact with Christian and Moslem theologians, who constituted a challenge to Jewish thinkers; secondarily by contact with non-Jewish philosophers—Aristotle in the Middle Ages and Kant in modern times—who proposed scientific and often non-religious answers to religious problems.

**1. Biblical Theology.** Certainly, the writers of the biblical books did much thinking about God. But they represent a thousand years of development, from the simple, childlike story of the Garden of Eden to the lofty insight of Isaiah \* or the Book of Job.\* Hence, no one system of theology can be outlined for the entire Bible. Certain problems recur constantly, particularly the justice of God and the rôle of Israel in the world, but no one answer can be found consistently for any of them. Certain other questions, such as that of immortality, are merely suggested without any clear-cut statement. In general, biblical theology seems to be based on the conception of the covenant between God and Israel, which involves a belief in the power and goodness of God, the revelation on Mt. Sinai, the sanctity of the law, and the duty of the Jew to obey its precepts. Sacrifice, prayer and atonement enter in, but with little desire to explain how they can alter the will of the Creator and Ruler of the world. The unity and universality of God, late developments in human thought, are prime contributions of the Hebrew prophets.

**2. Rabbinic Theology.** The rabbis of the Talmud \* and later periods likewise gave no care to systematic presentation of their doctrines, although they progressed far in the clearness with which they held them. Their method has been recently called "organic thinking," wherein every idea is related to every other integrally, not by a series of reasoning from beginning to end.



Their central doctrines were God,\* Torah\* and Israel.\* God gave the Torah to Israel. Torah was the revelation of God and the duty of Israel. Israel was to worship God and keep His Torah. The three doctrines thus made one system of belief and controlled a system of duties, the 613 mizvoth.

Other doctrines entered in. Resurrection\* of the body was a dogma, while immortality of the soul was often added. The nature of God was a prime subject of discussion, resulting in the raising of metaphysical standards: God was all-wise, all-powerful, all-holy. God's mercy and justice must be reconciled, with the emphasis, now on one, now on the other. The free will of man, so necessary in any system of ethics which offered rewards and threatened punishment, must be reconciled with the omnipotence of God, in which man's power and choice will be swallowed up. The usual solution of this last problem was the least satisfactory, merely consisting in the effort to believe both at once, as in Akiba's famous saying: "God's power is complete, but the human will is reserved" (Pirke Aboth).

**3. Medieval Theology.** Systematic theology and philosophy were developed together by a number of Jewish thinkers during the Middle Ages. These thinkers received their knowledge of Greek philosophy largely from the Arabs, and from them also their central problem: how to be at the same time devout believers in their own religion and reasonable, scientific thinkers, men of the world of scholarship and science. Their solutions were of three types, all of them developed far beyond the rabbinic method. The one was the orthodoxy of Judah Halevi\* ("The Kuzari"), who rejected Greek philosophy, together with the systematic theologies of Christianity and Islam, to build up a Jewish theology on the basis of revelation. Judaism was to him a historic religion, with theology merely as its method of presentation.

Another development was that of the neo-Platonists. Their ancient exponent had been Philo\* of Alexandria; their medieval one was Solomon ibn Gabirol,\* in his "Fountain of Life." Here we find a universe which flowed from the Will of God, a world so unified that it is perilously near to pantheism. The finest system of the Middle Ages was that based on Aristotle, as begun by Saadia Gaon\* ("Beliefs and Opinions") and concluded by Maimonides\* in his "Guide for the Perplexed." Here at last we have a complete system of Jewish thought, brought into harmony with the best science and philosophy of the time. Where the two conflicted, Maimonides always decided in favor of Judaism, though often interpreting it differently from the rabbinic period. For example, he favored the creation of the world from nothing, rather than the eternal matter of Aristotle; he saw in the world the design of an all-knowing God rather than the blind operation of natural law. At the same time, his theory of God was abstract rather than human and religious; God was to

him incorporeal, the first cause, the soul of the world, rather than the personal Being to whom the pious prayed.

**4. Modern Theology.** The medieval formulations were largely sufficient for the Jews in the ghetto period. But the 19th and 20th cents. have seen several attempts at a modern Jewish theology, in the light of the theory of evolution, the categorical imperative of Kant, and the synthesis of Hegel. Within the field of Jewish life, these modern theologians must be classified as reform, conservative or orthodox. Their problem was generally, like that of Maimonides, to present Jewish religious thought in such a way as to harmonize with modern science and philosophy, and secondarily, to present a philosophy of the world in which the Jewish faith might have a logical place.

Such men were Abraham Geiger,\* reformer and Kantian, who based his ideas largely on historic development within Judaism; Samson Raphael Hirsch,\* orthodox and Hegelian, who emphasized the eternal validity of the traditional Jewish Law, the Torah; and Samuel Hirsch,\* a reform rabbi and Hegelian, who attempted to prove Judaism to be an "absolute religion," a rank which Hegel himself had reserved for Christianity alone. Recent study of Jewish theology has been largely historical, as in Solomon Schechter's\* "Aspects of Rabbinic Theology," and Kaufmann Kohler's\* "Jewish Theology." The many different viewpoints within Judaism and the perplexing struggle of world philosophies have prevented the development of another Maimonides, with a systematic, authoritative Jewish theology. At the same time, the orthodox section of the Jewish world still leans on Talmudic and Maimonidean formulations, so firmly based on Jewish tradition. L. J. L.

To the professional theologian, it is certainly distressing that . . . sayings, which would have made the fortune of any ancient Alexandrian theosophist or modern Hegelian of the right wing, were never properly utilized by the Rabbis, and "theologically fructified," nor ever allowed to be carried to what appears to the scholastic mind as their legitimate consequences. . . . This indifference to logic and insensibility to theological consistency seems to be a vice from which not even the later successors of the Rabbis—the commentators of the Talmud—emancipated themselves entirely. . . . What we can obtain resembles rather a complicated arrangement of theological checks and balances than anything which the modern divine would deign to call a consistent "scheme of salvation."—SCHECHTER, *Some Aspects of Rabbinic Theology*.

**THEOPHANY:** Greek term implying a manifestation of God by actual appearance. In theological discussion it is applied to the Siniatic revelation\* (Ex. xix. 16-25, and Deut. iv. 11, 12, 33, 36, and v. 4, 9). The visions of Isaiah\* (chap. vi.) and of Ezekiel\* (chap. i.); and the description, Ps. xviii. 4-16, are also regarded as theophanies.

I saw the Lord sitting upon a throne high and lifted up, and His train filled the Temple. Above Him stood the seraphim; each one had six wings; with twain he covered his face; and with twain he covered his feet; and with twain he did fly. And one called unto another, and said: Holy, holy, holy is the Lord of hosts; The whole earth is full of His glory. And the posts of the door were moved at the voice of them that called, and the house was filled with smoke.—ISAIAH vi. 1-4.



**THERAPEUTÆ:** A community of Jewish ascetics settled according to Philo\* on Lake Mareotis, near Alexandria. They were, according to his description the earliest devotees to live in cells. They differed from the Esenes\* in that they admitted pure virgins to their membership, and permitted them to attend their services and discussions, but at all times the women sat remote from the men.

**THESSALY:** See: Greece.

**THOMASHEFSKY, BORIS:** Yiddish actor; b. Kiev, 1866. He began his career as a singer in Russia, came to the United States in 1881, organized a troupe and opened the first Yiddish theater in New York. He was lessee and builder of several theaters in which he performed the leading rôles, preferably of the heroic type. He wrote a number of Yiddish plays, mostly humorous skits. Some years ago he settled in Philadelphia and established his company at the Garden Theatre.

**THON, OSIAS:** Polish Jewish national leader; b. Lemberg, 1870. He is rabbi of Cracow but from his early youth he has been associated actively in the Zionist movement. In 1919 he was elected a member of the Polish sejm, and was a member of the Committee of Delegations organized during the Peace Conference in Paris. He has written in Hebrew on modern philosophy.

**TIBERIAS:** Founded in 26 by Herod Antipas\* and named in honor of the Emperor Tiberius. It was the capital of Galilee\* at its founding, and the capital of Palestine for a brief period in the 11th cent. It is famous for its part in the Roman revolution when Justus\* of Tiberias was its governor. It had a royal palace, a stadium, a synagog, and a town hall. After the war against Titus it became for a time a pagan city with temples, and its baths were brought into use. The archeological discoveries in its vicinity show that the Jews again settled there in the first half of the 2nd cent. and this corresponds with the Talmudic accounts of Simeon b. Yohai,\* and the gradual conversion of the city into a center of Jewish scholarship, which rank it held almost to the period of the Crusades.

In 1566 Don Joseph of Naxos\* rebuilt its walls, and planted mulberries, and attempted to recolonize the town. During succeeding centuries it remained a Jewish settlement mostly under the dominance of local provincial rulers. In 1837 it suffered with Safed\* from a severe earthquake, and in 1865, and 1866, cholera ravaged the town. In recent decades it has resumed some of its old-time importance as the principle town on the lake, and the improving of its thermal resources has been repeatedly projected. Situated as it is on a narrow ledge, 600 feet below sea level, it makes a good winter resort, though considerably swept by winter rains. It is one of the four holy cities of Palestine and therefore an old center for recipients of Halukkah.\*

The Messiah is one day, they believe, to rise out of the waters of the lake and land at Tiberias, and Safed is to

be the seat of His throne.—CUNNINGHAM GIEKIE, *The Holy Land and the Bible*, Vol. II.

**TIBNI:** He ruled briefly during the interregnum in the kingdom of Israel,\* following the death of Elah in 887 b.c.e. Zimri ruled seven days, and was deposed in favor of Omri.\* Tibni however had a considerable following, "but the people that followed Omri prevailed against the people that followed Tibni the son of Ginath, so Tibni died" (I Kings xvi. 22).

**TIETZ, LEONHARD:** Founder of the Tietz chain store system; b. Birnbaum, Germany, 1849; d. Cologne, 1914. He started as an independent merchant in 1879 in Stralsund, and for years developed his business on the modern American cash, low price system, confining his interests to small towns. His branches were managed by members of his family. In 1891 he opened his first great store in Cologne, and then spread the system to Belgium. In 1905 the German Tietz system was capitalized for 10,000,000 marks, in 1908 the capital was increased by 2,500,000 marks. During the World War the Belgian assets were destroyed, but the war losses were recouped during the 1926 inflation. In 1928 the turnover of the 50 main stores and 167 branches amounted to 190,000,000 marks. Teitz employed 15,000 persons, ran their own factories, and evolved their own social institutions. On the death of the founder the concern was headed by his son, Alfred Leonhard Teitz. It has been coördinated by the Hitler régime.

**TIKTIN, SOLOMON:** Rabbi; b. Glogau; d. Breslau, 1843. He was the son of Abraham Tiktin, rabbi of Glogau, and the father of Gedaliah Tiktin, rabbi of Breslau. Solomon was a champion of orthodoxy, and a bitter personal opponent of Geiger.\* It is stated that he asked the police to prevent Geiger preaching in Breslau in 1838. He accused Geiger of deliberately planning the undermining of the foundations of Judaism, and refused to recognize him as a rabbi.

**TIKTINER, REBECCA:** 16th cent. authoress. She lived in Prague, where she died about 1550. She wrote a book on the duties of a housewife, and composed a Simhat Torah\* poem.

**TIKTINSKI, HAYYIM JUDAH LOB B. SAMUEL:** Head of the Yeshibah\* of Mir; b. Mir, Lithuania, 1823; d. Warsaw, 1899. He was the second son of the founder of the Yeshibah of Mir, and was appointed in 1867. His son Abraham was head of the Yeshibah from 1883. It was destroyed by fire in 1898, but Tiktinski, despite illness procured the necessary funds to rebuild it.

**TIRADO, JACOB:** One of the organizers of the Amsterdam\* Sephardic community; flourished latter half of the 16th cent.: d. Jerusalem. He was one of the Maranos who first fled from Portugal to Emden, and then set-



tled in Amsterdam, where in 1597 he established a synagog which was called "Bet Yaakob" or "Casa de Jacob."

**TISHO B'AB:** See: Ab, Ninth Day of.

**TISHRI:** Seventh ecclesiastical and first civil month. Religiously the most important month in the Jewish calendar for its first and second days are New Years, these days including the Day of Atonement are the Penitential Days,\* the 3rd is the Fast of Gedliah, the 10th Atonement,\* the 15th to the 21st include Tabernacles,\* the latter being observed as Hohana Rabbah,\* the 22nd is Sheveni Azereth,\* and the 23rd Simhat Torah.\*

**TISZA-ESZLAR AFFAIR:** A Hungarian case of Blood Accusation,\* brought in 1882, which created an extraordinary sensation at the time. On April 1, a Christian peasant girl, Esther Solymosi, was sent on an errand, in this Hungarian village, and failing to return, the rumor of ritual murder was circulated, and the anti-Semitic leaders in the House of Deputies proposed the expulsion of the Jews. A Jewish boy, aged five, Samuel Scharf, the son of the Shammas\* was used as the principal witness against the suspected Jews, with the result that his father, mother and brother Moriz, Hermann Wollner, a beggar, and two slaughterers, Abraham Buxbaum and Leopold Braun, were accused of the crime. Moriz Scharf, a lad of 14, was by brutal treatment forced to confess, and in all 12 Jews were arrested during May. On June 18 the body of a girl was found in the River Theiss, and whilst the mother of the alleged victim recognized the clothes as those of her daughter, she refused to identify the body, which was hastily buried.

The Jews further were charged with having clothed the body of an unknown girl with the garments of Esther Solymosi, in order to add to the mystification of the case. New arrests followed, and on July 29, 15 Jews were put on trial, the boy, Moriz, being sequestered by the police. The proceedings dragged out for months. Louis Kossuth, then in exile in Turin, protested against the charge, and the police handling of the case, and exciting scenes were enacted in the House of Deputies in November. The attorney-general, Havas, was ordered to the scene of the trial. The wife of Scharf was set free, but the other prisoners were detained.

The defence demanded the exhumation of the body, and though it was greatly decayed, the examination of three professors of medicine from the University of Budapest, established that no ritual murder had taken place, and that the body was presumably that of the missing girl. The trial was resumed in June, 1883, with Moriz Scharf as the only witness. The findings of the court, in August, acquitted the accused. An appeal was taken to the Supreme Court of Hungary, but it rejected the appeal and confirmed the verdict of the country court. Riots followed in Presburg, Budapest, and elsewhere in Hungary.\* Josef

Scharf, the principle of the accused and the father of the boys who had been suborned as witnesses against him, died in 1905.

**TITHE:** A tenth, the basic proportion in taxation, or gifts, in the Jewish state. Samuel\* warned the Israelites that they would have to give the king a tenth part of all their resources (I Sam. viii. 15, 17), and the tithe is referred to as early as Gen. xiv. 20. Originally the tithe was in kind, and therefor was a charge both on capital and income, except in the ownership of land. As the product of the seventh year was public and not private property, it amounted to a capital levy. As no minimum exemption was provided, the system of tithing instituted by the Mosaic code, must have provided ample revenues for state and religious institutions, and at the same time have exercised a direct influence in retarding the accumulation of wealth.

The tithe was to be given to the Levites and therefore went to the support of the national religious institutions. Another tithe, the tithe of the poor, was to be given to the poor every third year. In the Mishnah mention is made of a second tithe, the Maaser Sheni, which was not given away, but was to be spent on food which was to be eaten on the pilgrimages to Jerusalem on the occasion of the three great festivals. The tithe was taken over by the church, and is still one of the main supports for an established ecclesiastical organization. In Jewish writings, however, the suggestion was made that the tithes which could no longer be given because of the destruction of the Temple\* should be devoted to charity; many individuals still assess themselves a tenth of their income for this purpose.

**TITLES:** Terms of honor, or distinction, before or after names, as given in the Bible, are with their equivalents as follows: "adon," lord, of property; "nasi," prince; "melek," leader or king; "aluf," chief or duke; "mishneh," viceroy or second in command; "sar," civil ruler or prince; "shofetim," judges; "zekenim," elders. There were a group of subordinate titles such as: "azil," freeman; "rozen," prince; "nasi," "nagid," "kazin" and "rosh"—all implying chief. In addition there were court titles. With the destruction of the state all these titles disappeared, and the general honorific title, "rabbi," "rabban," and "rab" were introduced. Two old titles remained "ab-bet din," father of the court of law; and "nasi," president of the community. Three courtesy titles were added: "Mar," master; "haber," colleague; "haham," learned. The "resh-galutha," exilarch, was a formal title of office. "Haber" and "haham" survive, and to these have been added since the Middle Ages: "parnas," president of the congregation; "gabbai," treasurer; "hazan," cantor or leader in prayer; "shammas," beadle. "Gaon," the recognition of scholarship is now rarely applied, whilst the distinction "yahsan," one of genteel or noble family is more common. The rabbinic distinctions in



vogue are "rab ha-kolel," chief rabbi; "dayan," judge of the rabbinical court; "maggid," preacher; "baal-darshan," expositor. Two titles rarely conferred but occasionally applied are "Prince of the Exile" to a philanthropist, or public leader; and "Light of the Exile" to unusual pious scholars of great moral standing.

**TITUS, ARCH OF:** Erected on the Via Sacra, Rome, in honor of the triumph of Titus over the Jews in 69-70, one of three memorials to the campaign. It faces both the Colosseum and the Forum, and is remarkable for its bas-reliefs, one of which shows the Roman soldiers carrying the spoils of the Temple. A tradition of the Roman ghetto is that no Jew passes under the shadow of the arch.

**TOBIADS:** A party organized in the Macabean period by Joseph b. Tobias against his uncle 'Onias, the high priest, who refused to pay Egypt the annual tribute. The struggle resulted in Joseph becoming the tax farmer of Palestine for Ptolemy (202-182 b.c.e.).

**TOBIAH B. ELIEZER:** 11th cent. poet. He was a native of Bulgaria\* but apparently lived some part of his life in Mainz,\* and in Palestine.\* Four of his poems, in the form of acrostics are known. He also wrote several commentaries on the Pentateuch.

**TOBIT, BOOK OF:** An inspiring story never received into the Jewish Canon but accepted in the Apocrypha by Protestants. The earliest known texts are in Greek and Latin. It relates in narrative form the life of Tobit of the tribe of Naphtali who was carried captive to Nineveh by Shalmaneser. Graetz\* was of the opinion that this book, which dwells on the task of burying the dead slain in battle, was written during the Hadrianic persecutions to encourage the burial of those who fell in the Bar Kokba\* war, and whose burial was forbidden by Hadrian.

**TODESCO, HERMANN:** Industrialist; b. Presburg, 1792; d. there, 1844. He was a silk merchant who established at Marienthal, near Vienna one of the first cotton mills worked by machinery. In 1835 he started a similar mill at Legnaro near Padua.\* He acquired a considerable fortune, and established schools in his native town, and a hospital near Vienna.\* His son Eduard was raised to the Austrian nobility in 1869.

**TOHORAT:** "Purifications." The final tractate of the Mishnah\* and Tosefta,\* divided into 12 treatises dealing with all manner of problems arising out of purification and separation.

**TOKAHAH:** Curses, in contradistinction to blessings. Deut. xxvii. 15-26 and xxviii. contain the list of curses which Moses ordered the congregation to acknowledge as judgment by saying Amen, to each separate curse. Deut. xxviii. 15-68, is a complete list of curses or punishments for infractions of the Covenant, generally described as the Tokahah and

recited in due order in the Portion of the Law "Ki Tabo." The former group is personal and the latter national punishment for national sins. It was by these maledictions that Jews were forced to swear in taking the Jewish Oath.\*

**TOLEDANO, HAYIM:** He was appointed Moorish ambassador to Holland and England by Sultan Mulay Ismail in 1700. His brother Joseph was also in the service of the Sultan.

**TOLEDO:** In 589 the Jews of the Spanish-Moorish metropolis were forbidden by the Third Toledo Council to marry Christians, employ Christian servants, or hold public office, rules pointing to an anterior Jewish settlement. They were accused of having aided the Arabs to capture the city in 715, and thereafter assimilated considerably with the conquerors. Toledo thus became the center of the translation of Arabic works into Hebrew and Latin, and later into Castilian. When the city was taken by Alfonso X., the Jews were granted full equality but persecutions started in 1090, and restrictions were introduced in 1108. In 1147 the city received many Jewish refugees from Arabic Spain. Ferosa, the Jewish mistress of Alfonso VIII., wielded considerable influence at court, and the success of the Jews led to a riot in 1178 in which she was killed. After that despite the growth of the community the persecutions increased, and in 1219 the poll tax\* was introduced. In 1260, however, the Jews erected the beautiful synagog, now the church of St. Maria la Blanca, which has been preserved as a national monument. At this time the Jews paid about half the taxes of Toledo. Soon thereafter, with Asher b. Jehiel\* at their head the Toledo community rose to its greatest height as a center of Jewish culture. Notwithstanding the massacre of 1,200 Jews in 1355 Samuel ha-Levi Abulafia,\* treasurer to Pedro the Cruel, built a magnificent synagog, now the church "El Transito," which contains the most elaborately embellished Hebrew texts used in decorating a Jewish house of worship. This building, partially restored is now also a national monument. The earlier Maranos\* (conversos), began to move into Toledo, and in 1367 a riot lasted three weeks in which 1,600 houses were destroyed. The Jews paid in addition a fine of 20,000 doubloons in 1369. The agitation of Vicente Ferrer, led in 1391 to the destruction of Toledo Jewry. Hundreds of Jews were killed and the houses and synagogs sacked. Ferrer, however, continued his attacks and converted the synagogs into churches in 1411. The next weapon employed against the Jews was the Inquisition, the largest number of autos-da-fé being held in Toledo prior to the expulsion. Today Toledo is one of the show places of Jewish memorials in Spain.

**TOLLER, ERNST:** German pacifist and dramatist; b. Samotschin (now Poland), 1893. During the World War he volunteered in the Bavarian army and saw service on the East Prussian front. In 1916 he was wounded and



sent home to recuperate. Once away from the war lines he became disgusted with war, turned pacifist, and became an ardent advocate of peace. In 1917 he joined Kurt Eisner\* in pacifist demonstrations, and was charged with high treason. Although during the revolution Eisner offered Toller office he declined, and it was not till after Eisner's murder that Toller became vice-president of the Bavarian National Council. Here he exerted himself with great ardor against all militancy, and when he took command of the Red Army in Dachau he strove in every way to prevent bloodshed. He was captured by the government forces and sentenced to five years imprisonment. He was released in 1924, and settled in Berlin. In prison he had written a number of dramas, all anti-war, and he obtained a vogue for these and others in the next few years. He was given a great triumph at one of the sessions of the Pen Club, and Moscow received him with open arms in 1928.

**TOMBS:** Burial in natural caves, or in specially designed tombs is as old as the purchase of the cave of Machpelah by Abraham, but among Jews the introduction of a common public burying-ground was apparently not known during the existence of the state. The traditionally identified tombs in Palestine are therefore scattered over a wide area. Those accepted are the tombs of Rachel,\* David,\* John Hyrcanus,\* Alexander Jannæus,\* Herod\* and some of the kings, Helena of Adiabene and Kalba Sabua, all at Jerusalem; the tombs of the Maccabeans are at Modin, and of Simeon b. Yohai at Meron. Outside Palestine the custom of interring bodies in galleries was continued in catacombs as in Rome, but the single grave became more common. One of the most interesting cemeteries in Europe is in Prague where practically every form of funeral architecture can be found. The use of inscribed tombstones dates according to recent archeological evidence from the century following the fall of Jerusalem.

**TORAH:** Generic term for the Biblical-Talmudic religious code of Judaism. Specifically the term applies to the Five Books of Moses\* (Pentateuch). Thus the Bible as a whole consists of three parts, Pentateuch, Prophets and Hagiographa or Holy Writings. In the broader sense the Torah is recognized as consisting of two parts, the Written Law and the Oral Law. The Written Law is the Mosaic Code as written by Moses through the revelation and at the behest of Deity, the Oral Law consists of the traditional interpretations and amplifications revealed simultaneously with the Written Law and handed down by word of mouth from generation to generation until finally embodied in the Talmud and subsequently in the Rabbinical Codes.

The term "law" by which "Torah" is usually rendered does not fully express its significance. While the legal element forms a great and fundamental part of the Torah, it does

not constitute the whole of it. Everything relating to Judaism, its doctrinal, ethical, spiritual and philosophical, as well as its legal or nomistic elements, is included in the term Torah. This is in accordance with the original significance of the term which is "teaching" or "instruction." The Bible contains a number of passages in which the term Torah occurs in this original sense. Thus "My son, keep the commandment of thy father and forsake not the teaching (Torah) of thy mother" (Prov. vi. 20). "The instruction (Torah) of the wise is a fountain of life, to depart from the snares of death" (Prov. xiii. 14). "This is the law of (i.e. the instruction concerning, Torah) the house" (Ezekiel xlili. 12). This broader significance of Torah is recognized by the Talmud which distinguishes between Halaka, the strictly legalistic domain of the Torah and Hagadah, its spiritual, ethical and homiletic elements.

Christian theologians have, as a rule, failed to recognize this broad significance of Torah and have interpreted it as narrow, mechanical formalism and legalism, probably because of a presumed necessity of demonstrating the superiority of Christianity to Judaism and that the Talmud meant a retrogression of Judaism from biblical standard. A notable and most creditable exception is given by R. Travers Herford in his splendid books "Pharisaism" (N. Y., 1912) and "The Pharisees" (London, 1924). In truly impartial words, revealing a genuine understanding of Rabbinical thought, he says:

"His [the Jew's] thought was not taken up with a painful study of precepts but was free to range over the whole relation in which he stood to God. The Torah was his guide to the whole meaning of that relation, not merely to the performance of specific duties."

In modern Jewish usage Torah often signifies the interpretation of one particular biblical passage.  
B. D.

**TORDESILLAS, MOSES HA-KOHEN DE:** 14th cent. religious controversialist. His work "Ezer ha-Emunah" (The Support of Faith), has been preserved in ms., in Oxford, Berlin, and other seats of learning. It is a comprehensive work, refuting the arguments of his opponents who tried to prove Christian dogmas from the Scriptures. After his notable disputations in defense of Judaism all his wealth was confiscated. He was then chosen rabbi in Avila, Spain. In 1372 he was forced to debate with John of Valladolid, a convert, and the contest in the presence of Christians and Mohammedans occupied four sessions. Later he debated under pressure with a pupil of Abner of Burgos, another convert.

**TORONTO:** See: Canada.

**TORQUEMADA, TOMAS DE:** Grand Inquisitor of Spain; b. Sebovia, Spain, c.1420: d. 1498. A Dominican prior who was appointed first inquisitor-general for Castile in Oct., 1483. Although he was 63 years of age he acted with great energy on assuming office. He established tribunals at Cordova, Jaen,



Catalonia and Ciudad Real, and issued a constitution composed of 28 articles, entitled "Compilacion de las Instrucciones," which laid down the procedure at the trials of those accused of Judaizing. He became infamous for the terrible severity with which he hunted the lapsed Maranos \* during the 18 years in which he administered his cruel office. His first victims were Jews who were dignitaries of the church.\* Six were burned within four days from the time the tribunal first sat. It is computed that he put 9,000 persons to death. It is, moreover, generally agreed that it was his voice that decided the signing of the order for the expulsion of the Jews in 1492.

Then the fanatical Grand Inquisitor, Torquemada, lifted up his voice. It is related that he took upon himself to rush into the presence of the king and queen, carrying the crucifix aloft, and uttering these winged words: "Judas Iscariot sold Christ for thirty pieces of silver; your highnesses are about to see Him for 300,000 ducats. Here He is, take Him, and sell Him!"—GRAETZ, History of the Jews, Vol. IV.

**TORRES, LOUIS DE:** See: America, Discovery of.

**TORTOSA:** Spanish city in which the Jews were settled in Roman times. In the 14th cent. it had a considerable Jewish community, the members of which were wealthy and some of whom were viculturists and farmers. Tortosa Jewry contributed large sums to the royal cause. It was wiped out by the persecution of 391. It produced some celebrated Jewish scholars.

**TOSAFOT:** "Additions" (from the verb "yasaf," "to add"); "Supplements" to the commentary of Rashi on the Babylonian Talmud, and a further development of Talmudic literature. The authors of the Tosafot were known as "Baale Hatosafot" or "Tosafists." As the first Tosafists were the relatives of Rashi \* and their disciples, the majority of the Tosafot were the product of the French schools, although numerous Tosafot were written in Germany and some also in Italy. The earliest Tosafists were Rashi's sons-in-law, RIBaN (Rabbi Judah b. Nathan) and RaM (Rabbi Meir b. Samuel) and the latter's sons, Isaac, Samuel and Jacob. The last-named was the most famous and because of the lofty tone of his life and his writings he was called Rabbenu Tam \* (like the patriarch Jacob who was styled "tam," "the upright"). In Germany the leading Tosafist was RIBA (Rabbi Isaac b. Asher Halevi) and later, Rabbi Meir of Rothenburg; in Italy the outstanding Tosafist was Rabbi Isaac of Trani. Of the numerous Tosafists, we know the names of only 44.

The Tosafists were noted for the acumen, logic and independence. Regardless who the author was, they refused to accept any statement without first submitting it to the scrutiny of their own keen, logical analysis. They did not even hesitate to question and to criticize the interpretations of Rashi, although "their veneration for him was so great that they did not venture to offer their opinions independently but attached them to the commentaries of Rashi as Supplements" (Graetz).

The Tosafot can scarcely be understood by one not advanced in the study of the Talmud. They are not a continuous commentary but rather attempt to explain the most difficult passages, usually by cross-references to similar topics or passages in other parts of the Talmud. Their ability to reconcile conflicting statements and passages indicates their keen power of reasoning and thorough knowledge of the entire Talmud. In fact, one Tosafist, Sir Morel (Rabbi Samuel b. Shlomo, of Falaise) in whose time the Talmud was burned, depended on his memory in writing his Tosafot.

The Tosafot, in the main, followed two methods: Theoretical discussion and evolving new principles (Chidushim) and formulating the law and bringing it up to date (Pesakim).

The Tosafot, which were studied, edited and compiled by various schools during the twelfth and thirteenth centuries and the first quarter of the fourteenth (the last of the Tosafists, Rabbi Asher b. Jehiel died in 1328) are known by the names of these schools. Thus, those collected by Rabbi Isaac b. Samuel b. Abraham of Sens (in Hebrew, Shantz) are known as Tosafot Shantz; those by Moses of Evreux (in Hebrew, Averu) are called Tosafot Averu. The Tosafot of Rabbi Eliezer of Touques (In Hebrew, Tuch), who made a compendium of the two preceding, are called Tosafot Tuch and are considered the most authoritative.

In our copies of the Talmud the text comes in the center (in large type and square characters) while Rashi and Tosafot are printed on either side in "Rashi script." The Tosafot can be identified by the fact that they begin with the initial word of the passage on which they comment, usually printed in large, square characters.

C. D. M.

**TOSEFTA:** "Additions." An elaboration of the Mishnah compiled by R. Akiba,\* R. Nehemiah and other Tannaim. Its system and arrangement corresponds to that of the Mishnah,\* and from the modern standard it is a companion work which elucidates the maxims set forth in the Mishnah in condensed form.

**TÖTBRIEF:** Term used in Germany for the edicts of kings, emperors, and of papal bulls for the cancellation of the debts owed to Jews. The following is a list of the important cancellations:

- 1146, issued by Louis VII. of France exempting the Crusaders of all debts to Jews.
- 1180, issued by Philip Augustus relieving all Christians provided they paid him one-fifth of the amount they owed Jews.
- 1223, issued by Louis VIII. annulling all debts outstanding for five years or more and all interest on debts less than five years.
- 1299, issued by King Albert of Germany. Jews were deprived of interest in favor of the Monastery of Eberbach.
- 1312, issued by Henry VII. of Germany to relieve Conrad of Weinsberg of principal and interest.
- 1315, issued by Louis the Bavarian in favor of the city of Esslingen. Cancellation of debts to Jews who had settled in cities hostile to him.



- 1316, issued by Louis the Bavarian in favor of the inhabitants of Heilbronn.  
 1323, issued by Louis the Bavarian in favor of the Abbey of Fulda.  
 1326, issued by Louis the Bavarian in favor of several noblemen who owed money to the Alsatian Jews.  
 1332, issued by Louis the Bavarian in favor of the Abbey of Bamberg.  
 1385, issued by King Wenzel cancelling the debts of all Swabian towns.  
 1390, renewed by Wenzel and extended to Bavaria, Würzburg and other provinces.

In Spain this type of edict was called a moratoria. Complete cancellation of all Jewish claims followed the expulsions in every country.

**TOULON AND TOULOUSE:** These widely separated southern French cities had important Jewish communities in the Middle Ages. Toulon Jewry was persecuted in the Black Plague\* massacre, and practically disappeared. The Toulouse community bore the brunt of the Pastoreaux\* crusade in 1321. It is only since the beginning of the 19th cent. that Jews settled in these cities. The congregations are small.

**TOURO. JUDAH.** Philanthropist; b. Newport,\* R. I., 1775; d. New Orleans,\* 1854. His father came from Jamaica to Newport where he was hazan. Judah Touro was educated by his uncle, Moses Michael Hays, in Boston, and employed in his counting house. At the age of 22 he shipped as supercargo on a Mediterranean trading vessel, and in 1802, on his return, settled in New Orleans trading in New England products. During the defense of New Orleans by Andrew Jackson, Touro enlisted and was wounded in 1815. He was rescued by his friend Rezin Davis Shepherd of Virginia, with whom in business association he amassed a fortune. With Amos Lawrence he helped complete the Bunker Hill Monument, in 1843. He enclosed the Jewish cemetery in his native Newport, and he was equally charitable in New Orleans, where he gave \$80,000 for an almshouse, and endowed many Jewish congregations. It is estimated that he expended \$500,000 in charity.

By his will he left in trust a large sum to be expended in the building of almshouses in Jerusalem.\* He was unmarried and he left all his fortune to public purposes, and thus was the first most considerable Jewish philanthropist in the U. S. He was buried with considerable pomp in the Jewish cemetery at Newport and the synagog has been named for him. A novel, "Judah Touro," was woven around the incidents of his life by the German writer, Wassermann, in 1879.

**TRADE UNIONISM:** Jewish interest in labor unions began with the creation of a Jewish proletariat, as a result of the new era of industrialism, midway in the 19th cent. It has, however, since been most closely associated in the United States and western Europe with the settlement of large groups of immigrants who entered the needle trades, and were dragged into the sweat shops.

The economic history of the Jews has re-

ceived comparatively little attention, and most books which deal with Jewish demography cover only the 19th cent. after the introduction of mass production, and after enforced migration had compelled a third of the Jews in the world to herd in the larger cities of the Russo-Polish Pale of Settlement,\* or into the capitals and industrial centers of Europe and the U. S. That prior to the enforced settlement of the Jews in ghettos\* at least as many Jews were engaged in various forms of farming, and in country town occupations may be assumed from incidental references in Jewish and in general history, and from the consistent attitude of all anti-Jewish legislation which aimed to exclude them from the soil, and narrowed their occupational interests.

The export of manufactures on an appreciable scale, even from city to city, is a comparatively modern commercial innovation. The oldest industries in which production and export were important factors include spinning and weaving silk, dressing and dyeing of skins and furs, the manufacture of pottery and glazed ware, and glass blowing. All four of these were characteristic Jewish occupations in the Near East—the source of supplies—up to and throughout the Crusades.\*

In Europe, until the combination of new facilities of transportation, and persecution drove the Jews into the larger cities, the Jews were essentially small town people. The Jewish aggregation in any particular locality was small, and the environment provided outlets only for small traders, peddlers, commission agents, store keepers, and the craftsmen who supplied local needs, or the requirement of a restricted area. Jews were accordingly found in the skilled trades, as jewelers, watchmakers, tailors, carpenters, cabinet makers, typesetters and printers. The environmental influence on Jewish occupations is demonstrated by the circumstance that in Salonica, and elsewhere in the Levant, they were and are fishermen and porters.

The first Jewish union was established by the cigarmakers of London, and their union there, and in the United States, has been firm and consistent in its policies. To an extent the whole policy of the American Federation of Labor, with its support of craft unionism versus industrial unionism, can be regarded as an outcome of the training which its first president, Samuel Gompers\* received amongst the London cigarmakers, with whom he learned his trade. A more socialistic tone was adopted by the Jewish diamond workers of Amsterdam who, under the leadership of Henri Pollak,\* have established and maintained one of the best organized unions in the world.

In England, after 1885, the methods of trade employed in the tailoring trades compelled organization, and the leader, of what was a distinct immigrant, Yiddish-speaking group, was Lewis Lyons. The first union of American Jewish tailors dates to 1877, but the incursion of Jews into the needle industries,



which represent the largest proportion of Jewish labor in the United States, dates to 1887, and its more formal development was the outcome of the 1890 strike.

In the still greater strike of 1892 Joseph Barondess\* was criminally prosecuted, but the defendant was eventually pardoned. Since that time most strikes, thanks to the protocol instituted by Justice Brandeis,\* in 1907, have been settled by arbitration. For a long time the organization of Jewish trade unions was regarded as mere temporary efforts owing to what were regarded as the characteristics of the Jews, the free movement of the individual from laborer to employee. During the last decade the Jewish unions, however, have exhibited a strong front, and a persisting interest in craft unionism, probably as an outcome of the trades in which they are interested.

Although some accurate local statistics of Polish centers have been compiled by the Joint Distribution Committee,\* attempts at estimating the Jewish proletariat throughout the world, or even in the United States are necessarily guess work. The Jewish proletariat of all classes in Russia is estimated as 300,000, that of Poland at 200,000, and in the United States as approaching 600,000. The Netherlands diamond workers are said to number 50,000, and Jewish trade unionists in England, 20,000. Trade unionism has a controlling influence today on the life of Jewish labor in Palestine, where the Histadruth is developing the policy of one supreme union. About 35,000 Jews engaged in agriculture, building and other trades are unionized in Palestine.

The labor movement in Palestine stands on a unique basis. It follows the general European trend in that it is subservient to its central Socialist-Zionist outlook. It is, therefore, as much a political-national-economic organization as a trade union effort. Its Federation is affiliated both with the World Zionist Organization\* and the Socialist International (*See: Poale Zion*). At the same time it plays an active part in internal Jewish Palestinean affairs by its participation in the Assefat Hanivharim\* and the Wa'ad Leumi.\* To maintain this position it has a special political organization, Histadruth Meuchad. A group within the Federation plays a third rôle. The Hashomer Hatzair aims at unifying economic, cultural and political activities with an attempt to organize Arab labor and maintain the class struggle.

The Palestine labor movement is further distinct from European and American unions in that it has created, through the example and teachings of A. D. Gordon (1856-1922), an ideal of labor, or as it has been called, a religion of labor. In this attitude the spiritual value of life led in contact with the soil is emphasized, and a reverence for sheer manual effort is introduced.

The sweating system did not originate with the Jewish clothing workers; it preceded them by more than half a century. In the "Report of woman and child wage-earners in the United States," recently published by the

United States Bureau of Labor, we find a vast amount of information on the employment of women in the clothing industry in the first third of the 19th cent., at the time when the wage-earners were nearly all American-born.—ISAAC A. HOURWICH, Immigration and Labor, 1912.

**TRANI, JOSEPH DI (The Elder):** Tal-mudist; he lived in Greece in the latter part of the 16th cent. and was regarded as one of the great scholars of his period. He was the author of "She'elot U—Teshubot," divided into three parts, containing 262 responsa to the ritual code besides a general index. It was published in Fürth in 1764.

**TRANI, JOSEPH B. MOSES DI:** Preacher; b. Safed, 1573; d. Constantinople, 1644. A scholar of the Safedian school, he settled in Constantinople, and for many years preached every Saturday in the Catalonian synagog. Of these addresses a number of volumes, arranged according to Sidras\* were published: Constantinople, 1641; Venice, 1648; Venice, 1654; and Frankfort-on-the-Oder, 1694.

**TRANSCAUCASIAN REPUBLIC (Caucasus):** This U. S. S. R. Republic includes Armenia, Azerbaijan and Georgia, and therefore does not correspond to the old maps of Caucasia, but does embrace the two important cities of Tiflis and Baku. In 1926 there were 62,194 Jews in Transcaucasia which suggests an increase over 1892, but as the areas vary, no real comparison is possible. Baku, owing to the oil development, has become a center for West Russian Jews, whilst the real interest is in the native Jews, whose origins are wrapped in obscurity.

If any theory relating to the Lost Ten Tribes\* has any value, the legend of the Caucasian Jews that they are descended from the captives taken by Shalmaneser has the best warrant. The Georgian Jews (*Gorski Evraei*) are a distinct type and have interested anthropologists, and it is suggested that the whole of the Georgian race has Jewish blood; for the mountain Jews it is claimed that they rank first amongst the Caucasian races. The Persian Hebrew "Tat" is their common speech, and ancient Jewish ruins are met with in many parts of the country. They dress in the manner of the country but many biblical customs are observed by them, and their non-Jewish neighbors. The Czarist government recognized them as a distinct group of Jews, and accorded them tribal rights. The mountain Jews are naturally good horsemen and good field workers. Mountain Jews are to be found at Petrovsk, Derbend, Grosni, Kuba and Bakuba. One group, the Achaleig Jews, who are settled in Baku, speak Armenian. *See: Armenia.*

**TRANSYLVANIA (Siebenburgen):** Now part of Roumania, formerly part of Hungary. According to tradition the first Jews who settled here were Persian Jews, who fled after the battle of Salamis. There are some vague references to Jews having been settled here when Dacia became part of the Roman Empire.



Records do not, however, go back beyond 1378, when a limitation was fixed upon the places where Jews and Greeks might trade. The Jews have always been scattered over the mountain districts, the chief communal center having been at Gyulafehervar, where a "beth din" is known to have been established in 1591. Prior to the World War there were 60,000 Jews in Transylvania, many of them Hasidim.\* In Bozod-Ujfalú there is the only considerable community of non-Jews who adopted Judaism in recent periods. They were Sabbatarians who were officially permitted to become Jews.

**TRAUBE, LUDWIG:** Experimental pathologist; b. Ratibor, Silesia, 1818: d. Berlin, 1876. In 1864 he was appointed professor at the Prussian institution for army surgeons, and in 1872 he was professor at the University of Berlin. His clinic was one of the most celebrated in Europe. His studies on digitalis, fever, and diseases of the lungs, heart, and kidneys, on the pathology of which he wrote many monographs, brought him a great reputation. A monument was erected in his memory in the court of the Charité in 1878.

**TRAUBEL, HORACE:** Walt Whitman's secretary and executor; b. Camden, N. J., 1858: d. Camden, N. J., 1919. In 1892 (with Richard Maurice Buckle and Thomas B. Harned, he was appointed literary executor of the poet, whose mannerisms and style he cultivated in his own person to the end of his life. His best known journal was "The Conservator," 1890-1905, in which he wrote of himself as "Half-Jew."

**TRAVELERS:** See: Explorers.

**TREBINO (Tremino) DE SOBREMONTÉ, TOMÁS:** Martyr; burned at the stake in Mexico, or Lima, 1649. He was a Marano who had been reconciled by the Inquisition but was with his wife subsequently detected practicing Judaism. At the stake he taunted "the pope and his hirelings." The stories of his heroic end were still current in 1660, and De Barrios, the Spanish poet, dedicated two sonnets to his memory.

**TREVES:** Surname borne by many rabbis; derived from the Prussian city of Treves, from which Jews were expelled in 1262. Dreyfus is a corruption of this name which is also met with in Hungary, Lithuania and Poland. The first Treves was Joseph b. Johanan Hagodol, rabbi of Marseilles c.1343. Mattathiah b. Joseph was chief rabbi of Paris (1363-85), and his son, Johanan b. Mattathiah, was also chief rabbi of Paris (1385-94).

**TREVES, JOHANAN B. MATTATHIAH:** Chief rabbi of France,\* 1385-94: d. Italy, 1439. His father, Mattathiah b. Joseph (b. Paris, 1325: d. there, 1387), was chief rabbi before him and he was appointed with the consent of Charles VI. His scholarship was recognized, and some of his letters have been preserved in the library of Florence. He

shared in the expulsion of the Jews from France in 1394.

**TRIBES, LOST TEN:** After the defeat of Israel (II Kings xv. 29), in the reign of Pekah, Tiglath-pileser took the captives to Assyria. In the 9th year of Hoshea\* (II Kings xvi 6), the king of Assyria took Samaria, and carried Israel away and placed them in Halah, and Habor, on the river Gozan, and in the cities of the Medes. These places have never been identified, and in their stead there has arisen a mass of speculation, and attempts at identification of the lost tribes with modern peoples, as curious as the theories are generally inconsistent with each other.

There are no further references to these lost tribes in the Bible and the Talmudic tradition divides them into three groups, one of which lived near the Sambation,\* the second beyond that river, and the third near Antioch. Two Jewish pretenders, Eldad the Danite\* and David Ruebeni\* claimed either to have had contact with them or to represent them. The Nestorians of Mesopotamia claimed to be descendants of the tribes, and this has been alleged of the high caste Hindus, the Japanese, the British (though the Anglo-Israelite theory is based on a Davidic-Judah-Benjamin idea), the Afghans and the ancient Scythians. The North American Indians were described by Manasseh b. Israel\* to be descendants of the missing Israelites. All the aboriginal races who have some customs that resemble the biblical ritual have been discovered as the Lost Ten Tribes; including the Arabs and Samaritans\* of Palestine.

**TRIENNIAL CYCLE:** In Palestine\* the reading of the Pentateuch\* on Sabbaths was spread out over a period of three years, and the present orthodox custom of reading it in one year is of Babylonian origin. The readings from the prophets were similarly divided. The change was made under the influence of Rab,\* and the main reason for the compression of the reading within 52 weeks, was that appropriate sections synchronize with the festivals.

**TRIER, HERMAN MARTIN:** President of the Danish Parliament; b. Copenhagen, 1845: d. there, 1925. He was a teacher by profession, and was elected to the lower chamber in 1884, became the citizen's party representative in 1895, and became president of the chamber in 1905. In 1910 he was elected to the upper house, and was vice-president, 1918-20.

**TRIESCH, FRIEDRICH GUSTAV (Paul Richter):** Dramatist; b. Vienna, 1845: d. there, 1907. From 1868 he had an extraordinary vogue for his comedies, farces and plays. Five of them "In XIX Jahrhundert," "Hohere Gesichtspunkte," "Die Wochenchronik," "Neue Verträge," and "Otilie," either won honorable mention in prize competitions or gained first prize in public competitions.



**TRIESTE:** Now Italian, formerly an Austrian seaport. Jews were settled here in the 14th cent. when it was an insignificant seaport. They came from Germany, and maintained the German ritual. The more recent immigration has been from Dalmatia and the Orient, and by Hungarian and German Jews. It has been a free place for Jews since their settlement, and they were exempt from the badge. In 1900 it had 5,000 Jews.

**TRIETSCH, DAVID:** Jewish economist; b. Dresden, 1870. He has devoted his whole life to various phases of the Jewish problem, and has published many pamphlets on population statistics, social economics, and on economic opportunities for Jews. He traveled extensively, before he settled in the United States from 1893 to 1899, studying the immigration problem. In 1893 he first advanced his plan for Jewish settlement in Cyprus.\* When he became a Zionist and resettled in Europe he brought Cyprus and El Arisch within the scope of his "greater Palestine" plans. Though fundamentally in agreement with Herzl,\* he opposed many of the latter's methods, though both advocated industrial development and small farms, as a means for the rapid settlement of Jews in Palestine. In 1919 he published "Volk und Land" as the organ of maximalist Zionists. Later he became one of the founders of the "Jüdische Verlag," in Berlin, and was one of the editors of "Ost und West." His most recent effort was "Fassungs Kraft Palastina," 1930.

**TRIPOLI:** Now the capital port of Libya,\* under Italian protectorate. There have been Jews in the town of Tripoli at least from the 4th cent., and a Hebrew tombstone dated 963 has been found. During the Almohades invasion, c.1150, the Jews suffered severely, but there were Jews there when the Spanish refugees came to Tripoli from the persecution of 1391. Their numbers were augmented by the refugees from the expulsion in 1492, when they numbered 800 families, many of whom were killed and imprisoned when the Spaniards took Tripoli in 1510. Subsequently Tripoli was captured by the Arabs and the Jews were reduced to 40 families, all of whom were of desert descent, and use place names taken from the Jebel Nefussa. In 1549 the Jews had reached a low state of culture, but they were restored to Judaism by R. Simeon b. Labi, whose descendants still live there, and who spread mysticism amongst them so that they became intensely favorable to Cabala\* and the psuedo-Messiahs.\*

The Turkish suzerainty was not favorable and they celebrated "Purim Kedbuni" on Tebet 24 in memory of their deliverance in 1705 from persecution. In 1787 they were protected by a Jewess, favorite of Pasha Ali, who was called the local Queen Esther. It is related of her that she was so stout that when riding on a mule she had to be supported by men to prevent her falling off. She was imprisoned by the Pasha who demanded 12,000

francs ransom for her. At the beginning of the 19th cent. Tripoli was ruled by Ali Agha Borghol Gurzli, a Turk who stripped the Jews under threat of massacre. He terrorized the Jews for two years, and their release is marked by another Purim, Tebet 29, "Purim Borghol." The period of Tripolitan piracy followed. In 1830 the Jews were forced to emigrate en masse from the town, but they gradually came back and in 1850 there were 1,000 families there. In 1886 Tripoli contained 7,500 Jews who were aided by the Alliance Israélite Universelle.\* In 1905 the Jewish population was given as 12,000. In 1921 the Jews in the province had increased to 40,000.

**TROKI, ISAAC:** Karaite author and controversialist; b. Troki (near Wilna), Poland, 1533; d. Troki, 1594. At an early age he received instruction in Latin and Polish, Bible and Hebrew literature. He is famous for the many disputations into which he entered with various theologians and adherents of several of the Christian sects of Poland and Lithuania, with whom he was rather intimate. In these religious disputations he was highly successful, due partly to his great knowledge of the Old and New Testaments. He also polemized against rabbinic Judaism.

His main work, "Hizzuk Emunah" (The Strengthening of Faith), written but one year before his death, refutes the previous attack made on Judaism by Christians, demonstrates Judaism's superiority over Christianity, and was avowedly intended to provide Jewish polemicists and writers with arguments against Christianity. The book, which was highly popular, was translated into Latin, French, Spanish, German, and later into English, exposes the contradictions and historical inaccuracies of the Gospels. It was violently attacked by Christian theologians and apologists, and was utilized by anti-Jewish writers in their attacks against Judaism. On the other hand, the rationalists, freethinkers, and encyclopedists of the 18th cent. employed this very readable work in their own attacks upon Christianity. Voltaire in particular declared that the author of the "Hizzuk Emunah" had collected all the difficulties which unbelievers had pointed out to his time.

See: Karaism.

A. I. S.

**TROP:** Yiddish for tropes, applied to the cantillation of the Scriptures.

**TROTSKY, LEV DAVIDOVICH (Bronstein):** Bolshevik leader; b. Yelizavetgrad, 1879, the son of middle-class Jews. He was educated in Odessa, and arrested as a revolutionist in 1898, and was exiled to eastern Siberia. He escaped to England in 1902, using a forged passport with the name Trotsky which thereafter adopted as his own. In London he joined Lenin and Plakhanov in the publication of "Iskra" (Spark). In 1905 he returned to Russia, was elected a member of the St. Petersburg Soviet of Worker's Deputies, and, together with all his associates, was arrested. Exiled this time to Tobolsk he again



escaped and went to Vienna where he contributed to revolutionary publications, and for a time worked in a chemical factory. In 1910 he attended the Copenhagen Conference of the Social Democrats, and steered a middle course between the Bolshevists and Menshevists. During the next few years he was in Constantinople, Zurich and Paris. In the latter city he was arrested for opposing the World War, and in 1916 he was expelled from France and came to the United States, via Spain. In New York he for a time edited a revolutionary journal, "Novy Mir."

In 1917, when he determined to return to Russia, Trotsky was arrested at Halifax but released at the request of the Russian government. He arrived in Petrograd soon after Lenin, and in July of that year formally joined the Bolshevik party. Though he played a rôle only inferior to that of Lenin, in organizing the Bolshevik revolution, the fact that he was a late comer in the party was steadily held against him. He was made commissar for foreign affairs in the Soviet government but his handling of the Brest-Litovsk treaty with Germany resulted in his removal from the foreign office, and he became commissar of war, in which post he exhibited considerable talent. In 1920 he organized "labor armies" from the idle troops at his command. In 1923 Stalin, Zinoviev, and others began to oppose him, and on the death of Lenin he was demoted, and shifted from post to post, until in 1927 he was expelled from the Communist party for anti-party activities. In 1928 he was exiled and settled in Constantinople though he has attempted to gain admission to a number of countries.

He has written extensively on the Bolshevik movement and during the last few years has issued a series of volumes that combine his philosophy, reminiscences, "History of the Russian Revolution," in which he criticises the conduct of its leaders since the death of Lenin. He has recently (1934) been exiled from France.

**TRUMPELDOR, JOSEPH:** Jewish patriot; b. Caucasia, Russia, 1882; d. Tel Hai, 1920. He was brought up in an atmosphere of Russian patriotism, his father having been a so-called "Nikolayevski soldat," one of many boys conscripted into the Russian army by an ukase of Nicholas I. and kept there for 25 years. The young Joseph, remote from Jewish life and interests, graduated the gymnasium and completed a course in dentistry. In 1904, when the Russo-Japanese war broke out, he enlisted as a volunteer in the Russian army, participated in many engagements, displayed unusual bravery, lost his left arm in the siege of Port Arthur, was decorated four times, and won the distinction of being the only Jew promoted to the rank of officer in the Czar's army.

After the war he went to St. Petersburg to study law. Here, particularly after the pogroms of 1905, his Jewish consciousness stirred within him. He realized that his sacrifices in the Russian army had been in vain

and soon came to believe that the solution of the Jewish problem lay in the Land of Israel. He went to Jaffa, thence to Daganian, where he worked as an agricultural laborer, performing wonders with his one arm. When Turkey was drawn into the World War conflict Trumpeldor, with other refugees, was obliged to leave Palestine. He came to Alexandria, Egypt, where he organized the Zion Mule Corps, which served in Gallipoli under Colonel Patterson. When the latter was temporarily disabled for active service the command was turned over to Trumpeldor. Here too he was wounded, displayed extraordinary courage and stamina.

When the British army was withdrawn from Gallipoli Trumpeldor and the remnant of the Zion Mule Corps went to England. Using the remnant as a nucleus he and Jabotinsky\* succeeded in building about it the first battalion of the Jewish Legion for Palestine. Refused a commission in the British army, Trumpeldor returned to Russia, when the Czarist government had fallen. He dreamt of organizing an army of a hundred thousand Jews, which he had intended to lead to Palestine, by way of Caucasia and Anatolia. The Bolshevik revolution defeated his daring plan. Undismayed by his last failure and determined to bring many thousands of Jews into Palestine he organized the Halutz\* movement—soldiers and workers of peace. He succeeded in getting a number of them across to Constantinople but the gates of Palestine were still closed to them. They had to wait, while he alone again returned to Palestine, in the hope of having the ban against them removed. Meanwhile, the question of determining the border line between Palestine and Syria arose. Three small Jewish settlements—Metulla, Tel Hai and Ayalet Hashachar—lay in the disputed region in Upper Galilee, from which, pending settlement, both French and English troops had virtually been withdrawn. The region was overrun by Bedouins. Trumpeldor, realizing the importance of retaining that region within the boundaries of the Land of Israel, mobilized a small band of men, and two girls, and against the advice of friends and political leaders, went there. He held out against numerous onslaughts of Bedu hordes until the 11th day of Adar, 5680 (March, 1920), when he fell a victim of a treacherous Arab sheik. He was buried in Tel Hai. The territory he had defended was incorporated in the frontiers of the land he died for. E. G.

Tel Hai, the Hill of Life. From there the sculptor Melnikoff, come from America during the war to serve in the Zionist ranks of the English army, transported a block of marble cut from the mountains. . . . One can already see the Lion of Judea which will emerge from it . . . [to] perpetuate the memory of Trumpeldor.—EDMOND FLEG, *The Land of Promise* (Louis Waterman Wise translation).

**TSCHERNICHOWSKI, SAUL:** Hebrew poet; b. Michailowka, Taurida, 1875. He practiced as a physician in St. Petersburg and in Palestine, 1924-25. The chief elements in



his poetry are nature and love. His "Lenohah pessel Apollo" (Before the Statue of Apollo) illustrates his answer to the conflict between Jewish tradition and Hellenism. His most important works are "Hezyonot Uman-ginoth" (2 vols.), "Shirim" (Poems), "Shirim Hadoshim" (New Songs), "Sippurim" (Tales), and "Sefer Ha'idilliyot" (The Book of Idylls). He has done numerous translations into Hebrew and has added to the Hebrew terminology, in botany and anatomy.

**TSCHERNOWITZ, CHAYIM:** "Rav Za'ir," Talmudist; b. Sebisch, Witebsk, 1870. He was rabbi in Odessa in 1897 and founded a yeshibah there in 1905, and became a popular exponent of modern Hebrew, using the signature "Rav Za'ir" in his numerous articles. In 1923 he was appointed Professor of Talmud at the Jewish Institute of Religion, New York. He is the author of the "Kitzur Talmud," and of the history of Halaka.

**TSCHLENOW, JECHIEL:** Zionist leader; b. Kremenschug, 1869; d. London, 1918. He was a physician who first became prominent in Russian Zionism as an opponent of the Rothschild system of colonization in Palestine, and as Moscow \* leader of the Russian Zionists during the Herzl \* epoch. In 1906 he convened the Helsingfors conference which decided to combine the Palestine program with cultural effort in the diaspora. In 1910 he became official leader of the Russian Zionists, and in 1913 became a member of the Inner Actions Comite and resided in Berlin. From 1911 to 1914 he was technically head of the World Zionist Organization,\* and it was in that capacity that during the war he settled in London, and took part in the negotiations which resulted in the issuance of the Balfour Declaration.\*

**TUCHMANN, JULES:** Folklorist; b. Paris, 1830; d. there, 1901. He devoted his life to the study of supernaturalism in folklore. His collection of essays, "La Fascination," treating of the evil eye, witchcraft, folk-medicine, etc., are regarded as exhaustive of the subject.

**TUCK, SIR ALFRED:** Art publisher; b. London, 1854; d. there, 1926. He was the son of Raphael Tuck the founder of Raphael Tuck Sons, Ltd., art publishers. From humble beginnings the firm achieved a world-wide reputation for the publication of Christmas and greeting cards, art calendars, art books, and created the vogue for picture post cards. Sir Adolph, who was treasurer of Jews' College \* and active in all communal affairs, was made a baronet in 1910.

**TUDELA:** Center of the Jews in ancient Navarre. Little is known of their history during the Moorish period but when Alfonso the Valiant captured the city in 1114, he granted its Jews equality. They, however, threatened to emigrate if they were not protected. Their rights were reaffirmed in 1170, they were given a fortress as residence, and their busi-

ness was freed from the tax on merchandise. They followed a great variety of occupations, including tanning, shoemaking, jewelry, and did considerable farming. The richest amongst them were tax farmers. They acquired communal self-government, and had a practical autonomy. Owing to the wars with Castile their numbers decreased. In 1498 they were ordered either to become baptized or leave the city. Those converted had their names registered in a list exhibited in the nave of the cathedral.

**TUGENDHOLD, JACOB:** Communal worker; b. Breslau, 1791; d. Warsaw, 1871. In 1891 he founded a school for Jewish children in Warsaw, and in 1863 he was appointed director of the rabbinical school of the same city. He helped found the Warsaw Home for the Aged and Invalid Jews, and aided in the founding of a number of institutions, serving as president of the kahal.

**TUNIS:** Since 1881 this north African province has been a dependency of France. Part of the Roman province of Mauritania it was settled by Jews from amongst the captives taken by Titus. They were agriculturists, cattle raisers and traders, and divided in clans. They lived at peace until the promulgation of the code of Justinian. In the 7th cent. their numbers were increased by refugees from the Visigothic persecutions. Their position is indicated, in the Arabic chronicles, by the statement that in 698 the governor was a Jew. In 788 the Jews joined in the Islamic struggle to obtain emancipation from the rule of the Baghdad Caliphate. The revolution was unsuccessful but the Jews regained their position, and in 909 the governor of Bizerta was a Jew. The rise of the Almohade dynasty was here as elsewhere unfavorable to the Jews, and many Jews embraced Islam.

Maimonides \* protested against the ignorance and stupidity of the Tunisian Jews in his day. In 1236 their political fortunes improved, but the success of the Moslems over the fifth Crusade led to their exclusion from the cities termed holy. They were, however, the principal merchants in the Barbary state and even the Spaniards in the post-expulsion period left them alone except that they compelled them to wear a Jewish garb. These conditions continued into the first half of the 19th cent. and Mordecai N. Noah,\* who was U. S. consul at Tunis, picturesquely described their restricted life. When the French took possession there were about 50,000 Jews in the province, of whom 30,000 lived in the city. In 1926 they had increased to 65,000. Although they preserve Spanish and Italian distinctions in their congregations they have their own ritual, wear Oriental costume, pronounce Hebrew in the Arabic style, and follow many local Oriental customs.

**TURKEY:** The post-World War Turkey and the empire as it existed at the height of its power differ so much materially that this



summary confines itself to the comparative narrow area that today remains under the direct rule of the government concentrated at Angora, but which formerly exerted its power from Constantinople. Jews have at all times lived in the latter city, and it was hospitality accorded them there and the success they achieved there in the reign of Suleiman the Magnificent that is mainly responsible for the accepted tradition of the pro-Jewish policy of the Turks. This view may be extended to Brussa which in 1326 was settled by Jews, from Damascus and elsewhere, when the Turks made it their first capital. The Jews of Adrianople, too, flourished under the early Turkish rule.

There were Jewish settlements in Constantinople, Thrace, and throughout Asia Minor generally during the Byzantine rule, and the greatness of Antioch and Edessa, belong to the Pre-Arab period. Byzantine rule was not a happy one for the Jews, and the coming of the Crescent as a Turkish-Islamic emblem spelled a measure of emancipation for what became Turkey in Europe. The earlier sultans introduced the "khanadji," or tax which permitted the Jews to own real estate, and in this Turkey was several hundred years ahead of western Europe. This advantage drew Jews to Anatolia and Brussa, independent of the movement of the Spanish émigrés which was encouraged later, for that followed four decades after the Turks had made themselves masters of Constantinople.

Mohammed the Conqueror (1451-81) set the example for his successors by employing a Jewish physician, and of raising the status of the Jews by creating the office of Haham Bashi. The great Jewish influx came in the reign of Bayazid II. (1481-1512), who recognized the usefulness of the Jews, and not merely in commerce and trade. According to contemporary non-Jewish accounts the Jews taught the Turks military discipline, the use of gunpowder, and the making of artillery, then new weapons of warfare, etc. Polish, Hungarian, Crimean Jews came as well as those from Spain\* and settled in Constantinople, Adrianople, Salonica, Nicopolis, Brussa, Tokat, Amasia, and in other parts of Asia Minor. Salonica\* was for a time the chief Sephardic center, and Spanish became the popular language.

Joseph Hamon,\* his son, Moses Hamon II., Judah of Naxos,\* Solomon Ashkenazi,\* and Esther Kiera\* were in turn the sultanic favorites in the heyday of the Jewish position in Turkey. Their power and position began to wane with the rule of Murad III. and the 17th cent. preference for Messianism amongst the Turkish Jews is traceable to the gradual change in the policy of the sultans. The native and Spanish-descent Jews were divided, their social position was diminished but their commercial use remained. In 1702 the enforcement of the dress restrictions—they had never been abrogated—led to emigration. Thus arose the anomaly of a Turkish Jewish

community in Vienna\* at a time when the Austrian Jews were expelled from that city. But the Turkish Jews in the main suffered no worse than their Moslem neighbors. To the destruction of the Janizaries in 1826—and that was not the end—the capricious and autocratic rule of the sultans was destructive to every human interest in the empire. The succession of wars against Mehemet Ali in Egypt\* and Palestine\* (1840), in the Crimea (1853-55) against Russia, and the Russo-Turkish war of 1878 gradually changed internal conditions, though most of the documents of equality were so much paper as far as practice was concerned.

The language of Turkish diplomacy was always sentimentally inclined to the Jews, and the position of Jews like Arminius Vambery,\* the last Jewish favorite of a sultan, showed that, between the Jews and Christians, the Turks placed their confidence in the Jews.

This showed itself in the employment of Jews, not of Turkish birth or citizenship in every department of government in the capital. On the other hand the friendliness of the Sublime Porte did not extend itself to the Jews in Syria\* or Palestine.\* Its alleged objection to Jewish immigration in the latter country was that the Jews who came were Russian subjects, and under the Russian system remained subject to Russian control. At the same time the government put every possible obstacle in the way of land purchase by Baron Edmond de Rothschild,\* who was a French citizen. When the Young Turks, having deposed Abdul Hamid, came into power, in 1908, they not only quickly dropped the employment of Jews in important positions, but they most definitely expressed their objections to the Zionist policy of Palestinian settlement. Many of the leaders of this movement were Donmeh,\* who have never concealed their dislike for the Jews. The post-War legislation provided the Turkish Jews with minority rights. These they have at their own volition surrendered, and they are at this time (1933) experiencing some difficulty in regulating their lives and communities in accordance with the modern and anti-Arabic policy of Kemal Pasha, whose minister of education has advocated the abolition of Hebrew instruction.

The policy is not an anti-Semitic one, though its effects are destructive to the Jewish communities. In his determination to modernize Turkey Kemal Pasha has forcibly separated the state and religion. The process which has destroyed Pan-Islamism, replaced Arabic script by Latin characters, deprived the ulemas of their authority, and brought the medresses (Arabic schools) under the supervision of a commissariat of public instruction. The authority of the Haham Bashi (chief rabbi) who was an accredited state authority has disappeared, and the whole scheme of organization dependent on that office has been overthrown. In the endeavor to Ottomanize

all Turkish citizens everything that has a separatist flavor or is not Turkish national in concept is repressed. This applies not only to Hebrew, but the government is discouraging Ladino,\* though it has no objection to the teaching of French, German or English, which it regards as foreign but useful acquisitions. The policy extends to the repression of Zionism. In 1927 there were 55,592 Jews in Turkey in Europe and 26,280 in Turkey in Asia. In 1904 Constantinople had 65,000 Jews, Adrianople 17,000, whilst Smyrna, the most populous of the present Turkish cities in Asia, alone had 25,000 Jews. The pre-War Turkey included 400,000 Jews, against the reduction to one-fifth noted above.

The cultural history of the Jews in Turkey is Sephardic, though not a few of his best-known leaders and rabbis were themselves Ashkenazim.\* Cabala\* has always found a large number of adherents within the empire, and though less is heard of mysticism than formerly the Zohar\* shares with the Talmud\* as a study book in most Turkish communities. Jewish communities have at no time been very rich, today however the transfer of the capital to Angora has ruined most of the trade with which the Jews were identified in Constantinople.

**Adrianople:** The Jewish community is said to date back to the 4th cent. Today there are some 8,000 Jews there, practically all Sephardim who settled there in considerable numbers just before and after the Spanish expulsion. Its Jewry has from time to time been seriously influenced by Messianic propagandists, and it was in Adrianople that Shabbethai Zebi\* and his wife embraced Islam, on Sept. 21, 1666, in the presence of Sultan Mohammed IV. Some of the local rabbis earnestly opposed the movement. Phases of Messianism are still known in this city which has undergone considerable change as a consequence of the present present Turkish régime.

**Bassora:** Jews are known to have been settled here in the 9th cent. The present community dates from the 18th cent., immigrants having come from Baghdad.

**Salonica:** *See:* Salonica.

**Smyrna:** Jews settled here in the 2nd cent., but the existing community was founded from Spanish refugees in 1605, by Joseph Escarpa, its first chief rabbi. Communal property was twice burned down, in 1772 and again in 1841, and all old records and synagogues destroyed. Another serious fire took place in 1903. Smyrna has suffered from numerous earthquakes, and many attacks of plague. To add

to the discomfort of the Jews five Blood Accusations\* were brought in the 19th cent., and one as recent as 1901. All these charges were refuted. Notwithstanding all these difficulties the Smyrna Jews have been active religiously, and their Hebrew press has issued many volumes. Many of the Jews have been engaged in the export trade, and some attained reputations as physicians. The Jewish hawker and the Jewish porter are well-known figures in Smyrna. Its community has been considerably aided by the Alliance Israélite Universelle\* and by private benefactions. The Jews number normally about 10 per cent. of a population of 250,000.

**TURKMENISTAN:** An independent Socialist Soviet Republic, east of the Caspian Sea and north of Persia, in which some 2,000 Jews live. It was formerly a part of Turkey in Asia.

**TYPOGRAPHY:** *See:* Incunabula, Printing.

**TYRE:** The most famous port and manufacturing city of the ancient world, on the Palestinean coast, was, according to Joshua xix. 29, which describes it as "the fortified city of Tyre," on the border of the territory of Asher. There are no references to its having ever been captured by the Jews, and there are no allusions to Jewish settlement there. It was the capital of Phœnicia, and is mentioned prominently when its king, Hiram, contracted for lumber, artisans and ships for David\* and Solomon.\* The Greeks and the Jewish prophets agree in their descriptions of its wealth and manufactures, and to it being the mother city of all Mediterranean ports. It was prominent in Crusading period. Today it is part of Syria, and like its sister city, Sidon, is a humble fishing village.

**TYROL:** This Austrian crown land, part of the present republic, has very old Jewish traditions, though the documentary evidence of Jewish settlement is not earlier than the 14th cent., when Jews were settled in Bozen, Maran, Rovereto, Brixen and Trent, Riva, Nori and Innsbruck. The German anti-Semites affect to know that the Spanish refugees passed through the Tyrol and left thousands of offspring from illicit intercourse with Tyrolean women of high and low degree. But there is no Jewish or other evidence on the matter, for in 1520 all the Jews were for a time expelled from Tyrol, and there is little proof of any being there till 1573-78, the latter being the date of the first Jewish settlement in Innsbruck.



## U

**U-BA LE-ZION:** Opening sentence of the closing prayer of the regular morning service. It is largely a composition of biblical, especially prophetic, sentences.

**UGANDA:** A popular misnomer, which still survives, applied in 1903 to the project for settling a large group of Jews in British East African territory. At the time of the Kishineff massacre \* Joseph Chamberlain, who was then British Colonial Secretary, and who had previously offered Theodor Herzl \* land in the Sinai Peninsula, suggested to the Zionist leader that the Jews settle in Nairobi.\* The British government submitted to the Sixth Zionist Congress an outline of a charter covering the project. A strong minority in the Congress rejected the offer, and the Zionist movement split on the issue. During the period of organizing a commission to investigate the practicability of the area for settlement the Zionist leader died. The 1905 Congress declined the offer, but Israel Zangwill \* became sponsor of it, and founded as a consequence the Jewish Territorial Organization.\*

*See:* Zionism.

**UKBA, MAR:** Exilarch at Baghdad; first half 10th cent. He lived for a time in great state but was banished by the Caliph Al-Muktadir (908-932) at the instance of Kohen Zedek II., gaon of Pumbedita.

**UKRAINE:** This Russian territory was so called because it was at one time the southeastern border of Poland. At other times it was part of Little Russia, and is now one of the republics of the U.S.S.R. Prior to the World War the area comprised the governments of Kiev,\* Yekaterinoslav, Podolia, Poltava, Tschernigow, Charkow, and part of the governments of Odessa,\* and Volhynia.

(For earlier history *See:* Poland and Russia, and Soviet Russia.)

In 1910 Stolypin suppressed all societies of the Ukrainians and Jews fostering separate national culture. This edict had a determining effect upon the conduct of the Jewish intelligentsia, and materially aided in the Ukrainian demand for a separate autonomy which was one of the characteristic incidents of the end of the World War. During the 1917 revolution an autonomous government was set up in the Ukraine and in 1918 it granted the Jews minority rights\* of a distinctly autonomous character. The Ukraine however became one of the chief centers of the Russian civil war, in the course of which the Jews suffered severely from pogroms. In 1920 the Soviet system triumphed and the Ukraine became one of its federated republics.

In 1926 there were 1,218,615 Jews in the cities and towns. The official statistics added to this 355,776 ruralized Jews, but this latter figure was discredited by Jewish observers who claimed that 200,000 Jews settled in small

towns had been included, and that Jews in the real rural areas did not exceed 150,000. It has generally been accepted that there has been a diminution of the Jewish population of the Ukraine since 1897, owing to the rush to the big industrialized centers.

**ULLMAN, Baron ADOLPH:** Economist; b. Budapest, 1857; d. there, 1927. He started in 1874 as an official of the Hungarian Allgemeinen Kreditbank. In 1895 he became a director, and in 1909, general manager. He played a considerable rôle in Hungarian economics, was elected to the House of Magnates, and created a baron of the Hungarian Kingdom.

**ULLMAN, SALOMON:** Chief rabbi of France, 1853-65; b. Zabern, Alsace, 1806; d. Paris, 1865. He was rabbi both in Alsace and in Lorraine. In 1853 he was appointed chief rabbi of the Central Consistory of French Jews. In 1856 he convened the Central Conference of the Chief Rabbis of France \* which decided to introduce the organ into the synagogue, and instituted the rite of confirmation for the Jewish youth of both sexes.

**ULLRICH, JOSEPH:** Austrian general-staff physician; b. Lemberg, 1843; d. Vienna, 1906. He received his first military appointment in 1866 when he saw service in the field. He achieved a reputation for his organizing ability and was steadily promoted till 1901, when he was appointed chief of the sanitary division of the army. His highest rank was granted him on his retirement in 1905.

**ULLSTEIN, LEOPOLD:** Publisher and founder of the greatest German publishing house; b. Fürth, 1826; d. Berlin, 1899. In 1860 he settled in Berlin as a paper merchant and became identified first in municipal politics, and later in national politics. In 1875 he broke from the Liberals and supported the Protectionist policy. It was in this interest that he founded the "Deutschen Union," with Gustav Karpeles as editor. This was the beginning of his career as publisher. He then started the "Berliner Zeitung" in 1887, the "Berliner Abend Post," the "Berliner Illustrierte Zeitung," the "Berliner Morgen Zeitung" which achieved a half-million circulation, took over the "Vossische Zeitung" with George Bernhardt as editor. He amalgamated papers, published books, and gradually established the largest printing and publishing house in Germany, employing 10,000 persons. His five sons, some of whom were converted, Hans, Louis, Franz, Rudolph and Herman, took part in the development of the concern, which in 1933 was coordinated by the Hitler government.

**UNCLEAN:** Four main types of uncleanness in the ritualistic sense were recognized by the Jews, and practically all of them are



expounded in the Bible: 1. associated with the functions of reproduction; 2. food (*See: Dietary Laws, Shehita*); 3. disease; 4. death. The attitudes involved in these laws of defilement and purification still sway the Jews to a large degree. Modern orthodox interpreters explain them as a system of hygiene from which the Jews have benefited greatly both physically and morally. A group of scholars however explain all these laws, especially those which relate to defilement brought about in women by menstruation, pregnancy and childbirth, to primitive taboos current among oriental races in prehistoric times.

**UNGER, JOSEPH:** President of the Supreme Court of Administration in Austria; b. Vienna, 1828; d. there, 1913. Being a convert to Christianity he was early eligible to public office. In 1857 he was appointed professor of jurisprudence at the University of Vienna. In 1867 he was elected a member of the Austrian Landtag and of the Reichsrath. In 1869 the emperor appointed him life member of the Austrian House of Lords, and in 1871 he served in the Auersperg cabinet without portfolio. In 1881 he received his highest distinction. He wrote considerable on problems of Austrian constitutional laws.

**UNION OF AMERICAN HEBREW CONGREGATIONS:** Association of American Reform Congregations established by Dr. Isaac Mayer Wise\* for the purpose of strengthening progressive Judaism in America. The first step was taken by Moritz Loth, president of Wise's congregation in Cincinnati,\* who, in his annual message of Oct. 10, 1872, recommended the appointment of a committee to act with committees from other local congregations for the purpose of calling a convention for organization. The five Cincinnati\* congregations joined in a call, issued on March 30, 1873, in pursuance of which delegates from 34 congregations met in that city on July 8, 1873. "The Union of American Hebrew Congregations" was the official title adopted; and under that name the organization was subsequently incorporated pursuant to the laws of Ohio.

The Hebrew Union College,\* the first creation of the Union, was established in 1875. It has graduated 349 men, many of whom occupy leading pulpits in the United States, Canada and England. One is in Australia and another in South Africa.

The Department of Synagog and School Extension was organized in 1903. It has two main purposes—the production of a Jewish literature for the religious school and the task of keeping in touch with the far-flung lines of Jewish pioneer settlements throughout the United States.

The National Federation of Temple Sisterhoods\* was founded in 1913 to give women an opportunity for greater activity in religious matters. In 1923 the National Federation of Temple Brotherhoods\* was organized to strengthen the interests of the laymen in

Judaism. The presidents of the Union have been Moritz Loth (1873-89), Julius Freiberg (1889-1903), Samuel Woolner (1903-07), Louis J. Goldman (1907-11), J. Walter Freiberg (1911-21), Charles Shohl (1921-25). Lipman Levy was secretary from the beginning of the organization until 1918, when Rabbi George Zepin became secretary, in which position he is still active.

The legislative body of the Union, and its highest authority, is a council which meets biennially, the members of which are elected by the constituent congregations. During the intervals between the meetings of the council, the Union is governed by an executive board of 50 members elected by the council. This executive board in turn elects the board of governors of the Hebrew Union College, the board of managers of the department and other boards of the Union. At present (1933) the Union is composed of 283 congregations with an aggregate contributing membership of 58,514.

The officers of the Union are Charles Shohl, Cincinnati, honorary president; Ludwig Vogelstein, New York, chairman of the executive board; Jacob W. Mack, Cincinnati, Marcus Rauh, Pittsburgh, and Maurice D. Rosenberg, Washington, vice-presidents; N. Henry Beckman, Cincinnati, treasurer, and Rabbi George Zepin, Cincinnati, secretary.

G. Z.

**UNION LIBERALE ISRAËLITE:** Organization for Liberal Judaism founded in Paris in 1907. It has its own ritual and is not attached to the Consistore system. Its leader is Rabbi Louis Germain Levy.

**UNION OF ORTHODOX JEWISH CONGREGATIONS OF AMERICA:** Was organized in New York City in 1898 and holds an annual convention. The hon. pres. are Rabbis H. Pereira Mendes, M. S. Margolies, Bernard Drachman, Herbert S. Goldstein and Mr. Julius J. Dukas; pres., William Weiss; treas., I. LeVine; secs., Max S. Rosenfeld, Harry G. Fromberg and Isaac I. Bril.

**UNION OF ORTHODOX RABBIS OF UNITED STATES AND CANADA:** Organized in 1902 in New York. Holds an annual convention. Hon. pres., Rabbis I. Rosenberg, M. S. Margolies, B. L. Levinthal, Bernard Revel, Ch. I. Bloch; pres., Rabbi L. Silver; treas., Chas. B. Notelovitz; gen. sec., L. Seltzer.

**UNION OF SEPHARDIC CONGREGATIONS:** Organized in New York in 1929. Pres., Rabbi David de Sola Pool; treas., Mathew J. Levy; sec., Simon S. Nessim.

**UNITED JEWISH SOCIALIST LABOR PARTY:** *See:* Poale Zion.

**UNITED ORDER "TRUE SISTERS":** Organized in New York in 1846 as the Independent Order of True Sisters, and therefor one of the oldest national Jewish organizations in the U. S. It has 35 lodges and 11,729 members, and publishes a monthly organ, "The Echo." Officers: Grand monitress, Mrs.



Henriette N. Prinstein; pres., Mrs. Rose Deutschberger; treas., Mrs. Hermine Breitenfeld; sec., Mrs. Fanny M. Marx.

**UNITED ROUMANIA JEWS OF AMERICA:** Landsmannschaft organized in New York in 1909. Officers: Pres., Leo Wolfson; treas., Abraham Falick; sec., Herman Speier.

**UNITED STATES OF AMERICA:** The gradual movement of the Jews from the Eastern to the Western Hemisphere, so that within 300 years about one-third of the Jewish people have settled on the American continent is one of the most significant incidents in Jewish history. This immigration is a response to the pressure of persecution, in various forms, which sent the Jews forth, first from their Iberian homes, then from the Germanic lands, and lastly from Eastern Europe and the Orient. Until recently the center of these converging streams of immigrants was the United States, but since the restriction of immigration, adopted by the Federal Government, in 1914, the larger effects of European persecution and economic distress in Eastern lands have made themselves felt in the accession of Jews in Canada, and South and Central America which, however, now also limit alien immigration.

**Earliest Settlements:** Sephardim, coming by way of the West Indies, were the first Jews to settle in the New Netherlands. "On the 22nd of August, 1654, Jacob Barsimon arrived in New Amsterdam. He came from Holland" (Lebeson, *Jewish Pioneers in America*). In the same year, and only a few weeks later, Holland having lost Brazil and the great Jewish settlement of Recife having been disrupted, the barque "St. Catarina" landed 23 indigent Jews, who were unwelcome to the burghers, and particularly so to Peter Stuyvesant, the governor, who resisted their settlement, but failed in his effort to expel or persecute them seriously. The settlement of this first group was authorized by the Dutch West India Company in 1655, and Asser Levy, the most important member of the founding group, immediately demanded the right to serve in the militia. In 1660 Levy and another were licensed as Kosher butchers in New Amsterdam and this seems to have been the first formal recognition of a Jewish community.

There are, however, references to individual Jews having settled at earlier dates on the North American continent. The settlement of individual Jews has been traced in Virginia as early as 1621, in Maryland to 1639, and there are records showing that a few Jews settled in Massachusetts before 1649, and in Connecticut somewhat later. Jews came to Newport, R. I., in 1658, in which year the first congregation was organized there.

The earliest lists of all these settlers show that they were artisans and store-keepers. The first record of a Jew in Pennsylvania, dated 1657, shows that the German and Polish Jews who settled there, became Indian traders. They therefor concentrated at Easton and

Lancaster, which were then the frontier, and later at Philadelphia. A Jew is mentioned in S. Carolina records in 1695, and 12 German Jewish families settled in Georgia in 1733. Thus all the three elements of European Jewry came early on the American scene. The right of public worship was long withheld from these Jewish settlers, so whilst Shearith Israel Congregation, was privately founded in 1680, the record of its formal possession of a synagogue on Mill Street, New York City, is of later date.

The passing of the New Netherlands to British rule did not militate against the early Jewish immigrants, for some individuals are recorded as being in the government service, at a time when no Jew was so employed in England. Nevertheless these American Jews bore their full share in the War of Independence, on the side of the patriots. Men like Haym Solomon\* aided financially, Gershom Mendes Seixas\* boldly closed his synagogue and moved to Philadelphia, Isaac Moses\* financed privateers to prey on British shipping, and in the frontier wars Mordecai Sheftall\* and others played a full part.

**German Immigration:** There was a constant trickle of immigrants from 1776 to the end of the century. The founding of the Hebrew-German Society, Rodef Shalom, in Philadelphia, in 1802, marks the first step in the organization of German element in the U. S. A. The second serious settlement of Jews began in 1830, when the German Jews began to arrive in appreciable numbers, and aided in the rapid development of the country then in progress. This movement continued into the immediate post-Civil War period. The first German Jewish congregation was established in New York in 1825. The intolerance of the Germanic states, the failure of the European revolution of 1848, which sent a group of Jews to Kentucky and Missouri, and the Californian "gold rush," swelled the stream of immigrants and helped create communities in the Far West. Individual Jews had by 1840 reached out into most of the Middle West and into all of the South, including the southwestern area, Texas, thus the Germanic element, which rapidly increased the Jewish communities in the seaboard states, responded to the general impulse favoring Western migration, and so helped with a scattering of English and Hungarian Jews, in the founding of congregations throughout the Middle West to the Pacific slope. The immigration was however intensely individualistic and H. L. Meites, in his voluminous "History of the Jews in Chicago," notes that to 1838 only one Jew had settled in Illinois.

Although Reform Judaism is of indigenous origin, having been started in the old settled community of Charleston, S. C., the wave of Germanic immigration was largely responsible for the rapid development of Reform congregations, and the gradual shaping of what, decades later, became American Judaism.



Whilst the originators of American Reform Judaism were Sephardim of English or Dutch descent the newly settled communities attracted rabbis born and educated in Central Europe, and they naturally brought with them some of the dogmatism which had been engendered by the religious struggles in Europe. These rabbis preached in German, which was the language in which congregational activities were discussed. The ritual was in German, the prayer book was translated into that tongue, and many of the special prayers were written in it. The early publications of the B'nai Brith,\* which was the first integration of the lay interest in Jewish affairs, were bi-lingual, and Isaac M. Wise's\* weekly "Deborah" was continued in German to about the time of his death. The immigrants came from Bavaria rather than from Prussia, with a good sprinkling of Austrians and Hungarians. It seems fairly clear that the immigrants quickly lost personal contact with Europe, but the documents relating to the founding of the Reform movement indicate that they were conscious of the religious struggles and new views being fostered in Germany. "The first Reformed congregation existed but a few years," says Dr. David Philipson in his "Reform Movement in Judaism," because it had no leader. Laymen delivered the address and conducted the service. Gustav Poznanski, elected in 1836 in Charleston, S. C., was the first to be engaged as a regular preacher and reader to a reform congregation, though the first congregation organized as a distinctly reform group was Har Sinai, Baltimore, in 1842. At that date however the communities were small, and for the immigrants the problem of adjustment with new environment was serious.

Individually they were scattered over a vast territory, remote even from the American seaboard. The congregations they formed were small and unrelated to each other. The local group had to be a law unto itself in its endeavors to solve local problems. The rabbis were the tradition bearers—even though it was a new tradition—and they were not opposed to a policy which circumstance created, and which afforded them a measure of individual freedom such as did not exist elsewhere. The supremacy of the congregation over the community was a natural evolution which was not checked by the founding of the unions which linked the Orthodox and the Reform congregations in different camps.

The Civil War, in which the Jews bore their part manfully on both sides, necessarily witnessed a pause in the growth of the Jewish community. The struggle probably tended to emphasize the lines of congregationalism—as distinct from communalism—which long was characteristic of American Judaism. One result was that for a long period there were no really important lay leaders in the United States, whilst, with half a dozen exceptions, the rabbis were strictly local officials, with limited local influence. A small but influential

immigration took place after the Civil War, It included a number of important Orthodox rabbis. One result was that after 1870, to about 1896, the American-Jewish scene was more preoccupied with theological skirmishes, the struggles between Orthodox and Reform, than elsewhere in the same period. The exponents of orthodoxy resided for the most part in the Eastern states, the Middle West was the Mecca of reform, with Isaac M. Wise\* as the dominating figure. Within this period too the foundations had been laid of what for many years was an institution peculiar to American life, the organization of the National Council of Jewish Women,\* for though there had existed hundreds of societies in Europe the membership of which was confined to women, they were all auxiliaries to the synagog or some charitable institution.

**East European Immigration:** A steady immigration of Russo-Polish, Roumanian and Galician immigration began in '70s, and gradually wrought a great change in American Jewry. Polish immigration has been traced back to 1845, but it was only after 1872 that it began to assert itself as a communal factor. By that date there were 29 congregations in New York; these increased to 290 by 1888. The Sephardim were gradually overwhelmed by the Germans who in their turn were outnumbered. The newcomers, who, too, were driven from their homelands by persecution, began to congest the poorer parts of the larger cities, whilst the more adventurous sought new opportunities in more open spaces. The active persecutions of 1881 in Russia and Roumania swelled the tide of immigration, and at the same time forced into existence new charity organizations, and new educational institutions, whilst the settlers themselves added to the synagogs, chebras, and other expressions of religious life. This tide of immigration continued well to the end of 1910.

Wiernik\* in his history of the Jews in America notes that whilst the Damascus Incident\* had passed unnoticed in 1840, the Russian pogroms of 1881 stirred American Jews not only to the point of protest against Russian barbarism, but to the raising of considerable sums for the relief of the victims. The public attitude was wholly sympathetic to America as a land of refuge for the afflicted, a public welcome was offered some of the newcomers; their woes and hopes inspired Emma Lazarus\* to an outburst of what is unique poetry. America thus became a new Promised Land, and the reality of the lure is attested by the fact that less than five per cent of the immigrants were assisted to finance the passage across the Atlantic.

To 1877 there were not more than 229,000 Jews in the United States. In 1917 when the high tide of immigration had been well passed it was estimated that there were 3,389,000 Jews in the United States. This huge mass, which in part had been distributed over the length and breadth of the country, through the minis-



trations of various agencies, had brought with it the static orthodoxy, mystical Hasidism, Jewish nationalism, and radical economic urgings prevalent in Eastern Europe. Ghettos formed themselves in the larger cities, and what was characteristic of the old order was duplicated in the hundreds of smaller settlements which rapidly dotted all parts of the country. The lure of America, and the willingness to Americanize, which produced the phrase "melting pot," is related by Mary Antin, herself an immigrant, in "The Promised Land": "It required no fife and drum corps, no Fourth of July procession to set me tingling with patriotism. Even the common agents and instruments of municipal life, such as the letter carrier and the fire engine, I regarded with a measure of respect."

Although there are traces of anti-Semitism in the early 70's, the newcomers were welcomed, and out of their intellectual and moral resources they were, without let or hindrance, enabled to found hundreds of congregations, benevolent societies, landsmannschaften, fraternal insurance orders, hedarim, yeshibahs, Talmud Torahs, and the like. From the same stream came a demand which was rapidly satisfied, for Yiddish newspapers, Yiddish theaters, labor organizations, and a strident demand amongst a minority for all the manifestations of radicalism in economics and religion. Individual leaders of the older community met the tumult of this mass settlement by the organization of new charities, and more particularly by the support of educational institutions, settlement houses, etc., which fostered the rapid Americanization of the newcomers. By the organized distribution of the immigrants to the interior, every effort was made to reduce the congestion on the Eastern seaboard. A considerable effort was made to settle groups in agricultural colonies (*See: Agriculture*), and at one time the ruralizing of immigrants in New Jersey presented very hopeful prospects; but whilst there are many Jewish farmers in the United States, there are no distinctively rural communities, despite the efforts of the Baron de Hirsch Trust,\* which sponsored the effort, and the National Farm School\* which provided the education. The mass of settlers, finding their opportunity for a livelihood in the newly evolved mass production system, developed in all branches of the needle industries, clung closely to the Eastern states, where labor was needed, and where both the sweat shop, and its opponent the labor union, were quickly operating.

The East European immigrants brought, however, with them also an avid desire for education, a keen interest in the arts, a marked love for music, and so keen a relish for all intellectual pursuits that, as a mere result of the volume of effort, there is no resemblance and little basic relation between the Jewry that is, and that which existed in 1833.

This difference expresses itself in a thousand ways, but the two most impressive and telling expressions of it are the steadily in-

creasing number of Jews who hold professorships or tutorial positions in colleges and in universities, and the remarkable preponderance of men of East European birth or origin in the rabbinate, Orthodox, Reform and Conservative.

**Internal Growth:** There has been nothing static in the evolution of American Jewry. Even the Spanish-American war of 1898 did not interrupt the changes in process. It merely proved that the immigrants were as patriotic as earlier Jews had been in the United States, and some 4,000 enlisted in the army and navy. Far more telling in the same period, as far as the internal life of Jewry was concerned was the growth of the Jewish proletariat with its distinct problems, its dramatic strikes, and the rise from its ranks of a leadership entirely new in type and attitude.

Probably as many as 25 per cent. of the Jews in the United States are not now, and have not, since the beginning of this cent., been affiliated with religious bodies. In the natural rivalries of the early part of the present cent. the dividing line in Jewry was between the Germanic and East-European groups. The former maintained the larger charitable institutions, hospitals and educational centers. The other group split off into Orthodox, with their own rabbis, and rabbinical organizations, etc.; nationalists and Hebraists, responsible for the growth of Zionism; a middle group found its ease in landsmannschaften and insurance orders; an intellectual Yiddishist class battled for Yiddish theaters, and later for Yiddish schools, and the distinctly laboring class. The latter intertwined at different segments of the various other circles, but maintained its distinct grouping. It was manifestly radical, with a willing ear for Socialism. A number of attempts were made to bring the various groups together, prior to the formation of the American Jewish Committee\* in 1906, but all these alliances were failures.

The beginnings of communal integration, as distinct from congregational organization can probably be traced in the founding of the Jewish Publication Society of America,\* and the Jewish Chautauqua\* movement, and in a courageous and successful attempt to launch the Jewish Encyclopedia, which demonstrated the new intellectual resources of American Jewry. All of these efforts made their appeals on lines that ignored the old differentiations.

A serious attempt was made in 1909 to create a New York Kehillah,\* or community. The example was even speedily copied elsewhere, but the great mass of congregations and organizations proved unwieldy as an administrative problem, while the interests of those brought together were already so well localized, that the effort was abandoned. The Kehillah movement, however, brought into existence the Bureau of Education which started out as an effort to coördinate the work of New York educational units, but has gradually acquired a nation-wide influence.

**Processes of Integration:** Outside circum-



stances, in the first case, the Kishineff massacre of 1903, discovered the common denominator in American Jewry. The brutalities of that massacre struck the imagination of the radicals, and they immediately took common ground with other Jews, whilst the middle class as a whole was impressed with the success of its great effort to lend succor to the afflicted in Eastern Europe. A like result was produced by the massacres of 1905-6, in which for the promotion of self-defense in Europe, wholly new alliances were found possible in the United States.

Whilst leadership was accorded to Jacob H. Schiff,\* Judge Mayer Sulzberger,\* Louis Marshall,\* and some others, men like Abraham Cahan,\* Morris Hillquit,\* and Meyer London\* were more influential with the masses, and led in a wholly different direction. Marked divergences still exist, though today they are less based on economics than they were, and fall back palpably on the lands of origin. In New England 150 communities are distinctly East European in origin. This is equally true of Connecticut, a large part of Pennsylvania, and Texas. The Sephardim have in recent years gained strength from the immigration of Oriental Jews in New York, Indiana and Seattle, Wash., but their numbers are too few to influence American Jewry seriously.

**Modern Tendencies:** Whilst the Jewish proletariat has not visibly religionized in the last decade, it has to a marked extent nationalized, and given serious support to Yiddish. This is an aftermath of the World War to which the Jews contributed their full quota of soldiers, sailors, and civilians engaged in war work, but during which the Jewish masses heard much of and approved the minority rights\* proposals, and even more keenly encouraged and supported the Zionist claims to Palestine. In German congregations, which have accepted an influx of East Europeans in the second generation, the sharp edges of Reform have been blunted, and a cultural Judaism has come to replace the evangel of 50 or 75 years ago. With equal justice Reformers can claim that various types of conservatism, or historic Judaism, do not in practice materially differ from their own religious concepts. Something of this criss-cross manifest itself in the policy of the B'nai B'rith,\* the largest organization of Jews for purely altruistic purposes, as well as in the American Jewish Congress\* which is the more democratic attempt to organize American Jewry.

The Congress which is distinctly a World War product, has been a distinct attempt to create an alignment of American Jews on new lines. Congregations play no part in its organization, religious affiliations do not concern it, and broadly it makes no attempt to be representative of institutionalism. The preliminaries to its first session produced in 1916 the first clear division between the old and the new order both in intellectual attitudes and social alliances. The struggle to

establish the Congress was unique in that it compelled representatives of all elements in American Jewry to meet and confront each other. When however the occasion had passed into history the various groups returned to their several ways. It is a curious but unexplained fact that whilst one or two leaders of the Conservative wing have borne a prominent part in the various attempts to integrate American Jewry the Conservative group as a unit has been inconspicuous in these efforts. The protest against German anti-Semitism has resulted in the establishment of a committee that consolidates the efforts of the American Jewish Committee, the B'nai B'rith, and the American Jewish Congress, but this as far as the outside observer can judge is a clearing house organized to prevent a clash of policies, not an attempt to create an integration of the forces behind the members of the committee.

Whilst there still is an insistent demand for a centralizing and controlling organization, it may be pointed out that the sharp cleavages, and bitter religious animosities of fifty years ago have disappeared in favor of a wide tolerance. The organization of the Free Synagog, and the Institute of Religion which it has developed in New York City, aroused no theological war either in Reform or Orthodox circles. These has been equal tolerance toward the Society for the Advancement of Judaism, Jewish Science, Neo-Hasidism, and soi-disant religious fellowship societies. The alumni of the Hebrew Union College, the Jewish Theological Seminary, the Jewish Intsitute of Religion,\* the Yeshiva-College,\* and the Chicago Hebrew Theological College\* find themselves more often on common ground in practical matters, than tempted to indulge in doctrinaire differences.

**Charity and Social Service:** Whilst statistically the synagog and temples, with their brotherhoods and sisterhoods, are still in the ascendant, the age is distinctly one of social service and charity organization. Social service has become a distinct profession in American Jewry and the giving of charity, on a large scale, and repeatedly, has become most characteristic of American Jewry. The tendency is therefor to coalesce around charity efforts. In 1931 54 communities maintained 55 Federations\* for philanthropic purposes. They combined 535 constituent societies, and spent \$16,302,856. These relief drives and community chests are blending a people of many origins and diverse experiences, for it can be said, without reservation, that every type of Jew, and every type of Jewish worship, and every type of Jewish interest is represented in the United States. The most permanent of these charitable efforts on a national scale for international purposes has been the establishment of the Joint Distribution Committee,\* and the raising of funds for Palestine. Equally impressive as representative of the American Jewish outlook is the enormous in-



vestment in synagogues, temples, centers, and modernized Talmud Torahs.

**Political Conditions:** American Jewish history differs from the history of the Jews in any other country not only in the size of the mass settlement, achieved in 40 years, but by reason of the fact, that since their first settlement, excepting minor incidents, the Jews have not had to struggle against adverse political conditions. In a majority of the states emancipation preceded the Jews. In the three Eastern states, in which disabilities existed, they were removed, Virginia in 1779, Maryland, 1825, and North Carolina, 1868. The first of these acts occurred prior to any grant of emancipation in Europe, and the last was voted at the time Prussia granted its incomplete measure of citizenship. These restrictions were state problems, as were most of the Sunday and "Blue laws" disabilities, and of no marked influence on national affairs. A Jew was governor of Georgia, in 1801. Two Jews had been members of the U. S. Senate, and Jews had filled federal, state, and municipal offices before North Carolina, which has a moderate Jewish population, granted them equality. So little did these state disabilities affect public affairs that from 1850 to 1874 American Jews protested against the ratification of a treaty with Switzerland because it did not guarantee Jews equal treatment with other American citizens. During this period the Swiss constitution was in process of revision, and some of its clauses were regarded as discriminating against Jews. A host of Jews plunged into local politics, and historically their achievements are only discoverable in local records. The absence of a need for common struggle prevented the creation of any centripetal effort, and the formation of boards of strong and determined laymen, which was the result of such battles in Europe. Thus excepting Judah P. Benjamin,\* and Justice Louis D. Brandeis,\* few Jews have been at once nationally prominent, holders of great office, and identified as standard bearers in some great public cause.

The history of American Jewry has in the main to be sought therefor in the success of the pioneer settler, the captain of industry, and the brilliant successes achieved by many in the arts, sciences and professions. The Jews unquestionably responded not only to the boundless opportunities which the country presented, but adapted themselves with amazing rapidity to the folk-ways of American enterprise and industry, setting the pace, perhaps, in a number of intellectual pursuits.

The absence of an internal political struggle, throws into bold relief the attempt of Secretary John Hay, in 1902, to intervene in Roumania, in the interest of the Jews there, and the attempt of the government, somewhat earlier, to ameliorate the passport regulations prevailing in Palestine. Of greater significance was the abrogation of the treaty with Russia,\* in 1912, over the passport issue, for that act resulted from Jewish agitation. The

approval by Congress, in 1922 of the Palestine Jewish Homeland resolutions occasioned no struggle, and was accepted as expressive of the sentiment of the country at large on that problem.

In a cent. of progress the only serious check was the passage of the alien restriction law in 1914. It has retarded the growth of American Jewry, though it is also responsible for some of the stabilization since effected. The defeat of the liberal immigration policy may have encouraged the growth of anti-Semitism\* which exhibited itself even in the World War, in which Jews played their full part, and achieved their full quota of honors. Nevertheless, the Jews here as elsewhere were regarded as the fomentors of Bolshevism—then a wholly proscribed attitude—and the Henry Ford\* agitation aided by the Ku-Klux-Klan\* made rapid headway, only to disappear, and revive in 1933-34 as part of an intensified chauvinism which has spread throughout the world.

**Population:** In 1818 Mordecai Noah\* estimated that there were 3,000 Jews in the United States. By 1848 the figures had risen to 50,000. In 1880 Wm. M. Hackenbush estimated the number at 230,000 and Isaac Markens, about eight years later, following the Russian immigration, doubled these figures. In 1905 the Jewish Encyclopedia estimated the Jews at 1,508,405. In 1914 the Bureau of Jewish Statistics and Research doubled these figures, and in 1927 Dr. Harry S. Linfield,\* director of the Statistical Department of the American Jewish Committee estimated that 4,228,029 Jews resided in the United States, and 1,870 in the Outlying Possessions, making the largest aggregation of Jews under one government in the world. The ratio of Jewish population to the general population varied from 16.67 per cent. in the state of New York to .21 per cent. in the state of Idaho. In the five boroughs of New York City the total was given as 1,765,000 or 29.56 per cent. of the total inhabitants. The details of the states, geographically divided follows:

New England	
Connecticut .....	91,538
Maine .....	8,480
Massachusetts .....	225,634
New Hampshire .....	2,779
Rhode Island .....	25,003
Vermont .....	2,036
Middle Atlantic	
New Jersey .....	225,306
New York .....	1,903,890
Pennsylvania .....	404,979
East North Central	
Illinois .....	345,980
Indiana .....	27,244
Michigan .....	89,462
Ohio .....	173,976
Wisconsin .....	35,935
West North Central	
Iowa .....	16,404
Kansas .....	7,792
Minnesota .....	43,197
Missouri .....	80,687
Nebraska .....	1,578
North Dakota .....	2,749
South Dakota .....	1,584

South Atlantic	
Delaware .....	5,310
District of Columbia .....	16,000
Florida .....	13,402
Georgia .....	23,179
Maryland .....	20,871
North Carolina .....	8,252
South Carolina .....	6,851
Virginia .....	25,656
West Virginia .....	7,471
East South Central	
Alabama .....	12,891
Kentucky .....	19,533
Mississippi .....	6,420
Tennessee .....	22,532
West South Central	
Arkansas .....	8,850
Louisiana .....	16,404
Oklahoma .....	7,823
Texas .....	46,648
Mountain	
Arizona .....	1,455
Colorado .....	20,321
Idaho .....	1,141
Montana .....	1,578
Nevada .....	264
New Mexico .....	1,052
Utah .....	2,857
Wyoming .....	1,319
Pacific	
California .....	123,284
Oregon .....	13,075
Washington .....	14,698
Total Continental U. S. . . . .	
	4,228,029
Territories and Possessions	
Alaska .....	500
Hawaiian Islands .....	75
Panama Canal Zone .....	525
Philippine Islands .....	500
Porto Rico .....	200
Virgin Islands .....	25
Grand Total .....	
	4,229,854

The Jewish group is spread over nearly 10,000 cities, towns, villages and rural areas. In 1927 Dr. Linfield reported that only 871 communities had permanent congregations, and the number is likely to have decreased owing to the depression which began in 1929, and which forced many of the Jews from the small places into the larger towns. As more than half the Jews in the United States live in the three cities of New York, Philadelphia and Chicago, the 8,841 minor groups absorbed, in 1927, only 150,987 Jews. 3,118 congregations were listed (a little over one-third in New York), which expended \$33,391,295 for maintenance, salaries, new buildings and debts, and \$1,074,680 in benevolence. Their property was estimated to be worth \$155,744,666. Only three communities reported parochial schools, but 1,291 Sabbath schools, and 901 week-day schools were being maintained with an enrolment of 249,109 pupils. These figures do not, however, take into account the Peretz and Sholom Aleichem schools, nor the educational work done by various youth organizations, which at that date numbered 618 with 27,805 members. In addition many organizations furnished educational facilities for adults, and the Histadrut Ibrith, specialized in the promotion of Hebrew as language and literature. There were 111

periodicals, of which 65 were in English, three in Hebrew, 41 in Yiddish and two in Ladino. There were 24 Yiddish theaters.

Of the 1,937 congregational societies devoted to philanthropic work 1,705 were women's societies; and independent of the congregations 1,020 societies were reported doing social-philanthropic work. The 10 national benefit orders had 282,504 members divided into 2,034 branches or lodges or societies. There were 62 hospitals, sanatoria and convalescent homes, whilst 1,019 organizations were interested in dependents of every type. 50 trade unions in New York had 134,020 Jewish members out of a total membership of 392,652.

**Federal Appointees (Executive):** Two Jews have been members of presidential cabinets: Oscar S. Straus \* (1850-1926), who was Secretary of Commerce, during Theodore Roosevelt's administration; and the present Secretary of the Treasury, Henry Morgenthau, Jr.,\* appointed by President Franklin Delano Roosevelt, 1934. It is impossible to list with any degree of accuracy the names of those Jews who have held subordinate office, especially on the numerous departments of the war and defence boards, but the two outstanding appointments, ranking close to cabinet office are those that were held by Eugene Meyer, Jr. (1875- ) as head of the various finance and farm boards, and finally as governor of the Federal Reserve Board, of which the late Paul Warburg (1868-1932) was a member.

The following Jews, most of whom are referred to under their individual names, have held diplomatic office, representing the U.S.A.:

Belmont, August (1816-1890), Chargé d'Affaires and Minister Resident to the Netherlands, 1853-54.

Bernstein, Herman (1876- ), Minister to Albania, 1929-33.

Einstein, Lewis (1877- ), Minister to Costa Rica, 1913-21; to Czechoslovakia, 1921-30.

Elkus, Abram I. (1867- ), Ambassador to Turkey, 1916-17.

Guggenheim, Harry F. (1890- ), Ambassador to Cuba, 1929-33.

Hirsch, Solomon (1839-1902), Minister to Turkey, 1889-92.

Kaufman, David E. (1883- ), Minister to Bolivia, 1928-30; Minister to Siam, 1930- .

Kornfeld, Joseph S. (1876- ), Minister to Persia, 1921-24.

Morgenthau, Henry (1856- ), Ambassador to Turkey, 1913-16.

Morris, Ira Nelson (1875- ), Minister to Sweden, 1914-23.

Otterbourg, Marcus (1827-93), Minister to Mexico in 1867, having previously served there as Consul.

Peixotto, Benjamin Franklin (1834-90), General Consul to Roumania, 1870-76.

Ratshesky, Abraham C. (1864- ), Minister to Czechoslovakia, 1930-32.

Steinhardt, Lawrence A. (1892- ), Minister to Sweden, 1933.



Straus, Jesse Isidor (1872- ), to France, 1933.

Straus, Oscar S. (1850-1926), Minister to Turkey, 1887-88 and 1898-1900; Ambassador to Turkey, 1909-10.

Wolf, Simon (1836-1923), Agent and General Consul of Egypt, 1881-82.

**Federal Appointees (Judiciary):** Supreme Court:

Brandeis, Louis D. (1856- )	Appointed 1916
Cardozo, Benjamin N. (1870- )	1932

Circuit Courts:

Altschuler, Samuel J. (1859- )	1915
Mack, Julian W. (1866- )	1910
Mayer, Julius M. (1865-1925)	1912
Simons, Charles C. (1876- ) (he held office in the district court from 1923)	1932

District Courts:

Bondy, William (1871- )	1923
Forman, Philip (1896- )	1932
Galston, Clarence G. (1876- )	1929
Hollzer, Harry A. (1880- )	1931
Moscowitz, Grover M. (1886- )	1925
Trieber, Jacob (1853-1927)	1900

Two Jews have held high judicial office in Porto Rico. Louis J. Sulzbacher (1842-1915) was judge of the Supreme Court of Porto Rico, 1900, and of the District Court of Indian Territory in 1905-09. Adolf Grant Wolf (1869- ) was appointed associate justice of the Supreme Court of Porto Rico. Judge Israel Fischer (1858- ), who was appointed in 1899, was from 1909 to his retirement in 1932, presiding justice of the New York Customs Court.

**Members of Congress:** The following Jews have served in, or were elected in Nov., 1933, to serve in the 73rd Congress. The Senators marked with an (\*) also appear in the list of Representatives:

**Senators, State and Term of Office**

Benjamin, Judah P. (1812-84), La., 1853-61.  
Guggenheim, Simon (1867- ), Col., 1907-13.  
Jonas, Benjamin Franklin (1834-1911), La., 1879-85.  
\*Rayner, Isador (1850-1912), Md., 1905-12.  
Simon, Joseph (1851- ), Ore., 1903.  
\*Yulee, David Levy (1811-86), Fla., 1855-61.

**Representatives, State and Term of Office**

Ansorge, Martin Charles (1882- ), N. Y., 1921-22.  
Ash, Michael Woolston (1789-1858), Penn., 1835-37.  
Bacharach, Isaac (1870- ), N. J., 1915-35.  
Berger, Victor (1860-1929), Wis., 1911-13, 23-29.  
Bloom, Solomon (1870- ), N. Y., 1923-35.  
Cantor, Jacob A. (1854-1921), N. Y., 1913-15.  
Celler, Emanuel (1888- ), N. Y., 1923-35.  
Cohen, William W. (1874- ), N. Y., 1927-29.  
Dickstein, Samuel (1885- ), N. Y., 1923-35.  
Ellenhogen, Henry (1900- ), Penn., 1933-35.  
Einstein, Edwin (1842-1905), N. Y., 1923-31.  
Emerich, Martin (1846-1922), Ill., 1903-05.  
Fischer, Israel Frederick (1858- ), N. Y., 1895-99.  
Frank, Nathan (1852-1930), Miss., 1889-91.  
Golder, Benjamin Martin (1891- ), Penn., 1925-31.  
Goldfogle, Henry Mayer (1856-1928), N. Y., 1904-05, 1919-21.  
Goldzier, Julius (1854-1925), Ill., 1893-95.  
Hart, Emanuel Bernard (1809-97), N. Y., 1851-53.  
Houseman, Julius (1832-91), Mich., 1883-85.  
Jacobs, Isaiah (1726-96), Penn., 1791-93.  
Jacobstein, Meyer (1880- ), N. Y., 1923-29.  
Kahn, Florence Prag (1868- ), Cal., 1925-35.

Kahn, Julius (1861-1924), Cal., 1899-1903, 1905-25.  
Kaufman, David Spangler (1813-51), Tex., 1846-51.  
Koppelman, Herman P. (1880- ), Conn., 1933-35.  
Kraus, Milton (1866- ), Ind., 1917-23.  
Lessler, Montague (1869- ), N. Y., 1902-03.  
Levin, Lewis Charles (1808-60), Penn., 1845-51.  
Levy, Jefferson Monroe (1852-1924), N. Y., 1899-1901, 1911-15.  
Levy, William Mallory (1827-82), La., 1875-77.  
Littauer, Lucius Nathan (1859- ), N. Y., 1897-1907.  
London, Meyer (1871-1926), N. Y., 1915-19, 1921-23.  
Marx, Samuel (1867-1922), N. Y., 1922, d. before taking his seat.  
May, Mitchell (1870- ), N. Y., 1899-1907.  
Meyer, Adolph (1842-1908), La., 1891-1908.  
Morse, Leopold (1831-92), Mass., 1877-85, 1887-89.  
Perlman, Nathan David (1881- ), N. Y., 1920-27.  
Peyster, Theodore A., N. Y., 1933-35.  
Phillips, Henry Myer (1811-84), Penn., 1857-59.  
Phillips, Philip (1807-84), Ala., 1853-55.  
Pulitzer, Joseph (1847-1911), N. Y., 1885-86.  
Rayner, Isidor (1850-1912), Ind., 1887-89, 1891-95.  
Rosenhloom, Benjamin Louis (1880- ), W. Va., 1921-25.  
Rossdale, Albert Berger (1878- ), N. Y., 1921-23.  
Sabath, Adolph Joseph (1866- ), Ill., 1907-35.  
Siegel, Isaac (1880- ), N. Y., 1915-23.  
Sirovich, William I. (1882- ), N. Y., 1927-35.  
Solomons, Adolphus Simeon (1826-1919), D. C., 1871-72.  
Straus, Isidor (1845-1912), N. Y., 1894-95.  
Strouse, Myer (1825-78), Penn., 1863-67.  
Volk, Lester David (1884- ), N. Y., 1921-23.  
Wolf, Harry Benjamin (1880- ), Ind., 1907-09.  
Yulee, David Levi (1810-86), Fla., 1841-45.

**Governors of States:** Nine Jews have held, or are now holding the office of governor, the highest state office within the gift of the electorate. No roster has been compiled of the Jews who have held subordinate political office in the various states, though the nomination and election of Jews to such offices as secretary of state and attorney general reflects more directly the pressure of population than does election to the higher office. This will be seen from the following list of governors, only two of whom, Lehman of New York and Horner of Illinois, can in any measure be said to owe their advancement to the political recognition of the density of Jewish population. The list reads:

**Governors**

Alexander, Moses (1853-1930), Idaho, 1915-19.  
Bamherger, Simon (1847-1926), Utah, 1917-21.  
Bartlett, Washington, California, 1887.  
Emanuel, David (1744-1808), Georgia, 1801.  
Horner, Henry (1878- ), Illinois, 1932- .  
Lehman, Herhert H. (1878- ), New York, 1933.  
Meier, Julius L. (1874- ), Oregon, 1930- .  
Seligman, Arthur (1873- ), New Mexico, 1931- .  
Sholz, David ( - ), Florida, 1933- .  
Solomon, Edward S. (1836-1913), Washington Territory, 1870-74.

The considerable number of Jews elected or appointed to the highest courts of New York and Illinois in the present cent. is at once a tribute to the high rank Jews have won in the legal profession, and a fair reflex of the density of population, and of the active interest Jews take in public affairs.

**State Judiciary:** The list of judges, past and present, of the state courts, in the alphabetical order of states, reads:

Arkansas—Supreme Court, Samuel Frauenthal (1864- ), appointed 1909-13.

California—Supreme Court, Henry A. Lyons (1810-72), elected 1849-52, Chief Justice, 1852; Solomon Heydenfeldt (1816-90),



1852-57, and Marcus C. Sloss (1869- ), 1906-19. All three of San Francisco.

Illinois—Appellate Court, Hugo M. Friend (1882- ), appointed 1930; Julian W. Mack (1866- ), appointed 1909-11, and Philip Stein (1844-1922), appointed 1903, became chief justice in 1905, and held office till his death. All of Chicago.

Iowa—Supreme Court, Ben I. Salinger (1861-1931), of Carroll, 1915-21.

Louisiana—Confederate State Court, Edwin Warren Moise, of New Orleans (1811-68), held office, 1861-65; Court of Appeals, Max Dinkelspiel (1844-1927), held office, 1913-22.

Massachusetts—Superior Court, Boston, David A. Lourie (1878-1930), appointed 1930, served to his death; Abraham E. Pinanski (1887- ), appointed 1930.

Michigan—Supreme Court, Henry M. Butzel (1871- ), of Detroit, appointed 1929, chief justice since 1930.

New Jersey—Supreme Court, Samuel Kalisch (1851-1930), of Newark, appointed 1911, and served to his death.

New York—Court of Appeals, Benjamin N. Cardozo (1870- ), having served on the Supreme Court, 1913-14, appointed 1914, became chief justice in 1926, and held office till his elevation to the U. S. Supreme Court; Abram I. Elkus (1867- ), held office 1919-20; Irving Lehman (1876- ), having served in Supreme Court, 1908-22, elected 1924. Supreme Court, Nathan Bijur (1862-1930), elected in 1909, and served to his death; Albert Cohn (1885- ), elected 1929; Mitchell L. Erlanger (1857- ), served 1906-27; Alfred Frankenthaler (1881- ), elected 1926; Louis D. Gibbs (1880-1929), elected 1924, and served to his death; Irving I. Goldsmid (1881- ), served 1927-30; Samuel Greenbaum (1854-1930), served 1920-23; Samuel J. Harris (1877- ), elected 1924 in Buffalo; Michael Henry Hirschberg (1847- ), served Newburgh, 1896-1917, presiding justice 1904-17; Edward Lazansky (1872- ), elected 1917; David Leventritt (1845-1926), served 1898-1908; Aaron J. Levy (1881- ), elected 1923; Harry E. Lewis (1880- ), elected 1922; Mitchell May (1870- ), elected 1922; Julius Miller (1880- ), elected 1930; Joseph E. Newberger (1853-1931), served 1905-23; M. Warley Platzek (1854-1932), served 1907-24; Joseph M. Proskauer (1877- ), served 1923-30; Samuel L. Rosenman (1896- ), elected 1932; Henry L. Sherman (1870- ), elected 1927; Bernard Sheintag (1887- ), elected 1929; Irwin Untermeyer (1886- ), elected 1929; Isidor Wasservogel (1875- ), elected 1920. All, except where otherwise indicated, New York City.

Pennsylvania—Court of Common Pleas, Josiah Cohen (1840-1930), served in Pittsburgh, 1907-30; Joseph L. Kun (1882- ), served in Philadelphia since 1927; Horace Stern, (1878- ), took office in 1920 and has been presiding judge in Philadelphia since 1924; Mayer Sulzberger (1843-1923), was judge, 1895-1915, and presiding judge, 1904-15.

Rhode Island—Supreme Court, Jerome J.

Hahn (1868- ), of Providence, holds office since 1931.

**Jewish Development in the U. S. A.** (by State and City): The following sketches, arranged in the alphabetical order of the states, present an outline of the history and progress of the Jews in the U. S. A.:

**ALABAMA:** Jews are known to have settled in Alabama in 1724, when Mobile was part of Louisiana, for at that date a regulation was adopted ordering all Jews to leave the colony. The first recorded Jewish settler came to Montgomery in 1785, but it was not until 1841 that the first congregation was organized in the state, at Mobile. By that date Jews had settled in Claiborne and Uniontown. Although the Jews were few in number, and the serious growth of many communities began after 1900, Philip Phillips was elected to Congress in 1853. Solomon Heydenfeldt, who became justice of the Supreme Court of California, was a native of Alabama. The Jewish population has grown from 6,000 to 7,000 in 1900 to 12,891 in 1927. There are permanent Jewish communities in Anniston, Athens, Bessemer, Birmingham, Demopolis, Eufaula, Gadsden, Huntsville, Jasper, Mobile, Montgomery, Selma, Sheffield, Troy, Tuscaloosa.

**Birmingham,** which is today the largest and most active Jewish community in Alabama, having a Jewish population in excess of 4,000, developed as a result of the mining industry in its vicinity. It is therefore less southern in character than most of the neighboring cities. Its community dates to the '70s, and practically every type of religious service and Jewish organization is represented there. Emanuel is the leading Reform congregation.

**Mobile,** in which a congregation was established in 1841, has comparatively a small community, having, like most of the older towns, lost rather than gained in recent years. Congregation Shaarai Shomayim is the representative Reform group.

**Montgomery:** The first Jew to arrive in Montgomery County was Abram Mordecai of Pennsylvania, who came in 1785. Around 1840 a number of Jews from France and Germany settled in Montgomery. They possessed very little secular learning, but were devout. On Nov. 17, 1846, they formed an association for the care of the sick. On May 6, 1849, a Chebra was organized for the purpose of strengthening the faith and for holding services on the high holy days. On Apr. 12, 1852, the religious organization was legally incorporated as an Orthodox congregation, with 19 charter members and Josiah Weil was elected president. No regularly ordained rabbis were elected but instead readers were engaged to conduct services.

In 1858 the congregation called Kahl Montgomery received a gift of \$2,000 from Judah Touro,\* which formed the nucleus of the building fund. On Mar. 8, 1862, the synagogue was dedicated. In 1902 a new building was dedicated. Gradually reforms were introduced



and in 1874, the orthodox mode of worship was abandoned. The present rabbi is Eugene Blachschleger and the president Ernest Mayer. The congregation numbers about 250 members. In addition to the Reform Temple there is an Orthodox synagog, Agudath Israel, organized in 1902, and Etz Chayim, a Sephardic congregation organized in 1912. There are about 1,500 Jews in Montgomery. The Jewish organizations are: Hebrew Ladies Benevolent Society, organized in 1861; B'nai B'rith, organized in 1873; Council of Jewish Women, Hadassah, a Jewish Federation organized in 1930 and the Standard Country Club. There are two Jewish cemeteries, Oakwood and Greenwood. E. B.

**ARIZONA:** There are only 1,500 Jews in this mountain state, against 28 reported in 1877. There are congregations at **Phoenix** and **Tuscon**, both of which cities are patronized as health resorts. In 1922, Mrs. Barnett E. Marks was elected to represent Phoenix in the state legislature.

**ARKANSAS:** The Jewish population of this state was given as 1,466 in 1877. In 1905 the figures were 3,085, in 1917, 5,012, and 8,850 in 1927. Jews first settled in **Little Rock** (Temple B'nai Israel is leading congregation), which still has the largest community, in 1838, and in **Fort Smith** and **Pine Bluff** in 1845. **Hot Springs** to which Jews came in 1856 owing to its importance as a health resort, has grown considerably in the last decade. There are congregations in addition at Camden, Helena, Jonesboro and Texarkana. The Arkansas Jews are responsive to all national Jewish movements. Jacob Trieber (1853-1927) was appointed judge of the U. S. Arizona District Court in 1900, and held office till his demise.

**CALIFORNIA:** The very year of the discovery of gold in California finds large numbers of Jews venturing into the new El Dorado. Those who migrated to the United States in the years between 1840 and 1850 joined the rush to the gold-fields, and pioneers came also from the Latin republics of Central America and from Hawaii.

It is an open question whether any Jews are to be found among the settlers in the Mexican era of California, but if there is history there, it is buried in reminiscences, in personal correspondence, in individual records, and has not yet been authenticated. However, there is no lack of Jewish names among the pioneers; that is, those who reached California before the end of the year 1850. The city directory of San Francisco published in September of that year, which was the first issued, contains many Jewish names, and outside of the metropolis at every prominent point of settlement, a Jewish mining congregation or benevolent society sprang up. Such settlements were found at Sonora, Stockton, Los Angeles, Nevada City, Jackson, Fiddletown, Jesu Maria, Marysville, Sacramento, Grass Valley, Shasta, and Folsom. Following the pioneers, Jews came in

considerable numbers, until now there is no town of size without them.

Jews were prominent in the organization of the new state. The roll includes the names of Solomon Heydenfeldt, chief justice of the supreme court of California, 1852-57; Henry A. Lyons, one of the first three justices of the same court; Washington Bartlett, alcalde of San Francisco in 1849 and governor in 1887; Elkan Heydenfeldt and Isaac Cardoza, members of the California legislature of 1852; Samuel Marx, United States appraiser of the port of San Francisco; Joseph Shannon, county treasurer of San Francisco in 1851; and A. C. Labatt, an alderman of San Francisco in 1851.

The history of Jewish settlement and growth is associated with the various stages of the development of the economic life of California. Many Jews engaged in the actual business of mining, and first in that story is the name of Adolph Sutro. Grain and hay interests bring up the name of Isaac Friedlander; the wine industry, that of the Jacobi and Lachman families; Henry A. Jastro is known as the cattle king of California; S. Koshland & Co. is conspicuous in the wool business; irrigation owes its development to Daniel Meyer; the fruit industry is represented by the Castle, Guggenheim, and Rosenberg Brothers; and in banking Isaias W. Hellman, Sr., was an outstanding figure.

In professional fields, the Jew is represented among preachers (Julius Eckman, Elkan Cohn), on the bench (Solomon Heydenfeldt, Henry A. Lyons, Max C. Sloss), in medicine (Drs. Samuel Lilienthal, Julius Rosenstirn, Albert Abrams, Joseph O. Hirschfelder, Alfred Regensberger, Leo Newmark), in politics (Max Popper, Meyer Lissner, Hon. Julius Kahn), in social work (Jessica B. Peixotto).

The Jew swells the ranks of the public school teachers (in 1902 in San Francisco alone there were more than 100). Outstanding in San Francisco is the name of Mrs. Mary Prag, and at present (1934) Philip L. Bush is the President of the School Board. The Jew is found on the Board of Regents of the University of California (Jacob Bert Reinstein, I. W. Hellman, Sr., Rudolph Taussig, Mortimer Fleishhacker), as well as in many departments of its faculty, and on the Board of Trustees of Stanford University (Leon Sloss, Judge M. C. Sloss). He has made his mark in literature (Emma Wolf), in arts (Ernest Peixotto), in journalism (M. H. De Young), and even in the prizefight ring (Joe Choyinski, Abe Attel, Sam Berger, Max Baer).

To California, the Jew brought also his loyalty and patriotism, and at the outbreak of the Spanish-American war, fully 8 per cent. of the first volunteer regiment ordered to the Philippines were Jews, mostly natives of San Francisco.

The San Francisco community is the oldest as regards the date of its organization. Jews were among the passengers of the first Pacific Mail steamer that arrived at San Francisco,



Feb. 29, 1849, and the first religious meeting of our people in this city was held on Yom Kippur, 1849, in a tent room occupied by Mr. Louis Franklin. There were about 10 persons present.

After that, no meetings were held until the holy days of the following year, 1850, when the first temporary synagog was organized. The records of the congregation show that the Rosh Hashanah services held in that year were participated in by the men who subsequently organized Congregation Emanu-El. The beginnings of Congregation Sherith Israel were no bigger. It was in 1849 that three young men determined to hold services on the New Year, and expended \$1,000 to erect a temporary shed for that purpose. In 1905 Sherith Israel moved into a beautiful temple on Webster and California Streets, and today the dome of Temple Emanu-El (Irving F. Reichert, rabbi) occupies an imposing site over the city at Arguello Boulevard and Lake Streets. Besides these, there are now several other congregations in San Francisco—Ohabei Shalome and Beth Israel, to mention only two.

True to the Jewish tradition of taking care of their own poor, the Jews of the new city established two benevolent societies in 1851 and in the following years many other institutions were organized. In 1910 all these became constituents of the Federation of Jewish Charities of San Francisco.

The Independent Order of B'nai B'rith was introduced into San Francisco by Louis Abrahams in 1855, and there are now 24 lodges in the state with a total membership as of July 1, 1933, of 4,000 members. The B'nai B'rith has also fostered a youth organization known as the A. Z. A. with branches in almost every city.

After 1870, most of the mining congregations in California became defunct, the population having shifted to the metropolitan centers, or having returned to the East, but congregations remain at the following points: Alameda, Bakersfield, Belvedere, Berkeley, Chico, Daly City, Fresno, Glendale, Huntington Park, Long Beach, Los Angeles, Modesta, Oakland, Pasadena, Petaluma, Sacramento, San Bernardino, San Diego, San Francisco, San Jose, San Leandro, Santa Cruz, Santa Monica, Santa Rosa, Stockton, Vallejo, and Venice.

From such beginnings, the Jewish communities have grown until according to the 1927 statistics the state had a Jewish population of 123,284—a number exceeded only by six other states, Illinois, Massachusetts, New Jersey, New York, Ohio, and Pennsylvania. The city of San Francisco itself had a population of 38,000 Jews as against a total population of 634,394.

And California still beckons to immigrants from other lands. Statistics for 1931 show that out of a total of 5,692 Jewish immigrants to the United States, 210 came to this state.

I. F. R.

**Los Angeles:** The growth of this Californian Jewish community probably establishes a record in American Jewish history. Some Jews settled there in 1849 and founded the first congregation in 1854, but in 1905 the community was estimated not to have passed the 2,000 mark whilst to-day there are over 65,000 Jews in Los Angeles, and they represent five per cent of the population. The establishment of the moving picture industry at Hollywood is in no small degree responsible for the marked increase in the number of Jews who have settled in Los Angeles, but the opportunity to start factories in various branches of the needle industries, made its appeal to Easterners some years ago, and this, together with the salubrity of the climate, has played a large factor in the development of the city. Adding Hollywood to the city there are four reform congregations, and a larger number of orthodox congregations, a considerable number of local institutions, and all the branches of the popular national organizations. The two oldest congregation are B'nai B'rith, Reform, and Emanu-El Conservative. In some matters Los Angeles Jewry is regarded as more hospitable than any of its Californian neighbors and it has even been possible to found and maintain a Yiddish weekly there for a number of years. The Hellman family has been conspicuous in banking, and Jewish engineers have had a share in the notable water supply of the city and hydraulic enterprise in Lower California and Mexico. Jews are to be found in every walk of life, but those associated with the moving picture industry, its commercial phase, management, ownership, production and as artists have achieved renown.

**San Francisco:** The Jewish Community of San Francisco is distinctive, and its distinctiveness is best understood in the light of its historic and environmental setting.

The record of San Francisco Jewry is intimately linked with the romance of the Golden West,—the call of gold in 1849, the response of venturesome pioneers bound for California, many trudging over deserts and mountains, some crossing via the Isthmus of Panama, some sailing around the Cape. San Francisco immediately jumped into prominence as the principal city and harbor on the Pacific Coast, and the Jews of San Francisco played an outstanding rôle in this phase of American pioneering.

Even before the discovery of gold or the entrance of California into the Union there were Jewish settlers here, records showing their presence as early as 1836. However, it was not until the '49 rush that they came in any appreciable numbers. By the autumn of 1849 there were well over 100 Jews in the Bay City. The first City Directory of San Francisco, published in 1850, reveals how many Jews and Jewish firms were to be counted among the pioneers; they engaged in mining, mercantile trade, hay and grain enterprise, cultivation of vineyards, fruit farming, chicken farming, the Alaska fur trade, finance and banking.



Because a fair number of Jewish families arrived in San Francisco as pioneers and forthwith contributed to the greatness of the city, they have come to occupy an honored position. The first Mayor (1849) of San Francisco, Lt. Washington Bartlett, U. S. N., was connected, through his Jewish mother, with a Sephardic family of Charleston, S. C.; incidentally, he was responsible for the name, San Francisco, replacing the city's earlier name, Yerba Buena. Adolph Sutro served as mayor (1894-96) and did much, through planning and contribution, to beautify further the naturally beautiful city. A Jew served as alderman in 1851; two were elected to the State Legislature in 1852; and that record of political prominence, so early established, has continued uninterruptedly. Jews have served on the Supreme Court of the State, on the Superior Court of San Francisco City and County and on the lesser courts. At present, the Hon. Florence Prag Kahn, of S. F., is a member of Congress; Mr. Harry K. Wolff is Pres. of the San Fr. Civil Service Commission; Mr. Maurice L. Hapheld is Executive Secy. to the Mayor; and Mr. Edgar Levey has just concluded three consecutive terms as Speaker of the State Legislature. The Board of Education is headed by Mr. Philip Lee Bush, and Mrs. Mary Prag is its oldest member. The Board of Regents as well as the Faculty of the Univ. of Calif. include members of the Jewish community. In the realm of medicine, of music, of the theater, of art and culture, Jewish names are among the leaders. Particularly impressive is the large proportion of San Francisco Jews who count themselves among the Native Sons and Daughters of the Golden State.

Seeing that the roots of San Francisco Jewry are intertwined with the roots of the city itself, one comes to understand the unity and harmony of the well-integrated Jewish life of the community. The two Reform Congregations date back to the Autumn of 1849, when two Minyanim met for Holy Day Services. In the following year (1850), at approximately the same time, they became definitely organized Congregations,—one group known as Emanu-El; the other, Sherith Israel. The Congregations now occupy magnificent temples; with Rabbi Irving F. Reichert, assisted by Cantor R. R. Rinder, at Temple Emanu-El, and Rabbi Morris Goldstein, assisted by Cantor Benjamin Liederman, at Temple Sherith Israel. When Temple Emanu-El first introduced elements of Reform (1860), there was a conservative group, particularly the French Jews, who could not agree to them, with a resultant secession (1864) to form Congregation Ohabai Shalom, which still continues under the present leadership of Rabbi Michael Fried. Cong. Beth Israel was organized in 1860, and now, with Rabbi Elliott M. Burstein, represents Conservative Judaism; while Orthodox services are provided by some 10 or 12 smaller congregations.

The social and philanthropic work is particularly unified. The Federation of Jewish

Charities, organized in 1910, is now part of the Community Chest. Among its institutions it includes the Eureka Benevolent Society (org. 1850), the Emanu-el Sisterhood, Hebrew Free Loan Assn., Jewish Committee for Personal Service in State Institutions, Pacific Hebrew Orphan Society, Hebrew Home for the Aged Disabled, Mt. Zion Hospital. The Jewish National Welfare Fund, organized in 1925, conducts one joint annual appeal for 45 Jewish organizations of national and international scope.

The first Jewish journal of the Pacific Coast was published here by Dr. Eckman in 1855. The present local weekly is the "Emanu-el and the Jewish Journal." The Zionist Organization, the Hadassah, the Council of Jewish Women—and their respective junior organizations—are represented and active.

The local B'nai B'rith Order (1855) is very strong and very active. The three men's lodges total a membership of 1,500; the Women's Auxiliary, 800; and there are also the junior groups. S. F. Lodge originated the idea of B. B. Luncheon Clubs and publishes a monthly magazine which is exceeded in size only by the B'nai B'rith Magazine. The seat of the District Grand Lodge is in San Francisco, where the B'nai B'rith Building, a four-story structure, containing lodge rooms, library and gymnasium, is located.

The latest communal effort, the Jewish Community Center (dedicated Nov. 5, 1933), is but the latest indication of the strength and unity of the Jewish Community of San Francisco.  
M. G.

**COLORADO:** Jews settled in this mountain state following the discovery of gold in 1858. The first congregation was organized that year in Denver which remains the center of communal life in the state. There are communities at Cripple Creek, Colorado Springs, Greely, Leadville, Pueblo and Trinidad.

Denver, where the first congregation was established in 1874, today has 17,000 Jews, is nationally more conspicuous for tuberculosis institutions than for its local community, which essentially is an aggregation of those who settled in this mountain city because of its health advantages. The community, however independent of this factor, is, with its reform and orthodox congregations, and its many Jewish societies, one of the most interesting and active in the country. A Jew donated Rudy Park to the city, and there are many other evidences of Jewish enterprise. The Guggenheim interests have played a great share in the development of the mineral resources within close proximity of Denver, and Simon Guggenheim was senator from the state, but the family is not specifically associated in local Jewish affairs. Temple Emanuel represents the Reform appellation, and Beth Hamidrash Hagadol is Conservative.

**CONNECTICUT:** Individual Jews are mentioned in the Colonial Records in pre-



Revolutionary times: a certain "David the Jew," a Jacob Lucena fined for Sabbath violation, the Pinto brothers, patriotic soldiers but apostates. Ezra Stiles, Yale president, refers in his Literary Diary to a "minyan" conducted in a private home in 1772. Rabbi Gershom M. Seixas and a portion of the Jewish patriots from Shearith Israel Congregation of New York found temporary refuge at Stratford. Solomon Pinto was a Yale student and a few other Colonial Jews intermarried among the leading Christian families in Revolutionary days.

Dr. Stiles' account is sufficiently interesting to be quoted verbatim: "The summer past a family of Jews settled here, the first real Jews that settled in New Haven—10 or eight souls, Jews, with six or eight Negroes. Last Saturday they kept holy. . . . The family were worshipping by themselves in a room in which were lights and a suspended lamp. This is the first Jewish Worship in New Haven."

Connecticut at the present time maintains a population of close to 100,000, New Haven leading with 30,000, Hartford has 25,000, Bridgeport—about 12,000, Waterbury—8,000, and there exist substantial communities in Stamford, South Norwalk, New Britain, Norwich, New London, Danbury, Middletown, Meriden, Ansonia and Derby. The towns of Colchester and Ellington are centers of Jewish farming settlements, the latter being the heart of the tobacco belt, and their populations are predominantly Jewish. It is estimated that the state has a Jewish agricultural population of at least 1,000 families. Connecticut Jews have been among the first to rally to the Zionist cause and still have an active organization with branches in every city and town. The Jewish trade union movement is also quite strong. Yale University has an enrollment of perhaps 500 Jews, with a considerable Jewish representation on the faculty, particularly in the Medical and Law schools. Among the early matriculates was Judah P. Benjamin, the "Brains of the Confederacy." The Connecticut College for Women at New London and the Conn. Agricultural College at Storrs have each a large Jewish student body. In political and civic circles Jews are quite prominent: At New Haven, the late Max Adler and Col. Isaac M. Ullman were presidents of the Chamber of Commerce; Col. Ullman was President of the New Haven Community Chest as well as Treasurer of the American Jewish Committee; Judge Isaac Wolfe recently retired as a judge of the Superior Court; Albert Phillips of Stamford served as Secretary of State, Maier Zunder has a Public School building named after him at New Haven. David Goldstein of Bridgeport is President of the State Senate and Congressman Herman P. Koppleman was the first Connecticut Jew to be elected to Congress from Hartford at the 1932 election.

There are permanent Jewish communities in Ansonia, Bridgeport, Bristol, Canton, Colchester, Columbia, Danbury, Derby, E. Had-

dam, Ellington, Greenwich, Hartford, Hebron, Lebanon, Meriden, Middletown, Monroe, New Britain, New Haven, New London, Norwalk, Norwich, Putnam, Stamford, Torrington, Wallingford, Waterbury, W. Hartford, Willimantic.

**Bridgeport:** The first congregation at Bridgeport, B'nai Israel, was organized some 30 years ago. When it accepted the Reform platform, a group of conservative members resigned and organized the Rodeph Sholem Congregation. Its first minister, Rabbi Leon Spitz was called in 1932. Rabbi Albert I. Martin is minister of the Temple. The community has a network of Hebrew schools, a Jewish Children's Home, Jewish Hospital, Jewish Community Center and an Arbeiter Ring Hall. A number of Orthodox synagogues have been erected during the past quarter of a cent. The Jewish Welfare Bureau is the latest institution for organized philanthropy in the city and is part of the Community Chest.

**Hartford:** Hartford has a Jewish orphanage. Rabbi A. J. Feldman is the rabbi of the Temple. Home for the Aged, and Mount Sinai Hospital. It is also the only community in the state to maintain a Zion Institute. The Emanuel Synagog was organized on the conservative platform by Rabbi Leon Spitz in 1919 and its new edifice was dedicated in 1928. The minister is Rabbi Morris Silverman and its president, Congressman H. P. Koppleman. Beth Israel is the Reform Congregation and an important following.

**New Haven:** The nucleus of the Jewish community was the Congregation Mishkan Israel founded between 1840 and '43, when a parcel of cemetery ground was purchased at Westville at a cost of \$50. The first congregation consisted of 20 Bavarian families. Rabbi Milander was the first reader of the Synagog and the services were conducted in a room in the Armstrong Building. After a decade during which the Minyan was moved from place to place, the congregation came into possession of \$5,000 by the will of the famous philanthropist, Judah Touro, and it purchased the property of the Third Congregational Church on Court Street. The first real synagog was then dedicated in 1846 by the Rev. B. A. Jacobs. The two leading congregations are Mishkan Israel, Reform, and B'nai Jacob, Conservative. L. S.

**DELAWARE:** Solomon Solis, born in Wilmington, 1819, is the first Jew to whom there is reference in this state. Wilmington has the only community in the state. The Jewish population has grown from 1,500 in 1905 to 5,310 in 1927. For many years the leading lay members belonged to the Topkis family, the late Louisi Topkis having for a number of years been treasurer of the Zionist Organization of America. The Du Ponts, who are the leading factors in the economics and manufactures of Delaware are of Jewish descent. All phases of Judaism are represented in the city.



**DISTRICT OF COLUMBIA:** There are fully 16,000 Jews in Washington, D. C., whereas it is known that in 1849 only six Jews were settled there, and it was not until 1852 that 21 Jews were able to organize a congregation, Solomon Pribram being the first president. In 1855 the congregation was legally placed on an equality with the non-Jewish religious institutions. The corner stone of the temple was laid by President McKinley in 1897 and the building dedicated in 1898. Congregation Adath Israel was founded in 1870, and President Grant took part in its dedication in 1873. Congregation Ahabai Shalom was organized in 1898, the United Hebrew Charities were incorporated in 1893. The most conspicuous Jewish institution in Washington is the Center which is a comparatively recent acquisition, and which is well supported. The Jews are thoroughly responsive to every national movement, and maintain a number of temples, synagogues, classes and similar organizations. The Washington Hebrew Congregation represents the Reform wing.

As the nation's capital, Washington, in some respects stands apart from other communities. It is one of the cities favored for Jewish national gatherings, conferences and congresses. In it the Hias\* maintains an office for the furtherance of its work in dealing with the State Department, and several other organizations are semi-officially represented there. Adolphus S. Solomons\* made Washington the center of his activities in the interest of the Baron de Hirsch Fund, and other organizations. Simon Wolf\* was unofficially, and for the B'nai B'rith officially, the active representative of Jewish affairs in Washington, but excepting Mr. A. S. Hirschfeld, who acts for the Hias, no one carries on so formal or constant a representation in Washington as did Simon Wolf. This may in a measure be explained by the number of Jews who are members of the House of Representatives, and who willingly interest themselves in all Jewish matters, and take a fair interest in local matters of importance to the community. Jews have played a prominent part in Washingtonian municipal matters. Julius I. Peyser has served as a Commissioner of the District of Columbia, and in recent years has agitated vigorously for restoring the vote to the citizens of the city. The Semitic Division of the National Library,\* which is under the direction of Dr. Israel Schapiro, has one of the most interesting as well as most valuable collection of Hebrew and Jewish books and is frequently visited by Jews touring the capital.

**FLORIDA:** This state has witnessed a marked growth in its Jewish population within the last few years. Judah P. Benjamin had a share in the earlier development of the state, but in 1905 it was estimated that there were not in excess of 5,000 Jews in the state, whereas the figure employed today is 13,400. The present governor of the state, David Sholz is a Jew by birth, and was at one time a member of a congregation, but he claims no

Jewish affiliation at the present time. Jews in great numbers played a part in the great boom of Florida which ended in 1927, and still have large holdings there, though the state is one of those affected by the activities of the Ku-Klux-Klan and similar organizations.

The first congregation was organized in Pensacola (Beth El is the Reform Congregation) in 1874. Jacksonville, one of the older settled communities, has 4,000 Jews. Miami, the heart of the boom, naturally receded in population from its high point, and now has some 2,500 Jews. It is a matter of interest that the formation of congregations, and Jewish institutions of every type went hand in hand with the great blue-print development of Florida. Temple Israel, Miami, is the most active Congregation. There are permanent Jewish communities in: Daytona, Fort Lauderdale, Gainesville, Hollywood, Jacksonville, Key West, Lakeland, Live Oak, Miami, Ocala, Orlando, Pensacola, St. Augustine, St. Petersburg, Sanford, Sarasota, Sebring, Tampa, and W. Palm Beach.

**GEORGIA:** The Jewish settlement in this state dates to the foundation of the colony, for the second vessel that reached the shores of Georgia, in 1773, had a large company of Jews on board, and these were equipped to organize a congregation. Congregation Mikve Israel, of Savannah, therefor dates to 1737. Benjamin Sheftall, one of the Jews who played an important part in the founding of the Jewry of Georgia, apparently felt sufficiently free in 1750 to be one of the five founders of an undenominational orphanage which still flourishes in the vicinity of Savannah. There are no living descendants of the early Sephardim who settled in Georgia, for they have either intermarried with non-Jews or have been absorbed in the Germanic elements of the Jewish community. Octavus Roy Cohen,\* the popular writer of Birmingham, Ala., negro stories, is a descendant of the Sephardic settlers.

There are permanent Jewish communities in Albany, Athens, Atlanta, Augusta, Bainbridge, Brunswick, Brownsville, Columbus, Macon, Rome, Savannah, Thomasville, Valdosta.

**Atlanta,** which since 1868 is the capital of the state, has 11,000 Jews, compared to 2,000 in 1905. Jacob Haas and his family settled in Atlanta in 1846. The first congregation was formed during the Civil War. Dr. David Marx is the rabbi, and the congregation (Hebrew Benevolent) maintains its preëminence. Atlanta was the center of the Frank case,\* and the home of Tom Watson's violent anti-Semitic publications, as well as the headquarters of the defunct Ku-Klux-Klan, but the local reactions are not reported as serious. Most of the national organizations are represented in Atlanta.

**Augusta:** Jews first settled here about 1825, but the nucleus of a congregation was established by Jews coming from Germany about



1844, and Congregation Children of Israel dates from 1850. The Straus family was closely associated with the development of the city, and the late Nathan Straus was very popular in this community. In his honor a synagogue was named for him.

**Savannah**, is reported to have 3,800 Jews, double the number who were settled there 30 years ago. The Jews who came there in 1733 were encouraged by Oglethorpe, the Governor, despite the local fears that he meditated turning the colony into a Jewish one. The first congregation Mikve Israel maintained its Sephardic traditions to the third quarter of the last cent., for the Rev. I. P. Mendes was appointed its rabbi in 1877, but it long ago joined the reform wing, and has been ministered to by Rabbi George Solomon for over 30 years. There are two orthodox congregations, and a number of local charities, and branches of national organizations. Its old Jewish cemetery is one of the most interesting in the country.

**IDAHO:** 1,141 Jews are reported as residing in this state. The majority of them are settled in Boise.

**ILLINOIS:** North Central state, was admitted to the American Union Dec. 3, 1818. Jews were among the earliest inhabitants of Illinois and Jewish merchants were pioneers in this territory before the Revolutionary War. The earliest organized Jewish settlement was effected in Chicago to which the first Jew came in 1838. Jewish settlements were started in Peoria in 1847 and in Quincy and Bloomington in 1850. Jewish communities in other towns were organized later. Illinois has the second largest Jewish population in America which consisted in 1927 of 345,980 souls (4.74% of the total population). In the same year there were 171 Jewish congregations in the state. The Jews of Illinois have identified themselves actively with all phases of commerce, industry, the learned professions, and civic life. In 1932 Judge Henry Horner\* (b. 1878), who had previously been active in Jewish affairs, was elected governor of the state. Jews have also been liberal givers to all types of philanthropy, and of these prominent mention should be made of Julius Rosenwald\* (1862-1932). There are permanent Jewish communities in Alton, Aurora, Belleville, Bloomington, Cairo, Champaign, Chicago, Chicago Heights, Danville, Decatur, E. St. Louis, Elgin, Evergreen Park, Forest Park, Galesburg, Glencoe, Harvey, Joliet, Kankakee, La Salle, Madison, Maywood, Oak Park, Peoria, Peru, Quincy, Rock Island, Rockford, Springfield, Spring Valley, Staunton, Sterling, Streator, Waukegan, W. Frankfort. S. F. M.

**Chicago:** Capital of Cook County, Illinois, largest city in the state and second largest in the country, was incorporated as a city in 1833. The first Jewish family came to Chicago in 1838. The Jewish population increased

considerably after 1849, the majority of the immigrants coming from Bavaria and the Palatinate. During the eighties and nineties a strong stream of migration came from Russia and other east European countries. In 1880 there were 10,000 Jews in Chicago, in 1903, 80,000, and at present 325,000 (10% of the total population).

The first religious service was held on Yom Kippur, 1845. The first congregation, Kehilath Anshe Ma'arab, was organized in 1847 with 14 members. It acquired a lot at Jackson and Clark (site of the present Post Office) and erected a frame synagogue in 1851. In 1856 K. A. M. purchased a cemetery at what is now Clark and Belmont, but sold it in 1882 to the Park Commission and it was made part of Lincoln Park.

B'nai Sholom, second oldest congregation (now incorporated into Isaiah-Israel Temple) was founded in 1852. Sinai Congregation was organized in 1858 as a result of demands for reform which arose among the members of K. A. M. During the second half of the 19th cent. and the early 20th many more congregations were established so that in 1929 there were 84 orthodox, 12 reform and eight conservative congregations. In recent years there has been a tendency to federate the synagogues. Some of the leading Jewish preachers in the country, notably Rabbis Kaufmann Kohler, Bernhard Felsenthal, Emil G. Hirsch, and Liebman Adler, functioned in Chicago.

Philanthropy played a significant rôle in the life of the community almost from its very inception. The first Jewish hospital was opened in 1868 and it was succeeded by the present Michael Reese hospital in 1881. Fraternal organizations contributed much toward the philanthropic endeavor of the community, and of these Ramah Lodge of the Order B'nai B'rith (organized 1857) is an outstanding example. The various philanthropies were federated in 1900 under the name Associated Jewish Charities. In 1911 the specifically orthodox institutions, too, were federated under the title Federated Orthodox Jewish Charities. In 1923 the Associated and Federated were amalgamated under the name Jewish Charities of Chicago. This body consists at present of 21 institutions and its annual budget is \$1,600,000. Jews have also contributed heavily to secular philanthropies and educational institutions, particularly the University of Chicago.

In the early days of the community the synagogue took care of the religious education of the young and this tendency has continued to the present day. The East European Jews organized also communal religious schools (Talmud Torahs). These are partially subsidized by the Board of Jewish Education which is a constituent of the Jewish Charities of Chicago. The Board of Jewish Education maintains a College of Jewish Studies for the training of Hebrew and Sunday School teachers, while the orthodox Jews have the Beth Midrash Le-Torah (Hebrew Theological Col-



lege) for the training of Rabbis and Hebrew teachers.

Much cultural activity is constantly going on in Chicago Jewry. These take place for the most part in synagog centers, while on the West Side they are concentrated in the Jewish People's Institute, a great seat of cultural and civic endeavor. Chicago has two Yiddish Dailies, "Jewish Daily Courier" (1887), and "Jewish Daily Forward" (Chicago edition, 1920), four English weeklies, "Chicago Israelite" (1885), "Reform Advocate" (1890), "Sentinel" (1910), "Chicago Jewish Chronicle" (1918), one Yiddish-English weekly, "Express" (1933), and one Yiddish monthly, "Chicago" (1931). Social activities center largely around the Standard and Covenant Clubs. Jews have also been prominent in many civic and patriotic enterprises. During the World War Chicago Jewry furnished 20,000 men to the American forces.

Jewish women have taken a leading part in the community. The National Council of Jewish Women was founded upon the initiative of Chicago Jewesses in 1893, as a result of the World Parliament of Religions which was held in connection with the Columbian Exposition. The various Jewish women's organizations are federated into the Conference of Jewish Women's Organizations which has 83 constituents. S. F. M.

The important congregations are: Reform—Anshe Mayriv, Beth El, Beth Israel, B'nai Abraham Zion, Chicago Sinai, Emanuel, Temple Judea, Mizpah Congregation, Temple Sholom, South Shore Temple, and The Temple. Conservative—South Side Hebrew Congregation, Logan Sq. Congregation, Anshe Emeth, B'nai Sholom, Humboldt Blvd. Temple, and Beth Jacob.

**INDIANA:** Jewish population, 21,394. The first Jewish congregation in the state was organized in **Fort Wayne** in 1848 as the Chevra Bikkur Holim Ukevrath Methim. After a threatened disruption had been averted in 1861, the name was changed to Congregation Achduth Vesholom. Originally an Orthodox Congregation, it gradually introduced reforms, and in 1883 was the first Congregation in the United States to call a graduate of the Hebrew Union College to its pulpit. In the closely knit community of the early days, the Standard Club provided the facilities for communal recreation and religio-festive observances. With the growth of the Community came the formation of smaller groups and the gradual disappearance of the Standard Club. Emek Berecha Lodge of the B'nai B'rith was organized in 1865, and the Ladies' Hebrew Benevolent Society, founded in 1859, became the Temple Sisterhood. Fort Wayne has today a Jewish population of about 1,125 and two other congregations, both Orthodox, while Achduth Vesholom is of the most extreme Reform variety. George Jean Nathan and Lillian Lauferty (Beatrice Fairfax) were both born in Fort Wayne.

There are permanent Jewish communities in Anderson, East Chicago, Evansville, Fort Wayne, Gary, Goshen, Hammond, Indianapolis, Kokomo, La Fayette, La Porte, Ligonier, Madison, Marion, Michigan City, Mishawaka, Mt. Vernon, Muncie, Richmond, South Bend, Terre Haute, Valparaiso, Vincennes, Wabash.

Congregation Ahavath Achim (now Temple Israel) was established in **La Fayette** in 1849. An Orthodox Congregation came into being about 1880. Recent years have brought the typical decrease in the size of the community on account of the movement toward the larger cities. Yet services are still conducted weekly and on the high holy days in both the Reform and Orthodox Synagogues. The well-known firm of Kuhn, Loeb and Company originated in Lafayette.

The **Ligonier** Congregation, founded in 1864, likewise maintains services in spite of a greatly depleted membership.

Congregation B'nai Israel (Reform) was founded in **Evansville** in 1853 and Congregation B'nai Moshe (Orthodox) in 1875. Adath Israel (Conservative) is of more recent origin.

In **Peru**, which once had a congregation (founded in 1870), there are now only three Jewish families.

**South Bend** has the second largest Jewish community in the state (2,475) and is the only small city in the country whose Reform congregation holds Sunday morning services exclusively. There are three Orthodox congregations in the city.

**Terre Haute, Gary and Hammond**, each has a Jewish population ranging from 1,200 to 2,000 and two congregations (Reform and Orthodox).

**Muncie, Marion, Anderson, Michigan City, and Elkhart**, each has a Jewish population of 100 or over and at least one congregation. **Goshen**, with 24 families, and **Wabash**, with 27, have dwindling congregations. **Logansport, Madison, Mt. Vernon, Kokomo, and Vincennes** no longer have organized Jewish communities. Adam Gimbel, founder of one of America's largest department stores, came to Vincennes from Germany in 1842 and lived there for 25 years. In the state there are 16 B'nai B'rith lodges, five Federations for the Support of Jewish Philanthropies, and three sections Council of Jewish Women.

**Indianapolis:** The capital of the state, has approximately 9,000 Jews. Its first congregation was organized in 1856 and is now known as the Indianapolis Hebrew (Reform), of which M. M. Feuerlicht has been rabbi for 30 years. Abraham Lodge No. 58 of the B'nai B'rith (organized in 1864) was the first lodge of the order to appear in the state. Brevet Maj. Gen. Frederick Kneffler, son of one of the charter members of the congregation, was promoted at the close of the Civil War. Manual training was introduced in the Indianapolis High School through the efforts of Herman Bamberger, a member of the school board in



1888. Seven other congregations, all orthodox or conservative, including Congregation Beth El Zedek, have come into existence since the first was organized. Indianapolis has a Jewish Welfare Fund and a Federation for the Support of Jewish Philanthropies, a Communal Building and the Kirschbaum Center with its cultural and recreational facilities. The Rabbi I. E. Neustadt Talmud Torah provides educational opportunities. S. H. M.

**IOWA:** Among the pioneers of this state was Alexander Levi (b. France, 1809; d. Dubuque, 1893), who settled in what became Dubuque in Aug., 1833, though one Moses de Leon joined Hennepin and La Salle in their Mississippi expedition of 1680. Levi was the first alien to be naturalized in the Territory of Iowa. Nathan Louis and Solomon Fine settled in Keokuk in 1841, and Samuel Jacobs was appointed surveyor of Jefferson County in 1840. Prior to 1846 some 16 Jews are known to have settled in Iowa. William Krouse, one of the earlier settlers, helped in the founding of Des Moines. The early settlers, however, generally congregated in the river towns, Keokuk, Fort Madison, Burlington, Muscatine and Davenport.

The first minyan was held in Keokuk on Passover, 1855, and at the instance of S. Gerstle the worshippers organized as the "Benevolent Children of Jerusalem," many of immigrants being Hasidim. This community, however, disbanded prior to the Civil War, the settlers turning East and South. In the '50s a group of Jews settled in Davenport and the first formal congregation was organized there in 1861. There followed in quick succession Keokuk, 1863; Des Moines, the most considerable community, 1873, its Reform congregation is Bene Jeshurun, and the Conservative synagog is named Tifereth Israel Community; Sioux City Temple, Mount Sinai, 1884; Burlington, 1902.

Rabbi Simon Glazer in 1904 estimated that there were Jews scattered throughout 75 counties in Iowa state, 19 congregations, 13 Zionist societies, 11 fraternal organizations, four social clubs, and eight ladies' benevolent societies. The Jewish population of the state in 1927 is given as 16,404. Des Moines, with 4,500 Jews, and Sioux City, with 3,150, are the only two cities having in excess of 1,000 Jews. There are permanent Jewish communities in Burlington, Cedar Rapids, Council Bluffs, Des Moines, Dubuque, Fairfield, Iowa City, Keokuk, Marshalltown, Mason City, Muscatine, Oskaloosa, Sioux City, Waterloo.

**KANSAS:** One-third of the 7,792 Jews reported as settled in this state reside in Kansas City. There are permanent communities in Hutchinson, Leavenworth, Topeka and Wichita, and these have affiliations with the national Jewish organizations.

**KENTUCKY:** The Jewish population in 1877 was given as 3,602. In 1905 it had grown to 12,000, and the latest figures are 19,533. Of these Louisville has 12,500. The other com-

munities are at Bowling Green, Henderson, Lexington, Newport, Owensburg, Paducah, and Shelbyville.

**Louisville,** which not only has the dominant community but is the founding center of Kentuckian Jewry, has a rather unique Jewish history. Two Jews from Berlin settled there in 1814, and a Jewish society was established in 1832. Not one of the founding families are represented in the existing community. In 1836 apparently a fresh start was made, and by 1842 a congregation was in existence, and in 1850 it erected its first synagogue. A number of Bohemian and German families, after 1848, settled in Louisville, having made several attempts to establish themselves elsewhere in the Mississippi area. Of these, too, quite a number, like the original settlers, merged with the native population or later resettled elsewhere. One of the settlers, Louis Dembitz \* contributed to the cultural, intellectual and religious life of Louisville, and to a degree of the whole South, but Louisville gained more in prestige from the beginning of the World War period, when it was discovered that its comparatively small community was the native city of Justice Louis D. Brandeis and the Flexner family, and therefore had made an unusual contribution to American Jewish life.

Emil G. Hirsch \* was rabbi of Adath Israel, 1878-80. He was succeeded by Adolf Moses and H. G. Enelow, who became rabbi of Temple Emanu-El, New York, and the present incumbent Rabbi Joseph Rauch. The other Reform congregation is B'rith Sholom. In 1851 the first Orthodox congregation was formed, and there are now four, the leading one, Adath Jeshurun, being ministered to by Rabbi Zarchi. Louisville has a large Y. M. H. A. and maintains an active interest in many movements, although it is one of the communities in which a doctrinaire assimilation has been pressed hard on the community by some of its most forcible and wealthy lay leaders. Its university has a Jewish and Zionist library, thanks to the donations of Justice Brandeis.

**LOUISIANA:** According to tradition, the settlement of Jews in Louisiana dates back to the pioneer days of French colonization, toward the close of the 17th cent. The first article in Bienville's Black Code, issued in Mar., 1724, decreed the expulsion of Jews from the colony, but there is no record of any expulsion.

The settlement on a larger scale commenced with the Louisiana Purchase, 1803. In the same year, Judah Touro \* came to New Orleans, and in 1821 Ezekiel Salomon, the son of the patriot Haym Salomon,\* died in New Orleans. In 1828, when Judah P. Benjamin and Henry M. Hyams (lieutenant governor of Louisiana, 1859-60) came to New Orleans, there were already 100 Jews living in Louisiana. In that year the Hebrew Benevolent Society was called into life in New Orleans and the first Jewish congregation, Shangarai Chesed (Gates of Mercy), was granted a



charter by the state. In the same year also were recorded the first Jewish marriage and the first Jewish interment in Louisiana.

Other cities in Louisiana in which there are fully organized Jewish activities are: **Shreveport**, with a large Reform congregation, B'nai Zion, organized in 1869; and a small Orthodox congregation. Alexandria, leading congregation, Gemiluth Chassodim, and a small Orthodox congregation. Baton Rouge, B'nai Israel; Monroe, B'nai Israel. Other communities that have houses of worship and conduct services on Sabbaths and holy days: Lafayette, New Iberia, Morgan City, Donaldsonville, Opelousas, Bogalusa.

In this state was organized the only Jewish society for Foreign Missions, founded in 1853 and here was made the first attempt in this country, in 1881 to establish an agricultural colony for Russian Jewish immigrants—the "Sicily Island Colony."

There are permanent Jewish communities in Alexandria, Bastrop, Baton Rouge, Bogalusa, Donaldsonville, Lafayette, Lake Charles, Monroe, Morgan City, New Iberia, New Orleans, Opelousas, Plaquemine, Shreveport.

**New Orleans:** Shangarai Chesed was merged in 1881 with another congregation, Nefutze Yehudah (Dispersed of Judah), organized in 1846, and became known as Touro Synagog. In 1848 a third congregation was organized in New Orleans under the name of Shaarai Tefila (Gates of Prayer). In 1921, to meet the demand for a reform ritual, a new congregation was established in New Orleans under the name of Temple Sinai. Besides these three congregations, all of which now use the Reform ritual, there are three Orthodox congregations in New Orleans: Beth Israel, organized in 1906; Chevra Thilim, organized in 1915; Agudath Achim Anshe Sfarad, organized in 1919.

In New Orleans the Jews, numbering at present approximately 10,000, have long played an important part in the commercial, political, civic and educational life of the city. Half a dozen streets and three public schools are named after Jews. The Jewish institutions of New Orleans are: Touro Infirmary, established in 1852 by Judah Touro; the Jewish Children's Home (Orphan Asylum), founded in 1854; the Isidore Newman School, founded in 1902; the Young Men's Hebrew Association, founded in 1891; the Young Women's Hebrew Association, established in 1915; the Communal Hebrew School, founded in 1918.

M. S.

**MAINE:** There are 8,480 Jews in the state. Of these nearly half live in Portland. In addition there are permanent communities in Auburn, Bangor, Bath, Biddeford, Gardiner, Hallowell, Lewiston, Old Orchard, Old Town, Portland, Rockland, Rumford Falls, and Waterville.

There are traditions of some early settlers in the Bay State, of which Maine was part, but the existing community dates little further back than 1892 when the first congrega-

tion was organized in Biddeford. The leading congregation in Portland has only modernized within the last few years. Maine is, however, well known for the large number of its Jewish summer camps scattered around the Rangely and Belgrade Lakes, whilst Old Orchard has so large a summer colony of Jews that it is able to maintain a congregation during the bathing season. Bangor has an excellent synagog, presented by Jacob H. Schiff.\* Maine Jews take a keen interest in state and city politics, and several of them have held local public office.

**MARYLAND:** The records of this, one of the 13 original states of the Union, show that individual Sephardic Jews settled in the province in 1639, but the actual first official record of the presence of a Jew is the perfunctory trial of Dr. Jacob Lumbroso,\* described as a doctor, who came from Portugal in 1657, and who a year later was brought before the provincial court on a charge of blasphemy. An anti-Popery law of 1715 kept Jews from holding public office for a cent. It was not, indeed, until Maryland ratified the Constitution of the United States and Congress passed its uniform naturalization act that Jewish residents of Maryland became full citizens. Broadly feeling was long inimical in the state to granting political equality to the Jews, though their numbers were small, and they participated individually in the Revolutionary war on the side of the patriots and in 1812 bore arms against the British.

The agitation for Jewish emancipation began in 1798, when there were probably no more than 18 Jewish families in Baltimore, and lasted to 1826 when they were granted full emancipation by the state legislature. Their emancipation was brought about by the persistence of a Christian idealist, Thomas Kennedy, who had no Jewish contacts and who carried on an agitation in the legislature from 1814 until he finally succeeded. As part of that agitation there exists a memorial to the legislature drawn up by the Jews, who though they were of commercial importance were not numerous either in Baltimore or Annapolis. But even the victory of 1826 was not complete for in 1829 the legislature at first rejected a bill for the incorporation of the first congregation in Baltimore, and some minor discriminations were not removed till 1867, though in 1826 Solomon Etting and Jacob I. Cohen were elected to the Baltimore City Council.

In 1927 it was estimated that there were 70,871 Jews in the state, of whom only 2,871 were located outside of Baltimore, in Annapolis, Hagerstown, Cumberland and some small places. Jewishly speaking, therefore, Maryland is practically limited to the city of Baltimore. There are permanent Jewish communities in Annapolis, Baltimore, Brunswick, Cumberland, Frederick, Frostburg, Hagerstown, Salisbury, Takoma Park.

**Baltimore:** Seemingly the first formal record of Jews settled in Baltimore, and associated in the formation of a congregation, are



some advertisements which appeared in the local press in 1773, and the existence of a Jewish cemetery in 1786, although Jews are known to have been in Maryland at an earlier date. Between 1786 and 1796 the Etting family came from York, Pa., and about the same time the Collmus family came from Bohemia, and about a decade later six members of the Cohen family, from Richmond, Va., came to Baltimore, and these Jews figure most prominently in the struggle over the "Jew Bill," and the removal of political disabilities in the state. Congregational history, however, begins somewhat later, with the founding of the Hebrew Congregation, which, what was unusual at the time, used the name of the city as part of its title, and which began its life in 1826. Several Orthodox synagogues and chevras came into existence, before the need arose, in 1842, for the formation of a Reform congregation, Har Sinai. Some of the Orthodox in 1853 modernized the ritual and this gave rise to the founding of Oheb Shalom. Baltimore today has three Reform congregations, Har Sinai Temple (Rabbi Edward L. Israel), Baltimore Hebrew (Rabbi Morris Lazaron), and Oheb Shalom (Rabbi William Rosenau). It has a larger number of Orthodox congregations, of which Amunah and Beth T'filoh rank among the foremost in the country. Its Jewry, which now numbers 68,000, is one of the most representative cities in the history of orthodox Judaism, Zionism and Jewish charity in the United States. It is much more a definite community than its near neighbors which are numerically many times greater and, of course, even comparatively far more wealthy. Its earlier reform rabbis included David Einhorn,\* Emil G. Hirsch,\* Samuel Sale, David Philipsohn, and Tobias Shanfarber. The best known of its Conservative rabbis was Benjamin Szold,\* and Dr. Schaffer\* is now in the 41st year of his service. Laymen have been equally conspicuous in the service of the community.

Outside Cincinnati there are few cities in which continuity of service has been better demonstrated than in Baltimore where the Cohens, Levys, Friedenwalds, Aaron Straus, Jacob Epstein, Sonnenfelds, and others have an interest in things Jewish that does not limit itself either to congregational or even local effort. Dr. Samson Benderly, the well-known Jewish educator, received his first support there for his wide-reaching plans. Louis Levine developed there what was at the time a model charity, at the same time editing a weekly, "The Jewish Comment," which for years was one of the best type of informed American-Jewish publications. Sidney Nyburg, the novelist, is a Baltimorean, and there is quite a fair group of Hebrew and Oriental scholars in the city. Jews have been equally successful in holding high federal office. Senator Rayner hailed from Baltimore and Prof. Jacob Hollander is a native of the city. Herbert Levy has been assistant attorney general of the state since 1923, and a number of

Jews have been members of the state legislature.

Johns Hopkins University, which is in the heart of the city, has had a brilliant array of Jews on its professorial staff, and the majority of these men have played some part in communal or cultural Jewish life. Commercially the Jews of Baltimore have in the main followed the conventional lines, being at the front in department stores, and in the clothing trades. Professionally, particularly in several branches of medicine, some of them are nationally famous.

**MASSACHUSETTS:** The latest estimate of the Jewish population in this state is 225,634 which compares with the estimated 8,500 in 1877, nearly all of them then located in Boston, and 60,000 in 1905. There is only one definitely Reform congregation in the state, though five or six others are served by alumni of the Hebrew Union College, and therefore may be said to have passed out of the conservatism in which they originated. The statistics quoted reflect the tendencies and interests of Massachusetts Jewry. Although Newport, R. I., is one of the two oldest Jewish communities in the United States, and Jews are known to have settled in Massachusetts in 1649, and in 1695, and in 1702, and a record of an early Jewish cemetery in Boston has been traced, the earliest known settlement of which there exists some tangible details is that of Aaron Lopez, who with 60 other Jews, came from Newport, R. I., to Leicester in 1777.

This and a later settlement of Algerian Jews disappeared entirely and the continuous history of the local Jewry begins with 1840. The majority of the founding families have died out. Those which survive are affiliated either with Temple Israel or Temple Ohabei Shalom, Boston. The institutional metamorphosis is equally complete. Practically all the older institutions have been merged in newer federations, the names of the two temples mentioned being probably the only ones that have survived the last half cent. Worcester and Pittsfield are probably the only other communities that have traditions that go back to 1875, so that a remarkable record of the results of immigration is established by the statement that there are today permanent communities in the following cities, all of which function with synagogues, schools, classes and a great number of charities, and affiliations of the larger national organizations: Athol, Attleboro, Beverly, Boston, Brockton, Brookline, Cambridge, Chelsea, Clinton, Everett, Fall River, Fitchburg, Framingham, Gardner, Gloucester, Great Barrington, Greenfield, Haverhill, Holliston, Holyoke, Hudson, Lawrence, Leominster, Lowell, Lexington, Lynn, Malden, Marblehead, Maynard, Medway, Milford, New Bedford, Newburyport, Newton, North Adams, Northampton, Norwood, Peabody, Pittsfield, Plymouth, Quincy, Revere, Salem, Saugus, Somerville, Springfield, Stoughton, Taunton, Waltham, Ware, Westfield, Winthrop, and Worcester.



There was therefor, perhaps, more than a personal point in Mary Antin's "From Plotzk to Boston" (1899). Leopold Morse was elected to Congress from Boston in 1876, but no Jew has succeeded him in that office since. The late Charles B. Strecker, who was Assistant U. S. Treasurer in the Wilson Administration, held the highest federal appointment that has come to Jews in the state. Their interest, however, has been most distinctly in state and municipal affairs, and in the judiciary, the state attorney's office, and the legislature they have been fairly well represented. Whilst the usual percentage of Jewish lawyers, writers, and members of all branches of the medical and teaching professions are to be found in Massachusetts, a large proportion of the Jewish population is entirely dependent on the fluctuations of the characteristic New England industries, textiles and shoemaking. The Jewish sections of Chelsea and Salem were entirely destroyed by fire 20 years ago, but both communities were entirely restored, and it is claimed that Chelsea with its 20,000 Jews, representing 40.92 per cent. of the total population, is the most Jewish town in the United States.

**Boston:** There are 90,000 Jews in Boston, 7,500 in Brookline (which is geographically an enclave of Boston), 5,200 in Cambridge, and fully 20,000 Jews in the districts which, technically outside of the city, are for all workaday purposes part of it. The Jewish population has therefor increased threefold in the last 30 years. The spread of the population, the increase in institutions, synagogues, homes, and hospitals, and the phenomenal growth of its federated charities, all bear testimony to this increase which makes Boston today the fourth largest Jewish community in the United States. Of the first congregation, Ohabei Shalom, organized in 1842, William Goldsmith was president. It remained a conservative congregation until the World War. Temple Israel, originally Adath Israel, was intensely reform under Solomon Schindler, and Charles Fleischer, but turned to a more moderate attitude under Rabbi Harry Levi, the present incumbent. The expansion of the community has, however, produced a state of flux, religiously as well as geographically. There are few congregations in the old centers, the North End and West End of Boston. The two congregations mentioned are located in Brookline, and Mishkan Tefila (Rabbi H. A. Rubenovitz), the Y. M. H. A., and a number of institutions are in Dorchester, whilst the now historic Blue Hill Avenue synagogue is in Roxbury. Bunker Hill Monument, one of the most notable memorials in the city, was in part erected through the generosity of Judah Touro.\* The collection of great specialist hospitals, which line one extremity of the Fenway, are an equal source of local pride. Amongst them is the Jewish Hospital, the erection and maintenance of which nearly bankrupted Bostonian Jewry a few years ago.

In a past generation the community owed

much to the efforts of Jacob Hecht and his wife, Lina Hecht, and their relatives. In recent years leadership in Jewish endeavor has fallen to Louis E. Kirstein.\* The Filenes, who established one of the largest department stores in the country in Boston, are Bostonians, though they hail from Salem, but Edward A. Filene is better known in connection with his work in the National Chamber of Commerce than in communal affairs. Abraham K. Cohen, who has played a prominent part in the B'nai Brith, and Jacob Kaplan are amongst the municipal justices, and Lewis Goldberg and Elihu D. Stone amongst the assistant U. S. district attorneys. Lee M. Friedmann, active in the American Jewish Historical Society, possesses one of the best private Jewish libraries in the country. Local editions of Yiddish weeklies are from time to time published in Boston, but the "Jewish Advocate," an American-Jewish weekly, has maintained its position for over a quarter of a cent. An unique professional club, now in its 34th year, is the New Century Club.

Owing in a measure probably to the vicinity of so many great schools of learning a considerable number of Bostonian Jews have made their mark in intellectual fields. Berenson, the art critic; Isaac Goldberg, author of books on Hispano-American literature; Horace M. Kallen, the philosopher; Henry Hurwitz, chancellor of the Menorah, and Paul Mazur, the economist, are all Bostonians.

**MICHIGAN:** The Jewish settlement in Michigan prior to 1850 centered in Ann Arbor and Ypsilanti. After that year, Detroit became the state's Jewish center. Ezekiel Solomon is the first Jew on record to have settled in Michigan. Solomon lived in Mackinac from 1763 to 1816. He is mentioned as the proprietor of a general store whose belongings were to the extent of one canoe. He was an eye-witness of the massacre at Mackinac on June 3, 1763, and was one of the few whites to escape alive. While the testimony of all other witnesses appeared under the heading, "Sworn before me on the Holy Evangelist," Solomon's testimony appears under the heading "Sworn before me." After 1812 Solomon withdrew with the English to Drummond's Island. His descendants still live on St. Joseph's Island, near Drummond's Island.

Another prominent Jewish name appearing in early Michigan Jewish history is that of Jacob Franks, member of the Franks family of Montreal and related to the Franks of Philadelphia. Jacob Franks and his nephew, John Lawe, are referred to as "Jews extensively embarked in fur trade."

Isaac Moses is also prominently mentioned in the state's early history, and reference is made to his election to membership in the Detroit Masonic Lodge. In 1785 he was mentioned as a New York Tory.

Edward Kanter is recorded as having lived in Mackinac in 1846. He was born in Breslau in 1824, his mother being a relative of Edward Lasker. A graduate of Breslau Gymnasium,



with a knowledge of several languages, he was a stowaway on a ship bound for New Orleans. He was used as an interpreter and was taken care of by the relief committee of the New Orleans Jewish community. Taught English in Detroit by Charles Bresler, he later sailed the Lakes as a clerk. From 1847 on he was in business in Mackinac and was known as a great friend of the Indians. He moved to Detroit in 1852, founded the German-American bank and was active in politics as a Democrat. He served as vice-president and treasurer of Temple Beth El in 1855. Charles E. Bresler came to Ypsilanti in 1840 and was a prominent business man. He crossed the ocean 191 times. He was one of the signers of the articles of Congregation Beth El, Detroit. Frederick E. Cohen, Detroit painter, was an English Jew. He was the teacher of S. T. Ives and Robert Hopkin. The history of the Michigan Jewish community prior to 1850 must, of necessity, be confined to references to individual settlers because there were no large organized communities in the state until the founding of the Jewish community in Detroit in 1850.

Most of the Jewish immigrants to Michigan before 1850 were from Germany and Austria-Hungary and many entered business in Mackinac because the center connects with Wisconsin. The families settling in Michigan, later to form the communities of Ann Arbor and Ypsilanti, were largely related by intermarriage. The majority moved to Detroit when the city began its commercial rise.

The burial ground in Ann Arbor was acquired in 1848. Following the centralization of the Jewish population in Detroit, there were a few ventures by Jews, most of them having failed. The most interesting colonization scheme was the one started in 1890 at Bad Axe, where a group of German Jews formed the Palestine Colony. After a struggle of seven years the project was given up. Other farming ventures were started at South Haven, but here all that is now left of the farming community is a settlement of Jews who have summer resorts. Besides Detroit, the following cities have at present Jewish communities numbering from 50 to 200 families: Alpena, Ann Arbor, Bay City, Benton Harbor, Detroit, Escanaba, Flint, Geneva Township, Grand Rapids, Hancock, Holland, Iron Mountain, Jackson, Lansing, Kalamazoo, Mt. Clemens, Muskegon, Petoskey, Pontiac, Port Huron, Saginaw, S. Haven, Traverse City, Wyandotte.

P. S.

**Detroit:** Detroit Jewry now numbering about 75,000 souls, dates back to the year 1850, when Isaac and Sophie Cozen settled in Detroit, the city's population at that time was 21,000. The Cozens were followed to this city by a number of other Jews—descendants of immigrants from Bavaria, Germany and Austria. Old legal documents indicate the names of Silbermann, Hirsch, Lang, Cohen, Friedlander, Schloss, Bendit, Hirschmann, Neu-

mann, Friedmann, Heineman, Sloman, Prell, Amberg, Frankel, Kanter.

The Detroit Jewish community had its foundation in the home of the Cozens, where Congregation Beth El was founded on Sept. 22, 1850. It was the first Jewish congregation in the state of Michigan. This congregation met regularly at the Cozen home under the leadership of Rabbi Samuel Marcus of New York. It was when Rabbi Marcus died of cholera several years later that a cemetery, a half acre in extent, lying in what is now the city of Hamtramck, was purchased, the sum of \$150 then being paid by the poor congregation as a down payment.

The growth of Detroit as a Jewish center was gradual and slow until the early years of the present cent., when the boom created by Henry Ford brought thousands of applicants for jobs to this city. The present Detroit Jewish community is composed primarily of middle class traders, and in times of normal functioning of automobile plants a large percentage is engaged in the local automobile factories.

There are about 40 Orthodox congregations in Detroit. The United Hebrew Schools have six branches, and there are seven smaller Yiddish-teaching schools.

The growth of Reform congregations in Michigan began with the liberalization of Congregation Beth El of Detroit. When Temple Beth El began to show Reform tendencies in 1862, a group of Orthodox leaders seceded from the congregation and formed Congregation Shaareh Zedek, which in turn, became the leader among the Conservative elements in the State, retaining this position to this day. Temple Beth El of Detroit was directly responsible for the subsequent formation of Reform congregations in Grand Rapids, Lansing, Jackson, Bay City, Pontiac.

The Jewish Children's Home is one of the new structures added to the community in 1932. A new Jewish Center was completed in January, 1934, as a result of the joining of the boards of the Jewish Centers Association and the Young Women's Hebrew Association.

P. S.

**MINNESOTA:** Jewish history here began in the early years of the 19th cent. when a group of Jewish settlers under the direction of the Samuels brothers emigrated from England and settled in the state and ran an Indian trading post at Taylor Falls on the St. Croix River. Some of the early records reveal that Julius Austrian was one of the first settlers who had a trading post, "Situated on the bend made by what is known as the Fond du Lac river and a neck of the lake." In all probability Austrian's claim occupied a part of the present site of the city of Duluth. The same records tell of one Isaac Marks who settled at this time in or near the town of Mankato. As far as organized Jewish life is concerned, the first Jewish congregation in the state was formed Feb. 26, 1857, in St. Paul and was



called Mount Zion Hebrew Congregation. It exists today and is one of the oldest Reform congregations west of Chicago. Its rabbi is Harry S. Margolis and its president is Benjamin Wolfe.

The first Orthodox congregation in the state was organized in 1873 in the city of St. Paul, and the first Conservative congregation was formed in 1885 in Minneapolis. Throughout the state Jews are actively engaged in the economic, political and social life of their respective communities. While there are fairly good sized Jewish communities in Duluth, Virginia, Hibbing, Rochester, Winona, St. Cloud and Mankato, the twin cities of Minneapolis and St. Paul constitute the hub of Jewish activities for the state. The oldest Jewish organization in the state is the B'nai Brith founded over 60 years ago in the city of St. Paul. The Jews of the Northwest publish "The Jewish World," whose editor is L. Frisch.

The Jewish citizens of the state of Minnesota have been leaders in many of the non-sectarian philanthropic appeals. They have also assumed their responsibilities in Jewish campaigns particularly the U. P. A. and the J. D. C. drives of recent years. The Zionist organization is well represented in the state with a large active membership. At the University of Minnesota there are approximately 600 Jewish students and a number of Jewish instructors are found on its various faculties. Jewish student life is organized through the Menorah Society, Jewish fraternities and sororities. Minnesota Jewish population is about 45,000, the larger portion of which is distributed among its three major cities, Minneapolis (22,000), St. Paul (13,500), and Duluth (3,500). There are permanent Jewish communities in Chisholm, Duluth, Eveleth, Faribault, Hibbing, Mankato, Minneapolis, Rochester, St. Paul, Virginia, Winona.

**Minneapolis.** About the year 1864 a group of Jews of German and Bohemian origin settled in the city of Minneapolis and organized in 1876 the Montefiore Burial Association which represented their first communal efforts. The first congregation in the city of Minneapolis was organized in 1878 and incorporated under the name "Shaarei Tov" (now known as Temple Israel) with Leopold Ehrlich as first president. The present rabbi is Albert G. Minda and the congregation boasts of a splendid new edifice built and dedicated in 1928. One of the outstanding cultural influences in the city of Minneapolis, and for that matter in the whole state of Minnesota, is the Talmud Torah of that city. It ranks as one of the finest institutions of its kind in the country. Its influence and effectiveness are in a large measure due to the zeal and vision of its leader, Dr. George Gordon. Through the influence of the Talmud Torah, the cause of Jewish education and Hebrew culture has become a most popular one through the Twin Cities.

H. S. M.

**St. Paul:** The first indication of organized Jewish life in St Paul is to be found in the records that refer to the organization in 1856 of a Jewish Cemetery Association which in the following year became an adjunct of Mount Zion Congregation, organized in this city on Feb. 26, 1857, and continued for 15 years without the leadership of a rabbi. Its first officers were: President, H. Cole; vice-president, J. Mendelsen; secretary, L. Phillips, and trustee, J. Neuman. In 1862 it obtained E. Marcusson to be cantor, rabbi, shohet, mohel and teacher all in one. In 1870 the congregation built its first house of worship. From its inception it accepted the Reform interpretation of Judaism and from 1899 has had graduates of the Hebrew Union College as its spiritual leaders. The present incumbent is Rabbi Harry S. Margolis.

The first Orthodox congregation was founded in 1873 under the name of the "B'nai Yaakob Society." Today there are eight Orthodox synagogues presided over by Rabbis Jacob Hurvitz and Herman Simon, one Conservative temple of which Herman Cohen, a graduate of the Jewish Theological Seminary, is the rabbi, and one Reform temple.

The Jewish citizens of St. Paul have always taken active part in the civic life of the community. Today as well as in the past many have occupied important civic posts. Besides being active in the Community Chest and the St. Paul Association of Commerce, many of its members hold political and judicial offices. Gustavus Loevinger is a district court judge, Milton Rosen is commissioner of finance, Andrew Bratter is assistant county attorney, Irving Goetlieb is city prosecuting attorney, and Rabbi H. S. Margolis is a member of the schoolboard. The first Jewish settlement house in St. Paul was under Jewish auspices and known as the Neighborhood House. Today the Central Community House, of which Mrs. M. P. Firestone is president, is entirely managed by a board of Jewish men and women. The Jewish charities are administered by the Jewish Welfare Association, of which Mr. Bernard Marx is president. In addition, the Council of Jewish Social Agencies, representing 26 Jewish organizations in the city, was formed in 1932. This body is a clearing house for all communal Jewish problems and serves also as a fact-finding bureau.

In the field of Jewish education there are several small Talmud Torahs as well as the religious schools of the various temples. However, a well-defined program of daily Hebrew instruction is carried on by the three larger Hebrew schools in the city, namely, the Jewish Educational Center (housed in a new building), the Capitol City Hebrew School and the St. Paul Hebrew Institute.

Among the many Jewish organizations of the city, the most active are the Council of Jewish Women, of which Mrs. Hart Cardozo is president; the Minnesota Lodge No. 157, I. O. B. B., founded in 1871, of which Melvin Silver is the head, and the Hadassah,



presided over by Mrs. S. N. Mogilner. Besides, the Reform and Conservative temples, sponsor sisterhoods, men's clubs and youth organizations, other organizations in the city are the A. Z. A., the Junior Council, the Junior Hadassah, the B'rith Sholom Lodge and the Daughters of Abraham. The local Council of Jewish Women support and maintain a summer vacation rest camp known as "Sophie Wirth Vacation Rest Camp." The Northwest Jewish Home for the Aged is located in St. Paul and is able to accommodate from 50 to 60 inmates. The professions in St. Paul are represented by a large number of Jews, some of whom are on the faculty of the University of Minnesota.

H. S. M.

**MISSISSIPPI:** There are 6,420 Jews in this Southern state, and the permanent communities are located in Brookhaven, Canton, Clarksdale, Cleveland, Columbus, Greenville, Greenwood, Hattiesburg, Jackson, Laurel, Lexington, Meridian, Natchez, Shaw, Woodville. The figures are twice those reported 30 years ago, and the number of places in which Jews are settled has also doubled within the period. There must have been Jews in Mississippi as early as 1724, for at that date a law was passed in France expelling Jews from the territory. The earliest known records, however, refer to Natchez. Vicksburg also organized a congregation in 1843. There are five regular Reform congregations, and as many Orthodox congregations in Mississippi.

**MISSOURI:** The 80,687 Jews in this state are settled in the following cities: Columbia, Hannibal, Jefferson, Joplin, Kansas City, St. Francois, St. Joseph, St. Louis, Sedalia, and Springfield. Two communities, however, dominate the state, and these are geographically 400 miles apart. Kansas City has 20,000 Jews and St. Louis has 50,000. If the 1905 figures were correct the striking growth has been in Kansas City for it had only 5,500 Jews and St. Louis 40,000 30 years ago.

**Kansas City:** The Jewish community here was founded by the establishment of a reform congregation B'nai Jehuda in 1870. Rabbi Harry H. Mayer has been in its service over 30 years. Kansas City is the "Zenith" of Sinclair Lewis' vigorous novels, and its Jewry has responded to the Kansan swing and demand for activity. Its United Hebrew Charities is a fair and successful expression of the federation idea, and in general the community is social-service minded. It has a number of Orthodox congregations, and proportionately a large number of educational movements exist. Since 1920 it has had at least one, and more recently two, American-Jewish weeklies, Kansas City is both keenly B'nai B'rith and Zionist in spirit. The Conservative congregation is Keneseth Israel Beth Sholom.

**St. Louis:** About 1830 some Jews settled in St. Louis and these received a notable addition after 1848. The two oldest congregations, B'nai El and the United Hebrew, founded in

1838, are still functioning. The community began as a Reform center, and it has today five Reform congregations which still play a leading part in local life. The institutional history is not as striking in dramatic factors as in organic growth. St. Louis in many respects is a rival to the much larger community of Chicago as a dominating factor in the life of the Jews in the Middle West. Its United Hebrew Charities was organized in 1897, and its Y. M. H. A. and Y. W. H. A. building is one of the best equipped and most fully functioning in the United States. It supports a Yiddish publication, "The Jewish Record," as well as an English weekly, "The Modern View." Its earlier rabbis included Dr. H. J. Messing and Dr. Spitz, whilst the veteran Dr. Samuel Sale has been in the service of the community since 1887. Rabbi Leon Harrison was regarded as one of the leading Jewish orators in his day. Under his influence the congregation represented somewhat an attitude of aggressive reform. The newer generation takes a much more amelioristic attitude. Thus all the Reform rabbis are notable factors in the Zionist movement. Rabbi Julius Gordon, of Shaare Emeth, is probably one of the few reform exponents of a distinctly mystical interpretation of Judaism. B'nai Amoonah is the leading Conservative congregation. Both the local Council of Jewish Women and Hadassah wield palpable influence in this community.

**MONTANA:** Jews have settled in this state since 1870. The three communities at Billings, Butte, and Helena, attracted by the industrial opportunities they afford, number in all some 1,500 souls.

**NEBRASKA:** The Jewish population has increased considerably in recent decades particularly, owing to the growth of the community of Omaha, which now has 11,000 Jews out of the total of 14,000 in the state. Communal history began in the '50s in Omaha, which organized its first congregation some 10 years later. Omaha Jewry is efficiently organized and its leaders, who have wielded considerable political power in state and other directions, have set a tone of wide interest in many problems that geographically are remote from the centers which depend on the typical Midwestern combination of industry and agriculture for material success. Reform is represented by Temple Israel and the more orthodox tendency by the Conservative synagogue. There are communities also at Fremont, Grand Island, Grand Island, Norfolk, and Lincoln, the other important Jewish center in this state.

**NEVADA:** According to the record there are only 264 Jews in this state and these are concentrated at Reno. Carson City was founded by a Jew, but there is no organized Jewish settlement there.

**NEW HAMPSHIRE:** Despite its nearness to Massachusetts the Jewish population of



this state in which Jews were settled over a cent. ago is given as 2,779, and this is nearly three times the total of 30 years ago. The permanent communities are at Berlin, Claremont, Concord, Keene, Manchester, Nashua, and Portsmouth. There were Jews in New Castle in 1693, and Portsmouth, which had a settlement in 1785, was until recent decades the leading Jewish community in the state. The lead, however, has been taken over by Manchester, which has become the important industrial center of the state, and which has a fair group of institutions, and is an active Y. M. H. A. center. The Berlin congregation owes its founding to the demand for religious services on the part of the victims of "hay fever" who resort in large numbers to Bethlehem, and the vicinity, in the summer. In this respect New Hampshire is somewhat unique. It has each year a large summer Jewish community which during its protracted stay in the state makes a demand for religious services and the observance of Judaism.

**NEW JERSEY:** The first settlement of New Jersey took place in 1614, when some Dutch from New Amsterdam crossed the Hudson and established a camp at a point where Jersey City is now located. In 1666 a government, according to the Mosaic law, was set up in Newark. One county in the state is still called by the biblical name, Salem.

Some claim has been made that as early as 1655 a small party of Jews, also from New Amsterdam, established a settlement on the eastern bank of the Delaware; but this claim is not authentic. This much, however, is certain: Jews were in New Jersey as early as 1718. In the county courts of Middlesex are found several records relating to Jews. The earliest is that of Abraham Delucena vs. Thomas Bloomfield, on May 21, 1718, at a court of common pleas at Perth Amboy.

There is a record of one Jew in the New Jersey troops of the Revolutionary Army: Asher Levy or Lewis, who was commissioned an officer. There were hundreds in the Civil War and thousands in the World War.

From very small beginnings the Jewish community of New Jersey has grown by leaps and bounds, especially since the exodus from Russia in the '80s, until it now numbers nearly a quarter of a million, of whom about 70,000 or more reside in Newark alone. The rapid individual advance of Jews and the remarkable spread of the community is characteristic of New Jersey in which, except perhaps in some southern counties, no feeling of prejudice has manifested itself.

One of the most distinguished citizens of the state was the late Nathan Barnert,\* twice mayor of Paterson. His whole life and fortune were devoted to philanthropy. His benefactions included a synagogue, a Hebrew free school, a hospital, a nurses' home and a home for the aged, all of which he erected at his own expense. In recognition of his unparalleled benevolence the city of Paterson erected a statue of him, which was unveiled during his

lifetime in front of the City Hall—a tribute seldom equalled in this country.

Samuel Kalisch, a resident of Newark, was the first Jew to be appointed to the Supreme Court of New Jersey, which position he held until his death. Joseph B. Perskie, of Atlantic City, a son-in-law of Hirsch Masliansky, now is a member of the State Supreme Bench. Harry Bachrach has been mayor of Atlantic City for several terms, and his brother Isaac is one of the most outstanding members of the National House of Representatives. Meyer C. Ellenstein is the first Jewish mayor of Newark, having been elected by an unprecedented vote. In 1912 Louis V. Aronson failed of election as mayor, although nominated on the Republican ticket by defeating the machine candidate in the primaries. Joseph Siegler is now serving his third term as judge of the Juvenile Court of Essex County. Philip Forman, a former U. S. district attorney appointed by President Hoover is the first Jersey Jew to sit as a federal district judge.

The spread of the Jews in the state is identified in the following list of communities, all of which take some share in the national Jewish life and some of which are recognized as important factors in Zionist and other organizations.

There are permanent Jewish communities in Asbury Park, Atlantic City, Bayonne, Belmar, Bergen, Boonton, Bound Brook, Bridgeton, Burlington, Caldwell, Camden, Deerfield, Dover, Dover Township, E. Orange, Elizabeth, Englewood, Englishtown, Flemington, Freehold, Franklin, Garfield, Glenridge, Hackensack, Hanover Township, Heightstown, Hoboken, Irvington, Jamesburg, Jersey City, Kearney, Keyport, Lakewood, Linden, Long Branch, Merchantville, Millstone, Millville, Morristown, New Brunswick, Newark, Newton, Nutley, Orange, Palisades Park, Park Ridge, Passaic, Paterson, Pennsgrove, Perth Amboy, Pittsgrove, Plainfield, Pleasantville, Princeton, Rahway, Randolph, Raritan, Red Bank, Ridgefield Park, Roosevelt, Roselle, Salem, Somerville, S. Amboy, S. River, Summit, Trenton, Union, Ventnor, Vineland, W. New York, Westwood, Wildwood, Woodbine, Woodbridge.

Newark is one of the most progressive Jewish communities in the U. S. It boasts one of the finest hospitals in the country, the Newark Beth Israel Hospital which, while built by Jews, is non-sectarian: almost 50 per cent. of its patients are non-Jews. It has most magnificent synagogues, among them B'nai Jeshurun, Oheb Shalom and B'nai Abraham. The latter was erected about 10 years ago, and is one of the largest and most sumptuous temples in America, having a seating capacity of over 2,000, with a social center equipped with all modern facilities for recreational and cultural activities and a religious school with a capacity of 1,000 pupils. Newark has an excellent Y. M. & Y. W. H. A. building. It has a splendid orphan asylum, a Talmud Torah, and other communal institutions. The Jews of Newark



distinguish themselves in every walk of life. Some of the largest industrial and mercantile establishments, such as the fur-dyeing factory of A. Hollander & Son, the Art Metal Works, and the famous department store of L. Bamberger & Co. were established by Jews. One of the founders of this store was the late Felix Fuld, whose philanthropic endeavors had a nation-wide reputation. Louis Bamberger, his partner, besides presenting a museum to the city at the cost of over \$1,000,000, has given \$5,000,000 to endow an Institute for Higher Learning and Research Work, of which Professor Albert Einstein is the head of the mathematics department, and which is now temporarily located at Princeton University.

J. S.

**NEW MEXICO:** A few Jews settled in Santa Fé in 1845, and there are still a few there, but the center of Jewish communal life is in **Albuquerque**. Of the total of 1,000 Jews in the state there are some at Las Vegas and Tucumcari. The first congregation was established in Las Vegas. The earliest Jew known to have settled in the territory was Jacob Spiegelberg who was a pioneer in Santa Fé which, however, never became an active Jewish center. New Mexico has awarded many Jews public office, and a number of Jews who have come to play a prominent part in American Jewry are natives of Albuquerque.

**NEW YORK:** It is estimated that there are 1,903,890 Jews in New York state. There are only two countries in Europe which pass this total, Poland and Russia, so that in sheer numbers New York Jewry presents a remarkable aggregation of Jews; but as over 1,700,000 of this total represents the Jewish population of New York City, the mass effect may be said to reflect the city rather than the state. Nevertheless the number of centers which have Jewish communities is also impressive. The following list is followed in the case of the larger cities with the number of the local Jewish population.

The permanent Jewish communities in New York state are: Albany (8,500), Amsterdam, Auburn, Babylon Town, Batavia, Beacon, Binghamton, Buffalo (20,000), Callicountown, Carthage, Catskill, Cedarhurst, Cohoes, Cortland, Dunkirk, Ellenville, Elmira (1,600), Fallsburg (1,060), Freeport, Fleischmans, Glen Cove, Glens Falls, Gloversville (1,250), Gouverneur, Great Neck, Greenport, Hastings-on-Hudson, Haverstraw, Hempstead, Hempstead Town, Hoosick Falls, Hudson, Hunter, Huntington Town, Ithaca, Jamestown, Kingston (1,750), Lake Placid, Liberty, Liberty Town, Little Falls, Long Beach, Lynbrook (1,000), Mamaroneck, Massena, Middletown, Monticello, Mt. Kisco, Mt. Vernon (10,000), New Rochelle (5,500), New York, Newburgh (2,500), Niagara Falls (1,000), North Hempstead, Nyack, Ogdensburg, Olean, Ossining, Oswego, Patchogue, Peekskill (1,000), Pelham Manor, Plattsburg, Port Chester, Port Jervis, Poughkeepsie, Riverhead

Town, Rochester (33,000), Rockville Center, Rome, San Harbor, Saranac Lake, Saratoga Springs, Schenectady (3,800), Schodacktown, Sea Cliff, Smithtown Town, Spring Valley, Suffern, Syracuse, Tannersville, Tarrytown, Thompson Town, Troy (2,000), Tupper Lake, Utica (5,600), Warwasing, Watertown, White Plains (1,700), Woodbridge Village, Yonkers (8,000).

This list, long as it is, ignores the subdivisions of New York City, the hundreds of small Jewish settlements in the state, and the remarkable annual summer exodus from the city, principally from New York City, to resorts of every description, sea, mountain, river and lake, a factor that has a distinct influence on all phases of communal life. For these migrations have a clear effect on the spread of New York Jewry. A series of congregations of considerable wealth and influence have grown up in Long Island as the result of a permanent deposit of a very small percentage of the tens of thousands of Jews who flock to the Island in the summer. Less distinct is the result of the summering in Green and Sullivan counties, in the Catskills, and north of this range to Saratoga.

Just as numerically New York City dominates the state so too it is the leading factor in the history of Jewry in the state. The first settlement began in New York City. A New York Jew obtained interests in property in Albany in 1661, but even there as elsewhere in the state the record of settlement, growth and communal development belongs to the 19th cent. and is clearly divided between the earlier German and the later East-European immigration. In none of these many settlements have unusual traditions survived, except in the case of Buffalo. There it is asserted that the community was started as an outcome of Mordecai Noah's \* attempt to found a Jewish colonization settlement, at Ararat, on Grand Island. A few of the important centers follow:

**Albany:** The first congregation was founded in 1838, but it was not until 1846 that the first rabbi was appointed, in the person of Isaac M. Wise,\* then a newcomer to the United States. It was therefor in Albany that the real battle for Reform Judaism in the United States was waged aggressively. Dr. Wise remained eight years in Albany where his reforms produced violent opposition, and at the end of the fourth year resulted in a split in the congregation. Anshe Emeth (now Beth Emeth, under the leadership of Rabbi Bernard Bamberger) was founded in 1850. The fires of reform were, however, subsequently kept well aflame, and this holds true for Buffalo and Rochester, to the World War period. Albany, as the state capital, has always had the benefit and felt the influence of those Jews who have either achieved high position in the city itself, or those who have come to it holding important state office. At the same time it is the active center of the group of communities which include Troy and Schenectady which converge



on it. Albany has today an active Orthodox group, and under the sponsorship of Rabbi Baum Zionism has made headway there in recent years. It has a well-housed and active Jewish Community Center.

**Buffalo:** The first Jew to settle here came from Frankfort-on-the-Main in 1835, and the first congregation was established in 1847. A number of Jews have been conspicuously successful in the practice of the law, and are at the same time closely associated in the welfare of the community. Carl Sherman, the first Jewish attorney general of New York state, hails from Buffalo. The late Rabbi Kopald wielded considerable influence in the community, both with the Orthodox and the Reform. Buffalo has always been regarded as one of the strongholds of American Zionism. The community is normally very generous in its response to national relief campaigns.

**Elmira:** Jews first settled here in 1851, and Congregation Children of Jacob was founded in 1860. Dr. Rudolph Radin, who later became popular in New York City as the rabbi of the Educational Alliance, was appointed rabbi and introduced a conservative ritual. There are three congregations of which two are conservative.

**New York City:** The beginning of the Jewish Community of New York, which is the beginning of Jewish history in North America, is like most early Jewish histories in new countries far from continuous. Of the 23 Jews who arrived in Nieuw Amsterdam in Sept., 1654, presumably from Brazil, and who were ultimately permitted to settle there, despite the objections of Peter Stuyvesant, the Dutch governor of the colony, there is hardly a trace left. The first impact was, as mostly everywhere else, fatal to the original settlers who were absorbed by the general population, and the adjustment which begins with a strengthening of Jewish life, or a new effort to develop religious activities, education, and communal work, was sustained by later arrivals rather than by the first comers or their immediate descendants. The "St. Catarina," which brought the first Jews, cannot be considered as a Jewish "Mayflower," for few, if any, Jews of New York or of America today can claim descent from her passengers.

The permission given to two Jews to open butcher shops in the city in 1660, while the colony was still under Dutch administration, may be considered as the first attempted solution of the "Kashrut" problem which has not been solved in its complicated entirety to this day. Most of the restrictions which were imposed by the Dutch were continued by the English, who occupied the city in 1664 and renamed it New York. In 1665 Governor Nichols declared that only Christians were to be guaranteed religious liberty. In 1685 Saul Brown was refused permission to trade at retail, and the mayor and the common council ruled, in answer to a petition, that the Jews'

(public) worship was not to be permitted. But there appears a synagog on a map of New York drawn from memory in 1695 by a John Miller, and it is known to have had then about 20 members. The restrictions were gradually removed in the earlier part of the 18th cent.

Seven Jewish contributors to the fund for the building of Trinity Church in 1711 are recorded, and in 1712 the Rev. John Sharp, in a circular in which he proposed the establishment of an academy, stated that Jews from Poland, Hungary, and Germany, "who know Hebrew," were to be found among the residents of New York. The Yeshibah "Minchat Ereb" was consecrated in 1731.

The small community at that time did much to develop the foreign trade of the colony, and most of its members embraced the opportunity offered them by the Act of Parliament of 1740 to become naturalized. The glowing description of their fine material condition which was given by Peter Kalm, the Swedish traveler (in 1748), was not overdrawn.

The participation of the Jews in the Non-Importation Agreement, in the Revolutionary War (and in all the subsequent wars in which the U. S. engaged), belongs to general American-Jewish history. The community was diminished when a considerable number of patriotic Jews, including Rabbi Gershom Seixas,\* departed for the duration of the English occupation during the war of the Revolution. But later it grew by accessions of refugees from the revengefully destroyed Newport, R. I., town, which had the most important Jewish community in colonial times. Still, the number of Jews in the city at the beginning of the War of 1812 is given as 500, and as a little over 1,000 (in a population of 160,000) in 1825, when the new immigration from Central Europe after the Napoleonic Wars had been going on for nearly a decade.

Harman Hendricks, who subscribed \$40,000 to the War Loans of 1812, was the head of the wealthiest family of the city at that time. Mordecai Emanuel Noah,\* the orator at the dedication of the rebuilt Mills Street Synagog in 1818, was the most prominent Jew in New York until the time of his death in 1851, with Commodore Uriah P. Levy,\* who attained the highest rank in the U. S. Navy, and to whom the "Freedom of the City of New York" was voted by the Common Council, Feb. 6, 1834, probably the second. Mordecai Myers was one of the city's representatives in the state assembly in 1829, 1831, 1832, and 1834. Sampson Simpson, the first Jewish graduate of Columbia College (of which the above-named Rabbi Seixas was one of the trustees), was admitted to the bar in 1802, and was a leader in local charities, as was also Emanuel Hart, the grandfather of the poet and story-writer, Bret Harte. The adjustment of the small community was proceeding rapidly when the wave of new immigration largely increased its numbers.

The Polonies Tamud Torah was founded in 1801 and the "Chevra Hesed ve-Emet" in



1802, but nearly a quarter cent. passed before the second congregation, "B'nai Jeshurun" was established (1825). There were five of them in the city in 1841, three of which united to engage Dr. Max Lilenthal\* as their rabbi in 1846. He estimated the Jewish population of New York in 1847 to be about 15,000. Emanu-El Congregation, which later became the greatest Reform congregation in the country, was organized in 1845, under the rabbinate of Dr. L. Merzbacher, and its first place of worship was at the corner of Grand and Clinton Streets. This was about five years after reference was made (in the "Orient," 1840) by a Jewish writer from New York to "the poor Jews of Elm Street and the rich Jews of Crosby Street," referring to the locations respectively of the Portuguese Shearith Israel, and one of the new Ashkenazi synagogues.

The first East-European or Russian Orthodox congregation, the Beth ha-Midrash ha-Godol, came into existence in 1852. The "Asmonean" (1849-58) and the "Jewish Messenger" (1851-1902) were the first Jewish periodicals of the growing community, in which the "American Hebrew" is now practically their sole successor. The Order B'nai B'rith was organized here in 1843, the Free Sons of Israel in 1849, and the Order Brith Abraham, from which the largest, numerically, Jewish fraternal organization, the Independent Order Brith Abraham (organized 1887) is a surviving offshoot, was likewise organized in that period.

Simon Wolf, in his work on the subject, lists nearly 2,000 New York Jews who served in the Civil War, in which the Seligman banking house rendered important financial service to the Government of the United States.

Most of the older organizations and institutions of the community were founded or reorganized on a larger scale in the "breathing spell" from 1870, when Jewish immigration from central Europe practically ceased, owing to the partial emancipation of the Jews there, and the Jewish house was brought in order as a Providential preparation, to the beginning of the Russian influx in 1882. In that year (Feb. 1) took place the great meeting at Chickering Hall, which was called by General U. S. Grant, presided over by Major Grace, and addressed by former Secretary of State William M. Evarts and other distinguished citizens, to protest against the "pogroms" in Russia. The first group of Jewish refugees from Russia to arrive in New York in that year was received with bands of music and was for a time sheltered by the City. This meeting was the forerunner of numerous immense protests and marches for which New York, as the greatest Jewish community of all times, has become famous. The anti-Hitler demonstration of Mar., 1933, in which more than 100,000 participated, is the most recent instance of such characteristic manifestations in which New York leads the Jewish world.

The third period of immigration which lasted from 1882 to 1914 saw New York be-

coming what it is now, although the conservative estimate of Joseph Jacobs in 1905 ("New York" in the Jewish Encyclopedia) is a Jewish population of 672,000, about a third of what is now found within the radius of 50 miles comprising the metropolitan district. It has become the center and the front rank of all Jewish activities in the United States, some of which extend over the entire Jewish world. The Yiddish press (with four daily newspapers), the Jewish theater (with a dozen or so playhouses), the labor movement—all originated, and have their principal strength here in New York, while the rest of the country remains "provincial."

The efforts to organize the Orthodox community, which were first made when Chief Rabbi Jacob Joseph was brought from Wilna in 1888, ultimately failed, and the attempt to organize a "Kehillah" to unite all elements of the community (1909) was hardly more successful. Partial unity was achieved by the formation of the Federation for the Support of Jewish Philanthropies (1916) and by the temporary relief committees of 1903 and of 1905, and advanced still further by the greatest of them all, the Joint Distribution Committee, which began to function in 1914. The American Jewish Committee (1906), the American Jewish Congress, and the older Zionist Organization of America, all of them with headquarters in New York, sometimes, but not often, cooperate. The greatest activities, slower among the older parts of the community, more intense and variegated among the later arrivals and their immediate descendants, present the largest and most colorful scene in Jewry, past or present.

About 1,500 synagogues (which are during the high holidays augmented by hundreds of halls or "mushroom" places of worship) ranging from near Christian Reform to extreme Hasidic orthodoxy; thousands of organizations for various purposes, from the "Hebra Shas" for the study of the Talmud which is attached to most of the larger Orthodox synagogues to the Communistic International Workmen's Order, with a host of "Landsmanschaft" societies (some of them, like the Polish and the Ukrainian, united in "Verband") and lodges of the various orders, ladies' organizations of all kinds, and hundreds of charitable and benevolent organizations and institutions, from the largest in the country and in the world to the smallest, are active and struggling, some of them for supremacy, most of them for existence.

The educational systems to which the dozens of "Centers" should be added, although they partly belong to the synagogues, include over a hundred Talmud Torahs, a dozen "Parochial Schools" (in which a general public school course is also given), headed by the great Yeshivah Rabbi Isaac Elchanan with its Teachers' School, its high school course and its Yeshiva College, the only Jewish denominational college of arts and sciences in the world. The Jewish Theological Seminary,



which also has a Teachers' College and an immense library (rivalled in popularity only by the Jewish Department of the great New York Public Library) represents the Conservative wing, while a number of Temple schools stand for the several varieties of Reform, with the presumably non-Jewish system of ethical culture schools, which are also mostly Jewish in their attendance, at the extreme left of the religious side of education. A considerable number of Hebrew and Yiddish schools with nationalistic, some with radical tendencies, complete the educational picture on the Jewish side. But Jewish pupils and teachers abound in the public schools, rising above their ratio to the general population in the high schools and teachers' colleges up to a large majority in the College of the City of New York. The proportion of Jewish students in the universities and the professional schools in the city is also above the average.

The predominance of Jews in the retail trade, from the tens of thousands of small stores to the large department stores; in manufacturing, in building and real estate operations, in the various professions including the Stock Exchange and banking; in the theatrical, movie, and other entertainments to which sports in all their varieties should be added; finally, the hundreds of thousands of skilled and unskilled workers of both sexes and all ages show a participation in the material as well as in the intellectual work of this greatest city commensurate with its Jewish population.

The large number of Jewish representatives which the city sends to the Congress in Washington, to the assembly and the state senate in Albany; the large number of Jews in the Civil Service, city, state and national in New York (including hundreds of police officers up to the higher ranks) and in the judiciary, from the municipal and magistrates' courts to the supreme court, with an incidental controller, borough president or other higher city official, and at present) a New York Jew as governor of the state, prove a high degree of adjustment even before the welding together of the community, which will probably not come for another generation. And, despite all restrictions, immigration is still going on, including a post-war immigration from Germany, which has lately been augmented by refugees from the Hitler persecutions in that country. So lives, works and develops the community which contains more than a tenth part of the Jews of the world; the largest aggregation of Jews in any one city in comparison with which the only other "greatest Jewish city in the world" known to history, Hellenistic Alexandria of nearly 2,000 years ago, fades into insignificance. P. W.

Of the 3,118 congregations in the U. S. A., involving a synagog building investment of \$155,744,666, a third are located in New York City, which however naturally subdivides into a number of areas, which though part of the municipality are in many ways distinct. Man-

hattan, which is often regarded as New York because it is the chief commercial and professional center of the city, has the smaller Jewish population of the three large boroughs. It houses most of the nationally known institutions, and its chief temple, Emanu-El, conspicuously located, is at once the largest and most artistic Jewish fane in the U. S. The largest aggregation of Jews are actually residents of the borough of Brooklyn, which has maintained its communal and institutional independence, possesses its own Federation of Charities, hospitals, institutions, centers, temples, synagogues, schools, etc. Brooklyn, in its turn, is an aggregation of what were once villages and later suburbs, each of which exhibits some characteristic, and revolves around its own centers, etc. The northern division, the borough of the Bronx, is for all practical purposes a distinct entity within New York City, and shares with Brownsville, at the tip of Brooklyn, in the record for density of Jewish population and ghetto characteristics. The considerable group of Long Island towns, which come within the New York city and county lines too are independent communities, distinct specimens of modern suburbia, politically and commercially rather than organically related to New York City. Many of them are of very recent settlement, but they have all exhibited a tendency to institutionalize almost as soon as streets are laid out, and houses erected.

**Rochester:** This community has increased sixfold in the last 30 years, the increase being largely due to the development of the clothing industry in this center. The first Jews who settled in Rochester in 1848 came from Germany, but to 1894 an old Baptist church was used as a synagog. In the last-named year Temple Berith Kodesh was dedicated. The Conservative congregation, Temple Beth El dates from after 1881, when East European immigration began to make itself felt in Rochester. Jews have occupied a number of positions in the local municipality, and sent Meyer Jacobstein, one of the ablest Jews who has served in Congress to the House of Representatives for a number of terms. Rochester participates in most national affairs, and has witnessed many Jewish conventions. Its inhabitants suffered a setback during the depression which affected its chief industry very seriously.

**Syracuse** has a population of about 210,000 of whom the Jews compose a trifle over 5 per cent. Jews were attracted to the city in the '30s because they found it a trading center for the surrounding territory. Before long a synagog was founded. By the time of the Civil War, in which 90 per cent. of the local Jews eligible for service enlisted, the Jews were well enough established for a number of them to be designated as army officers. With the rise of the Reform movement (1864), the original congregation divided between Orthodox and Reform adherents, each group forming its own congregation.



The most prominent native Syracusan was the late Louis Marshall (1856-1929), who indicated his love for his native city by retaining membership in Temple Society of Concord, the Reform congregation, until the day of his death.

Dr. Joseph H. Hertz, now chief rabbi of the British Empire, ministered to Temple Adath Yeshurun, the first congregation in the country to give a call to a graduate of The Jewish Theological Seminary of America, from 1894 to 1898. The Shuberts grew up in Syracuse. Their first theatrical venture was in the city of their birth.

The present communal life of Syracuse is well organized. There are six orthodox congregations, two of which have very elaborate social centers, a Conservative congregation, the largest in a city of its size in the country, and a well-equipped Reform congregation.

Four of these congregations and the Jewish Communal Center conduct Sunday schools. The Conservative congregation, a Hebrew school, a Folkschule, and the Arbiter Ring conduct regular daily Hebrew classes.

The communal center was started through the gift of his home by the late Jacob Marshall, father of Louis Marshall, to the Jewish community, in memory of his deceased wife, in 1910. The communal center still occupies the original home, to which an addition was later made.

Syracuse charities and philanthropic institutions receive their support from a Federation of Jewish Charities, which in turn is supported by the Syracuse Community Chest.

J. B.

**NORTH CAROLINA:** In 1920 the Jews in this state were estimated at 5,140, and in 1927 at 8,252. Aaron Lazarus and Aaron Riviera, the former a native of South Carolina, settled in Wilmington, and in 1826 Isaac Harby estimated the Jews as 400 scattered throughout the state. The first congregation was organized in 1867, and that at Raleigh in 1879.

There are permanent Jewish communities in Asheville, Charlotte, Durham, Fayetteville, Gastonia, Goldsboro, Greensboro, Hendersonville, Highpoint, Kinston, Lumberton, New Bern, Raleigh, Rockingham, Rocky Mount, Statesville, Wilmington, Wilson, Winston Salem, most of which were settled after 1880. Asheville owes its considerable advance to its advantages as a resort for victims of tuberculosis. The Jewish and non-Jewish institutions have been considerably aided by the benefactions of the Cæsar Cone family, which also did much for the state industrially, and to the Weil family of Goldsboro.

**NORTH DAKOTA:** Except that at Painted Woods, near Bismarck, some Jews settled in 1881, the 2,749 Jews in this state represent a settlement of later date, in a state that even 25 years ago was reminiscent of the Wells Fargo Express, and frontier life. There are permanent Jewish communities in

Ashley, Bismarck, Devils Lake, Dickinson, Fargo, Grand Forks, Minot, Wishek. Of these the most active are those organized in Fargo and Grand Forks. Generally these communities, though small and widely scattered, exhibit a keen interest in the work of all national Jewish organizations.

**OHIO:** Whilst Jewish traders are known to have penetrated Illinois by the middle of the 18th cent., there is no reference to any one of them being attracted by the fertile Ohio area prior to the admission of Ohio into the Union in 1802. Joseph Jonas, an Anglo-Jewish watchmaker, was attracted by these opportunities and settled in Cincinnati, in March, 1817, and was then regarded as a human curiosity. He was joined by a few other English Jews—to 1830 only English Jews settled in the Ohio Valley—and these formed the first congregation in the state in 1819. In a letter written to the Charleston congregation in 1825 the organizers of the Cincinnati congregation refer to the fact that "there is not a congregation within 500 miles of this city." In 1837 Simson Thorman proved to be the advance guard of fellow Bavarian Jews who organized the first congregation in Cleveland, and thereafter to the Civil War the two congregations were increased by German immigration. There was a lull in settlement, however, till 1850, and the next group of communities were Bellaire and Akron, 1850; Dayton, 1854; Hamilton, 1866; Toledo and Youngstown in 1867. The state later felt the impact of East European immigration. In 1877 it was reported to contain 14,581 Jews; in 1905 they had risen in numbers to 50,000; and, by 1927 they had increased to 173,976.

There are permanent Jewish communities in: Ada, Akron, Alliance, Barberton, Bellaire, Canton, Cincinnati, Cleveland, Cleveland Heights, Clyde, Columbus, Dayton, E. Liverpool, Elyria, Geneva, Hamilton, Lancaster, Lima, Lorain, Mansfield, Marietta, Marion, Massillon, Middletown, Newark, Norwood, Piqua, Portsmouth, Springfield, Steubenville, Toledo, Warren, Youngstown, Zanesville.

Although Chillicothe has one of the smallest communities Moses Alexander was elected mayor there in 1827. A considerable number of Jews have from time to time served in the state legislature and though such comparisons are always difficult it may be said that Ohio Jews have been more conspicuous in municipal than in state affairs. Cincinnati has had two Jews as mayor, Julius Fleischmann in 1900 and again in 1903, and Murray Seasongood\* more recently, and Mr. Mashka has been the controlling political personage in Cleveland.

**Cincinnati:** Known as the cradle of Reform Judaism, the seat of the Hebrew Union College, of the Union of American Hebrew Congregations, of the Grand Lodge of B'nai B'rith since 1925. Jewish population is about 20,000. In Mar., 1817, the first Jew, Jonathan Jonas, a native of Plymouth, England, settled



in Cincinnati. By 1825 he had been joined by a considerable group of English Jews. Cincinnati received the first of the German-Jewish immigration in 1830. The German Jews soon far outnumbered the Jews from England.

The first Jewish congregation, B'nai Israel, was organized by the English group in 1824 "for the purpose of glorifying our God and observing the fundamental principles of our faith." This congregation still stands under the leadership of Dr. David Philipson, dean of the American Reform rabbinate. He has been the rabbi of B'nai Israel Temple since 1888. Isaac M. Wise Temple is a consolidation of the older congregations.

The German group organized B'nai Yeshurun congregation in 1840 and in the year 1854 Rabbi Isaac Meyer Wise\* was summoned to its pulpit from Albany. In this office he became the banner-bearer of Reform Judaism. He revised the old ritual, abolished old customs of worship, introduced choir and organ in the synagog service. He preached a purely religious conception of Judaism: "To be a Jew was a religious identity only." In 1873 he organized the Union of American Hebrew Congregations; in 1875 he founded the Hebrew Union College.

Jewish charity in Cincinnati was at first a congregational function and later was taken up by societies. These societies were federated in 1896 under the United Jewish Charities—the first federation of Jewish charities in the United States. Now known as the United Jewish Social Agencies, this federation includes a Jewish hospital, a convalescent home, a shelter home for transients, a custodial home for children, two homes for the aged (Reform and orthodox), a bakeshop where needy mothers are given employment instead of relief.

The first Russian Jews came to Cincinnati in 1881 and their number today greatly exceeds that of the German Jews. They have ten synagoges, outstanding among which is the structure of the Adath Israel congregation, a monumental edifice that testifies to the increasing affluence of the East-European group in the decade 1920-30. At the head of Cincinnati orthodoxy stands Rabbi Eliezer Silver, former chief of American Orthodox rabbis and rabbi of Adath Israel.

The mass of Cincinnati Jews live in the suburb of Avondale which, prior to 1930, was called "the richest ghetto in the world." In this suburb the German Jews settled about the year 1890 and some 25 years later the East-Europeans followed them, bought real estate, built apartment houses.

Cincinnati Jews have been in the leadership of the local municipal reform movement and under the chieftainship of Murray Seasongood\* there was established in 1925 a non-partisan city manager government. He was the first mayor under this form of government. Jews have functioned in Cincinnati during one period at one time as mayor, president of the Board of Education, president of the Park Board, president of the City Planning Com-

mission, president of the County Commissioners, county treasurer, member of the Health Board, and judge of the Common Pleas Court. The character of Cincinnati Jews in public office has raised them far above any aspersion of anti-Semitism.

The German Jews amassed their wealth in distilleries, clothing manufactories and jobbing houses. The Russian Jews are in textiles, merchandising and real estate. In the 1920-30 decade large numbers of their sons went to medicine and law.

A. S.

**Cleveland:** This community which with its suburbs approximates 100,000 Jews, still exhibits in many ways the impress of the three elements that created it. The first congregation, dating to 1839, was Bavarian in origin. The next large group of settlers came from Hungary, and the third group, settling at the end of the last cent., came from Eastern Europe. The "landsleute" spirit was still well in evidence prior to the World War. It expressed itself in congregational organization and even in publication attitudes for there were two American Jewish weeklies, as well as a Yiddish daily. The leading rabbis to that date, Moses J. Gries, M. Machol and Aaron Hahn represented three schools of thought, with Rabbi Samuel Margolies, at the time one of the youngest men in an Orthodox pulpit, representing the old school.

Cleveland on the other hand has been not only one of the most complete institutionalized communities, in the number of synagoges, and the variety of institutions, but it has been the center of considerable experimentation in American Jewry. Its orphan asylum, an institution founded and maintained by the B'nai Brith, long regarded as a model of its kind, was opened in 1868. In 1899, when the vogue for settlement work became popular, Cleveland established the Council Education Alliance, a type of effort then largely confined to much larger cities. In more recent decades it was the first city to experiment with the problem of creating a center for Jewish educational and social work of an Orthodox type on a very large scale. The temples too, with their adjuncts, were in this respect mostly in advance of eastern efforts of a like type. In some measure this may be a reflex of the fact that Cleveland is a favorite convention city. The first annual session of the Central Conference of American Rabbis was held there in 1890, and a number of the historical conventions of the Zionist organization have met there. The local Council of Jewish Women started there in 1894 as a federation of then existing women's societies, and came into the national body some years later. The Temple of which Rabbi Abba Hillel Silver is the spokesman is regarded as the leading congregation, with Anshe Chesed (Rabbi Barnett B. Brickner) which was founded in 1842, as second. The third Reform congregation is Tifereh Israel. The Jewish Center and B'nai Jeshurun represent the Conservative attitude. The "Jewish World," the Yiddish daily, is published by the



Rocker family. Every type of national organization is well represented in Cleveland.

**Columbus:** The state capital has about 8,500 Jews, and has an important Hillel Foundation, a Menorah group and other student bodies at the state university. It has a Reform congregation, Temple Israel, and several Orthodox congregations, and a group of educational societies and charities and branches of all the national organizations.

**Toledo:** With its 12,000 Jews Toledo is the third largest community in Ohio. Its first congregation was founded in 1865, and it had three congregations by 1874, after which it witnessed a pause in development until phases of the automobile industry attracted a large group of settlers. Today it has only one Reform congregation. The community has been more favorable to the Mizrahi theory of Zionism than proportionately many cities of the same size.

**OKLAHOMA:** Thirty years ago 70 Jews were reported residing in Oklahoma City, today the Jewish population of the state is estimated nearly 8,000. Of these 1,500 are in Oklahoma City and the same number in Tulsa. Both these cities have Reform and Orthodox congregations. Tulsa during the oil boom, thanks largely to the effort of Mr. A. Aaronson and his relatives, who were factors in the oil development, established one of the model Orthodox communities in the United States. Undeterred by lack of numbers a complete Orthodox system of the Frankfort type was established and financed on lines attempted probably nowhere else in the country. Besides the cities mentioned there are permanent communities in Ardmore, Muskogee, Okmulgee and Sapulpa.

**OREGON:** It is estimated that there are 7,000 Jews in this Northwestern state, of whom 6,000 are settled in Portland; the remainder being distributed throughout Albany, Ashland, Astoria, Baker, Corvallis, Eugene, Hood River, Klamath Falls, La Grande, Marshfield, Medford, Oregon City, Pendleton, Roseburg, Salem, Tillamook and The Dalles.

There were Jews in Oregon as early as 1849 in the territorial period. During the boundary difficulty with England and the Indian Wars, the Jewish people in common with the other settlers, suffered all the evils of partisan government and political strife.

In this beautiful green land, it was but natural that the thoughts of Jews, so long deprived of their ancestral worship, would yearn for the outward expression of their traditions and Judaism. The first Portland congregation, Beth Israel, was founded in 1858 when the entire town population numbered only 1,280 persons. In 1861 the first synagogue was consecrated. Congregation Beth Israel from its inception was never ultra Orthodox, but had liberal leanings. The men and women sat together and the organ was early used in the services.

Ahavai Sholom, a Conservative congregation, was organized in 1872. Neveh Zedek, moderately Orthodox, was organized in 1889. Shaarie Torah, extremely orthodox about the same time. Since then, three more Orthodox synagogues have been dedicated: Kesser Israel, Lenath Ha Zedek, and Ahavath Achim; the latter is the place of worship of the Levantine Jews.

With their traditional love of learning, a daily school for secular subjects, with an attendance of 65 pupils was started in 1864. This was called the Beth Israel School. Financed by Jews, the school had both Jewish and non-Jewish children among its students.

Although the growth of the community was comparatively slow, individual Jews advanced quickly in state and political life, displaying a fine feeling of friendship that existed then as now between the Jewish group and their non-Jewish brothers.

Solomon Hirsch, one of the first American Jews appointed to represent the United States in Turkey, was a member of the state senate and for some years its presiding official. Bernhard Goldsmith and Philip Wasserman were mayors of Portland. Joseph Simon\* served in the U. S. Senate from 1898 to 1903, and in 1909 as mayor of Portland. Ben Selling, Sigmund Sichel, David Solis Cohen, and others have held important state and city offices; while Julius L. Meier\* is the present governor of Oregon.

In the professional and commercial life of Portland, the physicians Auerbach and Otto S. Binswanger; M. W. Fecheimer, the lawyer; the early bankers, Julius Loewenberg and Benjamin I. Cohen, the musician-merchants, Simon Harris and Sigmund Frank, the merchants, Louis Fleischner, Solomon Blumauer, Aaron Meier, Adolph Wolfe and others, stand out as early civic leaders. The Reverend Dr. Stephen S. Wise, for six years rabbi of Beth Israel, was instrumental in founding the juvenile court and contributed much to the moral and spiritual welfare of the state of Oregon.

The light of a new prosperity dawned with the Lewis and Clarke Exposition in 1905. New people flocked to the Pacific Northwest bringing different ideas concerning life and business.

There followed then a boom period, during which time much building activity ensued. During this time was built the Neighborhood House, a neighborhood center, which has ever remained the outstanding expression of Jewish philanthropy.

In 1928 Congregation Beth Israel erected its present temple to replace the one burned in 1923. This structure in its setting of native Oregon trees is perhaps unequaled anywhere.

The old leaders, however, continued to hold the balance of power. The names of I. N. Fleischner and Aaron Frank of pioneer parentage, Joseph Shemanski, Nathan Strauss, Charles F. Berg, Max Hirsch, may be mentioned among the new leaders.

In the history of Oregon, Jewish women



have and do still play an important part. No story of Jewish life can be written without the names of Mrs. Bernhard Goldsmith, Mrs. Solomon Hirsch, Mrs. Aaron Meier and Mrs. S. M. Blumauer.

Portland Jewry has at all times taken an active interest in all Jewish organizations, besides establishing all the societies characteristic of Jewish communal life. Indeed, away back in 1858, the first Hebrew benevolent society was organized; closely followed by the women's organization, known as the Ladies' Benevolent Society.

The B'nai Brith, the Zionists, the Council of Jewish Women and other efforts are well represented in the city. I. L.

**PENNSYLVANIA:** New York Jews attempting to trade with Indians on the Delaware River in 1665 were hindered by Governor Stuyvesant. Liberal Penn received his land grant in 1681, but few Jews settled till after 1700. The first cemetery (1738) and the first synagog (1745) were instituted in Philadelphia, which during wartime became a refuge for many colonists, including the famed and patriotic Rabbi Gershom Seixas.\* Joseph Simon, wealthy trader, helped found Lancaster (1735); Easton was settled in 1750, with the Hart families prominent; Aaron Levy\* laid out and gave his name to Aaronsburg (1786). First settlers were haughty, aristocratic Sephardic Jews, who founded in Philadelphia, in 1745, Congregation Mikveh Israel, from which the Ashkenazim later seceded to found Rodeph Shalom.

Pennsylvania Jews served in the Revolution from every angle: Benjamin Cohen, council member and attorney general, helped to bring on war; Major Benjamin Nones, De Kalb's aide, and six others had commissions; Haym Salomon escaped from imprisonment as a spy, negotiated the French and Dutch subsidies, and saved the war by a loan of over \$350,000, none of which was returned. The petition of Solomon and others of Mikveh Israel for acceptance of Jews in the Pennsylvania assembly was granted about 1783.

Economic success was followed by social and political prominence. The mercantile Franks\* family served on both Tory and Continental sides, and intermarried on both as well. The Gratzes,\* bankers, moved with other prominent families from Lancaster to Philadelphia after 1804. Simon Gratz helped found the Pennsylvania Academy of Fine Arts; and his sister Rebecca was destined to fame as poetess, religious worker, and prototype of the Rebecca of Ivanhoe.\* Abraham Hart was a member of Carey & Hart, leading book firm, until 1854.

Pittsburgh, Harrisburg, and other towns were settled in the 19th cent.; in Pittsburgh the more aggressive German element seceded from the Sephardic in 1858. The orthodox of the state represented by such men as scholarly Drs. Sabato Morais\* and Isaac Leeser,\* remained faithful to the Messianic hope and founded the Jewish Theological Seminary\* of

New York in opposition to the reformers led by Isaac M. Wise,\* founder of the Hebrew Union College\* in Cincinnati. In contrast to both was the versatile and visionary Mordecai Manuel Noah,\* who vainly tried to found the city of Ararat on Grand Island in 1825 as an avowed refuge for Jews all over the world.

The Jews of Pennsylvania became more notable in political and intellectual than in commercial life. Just before the Civil War the humane Commodore Uriah P. Levy\* died. Benevolent Societies, begun in 1847 in Pittsburgh, were active during the war. Rebecca Gratz's 50 Sunday school pupils of 1838 grew to 1,000 in 50 years; she also projected the orphanage of 1855. Introduction of the Russian-Jewish element in the '80s gave new impetus to Jewish life; an agricultural colony was founded for them at Doylestown by Rabbi Krauskopf.\* The Philadelphia Y. M. H. A. appeared in 1875; Maimonides College, 1861; Jewish Publication Society of America, 1888; Jewish Chautauqua, 1893; Gratz College, 1895; Dropsie College\* for Hebrew and Cognate Learning, 1908. M. G.

There are permanent Jewish communities in Aliquippa, Allentown, Altoona, Ambridge, Archbald, Barnesboro, Beaver Falls, Bentleyville, Berwick, Bethlehem, Bloomsburg, Brad-dock, Bradford, Bristol, Brownsville, Butler, California, Canonsburg, Carbondale, Carnegie, Chambersburg, Charleroi, Chester, Clearfield, Coatesville, Connellsville, Corapolis, Corry, Danville, Darby, Dickson City, Donora, Dubois, Dunmore, Duquesne, E. Pittsburgh, E. Stroudsburg, Easton, Ellwood City, Erie, Et-na, Exeter Boro, Farrell, Glassport, Greensburg, Hazleton, Homestead, Honesdale, Indiana, Jeanette, Johnstown, Kane, Kittaning, Lancaster, Larksville, Latrobe, Lebanon, Lehigh-ton, Lewiston, Lock Haven, Luzerne, McDonald, McKeesport, McKees Rocks, Mahanoy City, Masontown, Middletown, Miners Mills, Minersville, Monessen, Monongahela, Mt. Carmel, Mt. Pleasant, Munhall, Nanticoke, Nanty-Glo, New Castle, New Kensington, Norristown, Northampton, Oil City, Olyphant, Philadelphia, Philipsburg, Phoenixville, Pittsburgh, Pittston, Plymouth, Pottstown, Pottsville, Punxsutawney, Rankin, Reading, Rochester, Roscoe, Scottsdale, Scranton, Shamokin, Sharon, Shenandoah, S. Brownsville, Steelton, Stroudsburg, Sunbury, Swoyersville, Tamaque, Tarentum, Titusville, Uniontown, Warren, Warrington, Washington, W. Chester, Williamsport, Wilkes-Barre, Winton, York. M. Go.

**Philadelphia:** Some Jews who had difficulties with Peter Stuyvesant, in New Amsterdam, in 1655, are believed to have been the first Jews to set foot in Pennsylvania, and established themselves in Philadelphia, 20 years before William Penn came to America, and in 1682 founded the city. Jonas Aarons,\* the first Jew recorded as resident of the city was established there in 1703, and Arnold Bamberger was by special act permitted to



hold land in 1726. The permit for the Jews' burying ground, originally a grant to Nathan Levy for the interment of his family, was authorized in 1740. At that date David Franks\* had started in business in the city, and the Jews were socially accepted.

An influx of Jews from Spain and the West Indies aided in the founding of Congregation Mikve Israel in 1761, when the Gratz family and other German Jews had already settled in Philadelphia. The Jewish merchants who were already factors in local trade signed the Non-Importation Act of 1765. They took a prominent part in all phases of the War of Independence, their loans to the Revolutionary government and their aid in the founding of the Bank of North America occupying quite some space in local history. The great struggle forced many Jews to leave New York, Charleston, Savannah and other centers, and the old register of Mikve Israel records them as members. Under the leadership of Gershon Mendez Seixas,\* who came from New York, aided by the generosity of Haym Solomon\* a new synagogue was erected on Cherry St., and it was dedicated in the presence of the governor and his staff in 1782.

At the close of the Revolution there were 500 Jews in Philadelphia, but with the peace a considerable number of them returned to their New York and southern homes. In 1802 the "German Hebrews" organized Rodeph Shalom, which under the ministrations of Marcus Jastrow,\* became from 1866 the vitalizing factor in German orthodoxy in the U. S. Mikve Israel, however, during the incumbency of Isaac Leeser\* was the best known congregation in the country. Keneseth Israel, the first Reform congregation was organized in 1847, and to it three rabbis who made Reform history ministered from 1861 to 1923, Samuel Hirsch,\* David Einhorn,\* and Joseph Krauskopf.\*

Philadelphia proved to be a great initiator in American communal affairs. Its first women's charitable organization was founded in 1819. The first Hebrew Sunday school, with which the name of Rebecca Gratz\* is associated, was organized in 1838. Leeser's "Occident," the first permanent Jewish monthly, was also the most serious contribution to Jewish thought in the country and the Hebrew Education Society, founded in 1847, was the first of its kind. The Jewish Theological Seminary,\* the life work of Sabato Morais,\* who succeeded Leeser at Mikve Israel, was planned in Philadelphia in 1864; Maimonides College, the first Orthodox seminary, was opened there in 1867. Hyman Gratz\* had anticipated both these educational efforts by the endowment he provided in his will, in 1856, for Gratz College,\* which however was not put into operation till 1893. The first Jewish publication society was established in 1845, its successor the Jewish Publication Society of America\* being also established in Philadelphia in 1888, and Rabbi Henry Berkowitz\* founded the Jewish Chautauqua in 1893.

The congregational advance in the first half of the 19th cent., was equally notable. Beth Israel was established in 1840, and Beth El Emeth, in which Leeser labored from 1868 to his death, was founded in 1857, but the congregation dissolved some 30 years ago. Adath Jeshurun was organized in 1859. Its leading Reform congregations are: Keneseth Israel and Rodeph Shalom. The leading Conservative congregations are: Beth Sholom Mikveh Israel, Beth El, Beth Am Israel, Har Zion, Adath Jeshurun, B'rith Israel, West Phila. Jewish Com. Center, Beth Israel, Mikveh Israel and B'nai Jeshurun. The United Hebrew Charities, which today is absorbed in the Federation of Jewish Charities of Philadelphia was founded in 1869 as a combination of six existing charities. The care of orphans had called for an institution in 1855, and the Hebrew Hospital was founded by the efforts of the local B'nai Brith lodge in 1864.

Morais, in his "Jews of Philadelphia," says there were 2,000 East European Jews in Philadelphia in 1881. Their numbers were rapidly increased by the immigration which began in 1882, and in 1894 they were estimated at 25,000. They added to the synagogues, chebras, and the charities of the city. By 1905 the Jewish population of Philadelphia had risen to 75,000, and under the influence of Judge Mayer Sulzberger\* it had a distinctly leading position in American Jewry. Today its Jewish population of 247,000 is only surpassed by New York City and Chicago. It is still the center of Jewish fraternal insurance orders, and with the addition of Dropsie College\* boasts two Jewish institutions for higher learning. Its Yiddish population is served by a daily "Jewish World," and local editions of the New York dailies. Its oldest American Jewish weekly is the "Jewish Exponent," edited by Felix Gerson. The "Jewish Quarterly Review"\* is published there, and Philadelphians contribute annually to the volumes of specific Jewish scholarship published in the U. S.

**Pittsburgh:** The western metropolis of Pittsburgh, famous in later days both for anti-Zionist and Zionist platforms, did not attract many Jews prior to 1838. At that date some Bavarian and Baden Jews had settled in Pittsburgh. These were joined by others in 1844, in 1847, and in 1852. The first local services were held in 1844, but attempts to found a congregation were not successful till 1853 when Rodeph Shalom was established. In 1865 another congregation Ez Hayyim was started, but leadership rested with the first congregation, which in 1900 erected one of the most striking temples in the eastern states, and under the forceful rabbinate of Joseph Leonard Levy, became prominent in social and other efforts. (His successor, Samuel H. Golden-son, has been recently appointed to Temple Emanu-el, New York.) The three leading Conservative congregations are: Tree of Life, B'nai Israel and Beth Shalom.

To 1877 there were not more than 2,000



Jews in Pittsburgh. By 1905 they had risen to 15,000, and today they are estimated to number 45,000. The increase represents East European immigration, and the rise of congregations and institutions which have had the fostering care of Rabbi Aaron Mordecai Ashinsky for many decades the leading Orthodox rabbi. Judge Josiah Cohen, and A. Leo Weil were long the leading laymen in Reform circles, whilst Solomon Rosenbloom was the Maccanas of Zionism and the older type of scholarship.

**RHODE ISLAND:** Roger Williams, founder of the colony of Rhode Island, pleaded for the readmission of the Jews to England in 1643, and therefor the settlement of Jews was welcomed in the freedom loving settlement he created. In 1658 a friendly reception was given to the 15 families or 29 Jews who came from Holland. Two of them were soap-boilers, two brass workers, four merchants, and one a money broker. They introduced Free Masonry in America. They settled in Newport, then the most important port on the northern eastern coast, and the rise of this community constitutes the largest element in the Jewish record in the state.

The Jews were treated as aliens, but entitled to protection. A congregation was organized in 1658, and a burial ground, the subject of Longfellow's poem, was acquired in 1677. In 1694 other Jews came to Newport from Curaçoa. The port grew in importance from the settlement of Portuguese Jews in 1745. The leader of this group was Jacob Rodrigues Rivera, who introduced into America the manufacture of sperm oil, which became one of the great industries of Newport, New Bedford, and created the old port of Newburyport, Mass. His son-in-law was Aaron Lopez, rated the greatest American merchant of his day, who induced other Portuguese Jews to settle in Newport. Their combined enterprise so developed the business of the port that in 1759 it had 150 vessels in the West Indian and African trade. Jewish refugees from the great Lisbon earthquake, in 1750, also settled in Newport, and in 1760 the Touro family came from Jamaica, and Isaac Touro, as rabbi, began in 1762 the erection of the first synagogue, for the 60 to 70 families settled there. The synagogue was consecrated in 1763, at which date the prestige of the Jews was such that they indulged in a Hebrew Club. The date of the settlement of the first German Jews is not known, but Ezra Stiles' diary shows that he met Jews from many lands in Newport.

The Revolution practically cost the community its existence. It numbered at that time 1,174 souls. They were all on the side of the patriots. When the British took Newport the Jews lost their shipping. Many of the members left for Leicester, Mass., where they settled for some years. When the General Assembly of the State of Rhode Island met for the first time after the war it was assembled in the old synagogue. The well-known address of

the congregation to George Washington and his admirable response practically terminated the history of the congregation. Newport had lost its shipping supremacy. One by one the members departed for New York, and in 1791 the synagogue was closed.

Out of affection for his native place Judah Touro\* provided for the upkeep of the cemetery, and the old synagogue was kept in some repair and these early evidences of Jewish settlement are still treasured in modern fashionable Newport. The existing congregation taking the name of the old congregation was founded by East European immigrants in 1880.

In 1877 there were no more than 1,000 Jews in the state, and to 1905 there numbers were estimated at 1,500 whereas today the Jewish population of Rhode Island is given at 25,000. They are settled in Bristol, Cranston, East Greenwich, Newport, Pawtucket, Providence, Westerly and Woonsocket.

Providence, the chief city in the state, has 21,000 Jews, and these largely interested in the various branches of silverware and metal goods manufacture. The oldest Providence congregation dates to 1878. There is a Reform congregation, Sons of Israel and Dan, but the community is Orthodox in spirit, and Zionism plays a large part in local affairs. The Conservative congregation is Temple Emanuel. Two women prominent in American Jewry hail from Providence, Mrs. Caesar Misch,\* who has been nationally associated in the work of the National Council of Jewish Women, and Mrs. Archibald (Ida) Silverman, one of the most popular propagandists of Zionism in the country. An important rôle in communal matters, and particularly in the World War welfare work was played by the late Harry Cutler who for several decades was regarded as the leader of Providence Jewry.

**SOUTH CAROLINA:** One of the earliest settlements of the Jews in America. The province of Carolina was founded in 1670. It was governed by a constitution framed by the English philosopher, John Locke (1669), which guaranteed religious freedom to all settlers, especially mentioning "heathens, Jews and other dissenters." As early as 1695, a Jew is mentioned as having acted as an interpreter for Governor Archdale and the names of several Jews are found in the records prior to 1700.

The Jewish population increased considerably between the years 1700 and 1750, many Jews of Georgia removing to Charles Town in consequence of the illiberal policy of that colony. The year 1750 saw the beginning of congregational life of the community, when the synagogue Beth Elohim was established. This synagogue is still in existence. Its first rabbi was Moses Cohen, who came from London. The hazan was Isaac Da Costa, a member of a family that played an important part in English Jewry during the early days after the resettlement under Cromwell. The



early ministers of Beth Elohim were not salaried officers and earned their living by trade. The most prominent Jew in provincial days was Moses Lindo, an English Jew, who settled in Charles Town in 1756. To him was mainly due the development of the indigo industry—after rice, the greatest source of revenue to South Carolina.

In the American Revolution, the Jews played a notable part. One of the most trusted leaders on the patriot side was Francis Salvador, who was scalped by the Indians in 1776. The name of 34 Jews of South Carolina who saw service have come down to us. There were many British sympathizers, however, among the Jews of Charles Town. Their names, too, are of record.

There are permanent Jewish communities in Aiken, Bishopville, Blackville, Camden, Charleston, Columbia, Darlington, Dillon, Florence, Georgetown, Greenville, Orangeburg, Spartanburg, Sumter, Walterboro.

**Charleston:** From 1783 to 1800 was a period of great expansion. In 1800 Charleston was the largest, the most cultured and wealthiest community in America. From 1800 to 1824 there were many Jews in the arts and professions and their influence in public life was considerable.

In the development of American Judaism, Charleston played a prominent part. The first Reform movement in the United States took place in Charleston, 1824. It embraced the best and most influential people in the community. Its main leaders were Isaac Harby and Abraham Moise. The movement lasted eight years, when it came to an end. There was a second movement under Poznanski, in 1840, which led to a split in the community. The two sections amalgamated after the war.

From 1824 to 1860 the community was growing too rapidly and many of its prominent members left for other places. There were few of the older Jewish communities in the country that had not Charleston Jews among their founders. The Jews of Charleston were scattering through the state, too, and significant settlements of Jews were to be found in Sumter, Columbia, Camden, Georgetown, Marion, Beaufort and Cheraw.

The war between the states is a glorious chapter in the annals of Jewish patriotism. Practically every man of fighting age was at the front and many heroic deeds are matters of record.

Since the war, the community has dwindled because Charleston is no longer the place of commercial importance it once was. Its present population is about 2,500 souls. There is no community in the United States whose history has been described in such full detail as by Elzas, in his "The Jews of South Carolina," Philadelphia, 1905.

B. A. E.

**SOUTH DAKOTA:** There are about 1,600 Jews in this state, settled mainly in Aberdeen, Sioux Falls, and Vermilion.

**TENNESSEE:** A few Jews are known to have settled in this Southern state in 1778 in Hawkins county, but the first congregations were organized in Memphis and Nashville, in 1845, and next in Chattanooga in 1858. In 1927 it was estimated that there were 22,532 Jews in Tennessee. Of these there were in Chattanooga 3,385, Memphis 10,000, Nashville 2,800, the rest being divided between Bristol, Brownsville, Charlotte, Columbia, Clarksville, Franklin, Jackson, Knoxville, Murfreesboro, Pulaski, and Ripley. The communities are generally fairly divided between Orthodox and Reform groups and maintain a considerable number of local institutions besides contributing to all the national organizations.

**TEXAS:** 265,780 square miles; length (air-line), 850 miles; breadth, 750 miles; the largest state in the Union of the United States. Admitted 1845. Population, 1930 Federal census, 5,821,272; Jewish population, circa 50,000.

Records at the General Land Office at Austin mention the advent of Samuel Isaac from the United States in 1821 with Austin's first colony. A permanent settlement of Jews at Velasco on the Gulf of Mexico followed. The will of Jacob Henry provided for the building of a hospital at Velasco. Nacogdoches became the center of Jewish settlement in the early decades of the 19th cent. where lived Adolphus Sterne, a member of the First Grand Lodge of Freemasons of the Republic of Texas, a personal friend of General Sam Houston, and where there were a number of Jews in mercantile pursuits, lawyers, journalists and landowners.

The records show our co-religionists served in the Army and Navy. During the Civil War 103 Jews of Texas enlisted. Captain Levi Charles Harby commanded the "Neptune" during the Civil War. Judah P. Benjamin, U. S. Senator, cabinet officer of the Confederate Government (acting Secretary of War and Secretary of State) known as "the brains of the Confederacy" owned land in Texas. Benjamin Frenkel, surgeon of the U. S. S. "Hornet," subsequently served at the naval station at San Juan, Porto Rico (Spanish-American war). The name of A. Wolff, killed in the fight of the Alamo (1836) is engraved on the monument to the heroes of the Alamo at the capitol at Austin. Henry Castro entering into a contract with Sam Houston, president of the Republic of Texas, effected the first organized emigration to Texas from a foreign country. Castro county and the town of Castroville were named in his honor. Jacob de Cordova (born in Spanish Town, Jamaica, died in Bosque county, Texas, 1868), newspaper publisher and lawyer, introduced the Order of Odd Fellows into Texas and was the first deputy grand sire of the Republic of Texas.

German immigration from the '50s to the '70s was followed by Russian immigration from the '80s to the outbreak of the World War (1914).

First Jewish cemetery in Texas was organ-



ized in Houston, 1844, and the Israelites of Houston built the first synagogue in the state 10 years later. Galveston\* followed immediately thereafter—cemetery association organized in 1852, ground not used till 1866; synagogue, 1808.

Noted Texans: Morris Lasker (Galveston), d. 1916, state senator, realtor, banker and miller; Isaac H. Kempner (Galveston), banker, finance commissioner and mayor-commissioner of the city under the commission form of government subsequent to the storm of 1900; Michael Seeligson (d. 1868), alderman and subsequently mayor of Galveston; Isidore Lovenberg (d. 1917) president of the Galveston School Board; Leo N. Levi (d. 1904), attorney and grand president of the Constitution Grand Lodge B'nai B'rith; Alexander Sanger (d. 1925), Dallas, merchant, philanthropist and city builder; Jules K. Hexter, Dallas, banker and philanthropist; Nat Washer, San Antonio, prominent in Masonic circles and general civil life, and Harry I. Cohen, publisher and editor of the Galveston "Tribune."

A number of local and national Jewish and non-sectarian institutions have been the beneficiaries of Texas Jews, among others the Memorial Home in Houston for Orphans and Widows, endowed by the bequest of Mrs. Pauline Sterne Wolff, and the Faculty House of Rice Institute—a donation of George S. Cohen of Houston, in honor of his parents' 70th anniversary (Robert I. and Agnes Cohen).

The following cities of Texas have organized congregations, orthodox, reform, or both, with adjunct associations: Austin, Beaumont, Breckenridge, Brenham, Bryan, Corsicana, Dallas, El Paso, Ft. Worth, Galveston, Goose Creek, Greenville, Houston, Jefferson, Laredo, Lockhart, Marshall, Palestine, San Antonio, Terrell, Texarkana, Tyler, Victoria, Waco, Wharton, and Wichita Falls. The three largest in Jewish population: Houston, 15,000; Dallas, 8,000, and San Antonio, 6,000. The "Flag Song of Texas" was written by Mrs. Leah Cohen Harby (b. Charleston, S. C., 1849). There are now 49 congregations with 36 rabbis in the state of Texas (1933).

**Galveston:** Population circa 55,000; Jews, 1,100. Leading port of the state of Texas. Founded, 1836; first Jewish settlement about 1840.

In the terrific storm of 1900, 41 members of the Jewish community perished. In 1852 the Jewish Cemetery Association was organized and a plot of ground donated for burial purposes by the late Isidore Dyer, at whose home the first Jewish services were held (1856). Hebrew Benevolent Society organized, 1866, and Orthodox Jewish Cemetery in 1897. Reform Congregation B'nai Israel organized 1868, chartered 1870; Rabbis Alexander Rospitz (1878-71), Abraham Blum (1871-85), Joseph Silverman (1885-88), and Henry Cohen (1888 till the present time). Orthodox congregation organized 1894 and the building erected

in 1905. Later two Orthodox synagogues amalgamated under the name of Beth Jacob and has an excellent building of its own. Rabbi Louis Feigon has been the spiritual leader since Jan., 1931. The usual number of congregational societies are constituencies of both Reform and Orthodox places of worship.

Prominent philanthropic Jewish families—Kempner and Lasker, and of the latter Albert D. Lasker was in President Harding's Cabinet as Secretary of the Shipping Board.

In Jan., 1928, the cornerstone of the Henry Cohen Community House was laid, and the building dedicated in November of that year in honor of Dr. Cohen's 40 years of service as rabbi.

The junior high school, known as the Lovenberg School, was erected in 1933 in honor of the late Isidore Lovenberg, president of the Galveston public schools for many years.  
H. C.

**Houston**, the commercial capital of the state, has grown considerably in the last three decades. Its first congregation was founded in 1854, but its cemetery dates back to 1844. In 1897 it had 1,200 Jews, and it now has in excess of 11,000. The founding congregation, Beth Israel, still exists, but the original Orthodox secession has been renamed Beth El. Houston is well represented in most national Jewish efforts and it is the headquarters of the Texas Zionist region. Some years ago Judge Henry Dannebaum of this city occupied a conspicuous place in national B'nai B'rith and Zionist affairs.

**UTAH:** There are less than 3,000 Jews in this state, the majority of them settled in **Salt Lake City**, which has an active community. The rest live in Ogden. This well-known Mormon state elected as its first "Gentile" governor a Jew.

**VERMONT:** The Jewish communities now located in Bennington, Burlington, Montpelier, Rutland and St. Albans have grown slowly since the first congregation was established in Burlington in 1885. Though bordering on New York State and traversed by the railroad system to Canada the Jewry of Vermont is isolated from all practical association with New England to which geographically it belongs.

**VIRGINIA:** The first Jewish settlers came to Virginia at the beginning of the 18th cent. Until the time of the revolution they were practically all of the Sephardic or Spanish and Portuguese type of Jews. They came as individual pioneers or in very small groups. With the turn of the 19th cent. there was a small stream of Jews coming from central and western Europe, which was much enlarged after the failure of the liberal movements in Europe. Especially was this true in the Germanic states after 1848, where there began an exodus of the liberal-thinking people, both Christians and Jews, who had participated in the ill-starred revolution and who had



fled from the drastic reprisals of various governments.

The first Jewish settlers on record are Elias Legardo, Joseph Moise and Rebecca Isaacke, whose names are given in the list of persons who went from Great Britain to American plantations as early as 1624, Moses Nehemiah mentioned as party to a lawsuit in 1658, Amaso de Tores, a Spanish Jew, who came to the colony before 1650, and an Isaac Jacob of Northampton County, 1674.

Despite the trail blazoned by these pioneers Jews were relatively slow in coming to settle in any numbers by reason of the social structure of the Virginia colony, which was of a non-commercial and non-industrial nature. Made up of huge, self-sustaining plantations there were no cities of size and no merchant class until after the Revolution. In the early part of the 18th cent. there were Jews scattered throughout the state, but at no place in sufficient numbers to perfect any kind of a communal organization. Jewish names are found in military service. There is a Col. Levy who was involved in the insurrection of 1711 and was put to death by Gov. Spotswoode, Michael Franks and Jacob Myer were listed as being in Washington's army in the Ohio campaign in 1754, Michael and Solomon Israel were in the militia of Albemarle county. There is still a place known as "Israel's Gap." Solomon Israel later moved to a place near Meechum's River, married into the Woods family. There is a tradition that after the earthquake at Lisbon, 1755, a company of Jews took ship to go to Virginia. Adverse winds led them to seek refuge in Narragansett Bay and they became prominent among the merchants of the famed congregation of Newport, R. I.

There were Jews from Virginia in the revolutionary army. Michael Gratz, father of Rebecca Gratz, the original Rebecca in Scott's "Ivanhoe," moved to Virginia during the war, took oath of allegiance and returned to Philadelphia 1783, where he was listed as "late of Virginia."

Owing to the paucity of their numbers it was difficult for these Jewish pioneers to observe their religious customs. Sabbath and holiday worship, observance of ritualistic requirements, religious education of children were all bound up in communal organization. These sturdy adventurers went to great expense and endured much hardship in the effort to maintain their religious consciousness in an unsympathetic environment. Though there is no record of their having suffered actual persecution, yet it can well be imagined that, being non-conformists to the established church, strangers in a strange land, and often speaking a strange tongue, their lot was not altogether a happy one. They missed the strengthening impulse of united worship with understanding souls. Yet they persisted in their loyalty to their ancient faith. It is true that some yielded to the pressure of environment to go over to the faith of the majority.

It is quite well known that some of the oldest and most distinguished Christian families in Virginia are descendants of Jewish forebears, and there are not a few Jewish names in the select social circles that testify to this fact.

There are permanent communities in Alexandria, Charlottesville, Danville, Hampton, Harrisonburg, Lynchburg, Martinsville, Newport News, Norfolk, Petersburg, Portsmouth, Richmond, Roanoke, and Staunton.

**Richmond:** In 1789 the first Jewish congregation in Virginia was organized in Richmond. It had 26 heads of families and it was one of the three Southern Jewish congregations then in America that sent a letter of congratulation to George Washington on the occasion of his inauguration as first President of the United States.

This congregation was named Beth Shalome, "House of Peace." It dedicated the first Jewish cemetery in Virginia in 1790. It is on East Franklin Street, between 20th and 21st, no longer in use, but walled-in and kept in good condition by the present Jewish community. The first place of worship for Beth Shalome was in a room in the house of one of its members on 19th Street, between Grace and Franklin Streets. Its first synagog was built on 19th Street, near the corner of Main. In 1818 a lot was purchased on Mayo Street on which a synagog was built. The congregation lost many members by the ravages of the war and by removals from the city, and in 1898 the remaining families merged with Congregation Beth Ahabah and Beth Shalome ceased its corporate existence.

Congregation Beth Ahabah, "House of Love," grew out of a society of German Jews that had been organized in 1839, and that incorporated itself as a congregation in 1841. Congregation Beth Ahabah met with quite a number of vicissitudes during its early existence but grew steadily, and is today the representative Jewish congregation not only in Richmond, but in the state of Virginia. As noted above it absorbed Congregation Beth Shalome in 1898. First house of worship in a hall on Marshall Street, between 5th and 6th Streets. Its first synagog on 11th Street, between Marshall and Clay Streets. Present synagog on West Franklin Street erected in 1904.

In 1856 an Orthodox congregation known as Keneseth Israel, "The Gathering of Israel," was organized, and 1885 a congregation of Russian-Jewish refugees was organized and named Congregation Sir Moses Montefiore, after the illustrious English Jewish philanthropist.

The Jewish people of Virginia have been fortunate in their establishment in the state. While a distinct religious minority they have met with fair treatment and kindly sentiment. Under the influence of the great leaders of early Virginia life, one may speak particularly of the influence of Thomas Jefferson and James Madison in the fight for religious freedom, they have lived peacefully and happily



with their fellow citizens. They have contributed to the progress and prosperity of the commonwealth in no small measure. They have been quick to defend its honor and its safety and have participated in its civic activities. Their names will be found on all the rosters of all Virginia troops from the period prior to the Revolution through the World War.

E. N. C.

**WASHINGTON:** The first Jew known to have settled in Washington state is Sigmund Schwabacher. He came about 1853, went into business at Walla Walla, and subsequently moved to Seattle, where he established the business firm that still bears his name. Among the early Jews prominent in Seattle life were Baily Gatzert, a brother-in-law of Schwabacher, and who became mayor of Seattle in 1882.

Among the early families prominent in other sections of Washington are Isaac Harris, who came to Olympia in the early '60s and whose son became mayor of Olympia. Ellensburg also had a Jewish mayor, in a member of the Kreidel family, one of Ellensburg's early settlers. Port Townsend also had a Jewish mayor in Colonel Henry Landes, a veteran of the Civil War. Many others have served as judges, state senators and representatives in various sections of the state.

**Seattle:** At the present time (1933), it is estimated that there are in the state of Washington 16,000 Jews, of whom about 12,000 reside in Seattle. Of Seattle's Jewish population, about 9,000 are descendants of immigrants from Germany, Poland, Russia, Austria-Hungary, and other European lands. The remaining 3,000 are Sephardic and hail from the Island of Rhodes, and Salonica, and other Levantine points. They form one of the major Sephardic communities of the U. S. They have their own institutions, with three synagogues, a Talmud Torah and fraternal and philanthropic organizations. The Ashkenazi community has four congregations, together with their auxiliaries, the Temple De Hirsch, Reformed, Herzl Congregation, Conservative, while the Bikur Cholum and the Mahzike Hadas are Orthodox. Other institutions are the Seattle Talmud Torah, the Jewish Educational Center, the Home for the Aged, the B'nai Brith, the Hadassah, the Council of Jewish Women, together with the usual complement of philanthropic, social, and fraternal organizations. Seattle also possesses "The Jewish Transcript," an active weekly circulating all over the Pacific Northwest.

The Jews of Seattle have participated largely in the civic life of the community. Serving in various capacities at the present time are: Alfred Shemanski, a regent of the University of Washington; David Levine, a city councilman; Ben Maslan, assistant prosecuting attorney; Mrs. Jacob Kalina, Public Library Board; Herman Horowitz, County Plans commissioner, and Sol Haas, collector of port. There are permanent Jewish commu-

nities also in Bellingham, Everett, Spokane, and Tacoma.

P. A. L.

**WEST VIRGINIA:** Though topographically naturally related to Pennsylvania, this east-central state was formerly a part of Virginia, and was made a separate state in 1863, having refused to join the South in the Civil War. Owing to the mountainous character of the area now comprising the state it was ignored by the Jews moving west in the early part of the 19th cent., and no congregations were existing there in 1840. There has been no considerable growth in the Jewish population in the last 20 years.

There is an active Hillel Foundation at Morgantown University. Generally the communities are responsive to the efforts of all the national organizations. The permanent Jewish communities are situated in Bluefield, Charleston, Clarksburg, Fairmont, Huntington, Keystone, Kimball, Logan, Martinsburg, Morgantown, Northfork, Parkersburg, Princeton, Welch, Weston, Wheeling, Williamson.

Wheeling, the founding community, purchased its cemetery in 1849, and in the same year a congregation was organized. The Jews throughout the state have had a fair share of public honors.

**WISCONSIN:** The state outside of Milwaukee consists of a dozen of small Jewish communities whose Jewish activities are characterized by special, some of them unfavorable, features. Beginning with the south part of the state, **Kenosha**, with over 200 Jewish families, is the only community in the state with a splendid Jewish center housing a Reformed temple under the leadership of Rabbi Julius Rapport. It has also a compact Orthodox group with a Hebrew school, bravely fighting for traditional Judaism.

**Green Bay** has retained a great deal of the dignity of traditional Judaism and is ably supervised by Rabbi D. Kopstein, whose influence is felt in that community for the last year. Fond du Lac and Oshkosh are managing to keep alive the flame of Judaism in a somewhat limited form. No provision has been made though for the last few years for the rapidly growing young generation in spite of the efforts made a year ago to create some form of unity.

In the west part of the state we have **Madison** with 250 Jewish families in a state of chronic disruption and inexcusable confusion. Outside of its Hebrew school supervised by the Orthodox group, the Conservative group with an empty and closed temple was in a state of self-satisfied inactivity and inaptitude. The presence of the Hillel foundation produced no change in the life of the local Jewry. Lately, a marked change took place in the community. Rabbi A. Kashdan, a young Conservative rabbi, became the leader of the Conservative group and the Arbeiter Ring, with its Yiddish cultural activities, and school be-



came quite active in many fields. There is no connection between the local Jews and the very able Rabbi Max Kidushin, head of Hillel Center. Appleton with 100 Jewish families presents a typical Jewish community where Orthodox and Reform cannot meet one another on religious grounds. The Orthodox element, however, somewhat modernized, drifted away from the diehards. Now a three-cornered Jewish dilemma is in process of becoming a permanent problem in Appleton. The Reform temple opens its door on the high holidays only. A Sunday school, however, is kept up by the local leaders of Reform Judaism.

Beloit with its 30 Jewish families has a more or less uniform Orthodox element satisfied to live under the wings of a shochet who is also the spiritual leader of the community in a larger sense. All in all, outside of Kenosha and Milwaukee, Reform Judaism is practically inexistent as an influence in Jewish life. The Order of the B'nai Brith, on the other hand, is represented almost in every community and is the only link uniting the antagonistic religious groups. With the exception of Racine and Green Bay Zionism is of no influence in the local communities. Jewish education is of a very primitive form and Jewish life in general is practically at a standstill. Kenosha, Green Bay, Madison and Racine are the only communities where Judaism is actively preached by the spiritual leaders and where the spirit of modern Jewry is allowed to grow and expand.

Politically, the state of Wisconsin has no trace of anti-Jewish sentiment. Jews held high offices in the state for a number of years and at present the state of Wisconsin is open to the political ambitions of many Jews. Sol Levitan, a picturesque figure, was state treasurer for a number of years, and Judge S. B. Schein of Madison was judge in Madison for a considerable length of time. M. Barnett was elected City Attorney of Kenosha. Small communities will not be able to function unless Milwaukee will supply the necessary leadership for the various activities.

There are permanent Jewish communities in Antigo, Appleton, Arpin, Ashland, Beloit, Eau Claire, Fond du Lac, Green Bay, Hurley, Kenosha, La Crosse, Madison, Manitowoc, Marinette, Milwaukee, Oshkosh, Racine, Sheboygan, Stevenspoint, Superior, Wausau.

A. C.

**Milwaukee:** Seventy-five organizations pilot the Jewish activities of 25,000 Jews in the city of Milwaukee. Temple Emanuel-B'Ne-Jeshurun, home of Reform Judaism, takes care of 600 families with bi-weekly Hebrew school and other social intellectual activities in accordance with the best modern methods in a magnificent structure. Rabbi S. Hirschberg, Rabbi Joseph Baron are the spiritual leaders.

Beth-El is champion of conservative Judaism under the leadership of Rabbi Phillip Kleiman. It has a fine Hebrew school with strong nationalistic tendencies and at present

it is confronted with serious economic difficulties. Orthodox Jewry is represented by the venerable Rabbi S. A. Scheinfeld, chief rabbi of traditional Jewry, Rabbi S. Deutch, Rabbi Charles Rubenstein.

The Jewish Center of Milwaukee dedicated in 1931, serves the social, cultural and recreational needs of the Jewish community with a membership of 1,000. It is the clearing house of all Jewish activities and guides the Jewish elements into creative channels in the artistic life of the community. The total attendance of 1932 was 120,000. The work is ably supervised by Mr. George Peizer.

The philanthropic activities directed by Mrs. Sig Ruscha is a fine example of Jewish endeavor and coördination. The splendid Sinai Hospital is part of its activities. The B'nai B'rith Order is represented by the Gilead Lodge, a wholesome influence on the spirit of unity of the Jewish people. All the other orders are represented by active branches carrying on the fraternal activities and benevolent endeavors.

Zionism received a setback during the last two years, but whenever an emergency arises a united effort is made to meet the obligations. The Poale Zion are better organized than the general Zionists and respond more readily to the spirit of Jewish nationalism. During the last six months, a reorganization took place and now Zionism is in the hands of a loyal and responsive group who take their Zionism very seriously.

The relationship between the Jews and the non-Jews is almost ideal. Many Jews held and are still holding important political and municipal offices and a spirit of coöperation and cordiality prevails in every walk of life. Of course, some disquieting symptoms are noticeable as a result of Nazism.

The Catholic Marquette University is the alma mater of hundreds of Jewish students and most of the instructors take an interest in the lives of the Jewish graduates.

Milwaukee has the distinction of having a Hasidic rabbi with a number of followers who are trying to recreate the old Jewish surroundings in the heart of a modern city with a Socialist mayor. Milwaukee has also an organization named Chavruso embracing the Hebrew-speaking intelligentsia. It celebrates all the Jewish holidays in a manner reflecting the intense Jewish spirit in Palestine. Its Talmud Torah is doing good work for the cause of Jewish education on a strict Hebraic spirit, nor is the Communistic element lacking. It made every effort to capitalize Nazism for its propaganda.

Most of the important gatherings in the city of Milwaukee are invariably marked by fine musical and artistic programs which emphasize the finest qualities of Jewish music and art. All in all, Milwaukee is one of the finest Jewish centers in the Union, bearing all the seeds for a future development of Jewish life and thought.

The Wisconsin "Jewish Chronicle," a



weekly dedicated to the interests of the community as a whole, helped for the last eight years to weld together the various elements of Milwaukee and of Wisconsin. There is also a bi-lingual publication, "The Milwaukee Yidishe Vochenblatt."

Racine with Jewish population of 200 families succeeded in amalgamating the Reform and Conservative groups under the leadership of Rabbi Aaron Cohen, coördinating most of the Jewish activities under the auspices of the Beth-Israel-Sinai Temple. Branches of all the national organizations are found in the city of Racine. There is also an Orthodox group housed in the B'nai Judah Synagog upholding the traditional forms of Jewish life. The Jews take an active part in most of the non-Jewish activities and a neighborly feeling exists between the Jews and the Gentiles.

Moving northward we have Sheboygan with 200 families consisting entirely of an Orthodox element. Peace and unity for a number of years were conspicuous by their absence. At present the community is more united and Jewish life is of a more or less peaceful nature. Manitowoc with 30 families and Marinette with 30 families and Wassau 35 families confine their activities to the Kosher butcher shop and the old cheder, without paying any regard to the needs of the younger generation. A. C.

**WYOMING:** The 1,300 Jews settled in this state are residents of Cheyenne and Rock Springs.

**UNITED SYNAGOG OF AMERICA:** Founded by the late Prof. Solomon Schechter in 1913 with the aim, in general, of advancing the cause of Judaism in America and maintaining Jewish tradition in its historic continuity.

It began with about 20 affiliated congregations but its numbers increased rapidly. Its activities multiplied and soon it was evident that certain areas of action required organization on a national basis. There was, accordingly, organized the Women's League of the United Synagog in 1918 for the purpose of dealing specifically with the women's activities of the congregation. In 1921 the Young People's League of the United Synagog was formed which federated, in a sense, the youth organizations of the United Synagog congregations, and in 1929, the National Federation of Jewish Men's Clubs of the United Synagog began the work of unifying the men's club and brotherhood activities. At the present writing (1933) some 750 congregations, sisterhoods, brotherhoods, and young people's groups are affiliated with these four central bodies.

The United Synagog and its constituent organizations are engaged in many activities of which the following are the more important: The publication of textbooks, methods and curricula for elementary and secondary Jewish religious schools, the publication of handbooks for auxiliary congregational bodies, programs for their activities and other literature that they may need, the publication of material useful for seminars and study groups

of these auxiliary bodies, the manufacture of phonograph records of traditional Jewish religious melodies, the organization of schools and congregations in unorganized Jewish communities, the strengthening of congregations and congregational activities through advice and guidance in the administrative and financial phases of their work, the establishing of students houses at colleges and universities and the engaging in other activities helping to maintain and strengthen the loyalty of Jewish college students to their faith and people, the broadcasting of radio programs and the publishing of periodicals.

At the present time, the United Synagog is undergoing a further process of decentralization through the establishing of regional branches in various parts of the country. Through these district organizations affiliated congregations are able to maintain closer contact with smaller and unaffiliated organizations that may benefit from the help and guidance of the stronger bodies. The following branches are functioning at this writing: Brooklyn Council, Connecticut State, Eastern New England, Eastern Pennsylvania, Long Island, New Jersey, New York Capital Region, Pacific Coast, Philadelphia, Seaboard Region and Southern New Jersey.

The officers of the organizations are:

*The United Synagogue of America*—Honorary President, Dr. Elias L. Solomon; President, Louis J. Moss; Honorary Vice-President, Prof. Louis Ginzberg; Vice-Presidents, A. B. Coben, Dr. Jacob Kohn, Hon. H. P. Kopplemann, Hon. H. J. Reit; Treasurer, Israel Silberman; Recording Secretary, Sol Mutterperl; Corresponding Secretary, Dr. Charles I. Hoffman; Executive Director, Rabbi Samuel M. Cohen.

*Women's League of the United Synagog*—Honorary President, Mrs. Charles I. Hoffman; President, Mrs. Samuel Spiegel; Vice-Presidents, Mrs. Cyrus Adler, Mrs. Benjamin Davis, Mrs. Israel Davidson, Mrs. Joseph Herzog, Miss Sarah Kussy, Mrs. Morris Lurie, Mrs. Alexander Marx; Treasurer, Mrs. Elias L. Solomon; Recording Secretary, Mrs. David Kass; Corresponding Secretary, Mrs. Jacob S. Minkin.

*National Federation of Jewish Men's Clubs of the United Synagog*—Honorary President, Edward C. Weinrib; President, Theodore Cbarnas; Vice-Presidents, Mark Frackman, Abram J. Gellinoff, Rabbi Louis J. Haas; Secretary, Sylvan H. Kohn; Treasurer, Louis Soll; Executive Director, Rabbi Samuel M. Cohen.

*Young People's League of the United Synagog*—Honorary President, Harry H. Goebel; President, Bernard S. Karmatz; Vice-Presidents, Maxwell J. Mangold, Miss Miriam Abess, Albert Copakin, John Lewis, William Mark; Treasurer, Benjamin Markowitz; Corresponding Secretary, William K. Richman; Recording Secretary, Miss Beatrice Mantell; Executive Director, Rabbi Samuel M. Cohen.

S. M. C.

**UNIVERSITY, HEBREW:** See: Hebrew University.

**UNLEAVENED BREAD:** See: Matza.

**UNNA, PAUL GERSON:** Dermatologist; b. Hamburg, 1850: d. there, 1929. In 1877 he was assistant at the general hospital of Hamburg. In 1881 he became interested in skin diseases and established his own hospital which became the center for dermatological research in Germany. He published 100 essays on medicine and his special field of research, and in 1882 founded a journal devoted to practical dermatology.



**UNTERFUHRER:** Those who lead the bride and bridegroom under the Huppa.

**UNTERMAYER, LOUIS:** Poet; b. New York City, 1885. He spent 20 years in business, and his first book of verse, "First Love," appeared in 1911. Among the best known of his own collection of poems are "Roast Leviathan," 1923; and "Burning Bush," 1929. He is an industrious translator and anthologist. The former include: "Poems by Heinrich Heine," 1923. Among his anthologies are: "New Songs for New Voices," 1928; and "Modern American and Modern British Poetry," 1919-20.

**UNTERMYER, SAMUEL:** President of the American League for the Defense of Jewish Rights; b. Lynchburg, Va., 1858. He formed with Guggenheimer the law partnership which became Guggenheimer, Untermyer & Marshall, and has for 50 years been prominent as an attorney who has argued the most important cases and received the largest fees. The merger of the copper industry brought him a fee of \$775,000. His first most important public act was as counsel for the investigating committee on the Pujo Money Trust. He has since been prominently identified with municipal phases of traction, taxation and political problems in New York, and has been closely affiliated with Democratic politics. In 1916 he first took an interest in Palestine affairs. In 1921 he became president of the American Keren Hayesod, and was for a time an officer of the American Jewish Congress. He defended Hermann Bernstein in the "International Jew" case against Henry Ford. Since 1933 he has been the outstanding spokesman of the boycott of German imports and to organize it, he attended the international conference held for that purpose in Europe.

**UR of the Chaldees:** "Ur Kasdem." The form of the name has suggested that there existed in ancient times more than one city of Ur, but to some scholars the name implied not a city but the whole of the land of Akkad. It is first mentioned (Gen. xi. 28-31) as the native land of Haran the father of Lot and the younger brother of Abraham.\* In 1922-24 Ur was definitely identified, by an Anglo-American archæological expedition, with Mugheir in Southern Babylonia, and since that date the excavations at Ur have figured prominently in the news. The finds are of first-class importance. Though much that has been found is of Sumerian origin, some of the discoveries point to an older civilization. At the date generally assigned to Abraham's departure for Palestine, Ur, according to these archæological discoveries, was a city of considerable importance with a great temple with appurtenances rich in value and of great beauty in workmanship.

**URI PHOEBUS B. AARON HA-LEVI (Uri Witzenhaisen):** Printer; b. Amsterdam, 1623; d. there, 1715. He was the grandson of

the first haham of Amsterdam. He founded a printing establishment and printed many Hebrew prayer-books, Mahzorim, etc. Later he moved to Germany and printed Hebrew books at Zolkiev.

**URI B. SIMEON:** Archivist; he resided at Safed in the 16th cent. He listed all the well-known Jewish tombs in Palestine known in his day. His book was published in Venice in 1659.

**URIEL:** Name of an archangel. He is the instrument of thunder and earthquake, and of heat in the winter, etc.

**URIEL DA COSTA:** *See:* Acosta.

**URIM AND THUMMIN:** The mysterious oracles associated with the high priest's breast plate (Ex. xxviii. 13-30). As described, Numb. xxvii. 21, the Urim was an oracle: "He shall stand before Eleazar the priest who shall inquire for him by the judgment of Urim." There is a similar suggestion, I Sam. xiv. 41, where Saul asked for a declaration of God, and "Jonathan and Saul were taken by lot and the people escaped." There is no later reference to this type of oracle in the Scripture except in Ezra ii. 63, when the power of the Urim and Thummin was invoked to discover a lost genealogy. Rabbinical tradition, however, lists the loss of the Urim and Thummin as part of the catastrophe of the destruction of the first temple.

**URUGUAY:** This Latin American republic has attracted a considerable number of Jews in the last decade. In 1915 the Jewish population was given as 1,700, in 1929, 5,000. Most of these live in Montevideo, the capital. Of the pre-war settlers, most were Sephardim from the Orient. Until recent years, the only organized efforts amongst these Uruguayan Jews was a Hebra Kedusha and a Zionist Society.

**URY, LESSER:** Impressionist painter; b. Birnbaum, Posen, 1861; d. Berlin, 1931. He first exhibited in Paris, spent several years in Holland where he sketched, and in 1887 settled in Berlin and set the mode with his impressionist pictures of Berlin life. His work long failed of acceptance and it was not till 1896 that he achieved success with the exhibition of his picture, "Jerusalem." From then he won his way with his psychological studies of biblical subjects of which his crouching figure of "Jeremiah," 1901, is the best known. He continued to paint biblical subjects to 1928, occasionally exhibiting Dutch and German scenes. He was recognized as one of the leaders of modern impressionism.

**UZIEL, ISAAC B. ABRAHAM:** Haham of Amsterdam, Holland; b. Fez, Morocco: d. Amsterdam, 1622. He belonged to a Spanish refugee family, and was one of the first Jewish scholars to settle in Holland. In 1610 he was appointed Haham or chief rabbi of Congregation Neweh Shalom. He preached so energetically against the luxurious life which



the re-Judaized Maranos were adopting in the Dutch capital that his sermons led to a split. Nevertheless he remained haham, and opened a seminary. One of his pupils and successors was Manasseh b. Israel.\*

**USQUE, ABRAHAM (Duarte Pinal):** Printer; b. Lisbon. In 1543 he settled with his father Solomon Usque in Ferrara and established a large printery. Between 1551 and 1557 he published 28 Hebrew books providing occupation for the brilliant group of Spanish scholars who had settled there. His great achievement was the publication of the Ferrara Bible, a perfected Spanish translation, one edition of which was dedicated to Duke Ercole de Este, and the other to Donna Gracia Nasi. New editions of this Bible were published in 1568, 1611, 1630, 1646, 1661, and 1695, and it ranks as the classic Castilian translation.

**USQUE, SAMUEL:** Poet and historian of the Spanish refugees. Of his life and person little are known. He was a scholar who wrote with grace in Portuguese, Latin and Spanish. To prevent the Maranos from yielding to the appeals that they apostatize he wrote his "Consolation and Tribulations of Israel" (Ferrara, 1553). It is a long prose poem dedicated to Gracia de Mendesia,\* through whose munificence it was published and circulated, and to whose noble character the author pays eloquent tribute. It is a long tri-partite dialogue in which the Patriarch Jacob is the leading figure. Part I relates the sufferings of the Jews to the fall of the first Temple, the second continues to the destruction of Jerusalem under Titus, and the third, in 37 divisions, relates the experiences of the Jews in Europe from the persecutions under Sisebut down to Usque's day. As he indicates his authorities his chronology is esteemed by scholars, for its historicity, apart from the moving and ennobling presentation of the theme.

**USSISHKIN, MENAHEM:** President Jewish National Fund; b. Dubrovna, Russia, 1863. He resided in his boyhood in Moscow and graduated there as engineer in 1889 after which he resided in Yekaterinoslav. He has been identified with Zionist effort in Palestine since his youth. He was one of the founders

of the Bilu, and an organizer of the student Zionist bodies. In 1890 he helped found the Odessa Committee which took the lead as the practical exponent of the Chovevi Zion movement in the settlement of Jews as agriculturists in Palestine. On the advent of Herzl\* he joined the political Zionist movement but as an opponent of the leader and his policies. In 1903 he organized a congress in Palestine whilst the Uganda issue was fought out at the 6th Congress. He then headed the opposition to Herzl and was one of the conveners of the Charkow conference which organized the opposition in Russia to Herzl and though the group were defeated Ussishkin maintained his position, and fought the Territorialists after the demise of Herzl. Later he opposed the leadership of David Wolffsohn,\* forced a consortium on him, and raised the initial fund by which the Hebrew University was started as a gift of and by the Jewish National Fund. He was one of the Zionist delegates at the Peace Conference though he had little interest in the diplomatic and political efforts of movement adhering strictly to his policy of agricultural colonization as the road to Palestine development. In 1920 he was appointed chief of the Zionist Commission in Palestine, and in that capacity forced the purchase of the Emek lands. Some years later he became president of the Jewish National Fund\* and under his direction it has raised much money and bought large tracts of land. Of the early Zionist leaders he is the only one who has made his home permanently in Palestine. He has toured the United States and Canada and Europe in the interest of the National Fund, but these have been only brief excursions from his home in Jerusalem where he settled in 1920. *See:* Keren Kayemeth.

**UTAH:** *See:* United States of America.

**UZZIAH:** King of Judah (805-754 b.c.e.). He was the son of Amaziah and his 52 years' reign is recorded as a righteous one (II Kings xv. 2). Politically he was successful for he conquered the Philistines and the Arabians, received tribute from the Ammonites, re fortified the country, reorganized the army and improved agricultural conditions. For usurping the office of high priest he was smitten with leprosy, and in his later years his son Jotham was regent.



## V

**VADÁSZ, LEOPOLD:** Hungarian statesman; b. Kisvaida, 1861: d. Budapest, 1920. He was a member of the Hungarian parliament and a supporter of Tisza. He revised the parliamentary procedure and his code when adopted was named for him. He occupied a number of minor positions in Hungarian cabinets, but on the fall of Tisza he retired to private life. He took an interest in the literary activities of the Budapest Jewish community.

**VAEZ, AYRES:** Physician to John III. of Portugal: d. Rome, c.1550. The monarch, disappointed with some of his views, handed him over to the Inquisition, but the papal nuncio, Capodiferro, removed him from this jurisdiction and sent him for trial by the Curia in Rome. He was discharged by Pope Paul who in 1541 issued a bull in favor of the Vaez family. His brother, Immanuel Vaez, was physician to John III., Sebastian, Henry and Philip II. of Portugal. A younger brother, Salvador Vaez, was page to the papal nuncio.

**VALABRÈGUE, ALBIN:** Popular French dramatist; b. Carpentras, 1853. He was one of the most prolific as well as most popular of the typical French dramatists. From 1879 on he wrote and there were performed at least two plays of his a year in Paris.

**VALABRÈGUE, MARDOCHÉE GEORGES:** French army general; b. Vaucluse, 1852. He was educated in the Ecole Polytechnique and in 1880 he was attached to the staff of the general division in command of the artillery and fortifications of Paris. In 1886 he was made officer of ordnance to the minister of war, General Boulanger. In 1904 he was appointed "chef de cabinet," and in 1905 he became brigadier general and director of the Ecole Guerre. He was in command of the 3rd army corps at the beginning of the World War at Rouen. He was made a member of the Supreme War Council, and was given the command of an army in the field. For his services he was promoted grand officer of the Legion of Honor.

**VALENTIN, HUGO MORITZ:** Swedish historian; b. Vikingstad, 1888. In 1919 he received a professorship at the University of Falun. His writings include a history of the Jews in Sweden, 1923. He also published a volume of source material of Swedish Jewish history.

**VALENTIN, GABRIEL GUSTAV:** Physiologist; b. Breslau, 1810: d. Bern, Switzerland, 1883. In 1835 he received the grand prix of the Institut de France for his "Histiogenia Comparata," a discussion of the evolution of animals and plants. In 1836 he

was elected professor of physiology of the University of Berlin, a chair he held till 1881. His literary contributions to the science of physiology covered the whole field, and he ranked among the foremost of the scientists of the time.

**VALLS, RAPHAEL:** Martyr and "rabbi" of the Chuetas; burned at the stake by the Inquisition at Palma, Majorca, in 1691, with two of his pupils, Raphael and Catalina Terongi.\* His memory is still recalled in popular verses sung by the peasants of the island.

**VAMBÉRY (Herman Bamberger) ARMINIUS:** Oriental traveller and linguist; b. Duna-Szerdahely, Hungary, 1832: d. Budapest, 1924. He was lame from childhood but this inhibition merely increased his eagerness to travel. He was the child of poor parents, and reached Pressburg where he obtained his formal education with eight florins. By 1847 he had mastered in addition to his native tongue and German, Slavonian, Latin, Greek, Danish, Swedish, and English. He then began the study of Turkish, Uranian and Arabic dialects, including Persian, having acquired some knowledge of Hebrew as a child. His linguistic ability included the power to write fluently in all these tongues, as well as speak them. After he had completed his studies at Pressburg and Vienna he was in 1854 enabled to go to Constantinople, and after a spell of tutoring became private secretary to Fuad Pasha, and was elected a member of the Hungarian Academy of Sciences for his translations of Turkish history. In 1861, disguised as a Sunnite, under the name of Rashid Effendi, he left Constantinople and travelled from Trebizond to Teheran via Ezeroum, Tabriz, Zenjan, Kazvin, Ispahan and Shiraz, reaching Khiva in 1863. He then proceeded to Bokhara, Samarcand, Herat, and Teheran to Trebizond. He travelled mostly on foot, and was the first European to make this journey.

In 1864 he returned to Europe and was appointed professor of Oriental languages in the University of Budapest, retiring in 1905. He had acquired in Constantinople the confidence of Sultan Abdul Hamid, and was probably the only European who had free access to the Yildiz Kiosk. His political judgment, he was intensely pro-English and definitely anti-Russian in his views on the Eastern Question, exercised a considerable influence on Turkish politics. His return from his great Oriental trip was hailed in Constantinople, London and Paris, and his own English version of his travels, was a favorite boy's book which went through many editions. Though he took no active part in Zionism he introduced Theodor Herzl\* to the sultan in 1902. His voluminous writings fall under three categories, Oriental



linguistic problems, political essays, and his popular versions of his travels.

The great success of his life never made Vambéry a vain man. He was an arrive not a parvenu. He was not elated; he was only conscious of his worth. The gifts of nature which were the fundamental elements of his great talent were an extraordinary memory and an instinctive power of penetrating foreign souls. The former explains his amazing attainments as a linguist, and the latter his overwhelming assurance in dealing with Orientals, whose way of thinking was so widely remote from his own. Reading verses in languages with which he was little familiar, only a few times was sufficient for him to stamp them lastingly in his memory.—MAX NORDAU, *My Recollections of Vambéry*.

**VAN OVEN, BARNARD:** Pioneer in Anglo-Jewish emancipation; b. London, 1796; d. there, 1860. He was a physician and the son of a physician, Joshua Van Oven, but from 1829 devoted himself to the movement for removing the disabilities of the Jews in England. His first effort in 1829 was "An Appeal to the British Nation on Behalf of the Jews." He wrote in 1853 "The Decline of Life in Health and Disease."

**VAZSONYI, WILHELM:** Hungarian minister of justice; b. Sümeg, 1868; d. Baden, Austria, 1926. He was the chief editor of the Budapest "Pesti Hirlap" and became one of the leaders of the Democratic party. In 1917 King Charles IV. appointed him minister of justice, the first Jew to hold that office in Hungary. In 1918, before the revolution broke out, he resigned, but he was made a member of the national assembly. He was a "legitimist," and an unsuccessful attempt was made to assassinate him a few months before his death.

**VECCHIO, GIORGIO DEL:** Fascist advocate; b. Bologna, Italy, 1878. He is professor of the philosophy of law at the University of Rome, and his important works on jurisprudence, in which he takes a strong conservative view, enjoyed a reputation before the rise of Il Duce, and were translated into English and German. In 1909 he showed himself a pro-militarist in his "Phenomena of War and the Peace Idea." He combated the materialistic and utilitarian attitudes favoring peace, and lauded the ethical value of war. In 1915 he published "The Moral Basis of Our War." As the editor of the most important Italian journals on jurisprudence he wields a large influence in professional circles in Italy. During the World War he was a lieut. in an artillery regiment. He subsequently joined the Fascists and, possessing considerable oratorical ability, became one of the spokesmen of the party, and an advocate of its theories. He is one of the party leaders in Rome.

**VECINHO (Vizino), JOSEPH:** "Mestre Josepe," physician and scientist at the Portuguese court, end 15th cent. He was sent by John II. of Portugal to the coast of Guinea to measure the altitude of the sun. He was one of the four commissioners before whom Columbus laid his plans when he appealed to the Portuguese king. Vecinho, and two other

Jews, a mathematician named Moses and Martin Behaim, voted against the adventure. Columbus carried Vecinho's translation of Zacuto's astronomical tables on his voyages and the book was found in Columbus' library after his death.

**VEIL:** The custom of covering a bride with a veil is mentioned in the Mishnah. Rebekah as a bride so covered herself on meeting her groom, Isaac (Gen. xxiv. 65).

**VEIT, PHILIPP:** Painter; b. Berlin, 1793; d. Mainz, 1877. He and his brother Johannes, were grandchildren of Moses Mendelssohn\* and baptized by their mother. After the Napoleonic wars they both devoted themselves to painting pictures and panels for churches. Philipp Veit settled in Rome in 1815, returning to Germany in 1830. Some of his subjects were taken from the Old Testament but most of them were expressive of the triumph of Christianity and New Testament subjects. Some of his pictures hang in the Vatican. "The Assumption of the Virgin" is in the cathedral at Frankfort-on-the-Main.

**VELLUM:** Only the skins of clean animals, within the meaning of the dietary laws, were used for the writing of Hebrew scrolls. The earlier skins were of leather, the skin of the deer being the most popular amongst the ancients. Parchment was always the more costly form of writing material, as the area of skin converted into parchment is less than when prepared as leather. At the present time only parchment specially prepared is used for the writing of Scrolls of the Law, and for mezuzot and phylacteries.

**VENEZIANI, EMMANUEL FELIX:** Philanthropic agent of Baron Maurice de Hirsch\*; b. Leghorn, 1821; d. Paris, 1889. As a youth he settled as an official of a banking establishment in Constantinople and took an interest in the work of the Alliance Israélite Universelle there. After the Franco-Prussian war he went to Paris and became associated in the philanthropies of Baron Maurice de Hirsch.\* In 1878 he with Charles Netter and Zadoc Kahn pleaded the cause of religious liberty at the Berlin Congress. In 1880 he and Netter\* appealed to the Madrid Congress in the interest of the Moroccan Jews. With Netter in 1882 he went to Brody to direct the emigration of Russian Jews. He toured Palestine in 1883 and decided to advise the checking of Jewish immigration to that country.

**VENEZUELA:** About 800 Jews are settled in Cabaluro, Santiago, Valparaiso, Concepcion and Terruco. Their numbers have doubled since 1918. The majority lived at Caracas and some of them hold government positions. They are mostly of Oriental origin.

**VENICE:** The Jewish community of this ancient republic and port city dates from the 10th cent. Jews were numerous there in 1152. For a time the Jews lived on an island, but



their numbers increased by immigration from Germany in the 13th cent. and in 1290 the Senate imposed a 5 per cent. tax on their trade. The part the Jews played in the commercial development of the port was recognized by the Senate in 1541, when it agreed to the provision of storehouses in the ghetto for the merchandise brought from Upper and Lower Roumania. The Jews were also conspicuous in the money lending and banking despite the fact that they were only "permitted" residents, their safe conducts being subject to renewal. Collectively they had to pay a tax. In 1396, they were temporarily expelled but the damage done to trade led to their recall and dress restrictions, badges, etc., were introduced. On the whole Venice needed its Jews and even a blood accusation\* in 1477 did not seriously injure the community.

The Spanish expulsions added to Venetian Jewry, but in 1516 the ghetto was formally established though Venetian legislation on the subject is much older. A compensation was the founding of the Bomberg press in the ghetto. A partial expulsion took place in 1527 which resulted in the organization of the Jewry into three nations, Levantines, Germans and Occidentals, whose "Universita," acquired considerable organized power. The ransoming of captives was an organized effort of the community and for this purpose the Venetian community had a permanent agent at Malta.

Against its will the Senate had, in 1572, to recognize Solomon Ashkenazi\* as the ambassador of Sultan Selim II. in the negotiations against Spain. The Jews contributed liberally to financing the war against Turkey, and perhaps as a reward for this, their commercial privileges were enlarged and Jews were even appointed Venetian consuls. Jews from this time forth played an important part in the shipping business associated with Venice, carrying its flag east and west. They were equally enterprising and welcomed in local manufactures. These favorable circumstances to some extent display themselves in the literature produced in Venice by Jews. On the other hand the forcing upon the Jews as a group the maintenance of an official loan bank proved disastrous financially and after 1630 Jews began to emigrate. The loan business was, however, continued as a public enterprise to 1808.

The gates of the ghetto were torn down in 1797, but the dissolution of the republic by the victory of Napoleon lost for the Jews their equality. In 1848, when the republic was re-established, two Jews joined the provisional government, but the victory of Austria made this a temporary gain, and it was not till 1866 when Venice finally became part of the Kingdom of Italy, that full equality was established.

The Venetian community has at no time been large, but its sons, like Luigi Luzzatti,\* have been foremost in Italian life, and it preserves many of its traditions and historic places with keen interest and devotion.

**VENTURA, MICHON:** Turkish jurist; b. Constantinople, 1883. He was appointed judge in Macedonia in 1907, and after serving for some time was sent by the Turkish government to Paris to study the French legal system. On his return to Constantinople he aided in the revision of the Turkish code, and was appointed professor of Roman law at the University of Constantinople. In 1920 he was elected a member of the Turkish parliament. He has acted as mediator between the Turkish government and the Jewish community.

**VENTURA, RUBINO:** Soldier of fortune; b. Finale, Modena, 1795; d. Toulouse, France, 1858. As a lad he enrolled in the Italian militia. After the Napoleonic campaign he went east, landing eventually in Persia where he obtained an officer's commission and taught the soldiers of the Shah, European methods of fighting. As after 1822 he met with British opposition in Persia, he went to Lahore, India, and entered the service of Ranjit Singh. He fought a successful campaign in Afghanistan and enlarged the boundaries of Lahore. He married an Indian princess, and in 1837 was sent on a diplomatic mission to London and Paris. On the death of Ranjit Singh, Ventura transferred his services on Dhulip Singh, and continued his adventurous military career. Finally he settled in Paris where he presented Louis Philippe with the Greek coins of Alexander the Great which he had unearthed in India.

**VERA Y ALARCON, LOPE DE:** Spanish "caballero" and martyr; b. San Clemente la Mancha, c.1619; d. Valladolid, 1644. He was a Marano, whose practice of Judaism was divulged by a brother in 1638, and he was cast into prison. During his incarceration of six years he circumcised himself, abstained from forbidden food and called himself "Judah the Believer." Despite the entreaties of his family and others he refused to renounce Judaism. On July 25, 1644, he was tied to the stake, and died with the words: "Into thine hand Lord I commit my spirit." His memory survives in the tributes of Marano poets.

**VERBAND DER DEUTSCHEN JUDEN:** Organized in 1904 in Berlin in an attempt by B. Bresslauer, Martin Philippson\* and others to establish a representative body capable of acting for the Jews with government officials. After 1922 it was dissolved in the effort to create a body elected on democratic lines.

**VERBAND NATIONALDEUTSCHER JUDEN:** Founded in 1920 by Dr. Max Naumann in Berlin in an effort to unite those Germans of the Jewish race who though they publicly proclaimed their origin, and admitted no apostates to their ranks were so imbued with Germanism that they claimed that they could only assert and express themselves as Germans. They denied all affiliation with Jews elsewhere, regarded the Ost Juden issue as a German and not a Jewish problem, and Zionism as an interesting but alien movement.



They published "Der Nationaldeutsche Jude." Members of this organization made overtures to the Hitler government in 1933, but their advances were rejected. The group has been fairly active to the summer of 1934, but newspaper despatches indicate that they have been constantly rebuffed by the Nazis.

**VEREIN ZUR ABWEHR DES ANTI-SEMITISMUS:** There have been two such societies, the first founded in Germany in 1890, and the second in Vienna in 1891. The German organization which was active during the Stöcker and Ahlwardt attacks, issued numerous documents and refutations of anti-Semitic calumnies and charges against the Jews, and enlisted the support of many non-Jews. Under the leadership of Paul Nathan\* it became active in the immediate pre-war period. In July, 1933, the Hitler government ordered its dissolution.

**VEREIN FÜR CULTUR UND WISSENSCHAFT DER JUDEN:** Society founded by Leopold Zunz,\* Eduard Gans, and Moses Moser in 1819 in Berlin, largely to check the conversion of Jews to Christianity. Heinrich Heine\* was a member in 1822. He and Gans and others were subsequently converted. The indirect result of the effort was the founding temporarily of the "Journal for Jewish Science," which opened the path to that effort at modern Jewish scholarship, Jewish science,\* which Leopold Zunz\* made famous.

**VERMONT:** See: United States of America.

**VERSAILLES PEACE CONFERENCE:** On Feb. 27, 1919, the Zionist claims were presented by Nahum Sokolow,\* Menachem Mendel Ussischkin,\* Chaim Weizmann\* and Andre Spire and opposed by Sylvain Levy.\* The claims were assented to in principle by the Council. At the later sessions the Comité des Délégations Juives auprès de la conférence de la paix, over which Louis Marshall\* presided, and which was organized by Leo Motzkin,\* presented the claims of the Jews with respect to minority rights in Poland, Lithuania, Roumania, Bulgaria, and Jugoslavia.

**VICTORIA CROSS:** Highest distinction for valor given in the British army. During the World War the following Jews received this award:

Lieut. Frank de Pass, 34th Prince Albert Victor's Own Poona Horse.  
Corporal Issy Smith (Shmulovitch) 1st Battalion Manchester Regiment.  
Private Leonard Keysor, 1st Battalion, Australian Imperial Force.  
Private J. White (Weiss), 6th King's Own Royal Lancaster Regiment.  
Captain Robert Gee, M. C. Royal Fusiliers.

**VIENNA:** Capital of Austria,\* and capital of the former Austro-Hungarian empire. A Celtic settlement, founded on a small stream, the Wein, there is a legend that Jews were included in the colonists Rome sent there, when it first decided to fortify the place. Re-

corded history however does not establish the existence of any number of Jews in Vienna till the crusading era. Decrees of earlier dates referring to Jews merely indicate that they were permitted to pass through the town, and paid for the privilege.

1194 to 1670: Schlom, a Jew, was mint master in 1194, but for imprisoning a servant for debt he was murdered by crusaders passing through the town in 1196. During the following 75 years individual Jews were conspicuous as agents of the crown. They were probably tax farmers or occupied similar positions. In 1237 the Jews were expelled and the citizens then urged upon Frederick II. that the Jews should not again be permitted to occupy a favorable position. The emperor however needed the Jews so he took them under his special protection as *servi cameræ*, and these crown servants in 1244 obtained a charter by which they were permitted to own real estate and charge usury. The monarchs not only employed the Jews, who were practically the only important merchants in the country, but borrowed freely from them and therefor protected them from severe enforcement of the church restrictions which the Council of Vienna formally renewed in 1267.

Popular sentiment was however wholly averse to the Jews, and practically for 400 years the Jews struggled in Vienna against an agitation which was only tempered by imperial intercession. In 1337 the Viennese Jews issued a document in Hebrew in which they explained past and prospective goodwill with an undertaking to lend the rich and the poor a pound of Viennese hellers at a weekly interest rate of three hellers. This document received ducal approval, but it did not mitigate the severity of the Black Plague\* persecution of 1369, and in 1370 the Jews were expelled, and their property confiscated. Individuals were permitted to return, but their property was confiscated, and in 1421 the Jews were banished from the whole of Lower Austria. A few managed to remain in Vienna, and these stragglers, and the occasional merchants permitted to trade in the city were ordered to wear a yellow ring on their outer garments, and confine themselves to the two houses which had been set apart for the Jews.

Expulsion orders were issued in 1554, 1567, 1572, 1575, and in 1600. These successive orders affected comparatively few persons, for there were in Vienna and its environments less than 3,000 Jews during the 16th cent. As fiscal agents only a handful were necessary to the imperial treasury, and they were permitted to reside in a thoroughly hostile environment until between the rising tide of enmity and the imperial desire to rid itself of obligations the Jews were banished and their property confiscated. A rather full record of the 1600 banishment illuminates the Jewish story of the period. In 1599 the crown demanded 20,000 florins of the Jews. This was more than they could pay, so all but 11 Jews were banished,



and after an interval the exiles were permitted to return.

At the beginning of the 17th cent. the struggles between the burghers and the emperor began to take more distinct form, and in this contest the Jews became more and more the creatures of the imperial will, and for their protection he decreed that they could be expelled only by imperial consent. The Viennese however forced the Jews out of the city in 1623. There was then set aside for the Jews a new town on the Lower Wörth, which though walled in was one of the most attractive ghettos in Europe. For this privilege the Jews paid 600 florins a year to the city, 10,000 a year to the emperor, and in addition submitted to special imposts. The citizens were dissatisfied and they made a number of attempts to drive the handful of Jews in the city, and those in Lower Austria out of the country. The Jews on the other hand endeavored to purchase the privilege of peaceful settlement. Notwithstanding that they were officially denied trading rights in the city the Jews managed to hold on, and even to prosper financially, and by 1660 they numbered 500 families in Vienna. A series of minor incidents inflamed the always anti-Semitic populace and in 1668 they were demanding that the Jews be destroyed "root and branch." Riots followed, and in 1669 an order of banishment was issued. Its execution was postponed to 1670, but then though the Jews offered the emperor 100,000 florins in cash, and 10,000 florins a year, if the decree remained unsigned, the emperor approved and the decree was put into force. The exodus began July, 1670, and a month later there was not a Jew in the city. The larger synagog was converted into a church and all communal and personal property was either destroyed or confiscated.

Notwithstanding the small number of Jews in Vienna and precarious conditions under which the community developed the earlier rabbis contributed their share to Talmudic scholarship, the most notable being Isaac of Vienna, the author of "Or Zarua'." Among the 17th cent. rabbis were Phöbus and Shabbethai Sheftal Hurwitz.

**1673 to 1860:** The state the city experienced a deficit of 60,000 florins by the expulsion of the Jews. In addition the citizens felt the burden of the Jews' tax which they had undertaken to pay as a consideration for the expulsion order. In 1673 the government therefor began to negotiate for the re-admission of the Jews. It drove a hard bargain, for 250 families were permitted to resettle and occupy 50 stores in the city proper for a cash payment of 300,000 florins and an annual tax of 10,000 florins. The Jews began to return in 1675, but the important Jewish court factors came only a decade later. The Viennese remained hostile and again made demands for the expulsion of the Jews although the rich Jews who began to settle in the city endeavored to buy their peace with large gifts to the churches.

By 1753 there were 700 Jews in Vienna, and the taxes levied on them amounted to an average of 200 florins per person. In 1764 a new attempt was made to regulate the position of the Jews. The acceptable or tolerated were allowed to settle in the city, but they could own no property, they had to let their beards grow, so as to be easily recognizable, and congregational religious worship was forbidden them. The accession of Maria Theresa did not improve their lot. She employed several Jews to great advantage, but she detested the Jews and devised the marriage limitation law which checked the growth of the community, and had a more direct influence on Jewish migration than even the expulsion orders. Joseph II. whose famous "Toleranz Patent" of 1782 was the first step to freedom, and who was the first monarch to deal with the Jews as human beings would however not permit the Jews to increase in numbers in his domain. The dress distinctions were abolished, and the "protected" Jews were given greater freedom, but even in 1784 the 70 Jewish families in Vienna were neither permitted to hold services nor establish a synagog. The admission of the Jews to military service was regarded as a privilege, but at the same time a new toll was devised which every Jew had to pay who entered the gates of Vienna.

It was not till 1811 that the Jews were permitted to open a prayer room. In 1823 the first synagog was built, and from that date the number of the tolerated families increased rapidly. In 1846 the More Judaico \* was abolished. By 1848, the year of revolution throughout Central Europe, there were 5,000 Jews in Vienna. In 1849 they were granted equality, but the measure was repealed in 1850.

**1860 to 1914:** A striking increase in the Jewish population, due largely to immigration from other parts of the empire, followed the accession of Francis Joseph. The Jews began to play a brilliant rôle in the economic development of the empire, and they came to play an equally marked rôle in all the cultural aspects of Viennese life. They were conspicuous in journalism, literature, the drama, music and the medical profession. Politically they associated with the Liberals. Their communal organizations were increased at express speed. With Jellinek \* as the most noted Jewish preacher in German, Vienna began to play a new rôle in Jewry. By 1900 the Jewish population had risen to 146,000, the communal expenditures exceeded 2,000,000 kroner, synagogues had been built, a seminary and a number of schools established, charities organized, and institutions founded for the care of the Roumanian and Russian refugees who began to come in large numbers to Vienna. A good deal of interest too was taken in hundreds of Jewish students who came from other lands to the University.

From 1890 anti-Semitism \* expressed itself first in the formation of the Christian Socialist



party, and then more intensely in a municipal struggle in which Leuger won, became Burgomaster and gave the city an anti-Semitic administration. At the same time the city became a center for the spread of the agitation in Galicia, Bulgaria and elsewhere, the various Blood Accusations \* being strongly supported by the Viennese anti-Semites. Mixed marriages and conversion became common and by 1900 the Jewish birth rate had fallen considerably. The imperial government was tolerant. Jews rose to higher rank in the judiciary and the army than elsewhere, but tumults in the University and elsewhere were common. It was therefore natural that the Kadimah, the first Jewish nationalist student body, was formed at the University, and that the headquarters of the political Zionist movement were in the same city.

1919 to 1934: The post-war conditions changed Vienna more than any other city in Europe. Nominally the capital of a state it is actually owing to the preponderance of its population the Austrian state. Its aristocracy has been wiped out, its wealth diminished, and its resources curtailed. The Swastika \* which was raised in Vienna in 1912 has become a common and odious emblem. The University has been a constant scene of anti-Semitic fury. Many Jews were conspicuously associated with the Socialist régime which followed the war, and as the Socialists were worsted in succeeding political struggles the Jews were made to feel the newer phases of racial enmity. The economic condition forced the closing or suspension of a number of institutions. In 1933, for fear of anti-Jewish counter demonstration, the community abandoned the jahrzeit \* procession to Herzl's \* grave, which became a popular manifestation of Jewish life after 1905.

The community anticipated the proclamation of the corporative state with great trepidation. The Jewish situation in Vienna is clarified by the fact that though there are now about 250,000 Jews in the city in 1929 the Jewish death rate passed the birth rate by 6.7 per 1,000. The law permitting persons to change their religion was only adopted in 1869, and the law permitting civil marriage between persons of different faiths is of later date. Yet in the 60 years after 1869, 28,777 Jews abandoned Judaism, whilst 6,310, mostly women who married Jews, adopted Judaism.

**VINER, JACOB:** Economist; b. Montreal, Canada, 1892. He came to the U. S. in 1914, and was appointed instructor in economics in the University of Chicago, 1916-17. He received a number of U. S. government appointments, and edited the "Journal of Political Economy." In recent years he has been visiting professor at the University Institute for Higher International Studies at Geneva. He is an authority on international trade and money, and in 1934 appointed adviser to the U. S. Treasury.

**VIRGIN ISLANDS:** The three islands, St. Thomas, St. John and St. Croix have an old and interesting Jewish history. In 1850, St. Thomas still had a Jewish population of 500 and its synagogue is a replacement of one erected in 1796. The whole Jewish population of the three islands has however dwindled to less than 100.

**VIRGINIA:** See: United States of America.

**VISSER, J. E.:** Jurist; b. Amersfoort, Holland, 1871. He was an official in the ministry for foreign affairs, 1897-1901. He was then attached to the judiciary, and in 1915 he was appointed a member of the Council of State. He is president of the Rabbinical Seminary and of the Netherlands' Keren Hayesod.

**VITAL, HAYIM** (known also as Hayim Vital Calabrese): Cabalist, the greatest disciple of Isaac Luria; b. Safed, Palestine, 1543; d. Damascus, 1620. His father had left his native Italy to come to Palestine, and Vital lived and labored in Palestine and Syria from 1572 to 1620. Possessed of an uncontrolled imagination, he devoted several years to the study of alchemy and to the unending and futile problem of making synthetic gold, and then devoted himself to the study of Lurian Cabala. Due to his friendship for Luria \* in Safed and to his propagandistic endeavors in behalf of Luria's Cabalistic system, Luria became the cynosure of a great concourse of Cabalists both young and old; Vital himself disseminated wild tales of Luria's miraculous gifts and supernatural powers.

After Luria's death in 1572, Vital pretended to his position of authority as leader of the Cabalists. He followed his master in claiming to be the Messiah of the House of Joseph who was to precede the coming of the Messiah of the House of David, and like Luria, pretended to be able to exorcise spirits. Thereafter he resided for several years in Jerusalem, where he preached Cabalistic sermons and claimed to have mystical visions; however, his authority was not recognized by the great majority of his hearers. In Palestine proper he lived from 1572 to 1594; from 1594 to 1620 he lived at Damascus, where he continued his lectures on Cabala and his claims regarding the coming of the Messiah.

Vital's most important work was the "Etz Hayim" (The Tree of Life), a presentation of the entire Lurian Cabala. Another work deals with the Cabalistic theory of the transmigration of souls.

An interesting feature of Vital's character and psychological make-up was his claim to be the sole possessor of the manuscript documents and notes left by Luria. He eagerly secured from the Safed College a decree giving him sole authority to publish information concerning the Cabala of Isaac Luria. It is amusing that once, while Vital lay ill, his brother, Moses Vital, copied and sold to certain Cabalists who were eager to get possession of the



Lurian notes various writings which he found in his brother's house; however, when Vital recovered from his illness, he averred that only spurious writings of Luria had been stolen, copied and sold, and that he himself would never publish the genuine ones. A. I. S.

**VOCALIZATION:** Hebrew being a Semitic script originally possessed only consonants, although the letters *aleph*, *waw*, *yod*, *he*, and *ayin* have the vowel quality and were so employed. For correct pronunciation which was only imperative for the reading of sacred books, the Ethiopic first adopted a vowel system in the fourth cent., the vowel signs being attached to the letters. The Syriac and Arabic adopted a system of dots, above, below and on the side. The directions in the Masorah \* indicate the existence of traditional sounds or vowels, and were based on the use of dots. The one in vogue is known as the Tiberian and was compiled in the eighth cent. Several others are now identified as the Babylonian and Palestinean, though they were discovered in Yemen mss. The Palestinean script uses the same method of dot and dash as the Tiberian, but the position of the vowels is somewhat different. The Babylonian system uses in addition to the dot and dash, the letter *ayin* placed on its side and written so as to express the various "a" sounds. See: Punctuation.

**VOGEL, SIR JULIUS:** Agent General in London for New Zealand; b. London, 1835: d. there, 1899. He emigrated to Australia in 1852, and then went to New Zealand in 1861 and became a newspaper proprietor in Dunedin. In 1862 he started on a political career when he was elected to the provincial council of Otago. In 1869, being a member of the House of Representatives, he first entered the cabinet and was successively treasurer, postmaster general, commissioner of customs and telegraph commissioner. In 1873 he became prime minister, and twice held that office. In 1876 he began his career as agent general for the colony. His policy increased the population by immigration and brought 3,000,000 acres of land under cultivation.

**VOGELSTEIN, HEINEMAN:** Leader of the German religious liberals; b. Lippe, 1841: of Otago. In 1869, being a member of the telegraph commissioner. In 1873 he became d. Stettin, 1911. He was rabbi of Pilsen, 1868-80, and from then to his death he was rabbi in Stettin. He founded the Union of German

Liberal Rabbis and was vice-president of the Union for Liberal Judaism in Germany. He was bitterly opposed to Zionism and was one of the rabbis who in 1896-7 protested against the convening of the first Zionist Congress.

**VOLOZHIN:** Jews settled in this Lithuanian town in the 16th cent., but it did not come into prominence till 1803, when in the contest of the orthodox with the Hasidim \* Hayim b. Solomon, a pupil of Elijah, Gaon of Wilna,\* founded what became one of the most celebrated of the Lithuanian yeshivot. Volozhin, which poured forth hundreds of students raised in the spirit of the Gaon, combined his method of Talmudic study with ultra conservatism. Its president, Rabbi Isaac Itzhaki, was one of the two official rabbis appointed members of the Rabbinical conference of 1843 which met in St. Petersburg to solve the Jewish education problem, and which resulted in the establishment of the government or crown school for primary instruction. In 1892 the Yeshibah was closed, its administrators refusing to introduce the educational reforms, including three hours' daily instruction in Russian, which Count Pahlen had insisted on in a project for reform in 1887.

**VOLTERRA, VITO:** Mathematician; b. Ancona, Italy, 1860. He was appointed professor of mechanics at the University of Pisa, in 1883. He was transferred to Rome in 1900, where he has since held the chair of physical mechanics. He is president of the Institute for the Advance of Science. His writings include several works on astro-physics.

**VOORSANGER, JACOB:** Rabbi and editor; b. Amsterdam, Holland, 1852: d. San Francisco, 1908. He first officiated as rabbi in Philadelphia, 1873-76, and was in 1886 appointed rabbi of Emanu-El, San Francisco, and held the position till his death. He founded and edited "Emanu-El," and published a volume on "Moses Mendelssohn's Life and Works."

**VOWS:** Jewish law recognized two kinds of vows, affirmative and negative. The vows which oblige a person to do some act or perform some sacrifice are dedicatory for affirmative vows; the negative vows are prohibitory resolutions. All vows relate to religious acts. Promises to persons are not vows, and an ordained teacher may nullify a vow if circumstances warrant it.



## W

**WA'AD:** Council. The oldest use of the term is Wa'ad Arba Arazot (Council of Four Lands). It has become popular in modern Palestine. The most important is the Wa'ad Leumi. There are Councils for Education, the Hebrew Language, etc.

**WA'AD LEUMI:** National Jewish Council of Palestine, established in 1920, and formally recognized by the Palestine Administration in 1928. Its object is to direct the internal and external affairs of the Jews in Palestine. Its members are chosen by an electoral college (Assefet Hanivharim). It succeeded the Wa'ad Semanni (Emergency Council) called into existence in 1917 and which remained in office to 1920. Its first officers were David Yellin,\* Ben Zevi, and Jacob Thon. Pinhas Ruthenburg\* was president after the riots of 1929. The Jewish school system, which prior to that date had been mainly directed by the Zionist organization, was transferred to the Wa'ad Leumi in 1932, which thus assumed a larger proportion of the burden of financing the Jewish schools. There are between 250 and 300 Jewish schools of every type in Palestine.

**WACHNACHT:** Watchnight observed by the superstitious on the night preceding a circumcision to ward off the evil spirit Lilith. As a charm a copy of one of the Songs of Degrees is hung over the infant's cradle.

*See:* Superstition.

**WACHSTEIN, BERNHARD:** Historian of the Viennese community; b. Tluste, Galicia, 1868. He is the director of the Library of Kultusgemeinde, and has issued 15 vols. of source material on the history of the Jews in Vienna.

**WACHTEL, MORITZ:** Roumanian financier; b. Jassy, 1860; d. there, 1929. He established the first rope-cable yard in Roumania, in 1883. He then founded the Banco Moldova and as its managing director was responsible for a great industrial development, which included electrical, sugar, waggon, weaving, and paper mills, and iron foundries in Moldau and Bessarabia. He was one of the most active officials of the Jassy community, vice-president of the U. E. R., and an interested Zionist. He erected a sanatorium for tubercular children on Mount Carmel.

**WAGENAAR, LOUIS:** Rector of the Netherlands' Seminary; b. Amsterdam, 1855; d. there, 1922, he received his first appointment as substitute rector when he was only 25 years old. In 1886 he was named chief rabbi of Friesland, and then chief rabbi of Gelderland. In 1918 he was called to the rectorship of the Jewish Seminary. Though a strict conservative, he belonged as a Talmudist to the

historical critical school. His defense of the Jewish method of slaughtering cattle was translated into a number of languages.

**WAHL, SAUL:** The one-night king of Poland. One of the most popular Polish Jewish legends relates that in the 16th cent. Prince Nicholas Radziwill undertook a pilgrimage of penance to Rome, and for his sins was condemned by the Pope to live a few years as a wandering beggar. In this guise, unbefriended, at the expiration of his penance he appealed to Samuel Judah Katzenellenbogen of Padua for help. On his return to his kingdom the Prince sought out Katzenellenbogen's son, Saul, who was studying in a Yeshibah, and eventually brought him to his court. In 1586 according to the story, King Bathori's death led to the division of the country into two factions, and the rise of many claimants to the throne. Radziwill nominated a non-partisan, Saul, and he reigned as Saul Wahl "Saul the Elected," but was speedily replaced. The story has never been verified, but the names Wahl and Wehl, adopted by descendants of the Katzenellenbogen family, keep alive the story.

Dubnow\* believes that the origin of the legend is to be traced to the influence wielded at the end of the 16th cent. by Saul Yudich, contractor of customs and other state revenues in Lithuania. He bore the title of "servant of the king," a designation employed for tax-farmers.

**WAHLTUCH, MAX:** Spiritualist; b. Odessa, 1830; d. Pisa, Italy, 1901. In his youth he settled in Italy, and spent most of his life there. In 1870 he began to devote himself to spiritualism, and published considerably on that theme in Italian. His largest work on the nature, essence and varieties of love remained unpublished.

**WAHRMANN, ISRAEL B. SOLOMON:** Rabbi; b. Altofen, Hungary; d. Budapest, 1824. He was called to the rabbinate of Pesth in 1799 and was the first officially recognized rabbi of the community. He organized the Nationalschule, the first modern Hungarian Jewish school in 1814.

**WAHRMANN, MORITZ:** Politician and industrialist; b. Budapest, 1832; d. there, 1892. He was the grandson of Rabbi Israel Wahrman but followed a business career. In 1869 he was elected, the first Jew so recognized, to the Hungarian Parliament, and was regularly reelected till his death. He took an active share in the industrial development of Hungary. He was equally active in Jewish affairs, and participated in the congress that demanded Jewish rights. His brother Alexander Wahrman (d. 1899) bequeathed 600,000 kroner for the erection of a Jewish gymnasium in Budapest.



**WAILING WALL:** "Kotel Ma'ariv," Western Wall, Place of Wailing. Part of the western wall of the Haram area and identified by archeologists as the western wall of Herod's Temple and by some as the remains of the western wall of the Temple of Solomon. It has since the fall of the Jewish state, in 70, been a place of pilgrimage to the Jews and beside its huge stones Jews have mourned their woes and uttered their plaints. For several hundred years during the Roman era the Jews were permitted only to approach Jerusalem once a year. It was at the wall that they recited the Lamentations. The custom of service on Friday afternoons grew up and the wall became a rallying place for Jerusalem Jewry. Beside it they declared fasts or held special services of intercession, during crises, plagues, etc. Here too Kaddish was recited for Jews who died in all parts of the Diaspora.

Although the Jews at different times paid fees for permission to approach the wall regularly, its use as a place of assembly and worship continued with little interruption through the cent. and it grew in veneration with every increase in the Jewish population. After 1922 the services at the Wall, which attracted non-Jews as well as Jews, were more definitely organized and became more frequent and gradually assumed a synagogic aspect.

In 1928 the Grand Mufti and Moslem Supreme Council began to protest the Jewish use of the courtyard fronting the wall and the 1922 riots were an outcome of the struggle between the Jews and Moslems on this matter. In 1930 the Jewish Agency, the Rabbinate of Palestine, and other bodies presented a memorandum on the Jewish right of access and worship to the Western Wall to a special commission of the League of Nations. The commission compromised the issue by recognizing the Jewish right of access, but not the arrangements and appurtenances for regular services.

It is an extraordinary and impressive picture, this remnant of a once mighty and arrogant people clamoring outside the wall of their lost Temple. Among the heaps of rubbish, among the piled up ruins of long ages; among the wreckage left by war, earthquake, and fire, there are some who can still see the glow of light on the stone that marks the spot where the Ark of the Lord had stood.—**SIR FREDERICK TREVES, Bart.,** *The Land That Is Desolate*, 1913.

**WALD, LILLIAN D.:** Founder of the Henry Street Settlement, New York; b. Ohio, 1867. In 1893 she founded the settlement with which her name is closely associated, and of which she was President and head resident worker till 1933 when illness forced her to resign. In 1902 she organized the municipalization of school nursing in New York, and in 1908 originated the Federal Children's Bureau. She has taken an active part in the woman's suffrage movement, the peace movement, and the social ameliorative efforts in which women have been conspicuous since 1900. She ranks amongst American women next to Jane Addams of Hull House, Chicago.

**WALDEN, AARON B. ISAIAH NATHAN:** Biographer; b. Warsaw, 1835. He was

an ardent Hasid and wrote "Shem ha-Gedolim he-Hadash (1864) an alphabetically arranged series of biographies of the Hasidic teachers, and a catalogue of their works.

**WALDSTEIN, Sir CHARLES:** Archeologist and author; b. New York, 1856; d. at sea, 1927. In 1880 he was appointed university lecturer on classical archeology at Cambridge University. In 1889 he was called to Athens as director of the American School of Classical Studies. In 1895 he was appointed Slade professor at Cambridge. In Athens he unearthed the tomb of Aristotle. A well known book of his is "The Jewish Question and the Mission of the Jews," 1889.

**WALDTEUFEL, EMILE:** Composer; b. Strasburg, 1837; d. Paris, 1912. In 1860 the performance of a waltz "Manolo" composed by him won the approval of Edward VII. (then Prince of Wales) and by request was dedicated to H. R. H. This led to Waldteufel's fame and fortune. In 1865 he was appointed pianist to the Empress Eugenie of France, and he became director of the court balls of Napoleon III. His most celebrated waltz was "Amour et Printemps."

**WALEY, JACOB:** Economist; b. London, 1819; d. there, 1873. He was a lawyer and mathematician, and an active member of the Jewish community, having been president of the Jews' Orphan Asylum, and the first president of the Anglo-Jewish Association, and the technical organizer of the United Synagog, the representative orthodox institution of London. In 1853 he was appointed professor of political economy at University College, London.

**WALLACH, OTTO:** Chemist; b. Koenigsburg, East Prussia, 1847. He was appointed professor at Göttingen University in 1889. He received the Nobel Prize in 1910 for his researches in essential oils and terpenes. All his writings relate to his specialty.

**WALLICH, NATHANIEL (Nathan Wolf):** Botanist; b. Copenhagen, 1786; d. London, 1854. He entered the British government service in 1807, and in 1815 was appointed director of the botanic gardens, Calcutta, India. In 1825-27 he conducted a scientific expedition into the forests of Hindustan and Burma. In 1834 he went to Assam to study the cultivation of tea. His important scientific publications were "Plantae Asiaticae Variiores," 1829-32, and "Tentamen Florae Nepalensis," published in India, 1824-26.

**WALTER, BRUNO:** Conductor; b. Berlin, 1876, and studied under Ehrlich Bussler and Radeka. He conducted at a number of German opera houses until in 1900 he was appointed to the Vienna Court Opera. In 1911 he conducted at the Sing-academie in Vienna, and at Munich, 1913-22. He conducted the New York Symphony in 1923, and the following year in London. The action of the Hitler government brought him into great promi-



nence. He is now settled in the U. S. and has recently renewed his Jewish affiliations.

**WANDERING JEW:** The legend of the Jerusalem shoemaker doomed to wander eternally as a punishment for taunting Jesus of Nazareth was first published in the beginning of the 17th cent., though references to it have been traced in a mss. of 1228 in England, when the Wandering Jew was reported alive. The printed story of Ahasuerus became very popular throughout Europe and scores of versions of it were published, making the expression, "wandering Jew" or "eternal Jew" commonplace terms in most languages. It received a considerable impetus from Eugene Sue's novel, "The Wandering Jew," in which the legend is an exciting and romantic prelude to the story.

**WANDSWORTH, LORD SIDNEY STERN:** Banker; b. London, 1845; d. there, 1912. He was the son of Viscount de Stern (Portuguese title) and senior partner of the banking firm of Stern Brothers. He retired from business to engage in a political career and first became a member of Parliament in 1891 and was raised to the peerage in 1895.

**WARBURG, FELIX M.:** Banker and philanthropist; b. Hamburg, Germany, 1871. He has been a member of Kuhn Loeb & Co. since 1896. He has taken an active interest in public affairs, and specifically in numerous Jewish efforts, as chairman of the Joint Distribution Committee and chairman of the Federation of Jewish Philanthropic Societies, and of the Jewish Welfare Board. He is a trustee of the Jewish Theological Seminary. With his wife, Frieda, daughter of Jacob H. Schiff, he has been one of the first and largest contributors to the Hebrew University of Jerusalem, and has made several trips to Palestine associating himself in the work of the Palestine Economic Council. On the foundation of the Extended Jewish Agency in 1929 he became chairman of its administrative committee and resigned in 1930 as a protest to the issuance of the Passfield White Paper. He convened the Palestine Conference of 1929 at Washington, D. C., and has taken an active part in the money raising campaigns for Palestine and the New York Federation, being in both cases the largest contributor.

**WARBURG, MAX M.:** Banker; b. Hamburg, 1867, where in his youth he became a member of the family firm of bankers, M. M. Warburg & Co., founded in 1798. He is recognized in Germany as an authority on finance, and at the Versailles Peace Conference acted as adviser to the German delegation on financial matters, and later was consultant on marine-financial affairs. Despite his political affiliation with the democratic party he was bitterly attacked in 1921-23 by the anti-Semites. He has been active in Jewish affairs, and with his brother, Felix M., visited Palestine in 1929 and has been an officer of the Jewish Agency. He is one of the few Jews hold-

ing a banking office since the advent of the Hitler régime.

**WARBURG, OTTO:** Former president of the World Zionist Organization, and botanist; b. Hamburg, 1859. In 1892 he taught tropical botany and agriculture at the Oriental Seminary, Berlin, and in 1897 was appointed professor. He visited Palestine and the Orient in 1885-89, 1900-01 and in 1903 when he founded an agricultural settlement in Palestine. In 1901 he affiliated with the Zionist movement and prior to 1910 edited Zionist publications devoted to Palestinean agriculture and colonization. In 1904 he became a member of the Inner Actions Comite, and later was its president. Since the World War he has settled in Palestine and is associated with the Agricultural Experimental Station supported by the Zionist Organization.

**WARBURG, OTTO H.:** Biologist; b. Freiburg, Germany, 1883. His father, Emil Warburg (1846-1931) was a physicist. Otto Warburg studied chemistry, and saw service during the World War. He was appointed professor in the Kaiser Wilhelm Institute for Biology at Dahlem. There he did research work into the formation of cancer cells. In 1931 he was awarded a Nobel prize for physiology and medicine.

**WARBURG, PAUL M.:** Member of the Federal Reserve Board; b. Hamburg, 1868; d. New York, 1932. He was a member of Kuhn Loeb & Co., but resigned all business affiliations on his appointment as a member of the Federal Reserve Board by President Wilson for the term 1914-18. He was a recognized authority on finance and organized the Acceptance Bank, Inc., and was chairman of the International Acceptance Securities & Trust Co., which attempted to meet problems arising out of the post-war liquidation. His son is one of the financial advisers of the Roosevelt administration and represented it at the London Economic Conference, 1933.

**WARFIELD, DAVID:** Actor; b. 1866. He made his first appearance in San Francisco in 1889, and made his reputation in the "Auctioneer," 1900-03, scoring another great success in Belasco's "Music Master," 1917-18. He appeared as "Shylock" in Belasco's setting of Shakespeare's "Merchant of Venice."

**WARSAW:** With a Jewish population of 336,600 souls, equal to one-third of the city's population, Warsaw ranks amongst the four largest Jewish centers in the world, and combining numbers and density of Jewish population it probably takes first position. The make-up of the community as it exists today is indicated in one of the elections held a few years ago for the communal council which is part of the present constitutional system. At that election the Agudists and Orthodox elected 20 representatives; Zionists, 18; Bundists, 7; Volkists, 2; and Poale Zionists, 2.

Jewish archives indicate that Jews first settled in Warsaw in the 13th cent. Attempts



were made to oust them, and for several cent. they lived under strict restrictive regulations. In 1570 they were ordered to leave the city and were only admitted at fair time or when the Diet was in session. These regulations were however not strictly enforced, but it is evident from the special protection afforded individual Jews in the middle of the 17th cent. that few if any Jews lived permanently in the city, but settled in a suburb which was known as "New Jerusalem." In some slight measure the Jews gained in trading privileges during the period Warsaw was the capital of Poland. In 1775 "New Jerusalem" was demolished, but a year later it was restored. The Jews had meanwhile gained access to the city proper, and though they were ordered expelled in 1784 they were merely transferred to a new suburb, Rasin, which became the commercial center of Warsaw and thus for a time threatened the prosperity of the city proper. The capture of Warsaw by the Prussians opened up the city to the Jews, and by 1793 they were there in considerable numbers.

The Jews aided in the defense of the city against the Russians in 1794 and organized a regiment of light horse. In 1797 Warsaw Jews were compelled to adopt surnames, and a poll-tax was instituted.

The first rabbinical school was established in Warsaw in 1826, and from then it became an active center of religious education and dispute. Its first Reform sermon, in German, was preached in 1842. A measure of emancipation was introduced in 1862, and from then on the community grew rapidly. The present population is not a serious increase over that of 1901.

**WARSCHAWSKY, MARK:** Yiddish poet; b. Odessa, 1848; d. Kiev, 1907. He practised as a lawyer in Kiev and it was not till 1900 that he published his first collection of poems. His success was phenomenal. No Yiddish poems are better known and more often sung than his "Of'm Pripetschik brennt a Feuerel," and his "Aleph, Bes."

**WASHINGTON:** See: United States of America.

**WASHINGTON, D. C.:** See: United States of America, District of Columbia.

**WASSERMANN, AUGUST VON:** Discoverer of the "Wassermann test" for syphilis; b. Bamberg, 1866; d. Berlin, 1925. He was one of Koch's most famous pupils and coöperated with Ehrlich\* in his bacteriological and immunization experiments. He was director of experimental therapy at the Kaiser Wilhelm's Gesellschaft, 1906-13. His syphilis test was discovered in 1906. He was president of the Berlin Academy of Jewish Science.

**WASSERMANN, JACOB:** Author; b. Fürth, Bavaria, 1873; d. Alt-Aussee, Austria, 1934. One of the popular German authors whose writings on social maladjustments in particular called forth the horror of the Nazis, who in 1933 burnt his books and forced him

into exile. Wassermann throughout his long literary career was consciously Jewish, having in his youth, anti-Semitic experiences. One of his earliest novels was "Die Juden von Zirndorf," 1906, and his autobiography, "My Road as German and Jew," appeared in 1921. "Die Geschichte der Jungen Renate Fuchs," is another Jewish theme. In "Lebensdienst," 1928, he opposed both the extreme of assimilation and Zionism. His best known novels include "The World's Illusion," "Wedlock," "The Maurizuis Case" and "Christian Wahnschaffe."

**WASSERMANN, OSKAR:** Banker and officer of the Jewish Agency; b. Bamberg, Germany, 1869. He entered the banking firm of A. E. Wassermann, founded in Berlin in 1785, and to 1912 was a director of the Deutschen Bank, remaining a director of the consolidation of German banks effected as a post-war policy. His resignation in 1933 was a result of the Hitler anti-Jewish policy. From 1925 he became active in the German Keren Hayesod and from 1929 in the Jewish Agency from which however he resigned, 1933.

**WATER-DRAWING, FEAST OF:** This festival was celebrated in Palestine, during the Sukkot festival. The Sadducees opposed its observance. The illumination of Jerusalem was one of its customs. In a minor way the Feast of the Water-Drawing is still a custom amongst the pious of Jerusalem.

**WAW:** Sixth letter of the Hebrew alphabet. Its numerical value is six.

**WAWELBERG, HIPPOLITE HENRI-CHOVICH:** Banker and communal worker; b. Warsaw, 1844; d. St. Petersburg, 1901. He was active in the Jewish affairs of both St. Petersburg and his native Warsaw, the Museum of Arts and Industries, the Technical School of Wawelberg and Rothwand, and cheap lodging houses being among his gifts to the town. He financed the publication of popular books on science in Polish, and was one of the administrators of the Jewish Colonization Association.

**WECHSLER, MAX:** Roumanian Socialist leader; b. Jassy, 1876; shot near Versli, 1917. Together with Eleazer Rokeach he issued in 1896 the first Yiddish Socialist paper published in Roumanian. During the World War he published a Roumanian Socialist sheet "Lumina." He was arrested and shot.

**WECHSELMANN, IGNAZ:** Architect; b. Nikolai, Silesia, 1828; d. Budapest, 1903. Most of the important modern public buildings erected between 1870 and 1890 in Budapest were designed by him, including palaces, churches and the Burg-Bazar. He left all his fortune to charity, half of the beneficiaries to be Jews and half Christians.

**WEHU RAHUM:** Recited during the morning service on Mondays and Thursdays. According to tradition it was composed by



three captives of Vespasian who were left to perish in an open boat at sea. These three Jerusalemites, Benjamin, Joseph and Samuel, relatives, landed eventually at Bordeaux where they composed this prayer which is chiefly compiled of biblical verses.

**WEIGERT, CARL:** Pathologist; b. Münsterberg, Silesia, 1845; d. Frankfort-on-the-Main, 1904. He was appointed extraordinary professor in 1879 and he was one of the pathfinders in the discovery of the nature of cellular tissues, and was the founder of differential staining. It was his work in the recognition of the affinity of tissues for certain colors which made Ehrlich's more renowned discoveries possible.

**WEIGHTS AND MEASURES:** The weights and measures mentioned in the Bible were all probably of Babylonian origin, and broadly characteristic of the values and divisions in vogue contemporaneously throughout the Orient. The rabbinic descriptions and the Biblical terminology indicate that the basic measurements of length were derived from the lengths of the human digit, hand, arm, etc., just as in English measurement the unit of length is "three barley corns make one inch." When these primitive lengths were first standardized is not known, but the squared and beveled foundation stones of the Temple, and those found at Megiddo and elsewhere show that fixed standards did exist, though this does not imply that any term of measurement had the same value in all places. Until the present British Administration fixed the contents of the dunam, even this common term of land measurement varied in content in different parts of Palestine. An added difficulty is that the terminologies accepted for the translation of the Hebrew terms of length and capacity were not only arbitrarily chosen, but they too have varied in value since they were first employed for the purpose of translating Hebrew. Thus *ammah* is generally rendered "ell," but the "ell" is not a universal measure, nor has its length been standardized until modern times. By comparison with Egyptian and Babylonian measures and weights discovered, the following computations have been arrived at, though there is a difference between Josephus\* and the rabbis amounting to 50 per cent. in the measure of capacity, Josephus giving the *Cor* at 86½ gallons, or 10¾ bushels, and the rabbis estimated it at half that quantity.

**SILVER:** Gerah = 11.06 grains; 10 gerah = 1 beka; 2 beka = 1 shekel; 60 shekels = 1 maneh; 50 maneh = 1 talent or kikkar = 95.5 lbs.

**GOLD:** 1 shekel = 132.75 grains; 100 shekels = 1 maneh; 100 maneh = 1 talent or kikkar = 188 lbs.

**COPPER:** 1 shekel = 500 grains; 1500 shekels = 1 talent or kikkar.

**LENGTH:** 1 digit = .7938 inches; 4 digits = 1 palm; 3 palms = 1 span; 2 spans = 1 cubit (about 1 foot 7 inches); 6 cubits = 1 reed.

**LIQUID MEASURE:** 1 log = .506 litre; 4 logs = 1 cab; 3 cabs = 1 hin; 60 hins = 1 bath; 10 baths = 1 cor.

**DRY MEASURE:** 1 log = .506 litre; 4 logs = 1 cab; 6 cabs = 1 se'ah; 3 se'aim = 1 ephah; 10 ephahs = 1 homer

The 'omer or sheaf of the sacrifice is not included in the foregoing table. It measured about 7 pounds 5 ounces American standard weight.

For Coins, See: Shekel.

**WEIL, GOTTHOLD:** Orientalist; b. Berlin, 1882. He was appointed honorary professor of the University of Frankfort-on-the-Main in 1920. He specializes in post-Biblical Semitic history, was a member of the Council of the Hebrew University,\* and one of the editors of the *Encyclopædia Judaica*. His published works deal with Arabian history and Turkish grammar.

**WEIL, GUSTAV:** Historian of the Caliphs; b. Sulzberg, Baden, 1808; d. Freiburg-im-Breisgau, 1889. He was educated for the rabbinate but in 1828 he entered Heidelberg and devoted himself to philosophy, history and Arabic. In 1830 he went to Algeria, and in 1831 lived in Cairo as instructor in French at the Egyptian Medical School. From 1837-41 he published the first translation from the original text into German, of the "Thousand and One Nights." His life of Mohammed and his history of the Caliphs in five vols. were his most comprehensive contributions to the literature of the orient.

**WEILL, ALEXANDER (Abraham):** Author; b. Schirhoffen, Alsace, 1811; d. Paris, 1898. In 1837 he abandoned his rabbinical studies and went to Paris where he with the support of Heinrich Heine became an author. He made reputation as a word painter of French idyls. Of his novels, "L'Ami Fritz," was the best known and most popular. Weill covered the Jewish field with a curious and interesting collection of books. Thus he wrote a commentary on the Bible in which he suggested that the altar of the Tabernacle was owing to the nature of the material used, an electric battery. A book of his poems, entitled "The Great Jewesses," appeared in 1882.

**WEILLER, LAZARE:** Industrialist; b. Schlettstadt, Alsace, 1852. With M. Lais he introduced the telephone in France. He is the inventor of a bronze wire "silencer," an electrometer, and has contributed to various appliances used in aeroplanes. In 1920 he was elected senator.

**WEINSTEIN, AARON (Rachmiel):** Russian revolutionist; b. Wilna, 1877. He was one of the founders of the Bund.\* In 1914-17 he was banished to Siberia, but he returned to Russia at the outbreak of the revolution and was elected president of the Council in Minsk. He has been active in Bundist propaganda in White Russia, and is interested in the Jewish agricultural colonization in Russia.

**WEISS, BERNHARD:** Police Commissioner of Berlin; b. Berlin, 1880. He is the son of a well-known Jewish merchant, was educated for the bar and was a magistrate. During the World War he was awarded the



Iron Cross I. and II. class for bravery. In the post-war period he was called to the police administration, and rose rapidly until the advent of Hitler. In 1928 he wrote "Police and Politics," in which the post-war political movements are interestingly described.

**WEISS, ISAAC HIRSCH:** Talmudist and historian of literature; b. Gross Meseritsch, Moravia, 1815; d. Vienna, 1905. Though he attended a number of Yeshivot he was influenced by Krochmal and Zunz. In 1858 he settled in Vienna and in 1864 was appointed lecturer at Jellinek's Bet ha-Midrash. From his arrival in Vienna to his death his whole life was marked by a stupendous literary activity, the burden of which was the defense and explanation of Jewish tradition. Thoroughly critical as to textual errors he maintained that the application of modern concepts to ancient words produced a wrong interpretation of the intent of the ancient rabbis. His "Mishpat Leshon ha-Mishnah," 1867, is conceived in this spirit, and the crowning work of his career, "Zur Geschichte der Jüdischen Tradition," five vols. (1871-90), is the accepted standard history of the Halakah, or oral law, from biblical times to the Spanish expulsion. He defended the unity of the Pentateuch and its authorship by Moses, and accepted the tradition that the teaching of the oral law began with the completion of the Pentateuch. He dealt deliberately with many of the discrepancies and divergencies noted by the Higher Critics and attributed them to different interpretations made in various epochs and incorporated in the text. Adhering to the tradition he thus traced the evolution of the biblical code.

In the magnum opus of his life the history of rabbinic law. . . . Weiss was not a pioneer. Fränkel and Grätz had preceded him. . . . To Weiss however belongs the merit of having popularized this method, of having given the public a readable book.—GOTTHARD DEUTSCH, *Scrolls*, vol. II.

**WEISS, JOSEPH HIRSCH:** Rabbi and Hungarian patriot; b. Podola, 1800; d. Erlau, 1881. In 1840 he was appointed chief rabbi of Erlau, and although one of the stalwart opponents to Jewish reform he was identified with the Kossuth movement in 1848, and was later tried for sedition in Vienna, but was acquitted. His collection of responsa was presented to Columbia University by his grandson, Rabbi Stephen S. Wise.

**WEISS, MAX:** Chessmaster; b. Szered, Hungary, 1857. He entered international tournaments in 1882. In 1889 he tied in New York, with Tchigorin for first prize, and in 1890 he won first prize in Vienna.

**WEISS, Baron MANFRED:** Industrialist; b. Budapest, 1857; d. there, 1922. His early military experiences resulted in his becoming interested in the manufacture of war supplies. In 1892 he established his first canning and preserving factory for civilian purposes in war-time, but quickly turned it into a military supply depot. He then branched out into

all phases of ammunition, establishing a great powder factory at Csepel, near Budapest. For his philanthropies he was ennobled and made a member of the Hungarian upper house.

**WEISSE, JOSEPH:** Rabbi; b. Plumenan, Czechoslovakia; d. Waagneustadt, 1897. He was rabbi in the latter-named city and was an important contributor to Haskalah literature. He organized schools and charities in Waagneustadt, and in appreciation the town council named a street for him.

**WEIZMANN, CHAIM:** President of the Hebrew University, and Zionist leader; b. Motyli, Pinsk, 1873. He studied chemistry at Geneva and in 1903 was appointed instructor in chemistry at the University of Manchester. During the World War he developed a new formula for acetone which was a necessary ingredient in explosives. His international Zionist career began in 1901 when at the fifth congress he helped to found the Democratic Fraction, in opposition to Theodor Herzl,\* whose policies he also opposed in 1903 on the East African question. After Herzl's death Weizmann became the exponent of "synthetic Zionism," a compound of Ahah Ha'am's culture attitude with which he had been associated, and political activity. In 1913 he was active in the establishment of the fund for the founding of the Hebrew University in Jerusalem. From 1914 on he was the active leader of the group whose negotiations led to the issuance of the Balfour Declaration,\* and formed a close personal friendship with (afterwards) Lord Arthur Balfour. Having been instrumental in obtaining the Declaration he was in 1918 appointed head of the Zionist Commission which went to Palestine to organize Jewish and Zionist affairs, and in July, 1918, laid the foundation stone on Mount Scopus of the Hebrew University of which he is president. In 1919 he headed the Zionist delegation which appeared before the Peace Conference, and in 1920 at the London Conference, at which he broke with Justice Louis D. Brandeis,\* was elected president of the World Zionist Organization. He held office to 1931 when he was succeeded by Nahum Sokolow. In 1924 he pressed the plan for the extension of the Jewish Agency,\* and was elected its president, in virtue of his office in the Zionist Organization, in 1929, at the first meeting of the Council of the Agency in Zurich. In 1930 he resigned office as a protest against the Passfield White Paper. He visited the United States in 1921 and then annually to 1929. In 1932 he toured South Africa, and again visited the United States in 1933.

**WELLISCH, N.:** Turkish sanitary official b. Hungary, 1866; d. Vienna, 1926. He was first engaged by the Turkish government to improve the sanitary conditions in Anatolia. He was then sent to Jeddah where he organized the cholera quarantine system. He returned to Constantinople where he became an administrative chief, and was influential in political circles. He coöperated with Theodor



Herzl.\* During the Young Turk régime he was chief of the sanitary administration of Constantinople. The victory of the Allies in 1918 led him to retire to Vienna.

**WENGEROFF, PAULINE JULIANNE:** Author; b. Bobruisk, 1833; d. Minsk, 1916. She achieved a reputation in Eastern Europe with her "Memoirs of a Grandmother," which contain much of interest to the cultural history of the Jews in Russia in the 19th cent.

**WERFEL, FRANZ:** Poet and dramatist; b. Prague, 1890. He is regarded as one of the outstanding expressionist poets in the Germany of his generation. His remarkable vocabulary, his lyric quality, and the nobility of his ethical outlook have given him his position in the world of German letters. His first collection, "Dei Weltfreund," was published in 1911. This was followed in 1913 by "Wir Sind." His novels "Verdi," and "The Pure in Heart," and his plays "Goat-song," "Maximilian and Juarez," and "Paul Among the Jews," have been presented in the United States. The last-named led for a time to the belief that Werfel had apostatized, but this is incorrect.

**WERNER, ADOLPH:** Acting President, College of the City of New York; b. Frankfurt-on-the-Main, 1839; d. New York, 1919. He came to New York with his parents in childhood and studied at City College at which he was appointed professor of the German Language and Literature, and was for a time Acting President. He was Senator of the United Chapters Phi Beta Kappa from their foundation.

**WERTHEIM, ARTHUR:** Founder of the German Wertheim department store system. In 1876 he opened his first store in Stralsund, and in 1887 a branch in Rostock. He came to Berlin in 1885. The well-known Wertheim store in Berlin was developed on its present scale by the founder's sons. The family has been converted.

**WERTHEIMER, EGON:** Official of the League of Nations; b. Braunau, Bavaria. He is a socialist and was an official under Jaffé, finance minister in Kurt Eisner's\* cabinet. On the failure of that revolution he settled in England, and followed a journalistic career. In 1931 he was appointed an official of the information bureau of the Council of the League of Nations.

**WERTHEIMER, JOSEPH, Ritter von:** Founded first kindergarten in Vienna; b. Vienna, 1800; d. there, 1887. Descendant of an old and prominent family he entered business devoting his leisure to a study of pedagogics. After traveling in England he became interested in kindergartens, and in 1830 helped to found the first school of that type in Vienna. In 1840 he started a society for teaching Jews handicrafts, and from 1836 to 1867 he was trustee and president of the Jewish community

of Vienna, taking part in the synod of Augsburg of 1871. He took an active part in the struggle for Jewish emancipation in Austria, and published in 1842 an authoritative work on the history and legal position of the Jews in Austria. His other published books cover the same theme and the problem of Jewish education.

**WERTHEIMER, SAMSON:** 17th cent. Austrian court Jew; b. Worms, 1658; d. Vienna, 1724. He received a rabbinical education, but associated with Samuel Oppenheimer, and represented him in transactions with the Austrian government. He gained the confidence of the Emperor Leopold I., particularly after he had successfully negotiated a dowry of 1,000,000 florins from the king of Poland for his daughter who married Leopold's brother-in-law, Duke Charles Philip. With Oppenheimer he secured the finances for Austria in the Spanish War of Succession. He also financed the Austrian loans during the Turkish war. For his services he was appointed "Landesrabbiner" of the Jews of Hungary but he lived in great state in Vienna, and owned much property in both Austria and Germany, maintained schools and distributed considerable sums in charity. He continued his rabbinical avocation, preached and decided ritual questions so that he was known as "rabbi of Prague and Bohemia," "prince of the Holy Land," and "rabbi of Hebron and Safed." Among his benefactions was the "Samson Schul" still standing in the old ghetto of Eisenstadt. He left large legacies for Vienna and Jerusalem Jewish charities. His sons Wolf, Löb and Joseph Josel maintained the parental tradition of benevolence.

**WESEL, BARUCH BENDET B. REUBEN:** "Landesrabbiner" of Breslau; b. Wesel after 1650; d. Breslau, 1754. In 1728 the Council of Four Lands appointed him rabbi of the Polish congregation at Breslau. Despite the expulsion order of 1738 he was permitted to remain in the city, and his position was continued in 1744 when only 12 Polish families were permitted to reside in Breslau.

**WESSELY, NAPHTALI HERZ (Hartwig):** Maskil; b. Hamburg, 1725; d. there, 1805. He spent his childhood in Copenhagen where his father was purveyor to the king. In 1765-66 he published in Amsterdam, "Lebanon," a philological investigation of Hebrew roots and synonyms. Later he settled in Berlin, became associated with Mendelssohn, and encouraged the latter's effort to translate the Bible into German. He warmly advocated secular instruction for Jews, and as this was considered reform he was threatened with excommunication by the German orthodox rabbis. He wielded a great influence in the modernization of Hebrew, and as a pioneer in intellectual emancipation he is regarded as a leader of the Maskilim.

One of Mendelssohn's leading disciples, Hartwig Wessely, a brilliant German humanist, began to apply his master's theories to Jewish education. Already in



1782 he addressed a Hebrew letter to the congregations of Austria . . . in which he insisted that a true knowledge of Judaism was impossible without the background of a general culture.—SACHNER, *History of the Jews*.

**WESSELY, WOLFGANG:** First Jew appointed professor of jurisprudence in Austria; b. Trebitsch, Moravia, 1801: d. Vienna, 1870. He was educated for the rabbinate, and in 1846 lectured on Hebrew and rabbinics at the University of Prague. In 1848 he was sent by the Austrian government on a tour through western Europe to study the system of trial by jury which was then being introduced in Austria. In 1849 he received his first appointment at the University of Prague, and in 1861 he was made full professor.

**WEST VIRGINIA:** *See:* United States of America.

**WEYL, MEIR B. SIMHA:** b. Lisse, 1744: d. Berlin, 1826. He secured his first appointment in Berlin in 1784 and was the founder of the first Rabbinic and Teachers Seminary in Germany. He was staunchly orthodox, and opposed the reform movement.

**WHITE RUSSIA:** U.S.S.R. Republic embracing the former governments of Minsk, Moghilev, and Witebsk. Its population includes 407,059 Jews, about a sixth of the Jews in Soviet Russia. *See:* Poland and Russia, Soviet Russia.

**WIDAL, GEORGES:** Physician; b. Dellys, Algeria, 1862: d. Paris, 1929. He received his first appointment as clinician at the Hospital Cochin. He was then appointed professor of pathology at the University of Paris and in 1929 he was made a member of the Academy of Science. In 1896 he perfected the serum diagnosis of typhus, Widal's reaction.

**WIEN, BRUNHILDE:** University professor; b. Stryi, 1894: d. Buenos Aires, 1924. Native of an old-world village, she received a typical village training, but as a girl she wandered through Europe seeking an education and struggling for a living. At 19 she emigrated to the Argentine, where again she struggled hard to make ends meet, but she quickly mastered Spanish, and translated the Prophets, and some modern writers into Spanish. She was an active champion of Jewish woman's rights. She was appointed professor of philosophy at the University of Buenos Aires.

**WIENER, HAROLD MARCUS:** Biblical scholar; b. London, 1875: murdered Palestine, 1929. He was a practising barrister, but devoted to Biblical study, and accepting a strictly traditional viewpoint wrote in opposition to the modern Bible critics. His numerous books on the subject are interesting. They combine knowledge with legal presentation. Wiener was probably one of the few Jewish laymen who devoted himself to this field. He settled in Palestine not because he was a Zionist but because he believed he would there witness a resurgence of Jewish religiosity. He cultivated Arab friendship, and at the outbreak of the August, 1929, riots regarded him-

self therefor as immune to attack. Nevertheless he was killed by an Arab. His writings include "Notes on the Hebrew Religion," 1907; "The Higher Critical Quandary," 1910; "The Religion of Moses," 1919; and "The Integrity of the Old Testament," 1924.

**WIENER, JACQUES:** Engraver; b. Hoorstgen, Germany, 1815: d. Brussels, 1899. He settled in the Belgian capital as a medal engraver in 1839. He designed the first Belgian postage stamps which were printed in 1849.

**WIENER, LEO:** Philologist; b. Byelostok, 1862. He was educated in Russia and Berlin but when he came to the United States he was compelled to peddle fruit and work as a day laborer. Eventually he obtained an appointment in Odessa, Mo., then became professor in the University of Kansas, and finally was appointed assistant professor of Slavic languages at Harvard University. In an autobiography published in 1910 he wholly ignored his Jewish origin, although he had published in 1899 "The History of Yiddish Literature in the Nineteenth Century," and later translated some of Morris Rosenfeld's "Songs from the Ghetto." His works include: "Anthology of Russian Literature," 1902-03; "Contributions Toward a History of Arabic-Gothic Culture," 1919; and he has translated the Complete Works of Count Leo N. Tolstoy.

**WIENIAWSKI, HENRI:** Violinist and composer; b. Lublin, Poland, 1835: d. Moscow, 1880. At the age of 11 he was awarded the first prize for violin playing. In 1850 he toured Europe, and in 1860 was appointed violinist at the royal court of St. Petersburg, remaining until 1872, when with Anton Rubenstein he toured the U. S. A. He enriched violin literature with a number of brilliant and melodious compositions, some of which are in the repertoire of every violinist. W. F.

**WIERNIK, PETER:** Editor of the "Jewish Morning Journal," and historian; b. Wilna, Lithuania, 1865. In 1885 he emigrated to the United States, became a compositor on the Chicago "Jewish Courier," and in 1890 its editor. In 1898 he settled in New York and has for many years been editor of the "Jewish Morning Journal." In 1912 he published his "History of the Jews in America."

**WIG:** The wearing of a "sheital," or "peruk," a wig of false hair, as a head covering, and not for the purpose of concealing scant locks apparently first came into vogue in the 16th cent., and was widely abandoned after 1875. The wearing of loose hair was forbidden, but the law was observed by the cutting of tresses and covering the head with kerchiefs, and the wearing of silk bands on the forehead. The "sheital" has never been worn in the Orient.

**WILENKIN, GREGORY:** Russian government official; b. Tsarskoye-Selo, 1864: d. London, 1931. He was descended from an old family which held landed estates for two cent. He graduated as a lawyer and in 1887



entered the government service in the Ministry of Public Instruction. He visited the universities of western Europe and for his report on the French school system he was decorated by the French government. In 1895 Count Witte transferred Wilenkin to the Ministry of Finance. For nine years he represented Russian finance in London and then was appointed to a similar post in Washington, D. C. He wrote a number of monographs on monetary problems.

**WILLIAM OF NORWICH:** Alleged victim of ritual murder at Norwich, England, 1144. This is the first recorded case of the Blood Accusation.\* The boy was found murdered in a wood, and the Jews were accused of the crime. Later the charge, on the assertion of a baptized Jew named Theobald, was converted into one of Ritual Murder. The royal sheriff discredited the charge, so that no one was arrested or tried for the crime.

**WILLSTÄTTER, RICHARD:** Chemist; b. Karlsruhe, 1872. He was appointed director of the chemical division of the Kaiser Wilhelm Institute at Dahlem in 1912, and was in considerable measure responsible for the German supremacy in the dye industry. He received offers of professorships in Vienna, Göttingen, and Munich, and accepted the latter, electing to be a successor of his teacher Baeyer. In 1925 he resigned owing to the anti-Semitism prevailing in Munich, though the faculty made every attempt to retain his services. He was made a member of the Prussian Academy of Science, and in 1915 was awarded the Nobel prize for chemistry. He is an exponent of Jewish religious liberalism, and in 1930 participated in the Congress of the World Union for Liberal Judaism in Berlin. As a chemist he contributed both to the biology and to the chemistry of leaves and plants.

**WILNA:** "Jerusalem of Lithuania." The origin of the Jewish community in the most famous city of Lithuania goes back to the 14th cent. The records are somewhat obscure but there is evidence of a considerable community in the middle of the 16th cent. The Jews lived on terms of friendship with their Lithuanian neighbors and persecution did not begin till the great Cossack invasion. From then on, although the kings were favorable to the Jews, the population was hostile. This anti-Semitic attitude manifested itself in 1635 when a new synagogue and 18 Scrolls of the Law were destroyed. In 1654 King John Casimir issued his first restriction and then decade by decade the position of the Jews grew worse. In 1654 the Cossacks killed every Jew they met and the Jews were banished and remained away by order of the Russian king, Alexis Mikhailovich. This exile, 1655, has been treated in many Hebrew records. After some years the Jews returned, but in 1708 Wilna was taken by Charles XII. of Sweden, and many Jews were amongst the 20,000 inhabitants who died from pestilence and famine. A period of great pov-

erty ensued and the synagogues were closed. The populace turned wholly against the Jews and even such privileges as they had managed to obtain were by public request gradually withdrawn so that the permanent occupation of Wilna by the Russians came as a measure of relief to the Jews. In 1875 there were 37,909 Jews in Wilna. These increased in 1902 to 80,688, about 50% of the population. The present population is given as 130,000, of which 56,163, or 43.2 percent., are Jews. Wilna has since 1812 been reputed as a religious and cultural Jewish center. It has produced famous rabbis and scholars, and has had an important Hebrew press, that of Romm, since 1799. It has been credited with the intellectual leadership of East European Jewry.

**WINAWER, MAXIM:** Jurist and communal worker; b. Warsaw, 1862; d. Mentone, France, 1926. After graduating from the university he settled in St. Petersburg, but it was not until 1904 that he was accepted as a member of the bar, because he was a Jew. This disability did not prevent him becoming famous as an authority on civil law. Early in his life he joined the Society for Spreading Knowledge Among the Russian Jews, and he was the founder of the Jewish Ethnological Commission which collected much data on Russian Jewish history. He edited the "Woschod," 1902-05, and in 1905 founded the Society for Obtaining Equal Rights for the Jews in Russia. He was politically a Liberal, and one of the founders of the Constitutional Democratic Party. He was one of the eight deputies who represented St. Petersburg in the first Duma, and of the signers of the Viborg Manifesto calling upon the people to refuse to pay taxes in protest of the dissolution of the Duma by the government. For this offense he was sentenced to three months' imprisonment and disqualified from being elected to the Duma. This did not affect his leadership in the party nor cause him to relax his Jewish efforts. The government was compelled to recognize his standing at the bar, and in 1905 he was appointed chairman of the committee which revised parts of the civil law. In 1917 he was a senator by the provisional government. After the Bolshevik revolution he settled in the Crimea, and became a member of the local anti-Bolshevist government. Later he escaped to Paris and edited "The Jewish Tribune" in Russian, devoted to fighting anti-Semitism and Bolshevism. His son teaches at Oxford University, England.

L. M. R.

**WINTCHEWSKI, MORRIS (L. Benedict):** Protagonist of Russian Jewish socialism; b. Janow, Lithuania, 1856; d. New York. He received a typical Jewish education, and in 1873 wrote for the Hebrew journal "Hami-gid." In 1875 he responded to Lieberman's socialist manifesto and organized a society for fostering handicrafts among young Jews. In 1877 he left Russia, and after spending some years in Germany went to Denmark, where he



was arrested for his political views. On his release he settled in London where he led a socialist agitation. In 1894 he came to the U. S. A. and here as in London contributed to Yiddish publications. In New York he participated in the founding of the "Forwards" and the Zukunft." He was the author of the "Yiddishe Marseillaise." In 1919 he was a delegate of the American Jewish Congress \* to the Peace Conference in Paris. In 1924 the Soviet government awarded him a pension.

**WINTERNITZ, MORITZ:** Sanskrit scholar; b. Horn, Austria, 1863. He was educated in Vienna, but received his first appointments as instructor in the institutions for Higher Education of Women, Oxford, England. He was librarian of the Indian Institute, Oxford, and was later appointed professor at Prague, 1911. From 1887 on he published annually a book on Indian, Brahman and similar oriental literatures.

**WINTERSTEIN, Baron SIMON:** Austrian politician; b. Lesenz, Bohemia, in 1819; d. Vöslau, Austria, 1883. He was a representative of the Viennese chamber of industry and commerce, and elected by it in 1861 and in 1867 to the Reichsrat. In 1869 he was made a life member of the Austrian upper house. He was president of the Viennese Jewish community for many years.

**WISCONSIN:** See: United States of America.

**WISDOM OF SOLOMON, BOOK OF THE:** Apocryphal book composed in Greek, and written by an Alexandrian Jew c.100 b.c.e. It contains three independent sections. The first two parts addressed to the rulers of the earth deal with wisdom and virtue, the third is written in the spirit of Hagadic literature and some scholars regard it as a Passover Seder service composed in Egypt with references to non-Jewish surroundings.

**WISE, AARON:** Rabbi; b. Erlau, Hungary, 1844; d. New York, 1896. In Hungary he was for a time identified with the ultra-orthodox party editing a Yiddish publication in that interest. He emigrated to the U. S. in 1874 and became rabbi of Congregation Beth Elohim of Brooklyn, being later appointed to Temple Rodeph Shalom, New York, which office he held till his death. He compiled a prayer-book, edited the "Jewish Herald" of New York, and was one of the founders of the Jewish Theological Seminary, and of the Rodeph Shalom Sisterhood of Personal Service which established the Aaron Wise Industrial School in his memory.

**WISE, ISAAC MAYER:** Leader of Reform Judaism; b. Steingrub, Bohemia, 1819; d. Cincinnati, Ohio, 1900. He emigrated to the U. S. in 1846 because of oppressive laws against Jews in the Austrian Empire. Shortly after his arrival he assumed charge of a congregation in Albany, N. Y., remaining there until 1854 when he went to Cincinnati, having been elected rabbi of the Bene Yeshurun congregation. In order to have a platform from

which to advocate his ideas and plans he established in 1855 the "Israelite" (now the "American Israelite") and its German supplement, the "Deborah." In these journals he acquainted his readers weekly with his point of view on Jewish and other questions. Almost from the very beginning he propagandized for a union of the congregations of the country. In 1848 he addressed an open letter to "The Ministers and Other Israelites" urging that they join in forming a union of the religious forces. This first attempt failed but he persisted in his efforts until 25 years thereafter he succeeded in organizing the Union of American Hebrew Congregations in 1873. Besides this congregational union he founded a rabbinical seminary, the Hebrew Union College, which opened its doors on October 3, 1875, and 14 years later, in July, 1889, he brought into being the Central Conference of American Rabbis. Because of these achievements he has been well termed the master builder of American Judaism. He toiled indefatigably against great odds. He knew, however, no such word as fail. He called himself an incorrigible optimist. He was a liberal in his entire outlook, religious, social and political. He was many-sided, being editor, rabbi, professor, writer and public servant. Among his books may be mentioned "The History of the Israelitish Nation from Abraham to the Present Time," Albany, 1854; "The Essence of Judaism," Cincinnati, 1861; "The Origin of Christianity and a Commentary on the Acts of the Apostles," Cincinnati, 1868; "Judaism, Its Doctrines and Duties," 1872; "Martyrdom of Jesus of Nazareth," 1874; "The Cosmic God," 1876; "History of the Hebrew's Second Commonwealth," 1880; "Judaism and Christianity, Their Agreements and Disagreements," 1883; "Defense of Judaism," 1889; "Pronaos to Holy Writ," 1891. When he died at the ripe age of 81 he was the acknowledged leader among the reform rabbis of the country. More than any one man he shaped the institutional development of the liberal Jewish religious movement usually called Reform Judaism. D. P.

Wise was an indefatigable worker, and during his early career in America he worked eighteen hours a day, and in his latter years ten to twelve hours. . . . He was an inveterate smoker, and would puff away at his cigar, often unconscious of the fact that it had gone out. . . . He used glasses only when he read and wrote, and when they were not in use he invariably wore them on the top of his head. . . . In height he was five feet, eight, and had a magnificent head, and his chief characteristic was his genial smile, which lighted up his countenance.—MAX B. MAY, Isaac M. Wise.

**WISE, STEPHEN SAMUEL:** President of the Jewish Institute of Religion; b. Budapest, 1874, son of Aaron Wise. In 1893 he was appointed assistant rabbi of Congregation B'nai Jeshurun, New York, and in 1900 became rabbi of Congregation Beth Israel, Portland, Ore. In 1906-07 he was offered Temple Emanu-El, New York, and created a storm by refusing to accept a "muzzled pulpit." Some time later he founded the Free Synagog, New York, which is an exponent of



Liberal Judaism, and through which Wise has established the Free Synagog House as a center for a unique group of communal and social activities, and in which is also housed the Jewish Institute of Religion.\* Wise has been as prominent as a lecturer on the public platform, as a champion of suffrage and of other liberal movements, and as an active participant in political and municipal struggles.

He was the first honorary secretary of the American Federation of Zionists, and a delegate to the Second Zionist Congress, and has ever since been an outstanding American spokesman of Zionism, holding a variety of offices in the organization, including chairmanship during the War period. He is a Herzlist and was therefor associated not only in the political negotiations of the armistice and post-War period, but joining Justice Brandeis\* and Judge Julian W. Mack\* has been an opponent of the Weizmann policies and leadership, and has represented that viewpoint at American conventions and congresses. He and Mrs. Wise have on several occasions visited Palestine and he takes a keen interest in all that pertains to the Palestine movement.

At the same time he was one of the founders of the American Jewish Congress,\* was the convener and organizer of the second congress, and its active leader, though to 1924 Nathan Straus\* was its titular head, and he has been succeeded in that office by Bernard S. Deutsch.\* In 1931 he took the leadership of a third movement, the creation of a World Jewish Congress,\* having since the War through the American Jewish Congress, supported the Jewish minority rights delegation in Europe, and being keenly interested in all "golus" problems.

He is liked by the powerful and wealthy neither of America nor of Israel. The term demagog is as liberally applied to him by the one group as by the other. But the penalty of the disfavor of the powerful has not in his case been exacted without the recompense of general esteem and popular recognition.—JAMES WATERMAN  
Wise, Jews Are Like That.

#### WISSOTZKY, KALONYMOS ZEEB

**WOLF:** Russian philanthropist; b. Zhagory, Kovno, 1824; d. Moscow, 1904. Although a student at Volozhin he was for a time an agricultural colonist in Dubno. Later he resumed his favorite studies, but in 1858 settled in Moscow and became one of the leaders in the Russo-Chinese tea trade, which he extended internationally. As he grew wealthy he became increasingly charitable, and one of his unusual gifts was the creation of a trust of 10,000 rubles which he gave to the Alliance Israélite Universelle in Paris on condition that it should be allowed to accumulate for a cent. when it would amount to 100,000,000 francs when it was to be expended for national purposes. Later he added to this "Wissotzky fund." He was one of the prime movers in Russian Zionism, helped to organize the Chovevi Zion, visited Palestine, was the Maecenas of Ahad Ha-am,\* left a large trust fund for the Hebrew University in Jeru-

salem, and bequeathed a million rubles for national purposes.

**WOGUE, LAZARE ELIEZER:** Rabbi and editor; b. Fontainebleau, 1817; d. Paris, 1897. He held the chair of Jewish theology at the Rabbinical Seminary at Metz, and later in Paris. From 1879 to 1895 he was editor of the "Univers Israélite." He translated the Pentateuch into French and wrote a history of biblical exegesis. Included in his many literary contributions to Jewish theological subjects is a 10-vol. "Rituel des Prières," with Hebrew text and French translation.

**WOHLNER, JETTY:** Hebrew authoress; b. Lemberg, 1813; d. there, 1891. Her maiden name was Kehlmann, and she began writing Hebrew as a child. Her letters to her first fiancé and to others, all couched in poetic Hebrew, were published in "Kokebe Yizhak" and "Ha-Boker Or."

**WOLF, ADOLPH GRANT:** Associate justice of the Supreme Court of Porto Rico; b. Washington, D. C., 1869. He was for a time financial secretary of the United Hebrew Charities of his native city in which he practiced law. He was appointed to Porto Rico in 1902.

**WOLF, EMMA:** Authoress; b. San Francisco, 1865; d. San Francisco, 1932. She was the author "Other Things Being Equal," 1892; "A Prodigal in Love," 1894; "The Joy of Life," 1896; "Heirs of Yesterday," 1900; "Fulfilment," 1916. Her Jewish stories were popular.

**WOLF, GERSON:** Austrian educator and historian; b. Holleschau, Moravia, 1823; d. Vienna, 1892. An avowed democrat during a good deal of his life he came into conflict with the authorities. At one time he was ordered to leave Vienna for his part in the struggles of 1848-49, and in 1852 he was court-martialed and sentenced to four weeks imprisonment in a fortress for possessing forbidden radical literature. Notwithstanding this he was recognized as a first class educator, and in 1851 he advocated the elimination of religious instruction in the public schools of Vienna. In 1850 he was appointed religious instructor to the Vienna Jewish community, founded a children's library in 1859, and helped start an organization for the relief of indigent students. His numerous literary efforts were largely detailed histories of the Austro-German Jewish communities.

**WOLF, JULIUS:** German economist; b. Brunn, 1862. He has held professorships in Vienna and Zurich, but is better known for his active participation in the reorganizing of the Swiss and German finances after 1920. His numerous writings on social problems, and particularly his criticism of Marxian Socialism is held responsible for the split between the Marxists and the Communists. He has been converted to Christianity.

**WOLF, LUCIEN:** Journalist, author and communal worker; b. London, 1857; d. there,



192 . He began a long journalistic career as editorial writer of the London "Jewish World" in 1874, and contributed to the London "Jewish Chronicle" from 1893 till his death. He was foreign editor of the London "Daily Graphic," London correspondent of "Le Journal" of Paris, and contributed to the English monthlies. He was a recognized authority on foreign affairs. He was one of the founders of the Anglo-Jewish Historical Exhibition, and of the Jewish Historical Society of England, and became its first president. In this field he published a number of vols., his largest interest being in Cromwell's Jewish Intelligencers. He wrote on "Manasseh b. Israel," a biography of Sir Moses Montefiore, and a comprehensive study of the Rothschild family. In later years Wolf, who was almost blind, became secretary to the Conjoint Committee of the London Board of Deputies and the Anglo-Jewish Association, and in this capacity was often spoken of as the "Jewish Foreign Secretary." Despite the fact that he was an avowed anti-Zionist his response in 1914-15 to the British official inquiry as to Jewish settlement in Palestine was so favorable that it led to the despatch of the famous cable to the Russian government which was later published by the Soviets. He took a leading part in the delegations to the Peace Conference which secured the minority rights in the treaties, and was active in this political direction to his demise.

**WOLF, SIMON:** President B'nai B'rith, and communal worker; b. Hinzweiler, Bavaria, 1836; d. Washington, D. C., 1923. He came to the U. S. in 1848, studied law and was admitted to the bar in Ohio in 1861. He moved to Washington D. C., and was recorder of the District of Columbia, 1869-78. President Hayes appointed him a civil judge, but Wolf resigned in 1881 to become consul-general of the U. S. to Egypt. He was often spoken of as "Ambassador of the Jews of the United States to Washington." He first acted in a representative capacity as chairman of the Board of Delegates of Civil and Religious Rights, which office he held for many years, and later as president of the B'nai B'rith, 1903-05. His "Presidents I Have Known from 1860 to 1918" is practically a biography of his political contacts used mostly in Jewish matters. In 1895 he published "The American Jew as Patriot, Soldier and Citizen," which contains an exhaustive record of Jewish service in the Civil War.

**WOLFENSTEIN, MARTHA:** Authoress; b. Insterburg, Prussia, 1869; d. Cleveland, O., 1905. She came to Cleveland, O., as a child. She started as a short-story writer, and her Jewish themes, "A Priest from the Ghetto," "A Sinner in Israel," and the "Renegade" were successful. In 1901 she published a longer vol., "Idyls of the Gass," which was translated into German.

**WOLFENSTEIN, SAMUEL:** Educator; b. Moravia, 1841; d. Cleveland, O., 1921. His

father cultivated a farm, which had once belonged to the family of Graf Wolkenstein. The original name was taken from that of the Graf, but later was changed to avoid confusion. He spent most of his childhood with his father's mother in the neighboring city of Gross Meseritch. The Jewish life of that region and time is described by his daughter Martha in "The Idyls of the Gass." He received his education in the gymnasium at Brunn and later in the universities of Vienna and Breslau. From the latter he received his Ph.D. in 1864. At the same time he was ordained rabbi at the Breslau Rabbinical Seminary. In 1865 he was elected rabbi in Insterburg, East Prussia. In 1870 he emigrated to America and became rabbi in St. Louis from 1871 to 1878. During this period he was associated with Isaac M. Wise in establishing the Hebrew Union College at Cincinnati. From 1878 to 1914 he was superintendent of the B'nai B'rith Jewish Orphan Home at Cleveland. L. W.

**WOLFF, ABRAHAM ALEXANDER:** Father of Danish homiletics; b. Darmstadt, 1801; d. Copenhagen, 1891. In 1826 he was appointed "landesrabbiner" of Oberhessen. In 1829 he assumed office as chief rabbi of Denmark. During his long career he preached about 5,000 sermons, some of which were published in German and several hundred in Danish. Independent of this he issued a score of volumes on various phases of Judaism, and on his 90th birthday published a Danish translation of the Pentateuch.

**WOLFF, BERNHARD:** Founder of Wolff's Telegraph Bureau; b. Berlin, 1811; d. there, 1876. He was a professional journalist who acquired the ownership of a number of financial journals. In 1848 he established his news bureau. After the Franco-Prussian War this service was largely employed by the German government, and therefor had official standing.

**WOLFF, THEODOR:** Editor "Berliner Tageblatt"; b. Berlin, 1868. He was for a number of years Paris correspondent of the journal of which he became editor in 1907. During the World War he came in conflict with the military authorities, and was suspended as editor for four months. As a Jew he supported the extreme Liberal wing. In 1933 he was compelled to flee from Germany and has been bitterly assailed by the Hitler government.

**WOLFF, ULLA:** Authoress, pen-name Ulrich Frank; b. Gleiwitz, Silesia, 1850. In her youth she wrote for the stage, but later devoted herself to short story writing. Her romantic novelettes were popular to the end of the first decade of the present cent.

**WOLFFSOHN, DAVID:** President of World Zionist Organization\*; b. Dorbiany, Kovno, 1856; d. Hamburg, 1914. The poverty of his childhood was described by Theodor Herzl\* in his novel "Altneuland," of which



"David Litwak" (Wolffsohn) was the hero. In 1888 he settled in Cologne engaged in the lumber business and won an independence. In 1892 he joined Dr. Max Bodenheimer of Cologne in an effort to found a Zionist organization, both being stirred by the conditions of the East-European Jews. At Bodenheimer's request he sought out Herzl in 1896, and thereafter became his close companion and associate in all Zionist effort, traveling with him to Constantinople, Palestine and elsewhere. In 1898 he undertook the founding of the Jewish Colonial Trust, Ltd., and carried the undertaking to success in 1900. In 1905, after Herzl's death, he was against his will made a candidate for the supreme office in the Zionist movement, and was elected despite some opposition. He attempted to continue the Herzl political policies but was opposed by Ussischkin\* and Weizmann,\* and his "middle of the road" policy, a combination of political and practical Zionism, gave no satisfaction and weakened the position of his own followers. His negotiations with Abdul Hamid were promising, but all these efforts were upset by the dethronement of the sultan and the success of the Young Turk Party, which was bitterly anti-Zionist. At the IX Congress, 1909, he met the criticism of the opposition by agreeing to the creation of a praesidium, which further made his own position untenable and routed the political Zionists. In 1911, however, he came to the congress with a majority, but was physically broken, and declined the leadership in favor of Otto Warburg.\* In 1913, at the Vienna Congress, he successfully resisted the capture of the Jewish Colonial Trust by the opposition. He traveled considerably in the interest of the movement, visiting South Africa. He left his fortune to Zionism, and his will provided for the erection of the Liberty Building, Bet David on Mt. Scopus, which was dedicated in 1930.

**WOLFSON, HARRY AUSTRYN:** University professor; b. Austryn, Lithuania, 1887. He came to the U. S. A. in 1903 and in 1915 was appointed instructor in Jewish literature and philosophy at Harvard University. In 1921 he was promoted assistant professor, and in 1925 to the Nathan Littauer chair. He has written a number of brilliant critical and epigrammatic essays on Jewish life in the U. S. A. In 1929 he published "Crescas' Critique of Aristotle." His more recent work is "The Philosophy of Spinoza."

**WOLLEMBORG, LEONE:** Italian minister of finance; b. Padua, 1859. He made a study of Italian political economy and established rural savings-banks for the peasantry and small farmers. He was elected to the legislative assembly and from 1900 to 1903 he held the portfolio of finance in the Zanardelli cabinet. His literary work was devoted to social economics and finance.

**WOLMAN, LEO:** Economist; b. Baltimore, Md., 1890. He taught in Johns Hopkins

in 1915-18, and then took charge of the research department of the Amalgamated Clothing Workers of America. In 1931 he was appointed professor of economics at Columbia University. Prior to that he had visited Palestine as a member of the Joint Survey Commission. In 1933 he received an appointment at Washington, D. C., in connection with the N. R. A.

**WOLOWSKI, LUCAS FRANCISZEK:** Frankist leader. He was a prominent figure in the movement led by Jacob Frank in the 18th cent. in Poland, and was one of a group of 1,000 that embraced Catholicism in Lemberg, in 1759. He took part in the Kamenetz-Podolsk disputation of 1757. After the death of Frank he followed the imposter's daughter, Eve, and sought Polish Jewish aid for her.

**WOMEN'S INTERNATIONAL ZIONIST ORGANIZATION (Wizo):** Founded in 1920 in London where its headquarters are located. Its Palestine work is carried out by the World Zionist Executive with which it is affiliated. It maintains a hostel in Tel Aviv, and does other welfare work in Palestine.

**WOODBINE:** Village in Cape May county, N. J., was incorporated in 1903, having been founded as an agricultural Jewish settlement through the efforts of the Baron de Hirsch Fund, in 1891. For a time it was a wholly Jewish settlement with a Jewish mayor. The Baron de Hirsch Agricultural School (1895) was its most conspicuous feature. As a farming settlement it did not thrive. Industry was gradually introduced, and though the district is still largely settled by Jews it has ceased to occupy public interest as a colonizing center.

**WORLD JEWISH CONGRESS:** The American Jewish Congress initiated and convened in August, 1932, in Geneva, a World Jewish Conference, to consider the advisability and feasibility of convoking a democratically constituted World Jewish Congress for taking counsel and planning some united course of ameliorative and constructive action.

The Jewries of 21 countries responded to the call for the World Jewish Conference, designating 149 delegates. 96 delegates from the 17 principal countries of the Diaspora and Palestine attended the sessions of the Conference. They presented a picture of conditions affecting the Jews in their respective countries and unanimously adopted a resolution expressing its profound conviction that the critical situation of the Jewish people, the menace to its civil and national rights in many lands, the impoverishment of the Jewish masses, the need for applying incisive measures for improvement, and the task of the upbuilding of the Jewish National Home in Palestine, which confronts the Jewish generation of today, make the organizing of the Jewish people and the convening of a World Jewish Congress an urgent necessity. This World Congress, based on the conception of



the Jewish people as a unified national organism, should constitute its legitimate representative body, authorized and obligated to deal with all questions affecting Jewish life and to represent the Jewish people to the outside world in its struggle for the maintenance of its civil and national rights.

A session of the organizing group was held in Geneva, in 1933, when it was decided to convene the congress in 1934; but in the summer of 1934 the date of the elections and sessions was postponed to 1935. A. C.

**WORLD ORGANIZATION OF JEWISH WOMEN:** Proposed at a world congress held in Vienna in 1923 in which over 90 delegates from 23 countries participated, the World Organization was founded at a congress held in Hamburg in 1929. Its general purposes are social, economic and religious betterment. One of its objects is the obtaining of "equal rights for women in the Jewish community."

**WORLD UNION FOR PROGRESSIVE JUDAISM:** This movement which corresponds with what in the U. S. is known as Liberal Judaism was agitated for years prior to the World War in London and in Berlin. In 1926 the first conference was held in London on the invitation of Dr. Claude G. Montefiore\* and Miss Lilian H. Montague\* who are the chief officers of the organization which was then called into existence. The first congress of the Union was held in Berlin in 1928, the second in London in 1930. A congress was held in London in 1934. The headquarters are in London. Only organizations and congregations can affiliate, though the Union does not interfere in the policies and doctrines of its member organizations. Though some of the delegates are Zionists the World Union stands, by its programs, on a purely religious basis.

**WORLD WAR, JEWISH PARTICIPATION IN:** On the restoration of peace in 1919 a number of Jewish organizations in the war-affected countries began to tabulate the Jewish record in the World War, but evidently the enthusiasm for this research work died out, for, excepting in Germany, the statistics were nowhere completed. It is estimated that of the total Jewish population in the world, 15,000,000 in round numbers, fully 1,500,000, or ten per cent of the gross total, saw service. This figure is arrived at by the average percentage of enlistments and drafts and in some cases from ascertained facts. The statistics follow:

Russia .....	600,000
Austrian Empire .....	300,000
United States .....	250,000
Germany .....	100,000
British Empire .....	50,000
French Empire .....	25,000
<hr/>	
Total .....	1,325,000
Italy, Servia, Roumania, Bulgaria, Turkey .....	175,000
<hr/>	
Grand Total .....	1,500,000

Of the death lists the following figures have been reported. Jews killed:

Russia:	
(in war) .....	100,000
(in pogroms) .....	50,000
Austria .....	25,000
Hungary .....	10,000
Germany .....	12,000
U. S. A. ....	3,500
British Empire .....	2,324
French Empire .....	1,250

Applying these figures to the total Jews in the services, the deaths would amount to 150,000. From the casualty tables it would appear that in addition 400,000 Jews were permanently or temporarily disabled. The following details elaborate these statistics:

**Austria:** The man power of all the states of the empire was drawn upon for the World War, and the Jews who prior to the war had received more recognition in the Austrian army than in any of the forces in Europe responded very freely to the call to arms. There were more Jewish generals and high ranking officers in the Austrian army than in any other. A good deal of the war was fought in what was the Galician part of Austria, and the Jewish civilian population suffered proportionately. The number of medical Jewish officers in the Austrian service was very large.

**British Empire:** At the outbreak of the War there were known to be 50 Jews in the Royal Navy, 400 officers and men in the regular army, and about 600 in the reserve and territorial forces. Draft and enlistment brought the total within Great Britain to 10,000 men, of whom 1,140 were officers, out of an estimated Jewish population of 275,000. Owing to the formation of the Jewish Legion\* which was credited to the British army, but which considerably recruited in U. S. A. and Palestine, and the contributions of Jews in the Overseas dominions, the total Jewish enlistment in the British service is estimated at 50,000. Of these 3,000 were enlisted in So. Africa, and about half that number joined the Anzacs. The latter force produced the highest ranking civilian promoted in the allied armies, the late General Monash.\* The casualty lists showed 316 Jewish officers and 2,008 men killed, and 6,350 wounded. 1,105 Jews were decorated, including five who received the Victoria Cross\* and 50 who received the Distinguished Service Medal.

**France:** It is estimated that in 1914 there were about 90,000 Jews in France, of whom 65,000 were natives. There were at that date two Jewish generals in the active and four in the reserve service. In France and Algeria 16 per cent of the population was drawn into active service during the war. This did not, however, apply to Tunis and other parts of French Morocco. On the other hand, aliens were permitted to join some of the services and enlisted in the Foreign Legion. The total Jewish French enlistment is estimated to have been: France, 14,400; Algeria, 10,400;



Tunis, 400, and Foreign Legion, 500; total, 25,700.

During the war six officers, Geisman, Lucien Levy, Camille Lévy, Mayer, Alexandre and Grumbach, all of Alsatian origin, were promoted generals. Including Alfred Dreyfus,\* who was commander of a sector of the entrenched camp at Paris, and whose son also served as an officer, 19 artillery officers, two of the cavalry, and 12 of the infantry, were made colonels and lieut.-colonels. Six physicians were chiefs of their respective divisions. Of the 34 Jewish chaplains attached to the army corps and divisions, two were killed on the battlefield. The Jewish Commission of Research in its first report listed 250 Jewish officers and 1,000 men killed.

**Germany:** In 1913 there were 3,500 Jews serving with the colors. No Jew held rank in the army. During the war 50,000 Jews were drafted and 50,000 more were attached to various branches of the war service, making the total 100,000, or nearly all males of military age. Of this total, 4,000 were made reserve officers, 1,500 received the Iron Cross, Class I., and 10,000 Class II. for bravery; 12,000 were killed. A number of Jews served in the submarine flotilla, and were cited for bravery. It was reported by German Jewish sources that intense anti-Semitism\* prevailed in the army during the war.

**Hungary:** Of the Hungarian division of the Austrian army, 8 Jewish officers received the Leopold Order, 84 the Iron Crown, 171 Jews received the Gold Medal for bravery, and 118 the Silver Medal for bravery.

**United States of America:** The tabulated reports to 1919-20 showed that 150,000 Jews had been drafted and enlisted, but it was estimated, because important figures for New York and other congested centers were then missing, that the total would approximate at 250,000. Of the 150,000 Jews first reported, 114,000 joined the army (including 7,642 in the artillery and 7,884 in the medical corps), 13,500 Jews were in the navy, and 2,200 in the marine corps. In a report of 400 citations, the Jews were remarkably conspicuous, 200 Jews being cited against 200 non-Jews. In the first award of Congressional Medals, the highest recognition of bravery, three Jews were cited, Sergeant Sydney G. Gumpertz, of Chicago; Sergeant Benjamin Kaufman, and William Sawelson, who was killed in action.

In 1920-21 31 American Jews received Distinguished Service Medals, or were cited in despatches or received Distinguished Service Medals or Crosses from foreign governments. Louis Cohen, lieutenant, of Brooklyn, New York, was awarded the French Croix de Guerre, with six citations, the Belgian Croix de Guerre, with palm, the Cross of St. Stanislaus, the Order of the Bey of Tunis, and a Medal from the French Minister of Interior. The first lists compiled showed 3,500 Jews killed and 12,000 wounded.

**WORMS:** Legend carries the foundation of this Hessian community back to the days of the captivity. There is reason to assume the existence of a community here in the days of the Romans but the oldest written record goes back to the year 1,000 when Worms was part of Burgundy. In 1090 it had a "Jew bishop" and the Jews were granted free commerce and exemption from taxation, being subjects of the treasury, and under royal protection. In May, 1096, the crusaders killed 800 Jews in Worms, and the Jewish settlement which followed was attacked by the Second Crusade, 1146, and in 1196 it again suffered martyrdom. In 1230 Pope Honorius III. fined the Jews 1,620 marks, and thereafter they were mulcted regularly. They were taxed for peace and for war until 1345 when Charles IV. gave the Worms Jews to the city government. In the Black Death persecution of 1349 the Jews in their own defense fired their homes and 400 of them perished in the flames. In 1353 the city petitioned for the readmission of the Jews, and this was granted in 1355, and in 1377 the 36 members of the community pledged voluntary taxes amounting to 20,000 gulden. In 1398 the taxation was limited to the Leibzoll. In 1422 the community refused to pay the Hussite taxes and was outlawed by King Sigismund. From then on for two cent., the Jews were tolerated, but in 1615 the community was forced to emigrate, though readmitted in 1616. They suffered considerably during the Thirty Years War. During the French invasion of 1689 the Jewish quarter, including the Rashi chapel, was burned. In 1751 the Jews paid one-fifth of the revenues of the city. During the 19th cent. Jews in Worms averaged a thousand.

Worms is of peculiar historic interest because Rashi\* lived there for a time but the present Rashi synagog was built in 1624 by David b. Isaac Joseph Oppenheim. It probably covers the traditional site of Rashi's residence. The cemetery contains ancient tombstones, the oldest being dated 1077.

**WORMS, ÉMILE:** Jurist and economist; b. Frisange, Luxembourg, 1838; d.

He was professor of law at Rennes and at Paris, but he was primarily interested in the history of economics, and represented the French government at a number of statistical congresses, wrote the history of the Hanseatic League, and a score of other works treating of the localized history of economic, tariff and similar problems.

**WORMS (GERMEISA) JEHUDA LÖB B. URI-BEER:** Educator; b. Lithuania first half of the 19th cent. He was the founder of the first Jewish girls' school in Wilna.

**WORMS, HENRY:** *See:* Pirbright, Lord.

**WORMS, MAURICE BENEDICT DE:** Developer of Ceylon; b. Frankfort-on-the-Main, 1805; d. London, 1867. He was a grandson of Meyer Anselm de Rothschild. In 1841, with his brother Gabriel, and his brother



Baron Solomon Benedict de Worms (1801-82) he visited the Far East and purchased a large estate. Gradually 2,000 acres were brought under cultivation, and 6,000 acres of forest land reclaimed. This development added considerably to the prosperity of the colony. By his will he left large sums to Jewish charities.

**WORMS, RENÉ:** Auditor of the French council of state; b. Rennes, 1869; d. Paris, 1926. He was a laureate of the French Institute in 1894, became a member of the higher statistical board in 1897, and one of the consulting board for agricultural statistics in 1903. He was the founder and editor of the "Revue Internationale de Sociologie," founded societies, and wrote in the interest of sociology. In 1924 he was appointed Councillor of State.

**WORMSER, SEKEL (ISAAC) LEIB:** Baalshem of Michelstadt, Hessen; b. there, 1768; d. there, 1847. He was a descendant of Elijah Loans, and was in 1822 appointed communal rabbi in Michelstadt. Part of his life was spent in Mannheim, where he earned the reputation of a wonder-rabbi. Wormser was an ascetic, and a vegetarian, and in his native town was called a baalshem.\*

**WREATH:** The use of the garland of jewels or flowers, placed on the head as a token of honor is ancient. Temple sacrifices were thus adorned. Brides and bridegrooms were wreathed on their wedding day.

**WÜRTTEMBERG:** The mediæval history of the Jews in what was once the kingdom of Württemberg is one of exceptional persecution. The record begins with the attacks in Bopfingen, 1241; Ulm, which was one of the most important communities, 1243; Esslingen, 1253; Ochringen, 1253; Calw, 1288, and Weil, 1289, culminating in the Rindfleisch\* attacks in 1298, when Jews in Creglingen, Ellwanger, Forchenberg, Gartach, Göglingen, Ingelfingen, Künzelsau, Leonberg, Mockmühl, Mergentheim, Stettin, Sindringen, Sontheim, Waldenburg, Weinsburg, Widdern, and Weikersheim suffered. 200 Jews were killed in Heilbronn. There were at this period Jews in 15

other towns and these experienced hardships in the 14th cent. The Black Plague persecutions of 1348 were particularly grievous in Württemberg and 27 communities were wiped out. Notwithstanding this the Jews clung to Ulm and other towns, and the debts owing them were frequently cancelled. In 1498 they were expelled and deprived of all their property. These and other causes led to the scattering of the Jews in the villages. Between 1498 and 1806 no Jews were legally permitted in Ulm, and during one long period they were not even permitted to travel through the state. Their resistance to these ordinances resulted in a proposal in the Reichstag of Augsburg, in 1559, to expel all the Jews from Germany. The restrictions were modified in 1706 when the Jews were permitted to attend the fairs, and trading permits were issued to them in 1728-29, after which the Jud Süß Oppenheimer\* rose to power in Stuttgart, only to fall into disgrace in 1758, when the Jews were expelled from the town. When in 1806 Württemberg was made a kingdom, and its area enlarged, the Jews numbering 8,918 were emancipated. Their emancipation, as the assimilation of some of them was amongst the earliest in modern Germany. Many however adhered to orthodox Judaism. In 1900 there were 11,916 Jews, 0.54 of the general population in the old kingdom.

**WÜRZBURG:** Capital of Lower Franconia, the center in 1934 of some of the most sweeping and drastic phases of anti-Semitism.\* Jews were settled there in the 11th cent., and suffered severely during the Crusades. In 1349 the severity of the persecution forced the Jews to one of those mass suicides which were characteristic of the period. Men, women and children assembled in the synagog and set fire to the building in which they perished.

In 1565 the Jews were expelled and they settled in Heideingsfeld. They were permitted to resettle in Würzburg in the 18th cent. During the last cent. Jews have constituted about 4 per cent. of the city's population of 100,000.

**WYOMING:** See: United States of America.

## X

**XANTEN:** This Rhenish Prussian town became notorious in 1891 owing to a Blood Accusation case. John Hegemann, a five-year-old child was found murdered in June. The anti-Semites connected a butcher and shohet named Adolf Buschoff with the crime. In October he and his family were arrested but the evidence against them was so flimsy that they were discharged. Stöcker, the anti-Semitic leader, rehearsed the charges in the course of a debate in the Prussian Diet. Thereupon Buschoff was re-arrested, and tried in Cleve

in 1892. He was again discharged, but he and other Jews were compelled to leave the town.

**XIMENES, Sir MORRIS (Moses):** British military officer; b. London, c.1762; d. there after 1830. He made a large fortune on the London Stock Exchange, and was elected warden of the Sephardic congregation. He, however, declined the office, was converted to Christianity and followed a military career. He was for a time high sheriff of Kent, and was knighted.



## Y

**YA-ALEH:** Introductory hymn prefixed to the selihot \* which follow the service on Kol Nidre.\* Its refrain is "from eventide to eventide."

**YAD:** Pointer used in reading from the text of the Scrolls of the Law. It is generally made of either silver or gold, highly ornamented, tapering into a clenched hand with an extended index finger.

**YAHUD, ABRAHAM SHALOM EZEKIEL:** Orient list; b. Jerusalem, 1877. He taught at the Berlin High School for Jewish Science when, in 1914, he received a call to Madrid from the Spanish government. He was professor of Hebrew at the Madrid University, 1915-22. During his residence in Spain he did much for the Jews settled there, and engaged in considerable research into Spanish Jewish archives. He has published a number of essays on Arabic culture. In 1929 he created a sensation with his "Die Sprache des Penta-teuch in ihre Beziehungen zum Ägyptischen." In this he sought to trace the Egyptian forms and sources in the nomenclature and language of the Bible. His theories have met with much opposition.

**YAHYA B. DAVID, JOSEPH IBN:** Victim of Portuguese persecutions; b. Lisbon, 1425; d. Ferrara, 1498. To Alfonso V. he was "the wise Jew," but King Joao attempted to force his conversion in 1495. Joseph thereupon fled with his sons and a large fortune in cash. When he landed in Castile he was ordered to be burned at the stake, but he was allowed to depart, and finally landed in Pisa where he and his family were put in irons. He ransomed himself, and settled in Ferrara where he was tortured for attempting to induce the Maranos to return to Judaism. Though he obtained his release he died from the torture.

**YALKUT:** Haggadic compilation on the books of the Old Testament, arranged according to the biblical passages interpreted. It was presumably written in the 13th cent., and Zunz ascribed it to R. Simeon Kara.

**YAROSLAV:** Galician town in which the Council of the Four Lands \* met. The Yaroslav fairs were the occasions of the meetings and to a large extent influenced the holding of these assemblies there.

**YASHAR, SEFER HA-:** One of the last works of the collection of midrashic Haggadah, largely devoted to the pre-Mosaic and Mosaic period.

**YEHUDAI B. NAHMAN:** Blind gaon of Sura (760-764). His appointment was contrary to the Jewish law which demanded that no one suffering from physical defects should

hold such an office. A considerable number of his decisions are extant.

**YEKATERINOSLAV:** Although this city assumes considerable importance in modern Russo-Jewish annals, the city was not founded till 1787, and its community, one-third of which were Jews, was a concentration entirely due to modern commercial and industrial opportunity. During the Czarist rule the trading limitations put upon the Jews lead to their impoverishment so that Yekaterinoslav added notably to the creation of the Jewish proletariat, and a large class of dependent people. In the last cent. it was one of the most active centers of Russian Zionism.

**YELISAVETGRAD (Elizabethgrad):** Town in Kherson, Russia, in which occurred the great riot of April 27, 1881, which ushered in the series of pogroms which continued at intervals to the Constitutional riots of 1906. Many Jews were killed in the first riot; 500 houses were demolished, 100 stores destroyed, and 2,000,000 rubles of damage was done to Jewish property. At the end of the 19th cent. two-fifths of the population was Jewish.

**YELLIN, DAVID:** Hebraist; b. Jerusalem, 1864. Apart from his literary and scholastic activities he has for many years been regarded as one of the outstanding notables of Palestine, and has occupied a number of representative positions. His father was a Russian immigrant, his mother a Sassoon of Baghdad, and he married a daughter of Jechiel Michael Pines, one of the Bilu pioneers. Yellin thus blends in himself the East and West, as well as the varying generations of modern Palestine. When only 13 he achieved a reputation for the purity of his Hebrew literary style. He spent some time in New York as a member of the faculty of the Jewish Institute of Religion, but he is permanently attached to the Hebrew University of Jerusalem.

**YELLIN, SAMUEL:** Metal worker; b. Poland, 1885. He came to the U. S. in 1906, and is credited with the revival of design and craftsmanship in the U. S. in metal work. He executed the metal work of the Harkness Memorial Quadrangle, Yale University; of the National Cathedral, Washington, D. C., and of many other national monuments and public buildings.

**YEMEN:** There are conflicting traditions as to the early settlement of Jews in this southwestern province of Arabia. According to one account Jeremiah \* led 75,000. Palestinean captives to Yemen and their descendants refused to join in the return under Ezra.\* According to other accounts the community was



settled c.200, and prospered and in the 6th cent. the Yemenite king, Dhu Nuwas, was a convert to Judaism. The basis for these legends is slender. It is known that c.500 there were 3,000 Jews in the province, and they do not come into general Jewish history till after the reign of Saladin, when Maimonides \* wrote them a long letter of advice to console them in their sufferings. To the beginning of the 19th cent. they still lived under the 'Omaric restrictions as to dress, riding, etc., and most of them were artisans and laborers. At that time they numbered about 30,000, divided between Aden, Sana, Sada Dhamar and the desert of Beda. In recent decades there has taken place a most definite migration of Yemenites to Palestine, where apart from their native industry, filigree work, they are employed as laborers and porters, though not a few are now settled in colonies.

The Yemenites as a class are scrupulously religious, and despite their poverty are all literate. The mss. finds in Yemen have attracted considerable attention, and have thrown a good deal of light on obscure points in Masoretic history.

**YESHIBAH:** High school or rabbinical college. It is so designated in Talmudic literature. The Patriarchs were all elders of yeshivot one being elected "rosh yeshibah" or president. Its functioning in the Talmudic era is described with some detail. The limitation of sessions is indicated by the name of the lectures given, "pesikat," a measure of time. The principal yeshivot were at Sepphoris, Tiberias and Cæsarea, whilst in Babylonia there were similar schools at Mahuza, Nehardea, Sura and Pumbedita. Rules were laid down for the conduct of the students. R. Huna had 800 students with 13 amoraim, or interpreters. Pethaiah of Regensburg found in Bagdad 2,000 students. The intonation method of recital, characteristic of East-European schools, was then in vogue in the Orient.

As the influence of the Orient declined yeshivot were established in the West. In the 10th cent. they were founded progressively in Cairo, Kairwan, and Cordova. In France and Germany they were organized at Narbonne, Lunel, Beaucaire, Marseilles, at Troyes, and Ramerupt. The yeshivot of Paris were closed by order of Philip Augustus in 1181, but they were continued at Champagne, and at Dampierre. The yeshivot at Paris were for a time re-opened, and one was started by the Jews in London by Jacob of Orleans. In Spain starting with Cordova there were gradually added yeshivot in Granada and Lucena, and then at Toledo and Barcelona. R. Gershom,\* who emigrated from France to Mainz, founded the yeshibah in the latter city. A German rabbi founded the yeshibah of Pavia, another opened one at Padua. Cremona had a yeshibah prior to 1559. The yeshibah of Amsterdam\* flourished in the 18th cent. when similar schools existed in Altona-Hamburg, Frankfort-on-the-Main,\* Fürth,\* Metz and Nikolsburg. Jacob Pollak\* is credited with the organiza-

tion of the Polish yeshivot, that of Cracow becoming the most famous in Europe. Later schools were founded in Lithuania,\* Ruthenia and Volhynia. In Palestine yeshivot were started in Safed\* and Jerusalem\* in the 16th cent., and in the 18th cent. the Sephardim conducted nine in Jerusalem.

The Reform movement forced the decline of yeshivot in western Europe, and this led to the supremacy of the Eastern schools of which that founded by R. Hayyim\* in 1803 at Volozhin\* became the most noted in the 19th cent. under the leadership of Naphtali Zebi Berlin,\* father of R. Meyer Berlin,\* the Mizrahi leader. Minsk, Wilna, Slonim, Mir, and Eisheshok, and Slobotka (founded by Israel Salanter\*), Kovno, Vitebsk, and Lida all had important schools. In Hungary that of Presburg was the most noted, but there are about 30 others in the country. In the United States the first yeshibah 'Ez Hayyim was founded in 1886.

**Greater New York:** There are (April, 1934) 16 Yeshivoth with a registration of 4,000 pupils. The best known among them are: Yeshivah Rabbi Jacob Joseph, Henry Street, New York City; Yeshivah Torah Vodaat in Williamsburg; Yeshivah Eiz Chaim in Boro Park, and Yeshivah D'Bronx in New York City. Among the newer Yeshivoth are: Yeshivah Crown Heights, Yeshivah D'Flatbush and the Yeshivah Ohel Moishe, all in Brooklyn.

The atmosphere that prevails in the Yeshivah is strictly religious. Some of them translate Hebrew into Yiddish. Others use the direct method of Ivris B'Ivris. In some, emphasis is laid, in the higher classes, on the teaching of the Talmud; in others, on modern Hebrew literature and Hebrew as a spoken language. Most of the Yeshivoth are attended by boys only. Recently some of them have registered girls also. The first Yeshivah for girls only, known as Shulamith, has recently been established in Boro Park.

The Yeshivoth were seriously affected by the depression, but not one of them has closed its doors. They have been sustained by the unusual efforts and sacrifices of the parents, as well as of the teachers and officers of these institutions.

K. W.

**YESHIVA (Rabbi Isaac Elchanan Theological Seminary and Yeshiva College):** Orthodox school of higher rabbinic learning, with which is organized the only college of liberal arts and science under Jewish auspices in America; situated in New York; organized in 1896 and incorporated in 1897.

"Yeshiva" is a "terminus technicus." What the medieval Latin term, "Universitas," has meant to Europe since the latter part of the 14th cent., namely, a community of teachers and scholars devoted to learning, "Yeshiva" has meant to Jewry since the 2nd cent. b.c.e. The Yeshiva, in its essence, is not a professional school for the training of rabbis and teachers, but an institution where Jewish culture and learning are preserved and advanced



for their own sake. Out of the Yeshivoth of all ages have come our scholars, saints, and sages.

The Yeshiva Rabbi Isaac Elchanan, the first Yeshiva on this continent, marks the first attempt to transplant to America the time-honored method of intensive Talmudic study. It is authorized by the State of New York to confer the degrees of Rabbi, and Doctor of Hebrew Literature. Since its conception, the Yeshiva has aimed to further investigation and research in the different phases of Talmudic learning and to advance the cause of constructive Jewish scholarship. It has graduated over 140 rabbis who officiate in communities throughout the United States and Canada, as well as in England. From its teachers' training department, which offers a four-year course of intensive Jewish study, the Yeshiva has sent forth 178 qualified young men to carry on the work of teaching in the Hebrew schools throughout the land.

In 1915 the present Rosh-Yeshiva and president of the faculty, Dr. Bernard Revel,\* was called to head the Yeshiva. In that year it absorbed the Eitz Chaim Talmudical Academy, organized in 1886, and organized an academic high school, so that those who were preparing to study in the advanced departments of the Yeshiva might have proper opportunity for the pursuit of their general studies as well, in surroundings and an atmosphere harmonious with the spirit of the Yeshiva. Beginning work under Principal Dr. S. T. Hurwitz (d. 1921), the high school was in 1919 recognized and registered by the State Department of Education, and has established itself as an outstanding institution of secondary learning, being consistently among the five highest in the state in attainments on the state-wide Regents' examinations, and in percentage of state scholarships won by the graduates, as well as in the very high percentage (86 per cent.) of students who continue their studies in institutions of higher education, after the high school. The Talmudical Academy is the only complete high school under Jewish auspices in the land.

In 1919 the Teachers' Institute, established by the Mizrahi three years earlier, became an integral department of the Yeshiva. Dr. P. Churgin is principal of the Teachers' Institute.

In 1930 the first degree for advanced research was awarded, Dr. I. Macht, of Baltimore, being made Doctor of Hebrew Literature.

The great number of Yeshiva students who were continuing their advanced academic studies, under hardships and with excessive strain, at other institutions in the late afternoon and evenings, pressed home the advantages of establishing, as part of the Yeshiva, a college of liberal arts and science, where the students of the Yeshiva, and ultimately other qualified young men, might pursue their academic studies in an atmosphere harmonizing the age-old truths and ideals of faith and culture with the fruits of modern knowl-

edge. In 1927 the University of the State of New York amended the charter of the Yeshiva and authorized it to conduct courses leading to the degrees of Bachelor of Arts and Bachelor of Science; in 1928, the Yeshiva transferred its quarters to two and a half square blocks on the highest part of Manhattan Island, close to the academic center of the city. By design a small college, Yeshiva College endeavors to establish higher standards of scholarship and character; in addition to its full-time instructors it draws an associated faculty from among the faculties of nearby institutions of long and high academic standing. The first college commencement was held in 1932, at which 19 students received the degree of B.A. In 1933 Yeshiva College was granted the right to confer the degrees of Doctor of Laws (LL.D.) and Doctor of Humane Letters (D.H.L.) "honoris causa." The first scientific publication of the college, the quarterly "Scripta Mathematica," under the editorship of Professor J. Ginsburg, has an editorial staff of scholars of America, Europe and Asia, and is already recognized as authoritative in its field. The Yeshiva encourages and aids in the establishment of junior Yeshivoth in the various Jewish centers of the country, whose properly equipped graduates may come to continue their work in the parent institution. Through its hundreds of students, and the rabbis and teachers who carry its message and its influence wide, and through the entrance requirements it sets and the standards of work it maintains, the Yeshiva endeavors to advance the levels of instruction in the general field of Jewish education in this country.

The regular course of instruction at the Yeshiva is supplemented by the frequent delivery of lectures by men, eminent in their several departments, in the various fields of the Yeshiva work. Among the scholars who have been members of the Yeshiva Faculty are: Rabbi Solomon Polachek (d. 1928), Rabbi Simon Skopp and Dr. Chaim Heller, while visiting lecturers include: Abraham Cook, chief rabbi of Palestine; Rabbi Abraham Shapiro, Kovno, Lithuania and Rabbi Mordecai Epstein, Hebron, Palestine.

The Yeshiva maintains, for the use of its faculty and students a library of about 28,000 vols., including many rare works, of which Dr. Solomon Gandz is in charge. It issues several publications, including the "Yagdil Torah," "Ner Maarovi," as well as student journals.

While its students are drawn mainly from the various states of this country and from Canada, they have come to the institution from various Yeshivoth in Europe and Palestine.

The alumni are listed in accordance to the years of their graduation:

1919: J. Damesek, S. B. Friedman, M. Fuhrman, M. Hirschprung, L. Ralbag, W. Roggen.

1921: J. Burg, J. M. Charlop, Jacob Friedman, I. Goodman, M. Lichtenstein, S. Levy, A. Mandelbaum, M. Rabinowitz, B. L. Rosenbloom, Dr. Joseph Schwartz, R. Seltzer, J. L. Siegel.



1923: H. Beck, J. Cohen, H. Dayen, Dr. H. Kaplan, Jacob Liebowitz, M. J. Mintz, B. Mostofsky, M. Perr, A. Rabinowitz, E. J. Rackovsky, A. Reichlin, S. Reichman, H. L. Rosen, A. Schuchatowitz, M. Stern, I. Tandler.

1925: Benjamin G. Axelman, S. Baum, Abraham Rosenfeld, Aaron Sadofsky, Nisan Heifetz, Alexander Rosenberg, Mordecai Shuchatowitz, Solomon Weinreb, Joseph H. Lookstein, Irving Miller.

1927: Samuel Berliant, J. Bernstein, Moses Charich, Meyer Cohen, Philip Greenstein, Abraham S. Irom, Emanuel Marcus, Morris Max, Jacob Nislich, Isaiah Rakovsky, Aaron Shapiro, Joseph Shapiro, H. E. Sheinfeld, H. Simches, Nissan Waxman, L. H. Weisfeld, Samuel Driarsh, Mitchel S. Eskolsky, I. O. Gimprich, J. Hershkowitz, David Finkelstein, Nehemia Katz, Isaiah Malottin, Benjamin Ruditzky, Solomon Wind, A. Einhorn, David Rubinstein, A. Dachowitz.

1929: Abraham Block, H. Bonchek, W. Bonchek, Alexander Budin, Hyman Cohen, Benjamin Fishman, Hirsch Goldberg, Lewis Goldberg, Moses I. Goldberg, Meyer Goldman, Lawrence Hordes, David Jacobson, Gordon Kaprow, Wm. Drazin, H. Koenigsberg, Lawrence Levinson, Max Meltzer, Samuel Rosen, H. Spiro, I. Solomon, M. H. Stiskin, Matthias Sternberg, I. Tabak, Louis Feigon, S. Genauer, Wolf Wein.

1931: A. H. Freedman, David Colovensky, Julius Hyatt, N. Finkel, Robert S. Marcus, Moses Mescheloff, Joseph Hagar, Sidney Hoenig, Hyman J. Routtenberg, David Rubin, Samuel Cooper, Joseph Greenberg, David Silver, Benjamin Brilliant, Henry Segal, Israel Silverstein, Leon Stisky.

1933: Nathan Drazin, J. Agushewitz, A. Lowinger, Max Hirshman, J. Kohano, Hyman Muss, Simon Zipper.

S. L. G.

**YEZIRAH, SEFER:** "Book of Creation." Title of two mystical works in which practical thaumaturgy, or miracle working forms a large part. The second of these books has been ascribed to Akiba \* and its theories, particularly those relating to the esoteric background of the individual letters of the Hebrew alphabet, have been much quoted by all non-Jewish writers on mysticism, and has been critically analyzed and commented on by Jewish writers since the 10th cent. Neither the authors nor the approximate date of these mystical works are known.

See: Creed.

**YIDDISH:** Yiddish is the dialect, originating from the 4th century German language used by the Jews of eastern Europe, and, by infiltration, those of many other lands. Its grammar is not absolutely established, though more simple than its German counterparts. Many Hebrew words are employed, always with German prefixes and suffixes. Similar treatment is given the many Slavic

words, and those of each country in which Yiddish is spoken, that have found their way into the language. It employs the Hebrew characters, printed and script, giving special vowel values to the silent and vocative letters. There are various accents in Yiddish as in other tongues, which frequently permit one to judge the country of the speaker's origin; these accents have conversely helped to corrupt the pronunciation of the Hebrew. An idea of the most accepted pronunciation of the language may be derived from reading Dr. Immanuel Olsvanger's "Rosinkess mit Mandlen," published in Basel by the Verlag der Schweizerischen Gesellschaft für Volkskunde; here the Yiddish is printed in Roman characters, with their German values. An intimation of simple grammatical forms may be obtained from Sarah L. Liebert's "Vort und Bild" (New York, 1933).

The dialect, as we know it, was spoken in the 15th cent. Among the earliest printed books there are a number of works in Yiddish or with Yiddish glosses. The language is very close to the middle high German now replaced by modern German, and therefore bears an honorable antiquity hardly deserving of the once opprobrious epithet "jargon" applied by the Maskilim.\* Today, however, the term jargon is used even in literature as a regular synonym for Yiddish.

Though "Yiddish" is derived from the German "Jüdisch," meaning Jewish, the word has become distinctively the appellation of the common dialect, and is badly corrupted when changed into "Jewish" by English speakers. Older names for Yiddish are Judæo-German, Ivre-Teitsch, or "mame-loshon." Speakers and writers both often attempt to refine the dialect by the use of German pronunciations and idioms, but the effort is not felicitous.

Yiddish has had its converse effect on the slang and idiom of many countries. A notable case in point is the inclusion of the word "kibbitzer" in common American usage and in late English dictionaries. Jewish pre-occupation with the stage in America has had a great effect in spreading Yiddish phrases.

There is a very extensive Yiddish literature, and much has been done by Alexander Harkary \* and others to increase its vocabulary and standardize its spelling. Post-war politics have increased its vogue in Poland and in Russia and have led to the founding of Yiddish institutes and the "Sholom Aleichem" and "Perez" schools in Europe, in the United States, and in Canada. The reactions of the vocabulary are distinctively environmental. Thus there are clear differences between Lithuanian, Ukrainian, and Galician Yiddish both in the vowel sounds and words. Russian and Polish Yiddish have considerable variations. Most of these blend in American Yiddish, which is, however, distinct from all of them in the high percentage of transliterated English words used in American Yiddish newspapers. Literary Yiddish, which seeks to avoid Anglicisms, swings according to the predilection of



the author either to Hebraisms or Germanisms. Nevertheless, it has been accepted as a "language" in many countries; this recognition has gratified those who use it professionally. The United States has a number of prosperous daily and weekly periodicals in Yiddish. Though the younger generation is inclined to drop the dialect, and despite the resurgence of Hebrew as the national language of Israel, Yiddish still remains a lingua-franca of Jewry.

The ability of the Jew to transmute a tongue to his own uses has been demonstrated in Greece, Italy, Persia, and the Spanish countries, where in various times and places the language of the land has been given a distinctive Jewish form. In the same manner, common Hebrew names and words have been given accents and prefixes in accord with local linguistic custom. Babylonian and Persian Jewry for cents. employed a modification of the Persian speech as against the Aramaic, cognate to the Hebrew, and practically every available Hebrew volume has been translated into that Judæo-Persian dialect. A. B.

When the German Jews were expelled from the South German towns in the 14th and 15th cents., they carried with them into Poland, the dialect used in the south German districts.—JACOBS, *Jewish Contributions to Civilization*, 1919.

**YIDDISH LITERATURE:** Though the printing of Yiddish books can be traced back to the beginning of the invention of printing the record of Yiddish literature prior to the 19th cent. is largely one of a semi-devotional literature characterized according to some critics by irony, and by fabulous exaggeration according to others. This propagandist purpose marked its spread even in the 19th cent. when the leaders of Haskalah\* despairing of reaching the masses of Jews with their gospel of enlightenment turned to the folk tongue to make their ideas known. But their first efforts were carried out in disdain of the medium they used, and the maskilim's description of it as "jargon" still clings to it to some extent. The efforts of Isaac Baer Levinsohn,\* Gottlieb\* and others achieved however a literary standing for a tongue which however to 1900 was far more often described as Judæo-German than as anything else, when largely owing to the efforts of Alexander Harkavy\* it won its rights to linguistic independence.

Galuth\* tongue, its vogue depends entirely upon the spread or contraction—owing to political circumstances—of the diaspora. Its accepted literature probably reached its zenith just prior to the World War, whereas its journalistic use is perhaps larger now than it ever was, owing to the spread of Yiddish speaking Jews to Canada, South and Central America, and the pressure exercised through it in Russia, as a medium of Soviet propaganda, as well as a means for reducing the use of Hebrew which in Russia is regarded as a nationalist tongue. The Minority Rights\* have strengthened its use, particularly jour-

nalistically in Poland and Latvia, where a Scientific Yiddish Institution has been established, and per contra its use is rapidly diminishing in Roumania, and that part of Bessarabia which has become Roumanian, in an effort to demonstrate Roumanian nationalism. For a brief period in the World War it was even cultivated by the German philologists who saw in it a fairly pure Middle German, and praised it, to the great chagrin of the German Jews, as a German "cultur" medium. This phase of appreciation however was dropped by the German professors as soon as, at the end of the War, it was seen that Poland joined the group of anti-German lands.

Yiddish, as a language standing on its own feet as a medium for literary expression was made by Isaac Mayer Dick\* with his stories, by Aksenfeld\* with his early dramas, Alexander Zederbaum\* the journalist, and was given greater vogue by Dinesohn,\* Peretz,\* Spektor\* and Rabinowitz.\* Frug\* and Bialik\* set the seal of their reputations in other tongues upon it, whilst Goldfaden\* and Gordin\* gave it even a more popular vogue as the language of the theater. Reisen, Harkavy and others used it for the medium of dictionaries, encyclopedias and biographies, and set the pace for hundreds of Yiddish books. Abraham Cahan\* probably made its vogue among the radicals, scores of whom learnt the language in the United States in order to reach the masses. Morris Rosenfeld\* by his poetry not only reached a large audience but forced a certain receptivity and appreciation for Yiddish among the literary critics of other languages. This accolade is being borne by Sholom Asch\* who is perhaps the outstanding international figure as a Yiddish novelist, and is eagerly translated, a position that Sholom Aleichem\* and his associates did not achieve despite the merit of their contributions.

The greatest mass of Yiddish writing is buried from day to day in the newspaper which gives its authors the most currency and in pamphlets published in Poland, though all the standard works, translations of Jewish history, and independent studies of Yiddish literature have been and are being published. Its best and most popular exposition at this time is as the language of the stage. The score of newer Yiddish dramatists surpass the pioneers in technical knowledge, in close adhesion to the canons of art, and facility of dramatic speech.

**YIGDAL:** A hymn, 13 lines long, each line epitomizing one of the 13 articles of faith formulated by Maimonides.\* It is recited at the opening of the morning service every day in the year, and is sung at the close of some important services. Its author was Daniel b. Judah Dayan who devoted eight years to improving and perfecting it, completing his task in 1404. The following is an excellent translation of one line.



The living God, O Magnify and bless,  
Transcending Time and here eternally.  
One being, yet unique in unity;  
A mystery of Oneness measureless.

—ISRAEL ZANGWILL.

**YISKOR:** Popular name for Memorial Service, the full title being Hazcarath Neshoma. Originally this service was confined to the Day of Atonement.\* In the 18th cent. this special service was added to the liturgy of the three festivals, Passover, Shabuoth and Succoth. The custom arose and still prevails in Sephardic congregations of reciting a list of the dead since the foundation of the congregation, at Kol Nidrei.\* The prayer, in memory of the departed of one's family, is, according to orthodox ritual, recited silently. El Male Rachamin, the most soulful of the memorial prayers, is recited aloud as part of the memorial service. It is customary in many congregations to announce donations in memory of the departed during this service. The memorial service has become a conspicuous factor in Reform services.

**YISHAR KOHEKA:** Literally "may their strength be permanent," generally used as an expression of thanks or appreciation.

**YOD:** Tenth letter of the Hebrew alphabet. Its numerical value is ten.

**YOM KIPPUR KATAN:** Minor Day of Atonement, observed as a half-day fast on the day preceding the New Moon.

**YOM-TOB B. ISAAC OF JOIGNY:** Chief rabbi of York at the time of the massacre. He was a liturgical poet, and a pupil of R. Tam. He commemorated the massacre of Blois in 1071, and proved equal to the heroism he advised in his poem, when faced by a critical situation in York, and advised his fellow Jews to kill each other. Being the last to survive he committed suicide.

**YOMIN NO-RA-IM.** "Days of Awe." The name applied to the two most important Jewish holy days—Rosh Hashana \* and Yom Kippur.\* M. A.

**YORK:** Capital of Yorkshire, England, celebrated in history for the stand of the Jews during the reign of Richard the Lion Hearted. It had a considerable community, when the nobles and townsfolk preliminary to the Third Crusade, started the attack which led the Jews to seek refuge in York Castle. There they gathered in Clifford's Tower, which still exists, and were besieged for several days. When hope was gone, and there was no alternative between massacre and baptism, Yom-Tob b. Isaac advised the re-enactment of the heroic incident of Masada. Those who could not face death were permitted to withdraw. The others burned all their possessions. The lay leader, Joce, then slew his own wife with the shehita knife. He was the last to be killed, for he was cut down by Yom-tob, who being the last to survive took upon himself the sin of suicide. William de Longchamp, the regent, punished

the nobles and other ringleaders of the original attack on the Jews. Some years later Jews resettled in York, and Joce's son, Aaron of York was chief rabbi of England in the reign of Henry III. On the expulsion all the property of the Jews of York went to the king. After a lapse of six cents. a few Jews, in 1892, settled in York and established a congregation.

They now employed themselves in consuming their valuables by fire; and every man, fearful of trusting to the timid and irresolute hand of the women, first destroyed his wife and children, and then himself. . . . All this was transacted in the depths of the night. In the morning, the walls of the castle were seen wrapt in flames, and only a few miserable and pusillanimous beings, unworthy of the sword, were viewed on the battlements, pointing to their extinct brethren.—ISAAC DISRAELI, *Curiosities of Literature*.

**YORK STEINER, HEINRICH:** Publicist; b. Szenity, Hungary, 1859; d. Palestine, 1934. He was writer, editor and publisher in Vienna, and spent some part of his youth in New York. In 1897 he became one of the ardent supporters of Theodor Herzl, but withdrew from the Zionist organization after the leader's death. His last literary effort was "Die Kunst als Jude zu leben," 1928, in which he presented the Jewish Question in its historical and sociological aspects. In 1932 he settled in Palestine.

**YOUNG ISRAEL:** Founded for the furtherance of Torah-true Judaism. Named in 1912, definitely organized as a "Model Synagogue," in the New York Educational Alliance in 1915, and chartered by the State of New York, 1926. The movement is the outcome of the desire on the part of some young folk to make Judaism attractive to American youth, and to conduct orthodox services in a manner that should appeal to the younger generation. As it branched out Young Israel established Sabbath and week-day classes in Hebrew subjects, held social functions, celebrated holidays and festivals, established classes for intensive study, and in 1928 held a Siyum \* its students having completed a tractate of the Mishnah.\*

Through the establishment of its Council the organization has been able to maintain a successful Employment Bureau for Sabbath Observers. In 1925 this Bureau placed 500 young men and women in Sabbath observing positions, and in subsequent years it averaged placing 1,000 cases. Through the activity of its Admissions Committee the movement has spread throughout the United States and Canada and even has an affiliate in Jerusalem. Its officers are: Moses H. Hoenig, president; Louis L. Cohen, Flora Hyman, Benjamin H. Danet, Joseph I. Epstein, Isidore Kolko, David I. Berris, Philip Edlis, vice-presidents; Charles Levine, treasurer; Jacob O. Zabronsky and Gertrude Richter, secretaries. M.H.H.

**Y. M. H. A.—Y. W. H. A.:** Communal institutions are the popular names for the Young Men's Hebrew Association and the Young Women's Hebrew Association. They are well known throughout the U. S. A., although a more recent designation is Jewish Community



Center. These institutions are organized for recreational, cultural, and leisure-time purposes, and are generally similar in philosophy, organization, personnel and program. Where there are differences they have been created by local situations.

There has been an extensive development and change since 1874 when the first Y. M. H. A. was established in New York. Other early "Y's" were founded in Philadelphia in 1875; St. Louis, 1880; San Francisco, 1885; Louisville, 1890, and Newark, 1885. The first Y. W. H. A. was formed in New York in 1903. The designation Y. M. H. A. in contrast with the more recent term Jewish Community Center indicates a difference between the earlier and the recent day institution. Originally the Y. M. H. A. was patterned after the Young Men's Christian Association, even then a flourishing institution for Christian young men. Recently the character of the "Y" has changed from a copy of the Christian Association and the family instead of the individual is considered the unit and a united community as an objective.

Another recent emphasis is the Jewish point of view. To some extent the early "Y's" were largely assimilationist as against the more positive attitude now. Horace Kallen\* stated that the "Y" once existed to de-Judaize the Jew and today it exists to Judaize him. The "raison d'être" of the present "Y" and Center is the development of Jewish group life on the highest possible plane and all programs of the Associations are consciously adapted to this end.

Originally in some communities the "Y" was social in the limited meaning of the word. At this time, too, the "Y's" were controlled by and in the interests of the Spanish-Portuguese and then followed by the German Jewish elements. Later the "Y" became an Americanization agency, the earlier stocks finding places on the boards of directors. Today the greater percentage of the membership consists of the newer eastern European groups.

In 1913 a national organization of Y. M. H. A.'s and kindred associations was formed. This society merged in 1921 with the Jewish Welfare Board. National work since has been carried on under the leadership of the latter. During the '20s through the Board's direction, large sums of money were raised for modern structures. Today various institutions in the United States and Canada own 172 buildings valued at \$25,000,000. The recent depression, however, stopped the building and expansion program. In many instances the rapid growth left pressing mortgages in its wake so that with few exceptions the past few years has been one of great hardship in financial policy. The future is still one of uncertainty.

There are 259 institutions affiliated in the national movement. Fifty of them are known as Y. M. H. A.'s; 27 as Y. W. H. A.'s; 53 as Y. M. H. A.'s and Y. W. H. A.'s and 129 as Jewish Community Centers. In ten years the

total enrollment has doubled reaching a total of 200,000 in 1932. The average yearly expenditures are \$3,500,000. They are financed by membership dues, income from activities and by subventions from federations and community chests.

The principal staff positions are filled by a personnel with university and specialized training. The executives and sub-executives in the group have organized as the National Association of Jewish Community Center secretaries. Leading business and professional men and women are generally members of boards of directors controlling finances and policies. Often young people are elected to boards from the membership of the "Y's." Besides the professional staff there are additional paid and volunteer leaders to carry on the program.

The typical "Y" or Center building generally includes an auditorium, library, club and classrooms, smoking-room, cafeteria, scout room, lodge facilities, billiard room, swimming pool, gymnasium and locker rooms for both sexes. Buildings in a few of the larger cities contain dormitories. Through clubs and classes the program provides cultural, intellectual, social, civic and physical development for members in groupings from nine years on. Vocational guidance and training are stressed. There is an emphasis upon Hebrew instruction, Jewish culture and religion. The most important collection of the library is books of Jewish interest. In most instances the instruction is informal in character. The institutions' energies are largely directed towards young men and women of school and college age. In some communities centers provide an important, if not the only cultural outlet in the city. Open forums, recitals and dramatic presentation are typical. Non-Jews attend these programs in large numbers.

Having developed in the last decade an adequate personnel and facilities, the institutions are considered to have performed a creditable job. In the professional social work field the "Y" has a high rating. No one questions that it has created a better rapprochement with the non-Jewish world through its varied program. On the other hand critics of the movement claim that the "Y" has been extravagant in its building development and has emphasized the physical and social part of its work to the detriment of the religious and Jewish cultural content.

Some of this criticism is valid. Possibly the absence of spiritual values reflects the community. It is a fact, that from the "Y" excellent leadership has been developed for all Jewish organizations. Unquestionably, as a leavening influence the Association stands in the foreground. Judge Irvin Lehman, president of the Jewish Welfare Board, years ago said that from the Center, the American Jew, now in the making, will come forth as a personality.

G. H.

**National Affiliated Organizations of the Jewish Welfare Board: Agudath Ha-Rab-**



bonim, Central Conference of American Rabbis, Independent Order of B'nai B'rith, Independent Order B'rith Abraham, Independent Order B'rith Sholom, Jewish Chautauqua Society, Jewish Publication Society of America, National Council of Jewish Women, National Federation of Temple Sisterhoods, New York Board of Jewish Ministers, Rabbinical Assembly of America, Union of American Hebrew Congregations, Union of Orthodox Jewish Congregations, United Synagog of America, and Women's League of the United Synagog of America.

**State and Regional Federations of the Jewish Welfare Board:** Associated Y. M. and Y. W. H. A. of New England, New York State Federation of Y. M. H. A.'s-Y. W. H. A.'s and Community Centers, Metropolitan League of Jewish Community Associations, New Jersey Federation of Y. M. H. A.'s and Y. W. H. A.'s, Pennsylvania Federation of Y. M. and Y. W. H. A.'s, Middle Atlantic States Federation of Y. M. H. A.'s-Y. W. H. A.'s and Kindred Associations.

**Jewish Centers Affiliated with the Jewish Welfare Board:**

Alabama—Birmingham, Y. M. H. A.

California—Los Angeles, Jewish Community Centers Association; Oakland, Jewish Community Center; Petaluma, Jewish Community Center; San Francisco, Jewish Community Center.

Canada—Halifax, N. S., Y. M. H. A.; Hamilton, Ont., Jewish Social Service; Montreal, Y. M. H. A., Y. W. H. A.; North Bay, Ont., Hebrew Literary and Social Club; St. John, N. B., Y. M. H. A.; Toronto, Jewish Boys' Club, Jewish Girls' Club; Vancouver, B. C., Jewish Community Center; Winnipeg, Man., Montefiore Club, Y. M. H. A.

Colorado—Denver, Louise Gouldman Community Center.

Connecticut—Bridgeport, Jewish Community Center; Danbury, Y. W. H. A.; Hartford, Jewish Community Center; New Haven, Y. M. and Y. W. H. A.; New London, Y. M. H. Club; Norwich, Y. M. and Y. W. H. A.; South Norwalk, Norwalk Jewish Center, Inc.; Stamford, Jewish Center, Inc.; Waterbury, Y. W. H. A.

Cuba—Havana, Centro Isralita de Cuba.

Delaware—Milford, Jewish Association of Lower Delaware; Wilmington, Adas Kodesch Center.

District of Columbia—Washington, Jewish Community Center.

Florida—Jacksonville, Y. M. H. A.; Sarasota, Jewish Community Center; Tampa, Y. M. H. A.

Georgia—Atlanta, Jewish Educational Alliance; Savannah, Jewish Educational Alliance.

Illinois—Aurora, Y. M. H. A.; Chicago, Jewish People's Institute, Young Men's Jewish Charities; E. St. Louis, Y. W. H. A.

Indiana—Gary, Hebrew Educational Alliance; Indianapolis, Jewish Community Cen-

ter Association; South Bend, Y. M. H. A.-Y. W. H. A.

Iowa—Des Moines, Jewish Community Center; Sioux City—Jewish Community Center.

Kentucky—Louisville, Y. M. H. A.

Louisiana—New Orleans, Y. M. H. A., Y. W. H. A.; Shreveport, Hebrew Institute.

Maine—Auburn, Y. W. H. A.; Portland, Y. M. H. A.-Y. W. H. A.

Maryland—Baltimore—Jewish Educational Alliance, Y. M. and Y. W. H. A.

Massachusetts—Boston, Y. M. H. A. of Boston, West End Y. M. and Y. W. H. A.; Brockton, Y. M. and Y. W. H. A.; Chelsea, Y. M. H. A., Y. W. H. A.; Everett, Y. M. and Y. W. H. A.; Fitchburg, Y. M. and Y. W. H. A.; Gloucester, Y. M. and Y. W. H. A.; Holyoke, Y. M. H. A., Y. W. H. A.; Lawrence, Y. M. H. A., Y. W. H. A.; Lynn, Y. M. H. A.; Malden, Y. M. and Y. W. H. A.; Milford, Y. W. H. A., Milford Hebrew Association; New Bedford—Jewish Community Center; Newburyport, Y. M. H. A.; Newton, Y. M. H. A.; North Adams, Y. M. H. A.; Peabody, Y. M. H. A., Y. W. H. A.; Pittsfield, Y. M. and Y. W. H. A.; Quincy, Y. M. and Y. W. H. A.; Revere, Y. M. and Y. W. H. A.; Salem, Y. M. H. A. and Y. W. H. A.; Springfield, Y. M. and Y. W. H. A.; Waltham, Y. M. H. A., Y. W. H. A.; Watertown, Jewish Center; Winthrop, Y. M. H. A.-Y. W. H. A.; Woburn, Woburn Hebrew Center Association; Worcester, Y. M. H. A.

Michigan—Detroit, Jewish Centers Association, Y. W. H. A.

Minnesota—Minneapolis, Emanuel Cohen Center; St. Paul, Jewish Educational Center Association.

Missouri—Kansas City, Y. M. H. A.-Y. W. H. A.; St. Louis, Y. M. H. A.-Y. W. H. A.

Nebraska—Omaha, Jewish Community Center and Welfare Federation.

New Hampshire—Manchester, Y. M. H. A., Y. W. H. A.

New Jersey—Asbury Park, Y. M. H. A. Community Center; Atlantic City, Jewish Community Center; Bergenfield, Jewish Community Center; Bloomfield, Jewish Community Center; Bridgeton, Beth Abraham Congregation; Elizabeth, Y. M. and Y. W. H. A.; Freehold, Y. M. and Y. W. H. A.; Hackensack, Y. M. H. A.; Hoboken, Y. M. and Y. W. H. A.; Jersey City, Jewish Community Center; Linden, Y. M. & Y. W. H. A.; Long Branch, Y. M. and Y. W. H. A.; Morristown, Jewish Community Center and House of Israel; New Brunswick, Y. M. H. A.; Newark, Y. M. and Y. W. H. A.; Paterson, Y. M. and Y. W. H. A.; Perth Amboy, Y. M. H. A.; Plainfield, Jewish Community Center; Rahway, Y. M. and Y. W. H. A.; Red Bank, Y. M. and Y. W. H. A.; Somerville, Y. M. and Y. W. H. A.; Trenton, Y. M. H. A.; Union City, Jewish Community Center, Y. M. and Y. W. H. A.; Vineland—Beth Israel Congregation; West Orange, Y. M. and Y. W. H. A.; Wood-



bine, Woodbine Community Center; Woodcliff, Hebrew Institute.

New York—Albany, Jewish Community Center; Beacon, Hebrew Alliance; Binghamton, Jewish Community Center; Buffalo, Jewish Community Building; Glens Falls, Hebrew Association; Gloversville, Jewish Community Center of Fulton County, Inc.; Haverstraw, Y. M. and Y. W. H. A.; Hudson, Hebrew Community Center; Kingston, Jewish Community Center; Long Island, South Shore Y. M. H. A., Inc., Huntington Hebrew Congregation, Nassau Hebrew Association, Patchogue Jewish Center; Middletown, Synagog and Community Center; Monticello, Y. M. and Y. W. H. A.; Mount Vernon, Y. M. H. A., Y. W. H. A.; Newburgh, Jewish Community Center; New Rochelle, Y. M. and Y. W. H. A.; New York City—Bronx, Bronx House, Council House, Jacob H. Schiff Center, Y. M. and Y. W. H. A.; Brooklyn, East Midwood Jewish Center, Hebrew Educational Society, Hebrew Community House of Bay Ridge, Jewish Community House of Bensonhurst, Temple Beth El, Temple House, Cong. Beth Elohim, Y. M. H. A., Y. W. H. A., Y. M. and Y. W. H. A. of Borough Park; Y. M. and Y. W. H. A. of Williamsburgh; Manhattan, Educational Alliance, Emanuel Brotherhood, Emanuel Sisterhood of Personal Service, Federation Settlement, Harlem Hebrew Institute, Institutional Synagog, New Era Club, Sephardic Jewish Community Center, Stuyvesant Neighborhood House, Temple Israel Community Center, Y. M. H. A., Y. M. and Y. W. H. A. of Washington Heights, Y. W. H. A.; Queens, Astoria Center of Israel, Community Center of Cong. Beth Israel, Far Rockaway Jewish Center, Jamaica Jewish Center, Jewish Center, 73rd St. and Woodside Ave., Jewish Center, 67-11 75th St., Jewish Center of Hillside-Hollis, Averne Jewish Community Center, Laurelton Jewish Center, Queens Jewish Center, Y. M. and Y. W. H. A. of Corona; Richmond, Jewish Community Center.

Niagara Falls, Y. M. H. A.; Ossining, Y. M. and Y. W. H. A.; Peekskill, Y. M. and W. H. A.; Port Chester, Jewish Center; Poughkeepsie, Jewish Center; Rochester, J. Y. M. and W. A.; Saratoga Springs, Jewish Community Center, Y. M. and Y. W. H. A.; Schenectady, Y. M. H. A., Jewish Community Center; Spring Valley, Jewish Community Center; Syracuse, Jewish Communal Center; Troy, Jewish Community Center; Utica, Y. W. H. A., Temple Beth El; White Plains, Y. M. and Y. W. H. A.; Woodhaven, Y. M. H. A.; Yonkers, Jewish Community Center.

Ohio—Akron, Akron Jewish Center; Canton, Jewish Community Center; Cincinnati, Jewish Community Center, Jewish Community House; Cleveland, Council Educational Alliance; Columbus, Hermine Schonthal Community Center; Dayton, Jewish Community Center; Toledo, Jewish Educational League; Youngstown, Y. M. H. A.

Oklahoma—Tulsa, Jewish Institute.

Oregon—Portland, B'nai B'rith Center.

Pennsylvania—Allentown, Jewish Community Center; Altoona, Y. W. H. A.; Bethlehem—Brith Sholom Community Center; Chester, Ohev Sholom Community Center; Coatesville, Y. M. and Y. W. H. A.; Dickson City, Y. M. and Y. W. H. A.; Easton, Y. M. and W. H. A.; Harrisburg, Jewish Community Center; Hazleton, Y. M. H. A., Y. W. H. A.; Homestead, Y. M. and W. H. A.; Johnstown, Y. M. H. A., Jewish Social Center; Lancaster, Y. M. and Y. W. H. A.; Lebanon, Congregation Beth Israel; Mahanoy City, Y. M. H. A.; Mount Carmel, Y. M. H. A.; Morristown, Y. M. and Y. W. H. A.; Philadelphia, Hebrew Literature Society, Y. M. and Y. W. H. A.; Pittsburgh, Irene Kaufmann Settlement, Y. M. and Y. W. H. A.; Pottstown, Y. M. H. A. and Ladies' Auxiliary; Scranton, Y. M. H. A.; Shenandoah, Hebrew Community Center; Sunbury, Jewish Community Center; Wilkes-Barre, Y. M. and Y. W. H. A.; Williamsport, Jewish Community Center; York, Jewish Community Center.

Rhode Island—Newport, Jewish Community Center; Providence, Jewish Community Center; Woonsocket, Y. M. H. A., Y. W. H. A.

South Carolina—Charleston, Jewish Community Center.

Tennessee—Chattanooga, Y. M. H. A., Y. W. H. A.; Knoxville, Jewish Center; Nashville, Y. M.-Y. W. H. A.

Texas—Beaumont, Hebrew Institute; Dallas, Jewish Community Center; Fort Worth, Y. M. H. A.; Port Arthur, Jewish Community Center.

Utah—Salt Lake City, Jewish Community Center.

Virginia—Newport News, Y. M. H. A., Y. W. H. A.; Richmond, Council Neighborhood House, Y. M. and Y. W. H. A.

Washington—Seattle, Y. M. and Y. W. H. A.; Tacoma, Hebrew Moderates.

Wisconsin—Kenosha, Y. M. H. A.; Milwaukee, Jewish Center. G. H.

**YOZEROT:** Collective name for the piyutim recited in morning services on the festivals and on special occasions. As the recital of these poetical prayers prolonged the services yozerot are seldom recited in congregations which have choirs.

**YUDGHANITES:** Members of a semi-mystical sect which flourished in Persia in the 8th cent. The name is a compound of that of its organizer, Judah of Hamadan.

**YUGOSLAVIA:** Slavonic kingdom created out of a union of Servia, Montenegro, Bosnia, Hertzegovina, Slavonia-Croatia, Dalmatia to the, and inclusive of, the Banat of Hungary. There were Jews in Macedonia in the 2nd cent. and Philo refers to Jews there even a cent. earlier; references to Jews in Ilyria (Dalmatia) are still older. These early Macedonian Jews moved to the interior of Servia where they were pioneers in trade and connected the traffic in merchan-



dise throughout the Balkans. They were permitted to own land and cultivated vineyards. The persecutions under Theodosius the Great drove more Jews to southern Servia. A few inscriptions of this period have been traced. Vladimir Mazurainic, in "Gebalim" proved that the letter of Hasdai ibn Shaprut to the Khazar king was entrusted to Mar Saul and Mar Samuel who were members of an embassy of the Croatian monarch, Cresimir, and there are indications that some local Slavonic tribes were converted to Judaism in the 7th cent. Benjamin of Tudela refers to the use of Jewish names by some Slavonian tribes and there are references in place names to Jewish communities which existed prior to the immigration of Jews from Spain after 1492. These Jews, whatever their origin, were silk weavers and agriculturists.

The Belgrad (Beograd) community claims the right to read the Book of Esther on Shushan Purim in support of a theory of Jewish settlement there in biblical times, but the earliest written records are Hasdai ibn Shaprut's letter. In the 15th cent. the Servian Jews paid a Jew tax and several towns had Jewish quarters. These Jews were Spanish immigrants who settled also in Bosnia. The capture of Belgrad by Turkey in 1521 encouraged more Spanish and Portuguese Jews to settle in the Balkan lands and absorbed the native Jewish populations. The Turkish method of administration which gave the Jews a certain measure of autonomy and local independence prevailed and they lived at greater ease than in western Europe. The Austrian occupation of 1718-39 brought German Jews to Semlin and persecution only dates from the middle of the 19th cent. when Prince Milosch forced many of them to leave the country. Their emancipation therefor dates from the tolerance clause of the Berlin Treaty of 1878, and applied to the Servian and Bosnian Jews. Other parts of what is historically a most diversified area were settled by Hungarian immigrants.

The constitution of the kingdom, proclaimed Dec., 1918, fully emancipated the Jews in all parts of the newly created kingdom. The rabbinical and communal organizations are legalized and its leader is Grand Rabbi Isaac Alkaly and responsible to the Cultus Ministry. Hungarian is spoken in that part of the kingdom which was formerly Hungarian, but the Jews united in 1928 in establishing a Proseminar in Sarajevo, which under the leadership of

the Sephardic chief rabbi, Moritz Levy, is developing rabbis and teachers capable of meeting the conditions created by the establishment of the united kingdom.

In 1931 the Jewish population numbered 76,654 (0.55 per cent. of the total population), divided as follows: Zagreb (Agram), 12,315; Belgrad (Beograd), 8,389; Sarajevo, 8,090; Subotica, 5,060; Osijek, 4,348; Bitolj, 3,870; Norisad, 3,764; Skoplje, 2,730; Senta, 1,907; Veliki Becherek, 1,554; Varazdub, 1,400; Sombor, 1,347, and 26 cities and towns with less than a thousand residents. There are 72 Ashkenaz, 36 Sephardic and 13 orthodox congregations.

**Belgrad:** There are traces of Jewish settlement in the capital of Yugoslavia that date back to the Roman era, but the historical records of the community date to its organization in 1546 on the initiative of Don Joseph of Naxos, when Servia was part of Turkey. This community which was under the supervision of the Salonica rabbinate experienced all the vicissitudes of the various occupations of Servia by hostile forces until the emancipation of 1877-78 which led to an increase in the Jewish population and between 1888 and 1905 their numbers increased from 2,000 to 4,000. In 1927 the Jewish population which is gradually abandoning Ladino, has risen to Sephardim 6,000 and Ashkenazim 1,250. Two Belgrad Jews, Abraham Oser (1877) and De Mayo (1927), have been elected to the state parliament.

**YULEE, DAVID LEVY:** U. S. Senator from Florida (1845-51, 1855-61); b. St. Thomas, West Indies, 1811; d. New York, 1889. He first settled in Richmond, Va., and later in Florida where he became a planter, and was elected for the state to the 27th and 28th Congresses as a Democrat, and was twice elected U. S. Senator. He served also in the Confederate Congress, and was for a short time a prisoner of war. After the Civil War he took a hand in the development of the state, and was president of the Gulf Railroad.

**YULEE, SAMUEL:** Moorish envoy to England; b. Mogador, Morocco, end of 18th cent.; d. Portsea, England, 1872. He came to England in 1820 as the representative of the Sultan of Morocco. Later he settled permanently, and his son, David Yulee, who was a journalist was the first to publish the stories of the Balta riots in England in 1881.



## Z

**ZACUTO, ABRAHAM B. SAMUEL;** b. c.1450: d. c.1510. Spanish astronomer, historian and mathematician. Zacuto is best known for his improvement on the astrolabe, which was first used by Vasco Da Gama, the explorer, and for his history of the Jews called "Sefer ha Yuchasin" (Book of Records). Zacuto, after the Spanish expulsion, settled at Lisbon, but owing to continued persecution he fled to Tunis, remaining there for only a short while, whence he settled in Turkey where he died. Zacuto contributed very materially to the science of navigation by his astrolabe, which he made of iron instead of wood. His *Sefer ha Yuchasin* is a chronological history of the Jews beginning with Creation and ending with the events of the 16th cent. Zacuto is the author of several other works, including a treatise on astrology and an Aramaic lexicon.  
S. J. L.

The Book of Genealogies of Zacuto is the most important of Jewish histories; but it has not met with the luck of a translator, from the circumstance of some anti-Christian passages, which might easily have been expunged.—ISAAC DISRAELI.

**ZACUTO, MOSES B. MORDECAI:** Cabalist; b. c.1625: d. Mantua, 1697. He was a native of Amsterdam, Holland, but resided in Venice, and in Poland until he settled as rabbi in Mantua. As a Cabalist he was under the influence of the Safed school and established a Cabalist seminary in Mantua. He was the author of a number of liturgical compositions some of which were incorporated into the prayer-book. He was the first Hebrew poet to attempt strict dramatic writing.

**ZADDIK:** *See:* Hasidim.

**ZADOK:** Presumed Sadducean leader, for whom the sect was named. He was a pupil of Antigonus of Soko. Some authorities, however, claim that the name arose from Zadok the priest who gained a great reputation during the reign of Solomon,\* and whose descendants were held in great respect.

**ZADOK:** Tanna of priestly descent who wielded considerable influence at the time of the destruction of the Jewish state. He was one of the group who with Johanan b. Zakkai\* settled at Jabneh. He claimed that he had fasted 40 years to prevent the destruction of the Temple.

**ZADOK GAON:** Gaon of Sura (820-828). He was one of the first geonim to take exception to many of the Talmudic regulations.

**ZALINSKI, EDMUND LOUIS GRAY:** American soldier and inventor; b. Kurnich, Prussia, 1849; d. New York, 1909. He settled at Seneca Falls, N. Y., with his family in 1853. In 1864 he volunteered for the army, and was promoted second-lieut. for bravery at

Hatcher's Run. He was professor of military science at the Mass. Institute of Technology, 1872-76. He became captain in 1887 and retired in 1894. He invented the pneumatic torpedo gun and other military instruments.

**ZAMENHOF, LUDWIG, LAZAR:** Founder of Esperanto; b. Byelostok, 1859: d. Warsaw, 1917. He was descended from a scholastic family, and his father was prominent in the Haskalah movement. He studied medicine and practised his profession, but from his boyhood he was preoccupied with the problem of removing the conflicts and differences which create national rivalries. He thought he found the answer in developing a universal language, and even as high school student he evolved the outline of an international tongue. It was, however, not till 1887 that he ventured to publish his views. His first essay written in Russian, and signed by the nom de plume, "Dr. Esperanto," which gave the name to the new language, was at once translated into Polish and the idea caught on with tremendous success. By 1905 Zamenhof was the leader of one of the most remarkable movements in Europe and America. Esperanto journals counted by the hundreds, all the classic authors had been translated, and even an Esperanto version of the Bible was issued. The first Esperanto Congress was held in Boulogne, France, in 1905, and Zamenhof was its hero. In 1914 a monument in his honor was unveiled in Marienbad. The World War shattered the cause. Zamenhof was a Zionist, and published a number of essays on the Jewish problem.

**ZANGWILL, ISRAEL:** Novelist, essayist, founder of the I. T. O.; b. Portsmouth, England, 1864: d. East Preston, Sussex, 1926. Zangwill sprang from a typical orthodox Russo-Jewish immigrant family and was a pupil of the London Jews' Free School, in which he won high honors and became a teacher. In 1882 together with Lewis Cowen, who later wrote under the pen name of "Lesser Columbus," Zangwill perpetrated a lampoon of London Jewish life which forced his retirement from the school. He then became the columnist of an orthodox Anglo-Jewish weekly, "The Hebrew Standard," writing "Morour and Charoseth." Here too his biting comment finally gave offense and he retired from Jewish journalism. In 1888 he published his first novel, "Premier and Painter," using the signature, "J. Freeman Bell." In this too Lewis Cowen collaborated. In 1890 he was attached to the staff of "Ariel," a short lived humorous weekly. Some of the most brilliant cartoonists, like Phil May, contributed to this publication and much that Zangwill wrote in "Ariel" was afterwards republished, but its Heinesque



quality did not please the London audience. Three novels followed, "The Batchelor's Club," "The Old Maids' Club," and the "Big Bow Mystery," all of which had passing success, and the last was later dramatized. In 1890 he was commissioned to write a book for the Jewish Publication Society of America, and in this volume, "The Children of the Ghetto," 1892, Zangwill found himself. It depicted an environment he knew, and probably 90 per cent of the characters were from prototypes alive at the time. The plot was thin as were all of Zangwill's plots but the characterization was perfect, and Zangwill was immediately hailed as the "Jewish Dickens." In 1894 "The King of the Schnorrers" appeared. "Ghetto Tragedies," "They That Walk in Darkness," 1899, "Dreamers of the Ghetto," probably his best work, and finally "The Voice of Jerusalem," 1921. To this prose in the Jewish field he added many poems and collaborated in a metrical translation of the festival prayer-book which exhibits best his ability to transpose the delicate nuances of Hebrew into an equally perfect English. His non-Jewish novels, "The Master," 1895, "The Mantle of Elijah," 1900, and "Italian Fantasies," 1903, were not successful, though the last, being descriptive, was in his best vein. Among his war books was "The War for the World," 1916, and "The Cockpit," a drama, 1921. Most of his Jewish books were dramatized, but as plays they were only qualified successes. His best achievement as a dramatist was "The Melting Pot," which was first produced in 1908. In the literary field he had still a third string to his bow in that he was a critic of men and things in epigrammatic essays. His "Without Prejudice" is the best collection in this series. He wrote extensively for magazines, particularly on Jewish controversial themes. These papers, perhaps because of their wholly contemporary character, and biting wit have not been republished.

Although much has been written in praise of him, since his death, no attempt has been made to analyze Zangwill the Jewish thinker, and as he objected to the writing of a biography his life will not be readily evaluated. Yet he ranks with Herzl\* and Nordau\* as one of the small group who at the end of the '90s forced a change in the thought modes of the Jews throughout the world. His mordant wit and biting sarcasm, his bitter epigrams were less shafts against assimilation, than aimed at the middle position which most Jews affect. He gave offense in New York, in 1894 by his "Rome or Jerusalem" address, and his lectures in England and the United States, while attended by crowds led to bitter assaults on him. He was therefor an "enfant terrible" on both sides of the water, the brilliance of whose expression alone overcame the aversion to his views. In 1895 he met Theodor Herzl but in 1896 withdrew from association with Zionism. In 1901, however, he swung round to active support of that cause, and ridiculed all the Jewish ameliorative agencies. These attacks

in the best form of English discussion of public questions merely deepened the opposition to him. This can be said with equal truth of the bitterness he created by his pacifism during the World War, his criticism of the Peace, and his attacks on the Weizmann\* Zionist administration which culminated in his address at the American Jewish Congress in New York in 1925. Born in the ghetto, and writer of the ghetto, he was one of the few wholly free spirits to whom truth, as it was given him to understand it, was more important than circumstance. This attitude he exhibited not only in his writings.

When the reality of the Jewish problem came home to him in 1900, he became a Zionist and threw himself into the cause with a vim, though in 1898 as a member of the Maccabean pilgrimage to Palestine, he saw nothing but the grotesque there. Faced with the British offer of East Africa in 1903 he was all for it, and followed his conclusion, after Herzl's death, by forcing a cleavage in the ranks of the Zionists, organizing the Jewish Territorial Organization (I. T. O.)\* and setting new forces in motion to discover a land in which the Jews could have a Jewish state. His program led to the Galveston Experiment,\* but he pursued the search for a homeland from Africa to Australia. With the issuance of the Balfour Declaration he accepted the new status quo, merged the ITO with the Zionist organization and then raised his voice for the creation of a real Jewish State in Palestine. To that view he held to his death. In 1903 he married Edith Ayrton, herself an author, and who though not a Jewess by race is one by conviction, and has remained in keen sympathy with her husband's attitude on Jewish questions.

**ZANTE:** Island in the Ægean Sea, in which Jews who have become thoroughly Greek in language and appearance have been settled since 1498. In 1891 the Jews of Zante came into temporary prominence owing to the local excitement aroused over the Corfu Blood Accusation.\*

**ZAPPERT, BRUNO:** Viennese journalist and dramatist; b. Vienna, 1845; d. there, 1892. He had a contemporary reputation for his plays and farces.

**ZAPPERT, ISRAEL L.:** Philanthropist; b. Prague, 1795; d. there, 1865. He was a grandson of Wolf Zappert who endowed 22 institutions in Prague which were administered by the grandson who in addition founded a number of other charities.

**ZARFATI:** In Rabbinical Hebrew, France or French.

**ZARZAL, ABRAHAM IBN:** Physician and astrologer to Pedro the Cruel; flourished first half of 14th cent.; d. after 1369. He was employed in diplomatic negotiations and endeavored to gain from the king recognition for Judaism.

**ZAYIN:** Seventh letter of the Hebrew alphabet. Its numerical value is 7.



**ZEALOTS:** A party which zealously opposed the dominion of Rome over Palestine, before and during the whole struggle against Vespasian and Titus. Identical to some extent with the Sicarii.\* Some authorities trace the Zealots to a religious sect of the Maccabean period, because the Hebrew Kanna'im, means "zealous for the law." Religiously the Zealots were bitterly opposed to every conceivable form of idolatry, but in the reign of Herod \* they appeared as a distinct political party opposed to his kingship. It was as a development of this policy that the Zealots or a part of them enrolled as Sicarii and punished the introduction of Roman customs by assassination. Two of their number removed the golden eagle placed by Herod over the Temple.

Judas the son of Hezekiah was their first most noted leader, and his doctrine "neither death nor any dread should make them call any man Lord" was popular, as is evidenced by the fact that the rabbis spoke of Judas the Galilean as a righteous man entitled to great honor in the world to come. His four sons suffered martyrdom for the cause. The Zealots rose to their greatest power at the taking of the census by Quirinus, and they were the faction most responsible for the war against Rome. Menahem the son of Judas seized Masada and slew the garrison which was the signal for the outbreak of the war, and one of them, Eleazar b. Jair \* was the last to hold out in the same fortress of Masada,\* after the fall of Jerusalem.\* The Zealots were particularly influential in Galilee and it was only after its capture that they fled to Jerusalem, took a definite part in the internal struggle and in the defense of the city. Simon bar Giora \* and John of Giscala \* were both members of the Zealot party.

**ZEBULON:** Sixth son of Jacob and Leah, and founder of the tribe of Zebulun which settled on the Palestinean coast. It is mentioned by Deborah, but was later merged in one of the neighboring tribes.

**ZECHARIAH:** Minor prophet, probably born during the captivity. Of his personal life little is known. His book is the 11th in the order of minor prophets. It contains 14 chapters and introduces apocalyptic symbolism and the figure of Satan. Critically Zechariah appeals as a supporter of Zerubbabel.\* Some Higher Critics believe that the second part of the book was written in the Maccabean era.

The Book of Zechariah has suffered from the effects of censorship, but it is clear that he advocated the rebuilding of the Temple and advocated the assumption of the throne by Zerubbabel the governor. It contains 14 chapters, of which the first eight are definitely from the prophet, while the remainder are probably from later hands. It is of great interest as shedding a light on the religious ideas of the period. Thus the figure of Satan is introduced, not as a devil or tempter, but solely as an accusing angel. There is a wealth of apocalyptic imagery, horses, craftsmen, a

golden candlestick, a flying roll, the personification of wickedness, etc. The latter part of the book is noteworthy for allusions which have been interpreted in the New Testament as prophecies of the fate of Jesus (Zechariah ix, 9; xii. 10; xi. 13); these are indeed obscure, but evidently refer to some events expected in the prophet's own times. S. C.

**ZEDEKAH BOX:** Charity box. Such receptacles were first instituted in the Temple, and are still installed in synagogues. They are also used for collections at funerals, and are to be found in many homes, labeled for specific charities. The contents of the Zedekah box has always been a considerable source of revenue for the Halukkah,\* and provided for the upkeep of the graves of the noted pious buried in Palestine.

**ZEDEK, JOSEPH KOHEN:** Preacher; b. Lemberg, 1827; d. London, 1903. He claimed descent from the exilarchs, and had a reputation for his fluent addresses in Hebrew. During his earlier years he traveled considerably in central Europe, but in 1875 he was compelled to leave Germany owing to his radical political opinions. He then settled in England, preaching and editing Hebrew books. A considerable number of volumes on rabbinic and historic subjects bear his signature.

**ZEDEKIAH:** Last king of Judah (596-586 b.c.e.). Youngest son of Josiah, he was at birth named Mattaniah, but Pharaoh-Necho who deposed Jehoiachin and took him captive gave his successor the name Zedekiah. His reign which witnessed the continual decline of Judah, is described in II Kings, II Chron. and in many chapters of Jeremiah, who attempted to influence the ruler's policy. Torn between his vassalage to Babylon and his alliance with Egypt the vacillating king at length threw in his lot with Hophra of Egypt. Nebuchadrezzar immediately declared war, and laid siege to Jerusalem. After crushing the Egyptian forces the Babylonians invested Jerusalem the walls of which yielded after 18 months siege. Zedekiah escaped from the city but was captured, and with his sons was brought to Riblah where the princes were slain and the king's eyes gouged out. Bound in fetters he was led a prisoner to Babylon where he ended his days in a dungeon.

**ZEDERBAUM, ALEXANDER OSSYPOVITCH:** Hebrew journalist; b. Samostye, 1816; d. St. Petersburg, 1893. He was the founder and editor of the "Ha-Melitz" and of other publications which had a great vogue in Eastern Europe. In his youth he was a tailor, but by self-education he became one of the leaders of the Maskilim. In 1860 he first obtained permissions to publish "Ha-Melitz," and in 1863 founded the Yiddish journal, "Kol Mebasser." His editorial efforts provided an opening for many of the writers who afterwards became famous. He is credited with being the actual founder of the Palestine Association of Odessa which was the first to



foster Jewish colonization in Syria and Palestine.

**ZEDNER, JOSEPH:** Librarian and bibliographer; b. Gross-Glogau, 1804; d. Berlin, 1871. In 1845 he was appointed librarian of the Hebrew department of the British Museum, London, and held that position to 1869. He published a collection of excerpts from ancient Hebrew mss., the British Museum Hebrew catalog, and edited several collections of Hebrew and German poems.

**ZE'ENAH U-RE'ENAH:** A popular paraphrase of the Pentateuch and of the portions of the Bible used in services written in Ivri-Deutsch by Jacob b. Isaac of Janow at the beginning of the 17th cent. Enriched by Midrashic and other legends, though it was not the first attempt of its kind, Ze'enah U-Re'enah became a household book amongst Jewesses, its arrangement permitting a review of the weekly Sedra, and therefor serving as a storehouse from which they gleaned their knowledge of biblical legends as well as history.

**ZE'ERA:** Amora of the third generation. He was a native of Babylon who emigrated to Palestine, an incident that led to his personality being more vividly described in the Talmud than most of his contemporaries. He was an ascetic, but his learning brought him the companionship and acceptance by his Palestinian contemporaries. Being small and dark he was nicknamed the "Black Pot." He is also described as "without rouge and without ornament, but withal a loveable gazelle." He was a linen trader.

**ZEIRI ZION:** "Young Zion." A left wing party organized in the Zionist movement in 1900. Though it has coalesced with the other radical labor party, Poale Zion,\* it still exercises considerable influence within that party.

**ZEISLER, FANNIE BLOOMFIELD:** See: Bloomfield-Zeisler, Fannie.

**ZEITLIN HILLEL:** Hebraist and Yiddishist; b. Korm, Mohilev, 1872. He is a descendant of an old Hasidic family, but after studying natural science devoted himself to philosophy. He came under the influence of Herbert Spencer and John Stuart Mill. As a publicist he has written both in Hebrew and Yiddish.

**ZEITLIN, JOSHUA:** Scholar and philanthropist; b. Shklov, Russia, 1742; d. Kherson, 1822. He was a merchant and army contractor who received from Catherine II. the title of imperial court councillor but his larger interest was the promotion of Talmudical studies, and was the Maecenas of many of the noted writers of his period. Though a lay scholar he was consulted by rabbis and some of his views have been preserved in his annotations to "Sefer Mizwot Katan."

**ZEITLIN, JOSHUA B. AARON:** Scholar and philanthropist; b. Kiev, 1823; d. Dresden, 1888. He was a business man who in his youth

associated with the Hasidim,\* but later became an ardent supporter of the Maskilim.\* In 1883 he settled in Dresden where he accumulated a large Talmudic library. In 1887 he visited Palestine and took an active interest in the then new agricultural settlements to which he bequeathed 50,000 francs.

**ZEITLIN, SOLOMON:** Professor; b. Tshashaniki, Vitebsk, 1892. He was professor of Jewish history at the Rabbi Isaac Elchanan Theological Seminary, 1918-25, and has since then been professor of Rabbinical Literature at Dropsie College. He has published "Megilat Taanith," 1922, a discussion of the sources of Jewish chronology, and "Studies in the Beginnings of Christianity," 1924.

**ZEITLIN, WILLIAM:** Bibliographer; b. Homel. He spent 20 years in compiling his "Bibliotheca Hebraica Post-Mendelssohnia," a bibliographical dictionary of Hebrew literature from Mendelssohn to 1890. His work is not only an index to the writers but contains short biographies of them.

**ZEKOR BERIT:** "Light of the Exile," a poem by Gershom b. Judah, which is included in the Selihot of the Neilah service.

**ZELAZOWSKA, CATHERINE:** Martyr; b. in Poland, 1460; burned at the stake in Cracow, 1540. She was one of a group of Polish Christian women who were converted to Judaism. For this she was when 80 years old condemned to be burned. She went heroically to a martyr's death.

**ZEMAH, JACOB B. HAYIM:** 17th cent. Cabalist. He was a native of Portugal and died in Jerusalem after 1650. He was a pupil of Luria and Vital, and was regarded as one of the most learned Cabalists of the period. He compiled 20 volumes on Cabalism several of which have been published.

**ZEMIROT:** "Songs." The term is specifically applied to the chants sung at home, after meals, on Friday evening and Saturday afternoon, and among Hasidim on Saturday evening. The oldest date from the 16th cent. Many of the best known are anonymous. The tunes are mostly adapted local folk tunes which however in time became characteristically Jewish and several of them, like "Yah Ribbon 'Olam," are sung to the same tune in all parts of the world.

**ZENOBIA:** Queen of Palmyra (267-273). Jewish traditions are inimical to Septimia Zenobia, because she favored a synthetic religion, and in other directions encouraged disobedience to Jewish tradition. Archeological research, still incomplete, suggests that she was a Jewess by birth and that although she surrounded her court with statuary and copied the mannerisms and code of Cleopatra, she at the same time encouraged or permitted the establishment of the great synagogues in Palmyra, the ruins of which are amongst the significant and impressive treasures of her rose marble palaces, courts and temples.



**ZEPHANIAH:** One of the minor prophets who preached in the days of Josiah, the son of Amon, King of Judah. According to his own genealogy he was of royal blood, and lived in Jerusalem. His brief book, it contains only three chapters, is divided between the denunciation of false worship, the punishment for which would be meted out to Israel and the nations, and the promise of universal salvation, and the redemption of Israel. From his forceful and detailed descriptions a fair picture can be constructed of contemporary Jerusalem.

**ZERAHIAH B. ISAAC HA-LEVI GERONDI:** 12th cent. liturgical poet. He lived in Lunel and had a reputation for Talmudic and secular scholarship. He is best known however for his poems, 18 of which are included in the Sephardic Mahzor.

**ZERFFI (Hirsch), GUSTAV:** Revolutionist; b. Hungary, 1820; d. London, 1892. He was a journalist by profession, and in 1848 edited "Der Ungar" in which he attacked the Germans and the imperial family. He took part in the revolution, and on its failure fled to Belgrade. He translated Kossuth's complete works into German. He settled in England in 1849, and was employed in the art department of the South Kensington Museum.

**ZERUBBABEL:** Prince of Judah. He was the grandson of Shealtiel (Ezra iii. 2), grandson of Jehoiachin, who helped build the altar of the God of Israel on the return under Ezra. It is generally assumed that he is identical with Sheshbazzar, the prince of Judah mentioned by Ezra in chap. i., though the name Zerubbabel is mentioned almost immediately afterwards (ii. 2), as one of those born in Palestine who had been carried into captivity.

He was appointed the governor of Judea (520 b.c.e.) and under the urging of Haggai and Zechariah proceeded to rebuild the Temple. What happened next is not clear. The times were those of great unrest in the Persian empire, and Zerubbabel was encouraged, if he himself did not plan, to assume the throne and thus restore the Davidic line; passages from Haggai and Zechariah point clearly to an agitation for this purpose. The result was failure. Zerubbabel disappears from the scene, and we do not know whether he was sentenced to death or exile. The Book of Chronicles, however, records several generations of his descendants (I Chron. 3).

**ZETKIN (Eisner) CLARA:** German revolutionist and member of the central committee of the Communistic Internationale; b. Wiederau, Saxony, 1857. In her girlhood she was a teacher but her socialist leanings led her to settle in Paris where she married a Russian socialist, Ossip Zetkin. After his death in the '80's she returned to Germany with her two sons, and in Stuttgart became editor of "Die Gleichheit," the woman's organ of the socialist party. In 1899 she mar-

ried a well-to-do artist named Zundel, but she continued her editorial work to 1916, and was recognized as a leader of German Socialism.

At the close of the World War she was arrested, but she was freed during the revolution, and was elected an independent member of the Württemberg chamber. She, however, immediately swung to the extreme left of the Communist party, and it was as a Communist that she was elected to the Reichstag. Though practically blind and physically feeble she continued to edit a considerable number of Communist publications. From 1924 to 1929 she spent most of her time in Moscow, returning only to Germany for important political events. In 1929 she quarreled with Stalin, and steps were taken to oust her from the German Communist party. But this did not succeed. On the contrary at the opening of the last regular German Reichstag, Clara Zetkin as the senior member of the assembly presided at the session. She died January, 1933.

**ZHIDLOWSKI, CHAIM:** Protagonist of local Jewish autonomy; b. Uschati, Witebsk, 1865. He joined the Russian revolutionary forces in Tula, and in 1888 was compelled to leave Russia. A year previously he had published "Thoughts on the Historic Destiny of the Jews," but later became the theoretician of the Russian Revolutionary Party and was the first to publish its program in his study "Socialism and the Struggle for Political Freedom," 1898. As early, however, as 1885 he had composed his synthesis in the form of an organization "Teschuat Israel," a Jewish socialist revolutionary group which combatted the rising tide of Hibath Zion, and supported Zhidlowsky's concept, a Jewish nationalism on a socialistic basis with Yiddish as its national language. He thus laid the foundation for the autonomy idea which, in the hands of Dubnow,\* became the minority rights program.\*

He was an active participant in the revolution of 1905, and came to the U. S. A. to obtain aid for the Jewish Self-Defense movement. Since 1908, though he has travelled considerably in the interest of his views, he has been settled in New York. His attempt to propound his Yiddish theory in Palestine met with strong opposition.

**ZHITOMIR:** Though one of the oldest Russian cities, and made famous in 1905 for the cruel riots which took place there, no Jews are known to have settled there prior to the middle of the 18th cent. In 1778 it had a large Hasidic population. In 1861 one-third of the population was Jewish, and this condition prevailed to the end of the 19th cent. It was to southwestern Russia what Wilna was to northwestern Russia. It had its schools and printing presses. Its yeshibah was famous and regarded as even more orthodox than Wilna.



**ZIMBALIST, EFREM:** Violin virtuoso; b. Rostov-on-Don, 1889. He studied first with his father, and later became one of the great pupils of Auer. He made his debut in Germany in 1907, and met with instant success. Shortly afterwards he toured Europe. He married the celebrated soprano, Alma Glück and has made his permanent home in New York. He has, however, repeatedly toured the world, being enthusiastically received everywhere. He has transcribed for his own use a large collection of national Jewish traditional airs.

**ZIMMER, NATHAN LOEB DAVID:** Scholar and Cabalist; b. Fürth, Bavaria, 1831; d. London, 1895. He settled in London about 1850, and engaged in business. He was intensely religious, and reputed for his knowledge of Cabala, and wrote freely on gematria, astronomy and abstruse calculations connected with esoteric subjects.

**ZIMRI:** King of Israel. His reign lasted seven days. He was a captain of the guard and murdered his master, King Elah, but perished in the burning of the palace at Tirzah, when pursued by Omri, who was his successor.

**ZINOWIEV:** *See:* Sinowiev.

**ZION:** Though for all general purposes Zion is identical with Jerusalem,\* and is accepted as its synonym, topographically it was a distinct part of the ancient city in the period of Herod,\* embracing the southern area bordered by the valley of Hinnon, where was located Ophel, which with Zion constituted the City of David. Only about half of Zion is within the present walls. Moriah, or the Temple area is to the north and east of Zion.

Zion is often used as descriptive of all of Eretz Israel. In psalms, liturgy, and in English poetry it is often employed as a term of perfection and grace.

**ZIONIDES (Songs of Zion):** The oldest of the songs that invoke the glory of Zion is Ps. cxxxvi. The term is however more usually applied to the songs of Zion composed in the middle ages. Ibn Gabriol\* was the first of the great poets whose Zion songs were incorporated in the liturgy, but the greatest and most enduring of the Zionides are the songs of Jehuda Halevi.\* The modern Hebrew poets have made their contribution to this eloquent them.

*See:* Hebrew Literature, Modern.

**ZIONISM:** Term coined in 1886 by Nathan Birnbaum (Matthias Acher) to describe the modern political attitude toward the resettlement and reestablishment of the Jews in Palestine. In 1896 the word attained vogue as describing the movement initiated by Theodor Herzl,\* and supplanted all the terms previously in use. Its objective was defined by the Basle Program,\* adopted in 1897, at the First Zionist Congress.

**Background.** The idea of Jewish national restoration can be traced through the Scriptures (the promise to Abraham and prophetic messages of Return) the history of the Maccabees, the wars for independence, and the revolts of the Jews in Palestine to the seventh cent. The conquest of Palestine by the Arabs limited Restoration to a mystical concept which was emphasized in prayers, national fasts, and the rise of pseudo-Messiahs. In these instances as in the case of Shabbethai Zebi,\* there can be traced some notion of a Jewish state but it was indefinite in the early attempt of Don Judah of Naxos,\* to found a settlement in Tiberias, and was even more vague in Sir Moses Montefiore's\* agricultural effort early in the 19th cent., to which some scholars trace the modern Zionist movement. Scores of references to Zion and Zion Redeemed, Zion Resettled, and of the Jewish right to Palestine can be traced in every literature from the 17th to the 19th cent., but most of them had a theological leaning or spiritual bearing. Some of these ideas were clearly poetical, some aimed at the improvement of the economic status of Palestine, and not a few were actuated by a desire to oust the Turk.

The liturgical references to Redemption and Restoration, all based on prophetic texts, are so numerous, and these ideas are so interwoven into the body of the prayerbook that the emasculation of them carried out in the Union Prayerbook and the Reform Hagada make the sharpest distinction between the two codes. Modern Zionism unquestionably owes considerably to these frequent reiterations, day by day, of the hope for the rebuilding of Jerusalem, but these prayers were passive pious hopes, related to the Messianic era, and so far from aiding in the realization of Zionism were freely employed to resist the advance of the movement in all its manifestations. Orthodox individuals did freely associate in the establishment of the first forms of the movement, but orthodox Judaism did not formally associate itself with Zionism until after the issuance of the Balfour Declaration,\* and organizations like the Agudath Israel\* have until recently opposed rather than associated with the cause.

**Nationalism:** To all those educated in the wholly modern clear-cut political definition of nationalism there is something confusing in the well-springs and ideology of Zionism. An elaborate analysis of this phase of the problem is beyond the purview of this article. It must, however, be pointed out that at least to 1840, and in some countries even later, the Jews were regarded as a national unit, despite their dispersion and scattering, and notwithstanding their own use of terms of differentiation, such as, "Jews of the Portuguese nation," etc. The concepts citizenship (or subjectivity) and nationality, covered each other in few countries. The growth of empires, if anything, accentuated the difference between nationality, based on racial origins, common culture, social customs, language, habits, etc., and



political allegiance based on legal rights, conferring duties to the state, and involving patriotic responsibilities. In all the more remote yearnings for Zion it was therefore assumed that Return, or Resettlement, or Restoration involved some form of Jewish statehood. By reason of this there is a firm relationship between the mystical movements of the past, and the modern politically conceived Zionist idea.

**Early Political Efforts:** The first deliberate efforts to give practical shape and form to the older aspirations came from non-Jews. In 1842 the Earl of Shaftesbury was the first to unite three ideas, the fulfillment of prophesy, the creation of a political advantage to England, and giving a land without people to a people without a land, by pressing for the resettlement of the Jews under British or some non-Turkish suzerainty. George Eliot\* in her "Daniel Deronda," set forth this synthesis in terms which have never been equaled, stressing the advantage to civilization of resettling the Jews at the cross-road of the world.

The Shaftesbury project was distinctly related to prophetism, and the British imperialism associated with Palmerston, and reached its height during the Crimean War. George Eliot's novel and the British non-Jewish propaganda of that period was part of the atmosphere of the Berlin Congress of 1878. Laurence Oliphant,\* in 1881 was the first to attempt to give actuality to the dual concept, of relieving the distressed Jews in Europe by founding in Gilead a settlement which should have some sort of political autonomy.

**Reactions from Emancipation:** None of all these efforts met with any serious response from Jews in western lands. The earlier projects were advanced whilst the Jews in most countries were still laboring under political disabilities but were entirely hopeful of their eventual removal; the latter efforts were presented whilst the Jews were still rejoicing in their newly acquired political rights. The milder regulations which followed Napoleon's invasion of Palestine in 1799 brought an increase of the Jewish population there, and it was the problem created by the steadily increasing settlement of helpless people which aroused Jewish interest everywhere prior to 1880, and led to the strengthening of the Halukkah.\* It was the recipients of this charity who gave the first impetus to actual colonization; the policy of European Jews was to improve the necessary institutions in Palestine.

The Napoleonic Sanhedrin\* denied Jewish nationalism, and throughout the whole emancipation struggle, which ended in 1870, the Jewish interest was in local political rights and not in national achievement. Moritz Hess\* in his "Rome and Jerusalem" was the first to lift Restoration out of its wholly mystical concept, and bring it into relationship with the immediate and practical problems of Jewish existence, but he stressed the religious and cultural phases, following in

this Moritz Steinschneider\* who advocated a Jewish state between 1835 and 1840. These stirrings, like Hirsch Kalischer's\* plea that the Jews colonize Palestine, or the teachings of the Hasidic rabbis, that the settlement of Jews in the Holy Land was an urgent matter reached only small groups.

**Birth of Modern Zionism:** It could be historically demonstrated that the founding of the Alliance Israélite Universelle,\* and the Anglo-Jewish Association\* were attempts to express Jewish nationalism in new forms, and even to advance the idea of a Jewish state in Palestine but the facts were not known contemporaneously, or aroused no specific interest. A dozen precursors of Pinsker\* and Lilienblum\* can be traced, but it was these two men, who following the Balta pogrom of 1880 translated sentimental, philosophical, and theological ideas into terms of need in the struggle against persecution and anti-Semitism. Pinsker, in particular, in his "Auto-Emancipation," clarified cause and effect in Jewish experience, and although he did not press the political view, and acquired no large following, he succeeded in his somewhat dry manner to prove to the intellectuals of Eastern Europe that culturally the Haskalah\* was of little avail, and that the struggle in eastern Europe, to ameliorate political and economic difficulties had failed. He and his associates forced thought on the Jewish problem, as against consideration of local issues. The outcome was the founding in Russo-Poland of the Hibat Zion, the Ahavas Zion, and then the Chovevi Zion\* movement, which was gradually copied elsewhere, and which combined the love for Zion, with the practical attempt at colonization. Whilst the underlying hope for the creation of a Jewish nationality in Palestine was not lacking, it was not stressed. The colonization movement progressed slowly, and its growth was due to the propaganda of Rabbi Samuel Mohilewer,\* the patience and persistence of the Chovevi Zion, and the munificence of Baron Edmond de Rothschild.\* These efforts, however, attracted less attention than Baron de Hirsch's\* attempt in the same period to meet the East-European Jewish difficulty by colonization in the Western Hemisphere. The Turkish government was averse to Jewish settlement in Palestine, and discouraged the colonists, and the nascent national concept was meeting with difficulties on its home ground. Ahad Ha-am,\* who earnestly supported the colonization effort, stressed the desirability and utility of creating in Palestine a center expressive of the cultural attitude he favored. Dubnow,\* also a nationalist, somewhat later advanced the concept of Jewish nationalities existing in many countries on the basis legal of Minority Rights.\* The Bund\* and its forerunners opposed the whole policy as one diverting the interest of Jews from economic and social problems in Russia.

**Jewish State:** Provoked by the Dreyfus af-



fair \* Theodor Herzl \* in 1896 published his "Jewish State," unconsciously aligning himself with Pinsker, and equally unconsciously rejecting all the older concepts of Restoration. The very fact, however, that he labelled his Jewish State "an attempt" to solve "the Jewish Question" raised all the old conflicting doubts and differences. Those weaned from the concept of Jewish nationalism were not pleased with his definition that the oneness of the Jewish people was created by the pressure everywhere exerted against them, nor was it acceptable to those who believed in the existence of a national Jewish ego. Equally unpalatable to the former was his diagnosis of the Jewish Question,\* which he traced to the fact that the Jews were in every country a minority, and suffered minority experiences. His state was therefor to be built by a Jewish majority—a complete reversal of Jewish experience since the fall of Jerusalem. His plan involved mass migration, coöperative industrialization in the new land, the raising of large capital funds, and the guarantee of the neutrality of the state by the powers.

Even if the response had not come, as it did from nationalists, and Chovevi Zion supporters, the whole premises ran counter to the accepted tenets of Reform Judaism, the viewpoint of philanthropic organizations, and of the leading Jewish benefactors everywhere.

**Opposition:** The purely colonization movement met with indifference on the part of the mass of Jews everywhere, but opposition to it came only from the ultra-orthodox who decried the attempt to "hasten the time of the Messiah," and who questioned the right of Jews to buy land in Palestine, seeing the promise of Restoration was bound up in a victory for the spirit. The political formula advanced by Herzl met, however, with violent opposition by those with assimilationist tendencies everywhere. Russian Socialists and German and American Reform rabbis met on common ground in their opposition to the new movement, though the considerations which moved them to take these views differed materially. The political radicals fought against what they viewed as the re-engulfment of the Jews in specific Jewish life. Reform on the other hand had taken its stand on the theory of denationalization. It had broken with Zionolatry, and it recognized a distinct menace in a movement led by laymen who had intellectual claims to leadership. It was in this well supported by all those laymen everywhere who represented what had become institutional Jewish leadership, and who recognized in Zionism a distinct reversal of the policies to which they were pledged, the amelioration of Jewish disabilities in the countries in which they occurred, and as a thwarting of the struggle for emancipation which had been in process from the days of Moses Mendelssohn.\*

**Movement Organized:** Herzl, however, had caught the imagination of the intellectual Jew-

ish youth of Europe, of vast masses of Jews deeply distressed, and as events proved more than mentally prepared to leave their native surroundings. These forces together with the Chovevi Zion rallied in such numbers to the new leader that to expound his theories Herzl in 1896-97 founded "Die Welt," and to create representative authority in 1897 organized the congress which formulated the platform and gave shape to the movement. The response was unprecedented in Jewish history, whole communities petitioning for their removal from centers of oppression. As instruments to advance the cause Herzl founded the Jewish Colonial Trust,\* the Jewish National Fund,\* and developed all the functions of the World Zionist Organization,\* aiding in the building of the federations which sprang up in every country. Before Herzl's death the movement had produced new cultural aspects, a new alignment in Jewish life, intense debate on all the issues confronting Jews, a powerful organization with its annual congress, and on the part of the leader a series of remarkable negotiations the political objective of which was the obtaining of a charter to Palestine, and an offer of the British government, 1902, to help open up El Arish, and in 1903 to permit the creation of a Jewish autonomy in East Africa.

At the height of his power Herzl had demonstrated that what were regarded as impossible ideas, the coöperation of the powers in the practical solution of the Jewish Question had found great favor with several governments, and had won the earnest following of tens of thousands of Jews. On the other hand he was opposed by Ahad Ha-am, who neither then nor later accepted or supported the political phase of what has been termed Herzlism.

Internally the movement had brought into existence the Mizrachi\* as the orthodox wing, and the Poale Zion\* as the workers' wing. It represented a struggle against the Bundists in Russia and against assimilation everywhere. Herzl was succeeded by his chief lieutenant, David Wolffsohn\* who had the support of Max Nordau,\* but the organization was for a time broken by the split forced by Israel Zangwill\* who established the Jewish Territorial Organization\* as a means of providing an autonomy outside of Palestine. This effort found its strongest support in Russia which also provided under Menahem Mendel Ussischkin\* the strongest backing for the continuing of the practical colonization effort in Palestine which had been in progress since 1881. A period of parliamentarianism and practical effort followed in Palestine, checked, however, by the opposition of the Turkish government. The victory of the Young Turk Party in 1908-09 brought the political movement to a low ebb, and the organization in Europe began to swing into intense devotion to local cultural effort.

**World War Problems:** At the outbreak of the World War the movement had suc-



ceeded in a struggle with the Hilfsverein der Deutschen Juden,\* which attempted to Germanize the schools in Palestine, but in other respects the organization was in a weakened position. The World War forced the abandonment of Berlin as the center of the organization, and all authority was transferred to the Provisional Zionist Emergency Committee established in New York, under the leadership of Justice Louis D. Brandeis.\* Active political negotiations were resumed in England in 1915-16 by Sir Herbert Samuel,\* Dr. Moses Gaster,\* Chaim Weizmann,\* Nahum Sokolow\* and M. Tschlenow,\* resulting, with American aid, in the issuance of the Balfour Declaration,\* Nov. 2, 1917. The important steps that followed were the despatch of the American Zionist Medical Unit to Palestine, the recruiting of the Jewish Legion\* and the appointment of the Zionist Commission to Palestine, 1917-18.

The Zionist claims were heard in Feb., 1919, by the Peace Conference in Paris. In 1920 Great Britain was made mandatory for Palestine and Sir Herbert Samuel\* appointed High Commissioner, and the Mandate affirming the authority of Great Britain in Palestine was granted July, 1922. In it the Balfour Declaration was set forth, the historical claims of the Jews to Palestine recognized, and the Zionist Organization established as the Jewish Agency\* for Palestine. The terms of the mandate were to some extent amended by the Churchill White Paper published just prior to the approval of the mandate.

**Post-War Conditions:** Internally the movement split in 1920, at the London Conference over the platform of economic effort submitted by Justice Brandeis, and rejected by Weizmann. This was accentuated in 1921 by the visit of a Zionist Commission to America, which led to the defeat of the Brandeis group, and the establishment of the Keren Hayesod\* as the financial and operating instrument in Palestine. From 1922 to 1925 the policy of acquiring land in Palestine through the Jewish National Fund was stressed, and the Emek and Acre Bay lands were purchased. Subsidies were granted to agricultural coöperatives and the labor and radical views accentuated in the Palestine land settlement policy. In 1924-25 the fourth Aliyah,\* of Polish Jews, led to a temporary boom and the more rapid development of Tel Aviv\* and Haifa. The collapse of this boom was injurious to development in the immediate succeeding years. Meantime, however, the school system, the hospitalization, the founding of new colonies, and the rise of cultural and art interests of every type were creating a new Palestine, and the efforts of the Palestine Economic Council\* (formerly Palestine Coöperative Corporation) the British Economic Board, the Ruthenberg electrification works, and scores of new enterprises were changing the Palestine scene. The agitation was started in 1924 for the establishing of the Extended Jewish Agency. A commission of experts was sent to

Palestine, and the Agency consummated Aug., 1929, by the sessions in Zurich, with Louis Marshall\* as the presiding officer.

A setback was given the movement in Aug., 1929, by the riots in Jerusalem,\* Hebron\* and elsewhere in which many Jews lost their lives and many were wounded, and which began over a protest by the Arabs against the use of the Wailing Wall\* "for regular" service. The Shaw Commission, which undertook to investigate the cause of the riots, reported more definitely on the dubious phraseology of the Balfour Declaration. This was followed by the despatch by the mandatory power of Sir John Hope Simpson to Palestine to investigate the position of the "landless Arabs," and the area available for cultivation. The culmination of adverse political conditions came in October, 1930, with the issuance of the Passfield White Paper which emphasized the views expressed in the Shaw Commission report, and was provoked by the attitude of the Permanent Mandates Commission of the League of Nations which expressed its views of the mandatory policy in Palestine in critical terms. Apart from the relief fund raised for the victims of the 1929 massacres the movement showed a decline succeeding the 1929 Congress, and at the 1931 Congress the Revisionists,\* led by Vladimir Jabotinsky, who had been largely called into existence by the separation of Trans-Jordan from Palestine in 1922 and the Agency policy, supported by all other anti-Weizmann factions, prevented the reelection of the latter and chose as leader Nahum Sokolow, and a combined executive in which, however, the Revisionists did not serve. The congress disapproved of the MacDonald letter of 1931 which in some respects verbally modified the Passfield White Paper.

By October, 1931, a resurgence of settlement in Palestine was in process. The country not only escaped the world depression, but made clear economic headway, and since early in 1933 the stream of immigrants and settlers, swollen by the refugees from Germany has been one of the interesting as well as conspicuous phenomena of Jewish world affairs. The Zionist Congress of 1933, which was held in Prague, continued with some hesitation the alliance with the Extended Jewish Agency. Whilst Nahum Sokolow remained at the head of the organization, the executive elected was dominated by the Left Wing, forcing a consolidation of the groups in the movement which heretofore constituted the center, or Allgemeine Zionists. A breach in the Revisionists ranks led to the formation of the Jewish State Party. Since the congress to the early winter of 1934 the problem that has confronted the organization has been that of opening Palestine to those seeking to enter, and although the ideological differences have far from disappeared they are less adumbrated than the political and economic phases of the movement.

The Palestinean development during the decade ending 1934 has materially changed



the world Jewish outlook in some respects. In the practical sense Palestine has been the only land of permanent settlement for 10,000 German-Jewish refugees, and the growth of Jewish population has thrown into the forefront such questions as the opening up of Trans-Jordan and Syria to Jewish settlement. On the other hand the rapid advance of Hebrew as a living tongue in common use in Palestine has had an effect on Jewish cultural life everywhere. In Palestine itself wholly new ideas, such as Labor Zionism, and the Religion of Labor have found expression, exciting the interest of those who have otherwise little in common with any aspect of Judaism or Zionism, but who are interested in new social phenomena. The repercussion of 35,000 Jews living in Palestine by agriculture and a larger number engaged in handicrafts have affected the attitudes of those German-Jewish leaders who are attempting reconstructive work for German Jewry in Germany.

**ZIONIST ORGANIZATION (American):** The Zionist Organization of America which was founded in 1897 as the Federation of American Zionists is a (landesverband) federal unit of the World Zionist Organization, directed by a board of governors, an administrative committee and an annual convention.

To the World War, and some years later it published a monthly, the "Maccabean." In 1914, under the leadership of Louis Lipsky, who to that date had occupied a number of offices and was at the time chairman of the organization, it summoned an extraordinary conference, which met the exigencies created by the World War by establishing the Provisional Emergency Committee for Zionist Affairs, of which then Mr. Louis D. Brandeis\* accepted the chairmanship. To this committee the World Zionist Executive, which then had its seat in Berlin, transferred all its authority. All the groups in American Zionism were gradually drawn into this organization, which was responsible for creating the Transfer Account which handled millions of dollars during the war which were transferred from New York to individuals and institutions in all the war zones, with particular emphasis on Palestine. The organization made itself responsible for the upkeep of all Zionist institutions in Palestine during the war, and its officers were responsible for a share of the negotiations in the issuance of the Balfour Declaration\* and the discussions relating to the issuance of the Mandate, etc. In 1917 it organized the Restoration Fund, which was the precursor of the many appeals that have succeeded it. In 1918 the Emergency Committee was replaced by the Zionist Organization of America, which was a union of all forces known as General Zionists. In 1921 the administration was defeated by a no-confidence vote at Cleveland over the Weizmann\* and Keren Hayesod\* issues, and Louis Lipsky became the head of the organization, and retained that position to 1930. In the interven-

ing period the Keren Hayesod, the American branch of the Jewish National Fund, and Hadassah, had become separate institutions, and the ZOA functioned largely as an aid to the fund-raising activities it had called into existence.

The membership is organized into districts and the districts into regions. It is represented in the American Jewish Congress and the Jewish National Fund and in the campaign committees for Palestine funds. Its affiliates include Hadassah, the Order B'nai Zion, Young Judea, Avukah (students' organization) and the Youth movement. It maintains a Palestine bureau for emigrants, and publishes "New Palestine." A number of the regions publish monthlies, Young Judea issues the "Young Judean," and the Histadruth Ivrit, which has at times been subsidized by the ZOA, issues "Hadoar," the Hebrew weekly. Avukah, which like the other organizations holds conventions of its own, organizes each year a summer school for Zionism, and publishes an annual.

The officers elected for 1934 are: President, Morris Rothenberg; vice-presidents, Harry Friedberg, Kansas City, Mo.; Dr. Solomon Goldman, Chicago; Judge Wm. M. Lewis, Philadelphia; Max Shulman, Chicago, Ill.; Hon. Elihu D. Stone, Boston, Mass.; Hon. Nathan Straus, Jr., New York, and Robert Szold; secretary, Morris Margulies, New York City; treasurer, Harry P. Fierst; Chairman of Finance Committee, Louis P. Rocker; Chairman, National Executive Committee, Ezra Shapiro, Cleveland, Ohio; Board of Governors, Charles A. Cowen, Jacob Fishman, Abraham Goldberg, Dr. Israel Goldstein, Jacob de Haas, Louis Lipsky, Dr. Samuel Margoshes, Bernard G. Richards, Hon. Carl Sherman, Dr. Stephen S. Wise, and Leo Wolfson.

**ZIONIST ORGANIZATION (World):** Founded in 1897 as a voluntary association of shekel payers drawn together in the countries of their settlement into federations. The organization during the life of its founder, Theodor Herzl, remained a grouping of federations united in an Executive (Grosser Actions) Committee in which every federation was represented, the actual work being done by an administrative committee of five or seven (Actions Comité), residing in Vienna. The death of Herzl, and the rise of parties, led to development of two types of affiliation, organization and party, and the gradual carrying of these types of representation into the executive. Prior to the war the Mizrachi,\* Poale Zion\* and Zeire Zion were well developed and in the post-war period their rights were increased and with the founding, in 1925, of the Revisionists\* party the distinctions, rights, prerogatives of parties as against federations grew intensely. Since 1925 the administration except for two years has been a coalition of various units within the organization. Within the group known as Allgemeine General Zionists there have grown up more or



less independent fractions, which have their rights in the congress, such as Et Litnov, Radicals, "A" and "B" group. The parties now are generally expressive of three tendencies, right, left and center. The W.Z.O. founded the Jewish National Fund, the Jewish Colonial Trust, Ltd., the Anglo-Palestine Company, Ltd., and the Keren Hayesod,\* all of which have become practically independent of the central authority though cooperating with it and reporting at Congresses.

Each one of these affiliates has in turn been responsible for the creation of a number of subordinate institutions and associations, the complex passing through the Zionist Executive, which in turn, except on Zionist organization matters, is half of the Jewish Agency Executive, and functions both in Palestine and the Galuth. Since the World War the Russian Zionist organization has been abolished by the Soviets and in 1933 the German Zionists withheld themselves from the Congress. The numerical center of gravity is in Poland; the political force, within the organization, in Palestine.

To the Palestine phase of the work, carried out by commissions, bureaus and individuals, the WIZO, Women's Zionist organization of Europe contributes directly. The I.C.A. and the PICA cooperate in colonization and settlement. The Economic Board for Palestine (London) the Palestine Economic Council (New York) the Palestine Electric Corporation, Ltd., and Palestine Potash Co., Ltd., though wholly independent of all Zionist affiliations aid with other agencies in the economic development of Palestine.

**ZIRNDORF, HEINRICH:** Professor of history at Hebrew Union College; b. Fürth, Bavaria, 1829; d. Cincinnati, 1893. In 1857 he became a rabbi in Hungary, and in 1876 received a call to Detroit, Mich. In 1884 he received his appointment in Cincinnati. His compilation, "Some Jewish Women," was at one time popular.

**ZIZIT:** See: Fringes.

**ZLATOPOLSKI, HILLEL:** Industrialist and Russian Zionist leader; b. Russia, 1869; murdered, Paris, 1932. He was a member of the old Chovevi Zion, an associate of Mandelstamm, and later became one of the founders of the Keren Hayesod.\* He was one of the largest sugar manufacturers in South Russia prior to the World War. After the war he resided in Paris and for his contributions to French industry was made a Chevalier of the Legion of Honor.

**ZLOCISTI, THEODOR:** Physician and author; b. Borchestova, Posen, 1874. He practised in Berlin to 1921 when he settled in Tel Aviv, Palestine, where he has served as magistrate and acting mayor. During the World War he was chief physician of the German Red Cross in Turkey. He has been a Zionist since his boyhood.

**ZODIAC:** The twelve signs within which

lie the paths of the principal planets, and their astrological importance have been known to Jewish scholars since ancient days. Whilst the interpretations vary, the names of the signs in Hebrew correspond and have the same significance as in the accepted zodiacal tables.

**ZOHAR:** A mystical commentary on the Bible, written partly in Aramaic and partly in Hebrew. It contains a fairly complete system of Cabalistic theosophy, dealing with the cosmology and cosmogony of the Universe, the nature of God, the soul, good, evil, etc. The Zohar (Illumination) first appeared in Spain in the 13th cent. A Cabalistic writer of great reputation, Moses b. Shem Tob de Leon, made it known to the Cabala students of the period as a work revealed by Elijah\* the prophet to Simeon b. Yohai,\* and communicated by him to a number of his select disciples. The authenticity of the work, though accepted by Cabalists and by many renowned Talmudists was questioned by later scholars on the ground that: (1) had it been a work of Simeon b. Yohai it would have been mentioned in the Talmud, (2) it contains names of Talmudists who lived after Simeon b. Yohai, (3) were the Cabala\* a revealed doctrine there would be no differences of opinion among Cabalists. Jacob Emden\* shows that in it, Scriptural passages are misquoted and Talmudic doctrine misunderstood. Its mention of the Crusades, which occurred centuries after the period in which Simeon b. Yohai lived, shows the spuriousness of that authorship.

The Zohar is most likely the product of many authors in many periods, and the compilation of it was probably made by Moses de Leon\* himself. It shows distinct traces of the influence of Hindu philosophy, popular in Persia in the 8th cent. Many mystic sects were then formed in Persia, whose doctrines were based upon the Vedanta philosophy carried over from India. These sects had their secret writings which formed mystic commentaries on the Bible, even as the Upanishads are the mystic interpretation of the Brahmanic Vedas. In the course of time and in its travels from Persia to Spain, many additions crept in, as for example, the names of Tannaim and Amoraim, allusions to later historic events, and the like.

The mystic allegorism of the Zohar is based on the principle that biblical narrative contains a higher truth than what is literally conveyed, even as the phenomena of nature have beside their exoteric reality, also an esoteric reality. This manner of interpreting the Bible tended, on the one hand to oppose formalism, to inflame the imagination, and to enable the student, by means of prayer and devotion to transcend the earthly existence and to unite himself with God. But on the other hand it spread many superstitious beliefs, peopling the world with spirits and demons, and by substituting a mystic Judaism for the rigid ceremonial laws of the Rabbis, it threatened to undermine the foundations of a healthy and



vigorous Judaism. Enthusiasm for the Zohar was very high for a long time. It was shared even by Christian scholars such as Pico de Mirandola, Johann Reuchlin and Ægidius of Viterbo. The disastrous effects of the Shabbethai Zebi\* movement cooled off this enthusiasm. Especially when the Sabbathaian sectaries who called themselves "Zoharites," finished by embracing Christianity, under the leadership of Jacob Frank,\* (1759) the representatives of Talmudic Judaism began to view the Zohar with suspicion.

It has remained however a highly revered work among all classes of Jews, especially among the pious Hasidim. Its allegorism still holds an important place in biblical exegesis.

S. G. K.

**ZÖLD DE SISAGARD, MARTIN:** Hungarian general; b. Szekszard, 1865. He attended the staff officers schools, and became colonel of his regiment of Honveds in the World War. In January, 1916, he achieved a victory over the Russians in Bukowina and was ennobled and awarded the Iron Crown. He was also successful on the Italian front. During the Communist régime of 1918 he entered the national army and was made a general, and is the only Jew of that rank in the Hungarian army. He is active in Jewish affairs.

**ZONDEK, BERNHARD:** Gynecologist; b. Wronke, Posen, 1891. He is one of the members of a family of noted Berlin physicians, the eldest of whom was Max Zondek, urologist (b. Wronke, 1868), Hermann, internist (b. Wronke, 1887), Samuel Georg, internist (b. Wronke, 1894). Bernhard Zondek settled in Berlin, in 1923, and was appointed extraordinary professor at the University of Berlin. He made a brilliant record with his researches into various phases of pregnancy and invented an internal thermometer for medical use. His published works deal with gynecological problems. He has been forced to leave Germany, and has settled in Palestine.

**ZUCKOR, KARL EMIL:** Anatomist; b. Raab, Hungary, 1849; d. 1 Vienna, 1900. He was professor at the University of Vienna. He specialized in the anatomy of the heart. He wrote a number of text books on anatomy and his bust was placed in the Arkandenhof of the University.

**ZUCKERTORT, JOHANNES HERMANN:** Chessmaster; b. Lublin, 1842; d. London, 1888. He was a military surgeon in the German army during the Franco-Prussian war. He began to play chess at 19, but it was not until 1862 that he began to show marked ability, and in 1871 he won a game from Anderssen. In 1872 he settled in London, and in 1878 he gained first prize at the Paris Exhibition tourney. Thereafter he played with increasing success against other world champions. He was especially brilliant as a blindfold player. He founded in London "The Chess Monthly."

**ZUGOT:** "Pairs." Name given to the teachers in the period prior to Hillel when the Sanhedrin was lead by a president, and a vice-president of practically equal authority.

**ZUNSER, ELIAKIM:** Poet, novelist and "badchan"; b. Wilna, 845; d. New York, 1913. He wrote and sang in Russia from an early age, and in 1889 he came to America, and was the first Yiddish poet to tour the country. Later he became a regular contributor to the "Jewish Daily News."

**ZUNZ, LEOPOLD (Yom-Tob Lippmann):** Founder of the "Science of Judaism"; b. Detmold, 1794; d. Berlin, 1886. He was a descendant of an old German Jewish family, and his father was a Talmudic student. He began writing in Hebrew in 1806. Despite great hardship resulting from the early demise of his parents, and the necessity of earning his livelihood he remained increasingly devoted to his Hebrew and Jewish studies whilst taking his secular courses in Berlin. In 1817 he published his first study "Etwas über die Rabbinische Literatur." It was a plea for the recognition of Judaism and its literature in the normal curriculum of universities. In 1819 Zunz founded, with Eduard Gans and Moses Moser, the Verein für Cultur und Wissenschaft der Juden. The effort immediately attracted the intellectuals of Berlin. In 1822 the "Zeitschrift für die Wissenschaft des Judenthums," was founded. Its ambitious purpose was the furthering of the new "science," by a study of the historical development and philosophic content of Judaism based on a knowledge of Jewish literature. Most of his brilliant associates deserted Zunz but he remained loyal. By his own contributions, a biography of Rashi, an essay on Spanish place names, and a study of Jewish statistics, he showed what could be done in this neglected field. His own life during this period and subsequently was full of trial and struggle but he persisted, and had the courage in 1825 to plan a new undertaking "Wissenschaft des Judenthums." In 1832 "Gottesdienstliche Vorträge der Juden" appeared. The preface, which contained an attack on the government for denying the Jews equality, was suppressed, but the main work, still the greatest effort in the tracing of the organic development of homiletic literature, and on the evolutionary character of Judaism, won its way. It influenced the Reformers in their ritual, and placed Zunz on the pinnacle of Jewish scholarship.

It was however not until 1840, when his Lehrerseminar was founded, that the scholar found himself relieved from the necessity of a daily struggle for bread and butter. This change in his fortunes was partly due to his use of the practical phase of his vast storehouse of knowledge in the interest of the German Jews. A royal edict forbade the Jews to assume Christian names. Accordingly, in 1836, Zunz in defense of the vogue for German names published his essay "Die Namen der Juden," demonstrating the antiquity of usage



amongst Jews of many non-Jewish names. "Jewish Science" was now seen to have its practical aspect, and Zunz became the director of the Teachers Seminary. From this new position he went forward on his self-imposed mission. Above all his task was the retrieving of the past and the presentation of its values in orderly progression, but whilst he thus was necessarily a traditionalist, the Reformers used his researches as the basis for the wholesale attack on orthodoxy which was characteristic of the period. Gradually two schools, Reform and Conservatism claimed him as their mentor, though his alignment with either may be doubted. He was first and foremost the research scholar in a field in which the modern technical methods had never before been employed. He was somewhat of a symbolist, but far more the scholar impressed with the wealth of knowledge, understanding, and religious art, in poetry and prose which he practically unearthed.

This attitude he demonstrated in "Zur Geschichte und Literatur" which he published in 1845. It unfolded a world of literature, bibliography, ethics, culture and history hitherto unsuspected, but its motivation, as set forth in the introduction, the acceptance of "Jewish Science" by the non-Jewish academic world was not realized. Zunz however went steadily forward and in 1855 published "Synagogale Poesie des Mittelalters," which remains the classic on this subject. In 1859 there appeared his "Die Ritus des Synagogalen Gottesdienstes Geschichtlich Entwickelt" which traced the growth of two thousand years of liturgical literature. This exhausting cycle of studies was completed in 1865 with the publication of "Literaturgeschichte der Synagogalen Poesie." After 1870 he began to devote himself to biblical criticism, and in this field he joined the radicals, and was thus once more claimed as the mentor of Reform Judaism. To his 90th year he was still active and supervised the publication of his "Gesammelte Schriften," a few years before his death.

It is difficult to say what turn Judaism would have taken without the influence of Zunz in those parts of the world where the Jews have already ceased, or have not yet begun to think, and in which the respect for institutions is so great that the fact of their mere existence is sufficient reason for maintaining them.—SCHECHTER, *Studies in Judaism* (3rd series), Philadelphia, 1924.

**ZUTRA, MAR II.:** Exilarch (512-520); b. in Babylonia, c.496; killed at Mahoza, c.520. He inherited his office but took up arms against the Persians in a revolt against the introduction of communism. Some details exist as to the forces he led though the rising

has been literally swathed in legends. He was eventually defeated, and he and his relatives were taken prisoners, and their decapitated bodies were suspended from crosses. His wife, however, escaped and her posthumous son, Bar Mar Zutra was born in Palestine, and exercised authority over the Jews in the reign of Justinian.

**ZWEIFEL, LAZAR:** Author of Hasidic apologetics; b. Mohilev, 1815; d. Gluchof, 1888. He was a lecturer at the rabbinical seminary of Zhitomir who against the current of the period defended the Karaites and the Hasidim, and thus incurred the opposition of Slnimsky, J. L. Gordon and Isaac Hirsch Weiss. He was a prodigious author along the lines of his favorite themes, having a thorough command of both idiomatic Hebrew, and epigrammatic Yiddish.

**ZWEIG, ARNOLD:** Author and playwright; b. Glogau, Germany, 1887. From 1911, when he wrote "Aufzeichnungen über eine Familie Klopfer," he has largely devoted himself to Jewish themes, utilizing modern historical incidents. His "Sendung Semaels," one of his two dramatic versions of the Tisza-Eszlar Blood Accusation was awarded in 1915 the Kleist Foundation prize for meritorious writers. In 1929 he published "Die Umkehr des Abtrünnigen." This novel which relates the story of a baptized Jew who became a bishop and then returned to Judaism aroused the enmity of the Nazis. "Herkunft und Zukunft" is a study of the anti-Semitic and Jewish problem. His "Sergeant Grischa" was dramatized and translated, and obtained for Zweig an international reputation. It, too, is episodically Jewish, and the novel forms part of a trilogy. He is now one of the German expatriates. His latest novel to be published in the United States is "De Vriend Goes Home," 1933.

**ZWEIG, STEFAN:** Author and playwright; b. Vienna, 1881. His "Jeremiah," 1918, an anti-war play, was an exception to his general themes which belong to the light sparkling Viennese comedies, or the problems for which Schnitzler was famous.

His writings include: "Silberne Saiten," 1901; "Die Frühen Kranz," 1907. In 1910 he published a series of biographies of men whom he described as the architects of the world. The first volume dealt with Dickens, Balzac and Dostoyevski. In 1929 he published "Rahel rechet mit Gott."

His wife (née Friederike Maria Winternitz) is a novelist and published in 1914 and 1920.







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 Adler, Cyrus  
 Adler, Felix  
 Adler, Jacob  
 Adler, Liebmann  
 Adler, Samuel  
 Alan Dale: See: Cohen, Alfred J.  
 Alsberg, Carl Lucas  
 Altman, Benjamin  
 Altshuler, Samuel  
 Ambrosius, Moses,  
 American, Sadie  
 Andrada, Salvador D'  
 Aub, Joseph  
 Baar, Herman  
 Bamberger, Louis  
 Barnert, Nathan  
 Barondess, Joseph  
 Barsimon, Jacob  
 Baruch, Bernard Mannes  
 Baruch, Simon  
 Behar, Nissim  
 Belmont, August  
 Belasco, David  
 Benderly, Samson  
 Benjamin, Judah Philip  
 Berenson, Bernhard  
 Berger, Victor L.  
 Berkowitz, Henry  
 Berliner, Emil  
 Bernstein, Herman  
 Bernstein, Hirsch  
 Bernstein, Joe  
 Bein, Julius  
 Billikopf, Jacob  
 Blaustein, David  
 Bloch, Edward  
 Bloch, Ernest  
 Bloomfield, Maurice  
 Bloomfield-Ziesler, Fanny  
 Bloomgarden, Solomon  
 Bloomenberg, Leopold  
 Blumenthal, George  
 Boas, Franz  
 Bodansky, Artur  
 Bogen, Boris  
 Brandeis, Louis D.  
 Brenner, Victor D.  
 Brill, Abraham A.  
 Brill, Nathan Edwin  
 Browne, Lewis  
 Bruckman, Henrietta  
 Bush, Isidor  
 Bush, Jonas, Louis and Solomon  
 Buttenweiser, Moses  
 Cahan, Abraham  
 Cantor, Jacob A.  
 Cardozo, Benjamin N.  
 Chaplin, Charles Spencer  
 Cohen, Alfred J.  
 Cohen, Alfred M.  
 Cohen, Jacob da Silva Solis-  
 Cohen, Josiah  
 Cohen, Mendes  
 Cohen, Morris Raphael  
 Cohen, Octavus Roy  
 Cohen, Solomon da Silva Solis-  
 Damrosch, Leopold  
 Davidson, David  
 Davidson, Israel  
 Davidson, Jo  
 Deinard, Ephraim  
 Dembitz, Louis N.  
 Deutsch, Bernard  
 Deutsch, Gotthard  
 Dix, Henry A.  
 Dolitzki, Menachem M.  
 Dropsie, Moses A.  
 Dublin, Louis I.  
 Dyer, Leon  
 Dymon, Ossip (Perelman)  
 Ehrlich, Arnold  
 Einhorn, David  
 Einstein, Lewis  
 Eisenstein, J. D.  
 Elkus, Abram I.  
 Elman, Mischa  
 Epstein, Jacob  
 Epstein, Max  
 Ezekiel, Jacob  
 Ezekiel, Moses Jacob  
 Feldman, Ephraim  
 Fels, Joseph  
 Felsenthal, Bernard  
 Ferber, Edna  
 Filene, Edward A.  
 Fishbein, Morris  
 Fleisher, Samuel S.  
 Fleischaker, Herbert  
 Fleischaker, Mortimer  
 Flexner, Abraham  
 Flexner, Simon  
 Fox, William  
 Frank, Leo M. (Frank Case)  
 Frankel, Lee K.  
 Frankfurter, Felix  
 Franklin, Fabian  
 Franks, David  
 Franks, David Salisbury  
 Franks, Isaac  
 Franks, Rebecca  
 Frauenthal, Henry W.  
 Frauenthal, Max  
 Freidus, Abraham S.  
 Freuder, Samuel  
 Friedenwald, Aaron  
 Friedenwald, Harry  
 Friedlander, Israel  
 Friedsam, Michael  
 Frohman, Charles  
 Gabrilowitch, Ossip  
 Gershwin, George  
 Gerstle, Louis  
 Ginzburg, Louis  
 Glass, Montagu M.  
 Gluck, Alma  
 Godowsky, Leopold  
 Goldberg, Reuben Lucius  
 Goldman, Emma  
 Goldwater, Sigismund S.  
 Goldwyn, Samuel  
 Gompers, Samuel  
 Gordin, Jacob  
 Gottheil, Gustav  
 Gottheil, Richard  
 Gottlieb, Abraham  
 Gratz, Herman  
 Gratz, Rebecca  
 Gross, Charles  
 Gross, Milt  
 Guggenheim, Daniel  
 Guggenheim, Harry F.  
 Guggenheim, Meyer  
 Guggenheim, Simon  
 Guggenheimer, Randolph  
 Guiterman, Arthur  
 Haas, Jacob de  
 Harby, Isaac  
 Harkavy, Alexander  
 Harris, Maurice M.  
 Hart, Ephraim  
 Hays, Jacob  
 Hecht, Jacob H.  
 Heifetz, Jasche  
 Heilprin, Angelo  
 Heilprin, Michael  
 Heller, Maximilian  
 Henry, Philip S.  
 Hillman, Sidney  
 Hillquit, Morris  
 Hirsch, Emil G.  
 Hirsch, Samuel  
 Hirsch, Solomon  
 Hollander, Jacob H.  
 Horner, Henry  
 Houdini (Erich Weiss)  
 Hourwich, Isaac A.  
 Hurewitz, Israel (Libin)  
 Hurst, Fannie  
 Husik, Isaac



- Hyneman, Elias Leon  
 Hyneman, Jacob Ezekiel  
 Idelsohn, Abraham Z.  
 Iliowizi, Henry  
 Illowy, Bernhard  
 Imber, Naphtali Herz  
 Isaacs, Abram S.  
 Isaacs, Myer S.  
 Isaacs, Nathan  
 Isaacs, Samuel Myer  
 Israel, Edward  
 Jacobi, Abraham  
 Jacobs, Henry S.  
 Jacobs, Joseph (Ga.)  
 Jacobs, Joseph  
 Jacobs, Joseph (Engineer)  
 Jastrow, Joseph  
 Jastrow, Marcus  
 Jastrow, Morris  
 Joachimsen, Philip J.  
 Jochelson, Waldemar  
 Jonas, Benjamin Franklin  
 Joseffy, Raphael  
 Joseph, Jacob  
 Judah, Benjamin  
 Judah, Samuel  
 Judd, Max  
 Kahn, Albert  
 Kahn, Florence Prag  
 Kahn, Reuben L.  
 Kalich, Bertha  
 Kalisch, Isidor  
 Kallen, Horace M.  
 Kaplan, Mordecai M.  
 Karp, Sofia  
 Keyser, Ephraim  
 Kiralfy, Imre  
 Kirstein, Louis E.  
 Klein, Charles  
 Klein, Philip  
 Knefler, Frederick  
 Kobrin, Leon  
 Kohler, Kaufmann  
 Kohn, Tobias  
 Kohut, Alexander  
 Kohut, George A.  
 Kohut, Rebekah  
 Koller, Carl  
 Konti, Isidor  
 Koplík, Henry  
 Kopetzky, Samuel J.  
 Kornfeld, Joseph L.  
 Kraus, Adolf  
 Krauskopf, Joseph  
 Laemmlé, Carl  
 Lasker, Albert D.  
 Lasky, Jesse L.  
 Latteiner, Joseph  
 Laucheimer, Charles H.  
 Lauterbach, Jacob Z.  
 Lawrence, David  
 Lazarus, Emma  
 Lazarus, Josephine  
 Lesser, Isaac  
 Lehman, Herbert H.  
 Leidesdorff, Wm.  
 Leipzger, Henry Marcus  
 Leon, David Camden de  
 Leon, Edwin de  
 Levi, Leo Napoleon  
 Levias, Caspar  
 Levin, Lewis Charles  
 Levinson, Samuel Oliver  
 Levinthal, Bernard Louis  
 Levintritt, David  
 Leviton, Solomon  
 Levitzka, Mischa  
 Levy, Aaron  
 Levy, Asser von Swellem  
 Levy, Jonas Phillips  
 Levy, Joseph Leonard  
 Levy, Louis Edward  
 Levy, Max  
 Levy, Nathan  
 Levy, Uriah Philip  
 Lewisohn, Adolph  
 Lewisohn, Leonard  
 Lewisohn, Ludwig  
 Lhevinne, Josef  
 Libman, Emanuel  
 Lillienthal, Max  
 Lindo, Moses  
 Linfield, Harry S.  
 Lipman, Charles Bernard  
 Lipman, Clara  
 Lipman, Jacob Goodale  
 Lippman, Walter  
 Littauer, Lucius Nathan  
 Loeb, Charlotte  
 Loeb, Isidor  
 Loeb, Jacques  
 Loeb, James  
 Loeb, Morris  
 Loeb, Sophie Irene  
 London, Meyer  
 Lowenstein, Solomon  
 Lubin, David  
 Lumbrozo, Jacob  
 Lyon, Abraham de  
 Lyons, Jacques Judah  
 Mack, Julian W.  
 Magnes, Judah Leon  
 Malter, Henry  
 Mann, Louis  
 Marcossou, Isaac F.  
 Mannheimer, Sigmund  
 Margolies, Morris S.  
 Margolis, Gabriel Wolf  
 Margolis, Max Leopold  
 Marix, Adolph  
 Markens, Isaac  
 Marks, Lionel S.  
 Marks, Marcus M.  
 Marshall, Louis  
 Marx, Alexander  
 Masliansky, Zvei Hirsch  
 Mayer, Henry  
 Mayer, Louis B.  
 Meier, Julius L.  
 Mendes, Abraham Pereira  
 Mendes, Frederick de Sola  
 Mendes, Henry Pereira  
 Menken, Ada Isaacs  
 Menken, Nathan Davis  
 Menuhin, Yehudi  
 Meyer, Adolph  
 Meyer, Annie Nathan  
 Meyer, Eugene  
 Michael, Moses Gerson  
 Michelson, Albert Abraham  
 Mielziner, Moses  
 Misch, Marion L.  
 Mogulesko, Sigmund  
 Möise, Columbus  
 Möise, Edwin Warren  
 Möise, Penina  
 Moisseiff, Leon Solomon  
 Montefiore, Joshua  
 Morais, Henry Samuel  
 Morais, Sabato  
 Mordecai, Alfred  
 Mordecai, General Alfred  
 Mordecai, Jacob  
 Morgenstern, Julian  
 Morgenthau, Henry  
 Morgenthau, Henry, Jr.  
 Morris, Ira Nelson  
 Morris, Judah  
 Morse, Leopold  
 Morton, Martha  
 Morwitz, Edward  
 Moses, Alfred  
 Moses, Isaac  
 Moses, Montrose  
 Mosessohn, Nehemiah  
 Moskowitz, Bella Lindner  
 Israels  
 Mossler, Henry  
 Motta, Jacob de la  
 Muhr, Simon  
 Munsterberg, Hugo  
 Myers, Mordecai  
 Myerson, Abraham  
 Nathan, George Jean  
 Nathan, Maud (Mrs. Frederick Nathan)  
 Nathan, Seixas  
 Naumburg, Louis  
 Neumark, David  
 Niger, Samuel  
 Noah, Mordecai M.  
 Nuñez, Samuel  
 Oaks, George Washington  
 Ochs, Adolph Simon  
 Ornitz, Samuel  
 Ottendorfer, Anna  
 Payne, John Howard  
 Peixotta, Benjamin Franklin  
 Peixotta, Daniel Levy Madura  
 Peixotta, Daniel Levy  
 Peixotta, Moses Levy  
 Phillips, Henry  
 Phillips, Henry Mayer

Phillips, Isaac  
 Phillips, Jonas  
 Pinski, David  
 Pinto, Isaac  
 Popper, William  
 Pulitzer, Joseph  
 Rabbino, Bernhard  
 Rabinoff, Max  
 Radin, Paul  
 Raisa, Rosa  
 Ratnoff, Nathan  
 Ratschesky, Abraham C.  
 Raunheim, Saly  
 Rayner, Isidor  
 Revel, Bernard  
 Rice, Elmer L.  
 Rice, Isaac Leopold  
 Rivera, Abraham & Jacob de  
 Rodkinson, Michael L.  
 Rosanoff, Martin A.  
 Rosen, Joseph A.  
 Rosenau, Milton J.  
 Rosenbach, Abraham S. W.  
 Rosenbloom, Solomon  
 Rosenfeld, Morris  
 Rosenthal, Herman  
 Rosenthal, Max  
 Rosenwald, Julius  
 Rosewater, Edward  
 Rosewater, Victor  
 Rossdale, Albert  
 Rowe, Leo S.  
 Rubinow, Isaac Max  
 Sabath, Adolph J.  
 Sabsovich, Hirsch Leib  
 Sachs, Julius  
 Salomon, Edward S.  
 Salomon, Hyam  
 Salvador, Francis  
 Sarasohn, Kasryel H.  
 Sarnoff, David  
 Schaffer, Schepsel  
 Schaikewitz, Nahum Meir  
 Schick, Bela  
 Schechter, Solomon  
 Schiff, Jacob H.  
 Schiff, Mortimer  
 Schildkraut, Rudolph  
 Schlesinger, Frank  
 Schwarz, Anton  
 Seansongood, Murray  
 Seixas, Gerson Mendez  
 Seligman, Edwin R. A.  
 Seligman, Jesse  
 Seligman, Joseph  
 Sheftall, Benjamin  
 Shomer, Abraham  
 Simon, Joseph  
 Singer, Isidore  
 Sokoloff, Nikolai  
 Sola, Abraham de  
 Solatorow, Hillel  
 Solis, Jacob da Silva  
 Solomons, Adolphus S.  
 Spector, Mordecai

Speier, James J.  
 Spivak, Charles D.  
 Stein, Gertrude  
 Stein, Philip  
 Steinhardt, Laurence A.  
 Stern, J. David  
 Sterne, Simon  
 Straus, Isidor  
 Straus, Nathan  
 Straus, Nathan, Jr.  
 Straus, Oscar S.  
 Straus, Percy S.  
 Strauss, Joseph  
 Strauss, Joseph Baerman  
 Sulzberger, Cyrus L.  
 Sulzberger, Mayer  
 Sutro, Adolph A. J.  
 Syrkin, Nachman  
 Szold, Benjamin  
 Szold, Henrietta  
 Taubenhau, Jacob Joseph  
 Tannebaum, Avner  
 Thomashefsky, Boris  
 Touro, Judah  
 Traubel, Horace  
 Tschernowitz, Chayim  
 United States: See Federal,  
 Congressional Executive, Ju-  
 diciary, State Governors and  
 Judiciary Appointees  
 Untermeyer, Louis  
 Untermeyer, Samuel  
 Viner, Jacob  
 Voorsanger, Jacob  
 Wald, Lillian D.  
 Warburg, Felix M.  
 Warburg, Paul M.  
 Warfield, David  
 Werner, Adolph  
 Wiener, Leo  
 Wiernik, Peter  
 Wintchewski, Morris  
 Wise, Aaron  
 Wise, Isaac Mayer  
 Wise, Stephen S.  
 Wolf, Adolph Grant  
 Wolf, Emma  
 Wolf, Simon  
 Wolfenstein, Martha  
 Wolfenstein, Samuel  
 Wolfson, Harry Austryn  
 Wolman, Leo  
 Yellin, Samuel  
 Yulee, David Levy  
 Zalinski, Edmund L. G.  
 Zeitlin, Solomon  
 Zhidlowski, Chaim  
 Zimbalist, Efrem  
 Zirndorf, Heinrich  
 Zunzer, Eliakim  
 See: Colleges and Seminaries  
 for lists of graduates

### Antisemitism (Anti-Semites and Per- secutions)

Ahlwardt, Hermann  
 Anti-Juif L'  
 Anti-Semitism  
 Armleder, Persecutions  
 Auto-da-Fé  
 Badge  
 Beiles, Mendel, Process  
 Black Death Persecutions  
 Blood Accusation  
 Box on the Ear  
 Cantonists  
 Chamberlain, Houston Stew-  
 art  
 Cossack Massacres  
 Crusades  
 Damascus Incident  
 Deckert, Francis  
 Disputations  
 Dreyfus, L'Affaire  
 Drumont, Edouard  
 Eisenmenger, Johann  
 Elders of Zion  
 Familianten Gesetz  
 Fettmilch, Purim  
 Ford's (Henry) Agitation  
 Golden Bull of 1356  
 Golden Penny  
 Hep-Hep  
 Hilsner, Leopold  
 Hitler, Adolf  
 Host Massacres  
 Hugh of Lincoln  
 Inquisition  
 Jeshurun, Isaac  
 Jewish Porcelain  
 Judenhut  
 Kammerknecht  
 Kishineff Massacre  
 Konitz Affair  
 Ku-Klux-Klan  
 Leibzoll  
 May Laws  
 More Judaico  
 Mortara Case  
 Numerus Clausus  
 Ordinances of 'Omar  
 Pale of Settlement  
 Papal Bulls affecting Jews  
 Pastoureaux  
 Pfefferkorn, Johannes  
 Pogrom  
 Poll-Tax  
 Polna Affair  
 Puckler-Muskau, Count  
 Races at Carnival  
 Rindfleisch Persecutions  
 Rohling, August  
 Ruhs, Christian F.  
 Schonerer, George von  
 Shylock  
 Simon of Trent



Sombart, Werner  
 Stöcker, Adolf  
 Swastika  
 Talmud, Attacks on  
 Taxation of Jews  
 Tisza Eszlar Affair  
 Torquemada, Tomas de  
 Tötbrief  
 William of Norwich  
 Xanten

### Austrians

Aaron of Neustadt  
 Adler, Friedrich Wolfgang  
 Adler, Guido  
 Adler, Max  
 Adler, Victor  
 Agnon, Samuel  
 Benedikt, Moritz  
 Benedikt, Moritz  
 (criminologist)  
 Birnbaum, Nathan  
 Bloch, Josef  
 Brull, Ignaz  
 Bruell, Nehemiah  
 Buber, Martin  
 Buber, Solomon  
 Chajes, Hirsch Perez  
 Chajes, Zebi Hirsch  
 Dukes, Leopold  
 Frankel, Wilhelm  
 Frankl, Ludwig August  
 Franzos, Karl Emil  
 Freud, Sigmund  
 Friedlander, Moritz  
 Friedmann, Meir  
 Fuchs, Bernhard  
 Goldmark, Karl  
 Gudemann, Moritz  
 Guttmann, Wilhelm Ritter von  
 Henikstein, Alfred Freiherr  
 von  
 Hertzka, Theodor  
 Herzl, Theodor  
 Hoenig, Israel, Edler von  
 Horowitz, Moses Halevi  
 Jellinek, Adolph  
 Jellinek, Hermann  
 Kellner, Leon  
 Kohn, Jacob  
 Kolisch, Baron von  
 Kompert, Isaac  
 Königswarter, Baron Jonas  
 von  
 Königswarter, Baron Moritz  
 von  
 Krochmal, Nathan  
 Kuranda, Ignatz  
 Kurrein, Adolf  
 Landsteiner, Karl

Leon, Jacob Aryah  
 Letteris, Mark  
 Mahler, Gustav  
 Mannheimer, Isaac Noah  
 Maunthner, Ludwig  
 Mosenthal, Solomon H. von  
 Müller-Cohen, Anita  
 Neumann, Karl Eugen  
 Oesterreicher, Joseph Manes  
 Pereira-Arnstein, Louis  
 Perl, Joseph  
 Pick, Friedrich  
 Polak, Jacob Eduard  
 Pollak, Jacob  
 Popper, Joseph  
 Popper, Siegfried  
 Reggio, Isaac Samuel  
 Reinhardt, Max  
 Rothschild, Albert Salomon  
 Rothschild, Solomon Mayer  
 Rüttenstein, Baroness  
 Constance  
 Schnitzler, Arthur  
 Schoenberg, Arnold  
 Schon, Joshua A.  
 Schreiner, Abraham  
 Sonnenfels, Joseph von  
 Sonnenthal, Adolf Ritter von  
 Spitzler, Sigmund  
 Spitzer, Simon  
 Stand, Adolf  
 Steinbach, Emil  
 Steinitz, Wilhelm  
 Strauss, Oscar  
 Stricker, Salomon  
 Sulzer, Solomon  
 Taussig, Theodore Ritter von  
 Todesco, Herman  
 Triesch, Friedrich Gustav  
 Ullreich, Joseph  
 Unger, Joseph  
 Wachstein, Bernhard  
 Weiss, Isaac Hirsch  
 Wertheim, Samson  
 Wertheim, Joseph Ritter von  
 Wessely, Wolfgang  
 Winternitz, Moritz  
 Winterstein, Baron Simon  
 Wohllerner, Jetty  
 Wolf, Gerson  
 York Steiner, Heinrich  
 Zappert, Bruno  
 Zuckor, Karl Emil  
 Zweig, Stefan  
 See: Bohemia

### Belgians

Bischoffsheim, Raphael J.  
 Gerady, Jean  
 Hyman, Paul

Landau, Ezekiel  
 Loewenstein, Baron Alfred  
 May, Paul  
 Oungre, Louis  
 Wiener, Jacques

### Biblical

Aaron  
 Abel  
 Abraham  
 Absalom  
 Adam  
 Ahab  
 Ahasuerus  
 Ahaz  
 Ahaziah  
 Ahaziah of Judah  
 Aliyah  
 Amaziah  
 Asher  
 Atonement  
 Azazel  
 Bath-Sheba  
 Benjamin  
 Bible Canon  
 Bible Editions  
 Bible Manuscripts  
 Bible Translations  
 Boaz  
 Breast Plate  
 Canaan  
 Canon  
 Choir  
 Chronicles  
 Cities of Refuge  
 Commandments  
 Covenant  
 Dan  
 Daniel  
 David  
 Deborah  
 Deuteronomy  
 Dinah  
 Ecclesiastics, Book of  
 Edom  
 Elijah  
 Elisha  
 Elohist  
 Enoch  
 Ephraim  
 Esau  
 Esther  
 Eve  
 Exegesis  
 Exodus, Book of  
 Exodus, The  
 Ezekiel  
 Ezra  
 Gad  
 Galilee  
 Garden of Eden  
 Genesis  
 Gideon

Habakkuk  
Haggai  
Hagiographa  
Hannah  
Hebron  
Hexateuch  
Hezekiah  
High Priest  
Hosea  
Hoshea  
Huldah  
  
Isaac  
Isaiah  
Isaiah, Book of  
Isaiah of the Exile  
Israel  
Israel, Kingdom of  
Israel, United Kingdoms  
Issachar  
  
Jahvist  
Jeduthun  
Jehoahaz  
Jehoahaz Shallum  
Jehoiada  
Jehoiachim  
Jehoram  
Jehoram (Joram)  
Jehoshaphat  
Jehovah  
Jehu  
Jephthah  
Jeremiah  
Jeremiah, Book of  
Jeroboam I.  
Jeroboam II.  
Jerusalem  
Jesse  
Jezebel  
Joash  
Job  
Jochebed  
Joel  
Jonah  
Jonathan  
Joseph  
Joshua  
Josiah  
Jubilee  
Judah  
Judah, Kingdom of  
Judges  
Judges, Book of  
Kings, Book of  
Lamentations  
Levi  
Leviathan  
Leviticus  
Lost Books  
  
Malachi  
Manasseh  
Manasseh, King of Judah  
Menahem  
Micah  
Michael

Miriam  
Mordecai  
Moses  
  
Nahum  
Naomi  
Naphtali  
Nathan  
Nazarite  
Nehemiah  
New Moon  
Noah  
Noah, Ark of  
Numbers, Book of  
  
Obadiah  
'Omer  
Omri  
Ophir  
Ordination  
  
Palestine  
Paradise  
Pekah  
Pekahiah  
Pentateuch  
Pentecost  
Philistines  
Phineas  
Phœnicia  
Plague  
Priest  
Prophet  
Proverbs, Book of  
Psalms  
Purim  
  
Rachel  
Raphael  
Rebecca  
Rehoboam  
Reuben  
Ruth, Book of  
  
Samaria  
Samaritans  
Samuel  
Samson  
Sanctuary  
Sarah  
Satan  
Saul  
Septuagint  
Seraphim  
Shabuot  
Shamgar  
Sheshbazzar  
Showbread  
Simeon  
Solomon  
Song of Songs  
Songs of Moses  
Succoth  
  
Tabernacle  
Tabernacles, Feasts of  
Tables of the Law  
Temple  
Ten Commandments

Teraphim  
Tibni  
Tithe  
Tokahah  
Urim and Thummin  
Uzziah  
Zebulon  
Zechariah  
Zedekiah  
Zephaniah  
Zerubbabel  
Zimri  
Zion

### Bohemians and Czechoslovakians

Bacharach, Eva  
Blowitz, Henry Opper de  
Brod, Max  
Gans, David  
Gerson b. Eliezer  
Heller, Yom-Tob Lippmann  
Judah Loew b. Bezaleel  
Kaufmann, David  
Kohn, Solomon  
Kraus, Baron Alfred von  
Lippold of Prague  
Meisel, Frummet  
Meisel, Mordecai  
Meissner, Alfred  
Pan, Taube  
Pascheles, Wolf  
Porjes, Moses  
Rapaport, Solomon Judah  
Saudek, Robert  
Schmieles, Jacob  
Schnabel, Arthur  
Tiktiner, Rebecca  
Weisse, Joseph  
Werfel, Franz  
Zappert, Israel L.

### British Empire

Aaron of Lincoln  
Aaron of York  
Abraham, Philip  
Abrahams, Israel  
Abrahams, Sir Lionel  
Abrahams, Louis Barnett  
Abrahams, Sidney S.  
Adler, Hermann  
Adler, Nathan Marcus  
Adler, Elkan N.  
Aguilar, Diego D'  
Aguilar, Baron D'  
Aguilar, Grace  
Alex, Ephraim  
Alexander, Maurice A.  
Alexander, Michael S.  
Angel, Moses  
Avigdor, Elim D'  
Ayrton, Hertha  
Barnato, Barnett I.  
Baron, Bernard



- Basevi, George  
 Bearsted, Viscount  
 Beerbohm, Max  
 Behrens, Sir Charles  
 Behrens, Sir Jacob  
 Beit, Sir Alfred  
 Benisch, Abraham  
 Benjamin, Sir Benjamin  
 Bentwich, Herbert  
 Bentwich, Norman  
 Bergtheil, Jonas  
 Blumenfeld, Ralph D.  
 Braham, John  
 Brodesky, Selig  
 Buchler, Adolph  
 Burnham, Lord  
 Caceras, Simon de  
 Carvajal, Antonio  
 Cassel, Sir David  
 Chotzner, Joseph  
 Cohen, Abner  
 Cohen, Arthur  
 Cohen, Sir Benjamin L.  
 Cohen, Edward  
 Cohen, Hon. Henry E.  
 Cohen, Morris  
 Cohen, Mrs. Nathaniel L.  
 Cohen, Sir Robert Waley  
 Costa, Andrea Mendes Da  
 Cowen, Sir Frederic H.  
 David, Lazarus  
 D'Avigdor-Goldsmid, Sir  
 Osmond  
 Davis, Sir Mortimer  
 Deutsch, Emanuel  
 Disraeli, Benjamin  
 D'Israeli, Isaac  
 Duveen, Sir Joseph  
 Ellis, Sir Barrow  
 Ezekiel, Ezekiel A.  
 Ezekiel, Joseph  
 Falk, Chayim  
 Farjeon, Benjamin L.  
 Faudel-Phillips, Sir George  
 Frankau, Julia  
 Franklin, Jacob A.  
 Freiman, Archibald J.  
 Friedlander, Michael  
 Gaster, Moses  
 Gideon, Samson  
 Golding, Louis  
 Goldsmid, Abraham  
 Goldsmid, Albert E. W.  
 Goldsmid, Sir Francis  
 Goldsmid, Sir Isaac Lyon  
 Goldsmid, Sir Julian  
 Goldstein, Maxwell  
 Gollancz, Sir Hermann  
 Gollancz, Sir Israel  
 Gompertz, Benjamin  
 Gompertz, Lewis  
 Gordon, Lord George  
 Gordon, Samuel  
 Greenberg, Leopold J.  
 Guedella, Philip  
 Harris, Sir Augustus  
 Hart, Aaron  
 Hart, Aaron (Uri Phoebus)  
 Hart, Ernest Abraham  
 Hart, Sir Israel  
 Hart, Solomon Alexander  
 Hartog, Numa  
 Herschell, Sir William  
 Herschell, Solomon  
 Hertz, Joseph H.  
 Isaac, Samuel  
 Isaacs, Sir Henry Aaron  
 Isaacs, Sir Isaac Alfred  
 Isaacs, Nathaniel  
 Jacob, Judah Hazzan  
 Jacobs, Samuel William  
 Jacobs, Simeon  
 Jaffee, Sir Otto  
 Jessel, Sir George  
 Joceus of York  
 Joel, Lewis  
 Joseph, Morris  
 Kalisch, Marcus M.  
 Kean, Edmund  
 Kiralfy, Imri  
 Klein, Charles  
 Laski, Harold J.  
 Laski, Neville J.  
 Lee, Sir Sidney  
 Levi, David  
 Levy, Amy  
 Levy, Sir Daniel  
 Levy, Hyman  
 Levy, Joseph Moses  
 Lindo, Mark  
 Lewis, David  
 Lewis, Samuel  
 Lindo, Elias Hayyim  
 Loewe, Louis  
 Low, Sir A. Maurice  
 Lowy, Albert  
 Lucas, Louis Arthur  
 Lumley, Benjamin  
 Lyons, Israel  
 Magnus, Lady Katie  
 Magnus, Laurie  
 Magnus, Sir Philip  
 Marks, Bertram S.  
 Marks, David Woolf  
 Marks, Henry Hananel  
 Marks, Sir Henry  
 Marks, Samuel  
 Medina, Sir Solomon de  
 Mendes, Moses  
 Milman, Henry Hart  
 Mocatta, Frederick D.  
 Mombach, Julius L.  
 Monash, Lieut.-Gen. Sir John  
 Montagu, Edwin Samuel  
 Montagu, Hon. Lilian  
 Montefiore, Claude G.  
 Montefiore, Sir Francis  
 Montefiore, Jacob  
 Montefiore, Joseph Elias  
 Montefiore, Joshua  
 Montefiore, Lady Judith  
 Montefiore, Sir Moses  
 Mocheles, Ignaz  
 Moser, Jacob  
 Moses, Silas Meyer  
 Myers, Asher I.  
 Nathan, Isaac  
 Nathan, Sir Matthew  
 Nathan, Sir Nathaniel  
 Neilson, Julia  
 Nieto, David  
 Oliphant, Lawrence  
 Ollendorff, Henry  
 Oppenheim, E. Phillips  
 Pacifico, David  
 Palgrave, Sir Francis  
 Phillips, Sir Benjamin S.  
 Phillips, Samuel  
 Picciotto, James  
 Pinero, Sir Arthur Wing  
 Pirbright, Baron  
 Reading, Marquis of  
 Reuter, Baron Paul de  
 Ricardo, David  
 Richardson, Sir Benjamin  
 Ward  
 Rosebery, Hannah Countess of  
 Roth, Cecil  
 Rothschild, Sir Anthony de  
 Rothschild, James de  
 Rothschild, Lionel Nathan de  
 Rothschild, Nathan Mayer de  
 Rothschild, Lord Nathaniel  
 Rothschild, Lord Walter  
 Russell, Henry  
 Sacher, Henry  
 Salamon, Charles Kensington  
 Salamon, Nahum  
 Salomon, Sir David  
 Salomon, Sir Julian  
 Samuda, Joseph Aguilar  
 Samuel, Sir Arthur M.  
 Samuel, Baron Denis de  
 Samuel, Haem  
 Samuel, Harold  
 Samuel, Sir Herbert  
 Samuel, Sir Saul  
 Sassoon, Sir Abdallah  
 Sassoon, David  
 Sassoon, Sir Edward  
 Sassoon, Sir Jacob Elias  
 Sassoon, Sir Philip  
 Sassoon, Siegfried  
 Scheuer, Edmund  
 Schiller-Szinessy, Solomon M.  
 Schomberg, Sir Alexander  
 Schuster, Sir Arthur  
 Semon, Charles  
 Semon, Sir Felix  
 Simon, Sir John  
 Simon, Lady Rachel  
 Simon, Oswald John  
 Singer, Simeon

Sola, Clarence I. de  
 Sola, David de Aaron de  
 Solomon, Abraham  
 Solomon, Phillip S.  
 Solomon, Saul  
 Solomon, Solomon J.  
 Solomon, Vabian L.  
 Solomons, Levy  
 Speyer, Sir Edgar  
 Spielmann, Sir Isidore  
 Spielmann, Marion H.  
 Spielman, Percy Edward  
 Stein, Sir Marc Aurel  
 Stern, Viscount David de  
 Stern, Sir Edward David  
 Stern, Gladys Bronwyn  
 Stern, Henry Aaron  
 Stern, Baron Hermann de  
 Straus, Ralph  
 Sutro, Alfred  
 Swaythling, Lord  
 Sylvester, James Joseph  
 Tuck, Sir Alfred  
 Van Oven, Barnard  
 Vogel, Sir Julius  
 Waldstein, Sir Charles  
 Waley, Jacob  
 Wallich, Nathaniel  
 Wandsworth, Lord  
 Weizmann, Chaim  
 Wolf, Lucien  
 Worms, Maurice Benedict de  
 Ximenes, Sir Morris  
 Yulee, Samuel  
 Zangwill, Israel  
 Zedek, Joseph Kohn  
 Zimmer, Nathan L. D.  
 Zuckertort, Johannes Hermann

### Cabala and Cabalists

Abulafia, Abraham  
 Abulafia, Todras b. Joseph  
 Halevi  
 Adam Kadmon  
 Akiba, b. Baer Joseph  
 Aleman, Jochanan  
 Alkebetz, Solomon  
 Berab, Jacob  
 Boterel, Moses  
 Cabala  
 Chyror, Hayim  
 Cordovero, Moses  
 Elijah, b. Moses de Vidas  
 Eybeschütz, Jonathan  
 Falk, Chayim Samuel Jacob  
 Ghazzatti, Nathan Benjamin  
 Levi  
 Gikatilla, Joseph  
 Herrera, Abraham D.  
 Horovitz, Isaiah  
 Ibn Latif  
 Ibn Shem Tob  
 Ibn Verga

Isaac the Blind  
 Kutower, Abraham  
 Leon, Moses de  
 Luria, Isaac  
 Luzzatto, Moses Hayim  
 Meier, Ba'al Ha-nes  
 Oppenheim, David  
 Remak, Moses b. Jacob  
 Ricchi, Immanuel Hai  
 Saragossi, Joseph  
 Sarug, Israel  
 Sefrot, The Ten  
 Shem Ha-Meforash  
 Simeon b. Yohai  
 Tetragrammaton  
 Vital, Hayim  
 Yezirah, Sefer  
 Zacuto, Moses  
 Zohar

### Ceremonies and Customs

Ab, Ninth Day of  
 Ab, Fifteenth Day of  
 Abrahamic Rite: See: Circum-  
 cision  
 Ablution  
 Abstinence  
 Afikomen  
 Arba Kanfot  
 Apples and Honey  
 Atonement, Day of  
 Bar Mitzvah  
 Bedikah  
 Bedikas Chametz  
 Benedictions  
 Betrothal  
 Be-ur Chametz  
 Bikkur Holim  
 Blessing of Children  
 Blessing, Priestly  
 Bridegroom of Genesis  
 B'rith Milah  
 Burial  
 Candles  
 Ceremonies  
 Chametz  
 Chol-ha-Möed  
 Circumcision  
 Confession  
 Confirmation  
 Cremation  
 Cup of Elijah  
 Death  
 Dietary Laws  
 Duchan  
 Erev Pesach  
 Etrog  
 Fast Days  
 Fasting  
 Fast of the First Born  
 Festivals  
 Four Cups of Wine  
 Friday Evening  
 Fringes

Gelilah  
 Gomel Benschon  
 Habdalah  
 Hagadah  
 Halizah  
 Hallah  
 Hazkarat Neshamot  
 Hespel  
 Huppah  
 Invocation  
 Jahrzeit  
 Kaddish  
 Kawwanah  
 Keri'oh  
 Kiddush  
 Kol Nidre  
 Lag-ba-Omer  
 Lamp Perpetual  
 Lamp Sabbath  
 Law, Reading from the  
 Leaven  
 Levirate Marriage  
 Lulab  
 Marriage Ceremonies  
 Matzah  
 Menahem Ovel  
 Menorah  
 Mezuzah  
 Midnight Service  
 Mikwa  
 Minhag  
 Mizwa  
 Monday and Thursday  
 Mourning  
 Myrtle  
 New Moon, Blessing of  
 New Year  
 New Year for Trees  
 Niggun  
 Nittel  
 'Omer  
 Ordination  
 Oren  
 Palm  
 Passover  
 Pentecost  
 Pe'ot  
 Pesach  
 Pesach Sheni  
 Phylacteries  
 Pilgrimage  
 Porging  
 Posture at Prayer  
 Purim  
 Ransom of Captives  
 Repentance  
 Rings  
 Sabbath  
 Second Day of Festivals  
 Seder  
 Semikah  
 Shabuot  
 Shabbas ha-Godal



Shalot Se-udot  
 Shaving  
 She-heheyanu  
 Shehita  
 Shemeini Azeret  
 Shinnuy ha-Shem  
 Shroud  
 Shushan Purim  
 Simhat Torah  
 Siyyum  
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 Synagog  
 Tabernacles, Feast of  
 Taharah  
 Tallit  
 Tashlik  
 Tefillin  
 Teki'ah  
 Tekufah  
 Tithe  
 Tombs  
 Trop  
 Veil  
 Wachnacht  
 Water-Drawing, Festival of  
 Wig  
 Wreath  
 Yad  
 Yiskor  
 Zedekah Box  
 Zizit

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Abrogation of Laws  
 Amora  
 Emancipation of Jews  
 Expulsions of Jews  
 Fast Days  
 Festivals  
 Gaon  
 Herodian Dynasty  
 Hasmoneans  
 Israel, Kingdom of Ten Tribes  
 Israel, United Kingdom  
 Host Massacres  
 Judah, Kingdom of  
 Judges  
 Lisbon  
 Papal Bulls concerning Jews  
 Rome  
 Talmud, Attacks on  
 Tötbrief

### Danish

Brandes, Georg  
 Goldschmidt, Meir Aaron  
 Hertz, Hendrik  
 Meyer, David Amsel  
 Nathansen, Henri  
 Nathanson, Mendel Levin  
 Ree, Bernhard Philip  
 Rubin, Marcus  
 Simonson, David Jacob  
 Trier, Herman Martin  
 Wolf, Julian

### Explorers

Abraham of Beja  
 Benjamin II.  
 Benjamin of Tudela  
 Bessels, Emil  
 Binger, Louis Gustav  
 Burchardt, Hermann  
 Capateiro, Joseph  
 Carasso, David Samuel  
 Emin Pasha  
 Explorers, Jews as  
 Gama, Gaspard da  
 Gerson b. Eliezer  
 Jochelson, Waldemar  
 Lucas, Louis Arthur  
 Oppert, Ernst Jacob  
 Oppert, Jules  
 Samoilowich, Rudolph L.  
 Vambery, Arminius

### French

Abraham, Bernard  
 Abraham b. David  
 Adam Salomon, Antony S.  
 Altaras, Jacques I.  
 Astruc de Leon  
 Astruc, Jean  
 Begin, Louis Jacques  
 Bergson, Henri  
 Bernhardt, Sarah  
 Bernstein, Henri  
 Binger, Louis Gustav  
 Bischoffsheim, Raphael  
 Bizet, Georges  
 Blum, Leon  
 Bonafoux, Azariah  
 Bonet de Lates  
 Bonfils, Immanuel  
 Bonheur, Rosa  
 Calman, Liefmann  
 Carmoly, Elaikim  
 Cerfbeer, Herz  
 Citroën, André-Gustav  
 Crémieux, Isaac Adolphe  
 Darmesteter, Arsène  
 Darmesteter, James  
 Dennery, Justin  
 D'Ennery, Marchand  
 D'Ennery, Phillipe Adolph  
 Derenbourg, Hartwig  
 Derenbourg, Joseph  
 Deutsch de la Meurthe, Emilie  
 Deutsch de la Meurthe, Henry  
 Dreyfus, Alfred  
 Fleg, Edmond  
 Foa, Eduard  
 Foa, Esther-Eugénie  
 Fould, Achille  
 Franck, Adolphe  
 Furtado, Abraham  
 Gershom b. Judah  
 Gersonides  
 Goudchaux, Michel

Halévy, Jacques  
 Halévy, Joseph  
 Hirsch, Baroness Clara de  
 Hirsch, Baron Maurice de  
 Jacob b. Jekthiel  
 Jacob b. Meir (Rabbenu Tam)  
 Jehiel b. Joseph  
 Joseph b. Joshua Hakohen  
 Kahn, Zadoc  
 Kimhi, David  
 Klotz, Louis Lucien  
 Lambert, Aime  
 L'Arronge, Adolf  
 Lazare, Bernard  
 Leroy-Beaulieu, Henri  
 Leven, Narcisse  
 Levi b. Abraham  
 Levi, Sylvian  
 Levy, Abraham Hirtzel  
 Levy, Alphonse  
 Levy-Bruhl, Lucien  
 Levy, Michel  
 Loeb, Isidore  
 Loewy, Maurice  
 Lubetski, Judah  
 Manuel, Eugene  
 Marmorek, Alexander  
 Maurois, André  
 Mendès, Catulle  
 Meyer, Arthur  
 Meyerbeer, Giacomo  
 Meyerson, Émile  
 Miles of Marseilles  
 Milhaud, Darius  
 Millaud, Edouard  
 Mordecai b. Joseph  
 Mozkowsky, Moritz  
 Munk, Salomon  
 Naquet, Alfred J.  
 Nathan b. Joseph 'Official  
 Naumbourg, Samuel  
 Netter, Charles  
 Nordau, Max  
 Offenbach, Jacques  
 Oppert, Jules  
 Orisis, Daniel  
 Pallière, Aimé  
 Pereirá, Eugéne  
 Pereirá, Isaac  
 Pereirá, Jacob Emile  
 Periere, Jacob Rodriques  
 Picart, Bernard  
 Pissaro, Camille  
 Pissaro, Lucien Pulchinela  
 Pulchinela  
 Rabbinowicz, Israel M.  
 Rachel (actress)  
 Rashi  
 Ratisbonne, Alphonse-Marie  
 Revel, Maurice  
 Raynal, David  
 Reinach, Baron Jacques  
 Reinach, Joseph  
 Reinach, Solomon

Reinach, Theodore  
 Reitlinger, Frederick  
 Renaud, Maurice A.  
 Reutlinger, Frederick  
 Rothschild, Baron James  
 Rothschild, Baron Edmond

Salvador, Joseph  
 Samson b. Abraham  
 Savoie, Alfred de  
 Scheid, Eli  
 Schwab, Moise  
 Schwob, Marcel  
 Sée, Germain  
 Sée, Leopold  
 Sinzheim, Joseph David  
 Soldi, Emile Arthur  
 Solomon b. Abraham  
 Spire, André  
 Spitzer, Friedrich  
 Strauss, Rene  
 Suarés, André

Terquem, Olry  
 Tuchmann, Jules

Valabrègue, Albin  
 Valabrègue, Mardochee  
 Georges

Waldteufel, Émile  
 Weill, Alexander  
 Weiller, Lazare  
 Widal, Georges  
 Wogue, Lazare Eliezer  
 Worms, Émile  
 Worms, René

Zerahiah b. Isaac

### Functional Terms

Ad Meah Shanah  
 Alav Hashalom  
 Am Haarez  
 Azazel  
 Baal Shem  
 Badchan  
 Bahur  
 Baruch Dayan Emes  
 Batlan  
 Bath Kol  
 Behalel  
 Belfer  
 Benschon  
 Bet  
 Bet Din  
 Bet Hamidrash  
 Diaspora  
 Dibbuk  
 Erev  
 Erev Pesach  
 Erev Tavshilin  
 Etrog  
 Gabbai  
 Gallach  
 Galuth  
 Genizah  
 Get

Ge'ullah  
 Ghetto  
 Godfather  
 Haber  
 Halizah  
 Halukkah  
 Halutz  
 Haskamah  
 Hattarah Hora'ah  
 Hazan  
 Hazkarat Neshamot  
 Hebra Kadisha  
 Heder  
 Hekdesh  
 Herem  
 Holy Cities  
 Holy Soil  
 Huppah  
 Huzpa  
 Invocation  
 Jahrzeit  
 Jewish Problem

Kahal  
 Kallah  
 Kapparah  
 Kasher  
 Kawwanah  
 Kehillah  
 Kelim  
 Keri'oh  
 Ketubah  
 Kiddush  
 Kiddush ha-Shem  
 Kiddushin  
 Kinah  
 Kittl'  
 Klaus  
 Korobka  
 Kosher  
 Kvutzah

Lamed-Waw  
 Lamp, Perpetual  
 Lamp, Sabbath  
 Landesrabbiner  
 Laver  
 L'shanah Tovah Tikosevah

Ma'aseh Books  
 Ma'aser  
 Magen David  
 Maggid  
 Mahamad  
 Mahzor  
 Mailamn  
 Maror  
 Marshalik  
 Matmid  
 Me'assifim  
 Melammed  
 Melihah  
 Meshummad  
 Mikwa  
 Millennium  
 Min  
 Minhag  
 Mizrah

Moes Chittem  
 Morenu  
 Mosiasm  
 Moser  
 Musarnikes  
 Nagid  
 Nasi  
 Nazarite  
 Nebbich  
 Nesek  
 Niggun  
 Nir Tamid  
 'Omer  
 Oren  
 Parnas  
 Paroket  
 Phylacteries  
 Pinkes  
 Rabbi  
 Rabbanites  
 Ra'is  
 Recording Angel  
 Red Certificate  
 Red Mogen David

Sackcloth  
 Sacrilege  
 Sages  
 Sagerin  
 Saintliness  
 Sandalfon  
 Schlemihl  
 Schnorrer  
 Schul  
 Schulklopper  
 Scroll of the Law  
 Selah  
 Siddur  
 Sidra  
 Siyyum  
 Swastika  
 Talmud Hakam  
 Tefillin  
 Unclean

Wa'ad  
 Yishar Koheka  
 Yiskor  
 Yomin No-ra-im  
 Zizit

### Germans

Aaron of Worms  
 Abensur, Daniel  
 Abraham of Augsburg  
 Abrahamson, August  
 Adler, Georg  
 Aemilius, Paulus  
 Amschelm, Halevi  
 Arendt, Otto  
 Arnheim, Fischel  
 Arnstein, Fanny von  
 Aron, Hermann



- Auerbach, Baruch  
 Auerbach, Berthold  
 Auerbach, Leopold  
 Augusti, Frederick  
 Baer, Seligman  
 Baiersdorf, Samson  
 Ballin, Albert  
 Bamberger, Ludwig  
 Barnay, Robert  
 Barnay, Ludwig  
 Bartholdy, Jacob S.  
 Becker, Moritz  
 Beer, Bernhard  
 Behrman, Liffman  
 Bendavid, Lazarus  
 Bendermann, Eduard  
 Benfey, Theodor  
 Berliner, Abraham  
 Bernays, Isaac  
 Bernays, Jacob  
 Bernstein, Aaron  
 Bernstein, Eduard  
 Bessels, Emil  
 Bleichroeder, Baron Gerson  
 Bloch, Marcus E.  
 Boerne, Karl  
 Breidenbach, Wolf  
 Burchardt, Hermann  
 Cantor, Georg  
 Cantor, Moritz  
 Cassel, David  
 Cassirer, Ernst  
 Cohn, Ferdinand Julius  
 Cohn, Hermann L.  
 Cohnheim, Julius  
 Detmold, Johann Hermann  
 Drach, David Paul  
 Eger, Akiba  
 Einstein, Albert  
 Eisner, Kurt  
 Ellstatter, Moritz  
 Emden, Jacob  
 Emin Pasha  
 Ephraim, Veitel-Heine  
 Frank, Adolf  
 Frankel, David  
 Frankel, Elkan  
 Frankel, Zacharias  
 Frankenburger, Wolf  
 Freund, Wilhelm  
 Friendenthal, Karl  
 Friedländer, David  
 Friedmann, Paul  
 Fuerst, Julius  
 Fuerstenthal, Jacob  
 Fürth, Henrietta  
 Gans, Eduard  
 Geiger, Abraham  
 Geiger, Lazarus  
 Geiger, Ludwig  
 Gesenius, Heinrich  
 Glaser, Eduard  
 Gluge, Gottlieb  
 Goldschmidt, Henrietta  
 Goldschmidt, Herman  
 Goldschmidt, Richard  
 Graetz, Heinrich  
 Graetz, Leo  
 Grüneberg, Herman J.  
 Haase, Hugo  
 Haber, Fritz  
 Hameln, Gleuckel von  
 Heidenheim, Wolf  
 Heine, Heinrich  
 Henle, Friedrich  
 Hertz, Heinrich Rudolph  
 Herz, Henrietta  
 Herzfeld, Levi  
 Hess, Moses  
 Hildesheimer, Israel  
 Hirsch, Jenny  
 Hirschfeld, Hartwig  
 Hoffman, David  
 Holdheim, Samuel  
 Isserlein, Israel  
 Itzig, Daniel  
 Jacklin  
 Jacobi, Karl  
 Jacobi, Moritz Hermann  
 Jacobson, Israel  
 Jacobson, Ludwig Levin  
 Jacoby, Johann  
 Joel, David  
 Josel of Rosenheim  
 Jost, Isaac Marcus  
 Jost, Liebman  
 Judah b. Kalonymus  
 Judah of Regensburg  
 Kahn, Albert  
 Kalischer, Zebi Hirsch  
 Kalonymus b. Judah  
 Kalonymus, Meshullam  
 Kalonymus b. Shabbethai  
 Karpeles, Gustav  
 Kastein, Joseph  
 Klemperer, Otto  
 Kohut, Adolf  
 Kosch, Raphael  
 Kremser, Simon  
 Kronecker, Leopold  
 Kuh, Ephraim  
 Kunstler, Paul  
 Landauer, Gustav  
 Lasker, Eduard  
 Lasker, Emanuel  
 Lasker-Schüler, Else  
 Lassalle, Ferdinand  
 Lazarus, Moritz  
 Lazarus, Nahida Ruth  
 Lehmann, Marcus  
 Lessing, Gotthold  
 Lessing, Theodor  
 Levin, Hirschel  
 Levin, Rahel  
 Levin, Eugen  
 Levy, Nathan  
 Lewandowski, Louis  
 Liebermann, Carl Theodor  
 Liebermann, Felix  
 Liebreich, Oskar  
 Liebreich, Richard  
 Lilien, Ephraim Moses  
 Lilienthal, Otto  
 Lippmann, Gabriel  
 Loewe, Ludwig  
 Lowenstein, Rudolph  
 Lowi, Isaac  
 Ludwig, Emil  
 Luxemburg, Rosa  
 Magnus, Heinrich Gustav  
 Magnus, Markus  
 Marcus, Siegfried  
 Marcuse, Adolf  
 Marx, Karl  
 Meir of Rothenburg  
 Melchior, Carl Joseph  
 Mels, Alfred  
 Menahem b. Jacob  
 Menahem b. Machir  
 Mendell, Henriette  
 Mendelssohn, Dorothea  
 Mendelssohn, Erich  
 Mendelssohn, Joseph  
 Mendelssohn, Moses  
 Mendelssohn-Bartholdy, Felix  
 Meyerhoff, Otto  
 Meyer, Victor  
 Michael, Jud  
 Mieses, Jacques  
 Minkowski, Hermann  
 Moll, Albert  
 Mölln, Jacob  
 Mordecai b. Hillel  
 Morgenstern, Lina  
 Mosse, Rudolf  
 Neisser, Albert  
 Neumann, Carl Friedrich  
 Oldendorf, Menahem  
 Oppenheim, David  
 Oppenheim, Franz  
 Oppenheim, Heinrich  
 Oppenheim, Bernhard  
 Oppenheim, Moritz Daniel  
 Oppenheimer, Joseph Süß  
 Oppenheimer, Samuel  
 Oppert, Ernst Jacob  
 Oppert, Gustav Solomon  
 Ottensosser, David  
 Pappenheim, Israel H.  
 Perles, Joseph  
 Perles, Max  
 Philippson, Ludwig  
 Philippson, Martin  
 Plessner, Solomon  
 Possart, Ernst von  
 Prada, Moses  
 Pringsheim, Nathaniel  
 Rabe, Johann Jacob  
 Rabinowitsch-Kempner, Lydia  
 Rathenau, Emil  
 Rathenau, Walther  
 Reichenheim, Leonhard  
 Reicher-Kindermann, Hedwig  
 Reiss, Philip  
 Remak, Robert

Reuchlin, Johann  
 Reinhold, Hugo  
 Riesser, Gabriel  
 Ring, Max  
 Rosenthal, Lazar  
 Rosenthal, Samuel  
 Rothschild, Amschel  
 Rothschild, Gudele  
 Rothschild, Gumprecht  
 Rothschild, Karl Mayer  
 Rothschild, Mayer Amschel  
 Rothschild, Moses  
 Rothschild, Naphtali  
 Rubo, Isaac  
 Rülff, Isaac  
 Sachs, Hans  
 Sachs, Julius von  
 Sachs, Michael Jehiel  
 Saling Marianne  
 Salkowski, Ernest  
 Salomon, Gotthold  
 Samuel, Bernhard  
 Sanders, Daniel  
 Saphir, Moritz  
 Sarug, Israel  
 Sauer, Ernst  
 Satanow, Isaac Hirsch  
 Schapiro, Hermann  
 Schiff, Hermann  
 Schiff, Moritz  
 Schiff, Tebele  
 Schwarz, David  
 Senator, Herman  
 Simon, Moritz Alexander  
 Simson, Martin Eduard von  
 Singer, Paul  
 Sobernheim, Walter  
 Stahl, Friedrich Julius  
 Stein, Leopold  
 Stein, Ludwig  
 Steindorff, George  
 Steinschneider, Moritz  
 Steinthal, Heymann  
 Stern, Adolf  
 Stern, Alfred  
 Stern, Karoline  
 Stern, Wilhelm  
 Stern, William  
 Stilling, Benedict  
 Struck, Hermann  
 Susskind of Trimberg  
 Sutro, Abraham  
 Tarrasch, Siegbert  
 Tausig, Carl  
 Theilhaber, Adolf  
 Teitz, Leonhard  
 Tiktin, Solomon  
 Toller, Ernest  
 Traube, Ludwig  
 Trietsch, David  
 Ullstein, Leopold  
 Unna, Paul Gerson  
 Ury, Lesser  
 Veit, Philipp  
 Vogelstein, Heineman

Wallach, Otto  
 Warburg, Max M.  
 Warburg, Otto H.  
 Wassermann, August von  
 Wassermann, Jacob  
 Wassermann, Oskar  
 Weigert, Carl  
 Weil, Gotthold  
 Weil, Gustav  
 Weiss, Bernhard  
 Wertheim, Arthur  
 Wertheimer, Egon  
 Wesel, Baruch  
 Wessely, Naphtali Herz  
 Weyl, Meir  
 Willstätter, Richard  
 Wolf, Julius  
 Wolff, Bernhard  
 Wolff, Theodor  
 Wolff, Ulla  
 Wolffsohn, David  
 Yahuda, Abraham Shalom  
 Zedner, Joseph  
 Zeitlin, Joshua  
 Zetkin, Clara  
 Zondek, Bernhard  
 Zunz, Leopold  
 Zweig, Arnold

### Hasidim and Hasidism

Baal Shem Tob  
 Baer, Dob of Meserich  
 Elimelech of Lezaysk  
 Falk, Chayim  
 Hasidism  
 Israel of Ruhzin  
 Joseph Jacob of Polonnoye  
 Levi Isaac of Berdychov  
 Nachman of Bratzlav  
 Schneur, Zalman of Lyady  
 Sippurim, Hasidic  
 Zaddik  
 Zweifel, Lazar

### Hebraists and Hebrew

Abramowitch, Solomon Jacob  
 Accents  
 Acrostics  
 Agnon, Samuel  
 Aha of Iraq  
 Ahad Ha-am  
 Al-Harizi  
 Alphabet  
 An-Ski, Sch.  
 Bass, Shabbethai  
 Ben Jehudah, Eliezer  
 Berditschewski, Micah  
 Bialik, Nachman Chaim  
 Brainin, Reuben  
 Braudes, Reuben A.  
 Brenner, Joseph Hayim  
 Buber, Solomon  
 Buchler, Adolph  
 Dolitzky, M. M.  
 Ehrenpreis, Marcus

Frischman, David  
 Frug, Simon  
 Gematria  
 Gersonides  
 Gordon, David  
 Gordon, Leon  
 Guenzburg, Mordecai  
 Haskalah  
 Hayug, Judah  
 Hebrew Language  
 Ibn Ezra  
 Ibn Ezra, Moses  
 Ibn Gabirol  
 Ibn Janah  
 Ibn Matkah  
 Ibn Shem-Tob, Joseph  
 Ibn Tibbon  
 Ibn Tibbon Judah  
 Ibn Tibbon Moses  
 Ibn Tibbon Samuel  
 Imber, Naphtali Herz  
 Isaac Nathan b. Kalonymus  
 Judah Halevi  
 Kalir, Eleazar  
 Kimhi, David  
 Kimhi, Joseph  
 Klausner, Joseph  
 Levinsohn, Isaac Baer  
 Literature, Modern Hebrew  
 Lonzano, Menahem  
 Lowe, Joel  
 Mapu, Abraham  
 Mendelssohn, Moses  
 Mussafia, Benjamin  
 Nakdanim  
 Neubauer, Adolf  
 Numerals  
 Parhon, Solomon  
 Pirke de-Rabbi Eliezer  
 Punctuation  
 Rabbinowitz, Saul Phineas  
 Rossi, Azariah  
 Satanow, Isaac Hirsch  
 Schalkowitsch, Abraham (Ben Avigdor)  
 Schorr, Joshua H.  
 Schulman, Kalman  
 Seder 'Olam Rabbah  
 Seder 'Olam Zuta  
 Schneur, Zalman  
 Steinschneider, Moritz  
 Tschernichowski, Saul  
 Tschernowitz, Chayim  
 Vocalization  
 Wessely, Naphtali Herz  
 Wohlerner, Jetty  
 Yellin, David  
 Zederbaum, Alexander  
 Zeitlin, William  
 Zunz, Leopold

### Historical Geography

Abyssinia: See Falashas  
 Afghanistan  
 Alabama: See U. S. A.  
 Albany, N. Y.: See U. S. A.  
 Adrianople: See Turkey



- Alexandria (Egypt)  
 Algeria  
 Alsace  
 America, Discovery of  
 Amsterdam  
 Aragon  
 Arabia  
 Aram  
 Ararat (Grand Island)  
 Argentina  
 Arizona: See: U. S. A.  
 Arkansas: See: U. S. A.  
 Armenia  
 Athens (Greece)  
 Atlanta, Ga.: See: U. S. A.  
 Augusta, Ga.: See: U. S. A.  
 Austerlitz  
 Australia  
 Austria  
 Azores  
  
 Babylonia and Babylon  
 Babylonian Captivity  
 Baghdad  
 Baigneaux-les-Juifs  
 Balearic Islands  
 Baltimore, Md.: See: U. S. A.  
 Barcelona  
 Basle  
 Bassora: See: Turkey  
 Bathyra  
 Bavaria  
 Belfast: See: Ireland  
 Beirut  
 Belgium  
 Belgrad: See: Yugoslavia  
 Berlin  
 Berdychev  
 Bialystok  
 Biro-Bidjan: See: Jewish  
   State of  
 Birmingham, Ala.: See: U.S.A.  
 Bohemia: See: Czechoslovakia  
 Bokhara  
 Bombay: See: India  
 Bolivia  
 Bordeaux  
 Bosnia  
 Boston, Mass.: See: U. S. A.  
 Brazil  
 Buda, Purim of  
 Budapest  
 Buenos Aires: See: Argentina  
 Buffalo, N. Y.: See: U. S. A.  
 Bulgaria  
  
 Cairo: See: Egypt  
 Calcutta: See: India  
 California: See: U. S. A.  
 Capetown: See: S. Africa  
 Carthage  
 Castillo Dos Judois  
 Caucasus: See: Trans-  
   Caucasia  
 Cave Dwelling Jews  
 Cayenne  
 Ceylon  
 Charleston, S. C.: See: U. S. A.  
  
 Chicago, Ill.: See: U. S. A.  
 Chile  
 China  
 Cilicia  
 Cincinnati, O.: See: U. S. A.  
 Ciudad Real  
 Cleveland, O.: See: U. S. A.  
 Cochin  
 Cologne  
 Colorado: See: U. S. A.  
 Colombia  
 Connecticut: See: U. S. A.  
 Constantinople: See Istanbul  
 Copenhagen: See: Denmark  
 Cordova  
 Corfu  
 Costa Rica  
 Courland: See: Latvia  
 Cracow  
 Crete  
 Crimea  
 Croatia: See: Yugoslavia  
 Cuba  
 Curaçoa  
 Cyprus  
 Cyrenaica  
 Czechoslovakia  
  
 Daggatun  
 Daghestan  
 Dahomey  
 Damascus  
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 Danzig  
 Delaware: See: U. S. A.  
 Denmark  
 Denver, Colo.: See: U. S. A.  
 Detroit, Mich.: See: U. S. A.  
 Diaspora  
 District of Columbia: See:  
   U. S. A.  
 Dominican Republic  
 Dublin: See: Ireland  
 Dubrovna  
  
 Ecuador  
 Edinburgh: See: Scotland  
 Egypt  
 Eisenstadt  
 Elmira, N. Y.: See: U. S. A.  
 England  
 Epirous: See: Greece  
 Escalona  
 Esthonia  
  
 Falashas (Abyssinia)  
 Fano  
 Ferrara  
 Fiji Islands  
 Finland  
 Florence  
 Florida: See: U. S. A.  
 France  
 Frankfort-on-the-Main  
 Fürth  
  
 Galicia  
 Galilee  
 Galveston Experiment  
  
 Galveston, Tex.: See: U. S. A.  
 Georgia: See: U. S. A.  
 Gibraltar  
 Gilead  
 Glasgow: See: Scotland  
 Granada  
 Great Britain: See: England  
 Greece  
 Guatemala  
  
 Hamadan  
 Hamburg  
 Hartford, Conn.: See: U. S. A.  
 Hawaiian Islands  
 Hebron  
 Holland: See Netherlands  
 Houston, Tex.: See: U. S. A.  
 Hungary  
  
 Idaho: See: U. S. A.  
 Illinois: See: U. S. A.  
 India  
 Indiana: See: U. S. A.  
 Indianapolis, Ind.: See: U.S.A.  
 Iowa: See: U. S. A.  
 Iraq  
 Ireland, Free State of  
 Ispahan  
 Istanbul  
 Italy  
  
 Jabneh  
 Jamaica  
 Japan  
 Jehosophat, Valley of  
 Jewish State of Biro-Bidjan  
 Jerusalem  
 Jordan, The  
  
 Kairwan  
 Kansas: See: U. S. A.  
 Kansas City, Mo.: See: U.S.A.  
 Kentucky: See: U. S. A.  
 Kenya Colony  
 Kiev  
 Kishineff  
 Kishineff Massacre  
 Kherson  
 Kholm (Chelm)  
 Korban  
 Kos (Cos)  
 Kovno (Kaunitz)  
 Krimchacks (Crimea)  
 Kurdistan  
  
 Lachish  
 La Fayette, Ind.: See: U. S. A.  
 Latvia  
 Lebanon  
 Leipzig  
 Lemberg (Lvov)  
 Leningrad  
 Leontopolis  
 Libya  
 Lisbon  
 Lithuania  
 Lodz  
 Louisville, Ky.: See: U. S. A.  
 London  
 Los Angeles, Cal.: See: U.S.A.

- Louisiana: See: U. S. A.  
 Lublin  
 Luxembourg  
 Lyons  
 Machpelah  
 Madison, Wis.: See: U. S. A.  
 Madrid  
 Maine: See: U. S. A.  
 Mainz (Mayence)  
 Malta  
 Malabar  
 Manchester, England  
 Manchester, N. H.: See:  
   U.S.A.  
 Marseilles  
 Martinique  
 Maryland: See: U. S. A.  
 Masada  
 Massachusetts: See: U. S. A.  
 Medina  
 Megiddo  
 Melbourne  
 Meron  
 Mesopotamia: See: Iraq  
 Metz  
 Mexico  
 Michigan: See: U. S. A.  
 Milwaukee, Wis.: See: U. S. A.  
 Minnesota: See: U. S. A.  
 Minneapolis, Minn.: See:  
   U. S. A.  
 Minsk  
 Mississippi: See: U. S. A.  
 Missouri: See: U. S. A.  
 Mobile, Ala.: See: U. S. A.  
 Montana: See: U. S. A.  
 Montgomery, Ala.: See:  
   U. S. A.  
 Montreal: See: Canada  
 Moravia  
 Moriah  
 Morocco  
 Moscow  
 Munich  
 Mytilene  
 Naples  
 Narbonne  
 Navarre  
 Nazareth  
 Nehardea  
 Nebraska: See: U. S. A.  
 Negro Jews  
 Negeb  
 Netherlands, The  
 Nevada: See: U. S. A.  
 New Hampshire: See: U. S. A.  
 New Haven, Conn.: See:  
   U. S. A.  
 New Jersey: See: U. S. A.  
 Newark, N. J.: See: U. S. A.  
 New Mexico: See: U. S. A.  
 New Orleans, La.: See: U.S.A.  
 Newport, R. I.: See: U. S. A.  
 New York: See: U. S. A.  
 New York, N. Y.: See: U.S.A.  
 New Zealand  
 Nicaragua  
 Nineveh  
 Nisibis  
 Nordhausen  
 North Carolina: See: U. S. A.  
 North Dakota: See: U. S. A.  
 Norway  
 Nurnberg (Nuremberg)  
 Odessa  
 Ohio: See: U. S. A.  
 Oklahoma: See: U. S. A.  
 Ophir  
 Oregon: See: U. S. A.  
 Padua  
 Pale of Settlement  
 Palestine  
 Palma  
 Palmyra  
 Panama  
 Paraguay  
 Paris  
 Pekiin  
 Pennsylvania: See: U. S. A.  
 Persia  
 Peru  
 Petrograd: See: Leningrad  
 Philadelphia, Pa.: See: U. S. A.  
 Philippine Islands  
 Phœnicia  
 Pittsburgh, Pa.: See: U. S. A.  
 Poland and Russia (prior to  
   War)  
 Poland (post-War)  
 Polna Affair  
 Portland, Ore.: See: U. S. A.  
 Porto Rico  
 Portugal  
 Prague  
 Providence, R. I.: See: U. S. A.  
 Prussia  
 Racine, Wis.: See: U. S. A.  
 Ratisbon (Regensburg)  
 Raudnitz  
 Ravenna  
 Recife  
 Rhode Island: See: U. S. A.  
 Rhodes  
 Richmond, Va.: See: U. S. A.  
 Riga: See: Latvia  
 Rochester, N. Y.: See: U. S. A.  
 Rome  
 Rostoff on Don  
 Rothenburg  
 Rouen  
 Roumania to 1914  
 Roumania, 1914-33  
 Russia: See: Poland and  
   Russia  
 Russia: See: Soviet Russia  
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 Russia, American Abrogation  
   of Treaty with  
 Sadagora  
 Safed  
 St. Louis, Mo.: See: U. S. A.  
 St. Petersburg: See:  
   Leningrad  
 St. Thomas (Sao Tome)  
 St. Paul, Minn.: See: U. S. A.  
 Salonica  
 Samarcand  
 Samaria  
 Samaria, District of  
 San Francisco, Cal.: See:  
   U. S. A.  
 San Marino  
 San Salvador (Bahia)  
 Sarajevo: See: Yugoslavia  
 Saratof  
 Sardinia  
 Saragossa  
 Savannah, Ga.: See: U. S. A.  
 Saxony  
 Scopus  
 Scotland  
 Seattle, Wash.: See: U. S. A.  
 Sepphoris  
 Servia: See: Yugoslavia  
 Seville  
 Shanghai: See: China  
 Siberia  
 Sicily  
 Silesia  
 Smyrna: See: Turkey  
 Sofia  
 South Africa  
 South Bend, Ind.: See: U. S. A.  
 South Carolina: See: U. S. A.  
 South and Central America  
 South Dakota: See: U. S. A.  
 Soviet Russia  
 Spain  
 Strasbourg  
 Stuttgart  
 Styria  
 Surinam  
 Sweden  
 Switzerland  
 Syracuse, N. Y.: See: U. S. A.  
 Syria  
 Taman  
 Tangier: See: Morocco  
 Teheran: See: Persia  
 Tel Aviv  
 Temesvar  
 Tennessee: See: U. S. A.  
 Texas: See: U. S. A.  
 Tiberias  
 Tisza Eszlar Affair  
 Toledo  
 Toledo, O.: See: U. S. A.  
 Toronto: See: Canada  
 Tortosa  
 Toulon and Toulouse  
 Transcaucasian Republic  
 Transylvania  
 Treves  
 Trieste  
 Tripoli  
 Tudela  
 Tunis  
 Turkey



Turkmenistan  
 Tyre  
 Tyrol  
 Uganda  
 Ukraine  
 United States of America  
 Ur of the Chaldees  
 Uruguay  
 Utah: See: U. S. A.  
 Venezuela  
 Venice  
 Vienna  
 Vermont: See: U. S. A.  
 Vilna: See Wilna  
 Virgin Islands  
 Virginia: See: U. S. A.  
 Volozhin  
 Warsaw  
 Washington: See: U. S. A.  
 Washington, D. C.: See:  
 U. S. A.  
 West Virginia: See: U. S. A.  
 White Russia  
 Wilmington, Del.: See: U.S.A.  
 Wilna  
 Winnipeg: See: Canada  
 Wisconsin: See: U. S. A.  
 Woodbine  
 Worms  
 Württemberg  
 Würzburg  
 Wyoming: See: U. S. A.  
 Xanten  
 Yaroslav  
 Yekaterinoslav  
 Yelisavetgrad  
 Yemen  
 York  
 Yugoslavia  
 Zante  
 Zhitomir  
 Zion

**Hungarians**

Acsady, Ignatz  
 Akiba of Ofen  
 Auer, Leopold  
 Bacher, Simon  
 Bacher, Wilhelm  
 Bally, Davicion  
 Blum, Julius  
 Chorin, Aaron  
 Chorin, Franz  
 Cohn, Albert  
 Csemegi, Karl  
 Csillig, Rose  
 Eger, Akiba  
 Flesch, Carl  
 Goldziher, Ignaz  
 Gombos, Max  
 Grossman, Ignacz  
 Hoffman, Isaak Low, Edler von  
 Horn, Eduard

Horowitz, Leopold  
 Kaposi, Moritz  
 Kaufman, Isidor  
 Kayserling, Meyer  
 Klein, Max  
 Konig, Julius  
 Kun, Bela  
 Malbim, Meir Lob  
 Mezei, Moritz  
 Mengs, Anton Rafael  
 Molnar, Franz  
 Munkácsy, Berhard  
 Munkácsy, Michael  
 Nachez, Tirador  
 Neubauer, Adolf  
 Pichler, Adolf  
 Popper, David  
 Reiner, Fritz  
 Remenyi, Edouard  
 Rózsavölgyi, Moritz  
 Schenk, Leopold  
 Schey, Philipp Baron von  
 Schey, von Koromle  
 Schlesinger, Joseph  
 Schlesinger, Samuel  
 Schossberger de Torna  
 Schwab, Löw  
 Spitzer, Benjamin Solomon  
 Südfeld, Gabriel  
 Szekely, Franz  
 Székesfehérvári, Salomon  
 Telcs, Eduard  
 Theben, Koppel  
 Ullman, Baron Adolph  
 Vadász, Leopold  
 Vambery, Arminius  
 Vazsonyi, Wilhelm  
 Wahrmann, Israel  
 Wahrmann, Moritz  
 Wechselmann, Ignaz  
 Weiss, Joseph Hirsch  
 Weiss, Max  
 Weiss, Baron Manfred  
 Zerffi, Gustav  
 Zöld de Sisagard, Martin

**Italians**

Abraham de Cologne  
 Abtalion son of Mordecai  
 Ahimaaz b. Paltiel  
 Alatri, Samuel  
 Anacletus II., Pope  
 Anatolio, Jacob  
 Ancona, Alessandro  
 Antonio de Verno  
 Asson, Michelangelo  
 Barzilai, Salvatore  
 Brunetti, Angelo  
 Coen, Josef di Michele  
 Colorni, Abraham  
 Corcos, Joshua  
 Elijah of Ferrara  
 Finzi, Giuseppi  
 Franchetti, Leopoldo  
 Gajo, Maestro  
 Immanuel b. Solomon

Judah, Leoni  
 Jung, Guido  
 Katzenellenbogen, Samuel  
 Joseph  
 Lampronti, Isaac  
 Leo Hebraeus  
 Levi-Civita, Tullio  
 Levi, Della Vida Giorgi  
 Levita, Elijah  
 Levi-Bianchini, Angelo  
 Lombroso, Cesare  
 Luzzatti, Luigi  
 Luzzatti, Hayim Moses  
 Luzzatti, Samuel David  
 Luzzatto, Simhah  
 Mantino, Jacob  
 Maurogonato, Issaco  
 Modigliani, Elia  
 Morpugo, Emilio  
 Morpugo, Rahel  
 Nathan, Ernesto  
 Ottolenghi, Guiseppe  
 Ottolengo, Joseph  
 Pavia, Julius da  
 Pierleoni  
 Pomis de  
 Pomis, David de  
 Ricchi, Immanuel Hai  
 Rieti, Moses  
 Rossi, Azariah  
 Rossi, Solomon  
 Sacerdoti, Angelo  
 Samuel, Sarfarti  
 Scandiani, Angelo  
 Schanzer, Carlo  
 Schiff, Pauline  
 Soncino  
 Sonnino, Baron Sidney  
 Sullam, Sara Copia  
 Svevo, Italo  
 Vecchio, Giorgio del  
 Veneziani, Emmanuel Felix  
 Ventura, Rubino  
 Volterra, Vito  
 Wahltech, Max  
 Wollemborg, Leone  
 Zacuto, Moses

**Jews**

Ashkenaz  
 Ashkenazim  
 Bahuzim  
 Beni Israel  
 Cave Dwelling Jews  
 Chazars  
 Chosen People  
 Chuetas  
 Court Jews  
 Daggatun  
 Diaspora  
 Donmeh  
 Ebionites  
 Essenes  
 Ethnology  
 Exilarch  
 Falashas

Genealogy  
 Hasidim  
 Hassideans  
 Illiteracy  
 Immigration, Restriction of  
 Industry, Jews in  
 Intermarriage  
 Israelitish Christians  
 Jeshurun  
 Jew  
 Jewish State of Biro-Bidjan  
 Jewry  
 Judaizing Christians  
 Marano  
 Martyrs  
 Meyhouhasim  
 Minority Rights  
 Names  
 National Home, Jewish  
 Navigation  
 Nobel Prize Winners  
 Novy Israel  
 Occupations  
 Original Contributions to  
 Civilization  
 Ost Juden  
 Painting  
 Pharisees  
 Race, The Jewish  
 Radanites  
 Remnant of Israel  
 Sadducees  
 Schutzjude  
 Semites  
 Sephardim  
 Sicarii  
 Soldiers, Jews as  
 Syndics  
 Tax Collectors and Farmers  
 Taxation of Jews  
 Therapeutæ  
 Trade Unionism  
 Tribes, Lost Ten  
 Versailles Peace Conference  
 Victoria Cross  
 Wailing Wall  
 Wandering Jew  
 World War, Jews in  
 Yudghanites  
 Zealots

### Judaism

Agudath Israel  
 Conferences, Rabbinical  
 Ethics  
 God  
 Hasidism  
 Jewish Science  
 Judaism, Conservative  
 Judaism, Orthodox  
 Judaism, Reform  
 Karaism  
 Martyrdom  
 Messianism  
 Mission of the Jew  
 Missionary Activities of Jews  
 Monogamy

Monotheism  
 Mysticism  
 Oral Law  
 Paks Rabbinical Conference  
 Pharisees  
 Polygamy  
 Proselyte  
 Rabbinical Assembly of Jew-  
 ish Theological Seminary of  
 America  
 Repentance  
 Resurrection  
 Revelation  
 Sadducees  
 Sabbath  
 Sanhedrin  
 Sanhedrin, French  
 Synagog  
 Ten Commandments  
 Theocracy  
 Theology  
 Theophany  
 Torah  
 World Union for Progressive  
 Judaism  
 Young Israel  
 Zionism

### Lithuanians and Polish

Abraham Jesofovich  
 Abraham of Bohemia  
 An-Ski, Sch.  
 Askenazy, Simon  
 Barit, Jacob  
 Behr, Issachar  
 Ben Ze'eb, Judah  
 Berditchewski, Micah  
 Blanc, Piotr  
 Borowski, Isidor  
 Braudes, Reuben A.  
 Caro, Jacob  
 Chazanowicz, Joseph  
 Chofetz Chaim  
 Dainow, Zebi Hirsch  
 Dari, Moses  
 Deutschländer, Leo  
 Diamand, Herman  
 Dick, Isaac Mayer  
 Dinesohn, Jacob  
 Elijah, Gaon of Wilna  
 Esterka  
 Flatau, Edward  
 Frischman, David B.  
 Funk, Casimir  
 Gama, Gaspard da  
 Goldschmidt, Lazarus  
 Golomb, Hirsch Nissan  
 Gordon, David  
 Gordon, Leon  
 Guenzburg, Mordecai A.  
 Hayim b. Isaac of Volozhin  
 Isaac, Jacob  
 Issereles, Moses b. Israel  
 Jacob b. Wolf of Dubno  
 Jaffe, Mordecai  
 Kaminer, Isaac

Klaczko, Julian  
 Kluger, Solomon  
 Lipkin, Israel (Salant)  
 Luria, Solomon A. Jehiel  
 Maimon, Solomon  
 Manasseh b. Joseph  
 Mandelkern, Solomon  
 Mapu, Abraham  
 Markovich, Moses  
 Meisels, Dob Berish  
 Michael, Jesofovich  
 Mohilewer, Samuel  
 Moses Isaac of Khelm  
 Moses b. Jacob  
 Nahum b. Uzziel Kaplan  
 Natanson, Ludwik  
 Peretz, Isaac Loeb  
 Pilichowski, Leopold  
 Pinsker, Leo  
 Potocki, Count Valentine  
 Posnanski, Samuel  
 Rabinowitz, Saul Phineas  
 Rabinovich, Leon  
 Rabinowitz, Shalom (Shalom  
 Alekem)  
 Reifman, Jacob  
 Reines, Isaac Jacob  
 Ridbaz, Jacob  
 Rose, Ernestine  
 Schalkowitsch, Abraham (Ben  
 Avigdor)  
 Schatkes, Moses A.  
 Schulman, Kalman  
 Solomon, Abraham  
 Soloweitschik, Max  
 Spektor, Isaac, Elhanan  
 Steinberg, Joshua  
 Stern, Abraham  
 Strashun, Mathias  
 Sundelwich, Aaron  
 Thon, Osias  
 Tiktinski, Hayyim Judah  
 Tugenhold, Jacob  
 Walden, Aaron  
 Wawelberg, Hippolite  
 Wengeroff, Pauline Julianne  
 Wahl, Saul  
 Wintchewski, Morris  
 Zelazowski, Catharine  
 Zweifel, Lazar  
 See: Russians

### Liturgy

Abinu Malkenu  
 Abodah  
 Addir Hu  
 Adonai Adonai  
 Adonai Melek  
 Adon Olam  
 Ahabah Rabbah  
 Akdamut  
 Akedah  
 'Alenu  
 Al Het  
 Aliyah  
 Altar



Amen  
 Ana Bekorenu  
 Anim Zemiroth  
 Ark  
 Ashirah  
 Attah Horeta  
 Azharot  
 Baruch She-Amar  
 Creed  
 Dew  
 Ehad Mi Yodea  
 Eighteen Benedictions  
 El Molay Rachamim  
 En Kelohenu  
 Evening Service  
 Geshem  
 Had Gadya  
 Haftarah  
 Hagadah  
 Hallel  
 Hamabdil  
 Hosanna  
 Hosh'a'na Rabbah  
 Kaddish  
 Kedushah  
 Kiddush  
 Ki lo Na'eh  
 Kinah  
 Kol Nidre  
 Lamentations  
 Le-Dawid Baruk  
 Lekah Dodi  
 Liturgy  
 Ma'arib  
 Maftir  
 Mahzor  
 Ma Nishtanoh  
 Mantle of the Law  
 Ma'oz Tzur  
 Martyr's Prayer  
 Martyrs, The Ten  
 Memorial Service  
 Mi-Kamokah  
 Mizmor Le-Dawid  
 Mizmor Shir Le-Yom Hash-  
 abbat  
 Music, Jewish  
 Ne'ilah  
 New Moon, Blessing of  
 New Year  
 Nishmat Kol Chai  
 Parashah  
 Piyut  
 Prayer  
 Prayer Books  
 Responses  
 Selihot  
 Sha'are Zion  
 She-heheyanu  
 Shema  
 Shemini Azeret  
 Shemoneh 'Ezreh  
 Shofar  
 Siddur  
 Sidra  
 Simhat Torah  
 Simhah b. Samuel Vitry

Synagog  
 Tahunun  
 Tal  
 Tallit  
 U-Ba-Le-Zion  
 Wehu Rahum  
 Ya-aleh  
 Yigdal  
 Yiskor  
 Yozerot  
 Zikor Berit  
 Zemiroth  
 Zionides

### Netherlands

Abbas, Aaron  
 Aboab, Isaac da Fonseca  
 Acosta, Uriel  
 Aguilar, Moses Raphael  
 Ashkenazi, Zebi Hirsch  
 Asser, Carel  
 Asser, Tobias  
 Athias, Joseph  
 Bass, Shabbethai  
 Castro, David Henriques de  
 Cohen, Ernst Julius  
 Devries, Rosa  
 Dunner, Joseph  
 Franco, Mendes David  
 Godefroi, Michael H.  
 Haan, Jacob de  
 Hartog, Levi de  
 Israels, Joseph  
 Kann, Jacobus  
 Lehren, Zebi Hirsch  
 Lemon, Hartog  
 Leon Templo, Jacob  
 Manasseh b. Israel  
 Mendes, Josef da Costa  
 Mendes, Mauritz da Costa  
 Monnickendam, Martin  
 Mulder, Samuel Israel  
 Mussafia, Benjamin  
 Nuñez, Maria  
 Oppenheim, Jacques  
 Palachi, Samuel  
 Pines, Aaron Adolf de  
 Sarphati, Samel  
 Sasportas, Jacob  
 Spinoza, Baruch  
 Stokvis, Barend Joseph  
 Suasso, Joseph de Lima  
 Teixeira, Manuel  
 Tirado, Jacob  
 Uri, Phoebus  
 Uriel, Isaac b. Abraham  
 Waagenaar, Louis

### Palestineans

Aaronsohn, Aaron  
 Aaronsohn, Sarah  
 Abraham b. Samuel Cohen  
 Aharoni, Israel  
 Ben Jehudah, Eliezer

Bentwich, Norman  
 Berab, Jacob  
 Bertinoro, Obadiah  
 Bialik, Nachman Chaim  
 Brenner, Joseph Hayim  
 Caro, Joseph  
 Carregal, Raphael  
 Cordoveri, Moses  
 Dizengoff, Meier  
 Elyashar, Jacob Israel  
 Farchi, Estori  
 Farchi, Hayim  
 Luncz, Abraham Moses  
 Meyuhas, Moses M.  
 Nachmanides  
 Najura, Israel  
 Novomejski, Moses  
 Rosovsky, Solomon  
 Ruppin, Arthur  
 Ruthenberg, Pinchas  
 Saphir, Jacob  
 Schatz, Boris  
 Schwarz, Joseph  
 Shohet, Israel  
 Slouschz, Nahum  
 Stafski, Moses  
 Sukenik, Eleazar Lipa  
 Trumpeldor, Joseph  
 Uri b. Simeon  
 Ussishkin, Menahem  
 Warburg, Otto  
 Wiener, Harold Marcus  
 Yellin, David  
 Zlocisti, Theodor

### Political Personages

#### (Maccabean Era)

Alexander Jannæus  
 Alexandra Shalom  
 Antigonus  
 Antigonus Mattathias  
 Antigonus of Soko  
 Aristobulus I., II., III.  
 Cæcilius of Calacate  
 Hasmoneans  
 Hyrcanus II.  
 Jonathan Maccabeus  
 Judah  
 Judas Maccabeus  
 Maccabees, The  
 Maccabees, Book of  
 Mariamne  
 Mattathias  
 Simeon the Just  
 Sirach b. Jesus  
 Simon Maccabeus  
 Tobiads  
 Zadok

#### (Herodian Era)

Abba Sicarii  
 Abtalion  
 Agrippa I., II.  
 Agrippa Simonides  
 Albinus

Alcimus  
 Alexander  
 Alexander II.  
 Alexander of Miletus  
 Alexander, Tiberius Julius  
 Alexandra  
 Altyros  
 Anan b. David  
 Ananias of Adiabene  
 Antipas  
 Antipater, father of Herod  
 Antipater  
 Aristobulus  
 Bar Giora, Simon  
 Berenice  
 Eleazar b. Simon  
 Eleazar b. Jair  
 Herod the Great  
 Herodian Dynasty  
 Herodias  
 Hezekiah the Zealot  
 Izates  
 John of Giscala  
 Josephus, Flavius  
 Judas the Galilean  
 Justus of Tiberias  
 Mariamne  
 Phasaël  
 Philip  
 Philo-Judæus  
 Phineas b. Samuel  
 Sicarii  
 Simeon the Just  
 Zealots

### Pseudo Messiahs

Alroy, David  
 Eldad the Danite  
 Frank, Jacob  
 Ishak b. Ya'kub  
 Lemmlein, Asher  
 Molko, Solomon  
 Moses of Crete  
 Pauli, Holger  
 Pseudo Messiahs  
 Querido, Jacob  
 Reubeni, David  
 Serene  
 Shabbethai Zebi

### Roumanians

Carp, Horia  
 Ebner, Mayer  
 Fildermann, Wilhelm  
 Niemirower, Jacob Isaac  
 Pistiner, Jacob  
 Popper, Julius  
 Schwarzfild, Elias  
 Schwarzfild, Moses  
 Steinberg, Judah  
 Straucher, Benno  
 Taubes, Isaac  
 Wachtel, Moritz  
 Wechsler, Max

### Russians

Ahad Ha-am  
 Antokolski, Mark  
 Arlosoroff, Victor Haim  
 Ashkinasi, Isaac Lvovich  
 Axenfeld, Israel  
 Axelrod, Pavel  
 Bagratuni  
 Bakst, Leo S.  
 Behrmann, Lazar  
 Bernstamm, Leopold B.  
 Bernstein, Ignati  
 Bertensohn, Vasili  
 Besredka, Alex  
 Bloch, Ivan  
 Brodski, Israel  
 Brodsky, Adolf  
 Chwolson, Daniel A.  
 Davidov, Carl  
 Dembo, Isaac  
 Drabkin, Abraham  
 Dubnow, Simon M.  
 Dumashevski, Arnold  
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 Abraham Ibn Daud  
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 Abravalla, Samuel  
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 Samuel ha-Nagid  
 Sanches, Antonio Ribeiro  
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 Senior, Abraham  
 Silva, Antonio Jose da  
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### Yiddishists

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