THE UNIVERSAL JEWISH ENCYCLOPEDIA

IN TEN VOLUMES

An Authoritative and Popular Presentation of Jews and Judaism Since the Earliest Times

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VOLUME 1

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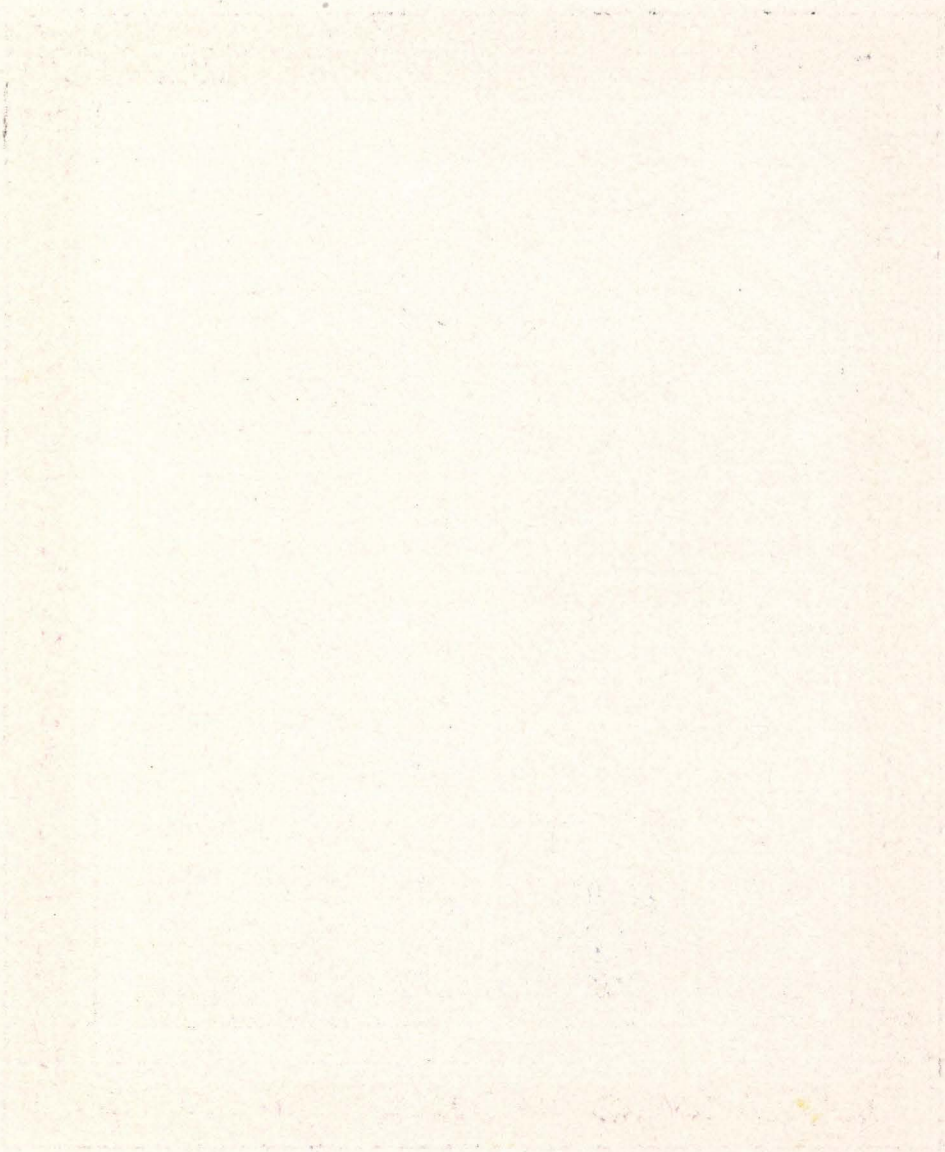



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THE TEN COMMANDMENTS, OR THE TABLETS OF THE LAW

From an Illuminated Manuscript Bible of the 14th Century

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UNIVERSAL JEWISH ENCYCLOPEDIA

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This volume
is a modest tribute to
the cherished memory of



GEORGE ALEXANDER KOHUT
(1874-1933)

abiding symbol of the spirit and love of scholarship, devoted servant of Judaism, and dauntless protagonist of the universal power of enlightenment, whose enrichment of Jewish learning is an enduring leaven in the making of the Universal Jewish Encyclopedia

Sponsors, Friends, and Co-Workers of THE UNIVERSAL JEWISH ENCYCLOPEDIA

IN recording our indebtedness to the men and women whose varied talents and manifold services have been whole-heartedly at the disposal of the Universal Jewish Encyclopedia, our thoughts naturally turn first to the revered memory of those of our original editorial colleagues who have joined the Academy on High. It is well-nigh inevitable that in the course of an undertaking of this character, requiring many years of intensive effort, the Grim Reaper should take his toll.

Thus, we are now lamentably bereft of the inspiring companionship, the wisdom and scholarship, of Dr. Lee K. Frankel (Department of Social Sciences), Professor Isaac Husik (Department of Philosophy), Max J. Kohler (Department of Americana), and Dr. George Alexander Kohut (Department of Biography). But their significant contributions will illumine these pages as long as the Encyclopedia continues to be read.

Mere words are inadequate to express our gratitude for the counsel, encouragement and guidance received—amidst recurrent perplexities incidental to the creation of these volumes—from outstanding Americans, Jews and Christians, including: Lewis M. Adams, Cyrus Adler, John S. Burke, Hon. Emanuel Celler, Rebekah Kohut, Professor Louis Ginzberg, Israel Goldstein, Hon. Edward Lazansky, Hon. Herbert H. Lehman, the late Dr. Max Margolis, George Z. Medalie, the late Adolph S. Ochs, David de Sola Pool, Harry Schneiderman, Hon. Meier Steinbrink, Roger W. Straus, Jonah B. Wise, and Harry Zalkin.

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We also recall gratefully the collaboration, during incipient years, of Professor Salo Baron, of Columbia University, who edited many of the articles (Department of History) for Volume 1; of Walter Hart Blumenthal, who served (1928-35) as literary editor; and of the late Bernard Edelhertz, who helped to stimulate our publishing efforts.

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In addition to the hundreds of signed contributors, from all parts of the world, we are thankful to the following men and women who, at various times, were on the staff of the Universal Jewish Encyclopedia: Jack Albert, Norma F. Arfa, Celia Berkowitz, Bertram Blatt, Moses Brind, Ferdinand Danziger, Walter Dukat, William Gelb, Serge Gelebian, Florence Gleit, David T. Golden, Jacob A. Goodman, Bess Gordon, Arthur Greene, Nelia M. Jones, Leo Kotin, Samuel Kreiter, Morris Lehrer, Margaret Lukel, Sigmund Mogilnickij, Dagmar Mullner, Christopher Phoskos, Sydell Polak, Morris I. Polansky, Monica Regan, Anatol Safanov, Harold Sinclair, Samuel Sitzer, Henry Umber, Parke Williams, and William Zehv.

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Preface

THE TRAGIC AFTERMATH of the first World War, with its crop of canards and vilifications, germinated the will to create the Universal Jewish Encyclopedia. Fatefully, perhaps, the first of ten volumes appears at a time when nearly all mankind seems poised on the brink of a second world war. The intervening years of well-nigh continuous crises afflicted the Jewish people with particular severity. Spiritual, moral and cultural values, accumulated through centuries of upward human striving, have been destroyed. This in turn has made the Jews once more the target of poisoned darts of falsehood, the prey of professional propagandists.

This doomful prospect was sensed two decades ago, at the Peace Conference in Paris (1919), by certain American, British and French observers who there had contacted delegations from European countries with substantial Jewish populations. Numerous interviews, especially with spokesmen of new and enlarged East European states, filled them with forebodings, which the writer could not but share. For it seemed unlikely, regardless of what might be written into the peace treaties designed to protect the rights of Jews, that leaders of the signatory governments would fulfill their pledges. Consequently, a number of those present at the Peace Conference returned to the United States disillusioned, with grave misgivings over the future of our brethren. We realized, but vaguely at first, that the type of political and racial propaganda furtively and openly disseminated in Paris could well be exploited to make the Jew the scapegoat of misconceived peace pacts.

A year later the spurious "Protocols of the Elders of Zion" were imported into the United States. Soon thereafter came the allegation of identity between Judaism and Bolshevism. When a Mid-Western periodical deliberately, and without investigation, made these forgeries the bases of systematic anti-Jewish attacks, we realized that even the United States, traditional home of freedom, would soon have to cope with this type of pernicious propaganda.

IT BECAME OBVIOUS that, in a democracy, such misrepresentations could best be combated with the tried weapons of democracy: education and enlightenment—with which it might be possible to force open the bolted doors of prejudiced minds, to pour in the rays of reason and truth.

Fortunately, the writer was able to rally kindred spirits with whom to make the attempt. We decided to explore paths of understanding among those of divergent faiths. Men and women prominent in many walks of life welcomed this opportunity of cooperative service: for defensive and preventive action. That was the origin of the movement for the promotion of better understanding between Christian and Jew in America.

A permanent commission composed of Protestant, Catholic and Jewish leaders, for the first time agreed to discuss agreeably their mutual perplexities around a conference table. In the pursuit of this experiment it was found that most Americans are at heart appreciative of religious and cultural differences. Once these differences are clearly understood, Americans glory in their ability to live together amicably in the American way. That permanent commission may thus be said to have been the forerunner of the National Conference of Christians and Jews, which has become a nationally influential fountainhead of inter-religious fellowship.

From the very outset leaders of our movement envisaged the need for a single printed source dealing with Jewish history and Christian-Jewish relations in comprehensive, scientific and concise form. Such a source, above all else, would have to convey a thorough and popular presentation of the millennial mosaic of Jewish ideals and Jewish contributions to civilization.

Moreover, it was deemed natural and logical that such a vehicle of enlightenment should be launched in the United States. The first large-scale Jewish encyclopedia in English—born of Christian-Jewish vision and initiative—had been issued in America more than thirty years earlier. It may well be that prior to that the international tempo and mood had warranted no such undertaking. It was mainly scholars and literary specialists who resorted to encyclopedias for the enhancement of their erudition. It occurred to few leaders of thought that such compilations might be made into sources of popular education.

Anti-Semitism, which agitated certain countries sporadically in the 19th century, seldom encountered counter-action. Christian friends of Jews were ill-equipped to combat Jew-baiters. Jewish spokesmen themselves were rarely adequately armed to take up the cudgels against anti-Semitic agitation. Falsification of Talmudic and lay traditions, perversions of little known texts, and fabrication of a variety of fantastic accusations against the Jews found ready credence because of the paucity of easily accessible authentic information.

THIS LACK of coordinated defensive knowledge was increasingly evident with the multiplicity of Jewish problems that arose at the turn of the present century. The post-war era in par-

ticular witnessed such an acceleration of anti-Semitic onslaughts, based upon flagrant falsehood, that an up-to-date popular encyclopedia became imperative. These teeming and turbulent decades have brought forth many Jewish movements and personalities. Indeed, since 1933, the entire range of Jewish values and achievements has had to be re-defined, especially for bewildered non-Jews, in the light of malicious misrepresentations by totalitarian propaganda. Thus, with the movement for Better Understanding attracting widespread adherents, the launching of the Universal Jewish Encyclopedia as an instrument of general enlightenment was undertaken.

As plans matured and the cooperation of eminent Protestant, Catholic and Jewish spokesmen was enlisted, leaders in the academic world, too, were found eager to foster the common cause. On page no. viii due acknowledgment is recorded to the men and women who wholeheartedly associated themselves with the editors. The outline of plans for the encyclopedia appealed not only to outstanding American scholars but to hundreds of collaborators in other parts of the world as well. These experts—Jews and Christians—have hewn scrupulously close to the lines of their respective specialties.

In their authoritative contributions to the pages of these ten volumes there is more than a mere antidote against ignorance, misrepresentation and hate. Throughout the years of preparation the editors have regarded the encyclopedia as a means of quickening the Jewish spirit among our own people. They have been especially concerned about those who, through parental indifference or preoccupation with worldliness, have forsaken their ancestral fountain of living waters.

Equally impelling has been the editorial desire to make the encyclopedia, through those humanities which underlie the development of Judaism, serve as a leaven of the democratic impulse.

THE EDITORS have sought to produce a work based on facts. Yet the presentation attains eloquence often through the sheer fascination of depicting the unusual contributions and tribulations, the dimly flickering past, the ominous present, and the inscrutable future of the Jews.

This array of factual material, divorced from legend, places in bold relief the inner unity of Judaism. It demonstrates at the same time that the Jew is an integral part of every phase of human endeavor.

Furthermore, the religious and cultural leadership of the Jewish people has been gravitating toward America during the past 30 years. Increasing anti-Semitic manifestations in many European countries have disorganized a large section of Continental Jewry. Jews abroad look to their brethren in the United States for spiritual as well as material sustenance. The very survival of Judaism depends upon this New World bulwark.

By correlating, in more than 10,000 articles, the cataclysmic events that have swept away Jewish gains of centuries, the Universal Jewish Encyclopedia may be a potent instrument in salvaging a precious heritage from the debris of a toppling Europe.

The realization of all this moved an eminent and sagacious American, fully conversant with the aspirations of the makers of the encyclopedia, to hail the effort as "a measure of Jewish self-defense." Another has declared that, "in view of the consensus that anti-Semitism is anti-Democracy, this encyclopedia should be a weapon in the armory of Democracy."

After many years of enthusiastic effort and tireless editorial collaboration, we may claim to have assembled all facts essential to scholar and layman; to have, moreover, demolished needless walls of obscurity and of misrepresentation. The essence of the Jew and of Judaism, tested in the crucible of objective history, has emerged more clearly than ever. Perhaps history itself has gained new horizons.

WE HAVE BEEN duly mindful of previous encyclopedias and lexicons. Of those published in foreign tongues we were attracted, in the course of preliminary plans, to the *Jüdisches Lexikon* (1927-30), compiled and edited by German scholars of distinction. Our group immediately acquired the American and British rights. But although above reproach as to scholarship, the *Lexikon* did not deal adequately with America, England and many other countries. We have, however, fused its best features with our own objectives.

In addition to thoroughgoing research facilities placed at our disposal by leading American libraries (see page viii), we consulted all previous encyclopedias, especially secular compilations in German, French, Russian, Polish, Hungarian, Hebrew, Italian, Spanish, and Islamic. For several years we made rapid strides along lines originally conceived. Collaborators representing first rank scholarship performed their assignments assiduously. We were heading toward completion when suddenly, in 1929, economic depression on a world-wide scale shattered our hopes.

To the personalities whose faith in the undertaking has helped us weather the period of tribulations grateful acknowledgment is made on pages viii and xi.

The major part of the encyclopedia has been devoted, naturally, to modern Jewish life. It has been our aim to explain the tumultuous present without overlooking the all-embracing past. The text has been presented, under the most likely subject headings, in a style understandable to adult and adolescent alike. Directions for the guidance of the reader will be found on page xii.

We are particularly proud of the uniquely exhaustive articles and biographies on American, British, German, Polish, Palestinian, Russian and Italian subjects.

THE EDITORS and contributors represent all phases of Judaism. They have endeavored to write impartially. On matters upon which there

is unanimous agreement, or wherever a question hinges upon historical accuracy, the authoritative opinion is presented on the basis of careful research. Where articles deal with moot questions, the political or social ideologies within Jewish life, the editors prefer to let each viewpoint speak for itself.

Responsibility for opinions expressed in signed articles rests solely with the writers. Indeed, certain of these views are presented notwithstanding possible disagreement by the editors. In order to accord proper credit to contributors, their names in full, rather than initials, are printed under important articles. When an article is composed of several parts, each written by a different contributor, credit is given each author.

The articles dealing with Americana (a hitherto rather unexplored terrain encyclopedically) and Anglo-Judaica, as well as many of the foreign biographies, have had the benefit of first-hand data. Through correspondence with hundreds of individuals on both continents, we have secured unknown and unpublished facts. This voluminous correspondence will be collated and ultimately deposited in the archives of an American institution of higher learning.

Articles that fall into classifications other than those included in the respective provinces of the departmental editors have been supervised and edited by the Editor-in-Chief, the Literary Editor, and the Director of Research. In translations from foreign tongues care has been taken to retain the original style and intent. In other instances the language has been simplified without distorting the opinions of the contributors. Wherever warranted, the staff has incorporated the latest developments in articles affected by the passage of time and events.

Among biographies will be found sketches of three distinct categories: (1) men and women who are known as Jews; (2) those of Jewish ancestry who, though unaffiliated with the Jewish community, rendered service to the Jewish cause; (3) non-Jews who in one way or another have espoused causes affecting Jewish life.

From a strictly Jewish standpoint, the Universal Jewish Encyclopedia might well serve as a bridge between Old World scholarship and New World enlightenment.

Jews and Christians alike have shared with the editors the aspiration to create in these ten volumes a vehicle capable of conveying popular enlightenment, of allaying misconceptions and prejudices, of quickening the religious and cultural impulse, and of strengthening the forces of a beleaguered Democracy everywhere.

New York, N. Y. ISAAC LANDMAN

November, 1939

Personal Appreciation

DURING the years of hardship and anxiety, following 1929, I learned anew the true meaning of loyalty and of faith in ideals. Like myriads of other ventures, our Encyclopedia encountered seemingly unpassable financial reefs. I confess that I could not have steered to safety the sometimes foundering vessel without the devotion and steadying influence of several rare personalities.

The board of editors and associates as a whole (listed on the title page and elsewhere) have displayed the utmost patience and sympathetic appreciation in the process of coping with unforeseen exigencies.

Especially heartening has been the abiding devotion of Louis Rittenberg (Executive and Literary Editor), with whom I have been intimately associated in literary pursuits for nearly two decades. His versatility and resourcefulness, his wide perspective and optimism, have buoyed me along the way.

I am likewise grateful to Simon Cohen (Director of Research), whose encyclopedic learning has helped bridge many a gap caused by those that faltered in times of stress. No less appreciative am I of the technical alertness and consistent cooperation of Abraham I. Shinedling (Revision Editor).

Be it also noted that one of the distinguished departmental heads—Dr. Leo Strauss—joined the Board of Editors too late for active participation in the work of Volume 1. His department (Philosophy), as represented within this volume, was authoritatively supervised by an illustrious predecessor, the late Professor Isaac Husik.

Forthcoming volumes will be enriched also by the recent addition to the Board of Associate Editors of such experts as Dr. Jacob Lestschinsky and Dr. Harry S. Linfield (History), Dr. Samuel Belkin (Rabbinics), and Dr. Leon Nemoy (Karaitica).

Unforgettable are the early deliberations of the editorial board in the home of Rebekah Kohut, that jewel of American Jewish womanhood. For three consecutive years those gatherings were conducted under the luminous leadership of her son, the lamented George Alexander Kohut, to whose cherished memory the first volume is dedicated. Often Mrs. Kohut would join the conferences and contribute valuable ideas from her rich store of Jewish knowledge and experience.

In Harry Zalkin I found the embodiment of all that is intrinsic in the term *friendship*. For more than ten years he has given me untold hours of his precious professional time: to bridle my excessive enthusiasms and to help guide the Encyclopedia over pitfalls during the trying period of economic dislocation.

Inestimable credit and gratitude are due also those whose confidence in my veritably fanatical faith has withstood the acid test of more than a decade of sacrifice and perhaps justifiable misgivings. Above all, I feel everlastingly beholden to my beloved helpmeet and to our sons and daughter for the courage and spirit of self-denial in the face of what to many might have seemed the pursuit of a mirage. Mrs. Landman's encouragement when the Encyclopedia was a dream, her steadfastness when it was an oft-receding hope, and her keen counsel in matters of literary form and style, have revealed the proverbial *Esheth Hayil*.

I. L.

Rules Governing Transliterations, Citations, Spelling of Proper Names, and Abbreviations

THE following general rules will aid the reader in consulting these pages:

TRANSLITERATION. In transliterating from languages that do not employ the Roman alphabet, our aim has been to approximate the phonetic sound of the words for the benefit of the reader who does not understand such languages. It is assumed that the scholar will have no trouble recognizing the words in any case, while the lay reader is apt to be confused by special distinguishing signs.

In the case of Hebrew and Yiddish, transliteration has been preferred throughout, the only exceptions being instances where reproduction of the Hebrew letters may be essential to the comprehension of the article.

Hebrew has been transliterated in accordance with the rules adopted by the Joint Committee of the Jewish Theological Seminary of America, the Hebrew Union College, Central Conference of American Rabbis, and National Council for Jewish Education. We have, however, made two exceptions: *ch* instead of *kh,* to represent the aspirate Kaf, and *tz* instead of *z,* to represent Tzade. In addition, Hebrew words have been transliterated in their entirety, without the use of hyphens, while a reduplication of letters has been reduced to a minimum. (See chart on pp. 202-3 for the transliteration of consonants. For vowels see Volume 10).

Yiddish is transliterated (phonetically) with special care to distinguish its spelling from that of German. Thus *sh* is used instead of *sch,* and *fun* instead of *von.*

SPELLING OF NAMES. In all instances where the individual signs his name in Roman letters, the name is spelled precisely as he himself gives it, e.g. Chaim, Jakob, Zacharias. If, however, the person wrote in Hebrew, Russian or Yiddish, the name is recorded according to our rules of transliteration—unless it happens to be Biblical. In the latter event, the spelling adopted by the Jewish Publication Society of America is the criterion followed.

CITATIONS. When given in English, citations from the Bible conform to the version published by the Jewish Publication Society of America. The number before the colon indicates the chapter; the number following, the verse (*Gen.* 1:8-10; *Isa.* 23:14).

Tractates of the Babylonian Talmud are given by their names, by page and column, according to standard usage (*Taan.* 30a). The Palestinian Talmud is indicated by prefixing *Yer.* (Yerushalmi); page and column are designated according to the Krotoschin edition. But chapter and Halachah are cited for the guidance of readers who have no access to this edition (*Yer. B.B.* 5:2, 15b). Mishnah citations give chapter and verse in the same form as citations from the Bible.

In citing the Midrash, we use the more readily understandable form of Midrash Genesis, Midrash Exodus, etc., rather than Hebrew terms that require explanation (Bereshith Rabbah, Shemoth Rabbah, etc.). Classical works of Jewish literature are cited, wherever possible, by standard editions and pages.

LITERATURE. The bibliography, or literature, given at the end of articles is furnished primarily to enable the interested reader to learn more about any given subject than space limits of the article permit. It is authoritative throughout, yet no complete bibliography has been attempted since many of the sources contain no more than has been adduced in the article itself, while others, especially of foreign tongue, may tend to confuse rather than help.

Standard reference sources, such as encyclopedias, *Konversationslexika,* biographical collections and literary catalogues, are ordinarily omitted on the assumption that the student will consult them automatically when in need of collateral data. Preference has been given to reference works in English. Books and periodicals have not been included where investigation has shown that they are not easily available to the reader.

TITLES: In determining titles for the articles, care has been taken to choose such names and terms as are likely to be most familiar to those consulting our pages. Individuals of the modern era are entered under their family names. For the ancient and medieval periods, where the usual form is A ben (or ibn) B, the listing will be found under the first name, e.g. Aaron ben Elijah. Where, however, ben or ibn is part of the family name (as in the case of Ben Zeeb, or Ibn Tibbon), the person in question is listed under the family name, e.g., Ibn Tibbon, Judah—not Judah ibn Tibbon.

The general order of arrangement of titles embodying names follows: (1) single names, e.g. Abraham; (2) titles containing the name of the individual, e.g. Abraham, Apocalypse of; (3) titles representing individuals listed by their first names, e.g. Abraham bar Hiyya Hanasi; (4) titles listed by family names, e.g. Abraham, Abraham. The words *of* and *the* are disregarded, but not *bar, ben* or *ibn.*

CROSS REFERENCES. Special care has been taken to assist the reader by extensive cross-references, so that information desired may be obtained with the least amount of effort.

The *See also* paragraphs at the conclusion of articles (always present in general subjects) will aid the reader in securing additional details on the subjects under examination or on kindred topics.

ABBREVIATIONS. Essential abbreviations employed throughout the encyclopedia include—b. (born), d. (died), cent. (century), ed. (edition), edit. (edited by), trans. (translated by). A list of abbreviations pertaining to the Biblical references follows:

BIBLE

Gen.	Genesis
Ex.	Exodus
Lev.	Leviticus
Num.	Numbers
Deut.	Deuteronomy
Josh.	Joshua
I Sam.	I Samuel
II Sam.	II Samuel
Isa.	Isaiah
Jer.	Jeremiah
Ezek.	Ezekiel
Ob.	Obadiah
Hab.	Habakkuk
Zeph.	Zephaniah
Zech.	Zechariah
Mal.	Malachi
Ps.	Psalms
Prov.	Proverbs
Lam.	Lamentations
Eccl.	Ecclesiastes
Neh.	Nehemiah
I Chron.	I Chronicles
II Chron.	II Chronicles

NEW TESTAMENT

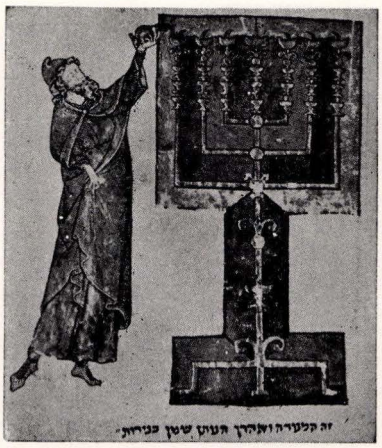
Matt.	Matthew
Rom.	Romans
Cor.	Corinthians
Gal.	Galatians
Eph.	Ephesians
Phil.	Philippians
Col.	Colossians
Thess.	Thessalonians
Tim.	Timothy
Philem.	Philemon
Heb.	Hebrews
Rev.	Revelation

TALMUD

A. Z.	Abodah Zarah
Arach.	Arachin
B. B.	Baba Bathra
B. K.	Baba Kamma
B. M.	Baba Metzia
Bech.	Bechoroth
Ber.	Berachoth
Betz.	Betzah
Bik.	Bikkurim
Eduy.	Eduyoth
Erub.	Erubin
Git.	Gittin
Hag.	Hagigah
Hal.	Hallah
Hor.	Horayoth
Hul.	Hullin
Ker.	Kerithoth
Keth.	Kethuboth
Kid.	Kiddushin
Kin.	Kinnim
M. K.	Moed Katan
M. S.	Maaser Sheni
Maas.	Maaseroth
Mach.	Machshirin
Mash.	Mashkin
Mak.	Makkoth
Meg.	Megillah
Meil.	Meilah
Men.	Menahoth
Mid.	Middoth
Ned.	Nedarim
Neg.	Negaim
Nez.	Nezikin
Nid.	Niddah
Ohal.	Ohaloth
Pes.	Pesahim
R. H.	Rosh Hashanah
Sab.	Sabbath
San.	Sanhedrin
Shebi.	Shebiith
Shebu.	Shebuoth
Shek.	Shekalim
Suk.	Sukkah
T. Y.	Tebul Yom
Taan.	Taanith
Tem.	Temurah
Toh.	Toharoth
Uktz.	Uktzin
Yad.	Yadaim
Yeb.	Yebamoth
Zebah.	Zebahim

A

AARON, the elder brother of Moses. According to the account of his life which is given in the Bible, he was called to aid Moses in the mission of freeing the Israelites from the Egyptian slavery; since Moses was "slow of speech, and of a slow tongue" Aaron was to act as his spokesman (*Ex.* 4:16; 7:2). He performed before Pharaoh the miracle of turning his rod into a serpent, and when the Egyptian magicians duplicated this feat, "Aaron's rod swallowed their rods up." It was with the same staff that he brought the first three of the ten plagues upon Egypt. In the battle with the Amalekites, Aaron was one of those who held up the hands of Moses (*Ex.* 17-12), assisted by Hur, a layman.



Aaron filling the candlestick with oil. From a 13th century Bible manuscript

After the revelation from Mt. Sinai he was consecrated as high priest, thus becoming the ancestor of all the future priests of Israel (*Ex.* 28 and 29). However, when Moses tarried on the mountain to receive further commands, Aaron, who remained in charge of the camp, yielded to the demands of the people and made the golden calf, for which he received a severe rebuke from Moses, but escaped punishment (*Ex.* 32).

Later, during the wandering in the wilderness, Aaron suffered the loss of his two oldest sons, Nadab and Abihu, but bore it with equanimity (*Lev.* 10). A twofold challenge to his authority as high priest was raised by Levites under Korah and laymen under Dathan and Abiram. The triumph of Aaron, however, was made manifest by the death of his opponents and the blossoming of his rod (*Num.* 16 and 17). Forbidden, like Moses, to enter the promised land, he died near the end of the forty years of wandering, on Mt. Hor, according to *Num.* 20:25-26; but at Moserah, according to *Deut.* 10:6.

Biblical critics, apportioning the Aaron stories among the documents into which they divide the Pentateuch, find a changing conception of the role of Aaron in the various accounts of his life. In the narratives which they regard as earlier, Aaron is merely the helper and subordinate of Moses; it is only in the Priestly narrative (P), which they assign to the time of the Second Temple, that he is made high priest and almost equal in importance. Accordingly, they hold that the Biblical account of the life of Aaron is largely a reflection of the history of the priesthood.

In the earliest days any one could be a priest, but some time after the Israelites entered Canaan, this function was taken over by the tribe of Levi. Subsequently a particular family at Shiloh, which guarded the sacred Ark, came into prominence during the period of the judges and early kings, and one of its members, Zadok, was made priest of the Temple in Jerusalem by Solomon (*I Kings* 2:35). This Zadokite priesthood became more and more important as the Temple gradually became the sole national shrine. After the Exile (586 to 536 B.C.E.) it was invested with the leadership of the nation. The critics hold that the story of the appointment of Aaron to the high priesthood was intended to strengthen the claim of the Zadokites to this leadership; that the story of the blossoming of Aaron's rod typifies their victory over the lay priesthood, and that of the unsuccessful revolt of Korah, their separation from the Levites. The critics claim that just as the description of the tabernacle was written so as to indicate the pattern of the Temple at Jerusalem, so the story of Aaron was reworked so as to indicate the position of the high priest in the period of the Second Temple. The fate of Nadab and Abihu may be the echo of some priestly controversy as to the manner of sacrifice.

Even if the critical view be granted, it does not follow that Aaron was not a historical character. The picture which emerges after one removes all references to the high priest is that of a distinct personality. Aaron was a good subordinate, a man who could accomplish much under the guidance of a stronger spirit, patient under affliction, but too gentle and yielding a character to lead the multitude. His rôle is expressed in the words of God to Moses: "He shall be to thee a mouth, and thou shalt be to him in God's stead" (*Ex.* 4:16).

See also: PRIESTS; PRIESTLY CASTE.

SIMON COHEN.

In Rabbinic Literature, Aaron is interpreted to mean "woe unto this pregnancy!," because Pharaoh's order to slay all the male children born to the Hebrews was given just before his birth (*Yalḳut Shimeoni* 165). Aaron joined Moses willingly in the mission to liberate their people, and this was accomplished by their joint merits (*Midrash Ex.* 15:4). The fact that in some Biblical passages Aaron is mentioned before Moses, and in others after, is taken to infer that they were equal

(*Tos. Ker.*, end). On the other hand, God addressed himself directly to Aaron only three times (*Mechilta*, beginning).

Aaron's participation in the incident of the golden calf is explained away as follows: The infuriated crowd had slain Hur in his presence for refusing to make the calf; Aaron knew that a like fate would befall him, and that his own death, the murder of a high priest, would arouse God to destroy the people. Accordingly, he consented to their proposition, preferring to sin himself rather than have such a calamity befall all Israel (*Midrash Lev.* 10:3). But he delayed the work as much as possible in the hope that Moses might return in time to stop it (*Pirke de Rabbi Eliezer*, trans. by Friedlaender, pp. 353-57).

Aaron received the high priesthood as a reward for his unselfishness, while on the other hand God was angry with Moses for suspecting Aaron of idolatry (*Midrash Ex.* 37:1-2; *Mechilta*, edit. Friedmann, p. 60b). Aaron was so modest that at first he refused the office, and accepted only after Moses had assured him that he was worthy of it (*Tanhuma B.* 3:24; *Sifre*, edit. Weiss, p. 44b). God honored Aaron by dressing him like the ministering angels (*Midrash Ex.* 38:3).

After the death of Nadab and Abihu, Aaron was comforted by God Himself, who told him that it was better for them to be taken away from this world than to have to spend their lives as lepers outside the camp (*Pesikta Rabbathi*, edit. Friedmann, p. 189b). With fortitude born of true faith, Aaron bore his bereavement with unshaken trust in God, without mourning or lamentation (*Zeb.* 115b).

Aaron would go from tent to tent in the camp, teaching the ignorant how to pray and to study the Law (*Seder Eliyahu Rabbah*, edit. Friedmann, p. 63). He would greet even the wicked in kindly fashion and thenceforth they would be ashamed to sin. He was especially adept at peace-making, settling quarrels between friends and families by telling each that the other was ready for peace. Whereas Moses was looked upon as the embodiment of justice and truth, Aaron was made to represent mercy and peace (*Tanhuma*, edit. Buber, vol. 2, p. 15). Hillel set him up as an example of the highest type of virtue in his well-known saying: "Be of the disciples of Aaron, loving peace and pursuing peace, loving one's fellow creatures, and bringing them near to the Law" (*Aboth* 1:12).

The death of Aaron is described with many details (*Midrash Petirath Aharon; Yalkut Shimeoni* 764, 787). He died on the first of Ab (Josephus, *Antiquities*, book 4, chap. 4, section 7) and by the kiss of God (*B.B.* 17a). At his death the clouds of glory disappeared from the camp, since their presence had been due only to the merits of Aaron (*Tos. Sotah* 11:10). At first the people would not believe that he was dead, and even suspected Moses and Eleazar of having killed him; whereupon God caused his bier to float in the air in the sight of all the people. They then mourned for him for a period of thirty days, as they later did for Moses.

HIRSCHEL REVEL.

Lit.: "Midrash Petirath Aharon," in Jellinek, A., *Beth Hamidrash*, vol. 1, pp. 91-95; Ginzberg, L., *Legends of the Jews*, vol. 2 (1910) 331-36, 347-52; vol. 3 (1911) 119-24, 320-30; Guttmann, M., *Mafteah Hatalmud*, vol. 2 (1917) 37-55; Eisenstein, *Otzar Midrashim*, vol. 1 (1915) 12-15.

AARON'S ROD, *see* PHRASES, BIBLICAL.

AARON ABRAHAM BEN BARUCH SIMON HALEVI, Cabalist, b. in the first quarter of the 16th cent. His *Iggereth Hateamim* (Constantinople, 1580) is a small but concise work concluding with a poem having the acrostic AHaRoN (Hebrew for Aaron). It correlates the symbolic import of the Biblical accents with the ten divine attributes (Sefiroth). The Cabalist and physician Sabbatai ben Akiba Halevi Hurwitz held this work in high esteem and added to it an extensive commentary. Aaron Abraham ben Baruch Simon Halevi has sometimes been confused with an earlier Aaron of Cardena.

Lit.: Benjakob, I. A., *Otzar Hasefarim* (1880) Nos. 215, 1195; Michael, H. J., *Or Hahayim* (1891) 128.

AARON OF BAGDAD, *see* AARON BEN SAMUEL HANASI.

AARON BEN ABRAHAM IBN HAYIM, *see* IBN HAYIM, AARON BEN ABRAHAM.

AARON BEN ASHER OF KARLIN, *see* AARON OF KARLIN.

AARON BEN ELIJAH OF NICOMEDIA, Karaite theologian, b. Cairo, Egypt, about 1300; d. Constantinople, 1369. He was called also Aaron the Later, or the Younger, to distinguish him from another Karaite theologian, Aaron ben Joseph of Constantinople, his contemporary and senior. He lived for a time in Nicomedia, Asia Minor, whence his agnomen.

Aaron ben Elijah undertook to systematize the Karaite beliefs and to render them acceptable to the people of his day, a task comparable to that of Maimonides in rabbinic Judaism. With this in view he composed three comprehensive works, which represent the three phases of Karaite study: *Etz Hayim*, a treatise on philosophy (1346); *Gan Eden*, a study of the principles which underlie the Biblical commandments (1354); and *Kether Torah*, a commentary on the Pentateuch (1362). His labors, however, were far from successful, for he lacked the intellectual power and the logical mind of his rival and model Maimonides.

As a philosopher, Aaron ben Elijah was two centuries behind the times. The Kalam (the orthodox Mohammedan philosophy), with its theory of atoms and accident which established creation in time, with its denial of natural causation and its belief in a divine will, had long since been overthrown by the work of Ibn Daud. In its place Jewish philosophers had embraced Aristotelianism and were seeking to reconcile Rabbinic Judaism with this philosophic method. But it was not easy for Aaron ben Elijah to accept without reservations the Peripatetic system of thought. In rationalizing some of the Scriptural teachings he followed Maimonides in the use of Aristotelian terminology, but in his main arguments with reference to creation, the existence of God and His attributes he fell back upon the doctrines of the Mutazila (the heterodox Mohammedan philosophy), because of their closer approximation to Scripture. Therein lies his greatest weakness. He was neither logical nor consistent in his viewpoint. He defended the Kalam against Maimonides' charge that it makes use of preconceived notions in order to establish its views, particularly that of creation, instead of facing the facts of reality. Unlike Maimonides, who first based



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Earliest picture of Aaron: mural from the synagogue in Dura Europos, Syria, 2nd century. Note graphic representations (top, l. to r.) of Aaron, Levite, and slave; (bottom, l. to r.) entrance to the temple and sacrificial animals

his proof of the existence and unity of God upon the theory of eternity and then sought to find proof for creation, he chose to follow the reasoning of the Mutazilites, first proving the creation in time and then the existence, unity and incorporeality of God.

Aaron also criticized Maimonides for ascribing to God only negative attributes. He insisted that there are five essential positive attributes which may be ascribed to God: omniscience, omnipotence, life, voluntary action, and existence. These must be understood as varied reflections of God's simple essence and not as separate manifestations of the divine, which would injure the conception of God's unity.

Another point at issue was on the question of providence. Aaron believed that God's providence is extended to all individual beings, whereas Maimonides would limit providence to human beings alone, because they alone possess intellect.

Aaron clashed with Maimonides in several other instances. With regard to punishment, maintaining the view of the Karaites, he did not agree with Maimonides that suffering is a form of punishment meted out to the guilty, but held that it may rather be a "chastisement of love," either a means of strengthening the individual's character or else a reason for increasing his reward in the future world. On the other hand, the good fortune which the wicked seem to enjoy may come to them as a matter of grace.

In his *Etz Hayim* Aaron dealt also with such questions as the pre-existence of the soul and the nature of future life, questions which Maimonides excluded from the *Guide* because he did not believe them to be scientific. NACHMAN S. ARNOFF.

Lit.: Husik, I., *A History of Medieval Jewish Philosophy* (2nd ed., 1930) 362-87; Schreiner, M., *Der Kalam in der jüdischen Literatur* (1885) 57-60; Waxman, M., *The History of Jewish Literature,* vol. 2 (1933) 431-40; Mann, J., *Texts and Studies in Jewish History and Literature* (1933-35), vol. 1, pp. 661, 684; vol. 2, pp. 255, 704, 1169, 1275, 1417, 1452; Fürst, J., *Geschichte des Karäerthums* (1865) index.

AARON BEN JOSEPH HALEVI, Talmudist, b. Gerona, Spain, about 1235; d. after 1300. He studied under Nahmanides. He is known to have been the rabbi of Saragossa in 1285, but in 1291 he is reported to have lived for a while in Toledo, although this is not certain. He is the author of commentaries on virtually all the tractates of the Talmud, but only those on *Betzah* and *Kethuboth* are now extant. Portions of his commentary on the *Halachoth* of Isaac Alfasi were published by S. and N. Bamberger (Metz, 1874) under the title of *Pekudath Haleviyyim.* Some of his opinions and excerpts from his writings are scattered in the works of others.

In his younger days he was a fellow-student of Solomon ibn Adret, but in later years they engaged in controversies on questions of law and religious practice. When Adret published his *Torath Habayith,* Aaron subjected it to a severe criticism in his work *Bedek Habayith.* The former thereupon issued an acrimonious answer entitled *Mishmereth Habayith.* The authorship of the *Sefer Hahinnuch* was once erroneously ascribed to Aaron ben Joseph Halevi. The assertion that in his later years he emigrated to Provence is also erroneous.

Lit.: Perles, Josef, *R. Salomo ben Abraham ben Adret* (1863) 4, 62; Neubauer, A., in *Monatsschrift für die Geschichte und Wissenschaft des Judentums* (1871) 513; Epstein, I., *Responsa of Rabbi Solomon ben Adreth etc.* (1925) index.

AARON BEN JOSEPH, THE KARAITE, theologian, Biblical commentator, liturgical poet, and physician, b. Solkhat, Crimea, about 1260; d. about 1320. He is called "Harofe" (the Physician) and also "the Elder," to distinguish him from Aaron ben Elijah of Nicomedia, who is called "the Younger." He was one of the most distinguished representatives of the later period of Karaite literature. He traveled through many lands and finally settled in Constantinople, where he practised medicine.

Of especial importance is his commentary on the Pentateuch, *Sefer Hamibhar* (Eupatoria, 1835), which was written in the succinct style of Abraham ibn Ezra. In the preface Aaron ben Joseph states that he sought the truth without prejudice or sectarian spirit, and that he would follow the results of his careful investigation, even though these might be contrary to the Karaite teachings and traditions.

In his philosophical views he was influenced by the Mutazilites (more liberal Islamic philosophers), following Joseph Albasir and Jeshua ben Judah. While he assailed the Rabbinites, Aaron ben Joseph is inclined to accept oral rabbinical tradition when it does not contradict the Biblical text. The later Karaites used his commentary as one of their main authorities on exegesis, theology, and religious philosophy.

Aaron ben Joseph had a more lasting influence on the Karaites through his liturgical work *Seder Tefilloth* (2 vols., Venice, 1525-29; 3 vols., Kale, 1805; 4 vols., Eupatoria, 1836), which has been accepted by most of the Karaite communities. This probably accounts for the title "Hakadosh" (the Holy One) with which he was honored. He amplified the old Karaite prayer-book by means of his own poems, some of them mystical in character and possessing no great literary value, adding hymns by Ibn Gabirol, Judah Halevi, Ibn Ezra, and other rabbinical poets. In this Aaron shows his impartiality as well as good taste.

Besides his *Sefer Hamibhar,* Aaron ben Joseph wrote also brief commentaries on the Early Prophets, Isaiah, Psalms, and Job, but of these only the works on the Early Prophets and Isaiah were published (Eupatoria, 1835). He wrote also a Hebrew grammar, *Kelil Yofi* (Constantinople, 1581, and Eupatoria, 1847).

Lit.: Jost, M., *Geschichte des Judenthums,* vol. 2 (1858) 356-61; Fürst, J., *Geschichte des Karäerthums,* vol. 2 (1865) 238-50; Poznanski, S., *The Karaite Literary Opponents of Saadiah Gaon* (1908) 76-78.

AARON BEN MOSES BEN ASHER, *see* BEN ASHER, AARON BEN MOSES.

AARON BEN SAMUEL, early translator of the prayer-book, who lived in Germany in the 17th and 18th centuries. He was a farmer of Hergershausen, Hesse, who conceived the idea of replacing the Hebrew prayers by their translations in the vernacular. His *Liebliche Tefillo oder Greftige Artznei vor Guf un Neschomo* (A Lovely Prayer, or a Tonic for Body and Soul; Frankfort, 1709) was a well-executed Judeo-German version of the prayer-book. In his preface to the work, Aaron explained that it was intended for the

use of those who could not understand Hebrew. In addition, he emphasized the need for the proper understanding of devotion and for the purposeful instruction of Jewish children. Aaron's attempt was unsuccessful, as the local rabbis placed his work under the ban.

Lit.: Karpeles, G., *Geschichte der jüdischen Literatur,* vol. 2 (1921) 349-50.

AARON BEN SAMUEL HANASI, mystic of the 9th cent. He emigrated from Babylonia about 850 and lived in lower Italy. In the Jewish tradition of the Middle Ages he is known as "father of mysteries" and teacher of the "secrets of prayer." There is so much that is legendary in what is told about his life and exploits that his very existence has been denied. It is related that Aaron, who was the son of a miller, possessed such strength that when a lion came and killed the mule which drove the mill, he caught and harnessed the wild beast in place of the mule. His father was alarmed by this heroic deed and sent him away for a three years' exile. On board the ship he promised the sailors that he would protect them from pirates and storms. After many wanderings he came to Oria, in southern Italy, where he instructed the brothers Shephatiah and Hananel in esoteric lore. Their apprentice was Moses ben Kalonymus, who emigrated to Germany and taught these secrets to the scholars there, who in turn elaborated them and wrote them down. After creating a sensation throughout Italy, Aaron returned mysteriously, as previously, from exile. His writings were studied by the "pious men of Germany," and occupied an important place in Cabalistic literature.

Lit.: Kaufmann, David, "Die Chronik des Achimaas von Oria (850-1054)," in *Monatsschrift für die Geschichte und Wissenschaft des Judentums,* vol. 40 (1896) 465-71; *Medieval Jewish Chronicles,* Adolf Neubauer edit., vol. 2 (1895) 112-15, 119; Neubauer, Adolf, "The Early Settlement of the Jews in Southern Italy," in *Jewish Quarterly Review,* Old Series, vol. 4 (1891-92) 615.

AARON BERECHIAH BEN MOSES OF MODENA, Italian Cabalist, d. 1639. He was initiated into the mysteries of the Cabala by his grandmother Fioretta, who reared him, and continued his studies under the "pious and holy" Rabbi Hillel of Modena and Rabbi Menahem Azariah da Fano.

Aaron Berechiah is best known for his *Maabar Yabbok* (Crossing of the Jabbok, *Gen.* 32:23), a book of dissertations on sickness, death and mourning. It contains 198 chapters, and is divided into four large sections: 1. conduct in the presence of the sick and the dying; 2. philosophical and Cabalistic reflections on death and the rites connected with it; 3. eulogies of God and discussions of heaven and hell; 4. the duties of study and religious observances. The book is interspersed with selections from the *Psalms* and other parts of the Bible, and with prayers, confessions and meditations. The work was highly valued, especially among the Jews of Eastern Europe, because of its pious and moral tone, and went through numerous editions.

Other works by the same author are: *Ashmoreth Haboker* (Morning Watch; Mantua, 1620), a collection of prayers for vigils, compiled at the request of the Mantua Burial Society; *Meil Tzedakah* (Cloak of Righteousness; Mantua, 1767), on worship and study. Several works of his, expounding the principles of the Cabala according to Moses Cordovero and Isaac Luria, are still in manuscript.

Lit.: Steinschneider, M., *Catalogus Librorum Hebraeorum in Bibliotheca Bodleiana* (1931) no. 4348; Benjakob, I. A., *Otzar Hasefarim,* 166; Michael, H. J., *Or Hahayim* (1891) no. 280; Wiener, Meir, *Lyrik der Kabala* (1920) 91-92.

AARON OF CANTERBURY, rabbi and Dayan in London and Canterbury, d. about 1274. He was known also as Magister Aaron. In 1242 he was one of the judges in the divorce case of David of Oxford. Together with Master Moses of London and Jacob of Oxford, who sold the land upon which Merton College was built, Aaron had granted a divorce to David from his wife Muriel, but apparently the decision was challenged and the king issued an order forbidding Aaron and his colleagues from taking any further action in the matter. The existence of the Beth Din in early Anglo-Jewish history is well-established, and later King John confirmed their privileges in a charter legalizing these tribunals of Jewish law. In 1241 Aaron was present at the Worcester "Parliament" as one of the representatives for Canterbury, his name appearing as Magister Aaron next to that of the chief of the community, Solomon the son of Jose. In a commentary on the Pentateuch, *Minhath Yehudah,* written in 1313, Aaron is mentioned as an exegete, and specimens of his teaching are given. His son, Moses le Petit, became a leading member of the Canterbury Jewish community.

Lit.: Adler, Michael, "The Jews of Canterbury," in *The Jewish Historical Society of England, Transactions,* vol. 7 (1911-14) 44; *Jewish Quarterly Review,* vol. 5 (1892-93) 158-61; Tovey, D'Blossiers, *Anglia Judaica* (1738) 63-65; Jacobs, Joseph, *The Jews of Angevin England* (1893) 332; Rigg, J. M., *Exchequer of the Jews,* vol. 2 (1910) 201.

AARON HALEVI OF BARCELONA, rabbinical authority, d. about 1300. His fame rests on his authorship of the popular *Sefer Hahinnuch* (Book of Education). The first edition appeared in Venice in 1523, and it was reprinted again and again with and without commentaries. It has been translated into Latin, French, Spanish and other languages.

Very little is known concerning Aaron Halevi except that by profession he was an instructor of youth and of an extremely modest disposition. As an author he laid no claims to originality. His work was intended to serve as a text-book for instruction in the precepts of Judaism, giving special emphasis to the ethical implications of these teachings. In enumerating the fundamental doctrines of the Jewish faith he lists "the eternity, omnipotence, unity and omniscience of God; creation of the universe by God; retribution for human actions; and the truth of Jewish tradition." The authorship of the *Sefer Hahinnuch* was first erroneously attributed to Aaron ben Joseph Halevi, an error corrected by David Rosin.

Lit.: Rosin, David, *Ein Compendium der jüdischen Gesetzeskunde* (1871) 131-34.

AARON OF KARLIN, name borne by two Hasidic rabbis, grandfather and grandson, known as Aaron ben Jacob of Karlin and Aaron ben Asher of Karlin.

The first of these, who is sometimes called Aaron the Great, lived from 1736 to 1772. He was a favorite disciple of Baer of Meseritz, and one of the most en-

thusiastic proponents of the Hasidic teachings. Settling down in the town of Karlin, near Pinsk, Poland, he made it the seat of what became the Karlin dynasty of Zaddikim. His ethical will, a liturgical hymn for the Sabbath, and other sayings and interpretations of his were published at Czernowitz in 1855.

Aaron ben Asher of Karlin lived from 1802 to 1872. He was the author of a homiletic work on the Pentateuch, *Beth Aharon* (House of Aaron; Brody, 1875), in which he incorporated the previously published work of his grandfather. His successor was Rabbi Asher of Stolin, under whom the seat of the dynasty was transferred to the latter town.

Lit.: Rabinowitsch, Wolf, *Der Karliner Chassidismus* (1935).

AARON OF LINCOLN, medieval Jewish financier of England, b. about 1125; d. about 1186. In the course of twenty years beginning with 1166 he amassed a fortune second only to that of the king, and he established a system of Jewish financial agents in all parts of the country. Among his clients were King Henry II, many lords, barons and knights, the Archbishop of Canterbury, abbots, priors, and deacons. According to the Pipe Rolls of 1166, the king owed Aaron the sum of 616 medieval English pounds, 12 shillings and 8 pence (equivalent today to about £20,000), a very considerable amount, in view of the fact that the whole annual income of King Henry was about 35,000 medieval pounds (equivalent to £1,050,000 modern pounds). Many of the great cathedrals, abbeys, and monasteries of the period borrowed money from the Jewish banker. He is reported to have contributed in this way towards the building of Lincoln Cathedral, where he once took the silver treasures in pledge, the Abbey of St. Alban's, Peterborough Cathedral, and nine Cistercian abbeys.

The chronicler of St. Alban's Abbey records that when Abbot Simon died (1183), leaving the Abbey in debt to the Jews in the sum of more than £400 (equivalent to about £12,000 today), "Aaron the Jew, who held us in his debt, coming to the House of St. Alban in great pride and boasting, with threats kept on boasting that it was he who had made the window for our St. Alban, and that he had prepared for the saint a home when without one."

Aaron's holdings consisted of houses and lands in all parts of the kingdom and he advanced money largely on produce and valuable armor. The stone house in which he resided, so far as is known the earliest private dwelling-house in England, still stands in Steep Hill, Lincoln.

Upon his death, the king exercised his full right to the enormous possessions and debts of Aaron and appropriated them all. So large was the total that a special branch of the Treasury known as the Scaccarium Aaronis, the Exchequer of Aaron, was established, with two treasurers and two clerks. For many years afterwards, this office was kept busy on behalf of the king, collecting outstanding debts. The Pipe Rolls of the third, fourth and fifth years of the reign of Richard I (1191-93), six or seven years after Aaron had died, contain no less than 430 entries of accounts still owing to Aaron from clergy, peers and knights to the value of 15,000 medieval pounds (almost £500,000 today). The money found in Aaron's coffers was taken by King Henry to Normandy to finance his war against the king of France, but the ship sank in the English Channel. When Richard I, in 1189, came to the throne, he found himself, as legatee of Aaron of Lincoln, possessed of debts of no less than £4,800 (equivalent today to about £150,000), due from nine Cistercian abbeys which had been built between 1140 and 1152.

It was due to the great windfall from Aaron of Lincoln that nearly thirty years later the barons found it necessary to put into the Magna Carta the tenth clause declaring that the king could claim for any debts to Jews that fell into his hands only the capital, and not the interest.

The institution of the Exchequer of Aaron partly led to the issuance in 1194 of the Ordinances of the Jewry, whereby archae were established in official Jewish centers to enable the king to be kept fully informed of the wealth of his Jews which he could confiscate at will.

MICHAEL ADLER.

Lit.: Jacobs, J., "Aaron of Lincoln," in *The Jewish Historical Society of England, Transactions,* vol. 3 (1899) 157-73; idem, *The Jews of Angevin England* (1893).

AARON "SON OF THE DEVIL." In a document concerning Colchester in the Public Record Office, London (Exchequer T. R. Forest Proceedings [E. 32] 12), dated 1277, there appears a striking caricature of a Jew, with the words "Aaron fil Diaboli." This drawing should be compared with the Jewish caricatures of Isaac of Norwich and Mosse Mok in another document in the Record Office (Receipt Roll 1565), dated 1233. In the Colchester record it is related how certain Jews together with some Christians chased a hunted doe "with a mighty clamour" to its death. Among the six Jews named who were guilty of this offense against the hunting laws was Cok (or Isaac) son of Aaron, who may be the man caricatured on the margin as "Aaron son of the Devil." Or the title may refer to Aaron son of Leo who is mentioned as one of the sureties for the payment of the fines inflicted, if it is not a satiric allusion to Jews in general, having some connection with the notorious Aaron of York who had died about 1268.

The Jew in the drawing is dressed in the fashion of the professional man of the day, wearing a hood, and upon his cloak is affixed a Jew badge in the shape of the two tables of the Law. This badge had been first instituted in England in 1215 and adopted in the Synod of Archbishop of Canterbury Stephen Langton in 1222.

Lit.: Jacobs, Joseph, *Jewish Ideals* (1896) 225-33.

AARON WORMS, *see* SANHEDRIN, NAPOLEONIC.

AARON OF YORK, medieval financier of English Jewry, b. probably before 1190; d. about 1268. He was the son of the rich Jose of York, who had been one of the two most representative Jews of that city. Jose had attended the coronation of King Richard I and, escaping the massacre in London, died a martyr's death in Clifford's Tower, York, together with Rabbi Yom Tob of Joigny and many others of the York community in the year 1190. After his father's martyrdom, Aaron became the head of York Jewry.

In 1219 he was one of the six principal talliators (or tax-gatherers) in Anglo-Jewry, and his financial transactions continued until his death; he left a wife, Henne,



The oldest house in England, famous as the residence of Aaron of Lincoln in the 12th century

and his sons to carry on his business. King Henry III received large sums from his York Jew, and in 1235 an arrangement was entered into whereby Aaron agreed to pay an annual sum of one hundred marks (equivalent to about sixty-eight medieval English pounds or £2,040 today). Aaron agreed to pay a further hundred shillings per annum in discharge of former debts, and thus was exempted from all other levies.

Aaron was the third Jew appointed to the high office of arch-presbyter in 1237, the appointment being for life, but he gave up his position after seven years. The arch-presbyter (six were appointed from 1199 to 1290) was an official of the Jewish Exchequer. In the same year, previous to his appointment, Aaron became one of the ten sureties for a tallage or arbitrary tax of 10,000 marks (equivalent to 6,800 medieval English pounds, or to £204,000 today) levied by the king upon all the Jewry of England. In spite of the promise of the king to exempt Aaron from future taxation, the arch-presbyter informed Matthew Paris, the chronicler, that within seven years he had been mulcted in the sum of 30,000 marks in silver (about 20,000 medieval English pounds, equivalent to £600,000 today), in addition to 200 marks of gold paid to the queen. Aaron led the six delegates of York at the Worcester "Parliament" in 1241.

In addition to his financial activities in England, Aaron carried on an extensive trade with French and Italian merchants. About 1242 Aaron appears to have fallen into disfavor with the king, as he was no longer able to pay the heavy taxes levied upon him. In 1246, after he had given up his office, he is found borrowing a sum of 400 marks (over 270 medieval English pounds, equivalent to £8,100 today) from the king's crossbowman. He sold his property in the London Jewry and about 1255 he became so reduced in circumstances that King Henry, at the instance of his brother, the Earl of Cornwall, "granted exemption to Aaron this time from tallage because of his poverty." He appears, however, to have recovered his prosperity, for between 1255 and 1268, when the last mention of him is found in the Plea Rolls of the Exchequer of the Jews, he was engaged in numerous commercial transactions, and he left an ample estate to enable his widow to continue his work. MICHAEL ADLER.

Lit.: *Calendar of Close Rolls* and *Calendar of Patent Rolls* (Henry III) (1216-72); Tovey, D'Bloissiers, *Anglia Judaica* (1738) 55, 107-8; *Calendar of Plea Rolls of the Exchequer of the Jews,* edit. J. M. Rigg, vol. 1 (1905) 24-313; Davies, R., "The Medieval Jews of York," in *Yorkshire Archeological Journal,* vol. 3 (1875) 179-93.

AARON, BARNEY, pugilist, b. London, 1800; d. London, 1850. He began professional boxing in 1819, defeating William Connelly, Manny Lyons, and others. In 1823 he defeated Ned Stockman in a contest of forty rounds, as well as Tom Lenney and Frank Redmond. The next year he beat Peter Warren, but was defeated in fifty-seven rounds by Arthur Matthewson. Aaron fought Dick Curtis in 1827 and knocked him out. He also took part in numerous other fights with varying success. He was known in boxing circles as "the Star of the East."

AARON, ISRAEL, rabbi, b. Lancaster, Pa., 1860; d. Buffalo, N. Y., 1912. He entered the Hebrew Union College at Cincinnati in 1875, the year when it was founded, and was one of the four members of the first graduating class of this institution, in 1883. Later he received the D.D. degree. He served as rabbi at Fort

Wayne, four years, and Beth Zion, Buffalo, twenty-five years. He wrote "The Reintroduction of Congregational Singing" (*Central Conference of American Rabbis Year Book*, vol. 22, pp. 333-39).

Lit.: *Central Conference of American Rabbis Year Book*, vol. 23, pp. 221-24; *American Israelite*, May 16, 1912, p. 7.

AARON, JONAS, one of earliest Jewish settlers of Philadelphia. His name appears in an article by C. H. Browning in the *American Historical Register* for April, 1895, entitled "A Philadelphia Business Directory of 1703." This directory is compiled from the books used in the business of Judge Trent, and the name of Jonas Aaron appears in one of the accounts in the judge's ledger.

Lit.: Rosenbach, A. S. W., "Jews in Pennsylvania," in *Publications of the American Jewish Historical Society*, No. 5 (1897) 198.

AARON, MARCUS, civic and communal leader, b. Pittsburgh, Pa., 1869. After a long and successful career as a merchant, he retired to devote his full time to civic and communal activities in Pittsburgh. He served as a member of the Pittsburgh Board of Education from 1911 to 1922 and as its president from 1922 to 1938; he was a member of the Pennsylvania State Board of Education from 1916 to 1923. Other educational activities of his include service as a member of the State Council of Education (1921-23) and as a trustee of the Carnegie Institute, the Carnegie Library and the Carnegie Institute of Technology.

Much of Aaron's leadership and efforts is devoted to Jewish communal life. He has for many years been a director of the Union of American Hebrew Congregations and a trustee of the Jewish Publication Society; his position as president of the Rodef Shalom Congregation of Pittsburgh, to which office he was elected in 1930, has made him a marked influence in the activities of that city's Jewry. In 1924 the University of Pittsburgh Law School honored him with an LL. D. degree.

AARONS, CHARLES L., circuit court judge in the state of Wisconsin, b. New York city, 1872. When he was two years old his family moved to Milwaukee, where he began his law career after graduating from the University of Wisconsin Law School. In 1903 he was elected a member of the city school board, where he won the name of "father of vacation schools" and was active in combatting the former "school book trust."

In 1925 Aarons was elected circuit court judge, being the first Jew in Wisconsin to attain this office. In his first term he presided over the ambulance chasing investigation of 1927, which attracted attention all over the country. The enemies he made in this investigation opposed his reelection in 1931, but he won by a large majority; in 1937 he was reelected for a third term without opposition. He presided over many important cases, especially in the field of domestic relations, and for three years conducted the Juvenile Court.

AARONSBURG, the first town in the United States recorded as having been planned by and named after a Jew; it is a village in Haines Township, Centre County, Pa., with a population of 250 (1938), all non-Jewish. It was founded by Aaron Levy, a pioneer real estate speculator in the sparsely settled regions of Pennsylvania. On October 4, 1786, Levy "laid out in small lots the town of Aaronsburgh," on a large tract of land which was part of what was then known as the Alexander Grant warranty, and which he had purchased from a Mr. Wetzel seven years previously. Two of the streets were named Aaron's Square and Rachel's Way, the latter after Levy's wife.

Aaronsburg grew rapidly, much of its development being due to the benevolence of Levy himself, who in 1789 presented the Salem Evangelical Church with a lot to be used for a school, church and burial ground. In 1804 Levy conveyed all his real estate interests in Centre County to Simon and Hyman Gratz. There is no other record of Jewish residents in Aaronsburg.

See also LEVY, AARON.

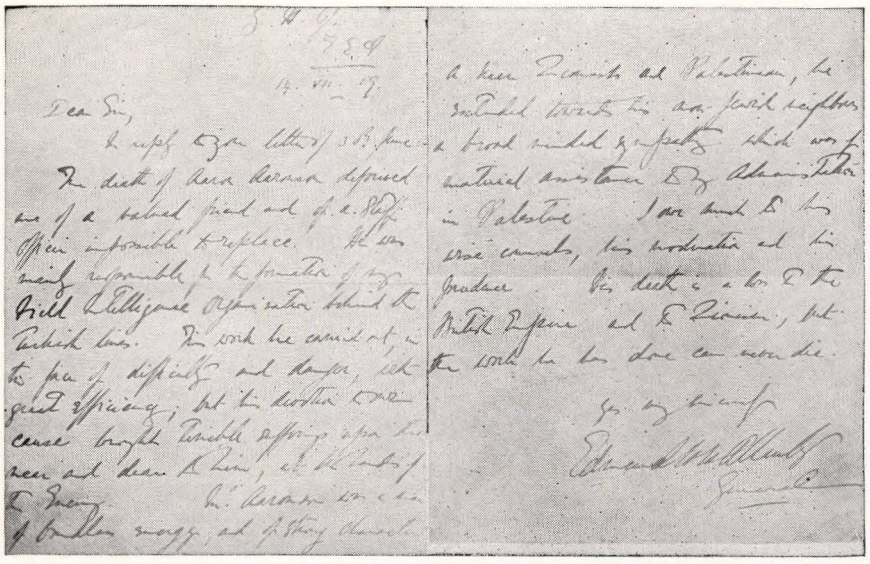
Lit.: *Publications of the American Jewish Historical Society*, No. 2 (1894) 157-63.

AARONSOHN, AARON, agronomist and Zionist leader, b. Roumania, about 1875; d. in an aeroplane accident, 1919. After attending the universities of Bonn, Berlin and Munich, he returned to Palestine, which had been his home from 1881, and served as agricultural expert for the Jewish colonies. In 1900 he organized an agricultural implement concern and introduced modern machinery into the country. Following exhaustive investigations, he discovered, in 1906, great quantities of wild wheat ("triticum spelt") growing in sixteen forms in Upper Galilee, near Hermon, and gathered specimens of the plant from the blossom to the mature ear. He established the fact that this plant was indigenous to the region, and opened up various possibilities of crosses between it and the more cultivated species, in order to add the hardiness of the wild wheat to the productiveness of the cultivated variety. The World War interrupted his researches.

In 1909 Aaronsohn came to the United States, at the invitation of the Department of Agriculture, for which he conducted extensive research and wrote several books, including *Agricultural and Botanical Explorations in Palestine* (Washington, 1910) and *The Discovery of Wild Wheat and Its Possibilities for the United States*, published by the City Club of Chicago



Michael Aaronsohn, sergeant of Marines who was blinded during the Meuse-Argonne offensive. He later served as rabbi and national chaplain of the Disabled American Veterans of the World War



Letter by General Allenby expressing condolences on the passing of Aaron Aaronsohn: "His death is a loss to the British Empire and to Zionism, but the work he has done can never die"

in 1913. During his stay he succeeded in interesting a number of Jewish philanthropists in his work, and with their aid founded the Jewish Agricultural Experiment Station at Athlit, near Haifa, Palestine, in 1910. Here, under Aaronsohn's direction, research was inaugurated on the improvement of Palestinian plants, the introduction of new species, and the application of modern farming methods to the country. At the same time he established a laboratory for the study of malaria, which later developed into the Health Bureau maintained by Nathan Straus.

An ardent Zionist, Aaronsohn sided with the Allies in the World War, and refused all offers to enter Turkish service. Instead, at the constant risk of imprisonment and execution, he organized a secret information service to the British headquarters in Egypt which proved of vital assistance to the campaign in Palestine. His knowledge of the terrain and the water sites contributed considerably to the final British victory. After the War ended Aaronsohn undertook diplomatic missions to the Powers in behalf of Zionist aims, and it was on one of these that he was killed in an aeroplane accident on May 15, 1919, while flying from London to Paris. SOL BERNSTEIN.

Lit.: Davidson and Kohler, "Aaron Aaronsohn, Agricultural Explorer," in *Publications of the American Jewish Historical Society* (1928) 197-210; Fairchild, D., "Dramatic Career of Two Plantsmen," in *Journal of Heredity,* vol. 10 (1919) 276-80; Ormsby-Gore, W., in *Zionist Review,* vol. 3 (1919) 35-36; United States Bureau of Agriculture bulletins.

AARONSOHN, MICHAEL, rabbi, chaplain and writer, b. Baltimore, 1896. He enlisted in the World War, having waived his exemption as a theological student, and was blinded on September 29, 1918, during battle in the Meuse-Argonne offensive. Despite this handicap he was ordained at the Hebrew Union College in June, 1923, and received the A.B. degree at the University of Cincinnati in the same year. He was appointed national field representative of the Union of American Hebrew Congregations, serving from 1923 to 1931.

Aaronsohn is a leader in the Henry George School of Social Science in New York city and in the Henry George Congress. Two of his articles on the subject of the single tax appeared in the periodical *Land and Freedom* (New York), and he contributed other articles to the *American Legion Monthly,* the *B'nai B'rith Magazine* and other American Jewish periodicals. In 1931 he was one of the founders of the *Jewish Braille Review,* a monthly cultural magazine for the blind. For six years he was National Chaplain of the Disabled American Veterans of the World War. He is also chaplain of several American Legion posts in Cincinnati.

AARONSOHN, SARAH, the "Jeanne d'Arc of New Palestine," sister of Aaron Aaronsohn, b. 1891; d. Zichron Jacob, Palestine, 1917. The Aaronsohn family first conceived the idea of carrying the British offensive into Palestine during the World War, their hope being that British rule would make it easier for the Jews to settle there. Together with a group of Jewish friends, they persuaded the British to invade Palestine, while they formed an organization which became the center of the intelligence service for the invaders. When Absalom Feinberg, one of the leaders of the group, was killed, Sarah stepped into his place and assumed complete control of the work at Zichron Jacob. Soon afterwards a carrier pigeon sent by her with a note to General Allenby was captured by the Turks, and she was arrested two days later. In an effort to obtain information, the Turkish officials subjected her, together with her father, a younger brother, and several young colonists, to most inhuman tortures. Unable to endure further agony, Sarah shot and killed herself.

Lit.: Jewish Daily Bulletin, Jan. 27, 1925; *The American Israelite,* May 21, 1925; *New York Times,* Dec. 28, 1917, p. 4.

AB (month in Hebrew calendar), *see* CALENDAR.

AB BETH DIN, *see* SANHEDRIN; TITLES.

AB HARAHAMIM, *see* MEMORIAL SERVICE.

AB, FIFTEENTH OF. The fifteenth day of Ab was a popular holiday, especially during the period of the Second Temple. According to Rabban Simeon ben Gamaliel, it was one of the two most joyous days of

the year, . . . "for then the daughters of Jerusalem used to go forth dressed in white garments which they all borrowed from one another so that those who had none of their own might not be embarrassed. . . . And they would dance in the vineyards, saying, 'Young man, lift up thine eyes, and consider whom you select for a wife; fix not thine eye on beauty, but consider the family'" (*Taan.* 4:8).

Six reasons, arranged according to the time of their authors, are given by the Talmud (*Taan.* 30b-31a) for the celebrations on this day. It was on the fifteenth of Ab that: (1) The twelve tribes were given permission to intermarry (annulling the law in *Num.* 36:7). (2) The interdict against the marrying of the tribe of Benjamin into the other tribes was lifted (*Judges* 21:1). (3) It became certain that the last member of the generation doomed to die in the wilderness had died (*Midrash Tehillim,* edit. Buber, p. 348). (4) King Hoshea abolished the guards whom Jeroboam ben Nebat had stationed on the road to prevent the men from the kingdom of Israel from going to Jerusalem for the festivals (*Git.* 88a). (5) Permission was given to bury those slain at Bethar. (6) The power of the sun began to wane (mid-summer) and no more wood was cut for the altar (moist wood produced too much smoke and harbored wood-worms that made it unfit for use).

As early as the time of Nehemiah it was agreed that the priests, Levites and the people were to furnish the necessary supply of wood for the altar (*Neh.* 10:35). There were nine days on which this wood-offering was brought, the most important of them the fifteenth of Ab (*Taan.* 4:5). The *Megillath Taanith* (edit. Lichtenstein, pp. 12-15, 75-77) explains in detail that the fifteenth of Ab was the date originally set aside for the bringing of the wood-offering by those who had returned from the Exile. The day was, therefore, made a holiday by acclamation. The festival is probably Pharisaic in nature, for the aristocratic Sadducees objected to the masses' donating material for Temple service; furthermore, the *Megillath Taanith* gives prominence to all anti-Sadducean festivals. Josephus (*Jewish War,* book 2, chap. 17, section 6; edit. Thackeray, p. 489) describes the night of the 14th of Ab as "the feast of wood-carrying when it was customary for all to bring wood for the altar, in order that there might be an unfailing supply of fuel for the flames, which are kept constantly burning."

According to Morgenstern, the 15th day of Ab, as the 10th day of Tishri (the Day of Atonement) was originally celebrated as a culmination of a seven days agricultural festival, which began by fasting and mourning. The days of mourning were survivals of the ancient mourning for Adonis, Canaanite god of vegetation; the seventh day being one of rejoicing in his resurrection. Later, both festivals were reinterpreted and linked with incidents in Jewish history.

HIRSCHEL REVEL.

Lit.: Zipser, M., *Des Flavius Josephus Werk* (1871) 127; Faerber, R., *Der 15. Ab als ehemaliger Volksfesttag,* pp. 1-14; Morgenstern, J., "Two Ancient Israelite Agricultural Festivals," in *Jewish Quarterly Review,* New Series, vol. 8 (1917-18) 34-37; Grossmann, S. L., *Moadim Lesimhah* (1885) 223-28; Seliger, J., *Collected Writings* (Hebrew) (1930) 25-30; Richer, I., "Al Kadmuth Hamaholoth Beteth Vav Beab Ubeyom Hakippurim," *ibid.,* vol. 9, No. 1 (1934) 17-20.

AB, NINTH OF (*tish'ah be'ab*) second in importance among days of fasting and prayer in the Jewish year. It is reminiscent of the destruction of Jerusalem and of the holy Temple, and is observed by means of a fast lasting from one sunset to the next. The day chosen for commemoration is that of the destruction of the Second Temple rather than that of the First, recognizing the fact that the second destruction was the greater catastrophe for the Jewish people.

The First Temple was destroyed in 586 B.C.E. by Nebuchadrezzar, on the 7th of Ab, according to *II Kings* 25:8-9; but *Jer.* 52:12-13 gives the tenth as the date. The Second Temple was destroyed by Titus on the Ninth of Ab, 70 C.E. It was on the same date that the fortress of Bethar fell in 135 at the end of the Bar Kochba revolt, and that the period of grace expired which was granted to the Jews of Spain in order that they might make up their minds whether they chose to convert to Christianity or to emigrate. According to a tradition (*Taan.* 4:4), the decree concerning Israel's forty years of wandering in the wilderness was made on the Ninth of Ab, and on this date, one year after the fall of Bethar, a plow was drawn over the soil of Jerusalem and over the Temple mount.

The observance of the Ninth of Ab and the other three days of mourning, i.e. the Tenth of Tebet, the Seventeenth of Tammuz, and the Fast of Gedaliah on the Third of Tishri, arose in the Babylonian Exile, but probably fell into disuse during the first period of the Second Temple (*Zech.* 7:5; 8:19). Later, however, the Ninth of Ab at least appears to have again been observed as a fast day (*Taan.* 12a). After the second destruction of Jerusalem the mournful character of the Ninth of Ab became intensified, and to a greater degree after the fall of Bethar. It was in the 15th cent., however, and especially after the expulsion of the Jews from Spain, that the extremely sad and somber character of the day began to take shape, together with all the mourning rites as they have since been practised.

The religious law forbids eating and drinking on the Ninth of Ab; bathing, anointing the body with oil, and the wearing of shoes, are likewise forbidden. According to popular belief, whoever does any work on the Ninth of Ab will have no blessing bestowed upon his labor. Even the study of the Torah is forbidden, because such study is regarded as a joy; only those passages from Bible and Talmud may be read which will evoke lamentation. All ornamentation is removed from the house of worship, which is kept dark and gloomy on the evening before the fast; neither the phylacteries (Tefillin), which are regarded as a religious ornament, nor the prayer shawl (Tallith) is put on in the Morning Service. Many worshippers spend all the night in the synagogue. All mourning customs are observed and many visit cemeteries.

At the divine service on the evening before the fast day the Biblical book of *Lamentations* is chanted in mournful melody, supplemented by selected dirges (Kinoth) which had their origin during the Middle Ages. Songs and poems of a similar character are recited in still greater number in the Morning Service, while the worshippers sit on the bare floor of the synagogue or on low stools. Many of these lamentations have as their theme later persecutions of the Jews. The most beautiful of these dirges is Judah Halevi's



German Jews of the 18th century observing the Ninth of Ab: praying in the synagogue, eating the last meal before the fast, and sleeping in the synagogue. Reading desks are tied together to prevent worshippers from using them

Zionide, which expresses poignantly the grief of the downtrodden and humiliated people of God and its ardent longing and profoundly moving hope for the renewal of its ancient greatness on the holy soil of its ancestors.

In Jerusalem, among the Sephardic and Yemenite Jews, on the Ninth of Ab the song "Haazinu" (*Deut.* 32) is chanted in the Morning Service, and the Lamentations melody in the evening. After the Evening Service, among the Sephardim, the lights are extinguished, and the oldest member speaks in Ladino to the entire congregation. He closes his address with words of

comfort, whereupon the lights are again kindled. The ark and the scrolls of the Torah are swathed in black among both Sephardic and Yemenite Jews, and the worshippers put ashes on their heads. In the afternoon they visit the Wailing Wall.

The reading from the Torah in the Morning Service is *Deut.* 4: 25-40, while the prophetical portion consists of *Jer.* 8:13 to 9:23. In the Afternoon Service, as on every public fast day, *Ex.* 32:11-14 and 34:1-10 is read from the Torah, while the portion from the prophets is *Isa.* 55:6 to 56:8. The Anenu ("Answer us") prayer is inserted into the Eighteen Benedictions, and the Nahem ("Comfort") prayer in the Afternoon Service.

A Sabbath on which the Ninth of Ab falls is called "Schwarz Schabbes" (Black Sabbath) among the Jews of Eastern Europe, Western Germany, especially in the Rhine districts, and Hesse; on such a day, despite the Sabbath joy, a feeling of depression prevails. In Eastern Europe the opponents of the Hasidim (the Mithnaggedim), although they wear their Sabbath mantle, do not wear the usual festive Sabbath cap on Schwarz Schabbes. The Hasidim, however, permit nothing to interfere, even symbolically, with their usual joyfulness and exalted mood even on Schwarz Schabbes, and wear their complete Sabbath garb.

Beginning with the Reform Movement in the early part of the 19th cent., liberal Jews have for the most part dispensed with the observance of the Ninth of Ab. The Einhorn Prayer Book, *Olath Tamid* (Baltimore, 1858) contains a special prayer for the day expressing the idea that the destruction of the Temple was not a calamity, but the gate through which Israel stepped into the world. SAMUEL RAPPAPORT.

Lit.: *Orah Hayim* 549 to 561; *Jewish Encyclopedia,* vol. 1, pp. 23-25; Dembitz, L. N., *Jewish Services* (1898) index; Rappaport, Samuel, "Aus dem religiösen Leben der Ostjuden, (1 Der Sabbat," in *Der Jude,* vol. 2 (1917-18) 340-47; (2 "Erziehung und Studium," ibid., vol. 2 (1917-18) 457-64; Idelsohn, A. Z., *Jewish Liturgy* (1932) 104, 249, 253.

ABADIM ("slaves"), one of the "seven small tractates" of the Talmud, printed in most editions at the end of the fourth division Nezikin. It contains short extra-Mishnaic opinions (Baraithoth) about Jewish bondmen and slaves, and, like the other tractates of the group, was probably compiled before the completion of the Talmud.

Abadim has three chapters. The first limits the validity of the laws concerning Jewish servants to the period when the Jubilee is observed, and treats of the purchase and manumission of bondmen and the taking to wife of a Hebrew maidservant (*Ex.* 21:8-11). The second deals with relations between the master and his servant, besides discussing the case in which a Hebrew is sold into slavery because of theft, and the question as to whether or not a servant resumes his former dignity when he again becomes a free man. The third discusses the ceremony prescribed for a slave who does not wish to be freed (*Ex.* 21:5-6), the manner of acquisition and manumission of slaves, and the acquiring of freedom by a slave when he is sold to a non-Jew, or outside of Palestine.

Lit.: Maimonides, *Yad Hahazakah, Hilchoth Abadim; Shulhan Aruch Yoreh Deah* 267; Higger, Michael, *Seven Minor Treatises* (1930) 34-41 (which gives the Hebrew text and an English translation).

ABaG, *see* GOTTLOBER, ABRAHAM BÄR.

ABANDONMENT, *see* AGUNAH; DESERTION.

ABARBANEL, *see* ABRAVANEL.

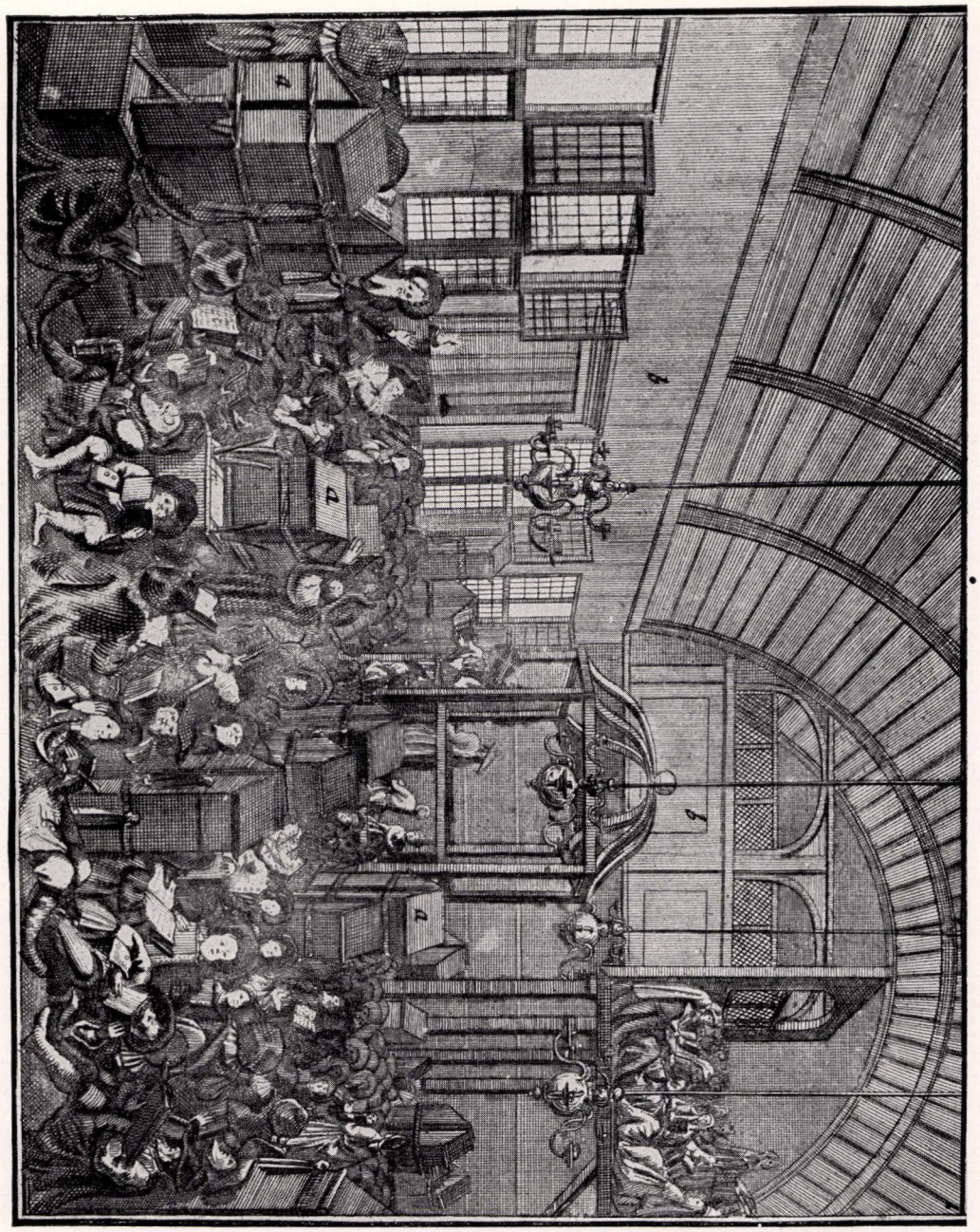
ABARBANEL, HENRY, author and teacher, d. New York city, 1896. From 1871 to his death he was engaged in teaching and writing in New York city. He edited the *English School and Family Reader* (New York and Cincinnati, 1883), compiled "for the use of Israelites." The book contains selections in prose and verse, historical sketches, biographies, narratives, and notes and comments on Judaism. This work, intended for the use of "Reform Jewish Sunday Schools," was well received in its day.

ABARBANELL, JACOB RALPH, lawyer, editor and author, b. New York city, 1852; d. Whitestone, L. I., 1922. In addition to his legal practice, he was the editor of *New York Family Story Paper* and *Golden Hours,* and translated novels of Alphonse Daudet, Feuillet, Greville and Boisgobey and short stories from the French and German. Writing under the pen-name Ralph Royal, he produced a number of serial stories, including *Monte Cristo and His Wife* (1885); *Ma* (1888); and *The Rector's Secret* (1892). His plays include *My Father's Will* (1881); *A Model Pair* (1882); and *Haydee, Countess of Monte Cristo* (1902).

ABARBANELL, LINA, actress and singer, b. Berlin, 1880. She studied for the stage in Berlin, Vienna, and New York, and made her début at the Neues Theater, Berlin, in 1895. She appeared in grand opera at Posen in 1897 and later at Berlin; then she made tours of Germany, Austria, Belgium, Denmark and Holland. In 1905 she came to the United States; she appeared at the Irving Place Theatre under Heinrich Conried and later at the Metropolitan Opera House in *Hansel and Gretel.* When she had mastered the English language she appeared on the American stage and was particularly successful in such musical productions as *The Student King, The Merry Widow, The Love Cure* and *Madame Sherry.* Her last public appearance was in *The Chimes of Normandy* at Westport, Conn., in 1934. In 1936 she was one of the directors of the musical comedy *On Your Toes* at the Imperial Theatre in New York.

ABAYE, Babylonian Amora of the fourth generation, b. about 280; d. 338. His original name was Nahmani; but since he was orphaned when young, he was brought up by his grandfather Rabbah, in whose house he received the pet-name "Abaye" ("little father"), by which he was known throughout his days. His teachers were his grandfather and Joseph bar Hiyya.

Abaye, who supported himself by agriculture, and sometimes by viticulture, was poor most of his life, except toward the end of it, when he married the rich granddaughter of Judah Hanasi. From 333 to his death he was the head of the academy of Pumbeditha. He was not, however, regarded as especially successful in this honored post, because he was overshadowed by the fame of his comrade and friendly rival, Raba. The discussions of the two famous teachers occupy many pages of the Talmud, so that the expression *havayoth Abaye veraba* ("the arguments of Abaye and Raba") became proverbial. Despite Abaye's high reputation, the opinions of Raba usually became the norm in Jewish law.



Services in the synagogue on the Ninth of Ab. The women's gallery is suspended at upper right. Shoes removed, the men sit on the floor of the synagogue in a posture of mourning.—From a copper-plate in Kirchner's "Jüdisches Ceremoniell," Nurnberg, 1724

Abaye was noted for his modesty, benevolence and kindly spirit. He would not permit others to show him signs of honor. His rule of life was summed up in the sentence, "Let a man be always modest and God-fearing, slow to anger, striving to be at peace with his brothers, relations and every man, even with the heathen in the market-place, in order that he may be beloved of heaven, prosperous on earth, and be everywhere welcome" (*Ber.* 17a). In questions of Jewish law he frequently took into consideration local customs, saying: "Go out and see what people do" (*Ber.* 45a). Other typical sayings were: "What a child says, is either from his father or his mother"; "Woe unto the wicked, woe unto his neighbor"; "No matter how wicked the world is, it always has a number of right-eous individuals who are necessary for the existence of society"; "The Biblical verse, 'Thou shalt love the Lord Thy God' (*Deut.* 6:5), means that the name of God must become beloved through your conduct."

Lit.: Bacher, *Agada der babylonischen Amoräer,* pp. 107-113, 148-51; Funk, *Die Juden in Babylonien,* vol. 2, pp. 34-40, 137-38.

ABBA, (Aramaic, corresponding to the Hebrew *'ab*), term meaning "father," "ancestor," and "master."

1. It is common as a title of address for God in the New Testament (*Mark* 14:36; *Rom.* 8:15; *Gal.* 4:6). This resembles the Hebrew phrases *'abinu, 'abinu shebashamayim,* and *'abicha shebashamayim* (our Father, our Father Who art in Heaven, and thy Father

in Heaven), phrases which are frequent in the Talmud and in the liturgy (*Ber.* 5:1; *Taan.* 23a; *Sanh.* 101b and elsewhere, and the Abinu Malkenu prayer).

2. Abba is used also as a title of respect, nearly synonymous with rabbi, before the names of a number of sages in the Tannaitic and Amoraic periods; examples are Abba Eleazar ben Gamala, Abba Gurion, and Abba Saul. The word survives in the European languages in the meaning of "ecclesiastical official," in the Greek and Latin "abbas," the German "Abt," and the English "abbot."

3. Abba occurs also as a personal name, a shorter form of Abraham, as Abba Aricha, Rabbi Abba. This usage has persisted throughout the Middle Ages and into the 20th cent.

Lit.: Bacher, W., in *Revue des études juives,* vol. 36, p. 104; Klein, S., in *Leshonenu,* vol. 1 (1928-29) 325-27.

ABBA ARICHA (ABBA ARECHA), one of the most important Babylonian Amoraim of the first generation, b. Kafri, Babylonia, about 175; d. 247. The name Abba is a shorter form of Abraham, and Aricha (Aramaic for "long, tall") is probably an epithet referring to his stature, although it has been suggested that "Aricha" means "lecturer" (Jastrow), or that it is the name of a place (Graetz). Because of his remarkable personality and achievements, he is always referred to in the Talmud as Rab, master, teacher par excellence, the name Abba Aricha occurring only once (*Hul.* 137b).

Rab came of a distinguished family that traced its descent back to Shimei, the brother of King David. His uncle was the illustrious Rabbi Hiyya (*Pes.* 4a), the friend and colleague of Rabbi Judah Hanasi. Abba Aricha's gifts were recognized at an early age, and he went to Palestine to complete his education in the academy of Judah Hanasi at Tiberias and in that of Hiyya at Sepphoris (*Ber.* 46b; *Sab.* 3ab; *Sab.* 6b; *B.M.* 92a). His learning and acumen won for him a preëminent place among Judah Hanasi's pupils, and evoked the admiration of Johanan bar Nappaha and other students (*M.K.* 9b; *Hul.* 137b). Nevertheless, when Judah Hanasi was asked to grant Abba Aricha ordination (Semichah), he refused, although he did ordain another nephew of Hiyya's, who was greatly inferior to Abba Aricha in attainments. Instead, he accorded the latter full rights to decide in civil and ritual cases, but denied him the right to pass on blemishes of firstborn cattle. This reservation, which Judah Hanasi's successor, Gamaliel III, likewise refused to remove (*Yer. Hag.* i, 76c), is especially difficult to understand in view of Abba Aricha's proficiency in this branch of study, since he spent fully eighteen months in the company of shepherds in order to learn the different types of defects common to cattle (*Sanh.* 5b). It therefore seems likely that this incomplete ordination was due to Abba Aricha's intention of returning to Babylonia and establishing the independence of the schools of his native land. In his desire to preserve the spiritual hegemony of Palestine, Judah Hanasi thought to prevent this step by withholding full authorization from the brilliant young scholar.

Abba Aricha returned to Babylonia about the same time that Judah Hanasi completed the redaction of the Mishnah (about 219). For a short time he held the post of inspector of markets in Nehardea (*Yer. B.B.* v, 15ab). He then proceeded to Sura, where he established an academy which attracted over 1,200 students and lasted for 800 years. This institution and the similar one founded at Nehardea by Abba Aricha's colleague, Samuel, were instrumental in ushering in a new epoch in Jewish history, the era when Babylonia became the center of Jewish life. These schools, and the scholars whom they reared, soon began to rival and eventually to supplant the academies in Palestine. With the general decay of Jewish life in Palestine and the blossoming forth of Judaism in its Babylonian environment, the Babylonian schools became the spiritual center of the Jewish people for all the lands of the dispersion.

Abba Aricha continued his teaching activity uninterruptedly until the end of his life, although the condition of the Jews became worse after the fall of the Arsacid dynasty and the accession of the fanatical Sassanids. His most distinguished son was Hiyya, and two of his grandsons, Mar Ukba and Nehemiah, attained the exilarchate.

Being a younger contemporary of Judah Hanasi, Abba Aricha belonged to the Tannaitic period no less than to the Amoraic, and he sometimes contradicts Tannaitic opinions (*Erub.* 50b; *Git.* 38b; *B.B.* 42a; *Sanh.* 83b; *Hul.* 122b), a liberty not permitted to an Amora. Principally, however, Abba Aricha is an Amora, and it is here that his chief importance lies. He took the Mishnah in the recension of Judah Hanasi as the basis for all further Halachic discussion, and thus gave it authority in Babylonia. From it he derived all theoretical extensions and practical applications of the law, treating the text of the Mishnah with the same scrupulous attention to details which is characteristic of the Tannaitic treatment of the Pentateuch.

Abba Aricha was distinguished as a Haggadist. His sayings show nobility of soul and sturdy common-sense. A widespread practice in his time was the custom of marrying women to husbands who had not seen them before the ceremony. Against this he protested vigorously (*Kid.* 41a) on the ground that the husband might come to dislike his wife and thus violate the Biblical commandment "Thou shalt love thy neighbour as thyself" (*Lev.* 19:18). In similar vein is his statement: "Whoever does not show compassion for God's creatures is not of the seed of Abraham" (*Betz.* 32b). The study of the Torah was to Abba Aricha the highest good, and he encouraged this study even if based on ulterior motives, so that eventually the highest goal, Torah for its own sake (*torah lishemah*), might be attained (*Pes.* 50b). Yet he reckoned with economic and physical distractions, and he counselled his hearers not to absent themselves from the house of study, even if they had only a short time to spare (*Sab.* 83b).

Abba Aricha used frequently for his expositions the lives of such Biblical characters as Abraham, Moses, Miriam, Korah, Joshua, Samson, and especially David (see *Sanh.* 98b). Thus from Jacob's life he drew the lesson of the evil consequences of preferring one child to another (*Sab.* 10b). He found pleasure in mystical speculations (*Hag.* 12a; *Kid.* 71a). His ethical outlook is well summed up in the saying: "The commandments were given to purify man's impulses" (*Midrash Gen.* 44:1). On an equally exalted plane is his remark: "Whatever the sages have forbidden in public is equally

reprehensible in uttermost privacy" (*Sab.* 64b). On the other hand, he warned his pupil Hamnuna against excessive rigor, quoting the words of Ben Sira: "If you possess the means, treat yourself well, for there is no pleasure in the grave nor any delay in death" (*Erub.* 54a). Especially noteworthy is the statement: "Each man is destined to account for all the joys in life that he beheld and did not taste" (*Yer. Kid.* iv, 66d).

Abba Aricha made lasting contributions to the liturgy, manifesting in his compositions a noble piety and exquisite felicity of expression. He established the text of the silent prayer on the evening of a holiday, after a Sabbath (*Ber.* 33b), and is the reputed author of the invocation for the Blessing of the New Moon. He wrote several portions of the service for Rosh Hashanah, including the Alenu prayer, which is now a part of the daily service (*Yer. R.H.* i, 57a).

ROBERT GORDIS.

Lit.: Hyman, A., *Toledoth Tannaim Veamoraim,* vol. 1 (1910) 15-42; Graetz, H., *History of the Jews,* vol. 2 (1927) 454, 511-18; Strack, H. L., *Einleitung in Talmud und Midrasch* (1921) 136-37; *Otzar Yisrael,* vol. 9, p. 254 et seq.; Bacher, W., *Die Agada der babylonischen Amoräer* (1878) 1-33; Weiss, I. H., *Dor Dor Vedoreshav,* vol. 3 (1911) 131-43; Tzuri, J. S., *Rab* (Hebrew; 1925); *Jewish Forum,* 1928, pp. 388-92; Umanski, J. *Sefer Rab* (2 vols., 1931).

ABBA MARI BEN MOSES OF LUNEL (the Provençal form of the name is Don Astruc of Lunel), Talmudist and leader of the opponents of the study of philosophy, b. Lunel, France, about 1250 (the French *lune,* "moon," is equivalent to the Hebrew *yareah;* hence his surname Hayarhi). He came to Montpellier at an early age and spent most of his life there. He was of a distinguished Provençal family, his great-grandfather being the well-known Maecenas, Meshullam ben Jacob of Lunel.

Although an opponent of philosophy in general, he had great veneration for Maimonides, whose leading ideas he adopted and harmonized with his own religious views, somewhat after the manner of Nahmanides. His opposition was directed chiefly against the excesses of contemporary philosophy, against the superficial rationalism and the shallow allegorizing method which destroyed everything positive in religion.

However, the heat of controversy carried him beyond his original moderate position and made him appear as a bitter antagonist of every kind of philosophy. Inasmuch as he himself did not possess sufficient authority to proceed against the innovators, he addressed himself in 1304 to Rabbi Solomon ibn Adret of Barcelona, the most influential rabbi of the time, with the demand that he assume the leadership of those who were loyal to the faith and take up the fight against those who, in his opinion, were detractors of Judaism.

Abba Mari's insistence finally overcame Solomon ibn Adret's reluctance to take up the cause. Together with the highly respected and learned brothers Don-Bonafoux Vidal and Don-Crescas Vidal, he issued an open letter forbidding freedom of theological inquiry and the study of the sciences, and threatening with excommunication all those who would apply the allegorizing method to the Bible. This letter was publicly read in all the schools and synagogues. A lively epistolary controversy ensued. Rabbi Jacob ben Machir Tibbon, a prominent mathematician and astronomer, was especially outspoken in protesting against the proposed enslavement of the mind and found many who agreed with him. Abba Mari, who feared that Solomon ibn Adret might waver in his resolution and relax his ardor, now turned for advice and aid to Rabbi Asher ben Jehiel, who had settled in Toledo in 1305 shortly before the controversy arose, and succeeded in inducing him to urge Solomon ibn Adret to take the final step. On the Sabbath before the Fast of Ab, 1305, Solomon ibn Adret, holding the scroll of the Torah in his hand, had the Shofar sounded and made the following pronouncement in the synagogue: "Whoever, being under the age of twenty-five, reads a scientific book, whether in the original language or in a Hebrew translation, shall be subjected to the most severe ban. This ban is to remain effective for half a century."

This sentence of excommunication, together with a solemn admonition, was dispatched to all the congregations of Spain, France and Germany, but did not meet with the desired success. The opposition party in Montpellier skilfully met the situation by spreading the report that the ban was aimed chiefly against Maimonides. At the same time it obtained permission from other Jewish authorities to pronounce a counter-ban aimed at all those who kept their sons from the study of the sciences on account of religious scruples, or who expressed themselves disrespectfully regarding Maimonides, or who desired to accuse a religious writer of heresy because of his philosophical views. This pronouncement, too, was circulated throughout Jewry, thus dividing the communities into two hostile camps.

In 1306 Philip IV expelled all the Jews from France. Abba Mari then went to Arles, then to Perpignan, but there was no further talk of resuming the dispute, especially since Solomon ibn Adret died four years later.

All the available documents pertaining to the controversy were collected by Abba Mari into a volume called *Minhath Kenaoth* (Meal-Offering of Jealousy, Pressburg, 1838). The book includes a statement of his own religious views. For him Judaism rests upon three cardinal principles: the firm conviction of the existence, unity and incorporeality of God; the creation of the world by God; Divine Providence. These three basic principles are represented in Judaism in the laws, which form the constant reminder of the revelation; in the Sabbath, which celebrates the creation; and in the Bible, which teaches the ways of God. But man's reason must not be hypercritical with regard to the Biblical narratives, and one should not inquire into the motives of the Biblical commandments. Therein Abba Mari parted company with Maimonides. Abba Mari wrote an elegy on the death of Menahem Meiri and a commentary on Rabbi Judah ibn Ghayyat's poem on Purim.

ISRAEL GÜNZIG.

Lit.: Zunz, L., *Literaturgeschichte der synagogalen Poesie* (1865) 498; Graetz, H., *History of the Jews,* vol. 4 (1927) 27-45; Renan, J. and Neubauer, A., *Les rabbins français* (1877) 647-95; Gross, Henri, "Notice sur Abba Mari de Lunel," in *Revue des études juives,* vol. 4 (1882) 192-207; Perles, Joseph, *R. Salomo ben Abraham ben Adereth, sein Leben und seine Schriften* (1863) 15-54; Sarachek, Joseph, *Faith and Reason* (1935) 195-205.

ABBA SAKKARA, according to the Talmud, a nephew of Johanan ben Zakkai who was an insurrectionary leader in the war against Rome of 66-70 C.E.,

and who aided his uncle to escape from Jerusalem (*Git.* 56a).

ABBADY, ISAAC ABRAHAM, Chief Hebrew Interpreter to the Palestine government, b. Jerusalem, 1898. He is a descendant of a Sephardic Jewish family long established in Palestine, which traces its descent to the earliest exiles from Spain who settled in Palestine, especially in Jerusalem, shortly after the expulsion of the Jews from Spain. He received his education at the Talmud Torah, the Lämel School, and the Hebrew Teachers' College in Jerusalem, and after serving as a Hebrew teacher for a short time, entered the service of the British Civil Administration of Palestine as interpreter and secretary to the public prosecutor.

In 1919 he joined a small group of young Hebrew journalists who founded the "Hasolel" company, which published the Hebrew daily *Doar Hayom,* the English weekly *The Palestine Weekly,* and the Arabic weekly *Barid Al Yom;* for a short time he was co-editor of these publications. In 1920, upon the arrival of Sir Herbert Samuel, the first High Commissioner for Palestine, Abbady was appointed Chief Translator in the then constituted Central Translation Bureau of the Palestine Government; this position he still (1937) holds under a different rank and title. In this capacity he was attached as "ex officio" interpreter to various Commissions of Enquiry which visited Palestine, including the International Wailing Wall Commission and the Palestine Royal Commission (1937).

Abbady was honorary foreign secretary to the B'nai B'rith Lodge in Jerusalem, and in 1927 was elected a member of the Jerusalem Committee of the Hebrew Authors Association. He was co-author of the English-Hebrew dictionary published by Mitzpah at Tel-Aviv, and contributed to several Hebrew and English journals and literary periodicals. He is also a contributor to this encyclopedia.

ABBAHU, Palestinian Amora of the third generation, b. about 279; d. about 320. He was a pupil of Rabbi Johanan bar Nappaha, some of whose precepts he transmitted (*Pes.* 43b; *B.K.* 20b), but whose opinions he likewise contradicted now and then (*Ber.* 34b). Abbahu also gave independent Halachic precepts and important Haggadic decisions (*R.H.* 16a, 32b). He was furthermore a disciple of Jose ben Hanina, and became head of the school in Caesarea (*R.H.* 34a). After the death of Rabbi Ammi, successor of Rabbi Johanan, Abbahu became recognized as the leading sage of Caesarea and Tiberias.

Abbahu combined his Jewish learning with a knowledge and appreciation of Hellenism, and could therefore successfully oppose the Gnostics (*Ber.* 10a; *Sanh.* 39a; *A.Z.* 4a). He had a modest nature and helped others to become renowned (*Sotah* 40a). His tolerant point of view is well shown by this saying (*Ber.* 34b): "The pious who have remained spotless can not attain to that place where the repentant sinners are." Characteristic of the great esteem which he enjoyed is the legendary saying which occurs in the Talmud (*M.K.* 25b): "When Abbahu died, the pillars of Caesarea wept."

Abbahu left two sons, Rabbi Zeira and Rabbi Hanina. His best-known pupils were Rabbi Zeira, Rabbi Jonah, and Rabbi Jose. Records of Abbahu's controversies with Christian theologians are preserved.

Lit.: Hyman, Aaron, *Toledoth Tannaim Veamoraim* (1910) 62 et seq.; Strack, H. L., *Introduction to the Talmud and Midrash* (1931) 125.

ABBASIDES, the most celebrated Mohammedan dynasty, which furnished thirty-seven caliphs over a period extending from 750 to 1258, and which officially based its claim to the leadership of Islam on its descent from Abbas, the eldest uncle of Mohammed.

Baghdad, the seat of the Abbasides' government, was conquered by the Mongols under Hulagu in 1258, and the last caliph, al-Mustasim, was killed. Zahir Baybars, the Mamluk sultan of Egypt, in his wish to symbolize the passing of the glory of Baghdad to Cairo, bestowed the caliphate upon an exiled scion of the Abbasides in 1261. The subsequent Mamluk rulers adopted this innovation, but of course the erstwhile potentates of Islam had now become mere ecclesiastical puppets. Mutawakkil, the last of the Abbasid caliphs in Egypt, was carried off to Constantinople and imprisoned by the Turks in 1517.

The Abbasides were much more just and tolerant to non-Muslims than their predecessors, the Omaiyads, had been. The humiliating conditions imposed upon the Jews and attributed to Omar I, such as the paying of tribute, the wearing of a distinctive attire, the prohibition against riding on horses, and other degrading measures, served as a pattern of oppression to all succeeding caliphs. Some of these ordinances fell into abeyance, but at times all were strictly enforced. During the reign of Mutawakkil (847-61) the persecutions reached their peak. Mutawakkil ordered many synagogues to be converted into mosques, and even forbade the study of Hebrew.

However, all these were exceptions from the rule of a general tolerance. Occasionally Jews even occupied high positions in the service of the state, as, for example, Ruzbah (Persian equivalent of *yom tob*), who was governor of Siraf in 989. The notable skill of the Jews as physicians and interpreters aided them considerably in raising their social status, not to mention their ability as traders, which partly offset the economic handicaps of special taxes which they paid in common with the other two tolerated religions: Christians and Magians (followers of Zoroaster). In general, the position of the Jews was somewhat better than that of the Christians, who, however sectarian in the Byzantine eyes, were mostly suspected by the Abbasides of being sympathetic toward their hereditary enemy, the Eastern Roman Empire.

See also: EXILARCH; ISLAM. For the development of Jewish life under the Abbasides in the countries of the Islamic empire, *see* BABYLONIA; BARBARY STATES; EGYPT; PALESTINE; PERSIA. JOSHUA FINKEL.

Lit.: Amedroz, H. F., and Margoliouth, D. S., *Eclipse of the Abbasid Caliphate* (7 vols., 1921); Hitti, Philip, *History of the Arabs* (1937) 288-362; Arnold, T. W., *The Caliphate* (1924); *Encyclopaedia Britannica,* vol. 4 (14th ed.) 605-10.

ABBOTT, LYMAN, Congregational clergyman, editor, and author of several works of Jewish interest, b. Roxbury, Mass., 1835; d. New York city, 1922. He was pastor of Plymouth Church, Brooklyn, from 1888 to 1899, and from 1893 until his death he was editor-in-chief of *The Outlook.* In May, 1903, at the time of the Kishinev massacre, Abbott denounced the Russian

government for its discriminations against the Jews and for its responsibility in permitting the Kishinev outrage. Among the books which he published were: *Jesus of Nazareth* (New York, 1869); *The Theology of an Evolutionist* (London, 1897); and *The Life and Literature of the Ancient Hebrews* (Boston, 1901).

Lit.: The Voice of America on Kishineff (1904) 377-82.

ABBREVIATIONS. The history of abbreviations begins essentially with the adoption of the alphabet for writing, since it is only in this that it becomes possible to indicate an entire word by its initial or first two or three letters. The convenience of abbreviating has been employed down to the present day, and the necessity for it was even stronger in ancient times, when all literature was written slowly and painstakingly by hand.

Since the ancient Hebrews began to use the alphabet at an early period in their history, it is reasonable to suppose that they employed abbreviations from the beginning. While it is true that there are no abbreviations in the official manuscripts of the Bible, this can be explained as due to the great reverence in which the Scripture was held and the extreme care taken to preserve the uniformity of the text. That this was not always the case is shown by abbreviations in certain papyrus fragments of the Bible from the 2nd cent. C.E., and from the Greek text of the Septuagint translation. A study of this rendition shows that the translators frequently read in their manuscripts *beth* for *bene,* and vice versa; *lepethah* for *lifne; 'ammud* for *'ab; leyom* for *li*—all of which can be understood only if abbreviations were present in the early Hebrew manuscripts of the Bible. In fact, the difficult passage in *Ps.* 2:12, *nashku bar* (variously translated as "kiss the son" or "do homage in purity"), is best explained as an abbreviation of *nashku beraglo,* "kiss his foot."

Abbreviations are found in all Talmudic and later Hebrew literature. The earliest Hebrew term for them is *notarikon* (derived from a Greek term meaning "stenography"); *siman* ("sign") is employed when abbreviations are used as an aid to remembering the contents of the Talmud (which were originally learned by heart); while *rashe teboth* ("initials"), which first occurs in the 4th cent., is the expression most current today. This phrase expresses the most common form of abbreviation of Hebrew words, made by taking the initials of single words or of a closely connected group.

The following methods of abbreviation are employed in Hebrew: 1) The initial or first two or three letters of a word are written, followed by a dot or a slanting stroke to indicate abbreviation. Examples, ר׳ (R) for רבי (Rabbi); מס׳ (MS) for מסכת (*masecheth,* "tractate"); וגו׳ (VGO) for וגומר (*vegomer,* "etc."). 2) When a group of words is abbreviated, the initial letters of the various words are placed together, and two slanting lines are placed before the last letter. Example, הקב״ה (HKBH) for הקדוש ברוך הוא (*hakadosh baruch Hu,* "The Holy One, Blessed be He"). 3) Occasionally, final letters are used instead of or in addition to initial letters. Examples, ן׳ (final N) for אבן (Ibn or Aben); ת״ת (TTH) for תפארת (*tifereth,* "glory").

The most frequently abbreviated words were the names for God, יהוה (read as *'adonai*) and אלהים (*'elohim*), not only because of their frequent occurrence, but also because of the reverence in which they were held. The usual abbreviation for יהוה is י׳, a form for which no satisfactory explanation has yet been found. Next in order come the expressions such as Rabbi and *ben* ("son") which are in frequent use, and the names of important rabbis. Lengthy names of individuals and cities are frequently abbreviated, for instance, נ״נ (NN) for נבוכדנצר (Nebuchadnezzar). This has led in certain instances to peculiar abbreviations such as נ״ש (NSH) for Nikolsburg (interpreted as Nikol plus Shporg) and פפד״ם (FFDM) for Frankfort-am-Main (interpreted as Frank plus Fort plus Dam plus Main).

In post-Talmudic times there developed the practice of adding auxiliary vowels to abbreviations so that they could be pronounced as separate words, and in course of time these abbreviation coinages were substituted for the longer forms. Thus *shishah sedarim* ("the six orders"), the old name for the Talmud, was abandoned in favor of the abbreviation ShaS, and later an adjective *shasi,* meaning "Talmudic," was coined from it. In the same way Rabbi Moses ben Maimon became Rambam; Rabbi Shelomoh Yitzhaki, Rashi; Hayim Joseph David Azulai, Hida; and Rabbi Yomtob ben Abraham, Ritba. This usage of abbreviations is parallel to and anticipatory of modern forms like Ica, Hicem and Hias.

Many of the names now current among Jews owe their origin to an original abbreviation. Examples of these are Katz, from *kohen tzedek,* "priest of righteousness"; Sachs, from *zera kodesh Speyer,* "martyrs of Speyer"; Segal from *segan leviyah,* "chief of the Levites"; Ash from Eisenstadt and Nash from Nikolsburg and Neustadt; and Schalit from *sheyihyeh le'orech yamin tobim,* "may his life be long and happy."

Among the abbreviations most frequently found in Hebrew letters are the following: ב״ה *be'ezrath hashem,* "with the help of God," placed at the head of letters; בחדר״ג, *beherem derabbenu Gershom,* "under the ban of Rabbenu Gershom" (against opening another person's letters), placed on the outside of letters; יע״א, *yibaneh 'ir 'elohim,* "may the city of God (Jerusalem) be rebuilt," placed in any document after mentioning the name of a city; אדמו״ר, *'adonenu, morenu verabbenu,* "our lord, master, and rabbi," a Hasidic title now used as a separate title of honor, *'admor;* לפ״ק *liferat katan,* "according to the lesser reckoning," i.e. without the thousands, used after the date of the current year.

The most complete list of Hebrew abbreviations is found in the *Sefer Hanotarikon* (Book of Abbreviations) of M. Heilprin. The Talmudic dictionary of Marcus Jastrow lists the chief Talmudic abbreviations, and others can be found in most large Hebrew dictionaries.

See also: EPIGRAPHY; HERMENEUTICS; NAMES OF THE JEWS. SIMON COHEN.

Lit.: Otzar Yisrael, vol. 9 (1913) 252-53; Heilprin, Mayer, *Sefer Hanotarikon Hasimanim Vehakinnuyim* (1910) v-xxiii; Händler, "Lexikon der Abbreviaturen," appendix to Dalman, Gustaf, *Aramäisch-neuhebräisches Handwörterbuch* (1922); Levias, Caspar, in *American Journal of Semitic Languages and Literature,* vol. 15 (1898-99) 158; Ginzberg, L., "Some Misunderstood Talmudic Abbreviations," in *Jewish Theological Seminary Annual,* 1914-15.

ABDON, 1. The eleventh judge in Israel, according to *Judges* 12:13. Little is told of him except that he

was the son of Hillel of Pirathon. He is sometimes identified with Bedan of *I Sam.* 12:11.

2. An official of King Josiah who had a share (*II Chron.* 34:20) in the discovery of the Deuteronomic law book. In the parallel passage in *II Kings* 22:12, however, he is called Achbor.

3. A city of the Levites in the tribe of Asher, to the north of Acco (*Josh.* 21:30). It is probably the present ruin of Abde.

ABDUCTION. Abduction, regarded in the modern sense as a criminal offense in itself, is foreign to Jewish law, which takes into consideration only the final result of a human action. Sexual intercourse effected by violence is considered to be rape; a marriage ceremony brought about by force is invalid. The bad reputation which follows an abduction is treated as an insult to the honor of the girl; the restraint on her freedom involved in the abduction is treated only with reference to the actual damage sustained by her (*B.K.* 85b). This offense does not seem to have been frequent in Jewish life.

See also KIDNAPPING.

Lit.: Mayer, S., *Rechte der Israeliten, Athener und Römer,* vol. 3 (1876) §71.

ABED-NEGO, the name given to Azariah, the colleague of Daniel, at the Babylonian court (*Dan.* 1:6-7). The name was probably intentionally distorted from Abed Nebo, i.e. "servant of Nebo," which is found on inscriptions. According to *Dan.* 3:13-30, Abed-nego was one of the three men who were cast into the fiery furnace.

ABEL, second son of Adam and Eve, who according to the narrative in *Gen.* 4, was slain by his elder brother, Cain. *See* CAIN AND ABEL.

ABEL, SOLOMON BEN KALMAN HALEVI, educator and ethical writer, b. Neustadt, near Kovno, Lithuania, 1857; d. Telshe, Lithuania, 1886. He taught at the Yeshiva of Telshe and helped raise the educational standing of that institution to the highest in Lithuania. Abel was the author of many poems, and translated numerous scientific writings into Hebrew, including *Life History of Plants,* which appeared in the Hebrew journal *Halebanon.* His best-known work, *Beth Shelomoh* (Vilna, 1893), applies rabbinic learning to the current affairs of everyday life and business stressing the ethical content of Talmudic business legislation. He made a special study of political economy, and wrote polemics against anarchy and socialism.

Lit.: *Haasif,* vol. 4 (1887) 64-65.

ABELARD, PETER, Christian scholastic philosopher and theologian, b. near Nantes, France, 1079; d. 1142. While still a youth of less than twenty he gained wide popularity as a keen student of dialectics through his bold and brilliant attacks upon the philosophical theory of realism which was then championed by his teacher, William of Champeaux, whom he later succeeded in the chair of logic at Notre Dame in Paris. His own doctrine was a combination of nominalism and realism and is represented in the expression *universale est sermo.* It means to say that the universal does not lie in the word as a physical phenomenon, but rather in its signification. With this firm advocacy his fame and influence continued to grow rapidly until he became involved in a hapless love affair with his pupil, Heloise, the talented niece of Fulbert, canon of the cathedral. This stormy incident had a disturbing effect upon the course of the young man's life, exposing him to many hardships. His radical interpretations of theological doctrines, particularly that of the trinity, brought upon him several times the condemnation of the church. Most of his later years he spent in monasteries, eventually re-establishing his prestige.

His *Dialogus inter Philosophum, Judaeum et Christianum* was probably a product of the brilliant period of his life, before he was crushed by fear and pessimism. In this work three men appear before Abelard in a dream. These three, a philosopher, a Jew, and a Christian, worshippers of the one God, engage in a dispute. The philosopher is content with the natural law of morals which man has the ability to deduce from his own reason, while the Jew relies upon a single divine book, and the Christian upon two. Abelard is called upon to act as the arbiter. In his answer he reproaches Judaism with being erected upon temporal and earthly hopes which, with the destruction of the Temple, have lost every possibility of ever being realized, with the result that the Jews are the most pitiable of human beings. Thereupon the Jew, in his reply, makes a skilful attempt to purge his religion of the reproach of materialism and sensuality. In this Abelard gives recognition to the spirit of sacrifice possessed by his Jewish contemporaries and indicates, further, that not the Jews are to be blamed for engaging in dishonorable occupations, but rather the Christian laws, which forced such conditions on the Jews as to drive them to these occupations. Thus, without stating it expressly, Abelard appeals for a more humane treatment of the Jews. From the *Dialogus,* which is extant today only in an incomplete form, it is evident that Abelard wished to point to Christianity as the embodiment of the highest good.

Although Abelard complained of the neglect of Hebrew studies among his contemporaries, he is not known to have had any knowledge of Hebrew himself. His knowledge of Judaism seems to have been derived mainly from the Old Testament. Nor is there any evidence that he was acquainted with any Jewish philosophers of the Middle Ages, who shortly after his death began to exercise an influence in Christian circles.

NACHMAN S. ARNOFF.

Lit.: McCabe, Joseph, *Peter Abelard* (1901); Remusat, C., *Abelard* (2 vols., 1845); Deutsch, *Peter Abelard, ein kritischer Theolog* (1883); Schreider, *Toledoth Anshe Hashem,* pp. 5-15.

ABELE ZION ("mourners for Zion"), name given to those who mourn for the destruction of the Temple at Jerusalem and the loss of the Jewish state. The remembrance of the loss of his holy places fills the devout Jew with the deepest grief (*Ps.* 137:4). Not only do these yearnings for the glory which has departed and hope for a better future find frequent and touching expression in prayers and dirges, but they are also kept alive by many kinds of religious reminders and memorial days. Thus, during the prescribed seven days of mourning after the death of a near relative, the bereaved do not go to synagogue until Friday evening. Then the rabbi, precentor or duly appointed officer of



The death of Abel (from a rare engraving). Grief-stricken, Adam and Eve view the body of their son slain by his brother Cain. In the background may be seen the sacrifice smoking on the altar

the congregation goes to meet them at the entrance to the synagogue on behalf of the congregation, and greets them with the Hebrew words: *hamaḳom yenahem 'othach ('ethechem) bethoch she'ar 'abele tziyyon virushalayim* ("May God comfort you as well as all those who mourn for Zion and Jerusalem"). This sentence is spoken also at the cemetery by those who have attended the funeral when they say good-bye to the mourners, as well as at the end of a visit to the house of mourning.

Sects of "mourners for Zion" were to be found in early Talmudic times (*B.B.* 60b). After the Arabian conquest (630-40 C.E.) a number of Jews settled in Jerusalem. They led a life of asceticism, spending their days in fasting and in praying for the restoration of the Temple and of the Jewish state, and for the advent of the Messiah. These poverty-stricken Jews depended for their support on the Jews of the Diaspora, as related in the *Chronicle of Ahimaaz;* here it is recorded also that similar sects existed outside of Palestine. Benjamin of Tudela relates that there was a monastic order of the Abele Zion among the Jews in South Arabia.

Abele Zion was also the name of an ascetic order, or movement, among the Karaites of the Gaonic period (6th to 11th cent.) especially in Jerusalem. According to Sahl ben Mazliah (10th cent.), this order consisted of sixty men who, having renounced their families and their property, secluded themselves from the world, abstained from wine and meat, and spent their lives in Levitical purity and fervent prayer for the deliverance of Israel. The beginning of this order dates back to pre-Karaite times, and its influence may be traced in the teaching of the pre-Ananite sect of Yudghanites who, as Kirkisani testifies, "prohibited meat and intoxicating beverages and observed a great many prayers and fasts." Anan himself had much in common with the Abele Zion. The eminent Karaite scholar Judah Hadassi (12th cent.) affixed to his surname the title "*ha'abel,*" evidently as a mark of his membership in the order. These ascetics were also called by some *hane'enahim vehane'enaḳim* ("those who sigh and moan"). LEON NEMOY.

Lit.: Mann, J., *The Jews in Egypt and in Palestine under the Fatimid Caliphs,* vol. 1, pp. 47-49, 59-61; idem, in *Hatekufah,* vol. 23, pp. 246-50; idem, in *Jewish Quarterly Review,* vol. 12 (New Series) 257-73, 479-80.

ABELES, SIEGFRIED, teacher and author, b. Vienna, 1884. He studied at the University of Vienna and contributed to various journals on pedagogical subjects. In 1910 his articles on child activities and sports in the students' journal *Gaudeamus* were highly praised. Since 1915 he has devoted his time to teaching blind children and those blinded during the War. In 1917 he published his method of teaching bookkeeping to the blind soldiers, and a year later appeared his *Die hebräischen Blindenschrift—Systeme.* Abeles is the author of numerous other educational works, and has been chief of instruction to blind Jewish children in Vienna.

ABELITES, a Christian sect of Northern Africa, mentioned by Augustine and probably of Gnostic origin. In imitation of Abel, who was supposed to have had no children, they refrained from connubial intercourse and perpetuated the group by adopting children. Abel was regarded by the early Christians as the first martyr (*Matt.* 23:35; *Luke* 11:51) and as the prototype of believers. The remnant of the sect was destroyed in 407.

ABELMAN, ILIA SOLOMONOVICH, astronomer and author, b. Dvinsk, Latvia (then Russia), 1866; d. Vilna, 1898. He studied astronomy and geodesy at the University of Moscow and the University of Berlin. He later continued his researches in the observatories of Pulkovo and Leningrad. Among his published works are *Sbornik Algebraicheskikh Zadach* (Riga, 1887) and *O Padayushchich Zvyezdakh,* which was adopted by the University of Moscow as a textbook for young astronomers. Another of his works, *O Dvizhenii Nyekotorykh Meteornykh Potokov,* was published in 1898 by the Imperial Russian Astronomical Society of Leningrad. He was the author of numerous astronomical articles in Russian and German.

ABELSON, ALTER, rabbi and poet, b. Mariampol, Lithuania, 1881. He began to write poetry while still a boy, and has published poems in numerous periodicals in England and the United States; some of these were included in Joseph Friedlander's *The Standard Book of Jewish Verse* (New York, 1917) and in the Young Judea and the Raskin anthologies. A volume of his works was issued under the title *Sambatyon and Other Poems* (New York, 1931) and his collected verse in two volumes (New York, 1932).

ABELSON, JOSEPH, rabbi and author, b. Merthyr Tydvil, Wales, 1873. He was minister at Cardiff and Bristol, principal of Aria College and minister of Great Synagogue, Leeds, England. He wrote: *The Immanence of God in Rabbinical Literature* (London, 1912); *Jewish Mysticism* (London, 1913) and has contributed to various scientific publications.

Lit.: *Jewish Year Book of England,* 1931.

ABELSON, PAUL, educator, labor arbitrator and lawyer, b. Kovno, Lithuania, 1878. He was brought to the United States when a child. Upon reaching his majority he became one of the founders of the Madison House Settlement and was active as a social welfare worker. Next engaged in teaching in the high schools of New York city (1902-11), he devoted much of his time during this period to pioneer work in adult education and Americanization. He was the first to be designated lecturer in Yiddish on history and civics by the Board of Education for its lecture courses (1902) and was principal of the Educational Alliance's evening summer school (1905-10). In 1905 he organized and became treasurer of the Jewish Farmers of America, with which he was connected in an executive position until 1920.

Abelson began his career in the labor arbitration field in 1911, when he was appointed a member of the conciliation staff under the arbitration plan of the cloak and suit industry of New York city. At the expiration of his term with this body in 1914, he was chosen impartial chairman between the Association of Fur Manufacturers of New York city and the Furriers' Union, serving in this capacity in the fur industry's labor disputes in New York and Philadelphia

until 1929. From 1915 to 1932 he served as arbitrator for brief periods in many other industries. In 1915, the year in which he was chosen director of the bureau of industry for Kehillah, he was also made secretary of the board of moderators of the men's clothing trade of New York, serving until 1916.

Abelson was a member of the faculty of the School for Jewish Communal Work. From 1916 to 1917 he lectured on labor problems in the Extension Division of Columbia University, and in 1919 lectured on Jewish labor problems at the Jewish Theological Seminary. A contributor of numerous articles on labor, education and civics to various magazines, he was editor-in-chief of the *English-Yiddish Encyclopedic Dictionary* (New York, 1915) and the author of *The Seven Liberal Arts* (New York, 1906), a study in medieval education. He is a graduate of the College of the City of New York (A.B., 1899); Teachers College (secondary diploma, 1900) and Columbia University (Ph.D., 1906). He entered the practice of law in 1918, upon his graduation from the New York Law School.

ABEN, *see* IBN.

ABENATAR, *see* IBN ATTAR.

ABENDANA, distinguished Spanish-Portuguese family of Marrano origin, living in Amsterdam and London.

The first of the family was a Marrano whose original name was Francisco Nuñez Pereyra. He fled from the Spanish Inquisition about 1590, and went to Amsterdam, where he openly espoused Judaism under the name of David Abendana. He was one of the founders of the first synagogue in Amsterdam, and died in 1625. His two sons, Manuel and Abraham, served in word and deed the new Sephardic community of Amsterdam.

Lit.: De Castro, D. Henriques, *Keur van Grafsteenen op de Nederlandsch-Portugeesche Israelietische Begraafplaats te Ouderkerk aan den Amstel* (1883) 51-53; Kayserling, M., *Geschichte der Juden in Portugal* (1867) 278.

ABENDANA, ISAAC, author and instructor in Hebrew at Oxford University, b. Spain, about 1640; d. about 1710. He was a brother of Jacob Abendana. He studied medicine at Hamburg and Leyden, and later went to Cambridge, England. In the years 1664 to 1666 he received six pounds annually from Trinity College for giving instruction in the Hebrew language and rabbinic literature. At the request of the Cambridge theologians he translated the entire Mishnah into Latin. The work, however, remained unprinted, since no Hebrew type for the Hebrew quotations in the notes was available at Cambridge. The autograph manuscript, in six volumes, is in the Cambridge University Library. In 1668 he sold a number of Hebrew manuscripts to the Bodleian Library for £37.

In 1676 he left Cambridge; in 1689 he went to Oxford, where he was employed as a lecturer in Hebrew. There he enjoyed the friendship of many famous Christians, and played an important rôle in the spreading of a knowledge of rabbinic literature among Christian scholars. Between 1692 and 1699 he published a series of yearbooks at Oxford, called *Oxford Almanack and Jewish Calendar,* which he dedicated to the chancellor of Hertford College in Oxford. These calendars contain also essays on various Jewish subjects, such as Jewish weights and measures, an account of the schools among the Hebrews, and a sketch of rabbinic literature. These essays were later elaborated and published under the title *Discourses of the Ecclesiastical and Civil Polity of the Jews* (London, 1706).

Lit.: Kayserling, M., "Analekten zur Literatur der spanisch-portugiesischen Juden," in *Monatsschrift für die Geschichte und Wissenschaft des Judentums,* vol. 9 (1860) 30-34; Abrahams, I., "Isaac Abendana's Cambridge Mishnah and Oxford Calendars," in *Jewish Historical Society of England Transactions,* vol. 8 (1918) 98-121; idem, "Note on Isaac Abendana," *ibid.,* vol. 10 (1924) 221-24.

ABENDANA, JACOB, physician and Haham of the Sephardic congregation in London, b. Spain, 1630; d. London, 1695. He was the oldest son of Joseph Abendana, a merchant of Marrano origin. He studied at Rotterdam in the rabbinical seminary De Los Pintos, and in 1655 became Haham in Amsterdam. There he was the teacher of the Protestant theologian Antonius Hulsius, who later became professor at the University of Leyden. As a result of Hulsius' attempt to convert him, he translated into Spanish the *Kuzari* of Judah Halevi (Amsterdam, 1663). Together with his brother Isaac, he published the Bible commentary of Solomon ben Melech, *Michlal Yofi,* with his own supplement, *Leket Shichehah* (Amsterdam, 1661 and 1684). When Rabbi Joshua da Sylva of London died, he was elected his successor as Haham of the Spanish-Portuguese congregation. Here he finished his Spanish translation of the entire Mishnah. Since this was the first time this had been done in any language, the work was much studied by Christian savants. He was recognized as a great scholar by Buxtorf, who wrote an approbation for *Michlal Yofi,* and other Christian contemporaries.

Lit.: Kayserling, M., "Les correspondants juifs de Jean Buxtorf," in *Revue des études juives,* vol. 13 (1886) 272-76; Adler, E. N., *History of the Jews in London* (1930) 112.

ABERAH (in popular speech, Averah), term used frequently by Jews to denote a sinful action; the antithesis of Mitzvah. The word does not occur in the Bible, but the root verb, *'abar,* always used with an object, often has the meaning of violating a law, failing to maintain a covenant, or disobeying an order (*Deut.* 26:13; *I Sam.* 15:24; *Num.* 22:18). In Talmudic literature Aberah is the standard term for a sin, whether committed against God or man (*Yoma* 86b). It was taken over into popular speech from this source. The word is almost always employed to denote an individual act of wrongdoing, and but seldom means sin in general. In fact, one of the points disputed by Talmudic teachers was whether the intention of committing an Aberah was in itself an Aberah (*Kid.* 40a).

See also SIN.

Lit.: See the articles Abar and Aberah in Talmudic Dictionaries of Jastrow, Kohut and Levy, and in Lampronti, *Pahad Yitzhak.*

ABERDEEN, *see* SCOTLAND.

ABETMENT, in the ordinary sense of the term, encouraging and assisting in a criminal act. Jewish law is concerned with abetment mainly when it involves participation in the offense. The general principle is that if a crime is committed by several people, no one of

them is punished fully for it. Thus if several individuals participate in a capital offense, none may be condemned to capital punishment; if the crime be murder, they may all be sentenced to life imprisonment.

If two men carry a burden on the Sabbath, and it is only as much as one can carry alone, neither receives the full penalty; if one is stronger than the other, the stronger is considered as the real criminal, and the weaker one, although he aided and abetted the crime, is allowed to go free.

See also: ACCESSORY TO CRIME; INSTIGATION.

ABIATHAR, son of Ahimelech (Ahijah), the only one of the priests of Nob, who escaped when Saul had the family massacred because of the assistance which Ahimelech had rendered David (*I Sam.* 22:9-23). Abiathar joined David, for whom he often ascertained the will of God by means of the priestly ephod, which he had brought with him (*I Sam.* 23:9; 30:7). After Saul's death, Abiathar and Zadok, who was of a different priestly family, became David's priests (*II Sam.* 8:17; 20:25; *I Chron.* 18:16). During Absalom's rebellion, Abiathar remained faithful to David (*II Sam.* 15:27-29, 35-36; 17:15-17). Later, however, like Joab, he supported the claims of Adonijah to the throne against those of Solomon (*I Kings* 1:7, 19, 25). As a result, he and his family were banished to Anathoth, the house of Zadok becoming then the chief priestly family in the Temple in Jerusalem. A modern theory, advanced by Elias Auerbach, attributes to Abiathar the authorship of the life of David in *II Samuel* 9 to 20 and *I Kings* 1 and 2, and even the Jahvist source of the Pentateuch.

Lit.: Auerbach, E., *Wüste und Gelobtes Land* (1932) 24-33; 290-93.

ABIB (ancient Hebrew name of a month), *see* CALENDAR.

ABIGAIL, 1. A wife of David, whom she married after the death of her first husband, Nabal. She was once taken captive by the Amalekites, but was freed by David (*I Sam.* 25; also 27:3; 30:5, 18).

2. Sister (*I Chron.* 2:16) or step-sister (*II Sam.* 17:25) of David, and mother of Absalom's general, Amasa.

ABIGDOR, AVIGDOR (from the Hebrew *'abi gedor, I Chron.* 4:4), a common Jewish family name, occasionally used as a proper name. In eastern Europe it is often shortened to Vigdor or Vigder, which becomes Vigdortshik ("little Victor") or Vigdorowitz ("son of Vigdor"), as a family name.

ABIGDOR, ABRAHAM (called also Bonet ben Meshullam ben Solomon), physician, philosopher and translator, who lived in Provence in the 14th cent. He studied at Montpellier and at the age of seventeen, about 1367, he wrote a book on logic in rhymed prose, *Sefer Segulath Melachim* (Book of Royal Treasure). He translated a large number of medical works from Latin into Hebrew.

Lit.: Gross, H., *Gallia Judaica* (1897) 333-34; Steinschneider, M., *Die hebräischen Übersetzungen des Mittelalters* (1893) 777, 780, 783, 794.

ABIGDOR BEN ELIJAH HAKOHEN (called also Abigdor Kohen Tzedek), Talmudist, b. about 1185. He was a pupil of Rabbi Simhah ben Samuel of Speyer. He corresponded with Isaac ben Moses Or Zarua of Vienna and with Isaac Or Zarua's pupil, Rabbi Meir ben Baruch of Rothenburg, with Meir of Rothenburg's pupil, Rabbi Asher ben Jehiel, who quotes Abigdor's opinions, and with Rabbi Zedekiah ben Abraham in Rome. In his youth he lived in Cologne, then in Paris, and for a time apparently in Halle. It is certain that he spent his old age in Vienna, where he conducted a school.

Abigdor is known through his responsa, as cited by various authors. His answer to the community of Pribram, Bohemia, in regard to the apportionment of the taxation on the congregation is of historical interest. Abigdor was probably the author of the Tosafoth to the Talmudic tractates *Kethuboth* and *Erubin.* He wrote a commentary on the Pentateuch and the Five Scrolls (Megilloth) which is contained in a Hamburg manuscript. Like Isaac Or Zarua, Abigdor was one of the first scholars to introduce Talmudic studies into Austria from Western Europe.

Lit.: Michael, H. J., *Or Hahayim* (1891) 4-5; Bamberger, J., *Rabbi Abigedor Kohen Zedek* (1900); Zunz, L., *Zur Geschichte und Literatur* (1845) 38, 42.

ABIGDOR, SOLOMON BEN ABRAHAM, translator, b. Provence, Southern France, 1384. He translated two astronomical works into Hebrew, *De Judiciis Astronomiae* of Arnauld de Villeneuve and *Sphaera Mundi* of Sacrobosco. The first of these he accomplished at the age of fifteen with the aid of his father, Abraham Bonet ben Meshullam.

Lit.: Steinschneider, M., *Die hebräischen Übersetzungen des Mittelalters* (1893) 643, 782; Gross, H., *Gallia Judaica* (1897) 334.

ABIHU, second son of Aaron and Elisheba (*Ex.* 6:23), who accompanied Moses on his way up Mt. Sinai, together with his father, his older brother Nadab and the seventy elders, according to *Ex.* 24:1, 9. He was consecrated to the priesthood, together with his father and brothers (*Ex.* 28:1). According to the account in *Lev.* 10:1-2; 16:1; *Num.* 3:2-4, Nadab and Abihu met a common death for offering "a strange fire to God." Both died childless and were succeeded as priests by their younger brothers Eleazar and Ithamar (*Num.* 3:4; 26:60-61; *I Chron.* 24:1-2).

ABIJAH, also **ABIJAM,** the second king of Judah, son of Rehoboam and grandson of Solomon. He reigned only three years (about 916-914 B.C.E.; *I Kings* 15:1-2; *II Chron.* 11:20; 13:1-2). Abijah continued his father's opposition to Jeroboam, the rival king in Israel. Allied with Tabrimmon of Aram, the father of Ben-hadad (*I Kings* 15:18-19), he reconquered the entire territory of Benjamin from Israel and annexed it to Judah (*II Chron.* 13). He is thus to be regarded as the originator of the policy of dependence upon Aram for support, a policy which furnished a dangerous precedent for future kings and pretenders of both Israel and Judah. Although described in the book of *Kings* as an idolator, he is represented in *Chronicles* (possibly on the ground of the "commentary [Midrash] of the prophet Iddo" cited in *II Chron.* 13:22) as a pious worshipper of God.

Abijah as a proper name is frequently found elsewhere in the Bible.

ABIMELECH, 1. King of the Philistine city of Gerar, who appears in the stories of Abraham and Isaac (*Gen.* 20 to 26). He made a covenant with the former at Beer-sheba and confirmed it with the latter. The stories of how the patriarchs concealed from Abimelech the true nature of their relationship to their wives, and how this nearly led to disastrous consequences, are probably two versions of the same story.

Doubts have been cast on the use of the term Philistine in connection with Abimelech, as the Philistines do not appear to have been in Canaan at such an early period; and the name Abimelech, "father-king," which appears also as a Tyrian name, is pure Hebrew. It is probable, therefore, that Abimelech is called a "Philistine" because he ruled over a country which later was occupied by the Philistines, and not because of his race.

The mention of Abimelech in *Ps.* 34:1 is undoubtedly due to a scribal error; the original was Achish, as can be seen from *I Sam.* 21:11-16.

2. Son of Gideon the judge, and the first to attempt to establish a hereditary monarchy in Israel. His story is told in *Judges* 8:31 to 9:57. He was the son of Gideon by a non-Israelitish concubine, and hence had ties of blood relationship with the city of Shechem, at that period a Canaanite district in Israelite territory. He made use of this relationship at the time of his father's death to seize full power; he then murdered all but one of his seventy brothers in ruthless fashion, and attempted to perpetuate under his personal rule the voluntary union of the tribes which his father had brought about to cope with the Midianite peril.

His reign was brief and unsuccessful. It lasted but three years, and was filled with civil warfare. Eventually Abimelech quarreled with his former allies of Shechem and engaged in a struggle for his throne which ended in his inglorious death before the walls of Thebez; struck down by a millstone which a woman had rolled down upon him, he bade his armor-bearer run him through, "that men say not of me: 'A woman slew him.' "

This episode, which gives an insight into political conditions in Palestine in the period of the judges, is important as illustrating the transition from the judgeship to the monarchy. Abimelech had attempted to establish the Canaanite principle of the succession of the son to the king; he failed because as yet the Israelites were ready only for temporary dictators in time of great national stress. The abortive attempt of Abimelech, however, paved the way for the future monarchies of the house of Saul and the house of David.

SHELDON H. BLANK.

ABIN, RABBI (thus generally in the Palestinian Talmud, also Abun or Bun; in the Babylonian Talmud, chiefly Rabin), name of several Amoraim in Palestine and Babylonia. The best-known of these was an Amora of the fourth generation who was a colleague of Abaye (*Ber.* 47a; *Sab.* 20b; *Hul.* 110b).

A native of Babylonia (*Ber.* 47a; *Epistle of Sherira Gaon* 2:3), Abin came to Palestine while still a young man, and there passed the greatest portion of his life. When the Jews in Palestine were persecuted under Constantius, he and other sages went to Babylonia. They remained there for a long time, probably permanently (*Hul.* 102b). He is frequently mentioned in both Talmuds as the mediator between the academies of Palestine and Babylonia in matters of Halachic decisions. In many passages it is impossible to distinguish him from a Palestinian Amora of the following generation by the same name; this Amora was perhaps his son and was born on the day his father died (*Midrash Gen.* 58:2; cf. *Yer. Peah* i, 1).

ABINADAB, a contemporary of Samuel, resident in the town of Kiriath-jearim, in Southern Palestine. Abinadab was perhaps one of the most distinguished citizens of this place, as can be seen from the fact that the ark was sheltered in his house for twenty years after it had been brought back from the land of the Philistines (*I Sam.* 7:1; *II Sam.* 6:3-4; *I Chron.* 13:7).

ABINU MALKENU ("Our Father, our King"), a litany recited in the synagogue services during the period of the high holidays, and sometimes on fast days. It consists of a number of brief invocations, all beginning with the words Abinu Malkenu. They acknowledge God as Ruler and King, pray for the bestowal of blessings, deliverance from war, famine and other evils, inscription in the book of life for the year to come, and forgiveness of sins. The prayer closes with the petition, "Our Father, our King, be merciful and answer us; we have no good deeds of our own; deal with us according to Thy charity and loving kindness, and deliver us." It is recited before the open ark, at the time when the Torah is read; the leader in prayer recites each separate sentence, which is repeated by the congregation.

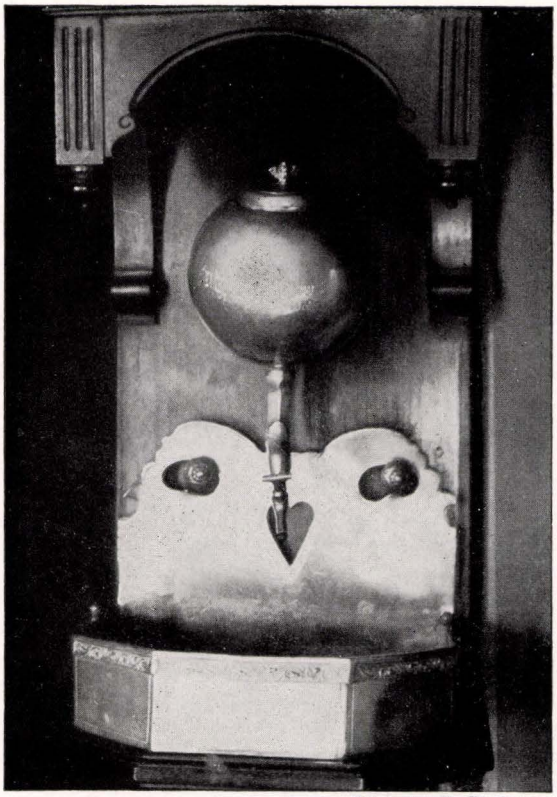
The invoking of God as Father or as King occurs frequently in the Bible, but the first use of the two terms in the combination Abinu Malkenu appears in a prayer of Akiba (2nd cent.). The litany probably developed from his time on, and new petitions were added, until in the *Mahzor Vitry* (9th cent.) there were twenty-five of them, and elsewhere in later times as many as fifty-three. Several sentences with references to martyrs were added after the Chmielnicki persecutions of the 17th cent. in Poland. In Reform congregations of the United States, Great Britain and Germany an abridged form of the Abinu Malkenu is recited on Rosh Hashanah and Yom Kippur.

Lit.: Dembitz, L. N., *Jewish Services* (1898) 162-64; Elbogen, I., *Der jüdische Gottesdienst* (1931) 147-48.

ABINU SHEBASHAMAYIM, *see* PRAYER.

ABINU, ISRAEL BEN ABRAHAM (known also as Israel Ger), Catholic monk converted to Judaism, author and printer, who flourished in Amsterdam at the beginning of the 18th cent. He conducted several printing establishments: at Köthen (1717-18); at Jessnitz (1719-26); at Wandsbeck (1726-33); and again at Jessnitz (1739-44). He was the author of a short Hebrew grammar, *Mafteah Leshon Haḳodesh* (Amsterdam, 1713), written in Judeo-German. In this work he compares the Hebrew letters to the body, the vowels to the spirit, and the accents (tropes) to the soul, and maintains that a correct understanding of the Torah depends upon a definite knowledge of the main rules.

Abinu probably was the author of a Judeo-German index, *Buch der Verzeichnung* (Amsterdam, 1696), edited by Isaac Jacob ben Saul. It is an index to pas-



Ablution niche Photo by T. Harburger

sages in the Hebrew Bible and the Gospels which refute the claims of Christianity.

Lit.: Freudenthal, *Aus der Heimat Moses Mendelssohns* (1900) 189-90, 194, 213-14, 297-98; Lifshitz, I., "A Yiddish Handbook of Hebrew," in *Pinkas,* vol. 2 (1929) No. 1, pp. 31-34 (wrongly assumes Israel ben Abraham Abinu to have been a son of Moses ben Abraham Abinu).

ABIRAM, *see* DATHAN AND ABIRAM.

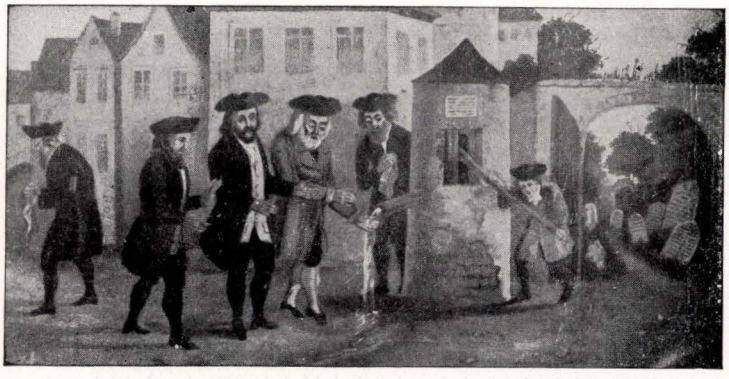
ABISHAG, a beautiful Shunammite woman, who was brought to David in his old age by his courtiers in the hope of reviving the dying king (*I Kings* 1:1-4). After Solomon became David's successor, Adonijah, who had been an unsuccessful claimant to the throne, sought to secure Abishag as his wife, through the intercession of the queen dowager, Bath-sheba. Solomon, however, regarded this as a presumptuous act on the part of Adonijah and as the beginnings of a plot to claim the throne; accordingly, he ordered Adonijah's execution (*I Kings* 2:13-25).

ABISHAI, nephew of David, second son of the latter's sister Zeruiah. A noted warrior, a renowned general, and a devoted follower of his elder brother Joab, he contributed greatly to the successful reign of David. Abishai accompanied David on his night raid into Saul's camp, and even proposed to kill the king, but was forbidden to do so by David. He was credited with having slain 300 enemies, and for this was made captain of the royal guard (*II Sam.* 23:18). On another occasion he saved the life of David in battle (*II Sam.* 21:17). He aided his brother Joab in the assassination of Abner, commanded a part of the army in the war against Ammon and in the civil war with Absalom, and participated in the pursuit of Sheba ben Bichri, which crushed the last of the enemies of David. He seems to have died before his brother Joab, as his name does not appear in the accounts of the death of David and the inauguration of Solomon.

ABITUR, JOSEPH BEN ISAAC, *see* IBN ABITUR, JOSEPH BEN ISAAC.

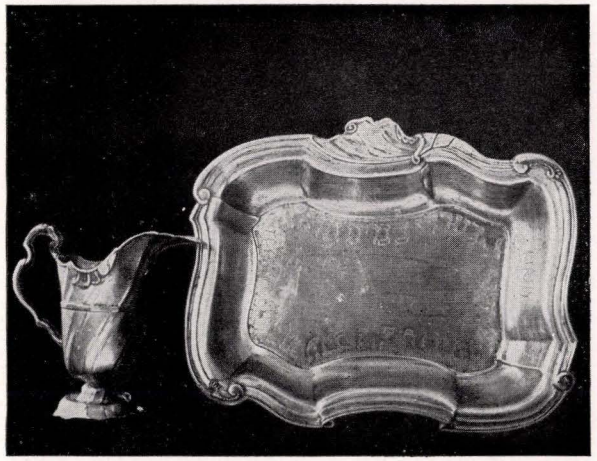
ABKIR, MIDRASH, *see* MIDRASHIM, MINOR.

ABLUTIONS, ritual washings undertaken for other than hygienic reasons. In Jewish practice ritual and hygiene are often so closely connected that it is sometimes difficult to determine whether a washing was adopted as a measure of health or a religious ceremonial. Many of the ablutions mentioned in the Biblical legislation were for the purpose of removing the impurity that arose from contact with objects regarded with fear and aversion, such as a corpse, a carcass, a leper, or the animals that were used to make expiation for sins. Most of the ablutions practised in later Judaism, however, may be traced back to the idea that the worshipper must be clean and undefiled before he can come into the presence of God. Thus the Israelites, before the revelation on Mount Sinai, were ordered to wash not only their bodies but also their clothes (*Ex.* 19:10), and Saul excused the absence of David from the feast of the New Moon by assuming that he was ritually unclean and had to perform the rites of ablution (*I Sam.* 20:26, following the Septuagint reading). Both priest and worshipper performed ablutions before entering the Temple, so that for the Psalmists this act became the symbol of the purity of spirit with which one must approach God (*Ps.* 24:4; 26:6; 73:13). The Pharisees, who championed the equality of the



Pewter stand (top) used for washing hands in the synagogue. Members of a 17th cent. burial society (right) depicted washing their hands on leaving the cemetery, as required by ritual law

From a mural in the Council Rooms of the Hebrah Kaddisha, Prague



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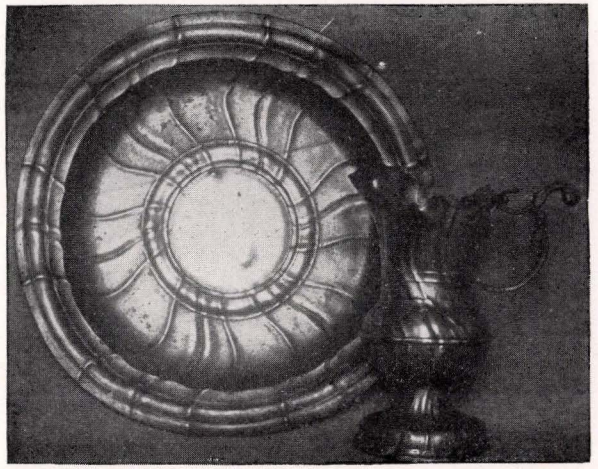

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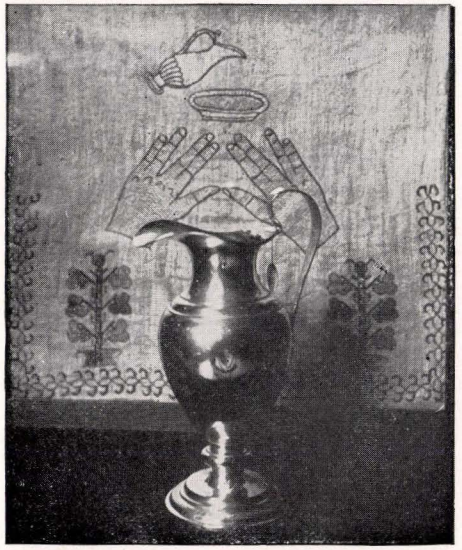

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Silver and pewter ablution vessels of the 18th and 19th centuries. Nos. 1, 2, 3 and 5 are Bavarian; No. 4 is from the Gildzinski Collection of Danzig

synagogue with the Temple and fostered private devotion, seem to have extended the requirement of ablution to every occasion of prayer, and thus to have made ritual washings a recurring feature of Jewish life.

1. Immersion. Immersion was a common feature in the service of the Temple; the high priest, for instance, performed five immersions in the course of his service on Yom Kippur. Among the people, immersion was required after menstruation, sexual emissions, contact with the dead, and the like.

For this reason, since the Jews were frequently forbidden to bathe in rivers during the Middle Ages, the ritual bath (Mikveh) became one of the necessary institutions of the community. A proselyte to Judaism was required to take a ritual bath before he might be admitted into the fellowship of Israel, both as a purification from uncleanliness and as an indication that he was entering a new life. In the 1st cent. C. E. John the Baptist inaugurated a great popular movement for immersion as the symbol of purification from sin. Josephus remarks that the Essenes immersed themselves frequently in cold water. The two observances noted above fused in the Christian rite of baptism.

The *Sibylline Books* (3:591-93) mention bathing as characteristic of "those who fear God." The book of *Judith* has its heroine regularly perform her ablutions (*Judith* 12:7) before saying her prayers. The Hemerobaptists went so far as to insist on bathing every morning before the time for prayers; on the other hand, Simon the Essene would enter the Temple without washing, declaring that his ascetic life had given him such a high degree of purity that he no longer required ablutions.

In later times the Karaites, Cabalists and Hasidim were especially scrupulous in performing all the immersions mentioned in the Scriptures. During the Middle Ages and up to modern times it was the custom for all Jews to bathe on the eve of Sabbaths and festivals, by way of preparation for the holy day; this sometimes degenerated into the custom of taking but one bath a year, on the eve of Yom Kippur.

2. Washing of the Feet. As a rule, washing of the feet was an act of personal hygiene among the Jews, and not an ablution. The only exception was that of the priests, in which case, as they served barefoot, it was merely an extension of the washing of the hands. The ritual foot-washings often practised in the Christian church (see *John* 13:4-17) as a sign of mutual service do not seem to be based on any Jewish custom, although it was generally considered a special act of service for a host to wash the feet of his guests; this act was mentioned as one of the personal duties which a wife must perform for her husband and not delegate to a servant.

3. Washing of the Hands. The earliest reference to washing the hands before meals occurs in the New Testament (*Matt.* 15:2; *Mark* 7:2-4; *Luke* 11:38), but the custom undoubtedly had originated some time before. This ablution before meals probably arose in imitation of that of the priests before partaking of the sacrifices and the heave-offering. The fact that the name of God was pronounced both in the blessing before the meal and in the grace after it probably led to the requirement of washing at both times. These ablutions consisted not only of washing the hands and the arms up to the elbows, but also of rubbing off stains and cleansing the nails.

In Talmudic times, at large banquets, bowls of water, which were sometimes perfumed, were passed around the table; each guest dipped his fingers in the liquid and wiped them on a napkin. Nevertheless, the custom of washing the hands at meals gradually fell into desuetude, in spite of the efforts of the Amoraim to preserve it (*Yoma* 83b; *Hul.* 106a).

In later times the washing of the hands was made a duty on many other occasions, especially on rising in the morning; this was originally by way of preparation for the morning prayer, but was later connected with ideas of evil spirits that made the hands unclean at night. Other ablutions go back to more primitive ideas of purification. Thus one washes one's hands after contact with the dead, or after leaving the cemetery; those who washed a corpse would cleanse their hands with salt water.

The duty of the priests to wash their hands before performing the sacrifice survived in the washing of the hands of the Aaronites (Kohanim) before they ascended to the platform in the synagogue to give the priestly benediction. It was the right of the Levites to pour water over the hands of the priests for this purpose; hence a water-jug and basin were frequently carved upon the tombstone of a Levite. Special vessels for this purpose were kept in the synagogues; they were usually silver, but sometimes brass or pewter. The basins were sometimes church vessels which had been left as pledges on loans and never redeemed.

The washing of the hands was accompanied by a special blessing: "Praised be Thou . . . Who hast commanded us about washing the hands." The term used here, *netilath yadayim,* literally "lifting of the hands," has been variously explained. Some derive it from the Greek *antleo,* "to draw water"; others explain it as the lifting up of the hands that water might be poured over them; still others see in it the original practice of lifting up the hands in prayer, to which ablution was made the essential preliminary.

See also: Baptism; Bathing; Grace Before Meals; Hasidim and Hasidic Movement; Mikveh; Priestly Blessing; Purification; Water.

Simon Cohen.

ABNER or **ABINER,** an uncle or cousin of Saul (*I Sam.* 14:51; *I Chron.* 8:29-33; Josephus, *Antiquities,* book 6, chap. 4, section 3) and his first commander-in-chief. After the defeat and death of Saul at Mt. Gilboa, Abner became the general and supporter of Saul's only surviving son, Ish-baal (Ish-bosheth). In an engagement with the troops of David he killed Asahel, brother of Joab, whose mortal enmity, coupled with the obligation of blood revenge, he thus incurred. Ish-baal quarreled with Abner over one of Saul's concubines, and Abner thereupon deserted to David and offered to bring with him all the followers of Ish-baal, the northern tribes of Israel. David disregarded the obligation of blood revenge resting likewise upon him as uncle of Asahel and made peace with Abner, but Joab, more influenced, perhaps, by ancient standards, met and killed him.

This murder of Abner embarrassed David exceedingly, since he had guaranteed Abner's safety, and it



Isaac Aboab de Fonseca, first rabbi in America and author of the first Hebrew book on the American continent. From the art collection of the Jewish Community of Berlin

was to be feared that the northern tribes, whom David had hoped, with Abner's aid, to win over to his side, might suspect David of having betrayed Abner. David, however, shrewdly disarmed any doubt as to his own integrity in the negotiations with Abner by promptly disclaiming all personal responsibility for Abner's death and by publicly mourning for him and composing a magnificent elegy extolling his prowess as a warrior. A fragment of this elegy is preserved in *II Sam.* 3:33-34. The murder of Abner defeated David's plans for winning over the northern tribes through Abner's help. Nevertheless, with the removal of Abner, the resistance of the followers of Ish-baal was broken and his little kingdom came to a speedy end (*II Sam.* 2 to 3).

In the Haggadah, Abner was held to be the son of the Witch of Endor (*Pirḳe de Rabbi Eliezer,* chap. 33), and a universally acknowledged hero (*Kid.* 49b). His gigantic strength is praised in *Midrash Eccl.* 9:11. He was wont to boast of his power in the words "If I could but catch hold of the earth, I would shake it." But when his hour had struck, he was cut down by Joab. Even though he had already begun his struggle with death, he seized his adversary and wished to dash him to pieces. Thereupon the Israelites came and pleaded for Joab's life, saying to Abner: "If you kill him, we shall remain wholly orphaned, and our wives and children will become the spoil of the Philistines." Abner replied: "What am I to do then? He it was indeed who blew out the breath of my life." But the Israelites answered: "Trust in God; He will be the righteous Judge." Abner then released his hold on Joab, and fell to the ground dead (*Yalḳut to Jer.* 285). The rabbis account for his death on the ground that he did not prevent the murder of the priests of Nob, or that he continued the war against David for two and a half years after the death of Saul. In the Midrash, Abner becomes a legal figure, and has a Halachic dispute with Doeg regarding David's eligibility to the throne.

ABNER OF BURGOS (called Alfonso of Valladolid after his conversion to Christianity), convert, b. Burgos, northern Spain, about 1270; d. about 1350. He had been a distinguished physician among the Jews, but disillusionment over the miscarriage of the Messianic hopes which two Jewish prophets from Avila and Ayllon (northwest of Madrid) had proclaimed for the year 1295 affected him so strongly that, more than twenty-five years later when he had already attained old age, and after a protracted struggle accompanied by visions, he went over to Christianity. Even before accepting baptism he wrote a polemic against Judaism which originally appeared in Hebrew, and later in Spanish, entitled *Sefer Milhamoth Adonai* or *Libro de las Battallas de Dios* (Book of the Wars of the Lord). His second principal work, of like tendency, was the *Morch Tzedeḳ* ("Teacher of Righteousness") in Hebrew, and known as *El Mostrador de Justicia* in Spanish. He held disputations with many Jews of his time, and freely used personal attacks, which drew vehement replies.

Lit.: Baer, F., *Korrespondenzblatt,* Academy of Sciences (Berlin), 1929, pp. 20-37; Loeb, in *Revue des études juives,* vol. 18, p. 52 et seq.; Amador de los Rios, J., *Historia Critica de la Literatura Espanola,* vol. 4 (1863) 85-89; Newman, L. I., *Jewish Influences on Christian Reform Movements* (1925) 191, 341, 417, 625.

ABOAB, IMMANUEL, scholar and leader, b. Oporto, Portugal, 1555; d. Palestine, 1628. He was a descendant of one of the most illustrious families in Spanish Jewry and great-grandson of Isaac Aboab, "the last Gaon of Castile" (d. 1493). Left an orphan at an early age, Immanuel was reared by his grandfather, who gave him a thorough Jewish training. About 1585 Aboab left for Italy. He went to Pisa, Corfu, Ferrara, Spoleto; to Reggio, where he met the renowned Cabalist Menahem Azariah da Fano; and finally settled in Venice.

In 1603 he delivered before Doge Grimani and the grand council of Venice a discourse in which he proved that the Jews have always been willing to make the greatest sacrifices in behalf of the country in which they lived. In 1607 he delivered an important address before Orazio del Monte, commander-in-chief of the Venetian forces. Late in life he went to Jerusalem.

Aboab's most important work was *Nomologia o Discursos Legales* (Legal Discourses; Amsterdam, 1629; corrected ed., 1727), which he completed in 1625 after ten years of labor. The work was intended as a vindication of the Oral Law against its detractors. The first part of the book discusses, among other things, the indispensability of the Oral Law for the understanding of the Written Law, Jewish chronology, and the hermeneutical laws of Rabbi Ishmael; the second part discusses prophecy, angels, the chain of tradition from Joshua till his day, and Bible translations. It is likely that Aboab met and talked with Uriel Acosta in 1615, and this meeting may have inspired the *Nomologia.*

In 1626 Aboab addressed a lengthy letter to the Marranos of Southern France who were fast becoming apathetic to all things Jewish. In this letter he strongly urged them to throw off all pretences and openly return to the teachings of the Torah, and he further advised them to emigrate from France to other countries where they would meet with greater toleration.

HIRSCHEL REVEL.

Lit.: Kayserling, M., *Geschichte der Juden in Portugal* (1867) 271-73; Löwenstein, Leopold, in *Monatsschrift für die Geschichte und Wissenschaft des Judentums* (1904) 666-68; Roth, Cecil, "Immanuel Aboab's Proselytisation of the Marranos," in *Jewish Quarterly Review,* vol. 23 (1932) 121-62.

ABOAB, ISAAC DA FONSECA, rabbi, poet and sage, b. Castrodaire, Portugal, 1605; d. Amsterdam,

1693. He was the great-grandson of Isaac Aboab (1433-93), who was known as "the last Gaon of Castile," and the son of David Aboab and Isabel da Fonseca. In order to escape the Inquisition his family moved to San Jean de Luz, a small French town on the Spanish border. Isaac Aboab came as a boy in 1613 to Amsterdam, where he subsequently studied under the noted scholar Isaac Usiel (or Uzziel). Having lost his father early in life, he assumed his mother's surname, da Fonseca, which distinguishes him from his contemporary and colleague, Isaac de Matitia (Mattathiah) Aboab (d. about 1720).

When but twenty-one years of age, Aboab became the Haham or rabbi of the large Amsterdam congregation. In the hope of bettering his material fortunes, he accepted a call to the newly established Jewish congregation in Pernambuco, Brazil, in 1642. The congregation was at first a flourishing one; but when the Portuguese entered into a war against the Dutch for the possession of Brazil, this struggle for supremacy, which began in 1645 and lasted nearly nine years, caused great suffering to the Jews in Brazil; under the Portuguese rule life for the Jews became unbearable. As a result, Aboab in 1654 made his way back to Amsterdam, where he was reinstated in his former position and later given the direction of an educational institution Torah Or, founded in 1656 by Ephraim Bueno and Abraham Israel Pereira. He endeared himself to his congregation over which he presided as rabbi for more than sixty years. He is credited with having suggested and inspired the erection of the large and magnificent Amsterdam synagogue.

A zealous student of Cabala, he translated into Hebrew two Cabalistic works of the Marrano Abraham de Herrera, and was a secret adherent of the Messianic movement of Sabbatai Zevi. He took part in the anathema against Spinoza. In addition to a liturgical work in Hebrew, he published also a Portuguese commentary on the Pentateuch and a collection of famous Portuguese sermons.

Aboab was gifted as an orator, learned in philosophy and the sciences, and distinguished as a poet and writer. During his stay in Brazil he wrote a book of poems on his experiences in the course of the protracted war between the Portuguese and the Dutch. He is regarded as the first known Jewish author and rabbi in the New World. Several of his works were published in Amsterdam. He possessed a fine library, consisting of eighteen manuscripts, 373 Hebrew books and fifty-three secular works, of which a catalogue was issued in Amsterdam, 1693. Blindness overtook him in the last years of his life, and his death was much lamented.

CLARENCE I. FREED.

Lit.: Kayserling, M., "The Earliest Rabbis and Jewish Writers of America," in *Publications of the American Jewish Historical Society*, No. 3 (1895) 14-16; idem, "Isaac Aboab, the First Jewish Author in America," ibid., No. 5 (1897) 125-36; Zunz, L., *Zur Geschichte und Literatur* (1845) 234-35; Kayserling, M., in *Hagoren*, vol. 3 (1902) 155-74.

ABOAB, ISAAC DE MATITIA (or **MATTATHIAH**), author and rabbi, b. Amsterdam, Holland, 1631; d. Amsterdam, 1720. He was a contemporary of the more distinguished Isaac da Fonseca Aboab, with whom he is often confused. He served as rabbi in the



Title page of an early edition of the "Menorath Hamaor" by Isaac Aboab the elder, printed in Mantua, Italy

Portuguese Jewish congregation at Amsterdam, and was a friend of the eminent scholar, Surenhuys, who translated the Mishnah into Latin. Among his works, all written in Portuguese, is a book of exhortation and admonition addressed to his son (Amsterdam, 1687). Seven works are still in manuscript, including a Biblical comedy, *Comedia de la Vida, y Successos de Josseph;* a collection of theological essays; and a genealogical account of the Aboab family. The latter manuscript is kept in the archives of the Portuguese congregation of Amsterdam.

Lit.: Amzalak, M.B., *Doutrina Particular de Ischak de M. Aboab* (1925); Kayserling, M., *Biblioteca Española-Portugueza-Judaica* (1890), 3-4, 55, 81, 110.

ABOAB, ISAAC, THE ELDER, author of *Menorath Hamaor* (Candlestick of the Light). Nothing positive is known of his life. Zunz deduced from the scanty information available that Aboab lived in Spain not later than 1320. Efros and especially Enelow have proven, however, that Aboab borrowed from the *Menorath Hamaor* of Israel Al-Nakawa, who died in 1391. Enelow therefore concludes that Aboab was a Spaniard or a Portuguese Jew of the 15th cent. Efros is of the opinion that the work was composed at the beginning of the 15th cent., on French soil, because many French practices (Minhagim) are mentioned, but Levitan has shown that this assertion has no basis.

Gedaliah ibn Yahya, a 16th cent. chronicler, and more recently Waxman identify the author of the *Menorath Hamaor* with Rabbi Isaac Aboab, last Gaon of Castile, who died in 1493. Azulai and Zunz have

shown the difficulties inherent in this identification, and as there are no cross-references between the above book and the authentic works of this Isaac Aboab, it may be safely disregarded.

In his introduction to the *Menorath Hamaor* which contains an acrostic on his name, Aboab writes that as most of the rabbis of his time concerned themselves primarily with the didactics of the Halachah, compiling codes and novellae, and paid little attention to the Haggadah, the fountain head of practical morality, he decided to compose a popular yet comprehensive work which would be a complete moral guide for "young and old, learned and ignorant, men and women" in matters of the ethics of daily life. As illustrations he used material gathered from the Talmud, Midrashim, Geonim, and later writers. He seems to have been primarily a business man in his early life, and only later did he decide to labor for the common weal.

The title of Aboab's work is an allusion to the candelabrum of the Tabernacle (*Num.* 4:9). He pursues the figure by dividing the book into seven lamps or candlesticks, each lamp being further subdivided into sections, parts, and chapters. Each lamp is provided with a prologue and an epilogue. Each lamp throws light on a separate subject: 1. Avoidance of Passion; 2. Clean Speech; 3. Observing the Precepts; 4. Study of the Torah; 5. Penitence; 6. Peace and Good Manners; 7. Humility and Modesty.

The book is written in an easy style. Almost every conceivable moral question which can arise in the daily life of the Jew is discussed. Traces of philosophical and Cabalistic influence may be detected; thus he gives "hidden" reasons for the commandments of fringes, phylacteries, and circumcision. *Menorath Hamaor,* because of its simple, homely approach to its subjects, became one of the most popular books with the Jewish masses of the Middle Ages.

Efros was the first to call attention to the fact that the *Menorath Hamaor* of Aboab was in places merely a paraphrase of Al-Nakawa's book of the same name. Enelow since offered many convincing arguments to show that Aboab took his predecessor's unprinted work, appropriated both name and content, and reshaped and recast it to suit his needs. Enelow, however, is rather too extreme in asserting that there is nothing worthwhile in Aboab's "Candlestick" that can not be found in Al-Nakawa's. Aboab, undoubtedly, closely followed the earlier work as a model, but in many instances he shortened the discussion and added supplementary information or his own comment. One of the main stylistic differences between the two books is that Aboab omits detailed Halachic reasoning. In fact, Aboab mentions that he composed or intended to compose, *Aron Haeduth* and *Lehem Hapanim,* in which he would discuss practical Halachic problems. But there is no proof that he ever wrote them.

Disseminated at first in manuscript form, Aboab's *Menorath Hamaor* was later printed in 1514 in Constantinople, and has gone through many Hebrew editions. Moses Frankfurt wrote a Hebrew commentary on it and also a Judeo-German translation, as well as an epitome of it under the name *Sheba Pethiloth* (Seven Wicks), published in 1721. The book has two editions with a Judeo-Spanish translation; in 1848 it was translated into German by Fürstenthal and Behrend; in 1920 an abridged German edition of it by Bamberger was published. HIRSCHEL REVEL.

Lit.: Zunz, L., *Die Ritus des synagogalen Gottesdienstes* (1859) 204-10; Enelow, H. G., *Menorat Ha Maor,* introduction, vol. 1 (1929) 18-22; idem, "Midrash Hashkem Quotations in Alnaqua's Menorat Ha-maor," in *Hebrew Union College Annual,* vol. 4, pp. 311-43; Efros, Israel, "The Menorat Ha-Maor," in *Jewish Quarterly Review,* new series, vol. 9, pp. 337-57; Levitan, I. S., "Is the Menorat Ha-Maor a Product of France?," in *Jewish Quarterly Review,* new series, vol. 11, pp. 259-64; Waxman, M., *A History of Jewish Literature,* vol. 2 (1933) 282-87; Horodetzky, S. A. *Leḳoroth Harabbanuth* (1910) 1-36.

ABOAB, ISAAC, THE YOUNGER, rabbi and Bible commentator, called "the last Gaon of Castile," b. Castile, Spain, 1433; d. Portugal, 1493. He was rabbi in Toledo, where he formed a close friendship with Isaac Abravanel, who had fled from Portugal. After the expulsion of the Jews from Spain in 1492, he obtained from John II of Portugal a temporary permit of entry for the exiles, of which many availed themselves. He died shortly after in Oporto. Aboab wrote numerous Bible commentaries, novellae, and sermons, some of which were printed in Constantinople and Venice. The historian and astronomer Abraham Zacuto was numbered among his pupils.

Lit.: Kayserling, M., *Biblioteca Española-Portugueza-Judaica* (1890) 3-4; Graetz, H., *History of the Jews,* vol. 4 (1927) 341, 366; Löwenstein, Leopold, *Die Familie Aboab* (1905), 3-6.

ABOAB, SAMUEL, called Rasha (formed from the initial letters of the Hebrew name Rabbi Shemuel Aboab), rabbi of Venice, b. Venice, 1610; d. Venice, 1694. He was rabbi in Verona until 1650, then in Venice. He strongly opposed the movement of Sabbatai Zevi, and in 1668 succeeded in compelling Nathan of Gaza, the announcer of the Messiah, to make a confession in writing regarding the Messianic fraud. Aboab was a master of Latin and several European languages. Despite his high station he never departed from an almost ascetic mode of life and never denied himself the exactions of personal charity.

Lit.: Löwenstein, L., "Die Familie Aboab," in *Monatsschrift für die Geschichte und Wissenschaft des Judentums* (1904) 661-701.

ABOAF (or **ABOAB**), **JACOB,** passenger on the Pereboom or Peartree, which set sail from Holland, July 8, 1654, on a voyage to New Amsterdam. He came in company with Jacob Barsimson under a Dutch West India permit. Barsimson completed the voyage and thus became the first known Jew to land in the New Amsterdam colony. Aboaf, however, went only as far as the Isle of Wight, England, where he disembarked. It is recorded that his passage money was refunded to him.

Lit.: Publications of the American Jewish Historical Society, No. 2, p. 77; No. 6, p. 83; No. 18, p. 3; No. 29, pp. 43-45, 50-51; *New York Genealogical and Biographical Record,* vol. 14, p. 181.

ABODAH, a word meaning in Hebrew "service," especially the sacrificial service in the Temple at Jerusalem. In later times the word came to mean the "service of the heart," i.e. devotional service (prayer) in the synagogue. Among the Hasidim the term Abodah denotes the conduct of one's whole life as dedicated to the service of God and as furthering God's work.

The Septuagint (the Greek translation of the Bible) employed the word *leitourgia* ("enforced service," "administration") for the Temple service of the Levites; this was the origin of the widely used term "liturgy" which nowadays is understood to mean the prayers and the whole order of divine worship.

The public worship performed by the high priest in the Temple at Jerusalem on Yom Kippur was a special kind of Abodah (Abodath Yom Hakippurim). It is prescribed in *Lev.* 16; the form customary at the time of the Second Temple is described in Mishnah *Yoma.* Descriptions of the Temple service on the Day of Atonement were incorporated into the liturgy of that day at an early period, certainly not later than the 4th cent.; to this day they form a component part of the Yom Kippur service of Jews in all parts of the world ("Seder Abodah").

The oldest known texts follow the Mishnah closely. Subsequently the description was couched in poetical language. Since the sacrificial directions of the Abodah offered scant opportunity for poetical phantasy, the poets concentrated on the introduction. They began with the creation of the world, and introduced the most important events of Biblical history up to the selection of the priestly family. In this narrative they could amplify to their heart's content, and every author embellished the introduction with felicitous phrasing according to his talents and inspiration.

The Abodah is followed by a prayer for blessing on the year about to begin, a psalm inspired by *Sirach,* a description of the glories of the Temple service and the splendor of the high priest, and a lamentation over the fact that all this magnificence has vanished. Many poets wrote their own prologues to their poetical Abodahs; several composed prologues to Abodahs written by others.

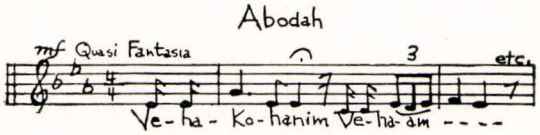
Today the Abodah is recited only in the Musaf (Additional Service) of the Day of Atonement; in the early Middle Ages it was recited also in the morning and afternoon services. Therefore the poets were not satisfied with the composition of a single Abodah poem, but wrote several versions. The theme was essayed by many prominent poets, including Moses ibn Ezra and other Jewish poets of the golden age of Spain. At the time when the individual rituals were being fixed, only one Abodah poem was adapted into each liturgy. As a result, all the others were lost, and only in recent times have a considerable number been published from manuscripts. It is manifest from the numerous Abodah compositions that the subject matter strongly attracted both poets and congregations.

In the Reform congregations of the United States, England and Germany many adaptations of the Abodah have been made in the vernacular; however, the confession of sins (Viddui) is retained in Hebrew.

ISMAR ELBOGEN.

Lit.: Elbogen, I., *Der jüdische Gottesdienst* (1924) 216-17; idem, *Studien zur Geschichte des jüdischen Gottesdienstes* (1907) 49-99, also supplement; Idelsohn, A. Z., *Jewish Liturgy* (1932) 41, 105-6, 232-33.

Music. Unusually solemn old melodies invest the chanting of the Abodah with a peculiar consecration. The section beginning "Vehakohanim" ("And the Priests") constitutes the musical theme of the Abodah. The old traditional air experienced many modifications at the hands of the synagogal musicians. It began as follows: *Jewish Encyclopedia,* vol. 1, p. 77



(for other versions, cf. Idelsohn, A. Z., *Jewish Music,* New York, 1929, pp. 153, 159). Now it flows forth simply, now it harks back to the old-time cantors, ushering in an abundance of coloratura and variants which, in Reform congregations, are played for the most part on the organ. The musical climax is the passage recited when, according to the Orthodox ritual, the congregation kneels, *hayu kore'im* ("they would fall on their knees"). Up to this point the cantor sings the words as a solo. But now the choir joins in, and closes the melody with the mighty accords of the "Baruch Shem Kebod . . ." ("Blessed Be the Name of the Glory . . .").

The melody given above, like other motifs of the Abodah, is often employed in other parts of the service, as in the Kedushah of the High Holy Days and in Piyutim of other festivals; it is, apparently, not an exclusive Yom Kippur melody. The fact that the subject of the Abodah is the Temple service does not prove that its melodies are derived from the ancient songs of the Temple.

All larger musical collections contain arrangements of the Abodah melodies, and Ernst Bloch has composed a violin piece based on this theme, called *Abodah.*

JACOB SINGER.

Lit.: Idelsohn, A. Z., *Jewish Music* (1929) 153-59.

ABODAH ZARAH (Idolatry), a tractate of the Mishnah, the Tosefta and the Babylonian and Palestinian Talmuds. It is the eighth tractate of the fourth division of the Mishnah, Nezikin, and treats of the laws concerning idolatry and relations between Jews and heathens. According to the Tosafists (*A.Z.* at the beginning), this tractate is closely linked to *Sanhedrin,* the last two chapters of which deal with offenders against God, such as the heretic (chap. 10), the false prophet, and the rebellious elder (chap. 11), so that Abodah Zarah, dealing with the idolator, is the last part of the group. L. Ginzberg believes that it was placed in the order Nezikin because it is concerned with the commercial relations between Jews and Gentiles. Abodah Zarah is one of the most interesting tractates in the Talmud, since it records the attitude of rabbinic Judaism towards paganism and is replete with valuable and even unique information regarding ancient religious practices, the Samaritans and other schismatics.

In the Mishnah, the tractate Abodah Zarah is divided into five chapters. The first deals with restrictions on relations between Jews and idolators during heathen festivals. A list of articles whose sale to idolators is restricted or forbidden is given, and restrictions on sale of animals, joint construction of buildings, selling of land, etc., are laid down. In general, all acts which may ultimately redound to the service of idolatry are prohibited. The second chapter mentions those social relations with idolators which are forbidden and restricts the use of articles belonging to or made by an

idolator. Thus their wine, vinegar, and cheese are forbidden because they may have been used in offerings to idols. Other foods are prohibited only in direct use, such as bread, oil, milk, and foods cooked by a non-Jew without Jewish supervision. The third chapter deals with sacred images, idol-temples and the houses adjoining them, mounds or hills where idols are worshipped, altars and sacred trees (Asherah). The fourth treats of the worship of Merkolis (Mercury), of the profanation of idols and in general of the nature of idolatry and its relation to monotheism. The end of the chapter deals with wine, its preparation and treatment, and when it is to be considered "libation-wine." The fifth chapter continues the discussion on wine and treats of the cleansing of utensils used by idolators.

In the Tosefta the tractate consists of eight chapters and contains more material than the Mishnah. It describes the social and religious conditions during the period between the Bar Kochba rebellion and the redaction of the Mishnah; it includes regulations concerning the status of the Samaritans and the laws regulating the relations with the Am Haaretz not found in the Mishnah. It seems that the status of the Samaritans in Jewish law fluctuated, probably as a result of the varying political relations between the two groups. Thus in *Tos. A.Z.* 2:4, 8; 3:13, the Samaritan is considered a pagan but in *Tos. A.Z.* 3:1 a distinction is made between the Samaritan and the heathen (cf. *Hul.* 3b). The Tosefta ends with a discussion of Noahide laws.

The tractates in the Palestinian and Babylonian Gemara go into further details in describing the practices of the heathen. While the Mishnah, Tosefta and the Baraithoth mentioned in both Talmuds deal mainly with the pagan cults of the Greeks and the Romans as practised in Palestine and Syria during the period of Roman domination, the Gemara includes Oriental religions, such as those of the Babylonians and the Persians. The tractate is full of information concerning the relations between the Jews and the Samaritans, Gnostics (Minim) and early Christians. There are numerous Haggadic narratives in this tractate in both Talmuds dealing with idolatry, and records of dialogues and disputes between the rabbis and pagans, Gnostics, Christians, and philosophers. For this reason the tractate furnishes valuable source materials on the relations between Jews and their Gentile neighbors during the first five centuries of the Christian Era.

The tractate as a whole shows the tendency of the rabbis to guard the Jews from the harmful influences of close contact with the heathen. Paganism was still glamorous, and was maintained by the power of the state and the pressure of the majority. The period was one of religious argumentation, and of changing creeds. This is evidenced by the large number of discussions between Jews and Gentiles reported in rabbinic literature as well as by such controversial writings as those of Philo, Josephus, and the Church Fathers. Idolatrous practices lingered among certain Jewish elements (*Yer. A.Z.* v, 45a); the theatre and circus, whose origins were definitely religious and to which vestiges of idolatry clung throughout ancient times, presented a problem to the rabbis (*A.Z.* 18b; *Yer. A.Z.* i, 18b). Another motive for the regulations was the desire of Jewish teachers to keep their people uncontaminated by the superstition, cruelty and immorality of the times.

However, Jews and Gentiles were never completely sundered. The tractate reports instances of Jews and Gentiles drinking together (*A.Z.* 59a, 70a; cf. *Yer. A.Z.* iv, 44b) and joining in feasts (*Tos. A.Z.* 5:5). Evidences of friendly relations with Gentiles are found in *Tos. A.Z.* 1:3; 3:14, and cases where Jews were employed by Gentiles or were partners in business are recorded (*Tos. A.Z.* 1:3; *Yer. A.Z.* 43d). In Sidon, a Gentile scribe wrote sacred books whose use was permitted by the rabbis (*Tos. A.Z.* 3:2). There is an instance of a statue in a synagogue in Nehardea (*A.Z.* 43b). Thus the same pages that contain regulations to guard Judaism from the follies of paganism bear witness to the fact that the two movements could exist peacefully side by side. SAMUEL RABINOWITZ.

Lit.: Elmsley, W. A. L., *The Mishnah on Idolatry* (1911); Blaufass, H., *Römische Feste und Feiertage nach den Traktaten über fremden Dienst* (1900); idem, *Götter, Bilder, und Symbole nach den Traktaten über fremden Dienst* (1910); Krauss, S., in *Semitic studies in memory of Rev. Dr. Alexander Kohut* (1891) 338-46; Kohut, Alexander, "Les fêtes persanes et babyloniennes," in *Revue des études juives,* vol. 24 (1892) 256-71.

ABOMINATION (*to'ebah, shikkutz*), a technical term frequently employed in the Bible to designate an institution, ceremony, custom or act believed to be inherently obnoxious to Yahveh, Israel's god; conformity to or the performance of which was considered a defiling sin of such extreme character that it was thought to contaminate not only its perpetrator but also the entire community and the holy land itself. Accordingly, such sins had in most cases to be punished by stoning the guilty person, in accordance with the underlying principle that such execution made expiation and thus purified the defiled people and land.

Sins classified as abominations were idolatry, child sacrifice, eating of unclean foods, magical and divinatory practices, sexual and moral crimes (*Deut.* 17:4; 7:25-26; 12:30-31; 14:3; *Lev.* 18:22-30; *Deut.* 25:13-16). Actually, while the idea was not altogether unknown in the pre-exilic period, it was apparently regarded as a matter of comparatively minor consequence then, for the word *to'ebah,* together with the verb derived from it, *ta'ab* ("to treat as an abomination"), are used comparatively rarely in the pre-exilic literature of the Bible. In the Exilic and post-exilic writings, however, beginning with *Ezekiel,* both terms are employed with steadily growing frequency, a result quite obviously of the gradual expansion of the principle of ritualism, with its corollaries of ritual defilement and ritual purification of the entire post-exilic, theocratic community, the "congregation of Yahveh" (*kehal Yahveh,* or *'adath Yahveh*), as it was called. Ultimately, particularly in *Proverbs* (*Prov.* 8:7; 16:12; 26:24-25; 28:9), the term *to'ebah* came to be employed with a general moral and non-ritualistic connotation, to designate any act or condition regarded as morally shocking.

The parallel term, *shikkutz,* is used in the Biblical literature in a much narrower sense than *to'ebah,* merely to designate some object which, from the standpoint of Yahveh-worship, is regarded as abominable, particularly the idols of other deities or objects associated with their cults (*I Kings* 11:5, 7; *Jer.* 16:18; 32:34; *Ezek.* 11:18, 21; 20:7-8). In *Dan.* 9:27; 11:31; 12:11 *shikkutz* (with the qualifying participle *shomem* or *meshomem,* "the devastating abomination") desig-

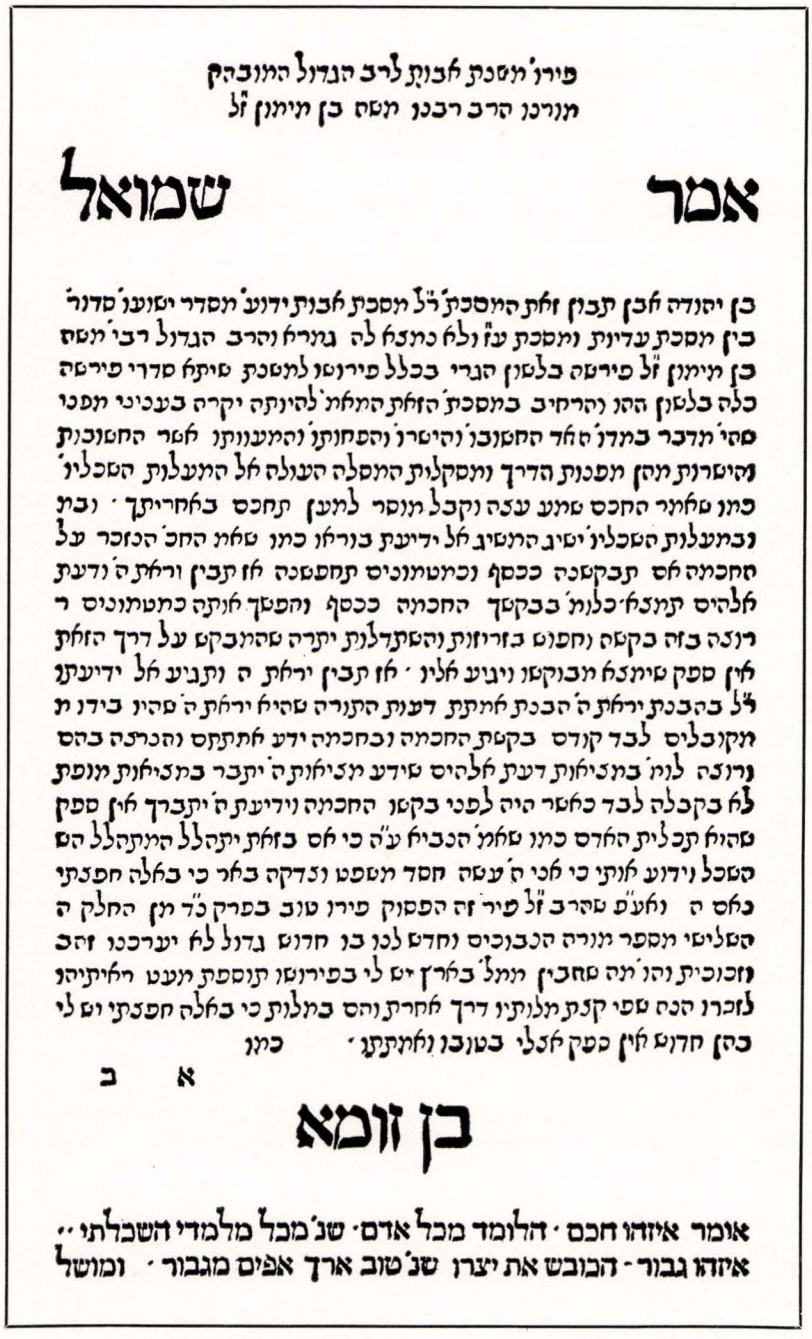
nates the idol of Zeus which Antiochus Epiphanes set up in the Temple at Jerusalem. The closely related word, *sheketz,* is used in *Lev.* 7:21; 11:10-13, also in the sense of "abomination," as a collective term for animals ritually unclean and hence forbidden as food.

For the phrase Abomination of Desolation, *see:* DANIEL; ESCHATOLOGY. NELSON GLUECK.

ABOTH (Fathers), tractate of the Mishnah. This tractate contains rules of conduct and moral principles interwoven with religious and theological views and is, therefore, popularly called "Ethics of the Fathers." In current editions of the Mishnah it is generally found among the short tractates at the end of the division Nezikin. Maimonides regarded it as an integral portion of Nezikin, although the latter deals largely with civil law and the organization of the judiciary. He based his opinion on the fact that much of the material in Aboth refers to the ethics of the judicial procedure and that hence it becomes a logical sequel to *Sanhedrin.* Modern scholars, such as Frankel and Hoffmann, accept the view of Maimonides. Hoffman suggested that the earliest part of the compilation was probably an appendix to *Sanhedrin,* but that its chief aim was to present in chronological order the great bearers of tradition through the recognized heads of the Sanhedrin, to whom the various dicta in the first two chapters are ascribed.

There are indications, however, that Aboth originally occupied a more prominent and significant position. In the Munich manuscript of the Talmud, Aboth is found at the end of the order Toharoth. Friedmann made the suggestion that it was originally placed at the end of the whole Mishnah and that only when the fifth and sixth divisions were no longer widely studied, because they had little contemporary value, was it appended to the fourth division, Nezikin. Certain manuscript evidence which has since come to light seems to support this conjecture. Aboth therefore may in the first place have formed an ethical appendix, bringing the whole of the Mishnah to an impressive and inspiring conclusion.

The main purpose of the compilation, however, is revealed in its ethical content rather than its historical framework. Only the first two of the five chapters which constitute the tractate consistently follow a chronological order from the Men of the Great Synagogue, through Hillel and Shammai, to the pupils of Rabban Johanan ben Zakkai. The third and fourth chapters show only a very loose adherence to the chronological scheme, whereas the fifth chapter, which



Two excerpts from the first edition of Aboth, printed by Joseph Solomon ben Israel Nathan Soncino, 1484-85. In Rashi script, commentary by Maimonides; in classic type, beginning of the fourth chapter

is an essential part of the earliest strata of the compilation, discards the historical framework entirely. Those who maintain that the ethical aim of the tractate was incidental to the chronological purpose base their opinion largely on its apparent connection with *Sanhedrin*.

In the Talmud (*B.K.* 30a) itself, Aboth is recommended as a subject of study for those who would achieve saintliness. Meiri, a medieval commentator, interpreted the very name of the tractate as though it were related not only to the "Fathers of the World" but also to the technical term *'ab,* used to designate a legal or hermeneutic principle, as in *'aboth nezikin* or *binyan 'ab*. The book could thus be roughly entitled "First Principles." Furthermore, Aboth is not merely a collection of ethical and religious maxims of a general character, but has as its main theme the praise of Torah, of Torah study, and of the ethics incumbent upon Torah scholars. This last naturally involved the attitude of the scholar in his various capacities: as judge, to the members of the court; as master, to his disciples; as disciple, to his master; and as an individual, to his colleagues. All this is interwoven with more general aspects of human relationship and with certain basic theological principles, such as the God-concept, immortality, and reward and punishment.

In the course of time this tractate became the most popular and most widely studied of all the books of the Mishnah. This was due to the fact that it achieved a place in the liturgy of the synagogue. In Babylonia, the custom of reading Aboth on Sabbath after the Minhah service, arose between 600 and 850. Originally this reading was confined to the five chapters actually contained in the tractate. It seems especially to have been the custom, not only in the Orient but also in Spain and elsewhere in Europe, to read Aboth in the synagogue between Passover and Pentecost. This caused the expansion of Aboth with its five chapters into the Pirke Aboth of the prayer-book with its six chapters. The additional chapter is usually known as *Kinyan Torah* because it contains a list of the spiritual qualifications necessary for the acquisition of Torah, or *Baraitha of Rabbi Meir*. There are many divergent customs with regard to the reading of Aboth in the service, but some place was found in the ritual of almost every community. It thus became a tremendous influence in molding the ethical views not only of students of the Talmud but also of the masses of the Jewish people.

The first chapter, after tracing the continuity of the tradition from Moses to the Men of the Great Synagogue, contains three statements which may be regarded as the key to the whole work: (1) "They (the Men of the Great Synagogue) said three things, 'Be deliberate in judgment; raise up many disciples; and make a hedge around the Torah.'" (2) "Simon the Just was one of the survivors of the Great Synagogue. He used to say, 'Upon three things the world is based: Upon study (literally, upon Torah), upon worship, and upon the practice of loving kindness.'" (3) "Antigonos of Socho received the tradition from Simon the Just. He used to say, 'Be ye not like servants who minister to their master upon the understanding that they are to receive a reward. But be ye like servants who minister to their master with the understanding that they are to receive no reward, and let the fear of Heaven be upon you.'"

The first verse presents a terse statement of the program of rabbinic Judaism: the diffusion of knowledge through wide circles and safeguarding the law through progressive interpretation and legislation. In the second verse, the world of Jewish life is said to rest upon the intimate union of study, worship, and practical charity. In the third verse, a noble disinterestedness free from every selfish consideration, with reverence for God as the only motive, is defined as the supreme demand of the spiritual life. This is the more remarkable because Aboth again and again reiterates faith in a Divine Justice which metes out reward and punishment in this world and finds consummation in the world to come.

From the purely humanitarian standpoint the most important saying in the first chapter is that of Hillel, "Be thou a disciple of Aaron, loving peace and pursuing peace, loving all creatures and drawing them near to the Torah." Love is regarded as the due of all God's creatures, and it is more than likely that this noble saying envisages the hope, held in wide circles, of winning the world to Torah through the strategy of love.

Characteristic likewise of the spirit of this book is the following group of sayings from the second chapter: "Beautiful is the study of Torah when combined with manual labor, for the weariness induced by both causes sin to be forgotten." "Judge not thy neighbor till thou art come into his place." "If thou hast studied much Torah, ascribe no merit to thyself, because for this purpose wast thou created."

In the third chapter, particular attention should be given to the sayings of Rabbi Akiba, which have both an ethical and a theological significance. They contain what may roughly be called a group of "beatitudes." "Beloved is man created in the image of God." "Beloved are Israel who are called the children of the All Present." "Beloved are Israel to whom was given the instrument by means of which the world was created." Equally important as a terse yet comprehensive definition of the theological basis of Jewish morality is Akiba's bold assertion of a twofold paradox: "All is foreseen, yet freedom is granted; in grace is the world judged, yet all depends on the deed."

The fifth chapter contains, besides the usual ethical material, keen psychological observations defining types of character and varying attitudes and capacities, of men in general, and of students of Torah in particular. A famous saying which in one stage of the redaction of Aboth doubtless constituted the final word and which was often quoted in later literature as epitomizing the life of a saint and martyr, is that of Judah ben Tema: "Be thou strong as the leopard, swift as the eagle, fleet as the hart, and mighty as the lion, to do the will of thy Father in Heaven."

JACOB KOHN.

See also ABOTH DE RABBI NATHAN.

Lit.: Taylor, *Sayings of the Jewish Fathers* (1897; appendix, 1900); Oesterly, W. O. E., *The Sayings of the Jewish Fathers* (New York, 1919); Kohut, Alexander, *The Ethics of the Fathers,* trans. by Max Cohen (1885; revised ed. by Barnett A. Elzas, New York, 1920); Herbert S. Goldstein, *Ethics of the Fathers* (New York, 1923); Joseph I. Gorfinkle, *Sayings of the Jewish Fathers* (New York, 1929); Pirke Aboth (Yiddish version by Jehoash, 1921); Herford, R. Travers, *Sayings of the Fathers, 2nd ed.* (1931); Maximon, S., "In the Footsteps of the Rabbis," in *Abrahams Memorial Vol.* (1927) 324-41. The best Hebrew commentaries: Uceda, Samuel de, *Midrash Shemuel;* Goldmann, I., *Keneseth Yisrael* (3 vols., 1924-34).

ABOTH DE RABBI NATHAN, tractate in the Babylonian Talmud at the end of the fourth division, Nezikin, dealing with the ethical teachings of the sages. The name Aboth connects it immediately with the Mishnah *Aboth,* or the Ethics of the Fathers, and this connection is evident in the contents and construction of the book. It is ascribed to Nathan, one of the disciples of Akiba. It takes the individual sayings of Mishnah *Aboth* and elaborates on them, sometimes as the Gemara elaborates on the Mishnah, and sometimes as the Midrash elaborates on a Biblical text. More frequently its relation to Mishnah *Aboth* is that of the Tosefta to the Mishnah, in that it gives those additional sayings on the subjects of discussion which were left out of the Mishnah; hence it has often been called the Tosefta to *Aboth.* It follows Mishnah *Aboth* also in the chronological order of the authorities quoted; the only deviation from the Mishnah is that, whereas in the Mishnah Nasi after Nasi is recorded up to Hillel the grandson of Judah Hanasi (*Aboth* 2:5-8), followed by the other sages beginning with Johanan ben Zakkai and his pupils, *Aboth de Rabbi Nathan* pursues the chronological order strictly without regard to the official position of the sages mentioned.

Aboth de Rabbi Nathan is a much larger book than Mishnah *Aboth;* it contains forty-one chapters (the second recension has forty-eight chapters) as against the five chapters of the Mishnah. With the Mishnah as the basis, it gives additional material of the teachings of the sages, illustrates the maxims by narrative and legend, finds support for them by deriving inferences from Biblical passages, adds biographical and historical material, and digresses sometimes into new subjects which have but an artificial connection with the main thesis. It is neither as concise nor as epigrammatical as the Mishnah, but it is richer in ethical material. Therefore, like Mishnah *Aboth,* it has enjoyed great popularity among Jews as a book for study and edification. It is for this reason that the text has suffered variations and additions at the hands of well-meaning but too ambitious scribes and teachers.

Two recensions of *Aboth de Rabbi Nathan* are extant, the one printed in the Babylonian Talmud, and another which had existed in manuscript and to which reference is made in medieval rabbinic works. In 1887 Solomon Schechter edited the two recensions in parallel columns with a learned introduction and painstaking notes (Vienna, 1887). He designated the printed text as the A recension and the manuscript text as the B recension. It had been believed that the B recension was of French origin, but Schechter discredited this tradition and showed that the B recension was better known among the Spanish scholars. In a careful study of the two texts, Schechter concluded that the A text is the older but the more corrupt one, the B text less corrupt but of later origin than A. Both these texts, however widely differing from each other, represent one and the same book, going back to an original text of *Aboth de Rabbi Nathan* which can now no longer be retraced because of the additions and changes made by generations of scribes.

The book in its present form, in either recension, contains material much later than the Tannaitic period (400 B.C.E. to 200 C.E.) but the supposed original of the book is Tannaitic. The connection of Nathan with this book is not clear. Tradition has it that Nathan, who was the redactor of a Mishnah prior to Judah Hanasi, had some share in the authorship of this book; hence its title. There is no internal evidence to corroborate this tradition, but one hardly dares deny it. The best that can be said is that the original text on which the present two recensions are based probably gave enough evidence of Nathan's connection with it. Either it was the *Aboth* of Nathan's Mishnah, or it was the Tosefta to Nathan's Mishnah. There are some evidences that it is based on a Mishnah older than that of Judah Hanasi. One such evidence is that the chronological order is more exact than that found in the Mishnah of Judah Hanasi, and another is the mention of Shammai before Hillel (second recension, chaps. 24 and 25), whereas the Mishnah of Judah Hanasi always names Hillel first.

Critical investigations into the book have been contributed by Zunz, Geiger, Rapoport, Chajes, Frankel, Weiss, and Schechter. Among the commentators of the book may be mentioned Abraham Witmund (*Ahabath Hesed,* Amsterdam, 1777), Joshua Falk (*Binyan Yehoshua,* Dyhernfurth, 1788), Hayim Joseph David Azulai (*Kisse Rahamim,* Ungvar, 1868), R. N. I. Palagi (*Aboth Harosh,* 3 vols., vol. 1, Salonika, 1862; vol. 2, Smyrna, 1869; vol. 3, Smyrna, 1878), and Elijah ben Abraham Deliatiz (*Shene Eliyahu* and *Ben Abraham,* Vilna and Grodno, 1833). LOUIS EPSTEIN.

Lit.: Zunz, L., *Gottesdienstliche Vorträge* (1892) 114-16; Schechter, S., *Aboth de Rabbi Nathan* (1887); Weiss, I. H., *Dor Dor Vedoreshav,* vol. 2 (1904) 152, 199-200; Guttmann, M., *Mafteah Hatalmud,* vol. 1 (1910) 135-36.

ABRABALIA, JOSEPH and **MOSES,** brother statesmen in Aragon, Spain, in the latter half of the 13th cent. They wielded great influence under King Pedro III of Aragon (1276-85); Joseph (d. about 1283) was his finance minister. Soon after Pedro's accession to the throne, Joseph defended the Jews against charges brought against them by a Jewish informer in the last years of the reign of James I. Solomon ibn Adret, in a responsum, speaks of the Abrabalias as the "princely brothers, the great leaders Rabbi Joseph and Rabbi Moses, who are in the service of the state."

Lit.: Kaufmann, D., "Informers in the Middle Ages," in *Jewish Quarterly Review,* vol. 8 (1895-96) 222; Baer, F., *Die Juden im christlichen Spanien,* part 1 (1929) 116-17, 121, 131-32.

ABRABANEL, *see* ABRAVANEL.

ABRACADABRA, in Cabala, a magic letter formula which was used for the curing of diseases. The word apparently comes from the Aramaic. This magic formula was first imparted by the physician Serenus Sammonicus, who lived in the 3rd cent. under the Roman emperor Caracalla. Perhaps the abracadabra had some connection with the Abraxas gems, stones with figures and letters which served for magical purposes and which are known from antiquity.

In the same manner as abracadabra, according to the Talmud (*Pes.* 112a; *A.Z.* 12b), the name of Shabriri, demon of blindness, and the word Vatishka (and it was abated, i.e. the fire of punishment, *Num.* 11:2) were employed. The magic formula for Shabriri, transcribed in the form of an inverted cone,



A Semitic family in Abraham's day, from an Egyptian wall-painting. Note the dress worn by men and women, the musical instruments, weapons and animals. Children are conveyed in a pannier on the back of an ass

which the sick man had to wear on an amulet about his neck, reads as follows:

SHABRIRI
BRIRI
RIRI
IRI
RI
I

Just as the word, in forming an isosceles triangle, lost a letter with each line, so also the spirit of sickness was to disappear gradually from the afflicted person.

Lit.: Bischoff, Erich, *Elemente der Kabbala* (1903) 93-99; Dieterich, A., *Abraxas* (1891).

ABRAHAM or **ABRAM,** ancestor of the Hebrews and commanding figure in the stories of the Patriarchs.

1. In the Bible. The Biblical narrative (*Gen.* 11 to 25) names Abraham as the first of Israel's patriarchs. His home was in Ur of the Chaldees, which formed the starting point for his migration northwestward to Haran in Syria, where his father Terah died. Obedient to the command of God, and encouraged by the divine promise that he would become the father of a mighty nation destined to be a blessing to all the peoples of the earth, he migrated to Canaan accompanied by his wife Sarah (or Sarai) and his nephew Lot. Various adventures befell them in Canaan. Abraham wandered about in the land as a nomad, encamping at Shechem, Beth-el, Hebron and Beer-sheba and building altars there; encountered trouble in Egypt and in Gerar in the Southland; defeated four kings from the East; witnessed catastrophic events in the Dead Sea valley. Hagar, Sarah's handmaid, bore him Ishmael; Sarah bore him Isaac, through whom the promise of God was to be fulfilled. Abraham acquired the cave of Machpelah near Hebron where he buried Sarah and where he in turn was buried by Isaac and Ishmael, his sons.

Bible critics divide the Abraham narratives among the various documents which they find in the book of *Genesis,* and point out certain deviations in the accounts; thus, in the Priestly narrative (P) the birthplace of Abraham is Ur (*Gen.* 11:27-28), while in the Jahvist story (J) it is evidently Haran (*Gen.* 12:1, 5). As a result of such study, scholarly opinion is at great variance regarding what is and what is not historical fact in these stories. Doubtless many of the details in the narrative, such as the death of Abraham at the age of 175, or the fiery destruction of Sodom and Gomorrah, are more or less legendary. But external evidence makes it somewhat probable that the ancestors of those Hebrews who later entered Palestine with Joshua had been in the land centuries before, and the traditions of the patriarchs, particularly these stories of Abraham, may contain a definite kernel of fact. Abram or Abraham (two forms of the same name) is not Canaanite but Babylonian, and means "he loves his father," a name that would be borne by an individual, and not, as has been argued, by a tribe. This would indicate that Abraham was a real person, and that he did come from Mesopotamia, though the evidence is not final.

Ur of the Chaldees is usually, though not necessarily, identified with Ur in southern Babylonia. Haran is on the upper Tigris. Hebrews doubtless migrated to Palestine from this direction in the middle of the second millennium B.C.E., and some may well have come under the leadership of an Abraham. They may also have entered Canaan as the peaceful nomads Abraham and his followers are for the most part pictured.

Abraham's warlike activity described in *Gen.* 14,

where he puts to flight four allied kings, is, however, more in accord with the idea of the period (about 1500 B.C.E.) which is revealed from contemporary Egyptian and Babylonian sources. This narrative, which was thought by some to contain references to Hammurabi and other known kings of Babylonia, must, however, be regarded as a legend composed by someone who knew something, though not much, of conditions in Mesopotamia in the second millennium B.C.E.

Some see in the fragment concerning Melchizedek (*Gen.* 14:18-20) a late attempt to show the antiquity of the institutions of priest-king and tithe in Jerusalem. Others interpret it as an actual exchange of courtesies between Abraham and the king of Jerusalem who was at the same time a priest of "God Most High, Maker of heaven and earth," and who held ideas in accord with this Abraham's way of thinking.

The places where Abraham is said to have encamped and made offerings must have been regarded by local tradition as ancient shrines for the worship of Israel's God.

The writers of the Abraham stories no doubt wished to preserve these traditions of the ancestor of the Hebrews. They apparently had continually in mind the idea that the experiences of Abraham formed a prototype for the history of Israel and that Abraham's religious and moral character should be an example to that people: Israel is tested time and again even as is Abraham, and must exhibit similar courage and faith. This didactic character of the Abraham stories naturally detracts from their reliability as historical data; but Abraham becomes the patriarchal figure to whom cling traditions which are expressive of the people's ideal of nobility and pious faith.

SHELDON H. BLANK.

Lit.: Kittel, R., *Geschichte des Volkes Israel,* vol. 1 (1916) 360-70, 387-90, 402-3, 435-61; Barton, G. A., *Archaeology and the Bible* (1925) 316-24; Woolley, Sir Leonard, *Abraham, Recent Discoveries and Hebrew Origins* (1936).

2. IN THE HAGGADAH. The exposition of the life of Abraham in later Jewish literature is a striking example of the didactic purpose characteristic of the Midrash. Yet it must be admitted that this trait is already present in the Biblical narrative. Abraham's faith in God's promise (*Gen.* 12:1-9), his peaceful and conciliatory nature (*Gen.* 13:8-11), his courage and loyalty (*Gen.* 14:12-16), his scrupulous honesty and genuine piety (*Gen.* 14:17-24), his intercession for the sinners (*Gen.* 18:23-33), and his unflinching fulfillment of God's commands (*Gen.* 22:1-19) are stressed by the Biblical writers as qualities for his descendants to emulate. It is in line with this impulse that Hellenistic, rabbinic, and Mohammedan writings accord to Abraham so prominent a place, though the innate poetizing tendency of folklore to fill in the gaps in the lives of its heroes must not be lost sight of.

With those Jews who spoke Greek, the conception of Abraham as the proponent of monotheism was highly popular. Josephus, in his *Antiquities* (book 1, chaps. 7 and 8) merely follows earlier apologists in enlarging upon this aspect of the patriarch. The Palestinian Haggadah narrates the dawning of Abraham's belief in the One God. Although the son of an idol-maker, the lad early recognized the folly of idolatry. Fleeing to a cave in the desert, he gave himself up to his meditations, in the course of which he beheld the sun climb upwards in the sky in all its burning glory, and for one moment he thought that the sun was God. But with the advent of evening, he saw the sun's power wane and the moon and the stars come into their places. "It must be," said Abraham, "that the moon is ruler of the universe and the stars are the royal courtiers." But morning brought the sun once more, and then Abraham realized that neither sun nor moon was God, but that the Creator and Regulator of the universe was the one true God, the only God deserving of worship.

Among the best examples of literary art in the Midrash are the accounts of his encounters with his idolatrous father. Nimrod, King of Babylonia, who had been warned by his astrologers that his rule was in danger because of the idol-breaker, sentenced Abraham to death by fire (*Pes.* 118a). But Abraham, steadfast in his faith, was delivered from the fiery furnace. This episode is copiously embellished in the Talmud and Midrash (*B.B.* 91a; *A.Z.* 3a; *Midrash Gen.* 38:13; 44:13; *Midrash Ex.* 23:1).

With Abraham's departure from home and his settling in Palestine began the truly significant period in his activity. The qualities which dominate all others in his life, according to the rabbinic conception, are his piety and his kindliness. Wherever he lived, whether at Mamre or at Beer-sheba, Abraham built himself a house upon the crossroads, with doors opening in all directions. Within, the tables were laden with food and drink, to refresh and restore the foot-sore travelers who might pass by. After they had eaten of his bounty and desired to express their gratitude to the master of the house, Abraham would point heavenward and call on them to give thanks to the Sovereign of the world. Indeed, the Midrash interprets the words of Gen. 12:5: *'eth hanefesh 'asher 'asu beharan* (literally, "the souls that they had gotten in Haran") to mean "the converts whom Abraham and Sarah had made in Haran" (*Sifre Deuteronomy,* par. 32), thus making his proselytizing activities precede his entrance into the Promised Land.

The apocalyptic *Testament of Abraham* describes in glowing colors the patriarch's hospitality and generosity. While the Bible mentions only one trial of faith imposed upon him by God, the Akedah (sacrifice) of Isaac, rabbinic tradition speaks of a series of ten trials, through which he passed triumphantly (*Aboth* 5:3; *Aboth de Rabbi Nathan,* chap. 33). Because of his willingness to sacrifice his only son at God's behest, he is given the promise that Satan shall have no power over his descendants. For this reason the description of the sacrifice of Isaac (*Gen.* 22) is read as the portion of the Law on Rosh Hashanah.

Abraham's greatness is emphasized in other ways as well. It is assumed that he fulfilled all the 613 commandments of the Torah as well as the provisions of the Oral Law (*Yoma* 28b; *Tanhuma Gen.* 15:1). Moreover, to Abraham is ascribed the institution of the regular Morning Service (Shaharith). The Talmud (*Ber.* 26b) explains *Gen.* 19:27, *vayashkem 'Abraham baboker* (literally, "and Abraham rose early in the morning"), as meaning his prayer at dawn. Similarly, Isaac's *lasuah basadeh lifnoth 'ereb* ("to meditate in the field at eventide"; *Gen.* 24:63) is considered the



Rembrandt's famous canvas, "Abraham Entertaining the Angels," now in the possession of the Hermitage, Leningrad

establishment of the Afternoon Service (Minhah), while the words *vayifga bamaḳom* ("he lighted upon the place"), applied to Jacob in *Gen.* 28:11, are interpreted to mean "he implored the Almighty," hence the Evening Service (Maarib).

Although Abraham's preeminent qualities are frequently praised, his faults are not entirely overlooked. When God announced that a son would be born to him, Abraham remained in doubt; he consulted the stars, which seemed to deny such a possibility. Thereupon he was rebuked by God for his disbelief in the words *'en mazzal leyisra'el,* "Israel is not under the influence of the planets" (*Sab.* 156a). On the other hand, various details that blemish his character, as related in the Biblical narratives, are vindicated in accordance with later ideas. His stratagem in Egypt, calling Sarah his sister instead of his wife, is extenuated on the ground of her exceedingly great beauty, especially in contrast to the swarthy Egyptians, and the consequent danger which faced him as her husband. The driving out of Ishmael was justified because he was a bad example for Isaac.

Abraham was looked upon by the rabbis as the embodiment of the highest ideals of human character. All true disciples of Abraham are distinguished by three qualities: a benign eye, a humble spirit, and humility of soul (*Aboth* 5:19 and commentary of Bertinoro there; in *Ber.* 6b slightly different). The excellence of his character is attested by a variety of terms applied to him in rabbinic literature, such as the only one (cf. *Isa.* 51:2), the beloved of God (so also in the Koran), the perfect one, the light from the east (cf. *Isa.* 41:2), the redeemed one. According to *B.B.* 14b, 15a, he is the author of *Ps.* 89, Ethan the Ezrahite being another of his names. At his death men wept and said, "Alas for the world that has lost its leader! Alas for the ship whose captain is gone!" (*B.B.* 91ab).

In Mohammedan literature Abraham is the most important Biblical character, both in the Koran and later writings. Naturally, Ishmael replaces Isaac, and Hagar takes precedence over Sarah. Often Arabian expansions of Midrashic tales found their way back to Jews, who incorporated them into later Midrashim. These borrowings make the tracing of the history of these Abraham legends rather complicated, but they are one of the chief indications of the dependence of Islam upon Judaism.

ROBERT GORDIS.

Lit.: *Sefer Hayashar* (1870) 14b-38b; Gould, S. Baring, *Legends of the Patriarchs and Prophets,* 149-204; Ginzberg, L., *Legends of the Jews,* vol. 1 (1909) 183-308; Beer, B., *Leben Abrahams* (1859); Grünbaum, M., *Neue Beiträge zur semitischen Sagenkunde* (1893) 89-145; Weil, G., Abraham, *Was hat Mohammed aus dem Judentume aufgenommen* (1833) 121-33; Guillaume, Alfred, "The Influence of Judaism on Islam," in *Legacy of Israel* (1927) 141-43; Meyouhas, Joseph, *Bible Tales in Arab Folk-Lore* (1928) 35-56.

3. IN THE LITURGY. Abraham's strength of faith and his human virtues, which were greatly glorified in the ancient literature, made of him one of the heroes of the



Abraham's journey toward Moriah, from the Sarajevo Haggadah. (left) Isaac carrying the wood for the sacrifice; (right) Abraham followed by servants and ass

Jewish people. Especial fervor and affection for the first patriarch are manifested in the numerous stories about the traits of character of "Avraham Avinu." The significant rôle which he played in the literature of the Jews of all periods, as a noble human character and as a Biblical personality, as the founder of the people of Israel, as a seeker after God, as the man with whom God made a covenant and to whose descendants He promised the land of Canaan, finds expression in the liturgy, where his name is mentioned in the most important daily prayers. The Jew while praying is reminded in the daily morning service of Abraham's departure from Ur, of God's pleasure in him, of the covenant and of the promise. The first of the Eighteen Benedictions which are recited thrice daily and four times on festivals ends thus: "Blessed art Thou, O Lord, the shield of Abraham." When the act of circumcision is performed a blessing is pronounced in which this act is designated as the "induction into the covenant of our father Abraham."

See also: CIRCUMCISION; ORIGINAL VIRTUE; PHRASES, POPULAR. For Abraham as a name taken by proselytes to Judaism, *see* PROSELYTES.

ABRAHAM, APOCALYPSE OF, a pseudepigraphic work extant only in a Slavonic version, which is the rendition of a Greek translation of what was originally either a Hebrew or an Aramaic book. It contains thirty-two chapters. The work has not been preserved in a complete state, and there are various gaps, obscure allusions and abrupt transitions. The reference to the destruction of the Temple shows that the book must have been composed after 70 C.E.

The work falls into two distinct parts. The first eight chapters deal with the conversion of Abraham from idolatry to monotheism. Like other legends dealing with this subject, it makes Terah, the father of Abraham, a maker of idols and a devout idolator. The story here, stressing the conflict between Abraham and his father, resembles those in the book of *Jubilees* and in the Midrash; but whereas in the latter Abraham's conversion is due to an intellectual conviction of the folly of idolatry, in this apocalypse it is caused by a series of accidents (the idols fall into the fire, are broken, are carried away by a frightened animal) which convince Abraham of the impotency of images. The "fire of the Chaldees," instead of being a test of Abraham's faith, becomes a fire sent from God which destroys Terah and his house.

The remaining twenty-four chapters of the book, which form the apocalypse proper, are a sort of Midrash to *Gen.* 15. Abraham's sacrifice of the animals takes place on Mt. Horeb, whither Abraham was conducted by the angel Iaoel after a fast of forty days. Iaoel represents the power of the Ineffable Name of God, which elsewhere in Jewish legend is assumed by Metatron. Azazel, the spirit of evil in the apocalypse, tries to disturb Abraham's sacrifice, and to seduce him by means of conversation, to which Abraham is ordered not to reply.

Next Abraham is carried by a dove to heaven, where he sees the mysteries of the seven celestial spheres, the presence of the throne of God, the world and everything in it. Before him unfolds a panorama of the great events of human history. Adam and Eve in the Garden of Eden are tempted by Azazel, who takes the form of the serpent, to eat of the tree of knowledge, which is none other than the grape-vine. This is followed by the story of Cain and Abel, the wicked and sensual acts committed by mankind, the contrast between the faithful and the faithless in Israel, and the destruction of the Temple.

The final vision, apparently, was that of the coming of the Messiah, which was to take place at the end of the "fourth age"; but this section of the book (chap. 29) was reworked by a Christian writer so as to be a prophecy of the career of Jesus. Then Abraham is sent back to earth and told of the ten plagues which God will bring upon the godless heathen. The work ends with the Biblical statement that the seed of Abraham would become slaves in a foreign land (*Gen.* 15:13-14).

Among the particularly interesting features of the book are the prayer which Abraham is taught by the angel in order that he may be sustained in his ascension. This prayer contains a recitation of the attributes of God, and the dialogue between God and Abraham, in which the former explains the fate of the world as due to the divine will which may not be changed. At the same time the freedom of the will, a characteristically Jewish idea, is emphasized, and the main thought of the apocalypse is the future of Israel.

MOSES BUTTENWIESER.

Lit.: Benwetsch, G. N., "Die Apokalypse Abrahams," in *Studien zur Geschichte der Theologie und der Kirche,* vol. 1, book 1 (1897); Box, G. H., *The Apocalypse of Abraham* (1918).

ABRAHAM'S BOSOM, popular term for an abode of bliss in the future world, mentioned in *Luke* 16:22, in the story of Dives and Lazarus. There is a similar phrase in the Talmud (*Kid.* 72a), where there is a reference to Adda bar Ahabah, "who is now sitting in the bosom of Abraham." In such phrases Abraham is regarded as the warden of the gate of Paradise, a rôle similarly taken by Adam and Moses in Jewish lore, and by Peter in Christian tradition. In the Apocrypha (*IV Macc.* 13:17) and in the New Testament (*Matt.* 8:11; *Luke* 13:28) there is a similar reference to the righteous being welcomed into the kingdom of heaven by Abraham, Isaac and Jacob. The figure of Abraham's bosom seems to be derived from the banquets of the



From Willem Goeree's "Mosaize Historie der Hebreuwse Kerke" (Amsterdam, 1700)

Starting at right of the title and following clockwise around the page are depicted all important incidents in the life of the Patriarch, Abraham, with the Biblical passages to which they refer

time, when several sat on one couch, each leaning upon the bosom of his neighbor (cf. *John* 13:23). This was regarded as a sign of great love and friendship.

Lit.: Strack, H. L., and Billerbeck, Paul, *Kommentar zum Neuen Testament aus Talmud und Midrasch,* vol. 2, pp. 225-27.

ABRAHAM'S OAK, a famous and venerable oak standing in the garden of the Russian Hospice, about half an hour's journey northwest of Hebron. It is said to be one of the oaks of Mamre under which Abraham pitched his tent (*Gen.* 13:18) and near which he entertained the three angels (*Gen.* 18:1). Josephus speaks of a famous oak of Abraham in the vicinity of Hebron (*Jewish War,* book 4, chap. 9, section 7; *Antiquities,* book 1, chap. 10, section 4). An old Jewish tradition, contradicting the present site of the tree, located the oaks of Mamre about two miles northeast of Hebron, on the road to Jerusalem; there was a holy oak on that spot as late as the 4th cent., when it was cut down by Constantius. The tree in the Russian Hospice dates from about the 13th cent. It was held in high reverence as early as the 16th cent.; but even then it was slowly dying, and in recent years it has become considerably weaker.

Lit.: Rosen, G., in *Zeitschrift der deutschen morgenländischen Gesellschaft,* vol. 12, pp. 505-11; Baedeker, K., *Palestine and Syria* (1912) 115; Geikie, Cunningham, *The Holy Land and the Bible,* vol. 1 (1888) 324-25.

ABRAHAM, TESTAMENT OF, a book of the Pseudepigrapha. It is extant in two Greek recensions, a longer one of twenty chapters and a shorter one of fourteen. The original language was probably Hebrew; it is most likely that it was written by a Jew or a Jewish Christian in the 2nd cent. and received some slight Christological retouchings in the 9th or 10th cent. The book relates how Abraham refuses to die when his time comes. Thereupon Michael, the chief general of God, conveys him to heaven in a chariot and shows him the good and evil in mankind. When Abraham is too anxious to destroy those whose crimes he witnesses, Michael instructs him in the mercies of God. The author portrays impressive descriptions of the two gates into the future world, the narrow gate leading the righteous to bliss and the broad gate leading the wicked to destruction (cf. *Matt.* 7:13-14; *Luke* 13:24), and of the weighing of the righteous and wicked deeds of the human soul. Then death approaches Abraham in various guises and eventually overcomes him by cunning; thereupon the angels bear the soul of the patriarch to Paradise.

Lit.: The best editions of this work are: M. James (1892); English translation by G. Craigie, in *Ante-Nicene Fathers,* vol. 9 (1925) 181-201; Box, G. H., *The Testament of Abraham, Isaac and Jacob* (1927); Kohler, K., "The Pre-Talmudic Haggadah," in *Jewish Quarterly Review* (1895) 581-606.

ABRAHAM OF AUGSBURG, proselyte to Judaism who suffered martyrdom in 1265 when he was tortured and put to death because of his violent denunciation of Christianity. His martyrdom is commemorated in Hebrew elegies by the liturgical poets Moses ben Jacob and Mordecai ben Hillel, who also suffered martyrdom in 1298.

ABRAHAM OF AVILA, *see* ABNER OF BURGOS; MESSIAHS, FALSE.

ABRAHAM ABELE BEN HAYIM LEVI (Gombiner), *see* KALISCH, ABRAHAM ABELE BEN HAYIM.

ABRAHAM ALEXANDER KALISKER, *see* KALISKER, ABRAHAM BEN ALEXANDER HAKOHEN.

ABRAHAM BAR HIYYA HANASI (The Prince), mathematician, astronomer and philosopher, b. about 1065; d. Barcelona, Spain, about 1136. Very little is known about his life, except that he was in the service of the state as a surveyor, and that he spent part of his time in Soria, Catalonia and southern France. By non-Jews he was known as Abraham Judaeus or as Savasorda, a corruption of his Arabic title Sahib al-Shurta, meaning "governor of a city."

Abraham was one of the cultural pioneers who acted as intermediaries between Arabic and Christian Europe, translating many scholarly works from Arabic into Latin. His chief works in the field of mathematics and astronomy are the following:

Hibbur Hameshihah Vehatishboreth (Treatise on Areas and Measurements; edit. Guttmann, 1913; trans. into Spanish, 1931), a text-book of geometry and surveying, written in Hebrew at the request of Jewish scholars of Provence. It was translated into Latin, in 1166, by Plato of Tivoli under the title *Liber Embadorum,* and served Christian Europe as a standard text for generations. Notable in this work are the new Hebrew mathematical terms coined by the author, and his new methods for the measurement of surfaces.

Sefer Haibbur (Book of Intercalation; edit. Filipowski, 1851), the oldest Hebrew work on the calculation of the calendar and the scientific rules which govern intercalation.

Tzurath Haaretz (Shape of the Earth; 1720; translated also into Latin and French), an astronomical and geographical work. Its second part, *Heshbon Mahalach Hakochabim* (Courses of the Heavenly Bodies), is extant only in manuscript.

Yesode Hatebunah Umigdal Haemunah (Foundations of Understanding and Tower of Faith), an encyclopedia of geometry, mathematics, astronomy, music and optics. The only part of this work that has survived is the introduction, by Steinschneider (*Gesammelte Schriften,* vol. 1, pp. 388-404).

In an epistle to Joseph ben Barzillai (published in the *Schwarz Festschrift,* pp. 23-36), Abraham defends on the basis of Rabbinic literature his use of astrology, which he practised with great success among the nobles. In addition, he composed other important astronomical treatises and charts, some still extant in manuscript, which were used by later scholars. He likewise wrote some astrological treatises, of which the most important is *Megillath Hamegalleh* (Scroll of the Revealer; edit. Guttmann, 1924; trans. into Spanish, 1929), which attempts to prove that the Messiah would come in 1358.

Abraham's contribution to Jewish philosophy is contained in his *Hegyon Hanefesh* (Reflection on the Soul; edit. Freimann, 1860). It is written in homiletic form and divided into four sections, starting with the creation of the world, and then discussing the destiny of man, his conduct, and the importance of repentance.

His philosophical outlook is a combination of Neo-Platonism and Aristotelianism, but characteristic doctrines of both, such as the series of emanating hypostases and the eternity of matter, are omitted. Matter

and form, he holds, existed potentially apart in the wisdom of God. While form can exist, although it can not be seen, without matter, matter can not exist without form. God's creative act consisted in bringing the two together. There is one grade of form, but there are two grades of matter, pure and impure. All phenomena therefore are made up either of pure form (the spiritual world), form which unites with impure matter into a permanent union (the heavenly bodies) or form which unites with impure matter into a temporary union (all mundane existences). Logic demands a fourth category: form which exists with or without matter, namely the soul.

Man is distinguished from all creatures because he alone was created directly by God, while the others were produced by the earth or the water at God's command. Man alone, therefore, has the power to distinguish between good and evil and he alone can receive reward or punishment according as he is wise and pious, wise and wicked, ignorant and pious, ignorant and wicked. Just as man was made superior to all other animals, so was Israel made superior to all other nations. But through repentance all may attain the perfection of which an Israelite is capable. The problem of evil is discussed but no new light is thrown upon the subject. God is the author of both the good and the evil. It can not always be understood why evil occurs, for fundamentally all are dependent upon His grace. SIMON GREENBERG.

Lit.: Introduction to *Hibbur Hameshihah, Megillath Hamegalleh,* and *Hegyon Hanefesh;* Husik, I., *A History of Medieval Jewish Philosophy* (1916) 114-25; Efros, I, in *Jewish Quarterly Review,* new series, vol. 17, pp. 129-64, 323-68; vol. 20, pp. 113-38; Guttmann, J., *Die Philosophie des Judentums* (1933) 128-31.

ABRAHAM BEN DAVID OF POSQUIERES (called RaBaD III, after the initial letters of his name), Talmudist, b. Southern France, about 1125; d. 1198. He received his education at the celebrated Talmudic academy at Lunel, where he served as member of the rabbinical court. Later he held a similar position at Nîmes, and finally was active at Posquières from about 1165 to the end of his life. In addition to his scholarship, he was renowned for his wealth and widespread benevolence. He supported a large group of needy students in his academy. Abraham was imprisoned for a long time by the governor of Posquières, who hoped for a large ransom, but he was eventually freed by order of Roger II, count of Carcassone.

The best-known of Abraham ben David's writings are his notes (*hassagoth*) to the *Mishneh Torah* of Maimonides. They form an extremely severe criticism of the entire work and are written in a manner which is incisive, unsparing and occasionally wounding. Abraham, an adherent of the French dialectical method of Talmudic study, objected to the way in which his younger contemporary codified Talmudic law without indicating either his sources or the reasoning behind his conclusions. He was afraid that this code would displace the Talmud, and that it would assume an ironclad authority and stifle free discussion. He therefore used all the resources of his rich Talmudic learning to refute the arguments of Maimonides, in many cases in a few trenchant words. The methods of Maimonides which he especially disliked were the former's frequent preference for the Halachic Midrashim, the Tosefta, the Palestinian Talmud and the Targums over the Babylonian Talmud, his allegorizing of the Haggadah, his discussing such problems as that of free will, and his attempt to mix Aristotelianism with Jewish theology.

Thus he fought both Maimonides' dogmatic attitude in some teachings and his attempt to spiritualize and explain away other Jewish dogmatic theology by means of philosophic interpretations. In some cases the two disagree as to the meaning of the Talmudic text; in others Abraham seems to have had incorrect readings; in still other cases his strictures are unjustified, since he fell short of Maimonides' complete mastery of Talmudic and Midrashic literature.

Abraham ben David wrote similar notes to the works of Alfasi and Zerahiah Gerondi. To the former he was very respectful; with the latter, with whom he had an acrimonious debate, he is even rancorous. In addition, he composed several commentaries to the *Sifra* and the Talmudic tractates *Eduyoth* and *Kinnim,* several compendia of laws and a number of responsa. He wrote novellae to the entire Talmud which are quoted extensively by later authors, especially Bezalel Ashkenazi in his *Shittah Mekubbetzeth* (Gathered Interpretation). Commentaries to *Tamid* and *Middoth* and to the *Sefer Yetzirah,* later ascribed to him, are not his.

His most noted pupils were Isaac Hakohen of Narbonne, the first commentator on the Palestinian Talmud; Abraham ben Nathan, author of *Hamanhig* (The Guide); Meir ben Isaac, author of *Sefer Haezer* (Book of Help), a defense of Alfasi against the attacks of Zerahiah Gerondi; and Jonathan ben David, commentator to Alfasi. Abraham's wife was the daughter of Abraham ben Isaac of Narbonne (RaBaD II); he had two sons, David, and Isaac the Blind, the "father of the Cabala." HIRSCHEL REVEL.

Lit.: Gross, H., "R. Abraham ben David aus Posquières," in *Monatsschrift für die Geschichte und Wissenschaft des Judentums* (1873-74), and separately reprinted; Waxman, M., *A History of Jewish Literature,* vol. 1 (1930) 282, 303, 306, 314.

ABRAHAM BEN ELIJAH, rabbi and scholar, b. Vilna, about 1750; d. 1808. He was the son and disciple of the Vilna Gaon Elijah, and possessed a many-sided education and critical disposition. In his *Midrash Agadath Bereshith* (Vilna, 1802) he published the Midrash on *Genesis* as well as other rare Midrashim, together with valuable annotations. In his introduction to this work he made the first attempt to present the history of Midrashic literature. In this he was the forerunner of Zunz's classical work, *Die gottesdienstlichen Vorträge.* Jacob ben Naphtali Herz, a publisher of Brody, reprinted this Midrash with the introduction by Abraham ben Elijah (Zolkiev, 1804), not mentioning his name as its author and omitting the name of Elijah Gaon, which was odious to the Hasidim due to his anti-Hasidic pronouncements, and not once did he mention the edition of Abraham ben Elijah on the title-page. Neither Zunz nor his critic, "Getzel of Brody," knew the real author, but both gave credence to the plagiarist. Abraham ben Elijah's introduction to the *Agadath Bereshith* formed but a part of his work *Rab Pealim* (published by Chones, Warsaw, 1894), which was an alphabetical index of all the Midrashim, more

than 120 in number, known to the author. He also published a geographical work, *Gebuloth Eretz* (Berlin, 1801), and edited many of his father's writings.

Lit.: Fünn, S. J., *Kiryah Neemanah* (1915) 207-8; Chones' introduction to *Rab Pealim* (1894).

ABRAHAM BEN GARTON, one of the first Hebrew printers in Italy, who flourished in Reggio in the middle of the 15th cent. From his press emanated the first dated Hebrew book, the editio princeps of Rashi's commentary on the Pentateuch (1475), in which he employed a cursive Hebrew type of Spanish style. Only one complete copy of the book is known to be extant, in the library of Parma, Italy, and two odd leaves are at the Library of the Jewish Theological Seminary of America, in New York city.

Lit.: Amram, D. W., *The Makers of Hebrew Books in Italy* (1909) 23-24; De Rossi, Giovanni, *Annales Hebraeo-Typographici Saeculi Quindecimi* (1782) 177; Bloch, J., "Early Hebrew Printing in Spain and Portugal," in *Bulletin of the N. Y. Public Library* (1938) 382-83.

ABRAHAM BEN ISAAC OF NARBONNE (generally called RABad II, from the initial letters of his title of Ab Beth Din, "president of the court"), Talmudist, b. Montpellier, France, about 1110; d. Narbonne, France, about 1179. He was a pupil of Judah ben Barzillai of Barcelona and of Isaac ben Merwan Halevi, and was chairman of the rabbinical college at Narbonne up to his death. It is Abraham who is probably referred to by Benjamin of Tudela when he speaks of Narbonne as a very ancient city of the Torah, at the head of which stood Abraham, the head of the academy, Machir, Judah and many other sages. Abraham's son-in-law was Abraham ben David of Posquières. He corresponded with Joseph ben Hen (Graziano) of Barcelona, with Meshullam ben Jacob and Nathan ben Mordecai of Lunel, and with Isaac ben Abba Mari of Marseille.

Abraham ben Isaac of Narbonne wrote commentaries on twelve tractates of the Talmud, which are often cited, although only one, that on *Baba Bathra,* has been preserved as the Munich MS. 149. His legal opinions are extant in a manuscript preserved in the Library of the Jewish Theological Seminary of New York and in quotations contained in the works of others. His most important work is *Sefer Haeshkol* (three parts, edit. B. H. Auerbach, Halberstadt, 1867-69; a fourth part is found in ms. at the Paris Alliance Israélite Universelle; new ed. of a part of the work by S. Albeck, Berlin, 1910), which contains many extracts from Judah ben Barzillai's *Sefer Haittim* and comments thereon. This work represents the first important attempt at a legal code made by Jews in France, and served as a model for later writers. Albeck's charge that Auerbach's edition of this work contained forged portions by the editor was refuted by H. Ehrentreu and Jacob Schor.

Lit.: Gross, H., *Gallia Judaica* (1897) 414, no. 13; Albeck, S., in *Festschrift für Israel Lewy* (1911) Hebrew section, pp. 104-31; Ehrentreu, H., and Schor, Jacob, Zidkath Ha-Zaddik (1910); Simonsen, D., Über die Vorlage des Sefer Haeshkol," in *Studies in Jewish Bibliography and Related Subjects in Memory of Abraham Solomon Freidus* (1929) 291-92.

ABRAHAM BEN JEHIEL MICHEL COHEN OF LASK (known as "The Hasid of Amsterdam"), Cabalist and ascetic of the 18th cent. He was born in Lask, Poland, and afterwards lived in Germany and Holland, emigrating to Palestine about the year 1773. In 1783 he traveled through Europe and collected alms for the Palestinian Jews. Later he returned to Palestine, where he is alleged to have been killed during a riot in Jerusalem. Of an ascetic character, he was honored as a saint by his contemporaries. He is the author of several Cabalistic works.

Lit.: Fünn, S. J., *Keneseth Israel* (1886) 35; Münz, L., *Rabbi Eleazar genannt Shemen Rokeah* (1895) 29-31.

ABRAHAM BEN MEIR DE BALMES, *see* BALMES, ABRAHAM BEN MEIR DE.

ABRAHAM BEN MOSES BEN MAIMON, *see* MAIMON, ABRAHAM BEN MOSES.

ABRAHAM BEN NATHAN HAYARHI (RABN), Talmudist, b. in the second half of the 12th cent. at Avignon, Provence, where he received his early training. His youth was spent in Lunel, Languedoc, whence his name Yarhi, the Hebrew equivalent of the French *lune.* Here he studied under the guidance of the famous critic and commentator on the Talmud, Rabbi Abraham ben David of Posquières. He received his regular rabbinical education in northern France, at the academy of Rabbi Isaac ben Samuel of Dampièrre, and in other schools of the Tosafists. After extensive travels he settled in Toledo, Spain, in 1204.

In the course of his travels he carefully observed and recorded the diverse customs in the ritual of synagogue and home as practised in the Jewish communities of France, Burgundy, Champagne, Provence, southwestern Germany, England and Spain. In Toledo he won the favor of the scholarly and wealthy Joseph ibn Shoshan and his sons Solomon and Isaac. It was to these patrons that he dedicated his work *Hamanhig* (The Guide, first published as *Manhig Olam,* Constantinople, 1519; Berlin, 1885), a compendium of synagogal and ritual laws and customs, together with their sources in the two Talmuds and other rabbinic writings. The quotations which Abraham makes in this book from the Talmuds and many of the Midrashim are of great value for the textual criticism of these works.

Abraham wrote also *Mahazik Habedek* (Repairer of the Breach), on the ritual slaughtering of animals. The manuscript of this work is preserved in the British Museum. His responsa were published in Wertheimer's *Ginze Yerushalayim* (Jerusalem, 1896). He wrote a commentary to *Kallah Rabbathi,* the first chapter of which was published by Baruch Toledano (Tiberias, 1906); the second chapter, by Michael Higger (New York, 1934).

Lit.: Gross, H., *Gallia Judaica* (1897) 283; Cassel, in *Jubelschrift zum neunzigsten Geburtstag des Dr. L. Zunz* (1884); Higger, M., "Yarhi's Commentary on Kallah Rabbati," in *Jewish Quarterly Review* (New Series) vol. 24, pp. 331-48; Michael, H. J., *Or Hahayim* (1891) No. 197; Reifmann, in *Magazin für die Wissenschaft des Judentums,* vol. 5 (1878) 60-67.

ABRAHAM BEN SABBATAI COHEN OF ZANTE, poet and physician, b. Crete, 1670; d. 1729. He seems to have come to the island of Zante (Zacynthos) when he was quite young. After receiving his first instruction from Hezekiah Manoah Provençal, a physician of Verona, he attended courses in medicine

and philosophy at the University of Padua. Abraham ben Sabbatai's poetry, in general, although evidencing a fine command of Hebrew, was not of superlative quality. His principal writing was *Kehunnath Abraham* (The Priesthood of Abraham; Venice, 1719), a poetical paraphrase of the Psalms, and other poems. This work is now extremely rare.

ABRAHAM DE COLOGNA, *see* COLOGNA, ABRAM DE.

ABRAHAM, THE DYER, OF PESARO, Hebrew printer of the 15th cent. His name first appears in a book published by him at Ferrara in 1477, and he is supposed to have been the first to establish a Hebrew press and to cut Hebrew type (1473). He was a native of Pesaro, Italy, but went to Ferrara, attracted by the larger number of Jews, the splendor of its Jewish academies and the fame of its rabbis and scholars. It offered also better opportunities for the pursuit of his trade. Andre of Belfort and other Frenchmen had established the first press at Ferrara in 1471, and it is not unlikely that he received his training among them.

In 1477 Abraham set up his own press and published two books. On May 16th of that year he issued Levi ben Gershon's commentary on *Job,* and within a month thereof the *Yoreh Deah* of Jacob ben Asher's *Tur.* In 1482 he is recorded as being in Bologna, working at the press of a rich patron, Joseph ben Abraham Caravita. In the same year he printed a beautiful edition of the Pentateuch with Targum and Rashi. In the colophon the proofreader, Joseph Hayim of Strasbourg, extravagantly praises Abraham the Dyer as "a workman whose equal in Hebrew typography does not exist in the whole world, a man celebrated everywhere." His expert assistance was obtained by the press of Joshua Solomon Soncino for the production of the first complete edition of the Hebrew Bible, with accents and vowel points, which appeared at Soncino, February 23, 1488.

Lit.: De Rossi, *Annales Hebraeo-Typographici Saeculi Quindecimi* (1782) 177; idem, *De Typographia Hebraeo-Ferrariensi* (1781) 2-8; Günzburg, "Le premier livre imprimé en hébreu," in *Chwolson Festschrift* (1899); Amram, *Makers of Hebrew Books in Italy* (1909) 38, 41-42, 62.

ABRAHAM HALEVI BEN ELIEZER HAZAKEN (the Elder), author and Cabalist, b. Spain, about 1460; d. Safed, Palestine, about 1530. After his exile from Spain in 1492 he lived in Egypt, Constantinople, later at Jerusalem, then at Safed, where he studied Cabala. He was Ab Beth Din at Jerusalem, and subsequently became head of the school of David ben Susan. Abraham Zacuto, author of *Sefer Hayuhasin,* was his brother-in-law.

He wrote: *Masoreth Hahochmah,* a treatise on the ten spheres (Sefiroth); *Ohel Moed,* dealing with the hermeneutics and metaphysics of Cabala; *Megillath Amrafel,* now lost, containing a discussion of the value of an ascetic life; an apocalyptic work *Mashre Kitrin* (The Looser of Knots; Constantinople, 1510), a commentary on the seventy weeks of the prophecy of Daniel; an apocalyptic commentary on a little work entitled *Nebuoth Hayeled* (The Prophecies of the Child), said to have been written on old parchment and found in an earthen jar in the ruins of Tiberias. This work is generally attributed to an imaginary author named Nahman Katofa.

Abraham Halevi's Cabalistic writings are characterized by a tendency to reject the ultra-miraculous and whatever is contrary to reason. He has occasionally been confounded with Abraham ben Eliezer Halevi Beruchim, a Cabalistic author of the latter part of the 16th cent., who wrote *Tikkune Shabbath,* containing mystical reflections on the ritual of the Sabbath.

Lit.: Steinschneider, M., in *Otzar Nehmad,* vol. 2 (1857) 146-57; Michael, H. J., *Or Hahayim* (1891) no. 153; Frumkin, A. L., *Toledoth Hachme Yerushalayim,* vol. 1 (1929) 59-62; Scholem, G., *Aus unbekannten Schriften, Festgabe für Martin Buber* (1928) 89-94.

ABRAHAM HAMALACH ("The Angel"), Hasidic rabbi, b. about 1741; d. Fastov, Russia, 1776. He was the only son of Baer of Meseritz, and was the father of Shalom Shachna of Pogrebyszcze. His saintly character, purity of soul and retirement from all worldly affairs made him a frequent subject of legend. He appears in Hasidic imagination as a man of supermundane purity and loftiness, so that to the Hasidim the surname "Hamalach" was both descriptive of his other-worldliness and ascetic nature and was accepted in its literal sense.

From his early youth Abraham Hamalach delved into the Cabala, and led an ascetic life. So great was his preoccupation with Cabala that he always looked for hidden meanings in his study of the Talmud, to the exasperation of Rabbi Shneor Zalman of Liady, whom Baer of Meseritz had chosen for his son's companion. Abraham Hamalach frequently traveled, but finally settling in Fastov, near Kiev, where he remained secluded, leading a humble life, until his death at an early age. He stressed the importance of the Zaddik, but declared that not all Zaddikim were fit for the mission of serving as mediaries between God and the masses, since this mission entailed a descent to the level of the masses of which not every Zaddik was capable. For this reason he never assumed the leadership of the Hasidim after his father's death.

In his sayings, found in his commentary on the Pentateuch, which was published by his grandson Israel of Ruzhin, together with a commentary by Abraham Kalisker under the title of *Hesed Leabraham* (Kindness to Abraham; Czernowitz, 1851), Abraham Hamalach emphasized the importance of worship and the love of God. He advocated the suppression of the instincts and the desires, and their sublimation. In his preface to this work he expressed the fear that the Hasidic movement was beginning to decline, due to the fact that the spirit of Hasidism was becoming permeated by materialism and by the pursuit of secular interests.

Lit.: Horodetzky, S. A., *Hahasiduth Vehahasidim,* vol. 2 (1922) 49-56; Buber, Martin, *Die chassidischen Bücher* (1928) 416-19; Kahana, Abraham, *Sefer Hahasiduth* (1922) 158-61; Walden, Aaron, *Shem Hagedolim Hehadash* (1879) part 1, No. 36; part 2, No. 104; Newman, L., *The Hasidic Anthology* (1934) 563; Minkin, J., *The Romance of Hassidism* (1935) 337.

ABRAHAM IBN DAUD HALEVI, *see* IBN DAUD HALEVI, ABRAHAM.

ABRAHAM IBN EZRA, *see* IBN EZRA, ABRAHAM BEN MEIR.

ABRAHAM IBN HASDAI, translator into Hebrew of Arabic philosophy and literature, who lived in Barcelona, Spain, in the first half of the 13th cent. He was a zealous defender of the teachings of Maimonides against Judah Alfakar and Meir Abulafia.

Ibn Hasdai's chief fame rests upon his renderings of poetic and philosophic works from the Arabic, to the enrichment of Hebrew literature and the preservation of these books, some of which would otherwise be lost entirely. His best known work is the moralistic tale *Ben Hamelech Vehanazir* (Prince and Dervish), a Hebrew adaptation of an Arabic story which in turn is derived from the ancient Hindu tale of Barlaam and Josaphat. Its theme—the vanity of the world and its allurements and the glorification of the ascetic life—is developed through the story of a heathen king who was warned that a son would be born to him who would change his faith. To prevent this, the king kept his son shut up from all knowledge of sin, disease and death. One day, on leaving the palace, the prince saw a leper and a funeral. A sage came to him and taught him a new faith by means of ethical tales, as well as fables illustrating the vanity of worldly life, the calm of the contemplative life, and the permanence of the other world. As a result of this, the prince became an ascetic.

The story is written in rhymed prose interspersed with verse, in imitation of the Biblical style. Its language is characterized by wit, charm and piquancy. The Hebrew version went through many editions. A German imitation, *Prinz und Derwisch,* was issued by W. A. Meisel (Stettin, 1847); there is also a translation into Yiddish (Warsaw, 1870).

Ibn Hasdai's *Mozene Tzedek* (Scales of Righteousness; edit. J. Goldenthal, Leipzig, 1839) is a translation of one of al-Ghazali's lost ethical treatises. His *Sefer Hatappuah* (Book of the Apple; Venice, 1519; English trans. by H. Gollanez, 1908) is a translation on *De pomo,* a work attributed to Aristotle and containing what purports to be one of the last dialogues by that philosopher on the immortality of the soul. Ibn Hasdai also translated Isaac Israeli's medical treatise, *Kitab al Istiksat,* under the title *Sefer Hayesodoth* (Book of the Elements; edit. S. Fried, Frankfort, 1900) as well as Maimonides' *Sefer Hamitzvoth* (Book of the Commandments; fragments edit. M. Bloch, Paris, 1888).

Lit.: Steinschneider, M., *Jewish Literature from the Eighth to the Eighteenth Century* (1857) 89, 96, 173-74; idem, "Ben Hamelech Wehannasir," in *Busch's Jahrbuch,* vol. 4 (1845) 221-33; vol. 5 (1846) 334-40; Waxman, M., *A History of Jewish Literature,* vol. 2 (1933) 590-96.

ABRAHAM IBN TIBBON, *see* IBN TIBBON, ABRAHAM.

ABRAHAM JACOB OF SADAGORA, *see* RUZHYNER, ISRAEL.

ABRAHAM JUDAEUS, *see* ABRAHAM BAR HIYYA HANASI.

ABRAHAM OF LUNEL, philologist who lived in France during the 16th cent. About the year 1537, after his conversion to Christianity, he was appointed professor of Hebrew at the University of Avignon. Later, however, his attachment to his original faith caused him to be suspected of being a secret Jew, and he was removed from his university position in 1593. He fled to Venice in order to escape death, and there openly returned to Judaism.



Abraham Abraham, pioneer merchant and philanthropist of Brooklyn

ABRAHAM THE MONK, *see* PROSELYTES.

ABRAHAM, ABRAHAM, author of juvenile Jewish literature, d. Liverpool, England, 1863. He was active in the Jewish communal life of Liverpool. Through his efforts sermons in the vernacular were instituted for the first time in England in 1827; the language employed until then in the Ashkenazic synagogues had been German or Yiddish. The innovation of the sermon in English was later adopted in London and in the leading provincial centers. Abraham translated into English and adapted from the French M. Cahen's *Catechisme* under the title of *A Catechism of Religious and Moral Instruction* (London, 1863), and Ben G. Levi's *Les matinées du samedi* under the title of *Moral and Religious Tales for the Young of the Hebrew Faith* (London and Liverpool, 1846).

Lit.: *Jewish Chronicle* (London) April 10, 1863, p. 5.

ABRAHAM, ABRAHAM, merchant and philanthropist, son of a Bavarian immigrant, b. New York city, 1843; d. New York city, 1911. He was sickly in his youth, and as a result his education suffered. He worked for a dry goods firm for a while, and then, on the advice of his father, formed a partnership with Joseph Wechsler in 1865. The establishment of Wechsler and Abraham became well-known in Brooklyn. After Wechsler's retirement in 1893, Nathan Straus, Isidore Straus and Simon F. Rothschild entered the firm, which thereupon adopted the name Abraham and Straus. As a result of Abraham's great commercial ability, this department store became one of the largest establishments of its kind in Brooklyn.

His philanthropic activities embraced non-Jews as well as Jews. His name was identified with many public enterprises, educational, charitable and others, and

he participated in the work of national Jewish organizations. Thus he was temporary president of the Union of American Hebrew Congregations in 1911. He presided over the Brooklyn Hebrew Orphan Asylum, the Jewish Hospital of Brooklyn, and Temple Israel of Brooklyn; he was vice-president of the Society for the Prevention of Cruelty to Children, a director of the local Bureau of Charities, trustee of the American branch of the Baron de Hirsch Fund, and incorporator and trustee of the Brooklyn Institute of Arts and Science. He acquired the unique and important library and collection of Professor Eisenlohn, the renowned Egyptologist of Germany, which he later presented to Cornell University.

ABRAHAM, ADOLPHE, soldier, b. Thionville, France, 1814; d. Paris, 1891. He enlisted in the French army in 1832, and was promoted through the grades until he became lieutenant in 1846, captain in 1851, and colonel in 1870, remaining in command of the 19th Infantry until his retirement in 1879. The campaigns in which he participated were: the siege of Antwerp by the French (1832); the Paris riots of 1848, when he organized and led the 2nd Battalion of the National Guard and recovered the Pantheon from the rioters; the Crimean War (1855-56); the campaign in Italy against Austria (1859); and the Franco-Prussian War (1870-71). Abraham received many military honors, and was president of the Jewish congregation of Versailles until 1891.

ABRAHAM, BERNARD, soldier, b. Nancy, France, 1824; d. Paris, 1902. After graduating from the School of Applied Sciences at Metz in 1847, he enlisted in the French army, and served as captain in the Crimean War (1854-55) and in the campaign against Austria in Italy (1859), and as major in the Franco-Prussian War (1870-71). Shortly after this he was made a member of the military commission on railways. Advancing through the grades, he attained the rank of brigadier-general in 1883, which he retained for three years before resigning from active service. In 1895 he was for a short time a member of the Central Consistory, official Jewish body of France.



Bernard Abraham, brigadier-general in the army and member of the supreme religious council of the Jews of France

ABRAHAM, ÉMILE, playwright, b. Paris, 1833; d. Paris, 1907. Active in various departments of the drama, he served as editor of the theatrical column of the *Petit Journal,* and later became general secretary of the Porte St. Martin and the Gymnase theatres. He is the author of a number of comedies and vaudevilles among which are *Chapitre V.* (1863); *Le lorgnon de l'amour* (1863); and *L'avenue des soupirs* (1866). Abraham wrote a number of librettos for operettas, among which are *L'homme entre deux ages* (1862) and *Un drame en l'air* (1865). He was also co-author of numerous dramas and comedies. Under the pseudonym "Adrien Laroque," he published a biographical annual of the theatre, *Acteurs et actrices de Paris.*

ABRAHAM, HENRY AZARIAH, physicist, b. Paris, 1868. He became general secretary of the French Society of Physicists and professor of physics at the University of Paris. In cooperation with other scientists, he made various experiments, especially in the field of electricity, addressed numerous communications to his society, contributed several articles to scientific periodicals, and edited *Les classiques de la science,* a series of text-books on science (7 vols., 1913-14). In collaboration with a group of scientists, he published the *Recueil d'expériences élémentaires de physique* (2 vols., 1923-30). In the course of his researches he invented a voltmeter reinforcer and other laboratory instruments.

Lit.: Poggendorf, J. C., *Biographisch-Literarisches Handwörterbuch zur Geschichte der exacten Wissenschaften,* vol. 4, part 1 (1904) 5; *Bulletin des séances de la société française de physique* (1905) 21, 50, 86.

ABRAHAM, JACOB, lapidary and coiner of medals, b. 1723; d. Berlin, 1800. He was employed for more than fifty years at the royal mints at Stettin, Königsberg, Danzig, Dresden and Berlin, where he worked after 1759. In addition to this, Abraham executed many medals, for some of which Moses Mendelssohn and Daniel Nikolaus Chodowiecki furnished the plans of the design. The most noted of these were made in honor of the centenary of Königsberg, and the victories of Frederick the Great in the Seven Years' War. Abraham also designed the medal for the jubilee celebration of the French community in Berlin (1772), a medal for the oath of allegiance at Marienburg, and some prize medals at Hamburg. His works are exhibited in the Berlin Münzkabinett and the Leningrad Hermitage. His son, Abraham Abrahamson, was also a maker of medals.

Lit.: Hoffman, Tassilo, *Jacob Abraham und Abraham Abramson* (1927).

ABRAHAM, KARL, psychiatrist, b. Bremen, Germany, 1877; d. Berlin, 1925. While still a young man he became associated with Freud and his doctrines, and soon was known as the chief protagonist of psychoanalysis in Germany. Abraham at the time of his death was president of the International Psychoanalytic Association.

Although Abraham wrote comparatively brief articles, they represent valuable contributions to the liter-

ature of psychoanalysis. His contributions to the doctrine of narcissism and to the problem of manic depressive insanity as well as his psychoanalytic sketch of the painter Segantini are clear and bold attempts to extend the general views of psychoanalysis to special fields. Similarly, his envisagement of mythology under the psychoanalytic purview may be regarded as pioneer work. He stressed, in particular, the cultural angle of life. A number of his papers were published in book form under the titles *Klinische Beiträge zur Psychoanalyse* (1921) and *Studien zur Charakterbildung*. In English there appeared *Selected Papers of Karl Abraham M.D.*, with an introduction by Ernest Jones (London, 1927).

Lit.: *International Journal of Psycho-Analysis*, vol. 7 (1926); Roback, A. A., *Jewish Influence in Modern Thought* (1929) 178, 201, 210.

ABRAHAM, LEWIS, publicist and communal worker, b. London, 1825; d. Washington, D. C., 1903. He came to Cincinnati with his parents at the age of sixteen, and after living there and in San Francisco for some years, he moved to Washington, D. C., in 1869, where he became a member of the bar, specializing in patent law. He was active in the Independent Order B'nai B'rith, and president of District No. 2 from 1866 to 1867, active also in the Union of American Hebrew Congregations, serving as secretary of the Board of Delegates on Civil and Religious Rights for many years. From 1854 until his death he was a contributor to *The American Israelite* under the name of "Sopher." He wrote articles on early American presidents and on the Jews and the relations of Jews to national monuments, and wrote a detailed paper, "The Jewish American as a Politician," for the *American Jews' Annual* in 1888, containing much valuable information not elsewhere obtainable. He also contributed a valuable series of articles to *The American Israelite,* running from October 24, 1879 to March 12, 1880, entitled "Religious and Ecclesiastical Laws—A Compilation of the Religious and Ecclesiastical Laws of the Several States of the Union and the United States. Together with Comments Thereon by Expounders of the Constitution and Decisions of the Courts on Kindred Subjects."

Lit.: *The American Israelite,* Jan., 1903; Jan. 7, 1904, pp. 4 and 7; Kohler, M. J., in *Publications of the American Jewish Historical Society,* No. 32, pp. 117-18.

ABRAHAM, MAX, physicist, b. Danzig, 1875; d. Munich, Germany, 1922. He was professor of physics at the University of Munich. He was the author of numerous treatises on problems of physics; the most important are *Die Dynamik des Elektrons* and *Theorie der Elektrizität* (2 vols., Leipzig, 1907-8).

ABRAHAM (also **ABRAHAMSON** or **ABRAMSON**), **MAYER,** physician and author, b. Hamburg, Germany, 1764; d. Hamburg, 1817. He studied medicine at Göttingen, graduating in 1783. He began the practice of medicine in Hamburg in 1785, and became physician to the poorhouse and chief physician to the Jewish hospital. He contributed to journals of pathology and surgery, and wrote on almost every phase of medical science. Among his more important works are *Abhandlungen und Beobachtungen über einige Krankheiten der Augen* (Hamburg, 1785) and *Einige Worte an das Publicum über die Wichtigkeit der Kuhpockenimpfung* (1801). His *Hämorrhoiden* was translated into Swedish by S. N. Wahrmann in 1815. His most important work is an investigation of the mortality among new-born children and pregnant mothers, *Untersuchung über die grosse Sterblichkeit unter den Schwangern, Wöchnerinnen und neugeborenen Kindern. . .* (1806).

ABRAHAM, PHILIP, author, b. London, 1803; d. London, 1890. Among his works are to be mentioned *The Autobiography of a Jewish Gentleman* (London, 1860); *Autumn Gatherings* (London, 1866), a collection of prose and poetry; and *Curiosities of Judaism* (London, 1879).

Lit.: *Jewish Chronicle* (London) Dec. 19, 1890, p. 9.

ABRAHAM, PHINEAS, one of the leading West Indian merchants and an active worker in the Jewish community, b. Jamaica, at the beginning of the 19th cent.; d. London, 1887. He was a captain in the Trelawny Militia, and the senior justice of the peace for the parish of Trelawny, in Jamaica. Formerly a large landed proprietor in Jamaica, he contributed greatly to the island's commercial prosperity. Later he settled in London.

ABRAHAM, PHINEAS SIMON, dermatologist, b. Falmouth, Jamaica, 1846; d. London, 1921. He was the son of Phineas Abraham, West Indian merchant, and a nephew of Sir John Simon. He obtained the degrees of M.A., B.Sc., M.D., and F.R.C.S.I. in universities or colleges in London, Dublin, Paris and Clausthal, Germany, gaining many distinctions there.

His early career was varied. Qualifying first as a chemical and mining engineer, he became curator of the museums of the Royal College of Surgeons in Ireland (1879), where after taking the fellowship he was appointed a member of the Court of Examiners. He became lecturer in physiology and histology at the Westminster Hospital Medical School in 1885. Having decided to specialize in diseases of the skin, he became clinical assistant and then surgeon at the Hospital for Diseases of the Skin, Blackfriars. He was selected as medical secretary to the National Leprosy Fund (1889) and was dermatologist at West London Hospital.

Abraham contributed many articles on dermatological and pathological subjects to the transactions of various learned societies. His knowledge of leprosy was considered unique; he represented Great Britain at the International Lepra Conference at Berlin in 1897, edited the Journal of the Leprosy Investigation Committee, and contributed articles thereon to Clifford Allbutt's *System of Medicine.* He was one of the principal founders of the Royal Academy of Medicine of Ireland and of the Dermatological Society of Great Britain and Ireland. One of the positions which he held was that of president of the West London Medico-Chirurgical Society (1910-11); he founded and endowed the triennial gold medal awarded by this society for distinguished service to medical science or for exceptional heroism in the discharge of medical duties.

Lit.: The Lancet, Mar. 5, 1921, p. 507; *British Medical Journal,* Mar. 12, 1921, p. 406.

ABRAHAM, RUDOLF, hydraulic engineer and inventor, b. Nienburg, Germany, 1857; d. Berlin, 1925. He was appointed construction engineer of the admin-

istration of railroads in 1887, was transferred to the railroad direction of the ministry of public works in 1891, and in 1895 was appointed to a position in the water works administration. At the time he was pensioned in 1922 he was director of the second hydraulic engineering district of the public works ministry. Several of his inventions were utilized by the Prussian ministry of agriculture and the governmental research bureau of water works and shipbuilding; these included the hydropulsor and aquapulsor machines, which utilize water power and ocean tides, the Hebersiel apparatus, a new adaptation of sluices for fisheries, and a self-registering barometer.

ABRAHAMS, ABRAHAM MARK, communal worker, b. London, 1864. He was educated at the Jews' Free School, and in 1902 emigrated to Johannesburg, South Africa, where for many years he held the position of principal of the Jewish Government School. He was instrumental in organizing the teaching profession in South Africa, was founder of the Transvaal Teachers' Association, of which he has served as president and treasurer, and has been president of the Johannesburg and Rand Teachers' Associations. Abrahams has played a prominent part in communal work; he served on the executive of the South African Jewish Board of Deputies for many years, and since 1911 has been successively reëlected president of the South African Zionist Federation. He is also a director of and an editor of the *Zionist Record* (Johannesburg).

ABRAHAMS, ADOLPHE, physician and author, b. Cape Town, Union of South Africa, 1884. He was educated at Emmanuel College, Cambridge, and continued his studies in Vienna. He served as a major in the Royal Medical Corps during the World War, and was mentioned in dispatches.

Abrahams has held several important medical posts. He is now dean, joint lecturer, tutor and demonstrator of medicine in the Westminster Hospital Medical School, and consulting physician to several London hospitals. He edited several hospital journals, contributed numerous articles to periodicals, and wrote several books, not only on medical subjects but also on athletics and photography. He was selected as medical officer in charge of the British Olympic Team in 1912 and 1928, and is (1937) honorary medical advisor to the International Athletic Board. He is a Fellow of the Royal Photographic Society as well as the Royal Society of Medicine. He wrote: *The Photography of Moving Objects* (London, 1910); *Chronic Colitis* (with Dr. George A. Herschell; London, 1914); *Indigestion* (London, 1920); and *Training for Health and Athletics* (with Harold M. Abrahams; London, 1936).

ABRAHAMS, BARNETT, rabbi, b. Warsaw, Poland, 1831; d. London, 1863. He studied at the University of London, and received his rabbinical training from his father. He was Dayan of the Spanish and Portuguese Synagogue in London and, from 1858, principal of Jews' College, London, which was then not much more than a secondary school. He founded the Society for the Diffusion of Religious Knowledge Among the Young, and wrote several tracts published by the society. One of his sons was the distinguished scholar Israel Abrahams, another, Moses, was for many years minister of the Jewish community of Leeds, while a third, Joseph, was rabbi emeritus in Melbourne, Australia, from 1924 until his death in 1938.

ABRAHAMS, BERTRAM, pathologist, b. London, 1870; d. London, 1908. He was educated at City of London School and studied medicine at University College and at the University of London, receiving his degree in 1895. Abrahams won the Lisbon gold medal for an original thesis on "Diseases of the Gall-bladder." He revised and prepared the latest edition of Sir William Gower's works, and wrote valuable articles for Sir William Allchin's standard volumes on medicine. He was lecturer in medicine at Westminster Hospital and sub-dean of that medical school, founded the Favus School in the East End of London, and devised a method of treatment for the cure of favus. He was appointed medical inspector of schools by the London County Council, and was principal medical officer of the Jewish Lads' Brigade. He wrote a *German-English Medical Dictionary* (1905) and a text-book on pathology, and contributed numerous articles to medical journals.

Lit.: British Medical Journal, June 27, 1908, p. 1615; *Jewish Chronicle* (London) June 26, 1908, p. 10.

ABRAHAMS, HAROLD MAURICE, athlete and lawyer, b. England, 1899. He was educated at Gonville and Caius College, Cambridge, and won honors in the Law Tripos in 1923. He was president of the Cambridge University Athletic Club from 1922 to 1923, and captain of the British Athletic Team at the Olympic games in 1928. He has been president of the Jewish Athletic Association, and represented Great Britain at the Olympic games of 1920 and 1924. He is the author of *Sprinting* (London, 1925); *Athletics* (London, 1926); co-author of *Training for Athletics* (London, 1928); *Training for Health and Athletics* (London, 1936).

ABRAHAMS, ISAAC, physician, b. New York city, 1756; d. New York city, 1813. The only Jewish graduate of Columbia College prior to the Revolution, he received the degree of A. B. in 1774, and the commencement program of that year shows that he delivered a Latin oration "On Concord." An Isaac Abrahams, presumably the same person, figured prominently at this period in the annals of the Spanish and Portuguese Congregation of New York. He was the son of Abraham I. Abrahams (b. 1720; d. New York city, 1796), teacher and Mohel of the Jewish community of New York in the middle of the 18th cent. Isaac Abrahams married Rachel, the daughter of Lyon Nathan, the first Jewish sexton in Philadelphia. She died in 1802 at the age of forty-two.

There were several other individuals named Isaac Abrahams in New York around 1800, one a tobacconist and another a merchant.

Lit.: Morrison, H., *Early Jewish Physicians in America* (1928); Hühner, L., "Jews in Connection With the Colleges of the Thirteen Original States," in *Publications of the American Jewish Historical Society,* vol. 19 (1910) 118; idem, "Jews in Legal and Medical Professions," *ibid.,* vol. 22 (1914) 161-62; Phillips, N. T., "The Congregation Shearith Israel," *ibid.,* vol. 6 (1897) 130; "The Lyons Collection, vol. I," *ibid.,* vol. 21 (1913) 85.

ABRAHAMS, ISRAEL, author and lecturer, b. London, 1858; d. Cambridge, England, 1925. He came of a family of students, and his father was Barnett

Abrahams. Abrahams was during his lifetime the foremost Anglo-Jewish scholar. After receiving his education at Jews' College and London University, he was senior tutor and teacher of English, mathematics and homiletics at Jews' College from 1881 to 1902, and in 1902 succeeded Solomon Schechter as reader in rabbinic and Talmudic literature at the University of Cambridge.

He was founder and first president of the Union of Jewish Literary Societies, one of the founders and president of the Jewish Historical Society of England (1904) and editor of its *Transactions,* honorary president of the University of Glasgow Theological Society (1907), and president of the Society of Historical Theology, Oxford (1921). As joint editor, with Claude G. Montefiore, of the *Jewish Quarterly Review* from 1888 to 1908, he exercised a far-reaching influence upon the development of Jewish learning in English-speaking countries.

He made several visits to the United States. He was the first Lewisohn Lecturer in New York in 1912, and delivered several series of lectures at the Hebrew Union College in Cincinnati and the Jewish Institute of Religion in New York. The latter institution conferred upon him, in 1925, the honorary degree of Doctor of Hebrew Literature, a doctorate having been conferred upon him also by the Hebrew Union College, 1912.

Abrahams was first and foremost a scholar. His works reveal keen insight and wide research into Jewish life. They are, however, distinguished also by unusual clarity and felicity of style, and therefore contributed greatly to the popularization of Jewish learning in England and the United States. His most important work is *Jewish Life in the Middle Ages* (London, 1896; reprint, Philadelphia, 1903; 2nd ed., London, 1932), which dealt in scholarly fashion with the social history of the Jews during the Middle Ages. Among his other more important works are: *Chapters in Jewish Literature* (London, 1899), which deals with the main Jewish literary productions since Biblical times; *Festival Studies* (London, 1906; London, 1934); *A Short History of Jewish Literature* (London, 1906); *Judaism* (London, 1907); *Book of Delight* (Philadelphia, 1912), a medieval Jewish story-book; *Annotated Edition of the Authorised Daily Prayer Book* (London, 1914); *By-Paths in Hebraic Bookland* (Philadelphia, 1920); *Permanent Values in Judaism* (New York, 1923); the Schweich lectures, *Campaigns in Palestine from Alexander the Great* (London, 1927); *Permanent Values* (New York, 1923); *The Glory of God* (London, 1925); these two latter works were based on lectures delivered in the United States. He was also co-author, with David Yellin, of a biography of Maimonides (Philadelphia, 1903; reprint, London, 1935), and editor of the important collection *Hebrew Ethical Wills* (2 vols., Philadelphia, 1926). His *Studies in Pharisaism* (2 vols., Cambridge, 1917-24) is an important contribution to the treatment of the problem of Christianity and rabbinic Judaism. Abrahams contributed greatly also to the *Jewish Encyclopedia, Encyclopedia Biblica, Encyclopedia of Religion and Ethics,* and other scholarly and theological works, and before his death planned the *Legacy of Israel,* to which he contributed.

In the religious life of British Jewry, Abrahams stood on the side of the Reform movement. Although



Israel Abrahams, British savant well known in the United States

an opponent of political Zionism, he was keenly interested in Palestine as a Jewish cultural center, and was one of the first proponents of the idea of a Hebrew University in Jerusalem. Abrahams was influential also in introducing the modern method of Hebrew instruction (*'ivrith be 'ivrith*) into Great Britain and helping to spread interest in the Hebrew language in English-speaking countries. PAUL GOODMAN.

Lit.: *Jewish Studies in Memory of Israel Abrahams* (1927), with a comprehensive bibliography of his works; Loewe, H., "Israel Abrahams," in *American Jewish Year Book,* vol. 28 (1926) 219-34.

ABRAHAMS, JOSEPH, rabbi and author, son of Barnett, b. London, 1855; d. Melbourne, 1938. Received Ph. D. at the University of Leipzig, the rabbinical diploma at the Hildesheim Seminary, Berlin, and the degree of A. M. at Melbourne University. In addition, he studied at Jews' College, London. He settled in Australia and was chief minister of the Melbourne Hebrew Congregation from 1883 to 1923. He helped to found the United Jewish Education Board of Victoria, of which he was president from 1896 to 1901. In 1924 he became rabbi emeritus. He wrote a number of monographs on rabbinical subjects, the most important being *The Sources of the Midrash Echah Rabba* (Berlin, 1883).

ABRAHAMS, SIR LIONEL, English civil servant, b. London, 1869; d. London, 1919. Educated at Balliol College, Oxford, he entered the India Office in 1893, and in 1898 became assistant secretary to the Indian Currency Committee. He was financial secretary to the India Office from 1902 to 1911, assistant under-secretary of state for India from 1911 to his death, and was appointed Knight Commander of the Order of the Bath in 1915. His most noteworthy literary contribution is *The Expulsion of the Jews from England in* 1290 (Ox-

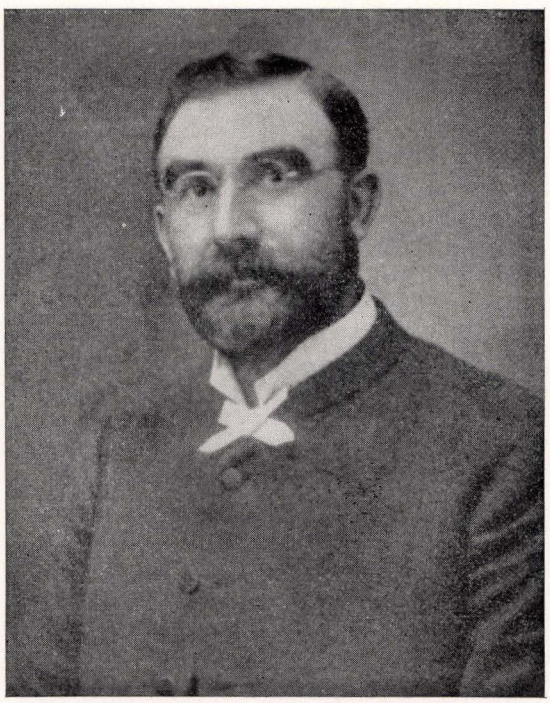
ford, 1895). He contributed numerous articles on Jewish history to the *Transactions* of the Jewish Historical Society of England, of which he was president from 1916 to 1918, and to Palgrave's *Dictionary of Political Economy*.

Lit.: Jewish Chronicle, Dec. 5, 1919, p. 19.

ABRAHAMS, LOUIS BARNETT, pedagogue, b. Swansea, Wales, 1840 (or 1839); d. Hove, near Brighton, England, 1918. He was a teacher, and in 1897 became headmaster of Jews' Free School, London, serving until 1908, when he retired after the London County Council assumed control of Jews' Free School. In 1868 he became editor of the *Jewish Record.* He published *A Manual of Scriptural History for use in Jewish Schools and Families* (London, 1882; New York, 1905 and 1915); an English translation of *The Standard Prayer Book for Jewish Schools* (London, 1888; revised edition, 1908); and *A Chronological History of England* (London, 1870, one of a series of Murby's text-books).

Lit.: Jewish Chronicle, Dec. 10, 1897, p. 9; June 7, 1918.

ABRAHAMS, NICOLAI C. L., author and scholar, b. Copenhagen, 1798; d. Copenhagen, 1870. He studied law at the University of Copenhagen, graduating in 1818, and continued his studies in foreign universities. In 1829 he was appointed to teach French at the University of Copenhagen, and he did a great deal to spread the knowledge of French culture in Denmark. Of his numerous works the most important are *Description des manuscrits français du Moyen-Age de la Bibliothèque Royale de Copenhague* (Copenhagen, 1844) and *Fransk Sproglaere* (Copenhagen, 1845). He was president for some years of the society of fine arts in Copenhagen, a history of which he wrote in 1864.



Joseph Abrahams, chief minister of the Melbourne (Australia) Hebrew Congregation

He left a large collection of autographs. His autobiography, *Meddelelser af mit Liv,* appeared posthumously (Copenhagen, 1876).

ABRAHAMS, SIR SIDNEY SOLOMON, British colonial official, and athlete, b. Birmingham, England, 1885. He was educated at Emanuel College, Cambridge, and was admitted to the Bar in 1909. He then entered the colonial legal service, becoming town magistrate in Zanzibar in 1915. In 1922 he was appointed attorney-general of the colony, having previously served as advocate-general in Bagdad (1920) and as president of the Civil Courts in Basra (1921). After serving as attorney-general of Uganda (1925) and of the Gold Coast (1928), he was appointed chief justice of Uganda in 1933, of Tanganyika in 1934, and of Ceylon in 1936, when he was knighted.

Abrahams, like his brother Harold Maurice, excelled in athletics. He represented Cambridge against Oxford in the running broad jump (1904-6) and in the 100-yard dash in 1906. He represented Great Britain in the 100-metre dash and in the running broad jump at the Olympic Games held at Athens in 1906, and in the running broad jump at the Stockholm Olympics in 1912. In 1913 he won the amateur athletic running broad jump championship of England. During the Stockholm Olympic Games he and his brother Adolphe edited the Stadion edition of *Dagens Nyheter.* He has written frequent articles on track athletics.

Lit.: The Law Journal (London) May 2, 1936, p. 319; May 9, 1936, p. 338; *The Times* (London), April 25, 1936, p. 12.

ABRAHAMSON, ISADOR, neurologist, b. New York city, 1872; d. Loon Lake, N.Y., 1933. He graduated from Columbia University's College of Physicians and surgeons in 1894, and a year later joined the staff of the Montefiore Hospital, first as junior, and three years later as senior house physician. From 1915 to 1917 he was president of the medical board of the hospital.

In 1915, after a period of research work on neurology in Munich, Germany, Abrahamson became clinical professor of neurology at both the New York University and Bellevue Hospital Medical Colleges. He served for many years as consulting neurologist for the Brooklyn Jewish Hospital, and at Mt. Sinai Hospital.

Abrahamson was founder and director of the Jewish Mental Health Society, president of the New York Medical Society, and in 1931 chairman of the American committee for the Nobel prize in medicine. He contributed numerous articles on neurology and psychiatry to medical journals.

ABRAM, *see* ABRAHAM.

ABRAMOWITSCH, SHALOM JACOB (pseudonym, Mendele Mocher Seforim, "Mendele the Bookseller"), Yiddish and Hebrew writer, founder of modern Yiddish literature, b. Kopyl, Lithuania, about 1836; d. Odessa, Russia, 1917. The exact date of his birth is uncertain, authorities giving 1835, 1836 and 1837 respectively. The date best supported by memoirs and tradition is December 20, 1836, according to the former Russian calendar, which is equivalent to January 2, 1837 by the modern calendar.

The father of Abramowitsch was a rabbi and a lead-

ing citizen of Kopyl, and Shalom Jacob received, in addition to the usual Jewish schooling, special instruction in the Prophets and Hebrew grammar, which was rather unusual for the time. The boy was a precocious student. His father died when he was fourteen, and after his mother remarried, he went to study at various Yeshivas. At the age of seventeen he met a beggar called Avreml der Hinkendiker (Abraham the Lame), who persuaded him to join his band of beggars. Shalom wandered about from town to town with Avreml. Sensing, however, that Avreml was only trying to exploit his brilliance as a promising student, the lad, after considerable difficulty, escaped from the beggar band and fled to Kamenets Podolsk. There he met the noted Hebrew and Yiddish poet, Abraham Baer Gottlober. Gottlober took an interest in the youth, introduced him to the movement for modern education among Jews (Haskalah) and had his own daughters give Abramowitsch instruction in Russian, German and arithmetic, which enabled him to secure a position as teacher in a local government school in 1856.

In 1857 Abramowitsch began his literary career with a Hebrew essay on education in *Hamaggid*. A year later he moved to Berdichev, where he was to remain for eleven years, and seriously applied himself to literary work. His writing, which at that time was in Hebrew, was not particularly successful.

In 1864 Abramowitsch resolved upon the bold step of adopting Yiddish as the main language of his literary expression. At that time the Jewish intellectuals held Yiddish in contempt as a corrupt jargon. Its literature for the most part consisted of simple folk tales, prayer-books (Tehinnoth) for the use of women, and books of pious admonitions. Abramowitsch, however, saw clearly that Yiddish would continue to be the language of the Jewish masses, and that in order to reach them he would have to write in that tongue.

For his purpose he created the figure of a bookseller, choosing this literary device because the bookseller of the time not only traveled widely and came into contact with the masses, but also received a certain deference as possessing a wider perspective and a deeper understanding than the average person. The pen name which Abramowitsch invented was Sendril Mocher Seforim (Alexander the Bookseller); but, for personal reasons, was changed by the publisher to Mendele.

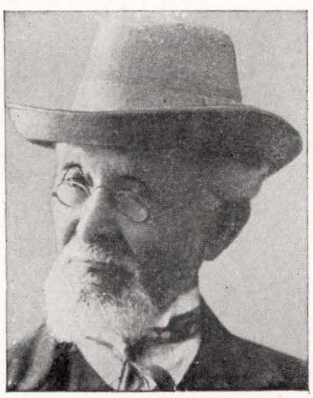
The series of works which followed revolutionized Yiddish literature. They gave a realistic and sympathetic portrayal of the contemporary ghetto world, with its problems and its personalities, its customs and mannerisms, its humorous and its tragic phases. Abramowitsch fought the battle of the masses against their oppressors with every weapon in the arsenal of literature—pathos, wit, satire, allegory and invective.

Abramowitsch's first work in Yiddish, *Dos Kleine Menshele* (The Little Man; Odessa, 1864), was a vehement satire upon a favorite of the government, so effective that it caused the ostracism of the individual used as model. In a similar vein was *Die Takse oder die Bande Shtadt Baale Toboth* (The Meat Tax, or The Gang of City Benefactors; Zhitomir, 1869). *Fishke der Krummer* (Fishke the Lame; Zhitomir, 1869; English tr. by A. S. Rappoport, London, 1928) is a story based on his experiences as a wandering beggar in his youth, and contains a pathetic love story of Fishke and a beggar girl. A powerful allegory of the history of the Jews is found in *Die Klyatshe* (The Old Mare; Vilna, 1873), which recounts the story of the mare who is persecuted by the ruffians of the town and has to suffer also from the reforming tendencies of her friends. *Masaoth Binyamin Hashelishi* (The Travels of Benjamin III; Vilna, 1878) is decidedly more humorous. The first Benjamin is naturally the famous Benjamin of Tudela; the second was Joseph Israel (1818-64), a Jewish traveler who wrote under the pen-name of Benjamin II. Abramowitsch adds a third to the series in the person of the town nitwit, who, with his companion, sets out to see the world; but after various ludicrous adventures, they end up by being conscripted into the Russian army. The story, after it had been translated into Polish, was compared to *Don Quixote,* and Abramowitsch was called "the Jewish Cervantes."

Following a series of family misfortunes, between 1879 and 1886, he resumed literary work, returning to Hebrew as his medium. This time he proved to be more successful, for by a skillful combination of Biblical language with post-Biblical phrases and expressions drawn from the Mishnah, Midrash, prayer-books, and the exact and familiar language of the codes, he paved the way for modern Hebrew literary style. His first Hebrew story of this period was *Besether Raam* (The Secret Place of Thunder, 1886). He translated into Hebrew many of his Yiddish works. *Fishke der Krummer* became *Sefer Hakabtzanim* (The Book of Beggars); *Dos Vinshfingerl* (The Wishing Ring), a historical story of the period 1840-70, was expanded into *Beemek Habacha* (In the Vale of Tears; 1897-98). His last literary venture was a translation of the Pentateuch into Yiddish; *Genesis* alone, however, appeared in print (1913).

After the pogroms of 1905 Abramowitsch spent some years in Geneva and other cities of Western Europe. In 1910 his seventy-fifth birthday was celebrated throughout the Jewish world, and he was acclaimed everywhere as the grandfather (*Zayde*) of Yiddish literature. On this occasion the Verlag Mendele published his collected Hebrew and Yiddish works in seventeen volumes. These were later expanded, so that there are twenty volumes of his writings in Yiddish, seven in Hebrew, and five in Russian translations.

Principal works: Hebrew. Mishpat Shalom, Vilna,



Shalom Jacob Abramowitsch (Mendele Mocher Seforim)



Rabbi Herman Abramowitz, spiritual leader of Congregation Shaar Hashomayim and a factor in communal and civic affairs in Montreal, Canada

1860; En Mishpat, Vilna, 1866; Toledoth Hateba, 3 vols. up to 1872; Dibre Hayamim Libene Harusim, Odessa, 1868; Haaboth Vehabanim, Odessa, 1868; Luah Hasoherim, Zhitomir, 1877; Vilna, 1879; Beemek Habacha, 1896; Sefer Hakabtzanim.

Yiddish. Dos Kleine Menshele, Odessa, 1864; Die Takse, Zhitomir, 1869; Fishke der Krummer, Zhitomir, 1869; Der Fisch, Odessa, 1870; Die Klyatshe, Vilna, 1873; Yidel, Warsaw, 1875; Zmires, Zhitomir, 1875; Masaoth Binyamin Hashelishi, Vilna, 1878; Dos Vinshfingerl, 1879; Der Priziv, 1884.

English Translations. There are two translations of Fishke der Krummer; a translation of Die Klyatshe in Wiener, Leo, *The History of Yiddish Literature in the Nineteenth Century,* New York, 1899, under the title of "The Dobbin"; Israel Contemplates the World, in *East and West,* vol. 1, No. 7; A Fair, and Jewish Marriages, in *The Jewish Caravan,* New York, 1935; The Exchange, in the omnibus volume *Yisroel,* London, 1933. IRVING SUHL.

Lit.: Reisen, Z., *Lexikon fun der Yiddisher Literatur,* vol. 1 (1926) 38; Niger, S., *Mendele Mocher Seforim* (1937); Wiener, Leo, *The History of Yiddish Literature in the Nineteenth Century* (1899); Madison, Charles A., "Mendele the Foremost of Ghetto Satirists," in *Poet-Lore,* vol. 33 (1922) 255-67; *Yisroel* (1933); *The Jewish Caravan* (1935).

ABRAMOWITZ, BINA (née Fuchs), Yiddish actress, b. Saratov, Russia, 1865. She made her stage debut in Odessa at the age of fifteen with a theatre troupe directed by N. Goldfaden, and toured with that company through Russia, Roumania, and Galicia. In 1886 she came to the United States and played in New York, the middle west, and along the Pacific coast. She returned to New York in 1899, visited South America in 1914, and toured Europe as a member of the Yiddish Art Theater in 1924. She established a reputation for herself in the better repertoire of the latter troupe by her realistic interpretations of mother rôles, and became very popular and beloved as the "mother" of the Yiddish Theater.

ABRAMOWITZ, DOB BAER, rabbi, b. 1860; d. St. Louis, 1919. His parents settled in Jerusalem, where his father played an important part in the diffusion of Jewish learning, and he received his education under Rabbis Moses Nehemiah Kahana and Eliezer Don. He was ordained by Rabbi Samuel Salant. In 1892 he came to the United States, where he officiated first in a synagogue in Philadelphia and then at Congregation Mishkan Israel in New York city. He returned to Palestine for a short time, then came back to the United States, and in 1906 succeeded Elhanan Jaffe as rabbi in St. Louis, where he continued until his death. He was one of the founders of the Union of Orthodox Rabbis of America and Canada, and participated in the organization of the American Mizrahi group, of which he was president for two years. He wrote *Sefer Dath Yisrael* (3 vols., New York, 1899-1902), a selection of observances from the Shulhan Aruch, with an English translation by Samuel David Aaronson; *Kethab Hadath* (New York, 1900), sermons in Hebrew; *Sefer Kethubah* (New York, 1908).

ABRAMOWITZ, HERMAN, rabbi and welfare worker, b. Russia, 1880. He was educated at the College of the City of New York, receiving the A. B. degree in 1900. After graduating from the Jewish Theological Seminary in 1902, he was elected rabbi of Congregation Shaar Hashomayim of Montreal, Canada, where he organized many educational, recreational and philanthropic activities. He was one of the principal founders of the Mount Sinai Sanitorium for Tubercular Patients, and was a member of the original committee which organized the Montreal Federation of Jewish Philanthropies.

In 1909, after founding a system of Jewish schools in the Canadian agricultural colonies of the Jewish Colonization Association, Abramowitz became its director of education. Because of his accomplishments in this field he was invited to become a member of the Canadian Committee, and in 1913 was sent to Paris to confer with the heads of the I.C.A. He also represented Canada at the Zionist Congress held that year in Vienna. His part in the Plamondon libel case in Quebec, in which he served as a witness, distinguished him as an expert on the Talmud.

Former president of the United Synagogues of America (1926), he is a member of its executive council. He served also as a director of the Federation of Jewish Philanthropies of Montreal, a director of the Montreal United Talmud Torahs, a life governor of the Montreal General Hospital, and honorary vice-president of the Zionist Organization of Canada. He is a member of the first Jewish Board of School Commissioners appointed by the Quebec Provincial Government. During the World War he served as a Jewish chaplain in the Canadian Army, attaining the rank of captain. Abramowitz was the first graduate of the Jewish Theological Seminary of America to receive the D.H.L. degree (1907) from his Alma Mater; in 1932 he received in addition a D.D. degree.

ABRAMOWITZ, RAPHAEL (originally Raphael Abramowitz Rein), Socialist leader, b. Dvinsk, Russia (now Latvia), 1879. In 1900 he joined the Jewish Socialist party, "Bund," and in 1902 was expelled from the Riga polytechnic for his radical activities. He was soon compelled to leave Russia, but returned illegally in 1904 and resumed his activities. In 1905 he was elected a representative of the Leningrad labor council. From 1907 to 1908 he was delegated to do propaganda work for the "Bund" in the United States. During 1909 to 1910 he taught at a gymnasium in Vilna, in 1910 was banished to Wologda but escaped in 1911, and from 1912 to 1914 he lived in Vienna.

After the Revolution of 1917 he returned to Russia. In 1920, when a part of the Bundist membership joined the Communist ranks, Abramowitz remained in the "Bund," thus incurring persecutions by the Bolsheviks. As representative of the "Bund" he went to Berlin in 1920 and founded the periodical *Sotzialicheski Vyestnik*. He represented the Socialist Democrats in the executive council of the second international, was one of the founders and editors of *Nashe Slovo* in Vilna, and wrote various historical and popular scientific articles for the *Tzukunft* and *Forverts* of New York. In collaboration with Abram Menes, he wrote *Leyenbuch zu der Geshichte fun Yisroel.*

ABRAMS, ALBERT, physician and writer, b. San Francisco, 1863; d. San Francisco, 1924. Having received his medical degree at the University of Heidelberg in 1882, he took several post-graduate courses in other European universities. On his return to San Francisco he was appointed professor of pathology at Cooper Medical College, and from 1893 to 1898 served as director of its clinic; at the same time, he was consulting physician to a number of hospitals.

Author of many views in medical theory and practice, he was led, in the course of his researches, to the discovery of a new method of treating spinal disorders which he called *spondylotherapy*. He also introduced a system of diagnosis and treatment of disease named the "Electronic Reactions of Abrams" (ERA), based on a theory which postulated a certain electronic composition of the human body, such as that each disease has its own vibratory rate. Abrams claimed to have developed a machine sensitive to the varying vibrations of the several diseases.

The scientific validity of his theories and discoveries was widely disputed by the medical profession. A voluminous writer of books and articles, he was a member of scientific societies in London and San Francisco.

Lit.: *The National Encyclopedia of American Biography,* vol. 19 (1926) 386; Barr, *Abrams' Methods of Diagnosis and Treatment;* Laughton, Scott, *The Abrams Treatment in Practice.*

ABRAMS, WILLIAM, Yiddish journalist and editor, b. Shovel, Russia (now Lithuania), 1894. He went to work in a factory at the age of eleven, and by the time he was eighteen he was active in the trade union and the "Bund." In 1913 he came to the United States, where he continued his union activities while working in the garment trade, and was prominent in the Socialist party. His first writings, which appeared in 1919 in the periodical *Kampf,* were humorous sketches dealing with the affairs of labor unions.



Abraham Abramson, noted 18th century designer of medals in Germany

In 1923 he was one of the original editors of the literary monthly *Signal.* In 1924 he joined the editorial staff of the Yiddish daily *Die Freiheit,* to which he contributed articles, sketches, short stories and reviews.

He has written *Tzu der Geshichte fun der Yiddisher Arbeiter Bevegung in die Tzofn Amerikanishen Staaten* (On the Yiddish Labor Movement in the North American Countries; Moscow, 1930); *A Patch,* a story (New York, 1933); and a novel on shop life, *Ich Nei un Nei* (New York, 1936). In collaboration with Kalman Marmor, he compiled an anthology of Yiddish recitations, *Der Revolutioneier Deklamator* (1933).

ABRAMSON (or **ABRAHAMSON**), **ABRAHAM,** designer of medals, son of Jacob Abraham, b. Potsdam, Germany, 1754; d. Berlin, 1811. He learned the art of medal-engraving from his father, and studied sculpture and modeling during a prolonged stay of four years in Italy. In 1771 he became assistant to his father, and in 1782, royal medalist. He fashioned numerous medals commemorating events in Prussian history. The most famous of his medals representing great men are those of Hitzig, Herder, Markus, Herz, Haugwitz, Spalding, Kant and Moses Mendelssohn, the last utilizing a death's-head and a butterfly as symbols of immortality, an allusion to the *Phaedo.* About 250 of his medals have been preserved in public and private collections. Abramson was a follower of the school of pure classicism, and strove for a simple and pure style. He was also a lapidary, and carved a portrait of King Frederick William II on a carnelian. He wrote *Versuch über den Geschmack auf Medaillen und Münzen* (Berlin, 1801). He was a member of the Academy of Arts in Berlin.

Lit.: Hoffmann, Tassilo, *Jacob Abraham und Abraham Abramson* (1927).

ABRASS, JOSHUA (Osias), called "Pitsche Odesser," cantor, b. Berdichev, Russia, 1820; d. Odessa, Russia, 1884. Even as a child he displayed an extraordinary talent for music. He sang in the choir of Bezalel Schulzinger at Odessa, where he thrilled the worshippers at the synagogue with his soulful renditions and his magnificent soprano voice. He also spent a short time with Sulzer in Vienna, and in 1840 he became cantor in Tarnopol. His distinguished performances there secured him a similar position in Lemberg in 1842. In 1858 he accepted the position of chief cantor in the communal synagogue of Odessa, where

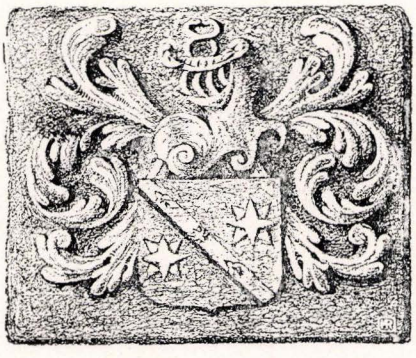
he spent the rest of his life. His fame as a cantor spread through Russia and Poland, and he ranks as one of the pioneers in the development of modern Hazanuth in Eastern Europe. A collection of his synagogal compositions, *Zmirath Yah,* for cantor and choir, was published in Vienna, in 1874.

Lit.: Zaludkowski, E., *Kulturtreger fun der Yiddisher Liturgie* (1930) 67-71; Minkowski, P., "Misefer Hayai," in *Reshumoth,* vol. 6 (1930) 142-44.

ABRAVANEL (Abrabanel, Abarbanel), the name of an old distinguished Jewish family, the members of which lived in Spain and Portugal for many generations. After the Spanish expulsion in 1492 the family transferred its domicile to Italy and from there branched off into various parts of Europe, making their homes in Turkey, Amsterdam and England. The family proudly boasted of its ability to trace its descent to King David himself.

ABRAVANEL, BIENVENIDA, wife of Rabbi Isaac Abravanel's youngest son, Samuel; lived at Naples, Italy; d. about 1554. She is highly praised by contemporary writers as a woman of great intellect, altruism and courage. So much did Don Pedro, viceroy of Naples, admire her for these qualities as well as for her great refinement of demeanor, that he selected her as companion and teacher for his daughter Leonora. Together with her husband, she provided for the support of the Talmudical lecturer Don David ibn Yahya and the Cabalistic scholar Rabbi Baruch of Benevento. When, in 1533, the expulsion of the Jews from Naples was ordered by Charles V, Bienvenida intervened and effected the deferment of this decree, as well as the abolition of the degrading Jew-badge and the revoking of the compulsory presence of the Jews during slandering ecclesiastical sermons.

ABRAVANEL, ISAAC, statesman, Bible exegete, philosophical writer, b. Lisbon, 1437; d. Venice, 1508; last of the long line of the great characters and heroes of the Spanish Golden Age. His family traced its descent back to King David and was very proud of its ancient and noble lineage. His personal history is not unlike that of other scions of wealthy and learned Jews of Portugal and Spain of his day. His grandfather, Samuel, once bent the knee during one of the Jewish persecutions in Portugal and became a Marrano; after three years, however, he returned publicly to Judaism, and took the consequences in that he had to turn over his whole fortune to the government. His father, Judah, was always a professing Jew, who had evidently retrieved Samuel's fortune. He was state treasurer of Portugal, and Isaac was born into grandeur. He received a thorough education both in Jewish and secular knowledge, and his thinking turned early toward philosophical problems.



Coat-of-arms (15th century) of the Abravanel family

Isaac followed his father in the service of Alfonso V of Portugal. But when John II, Alfonso's successor, came to the throne in Lisbon, Abravanel's fortune changed completely. John proceeded with a policy that aimed at the destruction of the nobility and at centering the power of the state in his own hands; and when the Duke of Braganza was arrested, Isaac learned that he was slated to go with his noble friend. Therefore, on the day when Braganza was beheaded, Abravanel fled Portugal, and escaped to Toledo, Spain, with his wife and two children practically penniless (1483). He quietly got himself a position with the banking firm of Don Abraham Senior of Segovia, and sought peace to pursue his studies and to write.

Abravanel's financial genius, however, could not long lie hidden. In the very year when Torquemada became head of the Inquisition in Spain, Abravanel became treasurer to Ferdinand and Isabella (1490). He, with his friend, Senior, were chiefly responsible for financing their Catholic Majesties' Moorish Wars. But when, after the fall of Granada, the last Moorish stronghold, the edict of expulsion of the Jews from Spain was published (March 31, 1492), Abravanel was powerless to avert the evil decree. Knowing of the State's empty treasury, Abravanel offered Ferdinand 30,000 gold ducats (approximately $68,400) as a gift from his Majesty's Jewish subjects in the hope that the edict might be rescinded. His earnest personal pleas as well as his gifts of money were rejected; the expulsion was not stayed.

On July 30, 1492, Abravanel and his family were on the march with the rest of the Jews. They were in the cavalcade that led the refugees from Spain toward Italy. They found a haven in Naples, penniless; but soon, there too, he was called into the state's service by young King Ferdinand. Unfortunately, Naples was captured by Charles of France in 1495, and once more Abravanel and his family were forced to flee. They went from Naples to the island of Corfu in the Mediterranean; from there to Monopoli in Northern Africa; thence, finally to find rest in Venice (1503). Here it was not long before the Doge invited Abravanel to go to Lisbon and negotiate a commercial treaty between Portugal and the Venetian Republic. He died in Venice and was buried in Padua.

As Bible exegete Abravanel was a realist and innovator in the modern sense. His comments were not merely piece-meal discussions or interpretations of words or phrases. He is among the earliest to vision books of the Bible as a whole and to write his commentaries from that point of view. In a manner he may well be placed among the first who studied the Bible systematically. His distinction lies in the fact that he caught something of the scientific approach, examining Bible incidents and Bible teaching in the light of their political and economic background.

Moreover, he wrote comprehensive introductions

to each of the Bible books on which he made his interpretative commentaries, even venturing to date the time when they were written. Besides, in his own comments and interpretations he was bold enough to employ the work of Christian scholars. His Bible commentaries were popular, both among Jewish and Christian theologians, as late as the 19th century. Elbogen records that no less than thirty Christian scholars made translations of them.

Abravanel's critical approach to Bible study may be judged from his conclusion, for example, that the Prophets, having appraised archives of the Priests and the Kings, wrote and edited various biblical books; from his conviction gleaned from internal evidence that the Book of Ezra is a continuation of the Chronicles and that Ezra was the author of the Book of Ruth in order to glorify the Davidic family; from his discussion of questions of style, authorship and organization of the various Bible Books, in which of course he was influenced by the Renaissance emphasis on rhetoric and grammar; from his question why the Prophet Nahum is the only author whose book is called *sefer*. Moreover, in his introductions he poses series of questions to which the later discussions are in the nature of answers. He criticizes Jeremiah's style; he, himself, however, is most prolix.

In his use of historical sources as a background to the Bible and in his comparison of Bible times to the social and political milieu of his own day, Abravanel is likewise quite modern. Discussing, for example, the judicial system in the wilderness as detailed in the Jethro story (*Ex.* 18), he draws an analogy with the judicial system as then current in the Venetian government; thus he points out that the Great Council, the Smaller Council and the Council of Ten were comparable to the Sare Alafim, Sare Meoth, etc.

Commenting upon the widely controversial verse, "Thou shalt not seethe a kid in its mother's milk", Abravanel finds a parallel in the guild or grange-like gatherings of the shepherds of his day in Castille and in England. At these gatherings, or "mestas", the shepherds would exchange information on their vocation and would, likewise, offer up a lamb as a sacrifice. Abravanel points out that in the commandment concerning the seething of a kid in its mother's milk, Judaism prevented the adoption of a heathen rite.

As theologian, Abravanel was not so fortunate. He was neither as clear as he proved to be in his Bible commentaries, nor as systematic as he was in his prefaces to the Bible books, nor as profound as men like Maimonides, Albalag, or Gersonides, with whose arguments and conclusions he took issue. He is rather vacillating in his approach because, philosophically, he was not an original thinker. This weakness is apparent both in his commentary on Maimonides' *Moreh* (Guide to the Perplexed) and in his own major work in this field, *Rosh Amanah* (The Pinnacle of Faith).

In his political philosophy, Abravanel succeeded in laying hold of a principle which is emphatically stressed in modern democracies. He argues against the political philosophers of his day who held that kingship meant continuity of government and responsible rule. He favors an officialdom which is elected for a limited time, as was the case in Venice of his day. He set forth the political proposition that officials elected for limited periods are more likely to be responsive to the needs of the people and are less likely to be corrupt: first, because many rulers, checking on one another, will find it more difficult to be corrupt than a single ruler, and second, because their successors will be able to discover the frauds perpetrated by their predecessors. Applying this principle to Bible times, Abravanel contends that for this reason the period of the Judges was more ideal than that of the Kings.

No doubt due to the stress of the expulsions of the Jews and of his own wanderings, Abravanel entertained a profound belief in the coming of the Messiah, which led to his self-expression in mysticism. He frequently had to defend Jewish beliefs against Christian attacks, particularly the doctrine of the Messiah. His commentary to Daniel was written for such an apologetic purpose, as were three of his books, *Maayene Hayeshuah* (Sources of Salvation), *Yeshuath Meshiho* (The Salvation of His Anointed), and *Mashmia Yeshuah* (Proclaiming Salvation). These three volumes, written during his wanderings, were in effect Messianic tracts and were in a measure responsible for a number of the false Messiahs who played havoc with Jewish life all over Europe at a later date.

Abravanel left some autobiographical notes which were probably more revealing of the character of the man than any of his other writings. In these notes there is not a word of complaint concerning the loss of his fortunes or concerning the terrific difficulties which he had to suffer in his wanderings; nor is there a word of triumph or glorying in the fact that, before his death, he returned to Lisbon, the place from which he had been driven, as ambassador of a foreign power.

During 1937-38, the 500th anniversary Abravanel's birth was widely celebrated. A jubilee was published in England, a *Gedenkblatt,* by the Berlin Jewish Museum, and special issues, by the *Monatsschrift* and *Tarbiz.*

ISAAC LANDMAN.

Lit.: Guttmann, J. *Die religionsphilosophischen Lehren des Don Isaak Abravanel* (1916); Sarachek, Joseph, *Don Isaac Abravanel* (1938); Minkin, J. S., *Abarbanel and the Expulsion of the Jews from Spain* (1938).

ABRAVANEL, JONAH, poet, one of the first to write in a vernacular (Spanish), who flourished in Amsterdam in the 17th cent. and died there in 1667. He was the son of the physician Joseph Abravanel, and a nephew of Manasseh ben Israel. His writings include: *Elegio em Louvar da Nova Yesiba, instituada por o Senhor Yshas Pereira, de que he Ros Yesiba o Senhor Haham Menasse ben Israel* (Amsterdam, 1644); several prayer-books; and elegies on the death of the Jewish martyrs Abraham Nuñez Bernal (1635) and Isaac de Castro Tartas (1647). Together with Ephraim Bueno, he published a number of ritualistic works and translated into Spanish and published a psaltery (*Psalterios de David, transladado con toda fidelidad,* Amsterdam, 1644).

ABRAVANEL, JUDAH (Leo Hebraeus or Leone Medigo Ebreo), philosopher, physician and poet, first Jewish humanist of the Renaissance, b. Lisbon, Portugal, about 1460; d. Naples, Italy, about 1525. He was

the eldest son of Don Isaac Abravanel, whose fortunes he shared. With his father he fled in 1483 from Lisbon to Toledo, Castille, and together they went to Naples during the expulsion of 1492. The authorities at the Spanish court commanded him to remain, for he was well-beloved as a physician, even threatening to seize his one-year-old son Isaac. Judah despatched his son with a nurse secretly to Lisbon, his birthplace. But the child was seized as a hostage, baptized and brought up as a Christian.

Judah Abravanel practised medicine, but his favorite pursuits were astronomy, mathematics and philosophy. These interests brought him in contact with the Neo-Platonic Italian philosopher Pico della Mirandola, who influenced him greatly. In 1503 he composed an elegy in Hebrew in which he laments his fate, especially the forced separation from his beloved child, admonishing him in touching words: "Remain continually mindful of Judaism, cherish the Hebrew language and literature, and keep ever before thee the grief of thy father, the pain of thy mother." His second son Samuel died about this time. In 1505 he became physician to Viceroy Gonzalvo de Cordova, the Great Captain, conqueror of Naples, who ruled the kingdom in the name of Ferdinand the Catholic. When the viceroy was dismissed in 1507, Abravanel withdrew to Genoa. On two occasions he visited his father Isaac in Venice, where he composed the Hebrew prefatory poems to the writings of his father, who classed him "among the ablest Italian philosophers of the time." It is possible that he was reunited with his stolen child.

Abravanel's most important work which has survived is his *Dialoghi d'Amore* (Dialogues about Love; Rome, 1535), written in polished Italian in 1502. This ostensible romance is a typical Italian Renaissance philosophical work, in which poetic fancy prevails. Its theme is the exaltation of affection as the basic principle of the universe. A man and a woman, Philo (lover) and Sophia (wisdom), deeply in love with each other, discuss the universal principle governing all existence, both animate and inanimate, love. The dialogues are profusely illustrated with stories from classical mythology. Abravanel delves into the mysteries of the human body, biology, botany, astronomy, and even into the erotic aspect of the sexual life. Love is defined as "the desire to be absorbed, spiritually and physically, in the object of one's love." True happiness consists in the "union of the human intellect with the divine Intelligence." The philosophy of God in the *Dialoghi* borders on pantheism, but it is Jewish pantheism. Abravanel emphasizes his Judaism on every occasion. He pays high honor to "Hebrew truth"; he upholds the doctrine of creation out of chaos; he presents allegorical interpretations for many strange Biblical passages and adds quotations from the Talmud and Midrash.

The central theme of the *Dialoghi,* the all-inclusive love of God, exerted some influence on the concept of Amor Dei (Love of God) of Spinoza. The Italians were proud to see for the first time philosophical thought laid down in their own beloved language. It became the favorite reading of the educated classes, and was valued by Christians more than by Jews. The book went through eleven Italian editions in eighty-two years. It was translated twice into French, three times into Spanish, once into Latin, twice into Hebrew (under the title *Vikkuah al Haahabah,* Lyck, 1871), and recently into English (under the title Leone Ebreo, *The Philosophy of Love,* London, 1937). From 1924 to 1929 three new editions appeared.

One of his works, *De Coeli Harmonia* (Harmony of Heaven), is lost. JOSEPH MARCUS.

Lit.: Waxman, M., *A History of Jewish Literature,* vol. 2 (1933) 257-59; Shorr, P., "The Philosophy of Love," in *Reflex,* New York, Sept. 1927, pp. 48-55; Graetz, H., *History of the Jews,* vol. 4 (1927) 360, 384, 480; Klausner, J., *Filosofim Vehogei Deoth* (1934) 172-208; Zimmels, B., *Leo Hebraeus* (1886); Gebhardt, C., *Leone Ebreo, Dialoghi d'Amore* (1929).

ABRAVANEL, SAMUEL, youngest son of Isaac, b. Lisbon, Portugal, 1473; d. Ferrara, Italy, 1550. After the expulsion of the Jews from Spain he lived at first in Naples as state treasurer of the vice-regent, Pedro de Toledo, but later was forced to emigrate to Ferrara. His noble wife Benvenida, a great favorite at court, succeeded in having the decree ordering the expulsion of the Jews from the kingdom of Naples annulled for a time, but it was executed a few years later. Abravanel proved himself a protector of the Jews and a champion of the Jewish religion. With princely generosity he placed his considerable wealth at the service of the Jewish cause. The poet Samuel Usque, himself a refugee from Portugal, praised him in the following words: "In him are united all the great attributes that qualify a man to be a prophet."

Lit.: Kayserling, M., *Geschichte der Juden in Portugal* (1867) 264-65; Cassuto, Umberto, *Gli Ebrei a Firenze* (1918) 88-89.

ABRAXAS, a magic word often found on Alexandrinian gems, rings and other objects. Its significance may be understood from the application of Gematria to the Greek language, in that the numerical value of the letters of this word (365) shows the number of days in the solar year. The church father Tertullian derived the word from the Hebrew roots *'ab* ("father") and *bara* ("to create").

Lit.: Dieterich, *Abraxas* (1891); Bellermann, *Versuch über die Gemmen der Alten mit dem Abraxas-Bilde* (1817-19); Montfauçon, *L'antiquité expliquée,* vol. 2 (1722) 353-55.

ABROGATION OF THE LAW, *see* LAW, ABROGATION OF.

ABSALOM, third son of David, and grandson of Talmai, the king of Geshur; noted for his famous and nearly successful attempt to seize the throne from his father.

1. *In the Bible.* According to the account of his life given in *II Sam.* 13 to 19, Absalom was famous for his personal beauty and was the favorite son of David, but was of a violent, headstrong and ambitious character. Having slain his elder brother Amnon in order to avenge his sister's honor, he fled to his grandfather in Geshur. After three years his father permitted him to return to the capital through the intercession of Joab and the "wise woman of Tekoa," but Absalom made use of this pardon for plotting to seize the throne. Within a few years he had won over to his cause the tribe of Judah and the dissatisfied elements in the rest of the nation. He then moved upon Jerusalem with such a strong force that David did not attempt resis-



Absalom's Tomb, photographed by Arpad Eisinger

tance, but fled with his bodyguard, composed of Philistine mercenaries. Absalom, however, did not follow up his coup. He let David escape and recruit his forces. When Absalom finally joined battle with his father, his hastily gathered levies were no match for the disciplined troops led by Joab and Abishai. Absalom fled on mule-back through the wood, and his head was caught in the boughs of a large terebinth tree, leaving him suspended in the air. (The common notion that he was caught by his hair is a physical impossibility, and has no warrant in the text.) Joab, defying the orders of David, killed Absalom on the spot; and the story ends with the epic grief of David and his restoration to the throne.

Absalom appears in the narrative as being unduly ungrateful and self-seeking, but it must be remembered that the author of *II Samuel* was plainly hostile to him. He must have possessed great personal charm and organizing ability to come so near to overthrowing one who was regarded as the national hero. According to *I Kings* 15:2, 10, the mother of Abijam and Asa, Kings of Judah, was Maacah, the daughter of Abishalom (a by-form of Absalom). Maacah is the name of Absalom's own mother, and the coincidence of names suggests that there was an Absalom faction in the nation, which mourned the untimely death of its leader and hoped for the ultimate triumph of his family, and that one of the later kings married the leading female descendant of Absalom in order to reconcile the latter's followers to the ruling line. SIMON COHEN.

2. *In Rabbinic Literature.* In Rabbinic literature much is narrated concerning Absalom's physical beauty. He was particularly noted for his beautiful and abundant hair, which grew so rapidly that although he had taken the Nazirite vow for life, he was permitted to clip it slightly every week, as otherwise its weight would have become intolerable (*Nazir* 4b-5a; *Midrash Num.* 9:26).

Absalom plotted his rebellion with great cunning. Having secured from David permission to select two elders as his advisers from every place he visited, he traveled through the country and chose the two most distinguished men in every town. Then he arranged a great banquet, at which he seated one of his friends between every two of his guests, in order to win them to his cause (*Tanhuma,* edit. Buber, vol. 1, pp. 155-56).

Absalom's end was a gruesome one. As he fled from the army of David, his hair became entangled in the boughs of a tree. He was about to cut it loose with his sword when he suddenly beheld the mouth of bottomless hell yawning beneath him, and he stopped affrighted (*Sotah* 10b). When David was informed of Absalom's death, he cried out "My son, my son" five times in his anguish (*II Sam.* 19:1); this had the effect of bringing Absalom back from the five sections of Gehenna which he had already traversed (*Pirke de Rabbi Eliezer, trans.* Gerald Friedlander, pp. 432-33).

The rabbis point to Absalom's fate as an example of poetic justice, since he received his punishment by way of those beautiful locks of which he was so vain (*Sotah* 1:8). Absalom's life was an example of the evil consequences of vainglory, unfilial conduct and presumptuousness (*Midrash Num.* 9:26; *Midrash Gen.* 20:11). On the other hand, David was regarded as partly to blame, since if he had punished his son as he properly deserved and then gradually taken him back into his favor, he would never have rebelled (*Midrash Ex.* 1:1).

According to Rabbi Meir, Absalom is one of those who will have no share in the world to come (*Sanh.* 103b); his children all died in his lifetime as punishment for his having set fire to Joab's field of grain (*Sotah* 11a).

In the account of the netherworld given in the story of Rabbi Joshua ben Levi's legendary visit (Jellinek, A., *Beth Hamidrash,* vol. 2, pp. 50-51; translated in Gaster, M., *Studies and Texts,* vol. 1, 1925-28, pp. 148-49), Absalom is depicted as dwelling in the second division of hell, where he is in charge of the heathen nations. When the avenging angels come to scourge him, a divine voice calls out: "Do not beat or burn him, for he is a Jew, the son of my servant David." Whereupon Absalom is accorded the honors befitting a prince. HIRSCHEL REVEL.

Lit.: Kittel, R., *Great Men and Movements in Israel* (1929) 146-48; Ginzberg, L., *Legends of the Jews,* vol. 4 (1913) 104-7; vol. 6 (1928) 266-68.

ABSALOM'S MONUMENT (*Yad Abshalom*), a monument represented in *II Sam.* 18:18 as being located in the "king's dale" (cf. *Gen.* 14:17) and as having been erected by Absalom during his lifetime, as a memorial, since he had no children. Josephus (*Antiquities,* book 7, chap. 10, section 3) speaks of this memorial erected by Absalom, at a distance of two stadia (about three-thirteenths of a mile) from Jerusalem. It is not the so-called "Absalom's Tomb" of today, which dates from the Herodian period.

ABSALOM'S TOMB, a beautiful monument hewn out of the cliff of the Kidron valley, east of Jerusalem; the traditional resting-place of Absalom, the rebellious son of David. This tradition, however, is not older than the 16th cent., and earlier visitors to Palestine, such as the Bordeaux pilgrim (4th cent.), revered it

as the tomb of Hezekiah. The monument has a base twenty-four feet square and twenty feet high surmounted by a masonry cupola, making its total height about sixty feet. The style is a mixture of Doric, Ionic and Egyptian, and hence it is certainly not pre-exilic in origin. The tomb contains no inscription which would enable the investigator to determine its identity. Conder believed it to be possibly the tomb of Alexander Jannaeus; others would assign it to the time of the Ptolemies or the Roman period. Slousch, who made excavations about the monument in 1923-24, held that it was not a tomb at all, but was erected to mark the place of a burial-ground now called the "Cave of Jehoshaphat." Such memorial structures are mentioned in Mishnaic literature under the name *nefesh.*

Lit.: Slousch, N., in *Kobetz,* issued by the Hebrew Archeological Society of Jerusalem, vol. 1, part 2, pp. 5-48, with plans and illustrations; Mazie, *ibid.,* pp. 118-25.

ABSOLUTION OF VOWS, *see* Vow.

ABSTINENCE AND ABSTENTION. Introduction. Abstinence and abstention are terms used to describe the eschewing, generally for reasons of religion, of certain pleasures otherwise regarded as entirely lawful. There is, however, a clear distinction between the two terms. Abstinence is the deliberate refraining from such enjoyment throughout life. Abstention is the act of temporary refraining from such pleasures at certain definite periods or on specific occasions. Thus, one might refrain from ever eating meat in order to conform to one's principles of abstinence; while the act of fasting on certain days, or the Nazirite's temporary vow not to partake of the products of the vine, would be regarded as acts of abstention.

On the whole, Judaism opposes these types of self-denial when they are motivated by an ascetic purpose; it teaches instead the temperate enjoyment of God's gifts. It holds that God gives man the objects and occasions that bring him pleasure, and that it is right and proper for man to take his delight in them, provided that such pleasures are not wantonly abused or carried to inordinate excess.

There have, however, been various Jewish sects or groups that preached and practised forbearance from bodily pleasures; and in the main tradition of Judaism certain enjoyments are proscribed either generally or at stated seasons. On certain other occasions Jewish teachers have ordained abstinence from certain pleasures.



Absalom's Tomb: a modern depiction, from a painting by Fred Taubes

1. Abstinence. In Biblical times the Nazirites, who at first merely abstained from cutting their hair, as is shown by the story of Samson, gradually extended their self-abnegation to include the drinking of wine (*Amos* 2:12; *Num.* 6:3-4). The sect of Rechabites abstained from drinking wine and from the enjoyments of city life (*Jer.* 35); this sect was founded by Jehonadab ben Rechab in the middle of the 9th cent. B.C.E. and was still in existence three centuries later, at the time when the First Temple was destroyed.

Certain groups of ascetics attached great importance to celibacy or to abstention from connubial intercourse. Isolated passages in the apocryphal and pseudepigraphic literature praise a state of celibacy (*II Esdras* 16:44; *Testament of Issachar* 2; cf. *Matt.* 19:12). Enoch, for example, received his revelations prior to his marriage (*Enoch* 83:2). The sect of the Essenes in the time of the Second Temple practised abstinence from earthly enjoyments, including marriage, apparently for the purpose of inducing the spirit of prophecy; a passage in the Mishnah (*Sotah* 9:15) gives a progression of abstinence and ascetism, conducive up to the pro-

phetic spirit ("gift of the holy spirit"). The New Testament (*Luke* 2:36) speaks of a woman, Anna, who remained a virgin for seven years after her marriage, apparently for the purpose of cultivating the spirit of prophecy. There is mention of certain teachers who were abstemious in eating, such as Hanina ben Dosa, whose weekly ration was a kab (about two quarts) of locust beans (*Ber.* 17b).

On the whole, however, the tendency of Jewish laws was opposed to such practices. Nowhere in rabbinic literature is abstinence from marriage recommended as an aid to piety, and the one teacher who is recorded as a bachelor, Ben Azzai, found it necessary to explain his failure to marry (*Yeb.* 63b). Eliezer Hakappar held that the reason why a Nazirite had to bring a sin-offering at the expiration of his vow was that he had sinned in denying himself the enjoyment of wine (*Sifre to Num.* 6:13-14; *Ned.* 10a).

After the destruction of the Second Temple there were many who abstained from eating meat or drinking wine, on the plea that these could no longer be offered upon the altar; Joshua ben Hananiah pointed out, however, that to be consistent they would have to abstain equally from bread, fruits and water, since these, too, were offered upon the altar (*B.B.* 60b). Rab declared: "At the Day of Judgment every man will have to give account for every enjoyment that was offered to him and which he refused without sufficient cause" (*Yer. Kid.* iv, end). Rabbi Isaac held that whoever underwent fasting or penance without special reason committed a sin (*Yer. Ned.* ix, 41b). Maimonides (*Hilchoth Deoth* 3:1) emphatically condemned the monastic spirit of abstinence as contrary to the spirit of Judaism.

On the other hand, at times abstinence was permitted and even enjoined. Fasting was a regular feature of religious observance on certain occasions, especially in times of misfortune. Mention is made of pious individuals who fasted twice a week when the community suffered (*Taan.* 1:4), and abstinence from all pleasures was recommended during severe and prolonged drought (*Taan.* 1:7). There are extensive warnings against frequenting the circuses and gladiatorial shows of the heathen, not only because of the bloody combats that take place there, but also because of their frivolity and their mockery of all that was holy (*Midrash Gen.* 67:3; *Pesikta Rabbathi* 168b; *Midrash Esther,* preface; *Tos. A.Z.* 2:6; *Yer. A.Z.* ii, 40a; *Yalkut Ps.* 613). On the other hand, there is ample evidence to show that Jews actually attended such exhibitions (*Keth.* 5a; *A.Z.* 18b), and *Midrash Tanhuma* (to *Ex.* 1:7) remarks that the circus was filled with Jews.

During the Middle Ages and into modern times there were various ascetic movements in Judaism that preached the doctrine of abstinence. Thus Abu Isa Isfahani (7th cent.) ordained that his followers were to abstain from both meat and wine, and the Hasidim occasionally practised vegetarianism. But these were isolated instances. In the main, however, the spirit of Judaism is opposed to total abstinence, and never goes so far as to prohibit the lawful enjoyment of the good things of life.

2. Abstention. Jewish custom prescribes certain acts of abstention on a number of occasions. Such an occasion, for example, is in connection with the preparation for various joyous seasons. Thus, in order to heighten their enjoyment of the Sabbath and the festivals, Jews would eat sparingly or even not at all on the afternoon before. This was regarded as especially meritorious on the day before Rosh Hashanah; on the day before Yom Kippur, on the other hand, it was a duty to abstain from fasting and to eat heartily in order to be the better fortified for the long fast.

The day before Passover was the one time in the year when unleavened bread (Matzah) was not eaten, so that the duty of eating it in the evening might be performed with greater relish; since leaven had already been removed from the house by the fourth hour (10 A.M.), no bread, either leavened or unleavened, was eaten from that time until the Seder meal. Some Jews refrained from eating Matzah during the entire month from Purim to the Seder.

The same idea may have led to the observance of the so-called "Fast of Esther" on the day before Purim, although a study of *Esther* shows that this could not have been the anniversary of Esther's fast, and in ancient times this day was even celebrated joyfully as "Nicanor Day" (*II Macc.* 15:36). The custom of observing the day before the New Moon, unless it fall upon the Sabbath, as a fast day ("Yom Kippur Katan") is not mentioned in the Shulhan Aruch, and seems to have arisen in Palestine, in the 16th cent.

The period between the 17th of Tammuz and the 9th of Ab, the season of the greatest catastrophes that befell the Jewish people, came, particularly, to be regarded as a special season of abstention. No marriages were solemnized during this time, and many refrained from eating meat and drinking wine during this entire period, although others abstained only during the last few days. During the same period teachers were forbidden to inflict corporal punishment.

On the less sacred days of Passover and Sukkoth (Hol Hamoed) trimming the hair and beard was forbidden, and marriages were not performed. The reason given for the latter abstention was that one should not mix different kinds of joy. However, one was permitted to celebrate a betrothal and to remarry a divorced wife at these seasons. The prohibition of marriages on the Sefirah days between Passover and Shabuoth, except on Lag Baomer (the 18th of Iyar) is generally regarded as not based upon any religious or national grounds, but as an echo of the Roman superstition that this period is unlucky for marriages. The custom does not appear in Jewish life before the 8th cent. C.E.

It was also a widespread Jewish custom not to eat nuts of the new harvest before Hoshana Rabbah, the seventh day of Sukkoth. Elsewhere it was expressly forbidden to eat nuts on Rosh Hashanah; as a justification for this apparently superstitious taboo the reason is given that nuts stimulate the flow of saliva and consequently distract the mind from prayers (Isserles, note to *Orah Hayim* 583:21).

Another type of abstention derives from the sense of the holiness of divine communion and of devotion in prayer. Although children were regarded as the blessing of God, it was nevertheless felt that playing with them did not put one in a prayerful mood, and caressing one's children immediately before the time for prayer was frowned upon. This same sense of holiness led to abstention from food before morning prayers.

On Sabbaths and holidays, when prayers are prolonged, many found it necessary to recite their morning prayers at home and then breakfast before coming to the synagogue for the additional service of the day. It became customary in some communities to hold services at a very early hour, frequently with a view to avoiding the discomfort of what amounted to a fast of several hours on a Sabbath or holiday. This custom of very early services was probably one of the principal reasons why the sermon fell into disuse.

The practise of early services is still extant in many Jewish congregations, especially on Sukkoth, when abstaining from eating before worship is not only an act of special piety but a requirement of the Law, since it is forbidden for all healthy adults to partake of food before the ritual "handling" of the Lulab. It may be noted, however, that coffee and tea were not regarded as food, and so were frequently drunk before reciting prayers.

The year of mourning is divided into three periods, each succeeding period of less intensive mourning than the preceding one. Mourners were bound to refrain from certain actions that were held incompatible with their grief. During the first seven days they abstained from bathing, anointing themselves, sexual intercourse, wearing shoes, cutting their hair and shaving, reading the Torah (regarded by Judaism as the highest joy) or studying any books of the Bible except *Lamentations* and *Job,* sitting on any but very low stools, and the like. During the first thirty days they refrained from cutting their hair or shaving, while for a whole year they did not indulge in music or any form of recreation, especially if they were in mourning for a parent.

Marriage was forbidden the mourner in the period of the first thirty days, with the exception that a man who had no children might marry after the first seven days (*shibeah*). A widow mourned her husband for the standard thirty days, but might not marry before three months had elapsed. A widower, on the other hand, would wait for the passage of three pilgrimage festivals (Passover, Shabuoth and Sukkoth) before remarrying. The latter rule was often suspended for cogent reasons, such as the need of small children for a mother's care.

Persons under the ban of excommunication were expected to practise the same abstentions as mourners.

First-born sons kept a special fast on the day before Passover, in commemoration of the sparing of the eldest sons of Israel when the angel of death slew the first-born of Egypt. Couples about to be married would touch no food on the day of the wedding until after the ceremony had been performed, since marriage was considered in itself an atonement for past sins, and so they fasted as on the Day of Atonement. Some acts of abstention were due to superstition, such as the fast observed by an individual after a bad dream, or the custom among the Jews of Russia of not eating barley on Christmas, because Christians eat it then.

Some Jewish communities forbade singing of secular songs on fast days. There was a difference of opinion as to ball-playing on the Sabbath; some authorities permitted it, but most forbade it (*Orah Hayim* 308: 45). Dancing, however, was generally permitted on the Sabbath and festivals, although of course the sexes danced separately. Chess was allowed on the Sabbath, but some refrained from other games, and all such enjoyments were forbidden on the Penitential Days.

The introduction of tobacco led to a discussion as to whether one should abstain from its use on sacred days. A compromise was eventually effected under which smoking was forbidden on Sabbaths and Yom Kippur, but permitted on holidays and fast-days, while snuff-taking was permitted at any time.

See also: ASCETICISM; FASTING AND FAST DAYS; NAZIRITE.

SIMON COHEN.

ABT, ISAAC ARTHUR, pediatrician, b. Washington, D.C., 1867. After studying at Johns Hopkins University, the Chicago Medical College, and at Vienna and Berlin, he became professor of children's diseases at the Woman's Medical School of Northwestern University in 1897. In 1902 he was appointed associate professor of children's diseases at Rush Medical College, leaving in 1908 to become professor at Northwestern University Medical School.

Abt has written numerous articles and monographs, chiefly on pediatrics, for medical journals, and *The Baby's Food* (1919); *System of Pediatrics* (1923); and the volume on pediatrics in the *Practical Medical Series.* He was awarded the honorary degree of doctor of science by Northwestern University in 1931, and is a chevalier of the French Legion of Honor. He has served as president of the following organizations: American Pediatric Society (1926-27); American Academy of Pediatrics (1930-31); Chicago Medical Society (1927); American Association of Teachers of Diseases of Children (1922).

ABTALION, Jewish sage of the 1st cent. B.C.E. According to tradition, he was Ab Beth Din, the presiding officer of the Sanhedrin, in Palestine, while his colleague, Shemaiah, was Nasi, or president of the community (*Hag.* 2:2). These two constitute the fourth of the series of "pairs" (Zugoth), succeeding their teachers Simeon ben Shetah and Judah ben Tabbai and thereby continuing the tradition of the Oral Law (*Aboth* 1:10).

Abtalion and Shemaiah are called "the great men of the generation" (*gedole hador; Pes.* 66a), and they were also the first to gain renown as Darshanim, which here means masters of the Midrash, because they were instrumental in developing the hermeneutic rules for interpreting the Law (*Pes.* 70b). Abtalion is the first sage in whose name Haggadic sayings have been recorded (*Mechilta to Ex.* 14:15). A small sum, about three cents, was charged for admission to his academy; this probably was used for the upkeep of poor students (*Yoma* 35b). Hillel was one of his pupils and cites his authority for the old Halachic decision that the paschal lamb may be sacrificed on a Sabbath (*Pes.* 66a). Early tradition was so largely anonymous that Abtalion's name does not occur frequently in rabbinic literature (the only passages are *Eduy.* 1:3; 5:6; *Betz.* 25a; *Yeb.* 67a), but his influence was undoubtedly extensive and enduring.

Abtalion has sometimes been identified with Pollion, who is mentioned by Josephus (*Antiquities,* book 15, chap. 1, section 1) as having advised the people of Jeru-

salem to open the gates of the city to Herod when he was besieging Antigonus there in 37 B.C.E.

Lit.: Zeitlin, Solomon, "Sameias and Pollion," in *Journal of Jewish Lore and Philosophy,* vol. 1 (1919) 61-67; Lehmann, J., "Le procès d'Hérode," in *Revue des études juives,* vol. 24 (1892) 68-81; Derenbourg, J., *Essai sur l'histoire et la géographie de la Palestine* (1867) 148-50; Büchler, Adolf, *Das Synedrion in Jerusalem* (1902) 178-81; Wohlman, *Mistere Haagadah,* vol. 2, pp. 16-20.

ABU, Arabic word meaning "father," frequently incorporated in proper names. The connection between Abu and the word which follows it may be genealogical, historical or attributive. In the genealogical sense, the expression Abu N., like the Hebrew *ben N.,* is used to distinguish individuals who have the same proper name. In the historical sense, names receive an addition, called the *kunya,* which is derived from the genealogy of a person of the same name who is famous in history or in legend. The Abu in the *kunya* may mean "father of" or merely "related to"; thus the *kunya* of Ibrahim (Abraham) is Abu Ishak, "father of Isaac"; but the *kunya* of Ishak (Isaac) is Abu Ibrahim, "he who was of Abraham." In the attributive sense, Abu is combined with adjectives to indicate a quality, thus, Abu al Kheir, "the good."

Many Jews of the Judeo-Arabian period bore names compounded with Abu, such as Abu al-Walid Merwan (Jonah ibn Janah), Abu Isa Isfahani, and the Abulafias.

Lit.: Steinschneider, M., in *Jewish Quarterly Review,* vol. 9 (1896-97) 228-30, 616-30.

ABU AFLAH OF SYRACUSE, Cabalist and alchemist, who lived probably in the 11th and 12th centuries. His *Sefer Hatamar* (Book of the Palm) is a mystical treatise of fundamental importance in the development of the Cabala, although some of its allusions are hardly intelligible. A book on alchemy, *Em Hamelech* (The King's Mother) has been ascribed to Abu Aflah. Both these writings exist as Hebrew translations from the Arabic; the originals are lost. Abu Aflah claimed that his knowledge of alchemy emanated from King Solomon. He discarded the Hermes magical literature which held sway in his own day. Steinschneider suggests the possible identity of Abu Aflah with the astronomer Djabir ibn Aflah al-Ishbili. Abu Aflah of Syracuse has been confused with the alchemist Djabir ibn Hayan and with Muhammed ibn Djabir.

Lit.: Scholem, G., "Sefer Hatamar," in *Kiryath Sefer* (1926) 181-202; Steinschneider, M., *Zur pseudoepigraphischen Literatur,* pp. 14-25.

ABU ISA ISFAHANI, *see* ISFAHANI, ABU ISA (AL-).

ABUDARHAM, *see* ABUDRAHAM.

ABUDIENTE, Marrano family which lived in Lisbon during the 16th and 17th centuries. Gideon Abudiente is the first known bearer of this name. Shortly after 1600 his son and other members of the family migrated to Amsterdam, where they openly returned to Judaism. The best-known members of the Abudiente family were: Abraham ben Gideon Abudiente, scholar and mystic, who lived in Amsterdam from about the beginning of the 17th cent. to about the year 1666; Gideon Moses Abudiente, son of Moses Gideon Abudiente and author of a eulogy on the *Pardes Shoshannim* (Garden of Lilies) of Joseph ben Isaac Penso (Amsterdam, 1673); Judah Abudiente, of Amsterdam, published *Or Tob* (A Good Light; Amsterdam, 1675), a Hebrew-Spanish glossary for the young; and Moses Gideon Abudiente, poet and Hebrew grammarian, b. Lisbon in the first part of the 17th cent.; d. Hamburg, 1688. About 1624 he removed to Amsterdam. He wrote *Grammatica Hebraica* (Portuguese; Hamburg, 1633) and *Fin de los Dias* (End of Days; Glückstadt, 1665), a work on the theology of the prophets, as well as a number of Hebrew poems.

Lit.: Kayserling, M., in *Monatsschrift für die Geschichte und Wissenschaft des Judenthums,* vol. 9 (1860) 69-71; Roth, C., *History of the Marranos* (1932) 314-15.

ABUDRAHAM (ABUDARHAM, ABUDIRHAM), DAVID BEN JOSEPH, commentator on Jewish liturgy, who flourished in the middle of the 14th cent. at Seville, Spain. It is assumed that he was a pupil of Rabbi Jacob ben Asher. His commentary on the liturgy and ritual of the synagogue, while popularly known by the author's name, really bore the title *Hibbur Perush Haberachoth Vehatefilloth.* Abudraham laid no claim to originality, but in his effort to explain the origin and meaning of the various customs connected with divine worship he drew abundantly from the entire rabbinical literature, often culling more than one explanation for a given fact or practice. The work contains a fine exposition of the method of Jewish calendation. The colophon or closing paragraph of the book states: "This book was completed in Seville in 5100 after the creation of the world (1340 C.E.), by Abudraham." It was first published in Lisbon in 1489, and many reprints, with and without commentaries, have appeared since. It is regarded as a standard work of reference on Jewish liturgical customs and practices.

Lit.: Toledano, J. M., in *Ner Hamaarab* (1921) 230; Weiss, I. H., *Dor Dor Vedoreshav,* vol. 5 (1924) 124-26; Freimann, Alfred, "Die Ascheriden," in *Jahrbuch der Jüdisch-Literarischen Gesellschaft,* vol. 13 (1920) 166, note 8.

ABULAFIA ("father of health" in Arabic), a celebrated family which produced many scholars, statesmen and heads of communities in Spain and the Orient. It first appears in 12th cent. Jewish records.

Lit.: Zunz, L., *Zur Geschichte und Literatur* (1845) 432-34; Steinschneider, M., in *Jewish Quarterly Review,* Old Series, vol. 11, p. 488.

ABULAFIA, ABRAHAM BEN SAMUEL, Cabalist and pseudo-Messiah, b. Saragossa, Spain, 1240; d. Barcelona, Spain, about 1292. He was one of the most remarkable figures in medieval Jewish life. His career was characterized by a constant state of enthusiasm and entrancement as well as by his stirring and adventurous deeds. In his eighteenth year he set out in search of the mythical river Sambation and the Lost Ten Tribes. He visited Palestine and Greece, where he married. In Italy he took up the study of the works of Maimonides under the guidance of the philosopher Hillel ben Samuel of Verona, at the same time devoting himself to the study of the Cabala. In 1271 he was back again in Spain, practising ascetic exercises and immersed in the study of the *Sefer Yetzirah,* as well as writing books on the visions, signs and wonders he was beholding. He operated with permutations and combinations of the letters of the alphabet, of numbers, and of the divine names, all with the view of reaching



Sefer Abudraham: a page from the first edition, printed in Lisbon by Eliezer Toledano, 1489

a state of ecstasy and obtaining an intuitive knowledge of the inscrutable essence of God.

He returned several years later to Italy, where he gathered a number of disciples, the most important of whom was Joseph ibn Gikatilla. In 1280, on the day before Rosh Hashanah, he set out to convert Pope Nicholas III to Judaism. The visionary was condemned to the stake, but escaped by deft recourse to mystifying language when the pope suddenly died of a heart-attack. After a month's imprisonment in Rome he was released. Four years later he reappeared in Messina, Sicily, declaring that he was the Messiah. As his followers began to increase and to prepare for the Messianic times, the communities of Italy sought for an opinion on the matter from the renowned Solomon ibn Adret. The latter promptly issued an epistle of warning to the Jews of Palermo, calling attention to Abulafia's hypertrophied imagination and to his perversion of the

words of Scripture and the sages. Abulafia made an angry retort. He attacked Ibn Adret and the students of the Talmud generally, for whom, he said, Talmudic knowledge was the end of all wisdom.

Living at the time of the Crusades, a favorable period for mystic speculation, Abulafia longed for the shattering of the barriers between Jew, Christian and Mohammedan. He addressed his mission to the educated and enlightened of all faiths, and his purpose was sincere, although he was a victim of self-delusion.

Abulafia composed twenty-two prophetical works, written in classical Hebrew, and twenty-six Cabalistic works of a character unique in Jewish literature. The number of the former is that of the letters of the Hebrew alphabet; of the latter, the numerical value of the name of God. Many of these writings are still in manuscript in various libraries. Some regard Abulafia as the author of the *Zohar,* which appeared during his lifetime. His works contain much autobiographical material; the best-known are the apocalypse *Sefer Haoth* (Book of the Sign; edited by Jellinek in the Graetz *Jubelschrift,* Breslau, 1887, pp. 65-88) and *Imre Shefer* (Goodly Words), a work which embraces all his teachings. JOSEPH MARCUS.

Lit.: Graetz, *H., History of the Jews,* vol. 4 (1927) 4-8; Jellinek, A., *Auswahl kabbalistischer Mystik* (1853) 16-26 (Hebrew part, pp. 13-28); idem, *Philosophie und Kabbala* (1854); Günzig, I., in *Haeshkol,* vol. 5 (1905) 85-112; Scholem, G., *Kithebe Yad Bekabbalah* (1930) Nos. 5 and 6.

ABULAFIA, HAYIM BEN JACOB, rabbi and communal leader, b. Palestine, between 1660 and 1670; d. Tiberias, Palestine, 1744. He lived for a time in Jerusalem, was rabbi in Smyrna, and later in Tiberias. At the invitation of the Arab sheik Zahir al Omar, who conquered Tiberias in 1737, he arrived at that city in 1740, and with the aid of many followers rebuilt the Jewish quarter which had been destroyed by prolonged wars. He built houses, constructed an outer and an inner wall, erected a splendid synagogue, laid out markets and roads, cultivated fields and planted vineyards.

In 1742 the sheik became involved in a war with Suleiman, pasha of Damascus, and Tiberias had to stand a siege of eighty-five days. Abulafia urged the Jews to remain and to be loyal to the Arab sheik. The occasion of the raising of the siege was declared a holiday by the rabbi, as was the death of Suleiman half a year later.

Abulafia had two sons: Isaac, who succeeded him in his rabbinical position, and Issachar, who became head of the Talmudic academy at Sofia; and two daughters. He was the author of the following works: *Etz Hahayim* (Tree of Life; Smyrna, 1729), a commentary on the Pentateuch; *Mikrae Kodesh* (Holy Convocations; Smyrna, 1729), on the laws of Passover, Purim, and other festivals; *Yosef Lekah* (Increasing Doctrine; 3 vols., Smyrna, 1729-32), homilies; *Yashresh Yaakob* (Jacob Will Take Root; Smyrna, 1729); and *Shebuth Yaakob* (Captivity of Jacob; Smyrna, 1734), novellae on the Haggadah in *En Yaakob.*

Lit.: Kliers, Moses, *Tabbur Haaretz* (1906) 60a-62b; Horowitz, I. S., *Eretz Yisrael Ushechenotheha,* vol. 1 (1923) 300; De Haas, Jacob, *History of Palestine* (1934) 350-53.

ABULAFIA, MEIR BEN TODROS HALEVI (RaMaH), Talmudist, b. Burgos, Spain, 1170; d. Toledo, Spain, 1244. He was a versatile man of learning with profound Talmudic knowledge, wealthy and independent. After his father's death he received the latter's honorary title of "Nasi." He took a firm stand against the philosophical writings of Maimonides, attacking in particular the latter's doctrine of immortality. He gave expression to his indignation in his correspondence with the "sages of Lunel" (published in Hebrew by J. H. Brill under the title *Kitab al Rasail,* Paris, 1871). Later on he declared that after he had read Maimonides' essay on resurrection, "Maamar Tehiyath Hamethim," he was appeased.

Under the title *Yad Ramah* (High Hand, with a play on the abbreviation of his name; Salonika, 1790 and 1798) Abulafia wrote novellae to the Talmudic tractates *Baba Bathra* and *Sanhedrin.* Another work of his is on the Masorah, *Masoreth Seyag Latorah* (Tradition is the Fence of the Law; Florence, 1750; Berlin, 1761). He was regarded as a follower of Cabala, and several Cabalistic works were ascribed to him. About seventy of his responsa are found in the collection *Or Zaddikim* (Light of the Righteous; Salonika, 1799; Warsaw, 1902).

Lit.: Geiger, Abraham, in *Jüdische Zeitschrift für Wissenschaft und Leben,* vol. 9 (1871) 282-98; Graetz, H., *History of the Jews,* vol. 3 (1927) 524-25, 537-38; in 1936 a number of his poems and letters were published by H. Brody in the research studies of the Schocken Institute, Jerusalem.

ABULAFIA, SAMUEL BEN MEIR HALEVI (Allavi), minister and adviser to King Pedro the Cruel of Castile, b. Toledo, Spain, 1320; d. Seville, Spain, 1360. In 1350 he became the first high-steward of King Pedro, and within a few years he reorganized the financial affairs of the kingdom, so that the king became the wealthiest sovereign in Spain. When the king was imprisoned in the fortress of Toro by a revolting court party, in 1354, Abulafia shared his master's fate, but after paying a huge ransom he succeeded in liberating his king and himself. After this he became even more devoted to Don Pedro. He lived in princely fashion, occupying a large castle in Toledo, which is still known as the "Palacia del Judio."

He was deeply imbued with religious sentiments and built several synagogues in Castile. Of these the one at Toledo, finished in 1357, is now the Iglesia del Transito, one of the ornaments of the town. The edifice still bears upon its walls Hebrew inscriptions in bas-relief, which recite the merits of Prince Samuel Levi ben Meir. Many Jews were appointed by him to government positions.

In 1360 an opposing party slandered Don Samuel to King Pedro, accusing him of treason. As the result, his great fortune was confiscated, and he was imprisoned and tortured to death.

Lit.: Amador de los Rios, J., *Historia de los Judios,* vol. 2 (1875) chap. 4, passim; Kayserling, M., "Don Pedro und sein Schatzmeister Samuel Levi," in *Monatsschrift für die Geschichte und Wissenschaft des Judentums,* vol. 6, pp. 365-81; Graetz, H., *History of the Jews,* vol. 4 (1927) 116-21, 354.

ABULAFIA, TODROS BEN JOSEPH, Talmudist and Cabalist, b. Burgos, Spain, 1224; d. Toledo, Spain, 1283. From his uncle, Meir Abulafia, he inherited the honorary title "Nasi," and he was wealthy and influential in the court of Sancho IV of Castile. He

was one of the first Spanish Jews to follow the study of Cabala, and his teachings were in opposition to the rationalistic doctrines of Maimonides, whom he otherwise greatly esteemed. He was the first to interpret the Haggadah of the Talmud in the Cabalistic, mystic sense. His *Otzar Hakabod* (Treasury of Glory; Novydvor, 1808; Warsaw, 1879) contains the first citations from the *Zohar,* a fact which is of importance in establishing the date and authorship of the latter book. His other works include novellae to the tractate *Yebamoth,* and a commentary on Psalm 19, *Shaar Harazim* (Gate of Secrets).

Until about 1930 Todros ben Joseph was confused with Todros ben Judah Abulafia, the famous poet of Toledo.

Lit.: Zunz, L., *Zur Geschichte und Literatur* (1845) 432, 464; Graetz, H., *Die Geschichte der Juden von den ältesten Zeiten bis auf die Gegenwart,* vol. 7 (1894) 188-89; note 12, pp. 425-27; Scholem, G., in *Maddae Hayahaduth,* vol. 1 (1926) 26-27; vol. 2 (1927) 183-87; Steinschneider, M., *Catalogus Librorum Hebraeorum in Bibliotheca Bodleiana* (1931) cols. 2677-80.

ABULAFIA, TODROS BEN JUDAH HALEVI, poet, scholar and financier of Toledo, Spain, b. 1247; d. about 1306. He occupied a high position in the courts of Alfonso X (1252-84) and of Sancho IV (1284-95) of Castile. During the reign of Alfonso he was often imprisoned, together with other prominent Jews, and his property was confiscated.

Abulafia was one of the greatest medieval Hebrew poets, but for 600 years his poetic treasures had practically disappeared. By good fortune, a scholarly Jew of China, Saul Joseph, had made a copy of Todros' poems from an older manuscript, now lost. This manuscript contained nearly 1,000 poems, consisting of elegies and love songs, epigrams and dedicatory poems, personal poems and sacred hymns. Many of these poems deal with his own experiences in life, some referring to his imprisonment and suffering. They thus constitute a valuable source for historical material, and shed much light on the political and social conditions of the times. About sixty names are mentioned, including men who were great in his day but who up to now were unknown to history.

The language of the poems reveals the poet's consummate skill. Beauty and art, depth of feeling and richness of language suffuse his verses. This collection of poems, which Todros called *Gan Hameshalim Vehahidoth* (The Garden of Apologues and Saws), represents the glowing sunset of the golden age of Spanish Hebrew poetry.

Lit.: Gaster, Moses, *The Garden of Apologues and Saws* (1926); Yellin, David, *Gan Hameshalim Vehahidoth* (2 vols., 1932-34).

ABULFARAJ, *see* BAR HEBRAEUS; JESHUA BEN JUDAH.

ABULMENI, *see* MAIMON, ABRAHAM BEN MOSES.

ABULRABI, AARON BEN GERSHON, OF CATANIA (called also Aaron Aldabi, Aaron Alrabi), Bible commentator and polemist, astrologer and Cabalist who lived in Sicily between 1400 and 1450. His four older brothers, Shallum, Isaac, Baruch and Moses, were also rabbinic scholars. He traveled through Turkey, Palestine, Egypt, parts of Syria, and the Crimea, and studied at Treviso, Italy. He frequently criticized the doctrines of Cabala, and conducted many religious disputations with the Karaites in Jerusalem. He also defended Judaism against Christian attacks. In his commentary on the Bible, he followed a rational method of exegesis and even ventured at times to deny certain Haggadic traditions and Halachic views which conflicted with reason. His keen love of the truth induced him to point out the defects in the character of the three patriarchs.

As the result of his disputations with the Christians and the Karaites, he wrote *Matteh Aharon* (The Staff of Aaron), in which he defended the Torah and Jewish tradition, and refuted various Mohammedan doctrines. Other works of his were: *Hameyasher* (The Leveler of the Road); a Hebrew grammar; *Nezer Hakodesh* (The Crown of Holiness); *Perah Haelohuth* (The Flower of Divinity); and *Sefer Hanefesh* (The Book of the Soul). None of these works is extant either in manuscript or in print; they are known only through Abulrabi's citations from them in his supercommentary on Rashi (published in Constantinople early in the 16th cent. from an incomplete manuscript, together with other supercommentaries on Rashi).

Lit.: Michael, H. J., *Or Hahayim* (1891) no. 281; Vogelstein, H., and Rieger, P., *Geschichte der Juden in Rom,* vol. 2 (1896) 68; Perles, J., in *Revue des études juives,* vol. 21 (1890) 246-69; Zunz, L., *Zur Geschichte und Literatur* (1845) 518-20; Steinschneider, M., in *Jewish Quarterly Review,* old series, vol. 11 (1899) 609.

ABYSS, *see* GEHINNOM; SHEOL; TEHOM.

ABYSSINIA, *see* ETHIOPIA.

ACADEMIES, the characteristic institutions of Jewish higher learning, which have survived to the present day. Throughout the Rabbinic period, roughly a thousand years, the history of the academies is tantamount to the intellectual history of Judaism. While, among other peoples, institutions of learning have tended to remain aloof from ordinary concerns, the relation of the academies to the life of the Jews was always an intimate, organic one, with the result that Jewish schools are unique in the history of culture.

The subject matter of instruction of the academies was the constantly expanding and developing body of Jewish tradition, best summed up in the word Torah. With Scriptures as the basis, there slowly grew up the other major components of Torah: Midrash, Mishnah, Talmud, Responsa, Masorah, and Codes; each generation studied the accumulated heritage of the past and developed it further. This body of tradition possesses a dual nature; it is both "learning" and "law." The academies accordingly reflect both these aspects; they are both school and court, and the participants are both students and judges. Hence, the schools are referred to in Jewish literature, not alone by the names *yeshibah,* Aramaic *methibta,* "house of session," and *beth hamidrash,* "house of study," but also by the titles *sanhedrin* and *beth din* "court" (*R. H.* 31a, b; *Sifre Deut.* 144). This dual character of the academies is of great significance. Their judicial functions gave them a practical importance they could never have achieved had they been merely schools for the training of the young. On the other hand, their educational character made them an object of interest to every class in society, and pre-

vented their becoming the property of a small group of technically trained lawyers and judges, as happened in ancient Rome. This democratic spirit is one of the most distinctive features of the academies.

Since Jewish history during the Rabbinic period centered largely in Palestine and Babylonia, it is best to treat the history of the academies under these two headings.

1. In Palestine. The return of the Jews to their homeland, during the reign of Cyrus (538 B.C.E.), though originally devoid of great intellectual significance, began to mark a spiritual revolution in the life of the people through the agency of Ezra and his followers. Ezra was both priest and scholar ("scribe"), and, since he stood at the threshold of an epoch, he was in a position to deflect the course of history as he wished. He might have confirmed the priesthood in its role as the depositary of the sacred tradition, thus perpetuating a hereditary learned caste, a situation that had obtained during the days of the First Temple and was customary among most ancient peoples. Instead, he sought to make the Torah the possession of the entire people, by recruiting scholars (Soferim) from every group within it. These Soferim (usually translated by "scribes," more accurately "masters of the Book" i.e. the Torah) are to be credited with the establishment of schools, though in the obscurity of the period we hear nothing of them.

According to an old tradition, which has been challenged on insufficient grounds, the spiritual leadership of Jewry during the last two pre-Christian centuries was in the hands of a succession of pairs, *zugoth* (*Hag.* 2:2; *Aboth* 1). This continuity of influence implies an organized educational system. Indeed, the word occurs in a somewhat uncertain passage in *Ben Sira* (51:29), written about 190 B.C.E. We hear of a house of study about a century and a half later, in the days of Shemaiah and Abtalion (*Yoma* 35b; *Aboth* 2:7).

During the years before the destruction of the Temple (70 C.E.), the judicial power was of paramount importance in the Sanhedrin, which met in the Temple. With the fall of Jerusalem, this center of authority was disrupted. To meet the critical juncture, Johanan ben Zakkai hastened to establish an academy in the seacoast village of Jabneh, which already had a nucleus of scholars (*Git.* 56b; *Aboth de Rabbi Nathan,* chap. 4). It was his ambition to give the academy at Jabneh the same measure of universal authority previously enjoyed by the Sanhedrin in Jerusalem, and he therefore incorporated many features of the older body in this academy, such as the seventy-one elders (*Yad.* 3:6; 4:2), the blowing of the Shofar on the Sabbath if the New Year came on that day, and the practice of promulgating the new month (*R.H.* 4:1-4). That his purpose was ultimately attained was due largely to ben Zakkai's outstanding scholarship and attractiveness of personality, which disarmed his opponents and won him many friends. Nevertheless, individual scholars of repute founded academies in other localities, such as the school of Eliezer ben Hyrcanus and Tarphon in Lydda, Eleazar ben Arach in Emmaus, Joshua ben Hananiah in Pekiin, Akiba in Bene Berak, and Hananiah ben Teradion in Sichnin (*Sab.* 147b; *Ned.* 50a; *Keth.* 63a; *Sanh.* 32b; *Aboth de Rabbi Nathan,* chap. 14, end; *Midrash Eccl.* 7:7).

Johanan ben Zakkai was succeeded by a scion of the house of Hillel, Gamaliel II, who labored to establish the position of the Nasi as the supreme authority within the academy. This proved more difficult than Johanan ben Zakkai expected, but Gamaliel finally succeeded. Henceforth the Patriarchal academy was the official center of Jewish teaching and the Patriarch its supreme authority.

The Jabneh academy made several fundamental contributions to Jewish spiritual life. It enacted new ordinances called for by conditions; and it fixed the text of the Eighteen Benedictions in the daily prayers. It settled the troublesome question of the canonicity of several Biblical books, and gave its sanction to Aquila's accurate translation of the Bible into Greek. Under its direction, the Tannaitic traditions in *Eduyoth* were arranged,—the first step toward the codification of the constantly growing mass of the Oral Law.

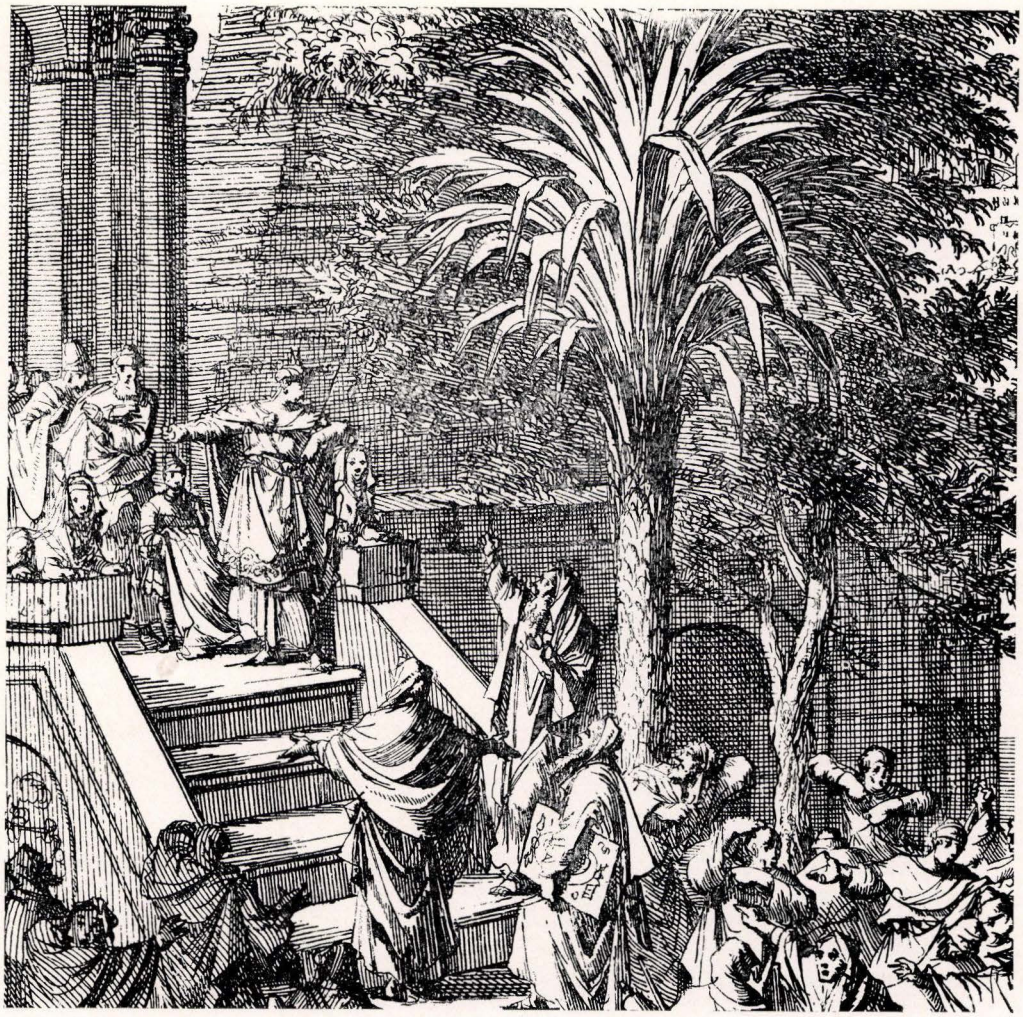
The upheaval caused by the Bar Kochba revolt (135 C.E.) compelled the academy to remove northward, to Usha in Galilee, where the ravages of destruction were not as great as in the south, and where the largest Jewish communities still remained. Here the Patriarch, Simeon ben Gamaliel II, and his colleagues, by enacting various ordinances of importance (*Keth.* 49b, 50a), labored to rehabilitate the morale of a defeated people.

When Judah Hanasi (Rabbi) succeeded his father as Patriarch, the academy was transferred to Sepphoris for a period of seventeen years (*Keth.* 103b), though at times it met at Beth Shearim and Tiberias. A rabbinic tradition speaks of "the ten exiles" of the Sanhedrin, of which Jabneh was the first (*R. H.* 31a, b; *Yalḳut, Gen.,* par. 161). The outstanding achievement of the academy under Rabbi was the final and authoritative arrangement of the entire oral tradition—the Mishnah (about 210). The effects of this great work were incalculable. In the period of the Tannaim (teachers), which came to a close with Rabbi, the Bible had been studied and expounded as the primary source of religious tradition. Henceforth, the Mishnah became the primary text, and was treated with the same scrupulous attention to detail by the Amoraim (Interpreters).

But this was not the only effect of the compilation of the authoritative Mishnah. Though legal development did not cease, it became much more restricted in scope, for each new enactment had to be derived from, or shown to be in accordance with, the Mishnah.

Finally, the existence of an official, uniform corpus of tradition placed the academies in Babylonia on a par with the Palestinian schools, whereas previously they had been dependent on the oral traditions and decisions of the schools of the mother country. In other words, the Mishnah accelerated the process by which the rich and populous Jewry of Babylonia attained spiritual independence of Palestine and ultimately complete supremacy.

These effects were not, however, immediately noticeable. For several centuries, the academies in Palestine continued to flourish. Especially renowned was the academy in Tiberias, presided over by Johanan bar Nappaha, the outstanding scholar of his day. His labors formed the basis of the Palestinian Talmud, which attained to its present form about a century later (5th cent.). Other schools, headed by teachers of eminence,



Ancient academies: Outdoor teaching as practiced in Palestine and Babylonia during the Talmudic period. Neither teacher nor pupils carried notebooks, as all lessons were committed to memory. The lesson was a discourse, after which the pupils asked questions or engaged in discussions

existed in Caesarea by the sea, Sepphoris, and Lydda. In 425, the Patriarchate became extinct, because of the attitude of the Byzantine emperors, who sought to stamp out every vestige of Jewish autonomy. Attempts to revive the Sanhedrin likewise proved fruitless. When, in 520, Mar Zutra, a descendant of the House of David, came from Babylonia, he served as *resh pirḳa,* "head of instruction," and *resh sanhedrin,* "head of the court," but he was forbidden to assume the title of Patriarch. The spiritual life of the people continued at low ebb in the period of Byzantine oppression.

After the capture of Palestine by the Arabs in 636, a resurgence of Jewish vitality apparently took place. The heads of the Palestinian academies, like their Babylonian colleagues, assumed the title of Gaon (Excellency"; cf. *Ps.* 47:5), and we hear of a regular hierarchy of officials of the schools, such as "father of the court," "third in rank," "fourth in rank," and so on.

These academies, however, never attained to any real intellectual eminence. Their major contribution to Jewish learning was the Masorah, the precise fixing and safeguarding of the Biblical text, and the creation of the "Tiberian system" of Hebrew vocalization, which is the method in vogue today. These Masoretic studies, cultivated particularly in Tiberias, reached their culmination in Aaron ben Asher (10th cent.). In 921, Ben Meir, the head of the Jerusalem academy, sought to reassert the hegemony of Palestine over the Babylonian authorities, by announcing a modification in the calendar. Saadia defeated this attempt. With the conquest of Jerusalem by the Seljuk Turks (1071), the academy was transferred to Tyre, and then successively to Haifa, Tripolis in Syria, and Damascus. The documents relating to this period paint a depressing picture of malice and jealousy, unrelieved by any great intellectual effort or searchings of the heart. By the middle of the 12th cent., Palestine had ceased to be an academic center.

2. In Babylonia. According to later Jewish tradition, the continuity of Jewish learning had remained unbroken from the days of Ezra the Scribe. In any event, Babylonia was definitely subordinate to Palestine until the turn of the 3rd cent. Yet even before this, Babylonia had produced many illustrious scholars, some of whom, like Hillel and Nathan, settled in Pales-

tine, while others, like Nehemiah, a disciple of Gamaliel I, returned to teach in their native land (*Yeb.* 16:7). The main seats of learning in Babylonia during the Tannaitic period were Nehardea and Nisibis. In the last-named city, a famous academy was conducted by Judah ben Bathyra (*Sanh.* 32b). After the destruction of the Temple, Hananiah, the nephew of the Tanna Joshua ben Hananiah, emigrated from Palestine and established an academy in Nehar Pekod, in Babylonia. During the troubled days of the Bar Kochba revolt and the Hadrianic persecutions, he sought to make his academy independent of Palestinian influence, but the time was not yet ripe for the transfer of authority (*Ber.* 63a; *Yer. Sanh.* i, 19a).

Nevertheless, Babylonian Jewry was beginning to overshadow Palestine in wealth and numbers, and it awaited merely a favorable opportunity to assert its independence. The codification of the Mishnah, and the emergence of two outstanding Babylonian scholars who had been trained in Palestine, Abba Aricha (called Rab) and Samuel, made the 3rd cent. the turning-point in the history of the Babylonian Center. Samuel took over the rectorship of the ancient school at Nehardea, in which Rab had served for a time as a *methurgeman* "interpreter" (*Yoma* 20b). Under Samuel, the institution flourished as never before. Rab went to the south of Mesopotamia, and founded the academy of Sura (219 C.E.). It attained immediate popularity; not alone the building but the grounds around it were crowded with eager students, many of whom for lack of lodging were compelled to spend the night in the open on the banks of the canal (*Suk.* 26a).

It was in Sura that a unique institution, called the "Kallah," came into existence. Two months a year, in Adar before Passover, and in Elul before Rosh Hashanah, students came to Sura from every part of the country to hear lectures and take examinations on a tractate that had been announced at the previous session of the Kallah, and which they had been studying during the intervening five months. These Kallah classes rendered Jewish learning accessible to large sections of the people, who could never have devoted themselves exclusively to study. It was at the Kallah, too, that the discussions took place which later became an integral part of the Babylonian Talmud.

After the death of Rab (247), the work was ably continued by his successors (*Keth.* 106a), but the outstanding rector of Sura was Ashi (died 427), who was compared by his contemporaries to Judah Hanasi as possessing both learning and worldly greatness (*Git.* 59a; *Sanh.* 36a). He was sufficiently wealthy to rebuild the buildings of the academy at Mata Mehasya at his own expense, and he supported many scholars. During his long and brilliant incumbency, Ashi arranged and revised the vast traditional material which had grown up around the Mishnah. This marks the beginning of the compilation of the Babylonian Talmud, a gigantic task completed by Rabina and his successors about 500 C.E.

Samuel's academy at Nehardea had been destroyed shortly after his death (259) by Odenathus of Palmyra. Judah ben Ezekiel, a pupil of both Rab and Samuel, founded a school at Pumbeditha, which remained the sister institution of Sura for eight centuries. Pumbeditha developed a highly analytical dialectic, which sometimes degenerated into hair-splitting, so that it was commonly said that its students could make an elephant pass through the eye of a needle (*B.M.* 38b). Climax of its prestige came under Judah's second successor, Rabbah bar Nahman (died 331). He attracted hosts of students to his lectures, 12,000 according to one report. The government, alarmed at the wholesale defection from the ranks of industry and farming, and the consequent reduction in its revenues, imprisoned the popular teacher. He was followed by Joseph (died 333), an authority in Biblical learning, who was succeeded in turn by Abaye and Raba, whose subtle dialectics are a conspicuous feature of the Babylonian Talmud.

With the year 500, the period of the Amoraim came to a close. The Talmud was codified, and the schools underwent a decline, due to the fanaticism of the Magian priests. For a period of a century and a half (500-640), the scholars labored to perfect the text of the Talmud and expound its meaning. Hence this epoch is known as the period of the Saboraim (Reasoners).

When the Arabs, newly converted to Islam, overran Babylonia (640), a fruitful era in the history of the Babylonian academies was again ushered in,—the period of the Geonim. "Gaon" was the title of honor assumed by the heads of Sura and Pumbeditha. By virtue of its greater antiquity and its association with Rab and Ashi, Sura took precedence over its younger sister. Its Gaon preceded the Gaon of Pumbeditha at all public ceremonies, such as the installation of the Exilarch. Moreover, this high dignitary spent the Sabbath of Passover and Sukkoth in the city of Sura. What was more significant, two-thirds of the general revenues of the academies went to Sura, while Pumbeditha received only the remainder. Naturally, these differences often precipitated quarrels, especially when the Gaon of Pumbeditha happened to be a man of greater scholarship or more forceful personality than his colleague at Sura. At length, in the second half of the 9th cent., it was decided to divide the income equally between both institutions. This general fund was not the only source of maintenance of the academies. Each province of Babylonia was allocated, for purposes of taxation, to the Exilarch or to one or the other of the academies, and these taxes were levied with the sanction and support of the government. The Jewries of the other countries of the world contributed to support these institutions.

The spiritual leadership of Sura and Pumbeditha was recognized wherever Jews lived, and inquiries of all sorts, legal, religious, and exegetical, poured into the academies, accompanied by monetary contributions for the Gaon and the members of his court. These questions received official answers, copies of which were preserved in the archives of the academies, as well as by the recipients. Thus a new and characteristic literary genre grew up in the Gaonic period, the Responsa (*she-'eloth utheshuboth* literally, questions and answers), which has lasted down to the present day.

From about the middle of the 9th cent., however, due to a variety of causes, the prestige and authority of the Babylonian schools began to decline. Governmental interference in the internal affairs of the schools became more frequent and pronounced, often invited by the intrigues of rival scholars. Much more fundamental was the momentous change that was taking

place, the shifting of the center of Jewish life from Babylonia to the West, to northern Africa, Italy, Spain, and the Rhine country. For some time, these newly established Jewish communities had continued to recognize the hegemony of the Babylonian Geonim, but slowly the impulse to autonomous development asserted itself; local academies were established, and the contributions to Sura and Pumbeditha dwindled. Moreover, the economic standing of Babylonian Jewry was sinking steadily, so that the internal revenue of the schools was also greatly diminished. In 863, Nehemiah, Gaon of Pumbeditha, pathetically wrote to a Western community: "We do not know why you have left us, forgotten and despised. Have you become tired of us that you do not even answer our letters? Or do you perhaps doubt the legitimacy of our office . . . or our scholarship and piety?" This appeal to legitimacy was sounded time and again, but to no avail. The march of events went on relentlessly.

For a short space, the decay of Sura was arrested by the appointment of Saadia to the Gaonate (928). The luster of his genius and character restored the academy to its former glory, but only during his lifetime. After his death, the school was closed; only Pumbeditha remained, and even there internal dissensions raised their head. The last two well-known Geonim of Pumbeditha, Sherira (968-98) and Hai (998-1038) were men of great learning and literary productivity, but their enemies slandered them to the Caliph and they were thrown into prison. Sherira pleaded with the newer Jewish communities of the West to support the Babylonian schools, "for how can the body be healthy, if the head be sick," but he had no more success than his predecessors. During Hai's lifetime, the Gaon of Sura was the learned Samuel ben Hophni, but the historical process was already too strong to be swerved from its course by personalities.

Recent historical research has proved that the death of Hai did not mark the end of the Babylonian academies, as was formerly supposed. They managed to survive until the 13th cent., though their influence was slight and outstanding figures were lacking. Yet even when they closed their doors at last, after ten centuries of activity, the Babylonian schools were not dead. New institutions of learning arose in Lucena and Cordova, in Mayence and Rome, in Prague and Vilna, where the works of these ancient schools were studied and treasured. Countless generations were to live by their teaching and find inspiration in their wisdom.

See *also*: for further details as to the titles mentioned in this article, AMORA; EXILARCH; GAON; PATRIARCH; SABORAIM; TANNAIM; for the most important academies, JABNEH; NEHARDEA; PUMBEDITHA; SURA; TIBERIAS; USHA; for the leading personages, ABBA ARICHA; ASHI; JOHANAN BEN ZAKKAI; JUDAH HANASI; MAR SAMUEL; RABBAH BAR NAHMAN; SAADIA; SHERIRA; for related general topics, BETH HAMIDRASH; CODES; EDUCATION; KALLAH; MASORAH; MIDRASH; MISHNAH; RESPONSA AND DECISIONS; SANHEDRIN; SOFERIM; TALMUD; TORAH.

ROBERT GORDIS.

Lit.: The sources, in addition to the Talmudic literature itself, are the *Letter of Sherira,* the *Chronicle of Nathan,* and the chronicles of Abraham ibn Daud and Abraham Zacuto. The editions of these works are numerous; they have been reprinted by Neubauer, *Medieval Hebrew Chronicles,* and Cahana, *Sifruth Hahistoriah Hayisreelith.* Graetz, *History of the Jews,* vols. 2 and 3; Dubnow, S., *Weltgeschichte des jüdischen Volkes,* vol. 3; Weiss, *Dor Dor Vedoreshav,* vols. 3-5; Poznanski, *Babylonische Geonim im nachgaonischen Zeitalter;* Ginzberg, *Geonica,* vol. 1; Mann, J., *Studies in Jewish Literature and History,* vol. 1; Waxman, *History of Jewish Literature,* vol. 1; Rosenau, W., *Some Ancient Oriental Academies* (1906).

ACADEMY ON HIGH (*yeshibah shel ma'alah*). Jewish eschatology of the Talmudic period and after often speaks of a heavenly academy in Paradise, over which God presides and where the pious and learned continue their studies and discussions even after death (*Midrash Lev.* 11:8). Occasionally such equivalent terms as the Aramaic *methibta deraki'a* (*Sotah* 7b); *methibta 'al'ai* (*Zohar Hadash* 45b); and "the great Beth Hamidrash of God" (*Seder Eliyahu Rabbah,* Friedmann introduction, p. 43 and frequently in the text) are also found.

Each day God sets forth some new interpretation of the Torah (*Midrash Gen.* 49:2), at the same time citing the opinions of various scholars (*Hag.* 15b; *Taan.* 2ab). Thus the Haggadah describes a dispute between God and the other members of the heavenly academy over the laws of leprosy (*B.M.* 86a). In the Academy on High God instructs the young children who died before they had an opportunity to study the Law (*A.Z.* 3b). The privilege of attending the Academy is extended to those who have studied in the academies of learning on earth (*Midrash Deut.* 7:1; cf. Jellinek, *Beth Hamidrash,* vol. 5, p. 92) and to those who were unlearned themselves but who helped in providing for the needs of the scholars (*Pes.* 53b). A frequently used euphemism for the death of a great sage is, "He has been called to the Academy on High" (*B.M.* 86a).

In the liturgy, the permission of the celestial court of justice is frequently invoked, for instance, in the introductory phrase that precedes the service on the eve of Yom Kippur, and in the prayer recited before changing the name of a sick person (*Seder Berachoth,* Amsterdam, 1687, p. 259).

See also: HEAVEN; IMMORTALITY; PARADISE.

ACCAD, a city mentioned in *Gen.* 10:10 as having been founded by the legendary king Nimrod. It is generally identified with Akkad (or Agade), one of the principal city states of Mesopotamia in the third millennium B.C.E. At that period Babylonia was divided into the southern, non-Semitic section, Sumer (the Biblical Shinar), and the northern, Semitic section, Akkad. The Biblical Accad is evidently a remembrance of this early kingdom. The first great Semitic conqueror known to history was Sargon I (about 2700 B.C.E.), whose residential city was Agade, which was probably located near Sippar, north of Babylon.

Lit.: Olmstead, A. T., *History of Assyria* (1923); Barton, G. A., *Archaeology and the Bible* (1927) 57, 61-62, 294.

ACCENTS, HEBREW, an elaborate system of musical notation in the Hebrew Bible. The accent-signs constitute a musical system, being musical signs originally designed to represent and preserve the mode of cantillation, or musical declamation, which has been in use from time immemorial in the public reading of the Scriptures. This mode of recitation was propagated since the time of Ezra (5th cent. B.C.E.) by oral in-

struction, and, in the period following the close of the Talmud, during the 6th and 7th centuries C.E., it was represented by written signs introduced into the text, probably simultaneously with the vowel signs. The latter notation fixed the traditional pronunciation of each word; the former, its traditional modulation. During the same period the Greek and Syriac churches had both perfected their systems of musical notation.

The accent-signs sought to bring out the meaning (*ta'am*) of the text and to impress it on the minds of both reader and hearers. For this purpose the logical pauses of the verse were duly represented, according to their gradation, by pausal melodies; where no logical pause occurred in a sentence, the syntactical relation of the words decided which of them were to be chanted together and which were to be separated by a musical pause. This interpunctional character of the accents is their chief value, contributing much to the correct interpretation of the texts.

The marking of the greater and lesser pauses in the verse led to a peculiar intonation in a half singing style, called cantillation, which is still practised in Orthodox synagogues. Hence, besides the name *te'amim* (meanings), these accent-signs are called by Arabic-speaking Jews *lahn* (plural *alhan*) "melodies, modulations," corresponding to the Hebrew *neginoth* as used by later rabbinical writers. These musical signs are marked in the printed texts of the Hebrew Bible. Most of them are put under or over the tone-syllable of the word, and thus aid in the right pronunciation.

There are two sets of signs, representing different modes of recitation, the one employed for the twenty-one "prose books," the other for the three "poetical books," *Psalms, Proverbs,* and *Job.* The musical value of the accents of the three poetical books is unknown; the shorter measure of the poetical verses may be responsible for a finer, fuller, more impressive melody.

These accents are of great value in the understanding of the text; the music itself is subsidiary to this end. They mark not only the broad lines but the finest shades of distinction in the sense; no signs of interpunction as colons, semicolons, commas, dashes, etc. are needed. In this way they preserved the meaning which tradition assigned to the verse. Abraham ibn Ezra declared "No interpretation of a Biblical verse which does not follow the accentuation should be accepted." David Kimhi (on *Hosea* 12:12), however, said: "In interpreting Scripture we are not always bound by the accents."

The Talmud states that teachers were paid for giving instruction in the "pausal system of the accents" (*Ned.* 37b). In *Ber.* 62a mention is made of a system of manual signs made by the teacher in training their pupils to pause in the proper places. Their very name *te'amim* ("meanings") points to the high esteem in which they were held. In *Isa.* 40:3 there is a famous case where the accentuation is unquestionably right: *ḳol ḳore: bamidbar panu derech 'adonai* (with the pause on *ḳore*), "A voice calleth: in the wilderness clear ye the way of the Lord." The quotation of the verse in *Mark* 1:3 connects "in the wilderness" with "a voice calleth," and reads: "The voice of one crying in the wilderness, prepare ye the way of the Lord." Another example is *Ezek.* 37:1: "The hand of the Lord was upon me"; *vayotzieni* (there took me out) with a conjunctive mark, *beruah* (in spirit) with a disjunctive, *'adonai* (the Lord); i.e. the Lord carried me out in spirit, not in flesh. The common English Bible mistranslates, "and carried me out in the spirit of the Lord."

Just as there are three systems of vocalization, so there are three systems of accentuation: the Tiberian (named after the city of Tiberias, where the study of the Masorah flourished), the Palestinian and the Babylonian. The last two have become known only lately, and due to the insufficiency of the available sources, they are known imperfectly. The Tiberian system, in use today, is the result of a long historical development. Originally only the main stops in the sentence were marked; later on the gaps between the stops were filled in, so that every single word received an accent-sign. Medieval writers called the disjunctive signs "kings," the conjunctive signs "servants."

In the parchment Torah Scrolls used in the synagogues, neither vowel signs, nor accents, nor verse division are found; but almost all codices of manuscripts of the Bible in book form have vowels and accents. The first printed editions of the Bible had no accents. In 1488 appeared at Soncino the first edition of the whole Bible, in folio, with vowels and accents. Almost all the following printed editions have accents.

The Sephardic Jews use the Hebrew term *neginah* (melody) for this chanting of the Scriptures. The equivalent phrase in the Yiddish of the Ashkenazic Jews is *Trop,* derived from the Greek word *trope,* used in the sense of melody in the medieval church. *Mit dem Trop leienen,* therefore, means to read the Bible according to the accents. In modern musical notation, each sign corresponds to a single note, but in the Hebrew accents each stands for a shorter or longer musical phrase. When a verse is chanted in accordance with the directions given by the accents, the grouping of the words according to sense at once stands out, and the listener is able to grasp the meaning of the sentence.

There are a number of variations in the rendition of the accents, due both to the locality in which various groups of Jews reside and to the subject matter of the Bible itself. The chant of the Sephardic Jews has a distinct Oriental tinge, though not so pronounced as that of the Oriental Jews themselves; that of the Ashkenazic Jews is livelier, and shows the influence of European music. The reading of the Torah is simple and sober, without much feeling; that for the Haftarah, with its lessons derived from the prophets, is richer and more affecting. There is a very sad air for *Lamentations,* a brisk and defiant air for *Esther;* the chanting of the Pentateuch portions for the high holy days is plaintive and solemn. The Red Sea Song (*Ex.* 15) and the journeys and stations in *Num.* 33 are read to marching music. The Ten Commandments have a double accentuation, one for private reading and one for public reading, and therefore a double accentuation.

The origin of the accents as well as their intonation is still obscure. Every attempt to reconstruct the most ancient Jewish music, especially the music of the Temple, is at best only conjectural. However, a "chanting" reading as the normal mode in ancient times is deduced from the Talmudic phrase *ḳore bine'imah,* "one should read with a well-sounding voice." Not only an aesthetic principle is thereby observed, but also a practical

pedagogical one; for word and tune combined offered a good help for memorizing and increasing the interest in the study of the Torah. Rabbi Johanan (3rd cent.) said: "Whoever reads (Bible) without pleasantness and teaches oral law without song, of him Scripture says (*Ezek.* 20:25), "I also gave them statutes that were no good" (*Meg.* 32a). In fact, there is a conventional singsong in which the Talmud is studied, wholly different from the *trop* in form, but quite as characteristic.

See also: CANTILLATION; GEMARA NIGGUN; MUSIC, SYNAGOGAL; NIGGUN. For accents in poetry see POETRY, HEBREW. JOSEPH MARCUS.

Lit.: Wickes, W., *Treatise on Accentuation* (1881); idem, *Poetical Accentuation* (1887); Dembitz, L. N., *Jewish Services,* 308-11; 425-29; Driver, *Hebrew Tenses* (1892); Idelsohn, A. Z., *Toledoth Haneginah Haibrith* (1923); idem, *Hebräisch-orientalischer Melodienschatz* (5 vols., 1914-29).

ACCEPTANCE, *see* AGENCY, LEGAL; BARTER AND EXCHANGE; CONTRACTS; DIVORCE; PROPERTY, SALE AND TRANSFER OF.

ACCESSORY TO CRIME. An accessory is defined as one who aids by counsel, advice or suggestion previous to a criminal act (accessory before the fact), or who shields the criminal from punishment (accessory after the fact). The only part of Biblical legislation which deals fully with accessories is that regarding idolatry, in which case the accessory before the fact is considered equally guilty (*Deut.* 13:11). On the other hand, the Mishnah deduces that an accessory after the fact has committed no crime that is punishable by the court (*Mak.* 3:4). Shammai, in opposition to all his colleagues, taught that an accessory before the fact in homicide is equally guilty with the agent (*Kid.* 43a). One of the chief principles of Talmudic legislation is that only criminal deeds are punished by man, whereas criminal thoughts and words are punished by God alone. Hence the accessory is seldom subject to Jewish criminal procedure, except in certain instances where the danger of immunity for wrong-doers led the teachers to handle such persons under other heads.

See also: ABETMENT; AGENCY, LEGAL; INSTIGATION; THEFT.

ACCIDENT (IN LAW). *Loss of Property.* Jewish law takes notice of accidents causing property loss in those cases where there is contributory negligence due to the carelessness of the defendant. The law concerning such damages is derived from *Ex.* 21:28-36; 22: 4-5, 6-14, where four main sources of damage are indicated: the ox, the pit, the tooth (of animals), and kindling a fire. From these, Talmudic law deduces various forms of damage for which the party who was originally responsible for the negligence is liable. The nature of the accident itself determines who should pay the loss. Thus, if a camel, laden with flax, passes through the street, comes into contact with a light within a shop, and causes both the flax and the shop to burn, the owner of the camel is responsible, since the damage was caused by the motion of the animal. However, if the light is on the outside of the store, the storekeeper is responsible, since his leaving the light there was contributory negligence. Again, if one accidentally breaks the jar of another in the latter's house or yard, he must make restitution; on the other hand, if the jar is in a public highway, the traveler who falls over it and breaks it need pay no damages, and if he is injured by his fall, the owner of the jar must indemnify him.

Another class of accidents in law arises from cases where the property of A is accidentally damaged while it is in the hands of B. Jewish law recognizes four classes of individuals in charge of the property of another: the gratuitous bailee, the hired trustee, the hirer and the borrower. Here the liability for the accident varies with the class. The gratuitous bailee is never liable for an accident; the borrower is liable in all cases. The hired trustee and the hirer are not liable for an animal that is killed, crippled or taken by violence, nor for one that dies while working, but they must make restitution for what is stolen or lost. However, there are certain exceptions to these general rules. Thus, if an animal that was borrowed died in the course of the work for which it was borrowed, and not from any negligence, the borrower is not obliged to pay; the same is true in the case of an axe borrowed to cut down trees which breaks in the course of the work. On the other hand, even the gratuitous bailee is required to exercise the usual care in guarding the property of another; if he fails to do so, he is liable for its loss or destruction.

Loss of Life. Biblical law sharply differentiates between two forms of homicide: intentional, which was punished by death; and accidental, which resulted in exile to a city of refuge. Although no direct blame could be imputed in the latter case, the fear of blood-feuds which would arise, a general repugnance to one who had taken human life, and the ancient sanctity of shrines brought about the condition where he who had accidentally taken the life of another fled immediately to the city of refuge to escape the "avenger of blood"; the court then examined his case, and if his lack of malice or intent was apparent, he was ordered to remain in the city of refuge until the high priest dies.

Talmudic law made a further differentiation between accidental and fortuitous homicide, the former consisting of cases where there was a certain degree of negligence, the latter where it was a pure accident. Such partial negligence might consist, for example, of carelessness in descending a ladder or of a mistake in treatment on the part of a physician. It was only in case of accidental homicide that the manslayer was exiled.

Salvage. Talmudic law takes notice also of cases where one individual saves the property of another when it has been endangered by an accident. Thus, if a jar of wine and a jar of oil come into collision and are broken, and the owner of the latter sacrifices his own property to save that of the former, he receives a reward ordinarily, and indemnity for his loss if that was promised beforehand. The same principle applies in the case of property which is swept away by a flood. Furthermore, if one saves the property of another that is carried away by a flood or a similar accident when the owner is not present, he is entitled to keep it only if there is a certainty that the original owner has given up the hope of recovering it after the accident.

See also: BAILMENTS; BLOOD REVENGE; CITIES OF REFUGE; ERROR; LOSS; NEGLIGENCE; SURETY; TRUSTS AND TRUSTEES. SIMON COHEN.

Lit.: Baba Kamma 1 to 6, 10, Mishnah and Talmud; Mendelsohn, S., *The Criminal Jurisprudence of the Ancient Hebrews* (1891) 41-43, 60-62; Rabbinowicz, I. M., *Législation civile du Thalmud,* vol. 2 (1877) 64-84.

ACCIDENT (PHILOSOPHIC CONCEPT). The philosophic concept of accident (*mikreh*) was brought into use by Aristotle. It signifies an attribute, property or quality of a thing as distinguished from the thing itself, which is designated as substance (*'etzem*). Attributes are further distinguished as essential and accidental. An essential attribute is one without which the thing would no longer be that thing, as, for example, rationality in man. An accidental attribute may disappear without the thing to which it belonged losing its character, like hair or teeth in man. The expression *per accidens* (*bemikreh*) as opposed to *per se* (*be-'etzem*) is applied (although not exclusively) to events or to the dynamic aspect of nature. Thus when a ship is sailing it moves *per se,* while the passengers sitting quietly on board are moving *per accidens* by virtue of the motion of the boat. An accidental cause is also distinguished from an essential cause. If A, a physician, builds a house, the physician is the accidental cause of the house, because although the physician did as a matter of fact build the house, he built it not *qua* physician but *qua* builder.

The term accident in all its ramifications plays a very important part in Aristotelian logic, physics, and metaphysics. Hence it is also an essential category in Jewish philosophy. It is of particular importance in the doctrine of the divine attributes and in the discussion of the nature of the soul. All philosophers agree that God can not have accidental attributes. The difference of opinion concerns the question of essential attributes. Jewish philosophers insist that the soul is substance, and not accident.

See also: ARISTOTLE; PHILOSOPHY, JEWISH.

ACCO (modern Acre), seaport of Palestine, located on the bay of the same name to the northwest of Palestine, north of Haifa. The city, which is mentioned in Egyptian, Phoenician and Assyrian inscriptions as early as 1500 B.C.E., was nominally within the territory of the tribe of Asher, but retained its independence (*Judges* 1:31). It was conquered by the Assyrian monarch Shalmaneser in 721, and for a time passed under Assyrian, Egyptian and Persian rule, but recovered its freedom in the Greek period, and successfully resisted the attacks of the Hasmoneans (104 B.C.E.), against whom it had been a rallying point of the Syrian Greeks for sixty years. In 63 it submitted to Roman rule.

Jews were living in Acco at least as early as the period of the Second Temple. The Talmud mentions the visit of Rabban Gamaliel in the 2nd cent. C.E. and refers to the famous harbor and excellent fishing for which the city was noted.

After the destruction by the Byzantines, Acco was rebuilt by the Arabs in the 8th century and became the capital of the district. At the turn of the 10th century is served occasionally also as a temporary seat of the Jerusalemian Academy and residence of the Gaon. The famous traveller of the 12th century, Benjamin of Tudela, reports that he found in Acco a Jewish community of 200 members. Nahmanides (Moses ben Nahman) made it his residence for a time in the 13th century.

In modern times Acco has about 8,000 inhabitants, of whom 300 are Jews. The ancient harbor is now partly sanded up, and the port has lost its importance in view of the development of Haifa.

Lit.: Vilnay, *Palestine Guide* (1935) 34-37; Mann, Jacob, *The Jews in Egypt and in Palestine under the Fatimids,* Vol. 1 (1920), pp. 42, 150, 189.

ACCUSER (*satan, kategor*), a member of the heavenly court of angels whose function it is to bring to the attention of God the sins which have been committed by mankind.

The first reference to such a figure occurs in *Zech.* 3:1-2, where he is called Satan, or "the adversary." In this vision of the prophet Joshua the high priest is brought to trial before the heavenly court. The accuser is ready to present his indictment but he is silenced by God, who states that Joshua is a "brand plucked out of the fire." In *Job* 1 and 2 the same figure is found attending the assembly of angels. He is represented as a being who is inferior to God in power and in discernment, who casts scorn on Job's disinterested piety, maintains a materialistic view of man's conduct, and is therefore commissioned by God to carry out His plan of testing Job. In both these instances the accuser plays the part of a heavenly prosecuting attorney, and is not consciously conceived as a power for evil. He is merely a part of the poetic imagery necessary to make vivid the ideas developed by the writer.

At a later period, however, Satan became a being of distinctly malevolent aspect, still inferior to God, but entirely hostile to the well-being of mankind. In *I Chron.* 21, for instance, Satan is not the accuser, but the spirit of temptation. Elsewhere in Jewish literature Satan plays a triple rôle, that of tempter, accuser, and executor of God's decree of punishment. Hence occasionally "accuser" (Satan) is found as the parallel to "devil," as in *Rev.* 12:10 (the reworking of a Jewish apocalypse), where it is stated that "the accuser of our brethren is cast down, who accuseth them before our God day and night."

In the Midrash, *Satan mekatreg,* "Satan the Accuser," is a frequent figure. He reveals the sins of Israel to God (*Midrash Ex.* 31) and is particularly likely to make such accusation in time of danger (*Yer. Sab.* ii, 5b; *Midrash Gen.* 91:9; *Midrash Eccl.* 3:2). He has power to accuse mankind on 364 days of the year (the numerical value of the letters of *hasatan*); but on the Day of Atonement his right to indict is suspended (*Yoma* 20a).

In addition to Satan, there are other agencies that function as accusers. Whoever commits a sin has created for himself an accuser (*Aboth* 4:11). The letter Yod appeared as an accuser against Solomon when he violated the laws of the Torah (*Yer. Sanh.* ii, 20c; *Midrash Song of Songs* 5:11; *Midrash Lev.* 19). The destroyed Temple even appeared as an accuser against mankind (*Midrash Ps.* 74).

Many Hasidic stories, such as those in the *Shibhe HaBeSHT,* revolve around the theme of a grave accusation made in heaven against Israel, and how the threatened punishment is averted by the intensive prayer of the Zaddik. Popular theology likewise clung to the idea of the trial of the soul after death, in which the advocate (*sanegor*) pleaded its merits, while the accuser (*kategor*) recited the list of its sins. This idea is the theme of many of the popular prayers of the service for the New Year and Day of Atonement. Such a scene



From Dalman's Fliegerbilder aus Palästina

An airplane view of Acco, showing the harbor and the site of ancient lines of fortification

is charmingly delineated in Isaac Loeb Peretz' masterpiece, "Bontshye the Silent."

See also: DEVIL; SANEGOR; SATAN.

SIMON COHEN.

ACHAD HA-AM, *see* AHAD HAAM.

ACHAN. According to *Josh.* 7, he committed sacrilege during the conquest of Canaan by appropriating some of the forbidden spoil, and thereby brought about the defeat of the Israelites at Ai. Joshua discovered his guilt by means of the lot. Achan and his whole family were exterminated, and his possessions utterly destroyed. When this account was written the entire community was still held responsible for the ritual guilt of an individual. Achan is elsewhere called Achar (*I Chron.* 2:7), probably an allusion to *Josh.* 7:26, where his burial-place is called the valley of Achor. The place between Jericho and Gilgal is still pointed out, although it can not be identified with certainty. In *Hosea* 2:17 the prophet promises in metaphorical language that the "valley of Achor" ("troubling") will become a "door of hope" (*pethah tikvah*); hence Petah Tikvah as the name of one of the first Jewish colonies in Palestine.

ACHER, *see* ELISHA BEN ABUYAH.

ACHIASAPH, Hebrew publication society founded in Warsaw in 1893 as a private enterprise. It endeavored to encourage Hebrew literary activity by insuring the economic security of the more gifted writers. In 1896 it became a public institution, with Ahad Haam and Eliezer Kaplan as directors.

Among the numerous important works published by Achiasaph were: Harkavy's edition of the poems of Judah Halevi; Kahana's edition of the poems of Ibn Ezra; Kaminka's edition of the *Tahkemoni* of Judah Alharizi; S. J. Fünn's *Haotzar;* Ahad Haam's *Al Parashath Derachim;* S. Bernfeld's *Daath Elohim.* The following are noteworthy translations: Frischmann's renditions of Lippert's *Geschichte der Menschheit* and George Eliot's *Daniel Deronda;* Brainin's translation of Lazarus' *Der Prophet Jeremias;* Malter's translation of Steinschneider's work on Jewish literature; and *Toledoth Hareformatzion Hadathith Beyisrael.*

The most notable achievement of the society was the publication, from 1898 to 1921, of the periodical *Hashiloah* and the thirteen annuals known as *Luah Ahiasaf* (vols. 1-12, 1893-1904; vol. 13, 1923). The society also supported a Yiddish journal, *Der Yud* (1899-1902), which welcomed the productions of unknown writers of talent, as well as of those who had already won a reputation; a monthly, *Die Yiddishe Familie* (1902); and *Hador* (1901), edited by David Frischmann.

ACHIOR, Ammonite general, one of the characters in the book of *Judith.* In contrast to Holophernes, who is the complete villain of the story, Achior is the type of non-Jew who becomes convinced of the greatness of Judaism. He warns Holophernes that a campaign against the Jews will be unsuccessful, pointing to

the fact that the latter could be defeated only if they had offended God; ultimately he becomes a proselyte.

The name means "brother of light," but may originally have been Ahihud, as in *Num.* 34:27, which the Septuagint renders as Achior, from a confusion of two similar Hebrew letters for d and r.

See also JUDITH.

ACHISH, king of Gath, in Philistia, during the reigns of Saul, David and Solomon. In his flight from Saul David twice sought refuge with this king. The first time David was apprehended, but by simulating insanity he escaped (*I Sam.* 21:11-16). The second time, however, he was able to remain at the court of the king because he was regarded as the enemy of Saul and as a valuable ally of the Philistines (*I Sam.* 27). Achish was the leader of the Philistine army in the battle of Mt. Gilboa (*I Sam.* 28 to 31). Two servants of Shimei, who had insulted King David on a certain occasion, fled to Achish. Shimei followed them to Gath, for which reason he was condemned to death by Solomon (*I Kings* 2:39-46).

ACHRON, ISIDOR, pianist, b. Warsaw, 1892. He studied piano under Alexander Doubasoff and Annette Essipoff and composition under Anatol Liadov at the St. Petersburg (now Leningrad) Conservatory. Graduating in 1918, he concertized throughout Russia and Germany. In 1922 he came to America. Making his début in New York, he spent the following eleven years as the accompanist of Jascha Heifetz. He returned to the concert stage in 1933 and toured the United States, appearing in recitals and as soloist with famous symphony orchestras. On a visit to Holland three years later he made successful appearances in The Hague and in Amsterdam. He is the brother of Joseph Achron, well-known composer and violinist.

ACHRON, JOSEPH, composer and violinist, b. Lodz, Russia (now Poland), 1886. His musical precocity manifested itself at an early age, and after studying under Michalovitch and Lotto in Warsaw (1894-99) he made his debut and became famous as a violin prodigy. In 1899 he entered the St. Petersburg (now Leningrad) Conservatory to study under Auer (violin) and Liadov (composition). Here his creative talent was discovered, and he was advised and encouraged by Glazunov to concentrate on composition. He was graduated from the Conservatory in 1904 with a gold medal, and concertized extensively throughout Russia.

In 1911 Achron, with a group of young enthusiasts, among them Saminsky, Milner, Krein and Gnessin, founded the Society of Hebrew Folk-Music in St. Petersburg, an organization which later shaped the course taken by Hebrew music into an individual form of art. His first important post was as head of the violin and chamber music department at the Kharkov Conservatory (1913-16). His work was interrupted for two years by his service in the Russian army during the World War, but in 1918 he resumed his musical activities, giving more than a thousand concerts, composing incessantly, and acting as head of the violin and chamber music department of the Petrograd Artists' Union. In 1922 he made another tour, which took him through Europe, Egypt, and Palestine (1923-24) and to the United States in 1925, where he settled in New York.

His works include many original compositions, and numerous transcriptions and arrangements. Among them are: *Hebrew Melody* (for violin and piano); *Three Poems* (for voice and orchestra); *Suite Bizarre* (for violin and piano, 1918); *Chromatic String Quartett* (1921); *Salome's Dance* (choral work, performed at the Metropolitan Opera House in 1925); a *Violin Concerto* (performed, with the composer as soloist, by the Boston Symphony Orchestra under the baton of Koussevitzky in 1927); *Four Improvisations for String Sextet* (introduced by the League of Modern Composers in 1930); a *Sabbath Evening Service* (commissioned by Temple Emanu-El, New York), and incidental music to the theatrical productions *Kiddush Hashem, Golem, Stempenu, Les Aveugles,* and *Fartog.*

In 1935 Achron went to live in Hollywood, Cal.

Lit.: Auer, Leopold, *My Long Life in Music* (1923); Bauer, Marion, *Twentieth Century Music* (1933).

ACOSTA, URIEL (originally Gabriel Da Costa), philosopher and religious dissenter, b. Oporto, Portugal, about 1585; d. Amsterdam, 1640. The name Acosta, by which he is familiarly known, was never used by him, and is merely the Latinized form of Da Costa.

The Da Costa family, merchants of aristocratic rank, were descendants of one of a group of thirty Jewish families from Castile who settled in Oporto upon the expulsion from Spain in 1492, only to be forcibly converted to Christianity shortly after. The family, according to Acosta's autobiography, observed punctiliously the Catholic religion, and he was trained for a clerical career. Despite this background, at the age of twenty-two he began to doubt the truth of Christian dogma. He attributes this development to his own reasonings, without reference to any heterodox influences. However, most members of his family bore Old Testa-



Joseph Achron, distinguished American composer, sketched by Leopold Pilichowski, noted British artist



Uriel Acosta and the child Spinoza. S. Hirszenberg's imaginative conception. No contemporaneous portrait of Acosta has been preserved

ment names, a practice which was frequent with those Marrano families who were secret Judaizers; at the University of Coimbra, which he attended, there existed at that time a secret Judaizing group, one of whose leaders was a relative, Antonio Homen. These facts, viewed in the light of the widespread persistence of Jewish tradition among the Portuguese Marranos at the time, indicate the probability that he was in contact with circles antipathetic to the established religion. His failure to mention any such influence may perhaps be due to a reluctance to qualify his originality of character or to the fear of providing further victims for the Inquisition. For some years, however, Acosta concealed his leanings, at the age of twenty-five obtaining the position of treasurer of the Collegiate Church of Oporto.

In 1615, when Gabriel was thirty years old, he determined to discard his New Christian pretences and live openly as a Jew. His father having been dead several years, he succeeded in winning over his mother and his brothers to the idea, and the family fled to Amsterdam. There, after having been circumcised, he changed his name to Uriel. However, it soon appeared that his religious ideals were no more realized in the Judaism of his refuge than in the Christianity of his home. Between the Jews of Amsterdam and himself there arose almost immediately a bitter dispute which lasted until his death. The issue at first concerned the validity of post-Biblical developments in Judaism; eventually it touched upon the basic principles of religion itself.

Motivated by disbelief in Christianity rather than a love for Judaism, of whose current institutions he had hitherto been apparently in ignorance, Acosta espoused a religion based without qualification on the Bible. The structure of traditional practices of Jewish orthodoxy under which he chafed he held to be as spurious as the dogmas he had fled from. The former Marrano began immediately to propagate his views. He displayed therein, however, an arrogance of expression capable only of arousing an intensified opposition to his revolutionary ideas. Soon becoming designated a Sadducee, he retorted by calling his opponents Pharisees. The former term was applied with the odium it bore in Rabbinical tradition, the latter in the connotation of the New Testament.

In 1616, the requirements of the family business having necessitated his residing at Hamburg, Uriel continued the controversy from there. Propounding, in that year, eleven theses (*Propostas contra a Tradição*) challenging the validity of the traditional laws and customs, he directed them to the authoritative Jewish leaders at Venice. Responding with a refutation drawn up by Leon da Modena, the latter authorities issued a ban upon the dissenter to be applied in the event he continued his propaganda. This proving ineffectual, the ban was imposed by the Hamburg community; the Venice elders concurred in the decision in 1618.

In 1623, when he was once more living at Amsterdam, Acosta let it become known among the Jews there that he was preparing a polemic against the Oral Law (i.e. tradition), including a denial of the doctrine of immortality. His own former friend, Samuel da Sylva, was moved by this to attack him with a bitterly phrased work *Tratado Immortalide,* and the infuriated community laid upon him total excommunication. Defiant rather than cowed, the zealot retorted by publishing in 1624 his *Examen das Tradicoens Phariseas conferidas con a Ley* (Examination of the Pharisaic Traditions as Compared with the Law). This was a still bolder tract, in which, besides challenging belief in immortality, the doctrines of resurrection and reward and punishment were denied, and the Biblical passages on which these were based condemned as spurious. Not only did this appear a challenge to the very basis of Judaism, it was equally an attack upon Christian doctrine, and accordingly threatened to

gravely compromise the community in the eyes of those who had given them refuge. Thoroughly aroused, the communal leaders denounced Acosta to the local authorities. He was imprisoned for a few days, copies of his books were burned and he was fined 300 florins.

In the following years of interdiction his mother and his wife, who had supported him, died, while his brothers, to his profound chagrin, shunned him. Finding his condition unbearable, in 1633 Acosta made a public recantation. Inwardly, however, far from being reconciled with Judaism, he was impelled ever farther beyond acceptance of its principles, beyond faith in the divine origin of the Bible, in revealed religion, in an immanent God. His moral convictions were insuppressible, and the truce was short-lived. An attempt to dissuade three Christians from their plan to become proselytes to Judaism resulted in a still heavier ban.

He endured seven years of total ostracism. Yielding again to his need for social intercourse, Acosta was made to undergo the extreme rigor of penance; a public confession, thirty-nine lashes and the formal trampling of his body while he lay at the threshold of the synagogue. Broken by shame and humiliation he poured out all that was in his heart in a bitter autobiographical sketch *Exemplar Humanae Vitae* (Example of a Human Life), then shot himself.

The forms finally evolved by Acosta's speculations, as revealed in his last work, postulated a doctrine of submission to natural law, in opposition to Judaism and Christianity or any other form of ritualistic faith. These conclusions place him among those whose rationalizations anticipated deism, just as his earlier convictions foreshadowed to some extent the reform movement in Judaism. Neither of these movements, however, was appreciably indebted to him, nor did he inspire any following in his own lifetime. Despite these facts, his life has furnished the theme for various literary productions. The most noteworthy of these works are Karl Ferdinand Gutzkow's novel *Der Sadduzäer von Amsterdam* (1834) and play *Uriel Acosta* (1847) and the sketch of his life by Israel Zangwill in his *Dreamers of the Ghetto* (1906). These writers, however, present a somewhat idealized view of him, ascribing undue importance to his career.

Acosta's *Propostas* are now known to be included in the *Magen Vetzinnah* (Shield and Buckler) of Leon da Modena, who cites them, with his answers. Similarly, the *Examen* survives only in fragments quoted by his opponent, Samuel da Sylva; I. Sonne claims that Da Modena's *Kol Sachal* (Voice of a Fool) gives the substance of the polemic, based on copies received by the author before the book was published. The *Exemplar,* which was originally written in Portuguese, was preserved in Latin translation in the *De Veritate Religionis Christianae* of Philippe van Limborch (1687); an English translation was published in 1740 under the title *The Remarkable Life of Uriel Acosta.* Carl Gebhardt issued a definitive edition of all three works (*Bibliotheca Spinozana,* vol. 2, Amsterdam, 1922).

SOL BERNSTEIN.

Lit.: Sonne, I., "Da Costa Studies," in *Jewish Quarterly Review,* New Series, vol. 22 (1932) 247-93; Porges, N., "Gebhardt's Book on Uriel da Costa," *ibid.,* New Series, vol. 19 (1928) 37-74; idem, "Zur Lebensgeschichte Uriel da Costas," in *Monatsschrift für die Geschichte und Wissenschaft des Judentums,* vol. 62 (1918) 37-48, 109-24, 199-218; Katzenstein, J., *Uriel da Costa* (1932); Vasconcellos, Carolina Michael de, *Uriel da Costa* (1922); Magalhaes Basto, A. de, "Alguns documentos ineditos sobre Uriel da Costa," in *O Instituto,* vol. 79 (1930) 1-20, 442-54; vol. 81 (1931) 425-63.

ACQUISITION, *see* PROPERTY, SALE AND TRANSFER OF.

ACQUITTAL. Jewish criminal law agrees with English and American law in presupposing the innocence of the accused party until his guilt is proved beyond a reasonable doubt. It therefore went to great extremes to facilitate the acquittal of the accused and to prevent his being unjustly condemned. Two witnesses were required to establish the commission of a capital crime, and these witnesses could not be women, slaves, minors, friends or enemies of the accused, or those who were disqualified by minor offenses or bad habits. Relatives of the defendant, or of the judges, were also debarred from testifying.

In addition to stating the actual occurrence, the witnesses had to prove premeditation on the part of the accused by showing that they had warned him of the serious nature of the act which he was contemplating and the exact penalty to which he was liable. The warning had to be so clearly understood that the criminal must have replied that he nevertheless intended to commit the crime. After they had given their testimony, the witnesses were cross-examined by the court and questions were asked on the minutest details of the story which they had told. Witnesses might even be impeached by the evidence of other witnesses who might testify that the former had not been at the spot at the time and were therefore giving false evidence.

When all the witnesses had been heard, the judges retired for consultation. The deliberations had to commence with an argument in favor of the defendant, so as to be sure that his side of the case would not go unheard. The verdict was determined by majority vote, but even then there was a difference in favor of the accused, for while a majority of one was sufficient to acquit, a majority of two was necessary for conviction. If the first vote resulted in a majority of one for conviction, two new judges were added to the original Sanhedrin of twenty-three and a new vote was taken. If the majority of one still persisted, judges were added pair by pair until the total reached seventy-one; then if the vote were still one in favor of conviction, an acquittal was decreed. A striking provision of Talmudic law provided that if the Sanhedrin unanimously voted for conviction, the accused had to be freed (*Sanh.* 17a). This law was explained on the principle that in every trial some point in favor of the accused must be advanced, otherwise the trial is incomplete (*Sanh.* 3b). Algazi, however in his *Koheleth Yaakob,* Lemberg ed., p. 20b, no. 431 interprets the Talmudic phrase to mean that the culprit is to be disposed of without delay.

Even after a verdict of conviction had been given, it could be changed. The final decision of the court was delayed for a day, in the hope that some new evidence in favor of the accused might be brought to light. A judge might reopen the case by an argument for the defense even after a vote for conviction, and the accused himself, on the way to execution, might come back for a final word of self-defense. A judge could

always change his vote from conviction to acquittal; on the other hand, once having voted for acquittal, he could no longer vote for conviction, and a case which had ended in acquittal could not be retried.

With all these precautions, it is not surprising that one of the rabbis expressed the opinion that a Sanhedrin which condemned one man to death in seventy years would be called a "murderous Sanhedrin." Yet such was the spirit of the Jewish law, which, feeling that he who destroys one soul unjustly is as though he had destroyed an entire world, was willing to go to every length to prevent such a misfortune.

See also: ALIBI; LAW, CRIMINAL. MARCUS COHN.

Lit.: Maimonides, *Hilchoth Sanhedrin,* chaps. 8 to 10; Bloch, Moses, *Das mosaisch-talmudische Strafgerichtsverfahren* (1901) 28, 34-63.

ACRA, the citadel of Jerusalem. Scholars disagree as to the exact site of the Acra, but it was situated probably in the eastern part of the city, south of the Temple area. The fortress, already in existence by the 2nd cent. B.C.E., was strengthened and garrisoned by Antiochus Epiphanes in 168 B.C.E. (*I Macc.* 1:33). It resisted the onslaughts of the Jews after Judas Maccabeus recovered the Temple in 165 B.C.E., and for many years the Syrian garrison remained a menace to the safety of Jerusalem. In 142 B.C.E. Simon Maccabeus finally succeeded in starving the garrison into surrender. According to Josephus (*Antiquities,* book 13, chap. 6, section 6), Simon leveled the hill of the Acra, in order that it should no longer be higher than that of the Temple; but *I Macc.* 14:36-37 and 15:28 expressly state that he maintained and fortified the citadel; hence it is probable that the leveling of the Acra hill, to which the present topography of Jerusalem bears witness, took place at some later time.

ACROSTICS, poems or other compositions in which initial or other regularly occurring letters are arranged in a definite plan; the most frequent method is to form a word, a phrase, or a familiar series.

The Bible contains a number of compositions with acrostics on the alphabet, such as *Ps.* 9, 25, 34, 111, 145, the first four chapters of *Lamentations,* and the praise of the woman of valour in *Prov.* 31:10-31. *Lam.* 3 is a triple acrostic, and *Ps.* 119 an eight-fold acrostic on the alphabet. Some scholars believe that there is an alphabetic acrostic in *Nahum* 1, and it is probable that there was another in the Hebrew original of *Sirach* 51:13-30. Claims have been made for acrostics to the names Simon (Maccabeus) in *Ps.* 110 and Moses in *Ps.* 92:1, but these are disputed.

During the Gaonic period the practice of writing acrostic compositions became more and more frequent and it is mentioned several times in Midrashic literature. Acrostics are found in the earliest parts of the liturgy. In the Morning Service the twenty-two words *El Baruch Gedol De'ah* (Almighty, Blessed, Great in Design) were soon expanded into the alphabetic hymn *'El 'Adon 'Al Kol Hama'asim* (God, Lord over all Works); the former is read on week-days, the latter, on Sabbaths. The confessions of sin known as Ashamnu and Al Het run through the alphabet in their lists of wrongdoings. A reverse alphabetic acrostic appears in the *Tikkanta Shabbath* prayer for the Musaf service.

Yannai (7th cent.), one of the earliest Payetanim, is the first Jewish writer known to have used his name in acrostics. From that time on the practice became universal with the liturgical poets. Occasionally the acrostic is on the name of the person to whom the poem is dedicated. Such name acrostics frequently disclose the name of an otherwise unknown author of the composition; thus a commentary on Aboth, falsely ascribed to Rashi, has been correctly assigned to Rabbi Jacob Shimshoni by reason of an acrostic. The Cairo Genizah contained hundreds of acrostic poems, which, now in the British Museum and the Jewish Theological Seminary of New York, are being deciphered and assigned to various writers, both known and unknown, since they carry their signature in the initials of their lines.

In addition to the usual forms, there were various subtleties in composition. The alphabet may be inverted or permutated; the acrostic letters may be at the end of lines or even in the middle of words, as in the Piyut "Befi Yesharim" of the Morning Service. Another form was the repetition of a single letter throughout the composition, such as the Alef and Mem in the *Elef Alfin* and *Bakkashath Hamemin* of Jedaiah Bedaresi and the *Elef Alfin* of M. S. Rabener (published in *Otzar Hochmah,* vol. 2, 1861, pp. 113-19).

See also: PIYUT; POETRY, HEBREW.

Lit.: Driver, S. R., *Introduction to the Literature of the Old Testament* (1914) 337; Elbogen, I., *Der jüdische Gottesdienst* (1931) 207, 291-94; Hastings, James, *Encyclopaedia of Religion and Ethics,* vol. 1 (1922) 75; Davidson, J., in *Jewish Theological Seminary Students Annual* (1914) 82-84.

ACSÁDY, IGNAC, historian and publicist, b. Nagykároly, Hungary, 1845; d. Budapest, 1906. He began his literary career in 1869 as a journalist with the *Századunk,* a liberal political daily. A year later he joined the staff of the *Pesti Napló,* a Budapest newspaper. During the period of his journalistic activities he translated the three volumes of Ranke's *The History of the Roman Popes* and Bluntschli's *The History of Politics;* he also wrote novels, essays and dramas.

He began his work as a historian in the 1880's, and was the founder of the modern school of Hungarian economic history. Making use of unpublished archive materials relating to the history of the 16th, 17th and 18th centuries, he stressed the historical significance of economic classes, state finances and population problems. Equally noteworthy were his essays on the history of financial administration under the Habsburgs.

Among Acsády's more important works, all published in Budapest, are: *Az általános államjog és a politika története* (The Common State Law and the History of Politics; 1875-76); *Az osztrák császári czim és Magyarország* (The Austrian Imperial Title and Hungary; 1877); *Zsidó és nem zsidó magyarok az emancipació után* (Jewish and Non-Jewish Hungarians after the Emancipation; 1883); *Széchy Mária* (1885); *Magyarország Budavára visszafoglalása korában* (Hungary at the Time of the Reoccupation of Buda; 1886); *Magyarország pénzügyei I. Ferdinánd alatt* (The Financial Affairs of Hungary under Ferdinand I; 1888); and *Közgazdasági állapotunk a XVI. és XVII. században* (Our Economic Conditions in the 16th and 17th Centuries; 1889). He edited *Kis Cyclopedia* in 1891, and wrote the fifth and sixth volumes of Szilágyi's National History of Hungary (1895-98).

As a journalist Acsády was a zealous champion of equal rights for the Jewish people in his country. His courageous intervention in behalf of his coreligionists in the Tisza-Eszlár ritual murder case was not without success. He devoted much of his time to writing on Hungarian Jewish relations, including such works as *Magyar zsidók a XVIII. században* (Hungarian Jews in the 18th Cent.; 1900); *Az egyházi szellem és a zsidók* (The Spirit of the Church and the Jews; 1902); *A zsidók a magyarság multjában* (The Jews in the Past of Hungary; 1903). His largest and most famous work, *A magyar birodalom története* (The History of the Hungarian Nation; 2 vols., 1904), won him recognition as one of the foremost Hungarian historians. However, he was bitterly attacked by certain anti-Semites in the church and the universities, and the two years of his greatest success and national fame were followed by disappointment which hastened his death.

MIKES A. MAYER.

Lit.: *Magyar Zsidó Lexikon* (1929) 6-7; *Meyers Lexikon,* vol. 1 (1924) 98; Wininger, S., *Grosse jüdische National-Biographie,* vol. 1, p. 61; *Encyclopaedia of the Social Sciences,* vol. 1, p. 423.

ACTIONS COMMITTEE, *see* ZIONISM (under IV, Organization).

ACTORS, *see* DRAMA, HEBREW; DRAMA, YIDDISH; STAGE, HEBREW; STAGE, YIDDISH.

AD MEAH SHANAH, *see* PHRASES, POPULAR.

ADALBERG, SAMUEL, writer and educator, b. Warsaw, 1868. Having become interested in the study of Polish proverbs, he published *Ksiega Przyslow Polskich* (1889-94), a collection of about 40,000 Polish proverbs and idiomatic expressions. He also edited several 16th cent. texts, which were published in the Proceedings of the Academy of Sciences of Cracow. In 1918 he was attached to the Polish Ministry of Cult and Education as adviser for Jewish religious affairs. In this position he contributed much to the regulation of Jewish communal activities.

ADAM. 1. In the Bible. The first five chapters of the book of *Genesis* deal with the story of the creation of the world and the earliest human beings. *Gen.* 1:27 contains merely the general statement that God created mankind, both male and female, on the sixth day; *Gen.* 2 and 3 give a detailed story of the first man and his wife.

According to this latter narrative, the very first act of God, after the completion of heaven and earth, was the making of a man, whom He modelled from moistened earth, and into whose nostrils He breathed life. Next God planted a garden of trees about a spring, a typical oasis in the desert, and placed the man there for the purpose of tending it. That he should not be alone, God endeavored to create a suitable companion and aid for him; and when the animals produced for this reason failed to answer their purpose, he formed woman out of the man's rib.

The first human pair continued to live in the garden until, misled by the serpent, they ate of the fruit of the forbidden tree of knowledge. For this both the man and his wife were cursed: the former with subjection to her husband and the pains of childbirth; the latter with having to labor for his bread; and both with the penalty of having to die. Since by eating of the fruit of the tree of knowledge they had learned that they were naked, God made them clothing; but they were expelled from the garden, and the entrance to it was guarded by angels. The man and his wife later had two sons, Cain and Abel (*Gen.* 2:7 to 4:2).

Throughout this narrative (with the possible exception of *Gen.* 2:17) the first man is never given a name. He is simply *ha'adam,* "the man." Beginning with *Gen.* 4:25, however, which relates the birth of his third son Seth, after the death of Abel, he is always called Adam, and this is continued in *Gen.* 5:1-5, where it is related that Adam begat Seth at the age of 130, had other sons and daughters, and lived to the age of 930.

According to Biblical critics, these stories about the first man are not uniform but from two separate sources, an older account belonging to the Jahvist (J) document, and a later account written for the Priestly (P) narrative. *Gen.* 2:4b to 4:24 is assigned to J, the remainder of *Gen.* 1 to 5 to P.

The J account is held to have been written prior to the Babylonian Exile (586-536 B. C. E.) and to have been based on one, or possibly two folk tales. The story was to serve the purpose of explaining a number of problems such as would occur to a primitive people: why must men work; why must human beings die; why does a man fall in love; why do human beings hate serpents; why people wear clothes and animals do not; how animals came into being and got their names; why the serpent crawls on the ground; and why childbirth is painful. All these questions are answered in the narrative. Thus the love of man for woman is explained by the fact that she is bone of his bone and flesh of his flesh; the names of the animals are explained as having been given by the first man; the crawling of the serpent is punishment for the part which it played in the downfall of man.

The viewpoint of the narrative is that of a people just beginning to pass, rather unwillingly, from the pastoral to the agricultural stage of existence. Hence the story probably originated not long after the Israelites settled in Palestine (12th cent. B.C.E.). In the course of time the narrative became modified, and hence it is probable that the story contained answers to two other points of which there are but hints: how men learned agriculture (cf. *Isa.* 28:26, which states that God has taught the plowman), and why serpents, as was universally believed, did not die, but renewed their existence by sloughing their skins.

The P narrative is held to have been written during or after the Babylonian Exile. Compared to the earlier account, it is dry and colorless. Though apparently based on Babylonian mythology, the only trace of earlier ideas is the passage in *Gen.* 1:26-27, where it is said that man was created in the image of God. Originally this was no doubt meant in a literal sense and referred to physical form, but in the spiritualized narrative of P it is to be taken only in a figurative sense.

No explanation of the name Adam is given in *Genesis,* as is the case with the parallel name Eve (*Gen.* 3:20). The most probable derivation is from *'adamah,* the ground from which the first man was formed.

It should be noted that the Hebrew word *'adam* is frequently used in the Bible in the sense of humanity or mankind in general. Thus, "But they like men have transgressed the covenant" (*Hosea* 6:7); "It hath



Adam in the Garden of Eden, surrounded by animals, tame and wild, who dwell together in peace. From a woodcut representation by Benjamin West, Jr.

been told thee, O man, what is good" (*Micah* 6:8); "If after the manner of man I covered . . ." (*Job* 31:33).

For such expressions as Adam's Ale, Adam's Apple, and Adam's Costume, *see* PHRASES, POPULAR.

SHELDON H. BLANK.

2. In the Haggadah. Adam is called Adam Harishon, Adam Hakadmoni, and Adam Kadmaah, the First or Primal Man. To the rabbis, Adam is the symbol of the unity and universality of mankind, and so he becomes the vehicle of the most exalted moral instruction. The fact that man was created alone teaches that whoever takes one life is considered to have destroyed an entire world (*Sanh.* 4:5). Similarly, Ben Azzai found the essential principle of the Torah in *Gen.* 5:1, which treats of the descent of all mankind from Adam, and hence is the basis for the brotherhood of man (*Sifra Kedoshim,* chap. 4). In like vein, Rabbi Meir expresses the view that Adam's dust was gathered from all corners of the earth (*Sanh.* 38a). This view of the universal character of Adam is further elaborated in the Apocrypha, the Apocalyptic literature, the Targumim, and the writings of the church fathers. The word Adam itself is derived from the first letters of the Greek words *A*natole (East), *D*ysis (West), *A*rktos (North), and *M*esembria (South). The Hebrew word אדם is explained as coming from עפר "dust," דם "blood," and מרה "gall," the elements of which man is composed (*Sotah* 5a). However, the most popular etymology of Adam derives the word from *'adamah,* "earth," man's source and ultimate resting-place.

Side by side with this universalistic outlook are found more specifically Jewish ideas. Thus it is said that his dust was taken from the site of the Temple altar, Mount Moriah, the seat of atonement and forgiveness (*Yer. Nazir* vii, 56b). Another source declares that Adam's body was taken from Babylonia, his head from Palestine, and his limbs from all other lands (*Sanh.* 38ab). This statement is an interesting reflection of the Talmudic period, when Babylonia was the factual center of Jewish life, although Palestine was still accorded reverence as the rightful center.

When God thought of creating man, relates the Midrash, Mercy and Kindness favored the act, while Truth and Peace, for obvious reasons, were opposed to it (*Midrash Gen.* 8:4). The angels, too, were not devoid of envy, especially as man was to be superior to all other creatures. He was to possess the distinction of the angels, being, like them, created in the divine image, but in addition he was to have the power of reproducing his own kind, which was denied them and inhered only in the lower orders of creation. All the objections of the angels, however, were overruled, and man was formed on the sixth day, at first merely a lifeless Golem, until God breathed a soul into him.

Because of the divine image in which Adam had been fashioned and his resplendent beauty, even the angels wished to worship him as the creator of the world. He was endowed also with extraordinary mental and physical powers, as well as with true spirituality. Immediately on coming to life, Adam began to praise his creator in these words: "How manifold are Thy works, O Lord! In wisdom hast Thou made them all."

But this blissful state was not to last. Only three hours after his creation, Adam ate of the fruit of the forbidden tree. It was a vine, according to Rabbi Meir, or a fig-tree, in Rabbi Nehemiah's opinion. Since the Sabbath was approaching, Adam was permitted to remain in the Garden of Eden until the following day. As he was driven from Paradise on the night after the Sabbath, Adam came face to face with darkness for the first time, for during the primeval Sabbath there had been no night. Deprived of his shelter and encompassed by gloom, Adam thought that his end was approaching. He now made a move toward repentance, bitterly lamenting his sin. Thereupon God revealed to him the gift of fire, which had been created on the Sabbath Eve at twilight. Therefore the Habdalah service, at the end of the Sabbath, contains a blessing extolling the Creator of fire (*bore me'ore ha'esh; Pesikta Rabbathi* 23; *Pirke de Rabbi Eliezer* 20; *Pes.* 54a). In repentance for his sin or, according to another tradition, because of the murder of Abel, Adam remained separated from Eve for 130 years. It was then that the spirits and the demons were begotten.

Adam should have died on the day when he had eaten of the tree of knowledge (*Gen.* 2:17), but a day in God's eyes is a thousand years (*Ps.* 90:4). Adam therefore lived on for 930 years, and the seventy years of which he was deprived became the normal life-span of his descendants. According to one tradition, Adam was buried on Mount Moriah; according to another, his grave was the Cave of Machpelah, where the patriarchs were later buried.

The Fall of Man as a theological doctrine never attained any considerable importance in Judaism. It is not mentioned anywhere in the Bible outside of *Gen.* 3, with the possible exception of *Hosea* 6:7 (if *ke'adam* is taken as a reference to Adam and not man in general). *Ben Sira* merely inveighs against the sinful nature of woman in general (*Sirach* 25:24). In *Enoch* the idea of the Fall becomes more prominent, and it reaches definite expression in *IV Esdras* 3:7; 7:11, 12. In Pauline theology the Fall of Man becomes the foundation on which the necessity for Christ's salvation is based. The regnant Jewish view, however, is summed up in *Ezek.* 18, the burden of which is "Each man dies for his own sin." This is amplified in Haggadic fashion in the Midrash (*Tanhuma to Numbers* 20:24), where it is stated that at the gate of Paradise all the saints reprove Adam for having sinned and thus brought about their death. Adam, however, replies: "I sinned but once; and who among you has not committed many more sins than I? You have none to blame for your punishment but yourselves."

ROBERT GORDIS.

Lit.: Barton, G. A., *Archaeology and the Bible,* 251-80; Frazer, James, *Folklore in the Old Testament,* vol. 1 (1918), 3-77; Morgenstern, J., "On Gilgamesh-Epic, col. 11, 274-320: A Contribution to the Study of the Role of the Serpent in Semitic Mythology," in *Zeitschrift für Assyriologie,* vol. 29 (1915) 284-300; idem, "The Sources of the Paradise Story," in *Journal of Jewish Lore and Philosophy,* vol. 1 (1920) 105-23, 225-38; Grünbaum, M., *Neue Beiträge zur semitischen Sagenkunde* (1893) 54-67; Aptowitzer, V., "Les éléments juifs dans la légende du Golgotha," in *Revue des études juives,* vol. 79 (1924) 145-62; Ginzberg, L., *The Legends of the Jews,* vol. 1 (1909) 47-102; vol. 5 (1925) 63-131.

ADAM, BOOKS OF. The 1st cent. B.C.E. and the opening centuries C.E. produced a great deal of litera-



Adam and Eve as depicted in the Sarajevo Haggadah: (Upper right) Creation of Eve, (upper left) eating the forbidden fruit, (lower right) expulsion from Eden, (lower left) Adam delving and Eve spinning

ture of religious and ethical content concerning the prominent characters of the Bible. Naturally, none of these received as much attention as Adam, and both Jews and Christians contributed to the task of "improving and embellishing" the narrative in *Genesis,* using it as a convenient vehicle for the presentation of their own beliefs and ideas.

1. Jewish Books of Adam. The oldest of the series of Adam books, and one which is undoubtedly of Jewish origin, is a pseudepigraphic work known as *The Life of Adam and Eve.* It exists in three separate versions: 1. the Greek "Narrative (or Story) of Adam and Eve," published by Tischendorf in 1866 under the misleading title *Apocalypsis Mosis;* 2. The Latin *Vita Adae et Evae,* closely related to and partly identical with the Greek version; 3. the Old Slavonic book of Adam, which was edited and translated into Latin by Jagić in 1893, and which, except for one piece in the middle, agrees on the whole with the Greek version. All three versions appear to be expansions and modifications of an original Jewish book of Adam, containing more than fifty chapters, written probably in Hebrew somewhere between 60 and 300 C.E., most likely in the earlier part of this period. It is not to be identified with the *Sifra de Adam* (Book of Adam) mentioned in *B.M.* 85b-86a and *Midrash Ex.* 40.

The original book seems to have contained the following incidents: In the period immediately after the expulsion from Eden, which is conceived as a garden of fruit-trees, not in heaven, but separated from the rest of the earth by a low wall, Eve had a dream foretelling the death of a son. This was followed by the birth, first of Cain and then of Abel, and, either before or between these, the journey of Adam and Eve to the west. The book then related the murder of Abel by Cain and the birth of Seth. Then the narrative jumped to the last sickness of Adam, who took occasion to relate the narrative of the fall, and to beg Seth to journey to Paradise to seek the oil of the tree of life which would restore him to health. Seth, moved by Adam's cries of pain, set out with Eve; on their way they were assailed by a beast which wounded Seth, but retired at the latter's rebuke. They reached the gates of Paradise, and were told that Adam would die in six days; however, they were promised that he would live again in the resurrection which would come at the end of the world. After their return the time for the death of Adam arrived. In answer to the prayer of the angels, Adam was pardoned, his soul was given to Michael to be purified in the Acherusian stream, and was to be kept in Paradise until the time of resurrection. His body was buried by archangels; the book then ended with a typical admonition given by Michael not to extend the period of mourning for more than six days, and with a brief mention of the death of Eve.

Besides this main story, which appears in all three versions, there are various additions which seem to have been incorporated later into one or more of the versions. Thus the Greek version has an insertion of sixteen chapters in which Eve gives her account of the fall; the Latin and Slavonic versions each contains a report of how, immediately after the fall, Adam and Eve attempted to win their way back to Paradise through acts of penance, and how this attempt was baffled because Satan again succeeded in deceiving Eve. Another passage in the Latin version explains the enmity of Satan as due to the fact that when all the other angels bowed before Adam, Satan refused to bow, for which reason he was expelled from heaven. The same version contains a vision of the future which must have been added by a Christian hand, and the Slavonic book has a strongly dualistic chapter which expresses the views of one of the Gnostic Christian sects.

The religious views expressed by the *Life of Adam and Eve* are of the simplest character, the ideas stressed being those of repentance, the future resurrection and the strife between good and evil.

2. Christian Books of Adam. Of the many Adam books of Christian origin, some are only known by title, such as the book of Adam mentioned in the *Apostolic Constitutions* (6:16), the Gnostic "Revelations of Adam," or the "Life of Adam" cited by Syncellus (8th cent.). The following are some of the Christian Adam books which have survived: The Ethiopic *Book of Adam,* of the 6th or 7th cent. (published by Dillmann, Göttingen, 1853; trans. Malan, London, 1882); the Syriac *Treasure-Cave,* of the 6th cent. (edit. Bezold, Leipzig, 1883); the Syriac and Arabic *Apocalypse* (or *Testament*) *of Adam,* probably not later than the 4th cent.; the *Gospel of Eve,* a Gnostic work of uncertain date; various Armenian works, such as *The Words of Adam to Seth; The Tale*

of the Penance of Adam; The Death of Adam; and *The Tale of the Expulsion of Adam and Eve.*

All these present either Gnostic or anti-Jewish views. While using as a basis the original Jewish romances about the story of Adam, they add the doctrine of the trinity and usually make Seth rather than Adam the hero of the narrative and a prototype of the Messiah. The life and death of Adam are but the starting point for chronicles in the form of prophecy which bring the history down to the time of Jesus, and for various predictions in which the writers voice their expectations for the future.

The Mandeans possessed a sacred book, called the Book of Adam (edit. Norberg, 1815; Petermann, Berlin, 1867); but this has nothing in common with either Jewish or Christian Adam books.

See MANDEANS.

MOSES BUTTENWIESER.

Lit.: Charles, R. H., *The Apocrypha and Pseudepigrapha of the Old Testament,* vol. 2 (1913) 123-154; "The Revelation of Moses," trans. Alexander Walker, in *Ante-Nicene Christian Library,* vol. 16 (1873) 454-67; Malan, S. C., *The Book of Adam and Eve,* translated from the Ethiopic (1882); Hastings, James, *Dictionary of the Bible,* vol. 1 (1919) 37-38; James, M. R., *The Lost Apocrypha of the Old Testament* (1920) 1-10, 42; Smith and Wace, *Dictionary of Christian Biography,* vol. 1 (1877) 34-39.

ADAM AND EVE, LIFE OF, *see* ADAM, BOOKS OF.

ADAM KADMON, *see* MAN, PRIMORDIAL.

ADAMANTIUS, physician, naturalist and author, who lived in Alexandria, Egypt, in the 4th cent. He compiled an abridgement in two volumes of Polemon's work on physiognomy and dedicated it to Emperor Constantius. Adamantius wrote also a work *On the Winds,* which was translated and published in many languages. He introduced some medicaments into the medical practice of the time, a list of which is mentioned by Oribasius.

ADAMKIEWICZ, ALBERT, neuropathologist, b. Zerkow, Poland, 1850; d. Vienna, 1921. He studied medicine in Königsberg, Breslau, and Würzburg, and in 1877 became chief physician at the Neuroclinic in Berlin. Adamkiewicz was professor of pathology at the University of Cracow from 1880 to 1891. His researches include studies on the blood-vessels of the spinal cord, on peptone, perspiration and ammonia in the living organism. However, he clung steadfastly to his method of treating cancer, which was rejected by the medical profession. Among his numerous works are: *Die Prinzipien einer rationellen Behandlung der bösartigen Geschwülste* (1891); *Funktionsstörungen des Grosshirns* (Hannover, 1898); and *Die Kreislaufstörungen in den Organen des Zentralnervensystems* (Berlin, 1898).

ADAM-SALOMON, ANTONY SAMUEL, sculptor, b. La Ferté-sous-Jouarre, France, 1818; d. Paris, 1881. He exhibited for the first time in the Paris Salon in 1844 under the pseudonym of D'Adama, and made a number of portrait busts and medallions, which were often modelled from photographs. The best-known of his works are the busts of Béranger, of Leopold Robert, which is in the Louvre, Rossini, Halévy and Pius IX, the medallion of Lamartine in the Orleans Museum, and the figures *The Geniuses of Music and Study,* which are part of the ornamentation of the Louvre. Adam-Salomon was a chevalier of the Legion of Honor.



Franklin P. Adams, popular American poet and columnist, whose "Conning Tower" has given hospitable berth to many an unrecognized talent

ADAMS, FRANKLIN P. (F.P.A.), columnist, b. Chicago, 1881. In 1911 while employed on the New York *Evening Mail,* he became editor of a daily column, "Always in Good Humor," which printed verse, paragraphs on odds and ends, and bits of diary in imitation of Samuel Pepys. Six years later he joined the staff of the New York *Tribune* as editor of a similar column, which he called the "Conning Tower" and printed under the initials F.P.A. The "Conning Tower" soon won him wide recognition and became his personal vehicle of expression.

His next position was with the New York *World,* to which he contributed his daily "Conning Tower" from 1921 to 1931, when he returned it to the New York *Herald Tribune.* It appeared in the *Herald Tribune* until 1937. Adams is the author of *Column Book of F.P.A.* (1928) and the *Diary of Our Own Samuel Pepys* (1936), a reprint of bits of diary printed in his column. In 1938 he resumed his column, but this time in the New York *Post.*

ADAMS, HANNAH, non-Jewish author of a history of the Jews, b. Medfield, Mass., 1755; d. Brookline, Mass., 1832. Having received a good education in history and religion, which included the study of Greek, Latin and Hebrew, she became one of the earliest women writers in the United States. Her

friendship with Abbé Grégoire caused her to write her *History of the Jews from the Destruction of Jerusalem to the Present Time* (Boston, 1812; London, 1818), which became popular in Europe and the United States and was translated into German (2 vols., Leipzig, 1820). It was the first survey of Jewish history published in America and therefore contained much information about the Jews in the United States. This was later quoted by the German historian Jost. The book was used by the London Society for the Promotion of Christianity among the Jews, which made several inaccurate alterations in order to serve its ends. The work was considerably responsible for stimulating emigration of Jews to the United States.

Lit.: *Dictionary of American Biography,* vol. 1 (1928) 60-61.

ADAMS, JOHN, second president of the United States, b. Massachusetts, 1735; d. 1826. He made a special study of the history of comparative religions, paying particular attention to Jewish history and the contributions of Jews to civilization. In his correspondence with Jefferson he wrote: ". . . in spite of Bolingbroke and Voltaire I will insist that the Hebrews have done more to civilize men than any other nation. If I were an atheist, and believed in blind eternal fate, I should still believe that fate had ordained the Jews to be the most essential instrument for civilizing nations." He expressed himself similarly in a letter to Major Mordecai M. Noah, which is to be found in the latter's book, *Travels in England, France, Spain and the Barbary States* (1819).

Lit.: Raisin, Max, *Mordecai Manuel Noah* (1905) 3-25; *The Works of John Adams,* edit. by Charles Francis Adams, vol. 9 (1854) 609-10.

ADAR (a month in the Hebrew calendar), *see* CALENDAR.

ADAR SHENI (a month in the Hebrew calendar), *see* CALENDAR.

ADARBI, ISAAC BEN SAMUEL, rabbi and preacher at Salonika, d. after 1583. He wrote *Dibre Riboth* (Words of Strife; 1st ed., Salonika, 1581), a collection of 430 responsa on abstruse Talmudical passages and complex portions of the Tosafoth. He wrote also *Dibre Shalom* (Words of Peace), miscellaneous sermons drawn from Jewish religious philosophies, especially that of Maimonides. In these he emphasizes the superiority of Torah and the uniqueness of the Jew. Then follows a systematic exposition of the Pentateuch. The appendix to the work contains novellae by his teacher Rabbi Joseph Taitazak. There are an index and notes by Rabbi Eliezer Sabbatai.

Lit.: *Encyclopedia Eshkol,* vol. 1, col. 705; Benjakob, I. A., *Otzar Hasefarim,* p. 106, nos. 121, 130; Fünn, S. J., *Keneseth Yisrael,* p. 587; Conforte, D., *Kore Hadoroth* (1846) 38.

ADDIR HU ("Mighty is He"), a hymn which is sung at the Seder after the conclusion of the formal service, the Passover Haggadah. It follows directly after Ki Lo Naeh, with which it is connected in thought by the phrase *'addir bimeluchah* ("mighty in rulership"), occurring in the latter song.

Addir Hu consists of eight stanzas of eight lines each. The first three lines are a series of adjectives descriptive of God; after a threefold repetition of *'addir hu* in the first stanza, the second continues with *baruch hu, gadol hu, dagul hu* ("Blessed is He, great is He, distinguished is He"), continuing in alphabetic order through the remaining stanzas. The last four lines of each stanza form the refrain, which can be rendered as follows:

> "Speedily, speedily
> In our days, and soon to come;
> Build, O God! Build, O God!
> Build Thy house speedily."

The text originated in the 6th or 7th cent., although it was not incorporated into the Haggadah until well toward the end of the Middle Ages. It is found in the first printed edition of the Haggadah (Fano, 1504). The Jews of Western Europe, especially those of Germany, as well as most of the Jews of the United States, sing it with a popular melody which is found in several variations. It begins



As the Addir Hu became identified with the festival of Passover, and since the tune was an easy one to follow, it eventually became a sort of Passover motif in the service. It is played in organ preludes and interludes, and is one of the themes occurring in the "year Kaddish." On Passover itself, it is the setting for the Mi Chamochah, for the opening verses ("Hodu") of the Hallel, and for the Priestly Blessing. It is also the setting for the English Passover hymn, "God of Might, God of Right."

Lit.: Dembitz, L. N., *Jewish Services* (1898) 364; Idelsohn, A. Z., *Jewish Liturgy* (1932) 185; the various Passover Haggadahs; Pauer, and Cohen, *Traditional Hebrew Melodies* (1896).

ADDISON, JOSEPH, essayist, eldest son of Lancelot Addison, b. in the County of Wiltshire, England, 1672; d. 1719. He was educated at Oxford, and early attracted notice because of the excellence of his Latin verses. In 1697 he received a state pension of £300 a year to permit of his traveling on the Continent with a view to his entering the diplomatic service. He left England in the autumn of 1699 and stayed in France for a year, then proceeded to Italy, where he remained until the summer of 1703.

On April 12, 1709 Sir Richard Steele founded the *Tatler,* and Addison became a frequent contributor. The journal ceased publication on January 2, 1711 and was succeeded by the *Spectator* on May 1, 1711. It was issued daily until December 6, 1712. Of the 555 numbers, Addison wrote 274, and upon them his fame as an essayist mainly rests.

His interest in the Jews was doubtless aroused by his father, and during his travels he endeavored to obtain first-hand knowledge about them by visiting the Jewish quarter of the towns through which he passed. In his *Some Remarks on Italy* (1705) an account of the Jews of Leghorn is included. The Jewish people provided him with material for some of his essays, and one of them entitled "Jews Considered by the Spectator in relation to their numbers, dispersion

and adherence to their religion" (*Spectator,* No. 495), dealing exclusively with their status, displays both knowledge and insight. His attitude toward Jews throughout his essays is characterized by a liberality of view and a knowledge of his subject rare in those days. He considers them from the standpoint of number, dispersion, and loyalty to their religion. Especially in view of the persecutions to which they had been subjected he expresses astonishment at their numerical strength, and remarks that they "are looked upon by many to be as numerous at present as they were formerly in the Land of Canaan." The way they are scattered throughout the world is likewise remarkable. "They swarm over all the East, and are settled in the remotest parts of China." He adds that there are "some discovered in the inner parts of America, if we may give any credit to their own writers," referring to stories which were then current that Jewish tribes had been found in the new continent. Their dispersion combined with their competence as business agents made them "like the pegs and nails in a great building, which, though they are but little valued in themselves, are absolutely necessary to keep the whole frame together." Their adherence to their ancestral faith also evoked his praise, and he attributes their survival to the segregation caused by their habit "to marry among themselves, and to eat no meats that are not killed or prepared their own way. This shuts them out from all table conversation, and the most agreeable intercourses of life; and, by consequence, excludes them from the most probable means of conversion."

In No. 89 entitled "Lovers—Demurrage—Folly of Demurrage," Addison uses the phrase "hold out to the conversion of the Jews" to indicate indefinite postponement. His essay on "Gratitude" (No. 453) speaks of the Jews as having "set the Christian world an example how they ought to employ this divine talent." He commends their habit of avoiding the use of the Divine Name irreverently (No. 531). In No. 213 he discusses the place of ceremonial in religion and criticizes Judaism as overladen in that respect. No. 285 refers to the Hebraisms in Milton's style. Some of Addison's remarks suggest that Addison knew Hebrew, and No. 405 alludes in terms of high praise to that language. He refers also to the absorption of the Hebrew idiom into the English language. His admiration of the Bible is also evinced in that essay, as well as in Nos. 160, 177 and 183. Metrical versions of the *Psalms* are included in Nos. 441, 465 and 489. Midrashic legends about Moses and Adam are quoted in No. 237 and in the *Guardian,* No. 138.

ABRAHAM COHEN.

Lit.: Cohen, A., "English Essayists and the Jews," in *Jewish Chronicle,* Dec. 29, 1922, pp. v-vii; *Dictionary of National Biography;* Kohler, Max J., "Addison on the Jews," in *The Menorah Monthly,* vol. 24 (1898) 15-17.

ADDISON, LANCELOT, English divine and author, b. Meaburn Town Head, England, 1632; d. 1703. He was the father of Joseph Addison. He was educated at Oxford University, where he early showed an independent mind. He spent several years in Tangier (1662-70) as English chaplain of the garrison. Here he took note of the customs, habits and government of the native people, and upon his return to England wrote several volumes on Tangier life, Mohammedanism and Moorish politics.

The most remarkable of these books deals with the Jews, *The Present State of the Jews (more particularly relating to those of Barbary) Wherein is Contained Exact Account of their Customs, Secular and Religious; To which is Annexed a Summary Discourse of the Misna, Talmud and Gemara* (London, 1675). Herein he indignantly resents the manner in which the Jews of Barbary are "lorded over by the imperious and haughty Moor"; eulogizes the sobriety and temperance of the Jews; comments repeatedly that he has to praise the synagogue at the expense of the church; but he also severely criticizes rabbinic theology, information on which, he records, he obtained from a local rabbi, "Aaron Ben-Netas." He commends the Jews' outlook upon marriage. Polygamy he found theoretically defended, but monogamy the rule of life. He is enthusiastic about the Jews' care in educating the young, and commends their charities.

The book provides an account of the doctrines and ceremonies of the Jews of Tangier, and is particularly valuable as a source of information about the local Jewish customs which he describes in detail.

Although Addison was a clergyman and biased along the lines of his calling, his book is characterized by courageousness of expression and open-mindedness remarkable for the time, and attracted sufficient attention to pass into three editions.

Lit.: Abrahams, I., *By-Paths in Hebraic Bookland* (1920) 153-59.

ADDISON, VICTORIA (pseudonym), *see* PEIXOTTO, VICTORIA MAUD.

ADDITIONAL SERVICE (Musaf), the prayer added after the Morning Service (Shaharith) on those days for which the Bible prescribes offerings "in addition" to the continual, or daily, morning and evening sacrifices (Tamid)—Sabbath, New Moon days, the Three Festivals, New Year and the Day of Atonement (*Num.* 28 to 29). In some congregations in Eastern Europe and Asia the worshippers go home on Sabbath after the early morning service, partake of breakfast, and return for the Scriptural reading and the Additional Service. However, this prayer may not be postponed to later than the seventh hour of the day (one o'clock).

The Additional Service follows the Reading of the Torah and is introduced by the "Half Kaddish." Then follows the Tefillah (of seven benedictions); the first three benedictions of praise and the last three benedictions of thanks are identical with those of the daily Tefillah. Between these is inserted the "Benediction of the Day," consisting of an introductory paragraph, after which follows a prayer for the restoration of the Temple service, concluding with the appropriate selection from *Numbers,* setting forth the additional sacrifices for the day.

In the Ashkenazic rite the cantor repeats the entire Tefillah, while in the Sephardic rite he begins the first three benedictions aloud with the congregation, the middle part is recited in silence, and then he continues

to chant aloud the last three. This, however, is not done on Holy Days. The Kedushah (Sanctification) for Musaf differs considerably from that used at the Morning Service, opening with the words "We will reverence and sanctify Thee according to the mystic utterance of the Holy Seraphim" and including the Shema (Hear O Israel). The Priestly Benediction is given by the Kohanim at the end of the Tefillah.

The middle benediction (Sanctification of the Day) for Sabbath begins with a composition *Tikḳanta Shabbath* (Thou didst institute the Sabbath), the first twenty-two words of which run in a reversed alphabetic acrostic. Then follows the selection from *Num.* 28:9-10, and two closing paragraphs follow, the last being the same as in the Morning Service. The Sephardic ritual has an entirely different opening, *Lemosheh Tzivitha* (Thou didst command Moses).

The Additional Service for New Moon days begins with an introductory part expressing sorrow for the departed glory and a prayer for the return to Zion and the reestablishment of the Temple cult, and citing the verse *Num.* 28:11. It concludes with a prayer for a blessed and happy month. For the New Moon which falls on Sabbath it begins with Attah Yatzarta (Thou didst form Thy World) and reads in part very much like the corresponding formula for the festivals.

The middle benediction for the Three Festivals begins, as in the regular festival Tefillah, with a declaration of God's choice of Israel (Attah Behartanu), then continues with a declaration that the dispersion of Israel and the destruction of the Temple and the consequent cessation of the sacrificial cult were caused by "our sins" (*umippene hatta'enu*). Then follows a prayer for the restoration of the cult, and the appropriate verses from *Num.* 28 to 29 are quoted (except in the Sephardic ritual). A prayer for the restoration of the Temple, "that there we may go up and appear and worship before Thee at the three appointed times," and the regular prayer Vehassienu, for the blessing of the festival, conclude this benediction.

The Additional Service for the New Year is the longest in the entire liturgy. After the usual festival introductions and the appropriate verses from *Numbers,* three benedictions are added (making a total of nine): Malchuyoth (proclamation of the Kingdom of God), Zichronoth (proclamation of God's Providence), and Shofaroth (proclamation of God's Revelation), each containing ten verses from the Torah, Prophets and Writings. These three benedictions are introduced by prayers for the establishment of God's Kingdom on earth, a description of God as the Universal Judge, and the Revelation on Sinai, respectively. During the repetition by the cantor the Shofar (ram's horn) is sounded after each of these benedictions.

The Additional Service for the Day of Atonement begins in the same way as that for the New Year, but after the Biblical verses setting forth the additional sacrifices for the day, the confessions of sin, Ashamnu and Al Het, are recited, as in the other Tefillahs.

During the repetition by the cantor poetic selections are inserted on festivals and Sabbaths. On the first day of Passover, Tal (a prayer for dew), on Shemini Atzereth, Geshem (a prayer for rain), and during the festival of Sukkoth, Hoshanoth are recited.

In Reform congregations the Additional Service has been greatly modified or entirely abolished, because prayers for the restoration of the sacrificial cult were considered objectionable to modern thought. On New Year, however, the names and ideas of the Malchuyoth, Zichronoth and Shofaroth are retained in their universalistic aspects only, and are recited in the form of responsive reading and of prayers read by the minister. Even some Conservative congregations have rephrased references to the sacrifices so as to describe merely conditions of the past without implying any hope for the restoration of the sacrificial cult in the ritual.

JOSEPH MARCUS.



Rabbi A. T. Boas, for fifty years (1871-1921) spiritual leader of the pioneer Adelaide Hebrew Congregation, Australia

Lit.: Dembitz, L. N., *Jewish Services* (1898) 78-79, 112, 148-62; Singer, S., and Abrahams, I., *The Authorised Daily Prayer Book of the United Hebrew Congregations of the British Empire* (1922) 159-73, clxiv-clxvi; Idelsohn, A. Z., *Jewish Liturgy* (1932) 142-44, 190-92, 213-15.

ADELAIDE, capital of South Australia, with 800 Jewish inhabitants out of a total population of 327,686 (1928 census). Jacob Montefiore, who was actively associated with the early days of the colony of New South Wales, made his way north in 1840 and in that year founded the Adelaide Hebrew Congregation. For more than thirty years a small hall was used as the synagogue, but in 1871 an actual synagogue was erected on the same site, and Rabbi A. T. Boas was appointed minister. He served until his death in 1921, when Rev. D. Hirsch, of Jews' College, London, was appointed his successor.

The Adelaide Hebrew Congregation has a Hebrew

school in which about sixty Jewish children are given instruction. A number of shops have been erected on the synagogue property, and the rents obtained therefrom assist in the maintenance of the congregation. The Adelaide Jewish communal activities consist of a Hebrew Benefit and Medical Society, established in 1877, with S. Saunders as its first president; a Jewish Philanthropic Society; a Ladies' Benevolent Society; a Hebrew Literary and Social Society; and the South Australian Zionist Association.

Although the Adelaide Jewish congregation, with only 800 persons, forms but a very small part (.21 of 1 per cent) of the general Adelaide population, it has been well represented in civic affairs. Sir Vabian L. Solomon, who served as member of the House Assembly at Adelaide, became premier of South Australia in December, 1899, and occupied this position. John Lazor was mayor of Adelaide in 1855. Alderman Sir Lewis Cohen, a past president of the congregation, was Lord Mayor of Adelaide seven times, serving for six years. The Adelaide community has not developed so rapidly as have the Jewish communities of the other capital cities. This is due primarily to its location and to the fact that Adelaide is the center of pastoral and agricultural interests in which Australia's Jewish population is not greatly involved. The Jewish immigration stream of 1927 to 1929 passed it completely by. Owing to the serious financial depression of 1930, the community found itself no longer able to support a minister, and Rev. Hirsch returned to England in December, 1930. Adelaide Jewish leaders fear that, unless further immigration to the city occurs, the Adelaide community is in danger of extinction, which has overtaken many other Australian Jewish communities up to the year 1935.

NEWMAN H. ROSENTHAL.

ADELBERG, ABRAHAM, merchant and civic and communal leader, b. Vilna, Russia (now Poland), 1875; d. Cedarhurst, Long Island, N. Y., 1936. He was educated at the Vilna Yeshiva and, for a short time prior to his departure for the United States, at the St. Petersburg Gymnasium. Upon arriving in the United States in 1888, he settled in Rochester, N. Y., where he remained until 1901. In 1907, shortly after organizing a chain of clothing establishments, he helped found and develop Cedarhurst Park on Long Island, and was elected a member of the first Board of Trustees of the Village of Cedarhurst when it was incorporated as such three years later. He subsequently served as village treasurer (1920-24); village president (1926-27); and was three times elected mayor of Cedarhurst without opposition (1928-32).

Besides Adelberg's civic and business accomplishments in the years preceding his retirement from public life in 1932 because of ill health, he was active in numerous philanthropic, communal and patriotic enterprises. As a leader of camp service community work during the World War he donated a $100,000 clubhouse for the entertainment of soldiers in embarkation camps, later presenting the edifice to the local of the American Legion. In 1937 a monument to Adelberg, erected by public subscription, was dedicated in Cedarhurst Village Park.

ADELKIND, noted family of printers, which flourished in Italy in the 15th and 16th centuries. The family itself was well-known in Germany for several centuries. One member of the family had died a martyr's death in Nuremberg; another had recited the Shema on the rack at Weissensee, and Baruch Adelkind, the son of Eliezer ben David Halevi, was among those who, at the beginning of the 15th cent., fled from Germany to seek an asylum in Northern Italy. He went first to Padua but later settled in Venice, where he may have been among the many craftsmen employed under Aldus Manutius (Aldo Manuzio).

His son Cornelius lived in Venice, with a few brief interruptions, from 1524 to 1555. He rendered valuable services in connection with the publication of many Hebrew books which emanated from the outstanding early Venetian Hebrew presses, such as those of Bomberg, Di-Gara, Giustiniani, and Dei Farri. Thus he supervised the publication of the Bible commentary of Bahya ben Asher, of the *Josippon,* and of the Midrash to the Pentateuch and to the Megilloth (Venice, 1544). His outstanding accomplishment is the standard arrangement of the Talmud page, with the text in the middle, Rashi on the inner margin, and the Tosafoth on the outer. During a brief sojourn in Sabbionetta he was engaged by Tobias Foa to help in the production of an edition of the Hebrew Pentateuch (1553-55). The claim often made that he had embraced Christianity is without foundation.

His son Daniel followed in his footsteps. As printer and publisher of Hebrew books he was active in Venice for a period of about two years. In 1550 he worked in Giustiniani's press, but in 1551 to 1552 he seems to have had a press of his own. He rendered valuable service in the publication of Moses ibn Tibbon's translation of Maimonides' *Miloth Hahigayon,* and supervised editions of such books as the *Hilchoth Bedikah* of Jacob Weil and the *Degel Ahabah* of Samuel Archivolti (both 1551).

Lit.: Amram, D. W., *The Makers of Hebrew Books in Italy* (1909) 149, 180-89, 200-1, 206-13, 253, 291-92; Rabbinovicz, R. N., *Maamar al Hadpassath Hatalmud* (1877) 33-36, 41, 49, 51-52; Bloch, Joshua, *Venetian Printers of Hebrew Books* (1932) 10-16.

ADEN, seaport on the Red Sea, near Southwestern Arabia, about one hundred miles east of the strait of Bab-el-Mandeb; it is the capital of the British territory of the same name. It is not known with certainty when Jews first settled in Aden; it is possible that some Jews were living there by the middle of the 4th cent. Aden was conquered successively by the Ethiopians, Persians, Arabs, and, in 1538, by the Turks. Obadiah of Bertinoro wrote in 1489 that there had come to Jerusalem "Jews from the land of Eden. . . . Its inhabitants are dark brown. They are not acquainted with the Talmud, but only with Rabbi Alfasi and Maimonides."

In 1839 Aden became a British possession, under the administration of the Bombay Presidency; at that time the Jews there numbered 250, and Madi Menahem Moses was the communal rabbi. In 1858 a new and large synagogue was built; it had no women's section, for the Jewish women of Aden, like those of the whole of Yemen, do not attend synagogue. Jacob Saphir visited Aden in 1860, finding 250 Arabian Jewish families and 300 members of the Beni Israel, the

brown Jews of Bombay. At present, however, only a very few Beni Israel families are left in Aden, their number having decreased rapidly toward the end of the 19th cent. Since about 1885 the Jews of Aden have conducted their own printing-house. At the beginning of the 20th cent. there were 3,059 Jews in Aden. In 1921, out of a total population of 54,923, there were 3,747 Jews, almost exclusively Arabian; the same figure is given for 1937.

Aden had seven synagogues in 1938 and a hospital founded by Menahem Messa, prominent Jewish citizen and coffee-merchant. In 1911, when King George V of England visited Aden, Judah Menahem Messa built a school for the Jewish community. A school for girls, Ginath Shalom, was founded in 1929 by Selim M. Menahem Messa. There are, in Aden, a Y.M.H.A., a Jewish branch of the Boy Scouts with a girls' troop, and various charitable societies.

The Jews of Aden are chiefly reed-workers, mat-weavers, masons, jewelers, goldsmiths, book-binders, bankers, market-tenders, and porters; they also control the trade in ostrich feathers. Their main articles of diet are vegetables, dates, fish, and wine. Male Jews of Aden wear shirt, kilt, prayer-fringes, waistcoat, and gabardine. When praying they cover the head with the *mandil,* a Tallith with green silk edges. Jewish women wear a veil like that worn by Mohammedan women in Turkey until about 1925, also shirt, trousers, and a sort of wig called *masz.* They still observe the peculiar custom, when a child is born, of slaughtering a goat and placing it under the bed where the mother is lying. On the first day of a wedding celebration a heifer is slaughtered. Some scholars have seen in both these customs vestiges of animal sacrifice as it used to be practised in ancient Israel.

ABRAHAM I. SHINEDLING.

ADERSHLEGER, MOSES JACOB, Yiddish writer, b. Alesk, Galicia (then Austria), 1881. At the age of thirteen he became a barber's apprentice, and continued in this vocation after he came to the United States in 1899. A letter which he wrote to the *Jewish Forward,* describing the condition of Jewish barbers, attracted the attention of the editor, and in 1905 Adershleger's first sketches of Jewish life appeared in that newspaper. Since then he has made frequent contributions to Yiddish periodicals.

A collection of short stories depicting the life of the poor in New York and in his native town was published in 1910, with an introduction by Morris Rosenfeld, under the title *Weltelech.* He wrote a novel *An Umglick,* which he later dramatized as *Oisgegebn Kinder.*

Lit.: Reisen, Z., *Lexikon fun der Yiddisher Literatur, Presse un Filologie,* vol. 1 (1926) 45-46.

ADIABENE, district in Mesopotamia situated on the Tigris river between the Upper Zab and Lower Zab, and seat of a semi-independent kingdom which was tributary to the Parthians from the 2nd cent. B.C.E. to the 2nd cent. C.E.

During the 1st cent. C.E. Adiabene played a prominent part in the dissensions then prevailing in the Persian empire. Adiabene must have had a large Jewish population; Arbela, its principal city, was the residence of the Amora Mar Ukba in the 3rd cent. C.E.

These Jews of Adiabene probably conducted a vigorous campaign to secure proselytes, for between 35 and 40 C.E. Queen Helena, together with her two sons, Izates and Monobaz, who successively sat on the throne, became converted to Judaism. The royal family of Adiabene lavished gifts upon the Temple at Jerusalem; Helena, who more than once visited Jerusalem in performance of a Nazirite vow, presented the sanctuary with a golden tablet upon which the Scriptural portion about the wife suspected of adultery (*Num.* 5:11-31) was engraved. A family mausoleum with beautiful columns, portals and cisterns was laid out to the north of Jerusalem; it is now called by the erroneous titles of "Tombs of the Kings" and "Cave of Zedekiah." Several princes of the house of Adiabene fought and fell in the great revolt of the Jews against Rome from 66 to 70.

It is probable that the Christian legend of the conversion of Abgar, king of Edessa, reported by Moses of Chorene about 400, is taken from the account of the conversion of Izates, Queen Helena's older son.

Lit.: Graetz, H., *History of the Jews,* vol. 2 (1927) 216-19, 256, 264, 393-94; Schürer, E., *A History of the Jewish People in the Time of Jesus Christ,* vol. 2, division 2 (1890) 308-11; Josephus, *Antiquities,* book 20, chaps. 2 to 4; *Jewish War,* book 2, chaps. 5 and 6, passim; Dubnow, Simon, *Weltgeschichte des jüdischen Volkes,* vol. 2, pp. 505-8.

ADIBE, JACOB, Jewish exile from Portugal in 1496, who settled at Azamor, Morocco. In 1512 the Portuguese army under Don Jaime, duke of Braganza, was besieging the Moorish city Azamor, which had rebelled against Portugal. Adibe, who informed the general when the Moors evacuated, secured a promise of protection for his family and coreligionists. This promise was redeemed and several thousand Jews safely left the city. They settled at Fez and Saffee, but Adibe subsequently resettled in Azamor.

ADLER, widely distributed family name adopted by members of this household who originally came from Frankfort, after the house with the "Black Eagle" (Adler).

Lit.: Dietz, A., *Stammbuch der Frankfurter Juden* (1907) 11 et seq.; Adler, M. N., *The Adler Family* (1909).

ADLER, distinguished family of actors.

JACOB P. ADLER (b. Odessa, 1855; d. New York, 1926) was the founder of the family. For several years after he left school, Adler was employed in different capacities—as a salesman in a textile house, a clerk in a lawyer's office, and as a copyist for the newspaper *Odesski Vestnik*—none of which was an occupation to his liking. During that period he became associated with a group of amateur actors, and finding himself drawn to the theatre, he made an intensive study of the Russian Drama.

In 1879, when Goldfaden's troupe came to Odessa, Adler was invited to join it. Touring through many cities of Russia, he found himself in Riga during the year that Jewish theatrical performances were forbidden by the Russian government. As a result, Adler left for London, in 1882, to continue his career on the stage. In 1887, he came to the United States and appeared for a short time at the Madison Theatre in Chicago. Returning to Europe for a tour which took him to London, Lemberg, Lodz, and Warsaw, he came

back to the United States, in 1890, and settled in New York city.

In America Adler was quickly recognized as a dramatic actor of unusual ability. From the enactment of romantic roles in hybrid melodramas, he emerged as a tragedian in plays of a more serious and realistic nature.

Although Adler came to the Yiddish stage when it was still in its infancy, he was one of the most important figures in the movement toward improving its standards and repertoire. Not only did he produce better plays, but he was also the inspiration of the younger dramatists, chief among whom was Jacob Gordin, a prolific playwright whose advent, in the last decade of the 19th cent., ushered in a new epoch in the history of the Yiddish Theatre.

Collaborating, Adler and Gordin began the most brilliant period of Adler's career as an actor. Supported by a cast recruited in part from the talented members of his own family, Adler became the beloved star of the Yiddish stage. He appeared in such plays as *Der Yiddisher Koenig Lear* (1892), *Der Vilder Mensh* (1893), and *Der Meturef* (1905), but his most notable triumph was won as Shylock, in Shakespeare's *The Merchant of Venice,* which he played in Yiddish, supported by an English-speaking cast (1893).

After 1917 Adler remained comparatively inactive. He did undertake several short tours in the United States, and appeared in the film *Michael Strogoff.* His last public appearance was made in 1925 at a celebration given in his honor at the Manhattan Opera House in New York.

SARAH (née Levitzki), wife of Jacob P., was born at Odessa. She became a member of a dramatic group while she was very young, and after touring throughout Russia, she made appearances in London. In 1883 she came to the United States, and several years later, upon the arrival of Jacob P. Adler in America, she joined his troup. They were married in 1887, and her career on the stage became closely associated with Adler's. After playing with her family in London, from 1919 to 1921, she returned to New York, and undertook several tours. Since 1926 she has made occasional appearances. Her autobiography *My Life* was published (1937-39) serially in the Yiddish *Daily Forward* of New York.

In these memoirs Sarah Adler depicts in vivid strokes, a veritable kaleidoscope of the Yiddish theatre of the past four decades. Her reminiscences of the outstanding figures of that period, on the stage and in the literary world, constitute a memorable record of an era beyond recall.

Sarah Adler is regarded in the theatre not only as a co-pioneer with her husband but also as a teacher of a style of acting long popular in the early years of the 20th cent.

The family bonds of the Adler family have been proverbially strong—even though the younger generation has necessarily drifted away from the Yiddish stage, winning laurels on stage and screen in another tongue.

CELIA, daughter of Jacob P. Adler and Dina Feinman, was born in New York. As a child she attended the public schools of New York, studied the piano, and appeared on the stage with her parents. Although she expected to become a school teacher, her dramatic talents and the advice of the famous actress Bertha Kalisch encouraged her to pursue a career on the stage. In 1909, she went to London with her mother, to appear in the Pavilion Theatre, and a year later, to Poland. When she returned to the United States, she became connected with the most important Yiddish theatres in New York and Philadelphia. Her affiliation with the Yiddish Art Theatre began in 1921, and although she made several American and European tours during the interim, and directed her own theatre in partnership with Samuel Goldenberg (1924-26), she did not withdraw from the Yiddish Art Theatre until 1929. Since then she has toured the country, and, in 1937, was featured in *Voo Iz Main Kind,* one of the first of the Yiddish talking-pictures made in America.

FRANCES, daughter of Jacob P. and Sarah, was born in New York. She was graduated from High School and Art School, and has made stage appearances since the age of twelve. Beginning her career with her father at the Grand Theatre in New York, she has played with such important Yiddish stage personalities as Kessler, Mogulesko and Kalisch. She made several tours appearing in Boston (1927), Philadelphia (1928), and at the Folks-Theatre in New York (1929-30).

JULIA, daughter of Jacob P. and Sarah, was born in Philadelphia. She attended public school, and studied singing and dramatics privately. After playing with her parents for some time, she took part in David Belasco's production *The Merchant of Venice,* in 1922. During the season of 1928-29 she appeared with the Yiddish Folks-Theatre in New York.



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Jacob Adler, best known among the earliest actors of the Yiddish theatre in the United States



Dr. Alfred Adler, a pupil of Sigmund Freud and founder of a distinct school of psychoanalysis

STELLA, daughter of Jacob P. and Sarah, was born in New York, 1902. She studied at New York University, and prepared for the stage under her father and Maria Cuspenskya. She made her first appearance with her father at the age of four; in 1919, she played in London with her parents. Returning to New York in 1920 she began her career on the English-speaking stage in *Martinique, The Man of the Mountains,* and *The World We Live In* (1922). She later played in the successful American Laboratory Theatre productions *The Straw Hat* (1926), *Big Lake,* and *Much Ado About Nothing* (1927). In 1929, as the star of a repertory group, she toured the United States, South America, Paris, Antwerp, and Brussels. Joining the Yiddish Art Theatre, in 1930, she took part in many of their productions, among them *Kiddush Hashem* and *Jew Suss.* A year later she became an outstanding member of the Group Theatre, and appeared in *The House of Connelly* (1931); *Night Over Taos, Success Story* (1932); *Big Night* (1933); *Gold Eagle Guy, Gentlewoman* (1934); *Awake and Sing* (1935); and *Paradise Lost* (1936). In 1937, under the name of Ardler, she made her motion-picture debut in *Love on Toast.*

LUTHER, son of Jacob P. and Sarah, was born in New York, 1903. He was educated at the Lewis Institute in Chicago, and received his dramatic training under his parents. He made his first public appearance at the age of five, and his adult debut at the Provincetown Theatre, New York, in 1921. He later became well-known, and subsequently toured, in such Broadway productions as *Humoresque* (1923); *The Monkey Talks* (1925); *We Americans* (1926); and *Red Dust* (Theatre Guild, 1929). In 1932, he joined the Group Theatre, and, playing leading roles in *Night Over Taos, Success Story* (1932); *Men in White* (1933); *Gold Eagle Guy* (1934); *Awake and Sing* (1935); *Paradise Lost* (1936); *Golden Boy* (1937) and *Rocket to the Moon* (1939), he has proved himself a worthy inheritor of his father's dramatic talents.

LEON SHUBITZ

Lit.: Gorin, B., *Geschichte fun Yiddishen Theatre,* vol. 1, 1918; Kobrin, L., *Erinerungen fun a Yiddishen Dramaturg,* vol. 2, 1925; Zylbercwaig, Z., *Lexicon of the Yiddish Theatre,* vol. 1, 1931; *Who's Who in the Theatre,* 1936.

ADLER, ABRAHAM, economist, b. Schwebheim, Bavaria, 1850; d. Leipzig, 1922. He studied at the University of Leipzig, and devoted himself to a scientific presentation of commercial exchange. In 1898 he founded the first commercial school in Leipzig, of which he became professor and rector. He was the author of numerous text-books on commercial education, including *Leitfaden für den Unterricht der Handelswissenschaft* (1912); *Leitfaden der Volkswirtschaftslehre* (1910); and *Buchhaltungsübungen für Fortgeschrittene* (1913), all published in Leipzig. Adler was president of the B'nai B'rith Lodge and of the Jewish Community of Leipzig.

ADLER, ABRAHAM JACOB, rabbi, b. Germany, 1813; d. Worms, Germany, 1856. He studied at the University of Bonn and the University of Giessen, and became teacher at the Buchholtz School, in Frankfort. In 1842 he was elected rabbi of Worms, and took part in the rabbinical conference at Frankfort, which was convoked to discuss problems of modern Jewish life. In the revolutionary movement of 1848 Adler advocated the cause of political freedom and was imprisoned on the eve of the Day of Atonement in the Iron Tower of Mayence. After his release he devoted the remaining years of his life to Jewish historical research. He was the author of *Geschichte der Juden in Frankfurt-am-Main* and of other valuable works.

ADLER, ALFRED, physician, psychiatrist and psychologist, and founder of the School of Individual Psychology, b. Vienna, 1870; d. Aberdeen, Scotland, 1937. He studied medicine at the University of Vienna, from which he graduated in 1895. At first he practised internal medicine, but soon devoted himself to neurology and psychiatry.

In 1907, while practising medicine in Vienna, Adler published his decisive *Studie über Minderwertigkeit von Organen* (translated into English as *Study of Organ Inferiority and Its Psychical Compensations,* New York, 1917), with the object of giving a new principle to clinical medicine. In this work Adler showed that children born with organic weaknesses may be driven by inferiority feelings to compensate, that is, to create some point of superiority; they may even over-compensate. In the process the entire body and the mind naturally become involved. The particular pattern which this aggressive compensation assumes in childhood becomes the prototype, to a large extent, of the adult style of life. This explanation of the individual's complex psyche as the result of compensation for original inferiority is one of the basic assumptions of the Adlerian psychology.

Desirous of applying his new principle to psychopathology, Adler entered into close relations with Freud (1907), and to a certain extent adopted and helped spread Freud's views. But in 1912 Adler broke with Freud; to the orthodox psychoanalytic doctrine

that the libido is the force behind neurosis Adler opposed his own, that in each neurosis there is a "guiding fiction," a secret individual goal of superiority (comparable to Nietzsche's will to power) toward which all strive, but which in neurotics becomes increasingly detached from reality. Manifestations of sex-impulses Adler believes to be merely a "form of speech" of this egoism and thus secondary to the ego's primary "fictive goal."

Further, Adler formally rejected the Freudian "instinct-theory" which assumes the influence of infantile wishes (as expressed in dreams) in the neurosis. Where Freudians place the emphasis on the past of the individual, Adlerians stress, so to speak, the constant future, the "finalism" in life; and whereas Freudians try to understand the individual through analysis of him, Adler's individual psychology insists on comprehending him in terms of his unity.

In the period after the World War Adler's theories became widely disseminated and popularized in many countries, including England and the United States. The ethical and educational implications arising from Adler's individual psychology account for its great appeal to the layman. It was for the work of "releasing a new energy in daily life" and for the reformation of life on the basis of his psychological principles that Adler founded the International Society for Individual Psychology.

Adler holds that the individual is on the one hand biologically bound to his organic inferiorities; these, from his infancy on, impel his strivings toward superiority. On the other hand, the individual's strivings always take place within the community. Each individual develops all the phenomena of his psychic life with respect to three main categories: his relations to society, his work, and his love. All three of these are communal. The life of the race continues and develops by virtue of the individual's contribution and cooperation. The communal life has a logic which demands that the individual's self-assertive ego must always act with reference to it; there is a strict correspondence between the health and happiness of the soul and the proper functioning of the individual in society. Thus marriage, really a communal relationship, is the only practicable solution of the erotic need. The child, moreover, is always educable. If in the first four or five years of his life he receives the correct assistance in his responses to his environment, his relation to the communal interest will tend to be a happy one. Adler and his followers have established child clinics in several centers, the most numerous of them in Vienna.

One of the criticisms leveled against Adler's system is that it comes to nothing more than a popular system of ethics. To this the reply is made that these ethics have a strictly scientific background and bring practical results. Other critics refuse to accept the whole history of man's culture as being influenced to a great extent by the individual's striving to compensate or overcompensate his actual or his fancied inferiorities.

In 1930 Adler was made an honorary citizen of Vienna. He served as lecturer at the University of Vienna, and later came to New York city and became lecturer at Columbia University. In 1934 he became professor at the Long Island College of Medicine.

Adler's numerous publications include *The Practice and Theory of Individual Psychology; The Neurotic Constitution; Understanding Human Nature; The Science of Living; Problems of Neurosis; The Case of Miss R.; The Case of Mrs. A.; The Education of Children; The Pattern of Life; What Life Should Mean to You.* Adler was the director of the *Internationale Zeitschrift für Individualpsychologie* and president of the International Society of Individual Psychology.

SHERRY MCKENZIE.

Lit.: Mairet, Philippe, *The A. B. C. of Adler's Psychology* (1929); Crookshank, F. G., *Prefatory Essay in Adler's Problems of Neurosis* (1929) 3-38; Putnam, James, Burrow, Trigant, and White, William A., symposium on the theories of Freud, Jung and Adler, in *Journal of Abnormal Psychology,* vol. 12 (1917).

ADLER, CYRUS, educator and Orientalist, b. Van Buren, Ark., 1863. He received his B.A. (1883) and M.A. (1886) degrees from the University of Pennsylvania and his Ph.D. from Johns Hopkins University in 1887. He became fellow and served as instructor and associate professor of Semitic languages there from 1884 to 1893; was honorary assistant curator in 1898 and curator of historic archaeology and historic religions of the United States National Museum in Washington from 1889 to 1908; librarian (1892 to 1905) and assistant secretary (1905-1908) of the Smithsonian Institute. He served as special commissioner to the Orient for the Chicago World's Fair of 1893, for which he organized the Oriental Department, and in 1898 represented the United States at the Conference on the International Catalogue of Scientific Literature, at London, England.

Adler was one of the founders of the Jewish Publication Society in 1888, serving from the beginning on its board of trustees, and on its publication committee, of which he later became chairman (1923). He is also chairman of the Jewish Classics Committee of the Jewish Publication Society. He edited the *American Jewish Year Book* from 1899, when it was first published, through 1905, and again in 1916. In 1899 he became a member of the editorial board of the *Jewish Encyclopedia,* heading the departments of Post-Biblical Antiquities and the Jews of America, and serving until the completion of the work in 1905. When the Jewish Publication Society undertook its new English translation of the Bible, Adler was chosen chairman of the board of seven editors who prepared the manuscript; the work was completed during the years 1908-15 and published in 1917.

Adler has been particularly identified with the American Jewish Historical Society, the first group to attempt a scientific study of the history of Jews in America. He convened the meeting at which the society was organized in 1892, and served as its first secretary until 1898, when he was elected president, an office which he retained until 1922.

In 1908 Adler was appointed president of the newly founded Dropsie College for Hebrew and Cognate Learning at Philadelphia. He then took up his residence in that city, where he became a member of the Board of Public Education (1921-25) and president of the board of trustees of the Free Library of Philadelphia. He is a member of the Board of Overseers of the Gratz College-Hebrew Education Society of Philadelphia. In 1910 he began to edit the new series of the



© Wide World

Dr. Cyrus Adler, widely recognized American educator and lay spokesman of American Jews

Jewish Quarterly Review. He is a member of the Washington Academy of Sciences, the Anthropological Society of Washington, the American Philological Association, the American Oriental Society (president in 1923), the American Philosophical Society (councillor, 1927-30, 1932-36), Archaeological Institute of America, Society of Biblical Literature and Exegesis, American Academy for Jewish Research.

Adler has always been an acknowledged leader of Conservative Judaism in America. He was one of those who advocated calling Solomon Schechter to New York as head of the Jewish Theological Seminary, of which Adler became President of the Board of Directors upon its reorganization in 1902, and he supported Dr. Schechter's efforts in establishing a Conservative group in this country. After Schechter's death in 1916, he became acting president of the Seminary, and in 1924 was made its president. From 1914 to 1918 he was presiding officer of the United Synagogue of America. He is a member of the Board of Governors of the Hebrew University in Jerusalem, and a member of the Executive Board of the Boy Scouts of America.

In 1929, Adler, who had always been active in the work of the American Jewish Committee, was chosen to succeed Louis Marshall as president. He directed most of the activities of the Committee, including such tasks as acting as representative with Marshall at the Versailles Peace Conference in 1919, where he sponsored the inclusion of the minority rights clause in treaties with newly-formed and enlarged states, and combatted the spread of anti-Semitic propaganda. In 1929 he was appointed a non-Zionist co-chairman of the council of the Jewish Agency for Palestine, and in 1930 prepared on behalf of the Jewish Agency, a *Memorandum on the Western Wall* for the Special Commission of the League of Nations.

The Hebrew Union College conferred upon him the honorary degree of D.H.L. in 1925, and the University of Pennsylvania D. Litt. in 1930.

Dr. Adler's seventy-fifth birthday (1938) was made the occasion of a celebration by scores of national organizations, Jewish and non-Jewish. Highlight of the celebration was the presentation to Dr. Adler of a testimonial volume containing hundreds of tributes by leading statesmen (including President Franklin D. Roosevelt), thinkers, scientists, clergymen and eminent figures in various other fields of endeavor on two continents.

Adler's writings include: *Told in the Coffee House* (New York, 1898), a collection of Turkish folk tales from Constantinople, written in collaboration with Allan Ramsay; *Descriptive Catalogue of a Collection of Objects of Jewish Ceremonial Deposited in the United States National Museum by Hadji Ephraim Benguiat* (Washington, 1901), published in collaboration with I. M. Casanowicz; edited *The Voice of America on Kishineff* (Phila. 1904); edited (with Aaron Ember) *Oriental Studies* in commemoration of the 40th anniversary (1883-1923) of Paul Haupt as Director of the Oriental Seminary of Johns Hopkins University (Baltimore, 1926); *Jacob H. Schiff, His Life and Letters* (2 vols., New York, 1928); numerous articles in *Publications of the American Jewish Historical Society;* sketches of Solomon Schechter, Oscar S. Straus and Louis Marshall in the *American Jewish Year Book* and *Lectures, Selected Papers and Addresses,* with a bibliography by Edward D. Coleman and Joseph Reider, published by his friends on his 70th birthday, 1933.

WALTER HART BLUMENTHAL.

Lit.: Kohut, George Alexander, "The Contributions of Cyrus Adler to American Jewish History," in *Publications of American Jewish Historical Society,* No. 33, pp. 17-42.

ADLER, DANKMAR, architect and engineer, b. Lengsfeld, Saxe-Weimar, Germany, 1844; d. Chicago, 1900. He was the son of Rabbi Liebman Adler. Educated at the University of Michigan and University of Chicago, he settled in Chicago in 1861, and took part in the Civil War. He became prominent as an architect, and was commissioned to build many important edifices, such as synagogues, churches, theatres, and large business buildings in Chicago, St. Louis, New Orleans, Pueblo, Col., and New York. He designed the Stock Exchange in Chicago, and was associate architect of Carnegie Hall in New York. One of the consulting architects of the Chicago World's Fair (1893), he had a large share in designing its structures. He was president of the Western Association of Architects and of the Illinois State Board of Examiners of Architects, and contributing editor of the *Architectural Encyclopedia.*

Lit.: Meites, *History of the Jews of Chicago* (1924) 394.

ADLER, DAVID BARUCH, financier and politician, b. Copenhagen, Denmark, 1826; d. Copenhagen, 1878. In 1850 he established in Copenhagen the banking house of D. B. Adler & Co., which he developed into one of the most important in the city. He was a member of the board of the stock exchange in Copenhagen and of the maritime and commercial court. He

was elected to the City Council and to the house of representatives; from 1874 until his death he served as a member of the senate. He enjoyed great prestige in the National Liberty party, and was often consulted as an expert in commercial and financial matters. He presented his summer home, "Naerumgaard," to the city of Copenhagen for the erection of a home for children. He took active part in Jewish affairs, and was from 1870 to 1877 a member of the board of directors of the Jewish community in Copenhagen. In this latter capacity he proposed many reforms in the divine service, but did not win approval for them.

Lit.: Bricka, C. F., *Dansk Biografisk Leksikon,* vol. 1, p. 100; Dahl, S., and Engelstoft, P., *Dansk Biografisk Haandleksikon,* vol. 1, p. 12.

ADLER, ELKAN NATHAN, writer and traveler, b. London, 1861; youngest son of Nathan Marcus Adler, chief rabbi of England; half-brother of Chief Rabbi Hermann Adler. He was educated at London University, from which he received the A.B. and afterward the A.M. degree. In 1930 the honorary degree of Doctor of Hebrew Law was conferred upon him by the Jewish Theological Seminary of America. By profession a lawyer, he traveled in all parts of the world. His famous library of over 5,000 Hebrew manuscripts, incunabula, and the like, was acquired by the Jewish Theological Seminary and the Hebrew Union College (1923).

Adler was vice-president of the two international conferences on the Russo-Jewish question (Berlin, 1891 and 1903). He is an active member of the London Jewish community; past president of the Jewish Historical Society of England; a member of the Board of Deputies, the Council of the Anglo-Jewish Association, Jews' College, the Joint Foreign Committee, the Royal Institute of International Affairs; a Fellow of the Royal Historical Society, as well as a corresponding member of the Royal Academy of History of Spain.

He wrote: *About Hebrew Manuscripts* (London, 1905); *Jews in Many Lands* (Philadelphia, 1905; translated into Hebrew, Hungarian and German, the last under the title of *Von Ghetto zu Ghetto,* Stuttgart, 1909); *Documents sur les marranes d'Espagne et de Portugal* (in *Revue des études juives,* 1904-6, vols. 48-51); *Auto de Fé and Jew* (London, 1908); *Catalogue of Hebrew Manuscripts in the Collection of E. N. Adler* (Cambridge, 1921); *Jewish Travellers* (London, 1930); *History of the Jews in London* (in *Jewish Community Series* of the Jewish Publication Society of America, Philadelphia, 1930); and articles in learned periodicals.

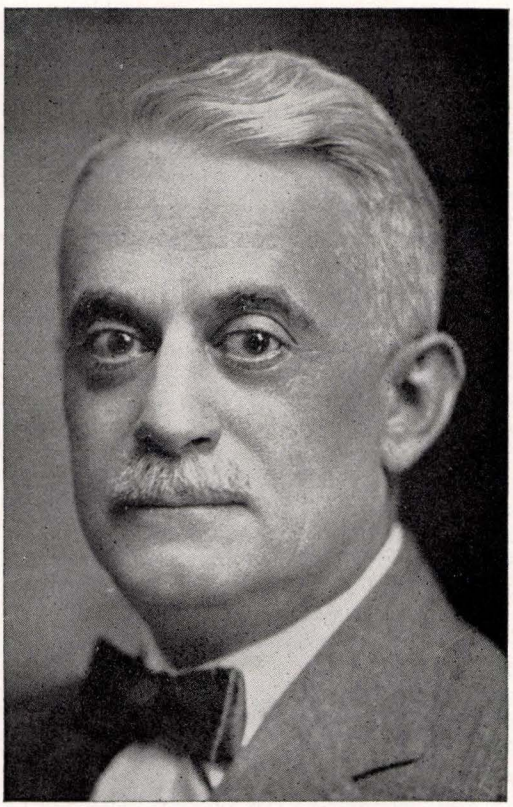
Lit.: The Jewish Year Book (1929); *Jewish Chronicle* (London) May 4, 1923.

ADLER, ELMER, publisher, book designer and authority on typography, b. Rochester, N. Y., 1884. He was engaged in business in Rochester from 1903 to 1921, during which time he was actively associated with the Rochester Historical Society and the Memorial Art Gallery, as well as with various social and philanthropic organizations. He collected prints, finely printed books and historical material. In 1922 he established the firm of Pynson Printers in New York city, specializing in the designing and making of books, and also acting as professional adviser to publishers. He made his exceptional typographical collection available to the public by housing it in the New York Times Annex. He was one of the organizers of Random House (1927); he founded *Colophon,* a book-collectors' quarterly (1929), and served as its editor. He lectured on typography at various schools, including the New School for Social Research, and edited the volume *Breaking into Print* (1937).

Lit.: Glassman, L., *Biographical Encyclopedia of American Jews* (1935) 4-5.

ADLER, EMANUEL PHILIP, newspaper publisher and communal factor, b. Chicago, 1872. His father's tobacco factory was destroyed in the Chicago fire (1871). The family moved to Ottumwa, Iowa. There he began as printer's devil on the German language *Journal.* Gradually he rose to the presidency of the Lee Syndicate Newspapers, a chain of influential dailies circulating in Iowa, Nebraska, Illinois, Wisconsin and Missouri. In 1921 he founded the Tri-City Federated Jewish Charities and served as its president. He founded the Betty Adler Waterman Memorial Library in Davenport, in memory of his sister who herself edited the woman's department of the Davenport *Times.* He established the Jewish Community Office in Davenport to serve all Jewish organizations—Orthodox, Conservative and Reform—in the three cities: Davenport, Des Moines and Sioux City.

Though not a banker at the time, he was instrumental, by directing a civic campaign (1932), in reorganizing, and re-opening the American Bank of Davenport, Iowa, without any loss to the depositors. He directed the local community chest. He is president of the Davenport Bank & Trust Co., director of the Dav-



Emanuel Philip Adler, publisher of newspapers and communal factor

enport Locomotive & Manufacturing Co., trustee of the Municipal Art Gallery, of the St. Luke's Hospital, and of the Friendly House. He was president of the Inland Daily Press Association, vice-president of the Associated Press (1917-18), and secretary of the Republican State Central Committee (1910-12).

The Lee Syndicate Newspapers, controlled by him, include: *Times,* Davenport, *Journal,* Muscatine, *Courier,* Ottumwa, *Globe Gazette,* Mason City, Ia.; *Tribune,* La Crosse and Madison, Wisc.; *State Journal* and *Courier Post,* Hannibal, Mo.; *State Courier,* Kewanee, Ill.; *Star,* Lincoln, Neb.

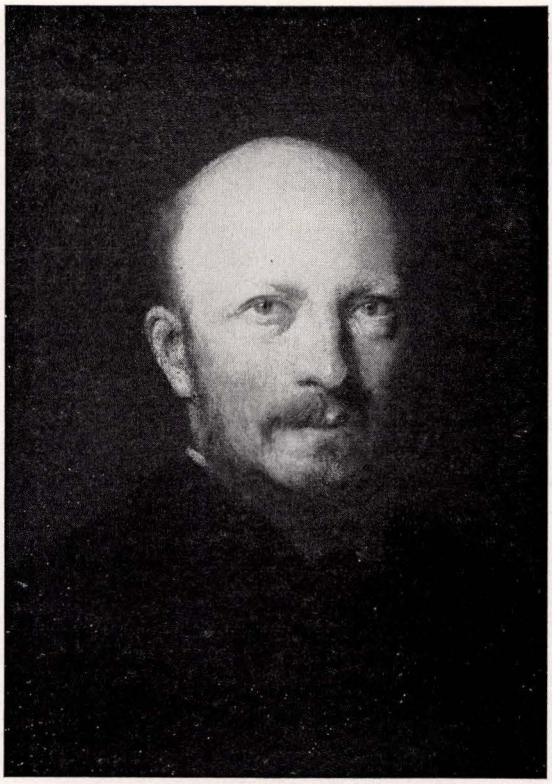
His son, Philip David Adler, editor of the Kewanee *Star-Courier,* wrote a book commemorating his father's 60th birthday.

ADLER, FELIX, philosopher, educator, civic reformer and initiator of the Ethical Culture movement, b. Alzey, Germany, 1851; d. New York city, 1933. He came to New York at the age of six when his father, Samuel Adler, a pioneer of Reform Judaism, was elected rabbi of Temple Emanu-El. Felix Adler at first intended to follow in his father's profession; indeed, he was sent abroad to study by the trustees of Temple Emanu-El in order that he might assume the post of associate rabbi of the congregation.

After receiving his B.A. from Columbia in 1870, he studied at the Universities of Berlin and Heidelberg, and at the Hochschule für die Wissenschaft des Judentums, where he was introduced to Hebrew literature, Kantian philosophy and Biblical criticism. He received his Ph. D. from Heidelberg in 1873. In October of that year he was invited to preach at Temple Emanu-El. His address attracted considerable favorable attention, but was criticized for the omission of any reference to God and for its iconoclastic views.

Adler had come to question the claim of Judaism to finality of moral truth. In line with a major trend of early Reform Judaism, he emphasized the universal ethical aspects of religion and discounted its ceremonial and esthetic values. He carried this rationalistic temper to the point of demanding literal exactness in the liturgy. He considered it impossible, for instance, to speak the words, "And this is the Law which Moses set before the children of Israel," the prescribed formula that officiating ministers at the time were called upon to recite when they took the Pentateuchal scroll from the ark at the Sabbath services. On these and other grounds his separation from the synagogue became inevitable to him. It was not a rebel's separation, like that of Spinoza, but with an abiding appreciation of the Jewish contribution to what Adler conceived as his broader view.

In 1874 he became professor of Hebrew and Oriental Literature at Cornell, but his views were too liberal for the university at that time. In 1876 he returned to New York and founded the New York Society for Ethical Culture. The Society attracted many Jews who were dissatisfied with the customs and beliefs of the Judaism of their time, but who were not ready to give up religion altogether, as well as others, Jews and non-Jews, who were won by Adler's moral and social purposes. The movement spread to many American cities and abroad. The basis of the movement is universal humanity, a concern for the study and progress of the "right" in every sphere of conduct. It has no theological barriers of tenets, emphasis being placed on deed rather than creed.



Felix Adler, founder of the Ethical Culture movement and pioneer in the field of modern education

Rejecting the belief in a Messianic era of peace and justice to come through the teachings of Judaism, Adler built on the vision of the Prophets, revivified in the liberal religion of his father, a more strictly philosophical and broader orientation. He had been influenced by Emerson and by F.A. Lange's *Die Arbeiterfrage* as well as by Kant and Christian ethics. In his attempt to reconstruct the spiritual ideal for mankind, he contends that the preachment of the Prophets against the injustice of oppressions and exploitation was supplemented by Jesus whom he interpreted as dwelling upon inner purity. Adler's endeavor was to combine these insights and advance beyond them.

His ideal takes cognizance of the essential distinctiveness of every individual and group. Each man's personality he took to be holy and inviolable, possessing spiritual possibilities. Each person is an end in himself; none is to be misused. His uniqueness is to be recognized, and more than that, encouraged. As each person comes into relation to another, he should seek to cultivate that other's "highest" nature. In that continuous linkage with the best in another, each will develop his own character and both will be drawn together and broadened. Tolerance of differences in others is not enough. There must be an actual reverencing of differences. This attitude should prevail in every realm of human life, private and social.

On the basis of this ethical viewpoint, Adler proceeded to outline the spiritual universe which he took to be supreme reality. He rejected the idea of a personal God, the distant ruler of our destinies. But in-

stead there was for him a socialized godhead, an "ethical manifold" compounded, so to put it, of our own inmost selves in their perfect harmonious relations. He held that the perception of this ideal realm will grow increasingly clearer as men act in accordance with the ethical prescription which he urged.

Adler regarded this ideal as peculiarly adapted to our democratic society. If we take it earnestly, as no mere compensatory device for human frustrations, but are willing to grant its warrant of validity in the very effort to establish it, we have assumed a religious attitude. In the pilgrimage of mankind toward this ideal goal we should mould under its light the institutions through which we pass: the family, school, vocation, state, international society. Why this metaphysical "reality" should be more ultimate than the natural world surrounding us or why its nature should be ethical and spiritual is not convincingly accounted for except in terms of Adler's intense moral convictions. Also, there is a paradox in that the cultivation of peculiar group values was urged generally while the continuance of Judaism was deprecated, especially in its nationalistic manifestations.

The application of this view to education and social reform followed in significant ways. In 1878 the New York Society for Ethical Culture established the first free kindergarten school, experimenting with manual training and other progressive methods. Those who contributed to the school's support were so impressed by its achievements that they wanted to send their own children, and the Ethical Culture Schools were established. In 1878 Adler began the work of district nursing, now carried on by Henry St. Settlement. Ten years later he founded the Mother's Society for the Study of Child Nature, later Child Study Association.

In a series of public addresses in 1882 he called attention to the foul conditions in tenements, which led to the appointment of the State Tenement House Commission, of which Adler became a member in 1888. He was active in the formation of the Committee of Fifteen in 1903 which exposed corrupt government in New York city and elected Seth Low mayor. For seventeen years, starting in 1904, he remained chairman of the National Child Labor Committee. In 1913 Mayor Mitchell appointed him chairman of a committee which averted the strike of 60,000 garment workers and he was instrumental in introducing an orderly system of arbitration in this industry. As chairman of the International Union of Ethical Societies, he convoked the first International Congress on Moral Education in 1908 and the first Universal Races Congress in 1911.

In 1902 he became Professor of Political and Social Ethics at Columbia University. In 1908-09 he was Roosevelt Exchange Professor at the University of Berlin and in 1923 Hibbert lecturer at Oxford. In 1928 he was elected president of the Eastern Division of the American Philosophical Association. His thought was deeply respected by liberal clergymen of every faith and by those interested in an ethical approach to philosophy and to the social problems of the day.

The Ethical Culture Movement had originally sponsored the publication of the *Ethical Record* (1888-90) which was succeeded by the *International Journal of Ethics;* Adler was a member of the editorial board. He contributed frequently to this journal as well as to the *Standard,* monthly of the American Ethical Union.

Principal Works: Creed and Deed (1877); The Ethics of the Political Situation (1884); The Moral Instruction of Children (1892); Life and Destiny (1905); The Religion of Duty (1905); The World Crisis and its Meaning (1915); An Ethical Philosophy of Life (1918); Reconstruction of the Spiritual Ideal (1924). BERYL HAROLD LEVY.

Lit.: Appleton's Encyclopedia of American Biography, vol. 1, p. 33; The *Standard,* vol. 20, No. 2; Friess, Horace L., "Felix Adler," in *Columbia University Quarterly,* vol. 26, No. 2; Levy, Beryl H., "Felix Adler's Spiritual Ideal," in *World Unity,* vol. 12, No. 6; idem, *Reform Judaism in America* (1933) 1-4; *National Encyclopedia of American Biography,* vol. 23, p. 98.

ADLER, FRIEDRICH, poet and dramatist, b. Amschelberg, Bohemia, 1857. A poet of simple, realistic power, he wrote *Gedichte* (Berlin, 1893); *Neue Gedichte* (Leipzig, 1899); *Vom goldenen Kragen* (Prague, 1907), a volume of sonnets, and other poems. His wide knowledge of languages enabled him to translate into German the works of many foreign poets, including the Czech poet Vrchlicky. In 1926 he completed a translation of Smetana's *The Bartered Bride,* which he was commissioned to do by the government. A Spanish influence manifests itself in his comedies *Zwei Eisen im Feuer; Don Gil;* and *Der gläserne Magister.* His three-act play *Freiheit* is his most ambitious effort in the drama. He contributed an essay on Morris Rosenfeld as an introduction to Friedrich Thieberger's translation into German (1910).

ADLER, FRIEDRICH, sculptor and commercial artist, b. Laupheim, Württemberg, Germany, 1878. From 1907 to 1927 he was machinist and headmaster in the State Trade School of Hamburg, and from 1927 to 1933 served there as professor. Adler was the inventor of a new process for printing materials. In addition to a number of important works which he executed, such as the hall of the Jewish Cemetery in Nuremberg and the synagogue at the German Trade Unions Exposition at Cologne in 1914, he was engaged chiefly in interior architecture, the designing of silver art objects and the employment of silver for industrial purposes. His latest labors were in the field of artificial resin production and in the development of a process for making hand-batik. When the new Hamburg temple was built, Adler made for it several huge Hebrew letter-friezes and a valuable handwoven "Kaddish carpet."

ADLER, FRIEDRICH, Socialist leader, secretary of the Second (Socialist) Internationale, b. Vienna, 1879. He is the son of Viktor Adler, who was the leader of the Austrian Social Democratic party. Adler was instructor in physics at the University of Zürich, but during the World War he returned to Austria. He was condemned to death by a special court for his attempted assassination of Count Stürgkh, the Austrian prime minister, on October 21, 1916, as a protest against the War; this sentence, however, was later commuted to eighteen months' imprisonment, and he was finally amnestied on November 1, 1918.

From the political point of view, Adler is an orthodox Marxist, and in his philosophic views, a follower of the psychology of Ernst Mach, which reduces all existence to measurable sensations. Baptized at an early age by his father, he later declared himself an agnostic.

When strongly marked evidences of a split within the Social Democratic party made themselves felt in Cen-

tral and Eastern Europe from 1916 to 1919, Adler was among the first to establish a new Internationale, frequently ridiculed by both the old Social Democrats and the Communists as the "Internationale 2½." In 1919 he was a member of the Constitutional National Assembly in Vienna. After the War, in London, he was named to the influential position of secretary of the reunited Socialiste Internationale. In January, 1938 his name caused a flurry of excitement when it appeared that he had been arrested by the Netherlands government and sentenced to four months' imprisonment for using a false passport on one of his trips in behalf of the Internationale.

Principal Works: Die Erneuerung der Internationale (1918); Ernst Machs Überwindung des mechanischen Materialismus (1918); Ortzeit, Systemzeit, Zonenzeit, und das ausgezeichnete Bezugssystem der Elektrodynamik (1920); Vor dem Ausnahmegericht (1919); Falls der Krieg dennoch ausbrechen sollte, pamphlet (1929); Democracy and Revolution (New York, 1934).

ADLER, GUIDO, researcher in music, b. Eibenschütz, Moravia, 1855. He attended the conservatory in Vienna (as pupil of Brückner and Dessoff) and the university. In 1885 he was associate professor at the German University of Prague, and from 1898 to 1927 professor at the university of Vienna. He was the founder of the Austrian School of musical science. His greatest service was the founding of the *Denkmäler der Tonkunst in Osterreich,* of which he himself published a great number of volumes. He was the founder of the Institute for the History of Music of the University of Vienna, and a co-founder of the first scientific musical periodical, the *Vierteljahresschrift für Musikwissenschaft* (1885 to 1894). His chief works are: *Richard Wagner* (Leipzig, 1904; 2nd ed., Munich, 1923); *Der Stil in der Musik* (vol. 1, Leipzig, 1912); *Methode der Musikgeschichte* (Leipzig, 1919); *G. Mahler* (Vienna, 1916); *Handbuch der Musikgeschichte* (Frankfort, 1924).

Lit.: Riemann, H., *Musik-Lexikon,* vol. 1 (1929) 10; *Grove's Dictionary of Music and Musicians,* vol. 1 (1927) 39.

ADLER, HENRY, merchant and philanthropist, brother of Rabbi Liebmann Adler of Chicago, b. Lengsfeld, Germany, 1808; d. Cincinnati, Ohio, 1892. Adler was active as a merchant in Lawrenceburg, Ind., for many years, and in the later period of his life settled in Cincinnati. Here he performed many acts of private and public charity; after the floods of 1882-83, he donated 1,000 loaves of bread daily for several consecutive weeks to the flood-sufferers.

Henry Adler was the first Jew in America to contribute any considerable sum of money for the establishment of a school for the training of rabbis. On February 13, 1873, in a letter printed in the *Union of American Hebrew Congregations Year Book,* 1873, Adler offered the sum of $10,000 toward the establishment of the Hebrew Theological Seminary then being projected by Isaac Mayer Wise. The next year he contributed this sum to the sinking fund of the Hebrew Union College, as the institution was finally named; other subscriptions followed, and the College was officially opened in October, 1875. Adler, who had been a delegate from Cincinnati to the 1873 convention of the Union of American Hebrew Congregations, was elected to the first Board of Governors of the College, in 1874.

ADLER, HERBERT M., educator, son of Marcus Nathan Adler and grandson of Chief Rabbi Nathan Marcus Adler, b. London, 1876. Educated at St. John's College, Cambridge, he became a barrister, and practised as such until 1915. In 1911, he succeeded his father as director of the Stepney Jewish Schools, retiring in 1939. In 1922 he was appointed first director of Jewish education by the Committee of the Jewish War Memorial. He was joint editor, with the late Arthur Davis, of an English translation of the *Festival Prayers,* published with the collaboration of Israel Zangwill and Mrs. Nina Salaman, under the title of *The Service of the Synagogue* (1904). Other works by him are: *A Summary of the Law Relating to Corporations* (London, 1903); *Jewish Prayer Book* (1922).

ADLER, HERMAN MORRIS, psychiatrist and criminologist, b. New York city, 1876; d. New York city, 1935. He graduated from Harvard University in 1897, and four years later took his degree at Columbia University's Medical School. After a brief period as neuropathologist with the Danvers State Hospital, Massachusetts, he joined the staff of the Boston Psychopathic Hospital and soon was appointed its chief. From 1912 to 1916, in addition to his duties at the hospital, he served as an assistant professor at Harvard Medical School.

In 1916, sent by the Rockefeller Institute to Chicago to study the facilities of Cook County for the care of mental diseases and deficiencies, he was appointed State Criminologist of Illinois by Governor Lowden. A year later he founded the Juvenile Psychopathic Institute, of which he was a director until his resignation in 1929; from 1919 to 1928 he was also professor of criminology and later head of the Department of Social Hygiene, Medical Jurisprudence and Criminology of the Medical College of the University of Illinois.

Summoned to California, Adler assumed the combined duties of consultant to the State Department of Welfare and professor at the University of California at Berkeley, where he created a department of criminology. While in that position he perfected the "lie detector" introduced by August Vollmer, former Berkeley police chief.

During the World War (1917-18) he did disciplinary psychiatry in military prisons. He established the Behavior Research Fund (1926), and wrote numerous articles in scientific journals.

Lit.: Archives of Neurology and Psychiatry (1936); "Herman Adler Memorial Number," in *American Journal of Orthopsychiatry* (1936) 477-85.

ADLER, HERMANN, chief rabbi of the United Hebrew Congregations of the British Empire, b. Hannover, Germany, 1839; d. London, 1911; he was the second son of Chief Rabbi Nathan Marcus Adler and his first wife Henrietta Worms, sister of Baron Solomon Benedict de Worms. When his father came to London Hermann was only six years old. In 1860, after studying at University College, London, he went to Prague, where he was a pupil of Solomon Leib Rapoport. In 1862 he received the Ph. D. degree from the University of Leipzig; in this same year he was ordained and received a temporary appointment as principal of Jews' College (1862-64).

In 1864 he became rabbi of the newly built Bays-



Rev. Dr. Hermann Adler, Chief Rabbi (1891-1911) of the United Hebrew Congregations of the British Empire

water Synagogue. In 1879, when his father's health began to decline, preventing the performance of his numerous duties, Hermann was appointed assistant chief rabbi, and chief rabbi in 1891. As chief rabbi he owed his popularity to his great tact and dignity, and exercised great influence far beyond his own community; this fact was attested by three honors that were bestowed upon him: the LL.D. degree by St. Andrew's University in 1899; the D.C.L. degree by Oxford University on his seventieth birthday in 1909, when also the dignity of C.V.O. (Commander of the Royal Victorian Order) was conferred upon him by Edward VII.

His activities as chief rabbi prevented him from engaging in any extensive literary work. He published *Course of Sermons on the Biblical Passages Adduced by the Christian Theologians in Support of the Dogmas of Their Faith* (London, 1869), and another volume of sermons entitled *Anglo-Jewish Memories* (1909). His important articles include: "The Chief Rabbis of England" (in *Papers Read at the Anglo-Jewish Historical Exhibition,* 1887); "The Baal Shem of London" (in *The Jewish Historical Society of England, Transactions,* vol. 5, 1908); *Ibn Gabirol and his Influence upon Scholastic Philosophy* (London, 1865); *Jewish Wit and Humour* (London, 1893).

He sympathized with the Chovevei Zion movement. In 1885 he went to Palestine in behalf of Jewish colonization. He espoused the rights of the Russian Jews and participated in conferences in Berlin (1889) and in Paris (1890).

In his writings he refuted attacks on Jews by Goldwin Smith, defended the integrity of the Torah against critics such as Bishop Colenso, and challenged the early race theories of Professor Max Müller, which Müller himself later abandoned. Adler was a staunch opponent of Reform Judaism and a vigorous advocate of Jewish tradition in thought and action.

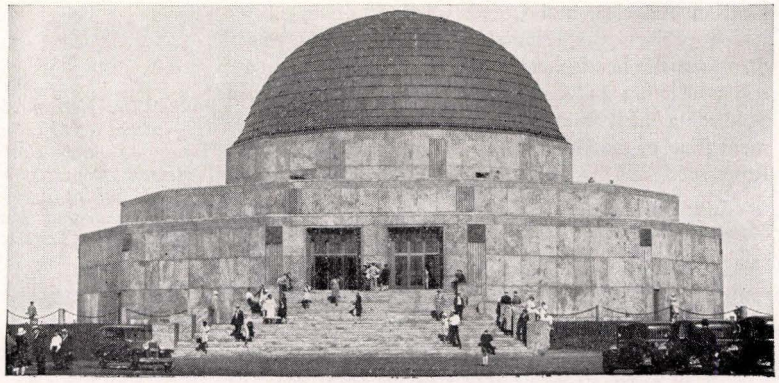
Lit.: *Jewish Chronicle* (London) July 21, 1911, pp. 18-25, 29-30; July 28, 1911, pp. 17-20, 26-27; Aug. 4, 1911, pp. 15-17; *The Times* (London) July 19, 1911.

ADLER, JACOB (pseudonym B. Kovner), Yiddish poet, author, and playwright, b. Dynow, Poland, 1877, of a Hasidic family. At the age of seventeen he came to the United States. He made his literary début in 1897 with two poems published in the *Forward,* a New York Yiddish daily. He wrote a series of short stories on the conditions of workers' lives, became the editor of *Progress,* a Yiddish weekly, in 1906, and later contributed humorous sketches to *Der Kibitzer, Der Groiser Kundes,* and *Der Yiddisher Gazlen,* of which he was one of the editors. He is the author of several volumes of Yiddish poetry, including *Zichronoth* (1907) and *Lieder* (1924). These poems are marked by a yearning for the idyllic patriarchal life of the small ghetto town. Many of his works have been collected and republished, such as *Yente Telebende* (1913); *Frehliche Minuten* (1919); and *Moishe Kapoir* (1919). His Yiddish plays include: *Yente Telebende* (1915); *Yente in Himel* (1916); *Shaike der Expressman* (1917); *A Doctor's Office* (1924).

In 1911 Adler joined the staff of the *Jewish Daily Forward,* and he has achieved wide popularity through the humorous short stories which he contributed. His works have been translated into several languages, one humorous sketch having been done into Italian by Enrico Caruso. An English translation of his humorous sketches appeared under the title *Laugh, People, Laugh* (New York, 1934). Adler has written under twenty-two different pseudonyms.

Lit.: Reisen, Z., *Lexikon fun der Yiddisher Literatur, Presse un Filologie,* vol. 1 (1926); *Who's Who in American Jewry,* 1928, p. 15.

ADLER, JACOB P., *see* ADLER, FAMILY OF ACTORS.



The Planetarium in Chicago, first building of its kind to be erected in an American city, donated by Max Adler, philanthropist

ADLER, JULIUS OCHS, newspaper executive, b. Chattanooga, Tenn., 1892. With the exception of a two-year period spent in the army during the World War, he has been actively associated with the management of the *New York Times* since his graduation from Princeton University in 1914. As a commanding major in the 306th Infantry, Seventy-Seventh Division, he participated in the campaigns at Lorraine, Vesle, Aisne and Meuse. After the Armistice he edited the *History of the 77th Division* (1919), a complete account of the battles and military maneuvers in which he took part.

Shortly after his retirement from the army in 1919 he was appointed vice-president and treasurer of the Times Publishing Company. At the death of Adolph S. Ochs in 1935, he was elected general manager. He also became publisher and president of the Chattanooga *Times,* in which Ochs held a controlling interest.

Appointed in 1932 as Civilian Aide to the Secretary of War for the Second Corps Area, which includes the states of New Jersey, Delaware and New York, he has been instrumental in the organization of various American veterans associations. He is a member of the executive committee of the Jewish Welfare Board, of the New York Committee of the National Jewish Hospital at Denver, and of numerous fraternal, civic, patriotic and philanthropic organizations.

ADLER, LAZARUS LEVI, rabbi and author, b. Unsleben, Bavaria, 1810; d. Wiesbaden, Germany, 1886. He studied Talmud and Jewish history at various Yeshivas, and received the Ph.D. degree in 1833 from the University of Erlangen. Adler founded in Würzburg *Die Synagoge* (1837), a non-partisan Jewish religious paper. In 1840 he became district rabbi of Kissingen, and made a special study of the civic position of the Jews of Bavaria. In 1852 he became chief rabbi of the Electorate of Hesse, with its seat at Cassel. He wrote text-books and translations used in religious schools, and numerous works dealing with reform and freedom of thought. His last work was *Hillel und Schammai; oder Die conservative Reform und der stabile Conservatismus* (Strasbourg, 1878).

ADLER, LIEBMANN, rabbi, b. Lengsfeld, Saxe-Weimar, Germany, 1812; d. Chicago, 1892. He studied Biblical and rabbinical literature privately and in German Jewish schools, and completed a course of pedagogical studies at the Teachers' Seminary in Weimar. After his graduation he taught in the Jewish congregational school of Lengsfeld. He emigrated to the United States in 1854 and served as preacher of the Detroit congregation until 1861. He was then called to Chicago by Congregation Kehillath Anshe Maarab, with which he remained until his death. Since Adler preached mostly in German, his congregation released him from preaching in 1872 and elected him teacher and reader; however, in 1876 he was again elected preacher, reader and teacher, and held this position until 1883, when he was retired on a pension by the congregation. During the Civil War his addresses articulated his abhorrence of slavery and his love of freedom. He was conservative in his religious views, but was also in sympathy with the youth of modern times. He was a frequent contributor to Jewish periodicals, and published three volumes of sermons in German. A selection of his sermons was published under the title *Sabbath Hours* (Philadelphia, 1893).

Lit.: Felsenthal, Bernard, and Eliassof, Herman, *History of Kehillath Anshe Maarab* (1897) 40-45; *Central Conference of American Rabbis Year Book,* vol. 22 (1912) 293-95.

ADLER, MARCUS NATHAN, mathematician and historian, b. Hannover, Germany, 1837; d. London, 1911; he was the eldest son of Nathan Marcus Adler, Chief Rabbi of the British Empire. He studied at University College, London. From 1857 to 1892 he was actuary for the Alliance Assurance Co. Adler was a member of the council of Jews' College, of the Jewish High School for Girls, and president from 1863 till his death of the Stepney Jewish Schools, which he helped to found. He was a Fellow of the Royal Statistical Society, a founder of the London Mathematical Society, vice-president of the Institute of Actuaries, and for a time confidential secretary to Sir Moses Montefiore. Adler wrote much on life assurance, political economy, archeology and Jewish history, including: *Chinese Jews* (Oxford, 1900); a critical review and translation from the Hebrew of *The Itinerary of Benjamin of Tudela* (Oxford, 1907); *The Adler Family* (London, 1909).

ADLER, MAX, merchant and donor of the first planetarium in America, b. Elgin, Ill., 1866. In 1898, after several years of study under masters in the United States and abroad, he became associated with Sears, Roebuck and Company as head of its musical department, subsequently rising to the vice-presidency of that firm. In 1928 he presented a $500,000 gift to the city of Chicago which made possible the building of a million dollar planetarium there. Called the Adler Planetarium, it was dedicated in May, 1930, the first of its

kind in America, and is comprised of an apparatus which projects the celestial bodies and their movements on the hemispherical ceiling of a large audience room. Among Adler's many other philanthropies is a $500,000 contribution toward the $5,000,000 endowment fund of the Hebrew Union College in 1929. Julius Rosenwald was his brother-in-law.

Lit.: Bregstone, P., *Chicago and Its Jews* (1933) 377-80; *American Hebrew,* Dec. 7, 1928, p. 143.

ADLER, MAX, sociologist and theorist of Marxism, son of Viktor Adler, b. Vienna, 1873; d. Vienna, 1937. He became assistant professor of sociology and the theory and history of Socialism at the University of Vienna in 1920. In association with K. Hilferding, he was the former editor of the *Marxstudien.* From 1920 to 1923 he was a deputy in the Austrian Diet. He wrote many books on Socialism and Marxism. From his earliest writings on, Adler sought to relate, but by no means to synthesize, Kant's idealism and Marx's materialism, by claiming to find, in an a priori manner, and through individual thought, a relation to society rendered possible only on the ground of the social science created by Marx. At the fourth conference of German sociologists in particular, Adler clearly professed his belief in a dynamic sociology as opposed to civic sociology, which he characterized as static.

Principal Works: Wegweiser, Studien zur Geistesgeschichte des Sozialismus (1913); Marx als Denker (1908); Politik und Moral (1917); Engels als Denker (1920); Der Marxismus als proletarische Lebenslehre (1922); Die Staatsauffassung des Marxismus (1923); Das Soziologische in Kants Erkenntniskritik (1924); Helden Der Revolution (1926); Lehrbuch der materialistischen Geschichtsauffassung (1932); Links Sozialismus, notwendige Betrachtungen uber Reformismus und revolutionaren Sozialismus (Carlsbad, 1933).

ADLER, MICHAEL, Anglo-Jewish minister and author, b. London, 1868. He studied at Jews' College, of which he is a fellow, and at University College, London, and was graduated with the degree of A.B. from London University in 1888. In 1890 he was appointed minister at Hammersmith Synagogue, and in 1903 at Central Synagogue, Great Portland Street. At the same time he was senior Hebrew master at Jews' Free School, London, from 1893 to 1903, brigade staff chaplain of the Jewish Lads' Brigade from 1906 to 1936, and Jewish chaplain to the Navy, Army and Air Force from 1909 to 1926. During the World War he served as senior Jewish chaplain in France from 1915 to 1918, was mentioned twice in despatches, and was awarded the Distinguished Service Order. In 1934 he became minister emeritus of Central Synagogue. He has contributed articles on Jewish history to the *Jewish Quarterly Review* and to the *Transactions of the Jewish Historical Society of England* and written works on Hebrew grammar for schools and the *British Jewry Book of Honour* (London, 1922), the history of the Jews of the British Empire in the World War. He compiled the *Soldiers' Prayer Book.* Adler is a member of the council of the Jewish Historical Society, of which he was elected president in 1934.

ADLER, NATHAN MARCUS, chief rabbi of the United Hebrew Congregations of the British Empire and son of the chief rabbi of Hannover, b. Hannover, Germany, 1803; d. Brighton, England, 1890. He received the Ph.D. degree from the University of Erlangen in 1828. In 1845, after serving as rabbi in Oldenburg and Hannover for fifteen years, he was appointed chief rabbi of the Anglo-Jewish community in London, where a heated conflict was in progress because of the introduction of reforms in the service. Because of his moderate point of view he succeeded in restoring harmony and unity; subsequently he stabilized the service and established a strong communal organization which at first extended over England and then over the whole British Empire. The communal organization of the United Synagogue, which became the standard-bearer of the entire religious life of the Jews of England, was the work of Adler. Though granting its adherents absolute freedom, it has kept the religious life on a strictly conservative path. He is also responsible largely for the organization of the far-reaching philanthropic Jewish institutions of London.



Rev. Dr. Nathan Adler, Chief Rabbi (1845-90) of the United Hebrew Congregations of the British Empire, and founder of Jews' College at London

Adler took an active part in the ever-ardent intervention of British Jews in favor of the oppressed Jews of all lands. Above all, however, he devoted his powers to Jewish education and the training of Jewish teachers. For this purpose he founded Jews' College at London in 1855, and was its president until his death. He was active as an author, but most of his work remains unpublished. His best-known work is *Nethinah Lager,* a Hebrew commentary on the Targum Onkelos, which is contained in the Vilna edition of the Pentateuch (1875).

Lit.: Jewish Chronicle (London) Jan. 24, 1890, pp. 6-10; Jan. 31, 1890, pp. 9-10, 14-18; Friedländer, M., "The Late Chief Rabbi, Dr. N. M. Adler," in *Jewish Quarterly Review,* vol. 2 (1890) 369-85.

ADLER, NETTIE, social worker and educator, daughter of the late Chief Rabbi Hermann Adler, b. London, 1868. She is an eminent social worker, having begun her career as a school manager under the London School Board. She served as member of the London Education Committee from 1905 to 1910, and of the London County Council for Central Hackney, of which she was deputy chairman, from 1910 to 1925 and from 1928 to 1931. In 1920 she was appointed a justice of the peace; she is (1938) magistrate of Shoreditch (London) Juvenile Court and a member of the London Advisory Council for Juvenile Employment. She has written articles on child welfare and education, and is a member of the Jewish Agency and of the Council of the Anglo-Jewish Association.



Victor Adler, Austrian cabinet officer, labor leader and peace advocate

ADLER, SAMUEL, rabbi, b. Worms, Germany, 1809; d. New York city, 1891. He received his first instruction from his father, Isaac Adler, who was a Dayan in Worms. He earned his doctor's degree from the University of Giessen, and then became preacher and assistant rabbi in Worms. In 1842 he was called as rabbi of the district of Alzey. He attended the three rabbinical conferences (Brunswick, 1844; Frankfort, 1845; Breslau, 1846), and defended the right to change the liturgy; he was prominent also in the struggle to remove the civil disabilities of the Jews in Germany.

In 1857 he received a call to Temple Emanu-El, New York city, where he remained in active service until 1874. He greatly improved the course of religious instruction, and revised the Merzbacher prayer-book, producing a ritual which became a pattern for various future Reform prayer-books; Temple Emanu-El used it until 1894. He wrote numerous monographs, of which the following may be mentioned: *A Biblio-Critical Study of Passover; The Day of Atonement according to the Bible—Its Origin and Meaning; Phariseeism and Sadduceeism; Tenets of Faith and their Authority in the Talmud; Jewish Conference Papers* (New York, 1880); *Benedictions* (New York, 1882). Some of his works were collected and published under the title *Kobetz al Yad* (Collection; New York, 1886). He was the father of Felix Adler and Isaac Adler.

Lit.: Central Conference of American Rabbis Year Book, 1909, pp. 415-23; Markens, Isaac, *The Hebrews in America* (1888) 278-79; Kohler, Kaufmann, *Hebrew Union College and Other Addresses* (1916) 67-73; Mann, Louis L., in *Dictionary of American Biography,* vol. 1, pp. 108-9.

ADLER, SAUL, professor of parasitology at The Hebrew University, Jerusalem, b. Karelitz, Russia, 1895. He was educated at the University of Leeds and completed his studies in the Faculty of Tropical Diseases, Liverpool University, in 1920. Adler was engaged in research in tropical medicine as a doctor with the British Army in Mesopotamia from 1917 to 1920; he served as clinical pathologist and house physician at the School of Tropical Medicine, Liverpool, and as senior assistant in the Sir Alfred Jones Laboratory, Sierra Leone, Africa (from 1922 to 1924), and was appointed professor of parasitology at The Hebrew University, Jerusalem, in 1924. He conducted a survey of Kala-Azar in the Mediterranean region for the Royal Society of London, and has made important contributions to the study of Leishmania tropica and sandflies, on which he has published a number of monographs.

ADLER, SIMON L., jurist and legislator, b. Seneca Falls, N. Y., 1867; d. Rochester, N. Y., 1934. He began law practice in New York city in 1900, shortly after a post-graduate law course at Harvard University. In 1907 he returned to Rochester and was elected a member of the New York State Assembly in 1911, representing Monroe County as legislator in Albany for fifteen years.

Republican floor leader of the State Assembly for the last eleven years of that period, he was one of the few who opposed the ousting of five Socialist members from the legislature as "unconstitutional, unreasonable and unjust," jeopardizing his own position by this stand. Among the more important of his many achievements in the legislature were the complete revision of the state banking laws, and bills making possible the New York City Transit Commission and enabling the city to construct a municipal subway system. He was one of the few Jews in the Legislature to support prohibition.

In 1927 he was appointed to the federal bench by President Coolidge. As judge of the United States Court for Western New York, he served the Second Monroe District at Albany for fifteen consecutive years, becoming senior judge in 1931. Besides his juridical and political work, he was keenly interested in historical matters. He wrote a number of articles and monographs, including *Sullivan's Campaign, 1779; Money and Money Units in the American Colonies;* and *The Direct Primary in New York State.* The first two were republished by the Rochester Historical Society.

ADLER, VICTOR, leader in the Austrian Socialist party, b. Prague, 1852; d. Vienna, 1918. He was originally a physician, but his interest in the poor people who were his patients led him to join the moderate wing of the Socialist party. There his glowing eloquence and his deep human sympathies made him the idol of the masses. When the Austrian government, after years of procrastination, finally granted equal suffrage in 1905, Social Democracy rightly gave the chief credit for this victory to Adler, and ranked him with the great Socialist leaders Bebel and Jaurès.

During the World War, Adler supported a strong national defense, but at the same time tried to bring about the cessation of combat. He twice took part in peace conferences at Stockholm, despite severe illness. The attempt made by his son Friedrich on the life of Prime Minister Stürgkh in 1916 almost brought Adler to complete collapse. He died on November 11, 1918, while serving as Minister of Foreign Affairs in the newly formed Austrian republic, his term of office lasting only a few days.

Adler, together with his parents, embraced Christianity in his early years, but he was actually an agnostic.

Lit.: Ermers, M., *Victor Adler* (1932).

ADLER, YANKEL, painter, b. Lodz, 1895. In his early youth he studied engraving, but later went to Barmen where he devoted himself to painting under the guidance of Gustav Wiethütter. Adler visited the Balkan countries, in 1912, worked as an engraver in Belgrade, and finally settled in Düsseldorf. In 1918, in cooperation with the poet Moses Broderson, Adler founded the modern Yiddish art-periodical *Yung-Yid-*

dish, and illustrated Broderson's *Shvartz Shabbes* (1921).

In his paintings—which hang in the Walraff-Richartz-Museum in Cologne, the Stadt-Museum of Düsseldorf, and the Museum of Barmen—Adler reveals the mysticism of Eastern Jewry in expressionistic and cubistic forms. Among his most important works are: *Woman and Child, Girls, Mandolin Player, Jew, Soldiers at Prayer, Monument Engraver,* and *The Painter's Parents.* Adler went to Paris in 1933.

Lit.: *Literarishe Bleter,* July, 1929; *Philo-Lexikon,* 1935.

ADLERBLUM, NIMA HIRSCHENSOHN, author and communal worker, b. Jerusalem, 1891. After studying in Constantinople and Paris, she came to New York city at the age of fifteen, and received the Ph. D. degree at Columbia University in 1915. She wrote: *A Study of Gersonides in His Proper Perspective* (New York, 1926); *A Perspective of Jewish Life Through Its Festivals* (1930); and a number of pamphlets and articles on general philosophy, Jewish philosophy and literature, and philosophy of Jewish history, including *A Reinterpretation of Jewish Philosophy, A Perspective for the Study of Jewish Philosophy, Science and Religion, Jewish Philosophy and Its Emotional Content, The Romance of Being a Jew, Main Currents and Forces in Nineteenth Century Thought, A Philosophical Study of the Three Religions Which Originated in Palestine* (1923), and *Creative History* (1923).

Nima Adlerblum is a member of the Hadassah National Board and of the Zionist Administrative Committee; as chairman for many years of the Hadassah National Cultural Committee, she aided in the formation of 300 study groups on Palestine. In addition, she has fostered the study of Hebrew and its use as the language of communication and of philosophic expression among the Jews of Palestine.

ADMINISTRATORS, RELIGIOUS AND COMMUNAL, *see* FUNCTIONARIES, RELIGIOUS AND COMMUNAL.

ADMONITION, gentle reproof, given publicly or privately, for the purpose of correcting the ways of another. Admonition was always regarded as one of the important duties toward one's neighbor, and the Law expressly states that one should reprove rather than cherish secret hatred.

Eli delivered such admonition both to Hannah and to his own sons (*I Sam.* 1:12-14; 2:22-25). The teachings of the prophets were featured by constant admonitions, and the Book of Proverbs, which stresses the excellent effect of a rebuke upon a wise man, contains hundreds of sayings intended to correct human failings. The same pattern was followed by Sirach and other moralist books of the Apocrypha and Pseudepigrapha. It is probable that admonition of fellow-members was customary in the synagogues about the beginning of the Christian Era, since the early Christian church maintained this practice. The Talmudic literature contains numerous examples of private or public admonitions on the part of teachers. Subsequently a whole literature of admonition arose, of which the *Hoboth Halebaboth* of Bahya ibn Pakuda and the *Sefer Hasidim* of Judah of Regensburg are fair examples. During the Middle Ages the custom arose of delivering ethical admonitions to one's children in the form of wills.

Admonition was also the practice in legal matters. Since ignorance of the law was regarded as a mitigation, if not an excuse, it was necessary that anyone who was seen in the act of violating the law should be at once warned of the serious nature of his act. It was only when he proceeded in defiance of this admonition that the full rigor of the penalty was invoked, since a distinction was made between deliberate and unintentional offenses. In criminal cases witnesses, before being allowed to give testimony, were carefully admonished by the court that they must not give hearsay evidence and that they must remember that their testimony might result in the taking of an innocent life.

Finally, public admonition was a part of the regular procedure in cases which involved excommunication. If a complete ban was not held necessary, the offender was publicly admonished in the synagogue three times, on Monday, Thursday, and Monday successively, after which he had to spend a certain period, usually seven days, in mourning and seclusion. A similar period, but with less seclusion, would be observed in case the offender had received a brief word of rebuke from a prominent person.

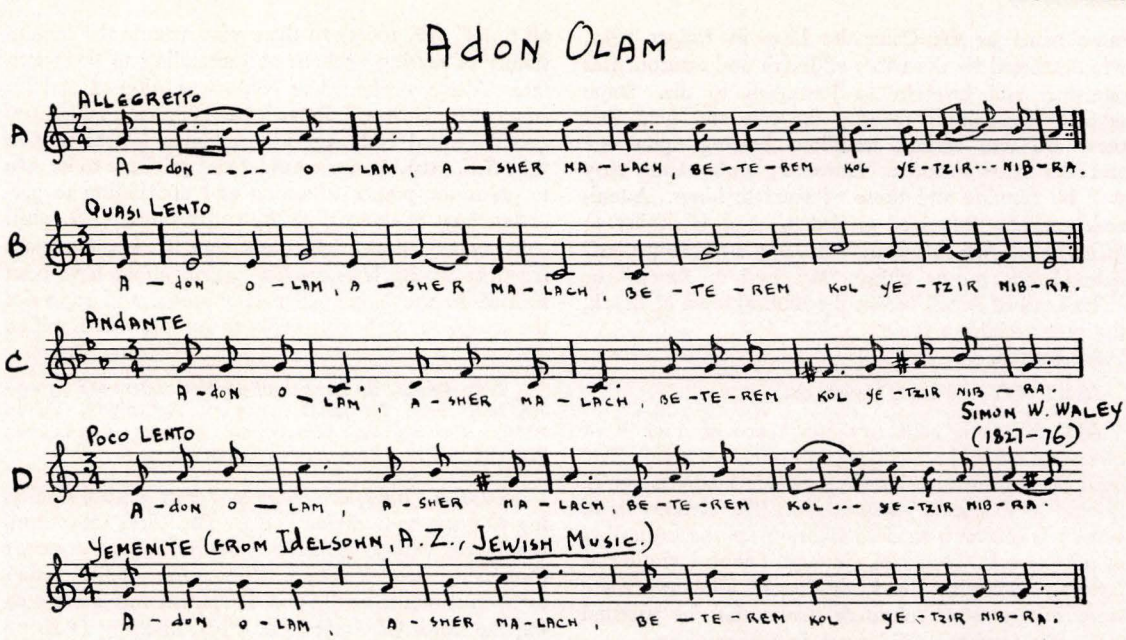
See also: EXCOMMUNICATION; MUSAR; THREAT; WILLS, ETHICAL; WITNESSES.

ADOLPHUS, SIR JOHN, attorney, political writer and historiographer, b. London, 1768; d. London, 1845. His grandfather, who was of German-Jewish extraction, was personal physician to Frederick the Great of Prussia and author of a French romance *Histoire des diables modernes* (London, 1763). Adolphus' father, Jacob, was not a man of any great means, and it was through the liberality of the latter's brother Michael, who adopted him, that Adolphus obtained his education, became an attorney in 1790, and was admitted to the bar in 1807. After a few years he abandoned the law for literature. His great work was *History of England from the Accession of George III to the Conclusion of Peace in 1783* (3 vols., London, 1802). As a result of this highly successful and renowned work, which was characterized by absolute impartiality, Prime Minister Henry Addington entrusted him with several missions of state. Adolphus subsequently devoted himself to criminal law, and became one of the most eminent English barristers of his time.

While following the profession of law he continued his literary activities. He gained a considerable reputation by reason of his general accuracy and lucidity. In 1818 he published his four-volume *The Political State of the British Empire,* and in 1839 his *Memoirs of John Bannister, Comedian.* In 1840 he began the continuation of his *History of England;* at the time of his death in 1845 he had issued seven volumes and was at work on the eighth. His son, Sir John Leycester Adolphus, completed the work. Adolphus wrote also *History of France from 1790 to the Peace concluded at Amiens in 1802* (1803); *The Political State of the English Empire* (4 vols., 1818).

Lit.: Henderson, Emily, *Recollections of the Public Career and Private Life of the Late Sir John Adolphus* (1871); *Gentleman's Magazine,* vol. 24, new series (1845) 314-15.

ADON OLAM ("Lord of the Universe"), initial words of hymn included in all Jewish prayer-books, a



Popular musical excerpts from the widely recited "Adon Olam." Jews and non-Jews have composed its settings

prayer of the purest poetry and of universal and deeply religious content. It was attributed to Solomon ibn Gabirol, the outstanding devotional poet of the Middle Ages, but proof of his authorship is not established.

The Adon Olam was composed in metrical form and with the same rhyme throughout. Its concluding stanza with the words "both when I sleep and when I wake" indicates that it was originally a night-prayer, and it is included in the household night-prayer. The Sephardic text contains an additional stanza inserted between the third and fourth of the Ashkenazic text.

In the synagogue the Adon Olam is customarily sung at the close of the service on Sabbath eve and on the Eve of the Day of Atonement (Kol Nidre). In Morocco it is recited at weddings, before the bride is led under the canopy. In addition to its use on these occasions, the Adon Olam is found in Orthodox prayerbooks at the beginning of the daily morning service.

The musical method of rendering the Adon Olam is either the recitative, in which case it generally adopts a tone similar to that of the adjoining prayers (as in the morning prayers of the Sabbath and weekdays), or the rhythmic, in accordance with a traditional melody (as on the High Holy Days). Some of the best-known Adon Olam melodies are given above.

In modern times, numerous composers, both Jews and non-Jews, have composed musical settings for the poem.

Lit.: Baer, Abraham, *Baal Tefillah* (1883), which gives the best-known traditional melodies; Singer, S. and Abrahams, I., *The Authorised Daily Prayer Book of the United Hebrew Congregations of the British Empire* (1922) 3, vii-ix; Elbogen, I., *Der jüdische Gottesdienst* (1924) 88-89; Idelsohn, A. Z., *Jewish Liturgy* (1932) 74.

ADONAI, *see* GOD, NAMES OF.

ADONIJAH, fourth son of David, born to him in Hebron while he was still king of Judah only (*II Sam.* 3:4). At the time when David's life was drawing to a close, Adonijah was the oldest son, and was so confident of the succession that he prepared a feast in anticipation of accession. He was supported by Abiathar, the high priest, and Joab, the head of the army in this preparation to mount the throne; but Bath-sheba, the favorite wife of David, aided by the prophet Nathan, persuaded the king to declare in favor of her son, Solomon. At that time the custom of having a king succeeded by his eldest son was not established in Israel, and the expressed will of David prevailed over the claims of Adonijah (*I Kings* 1). Adonijah, fearing the consequences of his rash action, fled to the horns of the altar, and was spared by Solomon; but sometime later he aspired to marry Abishag, the former concubine of David, and Solomon, taking this action as indicating a desire to reign, had Adonijah killed (*I Kings* 2:13-25).

ADONIRAM (in general identified with Adoram, perhaps an abbreviated form of the name), chief collector of the taxes and overseer of the labor groups under David, according to *II Sam.* 20:24, and under Solomon, according to *I Kings* 4:6; 5:28. As such he was hated bitterly by the people, because the collection of taxes, a new institution in Israel in David's time, was strongly resented by the people. This hatred cost him his life, for when, according to *I Kings* 12:18, he was sent by King Rehoboam to collect the taxes from the already rebellious northern Israelites, he was stoned to death by them. This was the beginning of Israel's defection from the united kingdom. It appears doubtful that the same person held office under three kings, the second of whom, Solomon, himself reigned for forty years. Perhaps the passages refer to different men in the same office, whose names were subsequently confused.

See REHOBOAM.

ADONI-ZEDEK, king of Jerusalem who, with his allies, the kings of five neighboring cities, was defeated by Joshua at Gibeon at the time of the Israelite conquest of Palestine (*Josh.* 10). This king is called Adoni-bezek by the Septuagint, and thus bears the

same name as the Canaanite king in *Judges* 1:5-7, who, defeated by the tribes of Judah and Simeon, was punished and brought to Jerusalem to die. Some scholars accordingly identify the two and hold that these are two variant traditions bearing upon one and the same incident. However, both names may well be genuine and those of separate kings. Adonizedek means "My lord is Zedek," and is similar to Melchizedek, which means "My king is righteousness." Adoni-bezek means either "My lord is Bezek," or "The Lord of Bezek," from the Biblical town of Bezek, the present Hirbet Ibziq.

See JOSHUA.

ADONOY, *see* GOD, NAMES OF.

ADOPTION, voluntary acceptance of a child of other parents to be the same as one's own child. The legal concept of adoption finds no place whatsoever in Biblical or Talmudic jurisprudence. The Hebrew term, *'ametz,* is in fact a modern creation for the expression of this concept. However, although Jewish law did not formally recognize the institution of adoption, there were instances of voluntary assumption of parental care over another's child, even in earliest times.

Thus Mordecai, when the father and mother of Esther died, "took her for his own daughter" (*Esther* 2:7). According to Josephus, Abraham, while yet childless, adopted his nephew Lot (*Antiquities,* book 1, chap. 7, section 1). There was a widespread tradition that Bithiah, the daughter of Pharaoh, adopted Moses (Philo, *Life of Moses* 1:5; Josephus, *Antiquities,* book 2, chap. 9, section 7; *Meg.* 13a). Feigin has endeavored to prove from internal evidence that Gilead, before his wife bore him sons, adopted Jephthah. He further suggests that the difficult phrase "and they *put* sons" (*Ezra* 10:44) means that in the post-exilic period Jews adopted foreign children.

A procedure akin to adoption was the case when a barren wife would give her handmaid to her husband as a concubine and rear the latter's children as her own (*Gen.* 16:2; 30:3-6) or when a man with no sons would marry his daughters to his freed slaves (*I Chron.* 2:34-35). The idea of the Levirate marriage is somewhat similar to that of adoption, since in this instance the childless widow is taken in marriage by her brother-in-law, and the children bear the name and inherit the estate of the deceased (*Deut.* 25:5-6).

The probable reason why adoption was so rare among the ancient Jews was that they did not find it necessary to resort to such a practice in order to supply the lack of children of their own. On the one hand, the practice of polygamy and the freedom of divorce and remarriage made it very unlikely that they would be childless; and on the other, even after monogamy had become the rule, there was a tendency to accept childlessness as a divine punishment (*ḳareth 'ariri;* cf. *Lev.* 20:20-21) and hence not to attempt to remedy it.

The rabbis declare that "whoever rears an orphan in his home is deemed by the Scriptures as its parent." Among other proofs they instance the passage in which Obed is called the son of Naomi (*Ruth* 4:17), whereas Ruth was his real mother but Naomi reared him (*Sanh.* 19b; *Meg.* 13a). Rabbi Samuel bar Nahmani refers the passage "Happy are they who do righteousness at all times" (*Ps.* 106:3) to those who assume the responsibility of rearing orphans and attending to their welfare. Abaye, orphaned at birth, was adopted and instructed by his uncle, Rabbah bar Nahmani, and is frequently called Nahmani in his honor (Rashi to *Git.* 34b; *Kid.* 31b). It was considered a privilege to be able to grant the proper education and upbringing to parentless boys of unusual ability and promise (*Git.* 58a).

In modern times, when adoption has become more frequent among Jews, various organizations have been formed in the larger cities to promote and supervise the adoption of Jewish orphans into Jewish families.

HIRSCHEL REVEL.

Lit.: Feigin, in *Journal of Biblical Literature* (1930) 186-200; Levy, *La famille,* 239-40; Aptowitzer, V., in *Hebrew Union College Annual,* vol. 4 (1927) 215 et seq.; Wessely, in *Ben Chananja,* vol. 1, pp. 391-400.

ADORATION, originally an act or gesture signifying homage to a divine being. The form most commonly met with in the Bible is that of bowing down or prostrating oneself (*Gen.* 24:26; *Ex.* 34:8). Other forms mentioned in the Old Testament include removing the shoes (*Ex.* 3:5; *Josh.* 5:15), kneeling (*I Kings* 8:54; *Ezra* 9:5), kissing the representation of the god (*I Kings* 19:18; *Hosea* 13:2), throwing a kiss with the hand (*Job* 31:26-28), standing with hands outstretched (*Isa.* 1:15; *Ex.* 9:29) or arms raised (*I Kings* 8:22). The Israelites used most of these symbolic gestures in common with other peoples of the ancient Orient.

The posture of complete prostration was common in the Second Temple. The Mishnah (*Shek.* 6:1, 3) enumerates thirteen such acts of adoration during the service. On the Day of Atonement, as soon as the high priest mentioned the Ineffable Name of God, all the people in the Temple prostrated themselves completely. Inasmuch as the reading of the Seder Abodah (the description of the Atonement Service in the Temple) was made part of the Day of Atonement liturgy in all the synagogues, in Orthodox congregations the custom still prevails for worshippers to prostrate themselves at that part of the service, as well as during the recitation of the Alenu. The New Year service contains one act of prostration at the Alenu prayer which introduces the Shofar service of the Musaf. This prayer contains the sentence: "We bend the knee and prostrate ourselves before the King of Kings." In the Middle Ages this New Year prayer was adopted as the closing prayer for every daily service without the act of prostration. In the Union



Ancient concept of adoration—an act of devotion that has undergone changes during the centuries



The youthful King David in a mood of adoration or worship, as imagined by Lesser Ury

Prayer Book, this prayer, because it contains the sentence quoted above, is headed "Adoration."

Lit.: Moore, G. F., *Judaism in the First Centuries of the Christian Era,* vol. 2, pp. 222-23; Hastings, James, *Dictionary of the Bible,* vol. 1 (1927) 42-43; idem, *Encyclopaedia of Religion and Ethics,* vol. 1, pp. 116-21.

ADOSHEM, *see* GOD, NAMES OF.

ADRET, SOLOMON BEN ABRAHAM IBN, *see* IBN ADRET, SOLOMON BEN ABRAHAM.

ADRIANOPLE (Turkish Edirne), city in Thrace, Turkey, originally founded by the ancient Greeks under the name of Uskadama and later enlarged and renamed by the Roman emperor Hadrian (117-38). Jews first settled in the city in the first centuries of the Christian Era, coming there mainly from the shores of the Black Sea and from Palestine after the Hadrianic expulsion. They lived in a separate district bounded by the three rivers Tundsha, Mariza and Arda, which was known by the Hebrew name "Tameh," composed from their three initials. The Jews of Adrianople enjoyed security and civic equality under the Roman empire; but this ceased with the establishment of the Byzantine rule in 395. During the reigns of Theodosius II (438) and Justinian I (527-65) the Jews were forbidden to celebrate Passover before the Christian Easter, and were forced to use the Greek and Latin version of the Scriptures in their Sabbath readings, instead of the Hebrew original.

After the Turkish conquest of the city in 1361 by Murad I, who selected it as his capital, Adrianople became a haven of refuge for the persecuted Jews of Europe and a center of Jewish cultural development. When the Jews were expelled from Hungary under Ludwig I in 1376, a number of exiles founded at Adrianople the congregation of Budun, named after the Hungarian capital Buda. Jews banished from France under Charles I in 1394 formed in Adrianople an Ashkenazic group, later augmented by fugitives from Germany, Bohemia and Silesia; their head was Isaac Zarfati, whom the sultan later appointed chief rabbi of all the communities of the Ottoman empire. In a circular letter written in 1428 Zarfati invited the oppressed Jews of Europe to avail themselves of the freedom and hospitality prevailing under Turkish rule. At this time Enoch Sasportas came from Castile, Spain to Adrianople to stimulate the study of science and philosophy in the Orient, and Jacob of Granada became the sultan's personal physician. Jews from Italy who settled in Adrianople founded the synagogues called "Italia," "Apulia," and "Sicilia."

The Karaite community in Adrianople enjoyed friendly relations with the Rabbinites. Under the influence of several Rabbinite scholars, such as Mordecai ben Eliezer Comtino, renowned as astronomer and mathematician, the Karaite chief Menahem Bashyazi instituted several reforms, such as permitting the use of fire and lights on the Sabbath. After the conquest of Constantinople by the Turks (1453) the Karaite community of Adrianople moved there in a body.

At the beginning of the 16th cent. Spanish and Portuguese refugees founded at Adrianople separate congregations named after the cities from which they had come. Among these refugees were Joseph Caro, who began the writing of the *Shulhan Aruch* in Adrianople, and the Messianic visionaries Solomon Molcho and Sabbatai Zevi, who lived in Adrianople for a time. At the suggestion of Joseph Nasi, the Jewish community of Adrianople deliberated the question of a commercial boycott of Spain for the purpose of ending the

burning of Jews in autos-da-fé in Ancona in 1556.

The fire of 1846 caused the partial destruction of the city, but a synagogue dating back to the Byzantine period remained undamaged. But the great fire of 1905 destroyed the thirteen synagogues of the city, and the libraries of Rabbis Behmoir and Geron. Before the World War the Jews of Adrianople numbered about 17,000; since then, as the result of the wars from 1912 on, it has declined to about 6,000 (1938). The Alliance Israélite Universelle, of Paris, maintains two schools in Adrianople, and the city has also a Talmud Torah school. The language usually spoken by the Jews there is the Spanish Jewish dialect (Ladino).

BERNARD SPIEGLER.

Lit.: Reich, W., *Berühmte Judengemeinden des osmanischen Reiches* (1913) 7-27; Rosanes, S. A., *Dibre Yeme Yisrael Betogarmah* (1907-08); "The Jews of Turkey," in *American Jewish Year Book*, vol. 33 (1931-32), 329-30.

ADULT EDUCATION, *see* EDUCATION.

ADULTERY. 1. Legal Aspects. The three cardinal sins in Jewish law are idolatry, murder and immorality. Adultery was regarded as the gravest crime in the last category, and therefore always carried the penalty of capital punishment. It should be noted, however, that in the Biblical and Talmudic legislation, when polygamy was still legal, adultery was ordinarily defined as sexual intercourse between a married woman and any man other than her husband; and that a betrothed woman was, in the eyes of the law, the same as a married woman. Illicit sexual intercourse between a man who already had a wife and an unmarried woman could be immediately palliated by their subsequent marriage; therefore, though a grave offense, it was of a less serious nature. No such argument was permitted in the case of the faithless wife, the "adulteress," or her paramour, the "adulterer," who were always subject to the severest of penalties.

Adultery is categorically forbidden in the Seventh Commandment, while the Tenth even prohibits the mental desire for the wife of another (*Ex.* 20:13-14; *Deut.* 5:17-18). Biblical law expressly states that both parties in adultery should be put to death (*Lev.* 20:10; *Deut.* 22:22). The mode of execution varied according to the cases in question: by stoning, if the woman was betrothed; by strangulation, if she was married; by burning, if she was the daughter of a priest. An exception was made in the case of a bondmaid who had been designated as the future wife of a man, but who had not yet been formally freed; in this case both parties were only scourged (*Lev.* 19:20-22; *Ker.* 11a).

These death penalties were enforced up to the time of Eleazar ben Zadok, who reported that as a child (about 50 C.E.) he had personally seen how the adulterous daughter of a priest had been bound with vine branches and burned (*Sanh.* 7:2). However, for about two centuries preceding the destruction of the Temple in the year 70, the rigor and frequency of this penalty had been moderated, in keeping with the general policy of the rabbis to reduce the number of cases of capital punishment. The apocryphal book of *Susanna* turns on a trial for adultery, while the famous passage in *John* 8:1-12 (which is generally regarded as a Western interpolation and may therefore not accurately reflect conditions) reports how a mob was dragging a woman to be stoned for adultery and how they were stopped by the intervention of Jesus.

Adultery was always regarded as legitimate grounds for divorce (*Git.* 9:10). Jesus alone denied this right (*Matt.* 5:32; 19:3-9; *Mark* 10:2-12; *Luke* 16:18), his only exception (which does not occur in two of the passages cited) being for premarital fornication.

Rabbinical law, taking as its basis the Biblical law and tradition, recognized four general categories of adultery. The first category was where the adultery was attested by two witnesses. This constituted a capital offense, and as long as the Temple was standing and the Jews had the right of capital punishment, the death penalty was actually inflicted. In later times the couple was forced to separate; the husband had to issue a bill of divorcement, and the wife had to lose her marriage portion (Kethubah). However, if the only evidence for adultery was the woman's own confession, and there was a suspicion that this was prompted by a desire to free herself from her husband, she still lost her marriage portion, but the husband did not need to divorce her (*Ned.* 91a; *Eben Haezer* 115:6). If the wife was caught in the act of adultery by only one reliable witness or by the husband himself, he had to divorce her, but had to pay her marriage portion (*Kid.* 66a; *Eben Haezer* 115:7).

The second category was where the wife was merely suspected of adultery by the husband. In such cases, the husband had the right to command the wife, in the presence of witnesses, to avoid secret relationships with the co-respondent. Then, if there was testimony to the effect that she had been closeted with the co-respondent (*sethirah*), she became a *sotah,* or suspected adulteress. In Temple times the *sotah* had to submit to the ordeal of the "bitter waters" (*Num.* 5). If the ordeal did not reveal her guilt, she returned to her husband. After the ordeal was abolished by Johanan ben Zakkai (about 45 C.E.; *Sotah* 47a), it was no longer possible for her to prove her innocence; in such cases, therefore, she was divorced with the loss of her marriage portion (*Sotah* 4:1) and was not permitted either to marry her paramour or to remarry her husband (*ibid.* 5:1).

The third category requires presentation of evidence that a woman had been found in a compromising position with a man who is rumored to have relations with her (*Yeb.* 24b; *Yer. Keth.* 7:7, 31c). This was regarded as a case of probable adultery. Divorce was optional for the husband, and the wife forfeited her marriage portion (*Hilchoth Ishuth* 24:15).

The fourth category was where a woman had been raped or where she did not realize that she was committing adultery. In such cases the husband did not have to divorce her. However, if he was an Aaronide (Kohen), he had to divorce her and give her her marriage portion (*Ned.* 91; *Eben Haezer* 6:12). If the woman herself confessed to the act of adultery, at the same time claiming that she did not know it was improper, she had to be divorced and she lost her portion.

Josephus and the Karaites held that death by stoning was the proper method of punishment in case of the adultery of both betrothed and married women. They interpreted the law ordering the burning of the unchaste daughter of a high priest as being limited to

cases of unchastity before marriage. The Karaites even convicted a woman on her own confession alone, which the rabbis did not consider sufficient evidence.

Actual capital punishment for adultery ceased when the Second Temple was destroyed (70 C.E.), but Jewish authorities of later times endeavored to punish adultery by the most stringent means at their command. During the Gaonic period the culprit was flogged, his head and beard were shaven, and he was excommunicated for a period. For a short time in Italy (about 870) the punishment of strangulation was actually carried out (Neubauer, *Medieval Jewish Chronicles,* vol. 2, p. 114), but this was unusual. Where Jews had a measure of autonomy in the Middle Ages the adulterer was punished by flagellation, imprisonment or exile.

Straight down to the Middle Ages Jews held with the rabbis of the Talmud that the only real expiation for adultery was death (*B.M.* 59a). But since the governments under which the Jews lived had the power of punishment for such crimes, the rabbis of the Middle Ages received many requests from confessed adulterers for a suitable program of penance. The earliest and most famous of these programs are those of Eliezer of Worms and Judah of Regensburg (*Sefer Hasidim,* edit. Margulies, No. 167) of the 12th cent., who advised bathing in icy waters in winter time, exposure to the bites of insects, and frequent fasting. Maharam of Lublin (Responsum no. 45) went to the length of advising fasting for an entire year (eating only at night), refraining from meat and wine, sleeping on hard surfaces, and letting oneself be flogged daily. Ezekiel Landau (18th cent.) and others placed more stress on self-abasement, the study of Torah and the performance of charitable deeds (*Responsa,* vol. 1; *Orah Hayim,* no. 35).

No special penances were prescribed for the adulterous wife, since the loss of her marriage portion and her divorce were regarded as sufficient punishment.

HIRSCHEL REVEL.

2. Social and Ethical Aspects. The outstanding feature of the attitude toward adultery in Jewish literature is that it is uniformly one of condemnation. Not a line is found which suggests any sort of excuse for it; not a single story, such as is found in the literature of most peoples, is willing to condone it even in the case of the heroes. The great national deliverer David is not spared condemnation and punishment. Hosea, although he took back his erring wife as a symbol of God's relation to Israel, did not immediately restore her to her position, but insisted that she undergo a period of penitence. Even the poetry of the *Song of Songs,* with all its sensuous descriptions of the raptures of love, never goes beyond the boundaries of the legitimate pleasures of bridegroom and bride.

In the Bible, the reasons given for the condemnation of adultery vary widely in different passages. In the story of the adultery of David and Bath-sheba and in the famous denunciation of David by Nathan, one of the oldest speeches preserved in the Bible (*II Sam.* 12), the prophet bases his charge against the king upon the violation of property rights. In the writings of the prophets, adultery is denounced again and again as a violation of the law of God; they used it as a figure of speech to describe the faithlessness of Israel in forsaking the Lord and worshipping idols. In the first nine chapters of *Proverbs* (which serve as introduction to the actual sayings) adultery is considered the chief folly against which wisdom will afford protection. The writer appeals to the young man to guard himself against the wiles of the "strange woman" (i.e. the wife of another), to be satisfied with his own wife, and to avoid the sweetness of "stolen waters." In these chapters the chief argument against adultery is that it is dangerous, that the adulterer will bring upon himself the wrath of the husband, who will surprise the culprit in the act and slay him. The story of Joseph takes a higher moral tone. Joseph repels the advances of the wife of Potiphar with the words, "How then can I do this great wickedness, and sin against God?" (*Gen.* 39:9). The book of *Job* takes the same view.

In a later age, the aphoristic poet Sirach particularly attacked the immoral relations of the sexes, and gave warning of the vengeance of God and man. The adulteress sins in three ways: "For first, she was disobedient to the law of the Most High; and secondly, she trespassed against her own husband; and thirdly, she played the adulteress in whoredom, and brought in children by a stranger" (*Sirach* 23:23). According to Raba and Rab, in the Talmudic period, not even great learning and meritorious deeds could save an adulterer from future punishment (Gehinnom); and adultery, in another passage, was regarded as one of the three sins which brought about the destruction of the Temple.

The Biblical stories reveal the transition from family justice and private revenge to punishment at the hands of the public authorities. Thus Judah acted as judge in the case of Tamar (*Gen.* 38), and *Proverbs* hints at the wrath of the jealous husband. The ordeal of the bitter waters (*Num.* 5:11-31), the sole Biblical survival of the testing of suspected criminals by "supernatural" means, was particularly applicable in adultery.

In modern times, when all civil matters have been placed under the control of the government rather than that of the Jewish community, the tendency has been to leave all matters relating to marriage in the hands of the civil authorities. However, the general social view of Judaism has continued to be severely condemnatory to those guilty of adultery.

See also: DIVORCE; ILLEGITIMACY; JEALOUSY, WATER OF; KETHUBAH; MARRIAGE; SOTAH.

SIMON COHEN.

Lit.: Mielziner, M., *Jewish Law of Marriage and Divorce* (1901); Amram, D. W., *Jewish Law of Divorce* (1896); Morgenstern, J., "Trial by Ordeal Among the Semites and in Ancient Israel," in *Hebrew Union College Annual,* Jubilee Volume (1925); Frazer, J. G., *Folk-Lore in the Old Testament,* vol. 3 (1919) 304-414; Maimonides, *Hilchoth Ishuth,* chap. 24; *Eben Haezer* 115 and 178; Büchler, A., "Strafe der Ehebrecher in der nachexilischen Zeit," in *Monatsschrift für die Geschichte und Wissenschaft des Judentums,* vol. 55 (1911) 196-219.

ADVANCEMENT OF JUDAISM, SOCIETY FOR THE, *see* SOCIETY FOR THE ADVANCEMENT OF JUDAISM.

ADVENTISTS, SEVENTH DAY, *see* under SABBATH.

ADVERSARY, *see* ACCUSER; SATAN.

AEGEAN ISLANDS, a group of islands in the Aegean Sea, near the western coast of Asia Minor. They were held successively by the Greeks, Egyptians, Romans, Byzantines, Venetians and Turks. In 1911 the southern group, known as the Dodecanese Islands, was occupied by Italy, and in 1912 the other islands by Greece, except Imbros and Tenedos, which now belong to Turkey.

According to the Septuagint (*Gen.* 10:4; *I Chron.* 1:7; *Ezek.* 27:15), Rhodes, one of these islands, was inhabited by the sons of Javan, the fourth son of Japheth the son of Noah. Other sources report the inhabitants of Chios to be descendants of either Jews or Phoenicians (Fustel de Coulanges, "Mémoire sur l'île de Chio," in *Archives des Missions Scientifiques,* Paris, vol. 5, 1856, pp. 516-17). Jews probably inhabited these flourishing commercial and naval centers during the time of Alexander the Great and the Ptolemies (4th to 1st centuries B.C.E.). A number of Jews certainly lived there in 140 B.C.E. The transcript of the Roman consul Lucius asking for the immunity of the Jewish ambassadors of Simon the high priest was sent to some of these islands (*I Macc.* 15:23). Meleager, the epigrammatist, who lived at Cos (in the Dodecanese; not to be confused with Chios) about 95 B.C.E., complained that his mistress had deserted him for a Jew.

In the time of Cleopatra (69 to 30 B.C.E.) Jews were active on the Aegean Islands as bankers of the Greek temples and as money-lenders. Mithridates of Pontus (about 63 B.C.E.) sent to Cos to fetch the gold deposited there by Cleopatra and the "800 talents of the Jews" ($960,000 in gold). Consul Caius Fannius reminded the Coans in 49 B.C.E. to obey the decree of the Roman Senate and allow safe passage to Jewish pilgrims traveling to Jerusalem (Josephus, *Antiquities,* book 14, chap. 10, section 15). Herod the Great (73 to 4 B.C.E.) visited these islands and donated to them great sums for the poor and for the restoration of temples and buildings damaged by Cassius in 43 B.C.E. (Josephus, *Antiquities,* book 16, chap. 5, section 3; *Jewish War,* book 1, chap. 21, section 11). He also donated an annual stipend for the prize-winners in the athletic games of Cos. The Coans created a statue to his son Herod the Tetrarch.

From that time until 1170, when Benjamin of Tudela visited them, nothing is heard about the Jews living on the Aegean islands. He found 400 Jews living in Rhodes, 300 in Samos, about 400 in Chios and ten small Jewish communities in Metylene (Lesbos). By the decree of Pierre d'Aubusson, grand master of the Hospitalers of St. John (Rhodes), the Jews of Cos were banished to Nice in 1502, and it is not certain whether they were allowed to return before the Turkish occupation in 1522. Many Jews of the Aegean Islands adopted Christianity in order to avoid D'Aubusson's harsh measures; others were sold into slavery, and still others were executed. A number of the converted Jews formed a Jewish phalanx under the leadership of Simeon of Granada and fought against the Turks on the side of the Hospitalers of St. John.

In 1685, under the Turks, Jews were again living on the islands. Those of Cos paid a small tax to Rhodes, and were dependent on the chief rabbi of this island, since they had no chief rabbi of their own. A small Jewish community existed in Cos in 1700, with Rabbi Isaac Chico Katan at its head. Its members were engaged in the olive oil and wine trade, and suffered from the oppression of the governor. Prominent Jews of this period were Israel Tarikah, Rabbi Abraham Bivas, Abraham Habib, and his son-in-law Mazliah Tsurmani, whose descendants still live in Cos and Rhodes.

A synagogue, still in use, was built in 1747 at Cos by Eliezer Tarikah, who made a bequest for its maintenance. Inscriptions found in the two cemeteries of Cos date back to 1715. During the 18th cent. the markets of the Aegean islands were often visited by Jews of Salonika. A blood accusation against the Jews of Rhodes was fomented in 1840, but the accused were set free after the accusation had been conclusively disproved. Another blood accusation was made in 1850, this time against the Jews of Cos. The Jews of Samos left the island in 1822, during the Greek War of Independence. The only Jews living at Lemnos during the 19th cent. were Isaac Zarfati, Hayim Zalman and Joseph Amira. Persistent attempts to encourage other Jews to settle in Lemnos were rendered futile by the frequent political disturbances.

Among the outstanding Jewish authors of Rhodes were Moses Israel, author of *Massath Mosheh;* Rabbi Ezra Malki, author of *Mishpat, Hoshen Mishpat* and *Peri Hadash;* and Hayim ben Menahem Algazi and Rabbi Jedidiah Tarikah. In the 19th cent. several rabbis and authors of the Aegean Islands were descendants of the family of Moses Israel.

There were 6,000 Jews (Greek or Italian subjects) in the Aegean Islands in 1939; these enjoy full equality. The Jews of Rhodes maintain two large and two smaller synagogues. The Italian subjects of the Jewish faith are subject to the chief rabbi of Rhodes.

See also: RHODES. NICHOLAS SARGOLOGOS.

Lit.: Malki, Ezra, *Mishpat, Hoshen Mishpat* 8, 13; Israel, Moses, *Massath Mosheh* 1, 38; Coronelli, *Isola di Rhodi,* p. 180; Bötger, *Topographisches-historisches Lexicon zu Flavius Josephus,* p. 95; *Corpus Inscriptionum Graecarum,* Inscription 2502; *Encyclopaedia Judaica,* vol. 1 (1928) cols. 1038-39; vol. 10 (1934) cols. 342-43; *Israel, La Rassegna Mensile,* vol. 8 (1935) 60-67; *Revue des études juives,* vol. 10, p. 313; vol. 16, p. 204; vol. 18, p. 107; vol. 27, p. 135.

AEGIDIUS OF VITERBO, cardinal, b. 1470; d. 1532. He was a friend of Elijah Levita, and concealed Elijah and his family for ten years after Elijah had fled from Padua to Rome as a result of the disturbances of war. Elijah introduced Aegidius to Hebrew literature and dedicated several of his works to him. Aegidius, in turn, introduced Elijah to ancient classical literature. He was especially interested in the Cabala. Numerous manuscript Latin translations of Cabalistic works are ascribed to Aegidius. He was likewise a zealous collector of Hebrew manuscripts.

Lit.: Abrahams, I., *Jewish Life in the Middle Ages* (1932) 447; Box, G. H., in *The Legacy of Israel* (edit. Charles Singer and Edwyn Robert Bevan) 333, 337, 340; *Catholic Encyclopedia,* vol. 1, p. 171.

AELIA CAPITOLINA, name given to Jerusalem after the suppression of the Bar Kochba revolt (135 C.E.). It was intended to honor the emperor Aelius Hadrianus (Hadrian) and the god Jupiter Capitolinus. The name is occasionally found in the writings of the church fathers, but never in Jewish literature. Coins celebrating the founding of the town are extant.



Coins of the realm of Emperor Hadrian during the period when Jerusalem was known as Aelia Capitolina

AEMILIUS, PAULUS, Hebrew publisher and pioneer bibliographer, b. Rödlsee, Germany, about 1520; d. 1575. He became converted to Christianity in Rome. After visiting the libraries of Rome, Paris, and Louvain for the purpose of copying otherwise inaccessible and valuable Hebrew manuscripts, he edited and published, probably in Augsburg, 1544, a Judeo-German translation of the Pentateuch, including the prophetical readings (Haftaroth). In 1562 he edited a Judeo-German translation of the two books of Samuel (actually a copy of a similar translation in Hebrew characters published by Hayim Schwarz, Augsburg, 1543). In 1574 he labored at the Munich Library on making and revising the catalogue of Hebrew books and manuscripts. Soon after his appointment as professor of Hebrew at the University of Ingolstadt in 1547 he issued an anti-Jewish pamphlet, and wrote a Christian catechism in Hebrew which was printed several times.

Lit.: Monatsschrift für Geschichte und Wissenschaft des Judentums, vol. 25 (1876) 363-68; Perles, Joseph, *Beiträge zur Geschichte der hebräischen und aramäischen Studien* (1884) 155-56, 165-70.

AERONAUTICS, *see* AVIATION, JEWS IN.

AESOP'S FABLES AMONG THE JEWS, *see* FABLES.

AFENDOPOLO (or **EFENDOPOLO**), **CALEB BEN ELIJAH,** Karaite scholar, b. probably in Adrianople, 1464; d. Belgrade, about 1524. He was a pupil of the Talmudist Rabbi Mordecai Comtino at Adrianople. He studied also under his brother-in-law Elijah Bashyazi, for whose Karaitic codex of the law, *Adereth Eliyahu* (Mantle of Elijah), he wrote a supplement. He wrote many of his works while residing in the vicinity of Constantinople, and passed the last years of his life in Belgrade.

Afendopolo was one of the most important Karaite scholars. His learning was universal in character. He was interested not only in the theology and literature of the Karaites and Rabbanites, but also in astronomy, arithmetic and geometry, and in the writings of Greek and Arabic scholars. His views were influenced by Maimonides, whom Afendopolo called the "divine sage," and by the Karaite theologian Aaron ben Elijah. Although he stood in friendly relationship with the Rabbanites, he represented the viewpoint that it was not the Karaites but the Rabbanites who had separated themselves from the Jewish people, and that the Karaite Judaism was the true form.

He was the author of many works on questions of ritual, the most important being *Pathshegen Kethab Hadath,* on the reading of the Torah and the Haftarah, and *Iggereth Hashehitah,* regarding laws of slaughtering animals, dietary laws, and the like.

Among his philosophical and scientific works the more important are *Asarah Maamaroth* (Ten Discourses), sermons for the weeks between Passover and Pentecost, which explain the ten articles of the Karaite creed; *Michlol Yofi* and *Iggereth Maspeḳeth,* on the construction of sun-dials; *Gal Enai* and *Tikḳun Keli Roba Hashaoth,* concerning sun-dials, clocks and clock-making.

His literary works include *Gan Hamelech* (Garden of the King), an anthology of poetical essays, parables and riddles, and *Abiner ben Ner,* a series of Hebrew short narrative poems (Makamas) in rhymed prose and verse, concerning historical personages of the time of David and Solomon, in which Abner is the central figure. The Karaite prayer-book contains twenty-nine of his Piyutim.

His works are for the most part unpublished; his supplements and indexes to the works of other Karaites and excerpts from his own works have appeared in *Dod Mordechai* of Mordechai ben Nissim, and in the works of Steinschneider, Gurland, Harkavy and others.

Lit.: Gurland, Jonas, *New Material on the History of Jewish Literature* (Russian) 69 and 78 and appendix (*Ginze Yisrael,* vol. 3) 14-28; *Jewish Quarterly Review,* vol. 15 (1924) 315; Steinschneider, M., *Gesammelte Schriften,* vol. 1, pp. 184-94; Mann, Jacob, *Texts and Studies,* vol. 2 (1935) 707-11, 1168-73, 1418-20.

AFFIDAVIT, *see* EVIDENCE; WITNESSES.

AFFINITY (*ḳurban 'al yede 'ishuth*), relationship resulting from marriage, in contrast to consanguinity, or blood-relationship. Biblical law recognizes the binding force of affinity, and accordingly prohibits as incestuous marriage between such close relatives as a man and his step-mother or step-daughter. Marriage between a man and the widow of his brother is definitely forbidden unless she is childless; in such a case, however, they were ordered to marry so that the deceased brother might have heirs. Marriage between a man and the sister of his wife was forbidden during the lifetime of the wife, on the personal grounds of rivalry rather than for any social reasons (*Lev.* 18:18); but if the wife had died, the husband was free to marry her sister, despite the affinity.

The Talmudic rabbis extended the Biblical laws by further prohibitions based on more distant degrees of affinity. In this period the Levirate marriage between a brother-in-law and a childless sister-in-law fell into disuse under social disapproval and instead the sister-in-law made use of the Halitzah ceremony to become free to marry another man. On the other hand, marriages between a widower and his sister-in-law remained fairly common among Jews, since it was felt that this assured the children a well-disposed step-mother in their former aunt.

In civil law, persons related by marriage are relatives in the full sense of the term, and may not act as witnesses or judges in a law-suit in which their relative is involved. On the other hand, this relationship by marriage is not the same as the normal Jewish family relation, which, like the Roman, was based on paternity.

Therefore, as far as membership in the family is concerned, the principle, "The family of the mother is not regarded as the family," applies even to the illegitimate child. Accordingly, the tie of affinity is not regarded as quite so binding or so sacred a tie as that of blood-kinship or marriage.

See also: HALITZAH; INCEST; LEVIRATE MARRIAGE; MARRIAGE.

AFFIRMATION, *see* OATH.

AFGHANISTAN, an independent country in Asia, northwest of India. A tradition is current among its inhabitants that they are the descendants of the Lost Ten Tribes of Israel. The native chronicles call the Afghans "Beni Israel" (Children of Israel), and claim that they are descended from King Saul through his grandson Afghana.

After the destruction of the Temple by Nebuchadrezzar in 586 B.C.E., the descendants of Afghana were, according to the Afghan tradition, removed from Palestine and found their way to the mountainous region about Herat. Modern scholars, like Bellew, Yule and Holdich, hold that the Afghans are of Hebrew descent. Travelers find pronounced Jewish physiognomies among typical Afghans, and many of their traditional laws and customs are strikingly similar to Biblical ordinances. Nevertheless, the descent of the Afghans from the Hebrews is only conjectural.

The estimates of the number of Jews in Afghanistan whose descent is not a matter of hypothesis range from 5,000 to 20,000. Their origin, nevertheless, is still shrouded in darkness. According to legend, the ruins of the synagogue at Kabul, the largest Jewish congregation in Afghanistan, date back to the time of Nebuchadrezzar.

The origin of the Jews of Afghanistan whose descent is not a matter of hypothesis is shrouded in darkness. According to legend, the ruins of the synagogue at Kabul, the largest community in Afghanistan, date back to the time of Nebuchadnezzar.

The Jews of Afghanistan were mainly traders—until the middle 1930's. Talmudic and rabbinic writings are unknown to them, but they strictly observe the Sabbath, festivals, circumcision and ritual slaughtering. Their appearance differs from that of the natives only in the black turbans that they wear.

Until the World War they lived in ghettos, the gates of which were locked at night. After the War their social and legal status improved considerably; at this time their numbers were about 12,000. In 1934, with the increase of Nazi influence in the country, there were anti-Jewish riots in Kabul. It was reported that the government had deported all the Jews of Kabul to a remote village in the interior, but the Afghan consul refused visas for a group of Bombay Jews who desired to investigate the conditions of the Jews. As a result of anti-Jewish agitations, the number of Jews in Afghanistan dwindled to a few hundreds by 1939. Most of them are said to subsist as menials.

See also: PERSIA; BOKHARA.

Lit.: Godbey, *Lost Tribes* (1930) 357 et seq.; Bellew, *Races of Afghanistan* (1880) 15; Slousch, in *Revue du monde musulman,* vol. 4 (1908) 502, 511; Adler, E. N., in *Jewish Quarterly Review,* vol. 10 (1898) 584-625; *Allgemeine Zeitung des Judentums* (1878) 809-10; (1880) 27.

AFIKOMEN, half of the center matzah (unleavened bread) of the three that are placed before the head of the family at the Seder services. It is hidden by the head of the family during the early part of the service. The children search for it at the conclusion of the Seder and the child who finds it is rewarded.

The exact meaning of the term, as well as the origin of the custom, are obscure. The word first occurs in *Pes.* 10:8: *'en maftirin 'ahar hapesah 'afikomon,* which seems to mean: "One should not wind up after the paschal lamb by Afikomon." The Talmudic authorities differ as to the interpretation of this word. According to Rab, one may not join another company of celebrants and begin a new meal after the communal meal of the paschal lamb. According to other authorities, even dessert, such as nuts, dates, or roast grain, may not be eaten after partaking of the paschal lamb, so that the taste of the offering at the end of the meal may be retained. The Palestinian rabbi Anani (*Yer. Pes.* x, 37d), who was very possibly familiar with the Greek language and customs, gives the interpretation that one may not sing secular songs after the paschal lamb (in imitation of the Bacchanalian processions accompanied by the music of the flute and the cymbal). The rule of making the paschal lamb the last thing to be eaten at the Passover celebration was later applied to the Matzah, and the name Afikomen was then applied to the piece of Matzah eaten at the end of the meal (*Pes.* 119b).

Modern scholars have differed widely as to the meaning of the word Afikomen. The Aramaic derivations given in the Talmud, as well as the acrostic explanation given in the Yemenite Haggadah (*'egozim,* nuts; *peroth,* fruits; *yayin,* wine; *kelayoth,* parched grain; *ubasar,* and meat; *mayim,* water; *neradin,* spikenard), are mere folk etymologies. The word is most likely Greek in origin, and equivalent to *epikomon,* "dessert," or *epikomion,* "festal or table-song."

The custom of permitting the children to "steal" the Afikomen from under the pillow of the master of ceremonies, where it had been secreted at the beginning of the Seder, and to retain it until it is redeemed by a gift, probably arose out of a desire to keep the youngsters awake for the duration of the lengthy reading of the Haggadah. It may have arisen out of a playful interpretation of the statement (*Tos. Pes.* 10:9) *hotefin matzah letinok kede shelo yishan,* "they hasten (literally, snatch) [the eating of] the Matzah in order to keep the children awake" (*Pes.* 109a). Nowadays, the Afikomen is not snatched, but deliberately hidden, and the children may not search for it until after the Seder is completed.

Popular belief held that the Afikomen had the power of warding off fires, so it was often hung on the wall for the entire year. It was also placed inside the material of the small Tallith worn under the garments (Arba Kanfoth) as a protection against the evil eye.

JOSEPH MARCUS.

Lit.: Krauss, S., *Griechische und lateinische Lehnwörter in Talmud, Midrasch und Targum,* vol. 2 (1899) 107; Löw, L., *Die Lebensalter in der jüdischen Literatur* (1875) 318; Strack, H. L., *Pesahim* (1911) 34-35; Eisenstein, J. D., *Otzar Dinim Uminhagim* (1917) 25; Jonas, B., "The Seder Treasure Hunt," in *Jewish Times* (Baltimore) March 30, 1934, pp. 7-8.



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Map of Africa across the vast expanse of which more than half a million Jews dwell—mainly in the areas designated in large letters. The largest Jewish settlements are in the strip along the Mediterranean coast

AFRICA. 1. History, Africa became a place of residence for Israelites at the very dawn of their history. The Bible reports that Abraham sojourned in Egypt, and that the entire family of Jacob migrated thither. Many of the customs and institutions of the Israelites, as well as religious ideas, have been explained by some scholars as due to this early contact with the Egyptian civilization. In 400 years the family of Jacob grew to

a nation, and finally left the country under the leadership of Moses.

Although the book of *Deuteronomy* indicates that the Israelites were commanded never to return to Egypt, it is certain that not many centuries elapsed before some of them found their way back to that empire. The traders who transacted sales of horses for Solomon may have been the first to resettle there; in the raids of Shishak in the 10th cent. B.C.E. and of Tirhaka in the 8th cent. B.C.E. Jewish captives were probably borne off to Africa. When Necho took Jehoahaz captive in 607 B.C.E., he undoubtedly brought a number of the supporters of the Judaean king along with him to Egypt. After the destruction of the First Temple in 586 B.C.E. and the murder of Gedaliah, a large portion of the Jewish population migrated to Egypt. They took with them the prophet Jeremiah, who, according to an Abyssinian legend, drove out the noxious reptiles and crocodiles of that country. Many of these Jews became mercenaries under the Pharaohs and later under the Persian rulers, and were settled in large autonomous colonies, such as those of Elephantine and Assuan. Others penetrated into Abyssinia, where a Jewish kingdom is said to have existed up to the 4th cent. C.E.

Jewish settlements along the African coast of the Mediterranean also began at an early period. The legends concerning the African exploits of Joshua, of David's general Joab, and of the colonies said to have been founded by Solomon may be disregarded. It can be stated with a fair degree of probability, however, that Jews accompanied the Phoenicians on their commercial expeditions and formed a part of the population of Carthage, the great metropolis, which was founded in northern Africa in the 9th cent. B.C.E. A seal bearing the name Joab was found in the ruins of Carthage, and Phoenician inscriptions record such typically Hebrew names as Joas and Joel.

The mass of Jewish immigration to Africa occurred during the Greek period. Jews came in large numbers to Alexandria, which was founded in the 4th cent. B.C.E., attracted by the full grant of the rights of citizenship. Ptolemy I is said to have distributed some 30,000 Jews over his kingdom in military colonies. These Jews rapidly adopted the Greek language and Greek ways, and their numbers were increased by new immigrants from Palestine. During the disturbances in Palestine in the 2nd cent. B.C.E., the high priest Onias fled to Egypt and set up a Temple at Leontopolis, which lasted until the 1st cent. C.E.

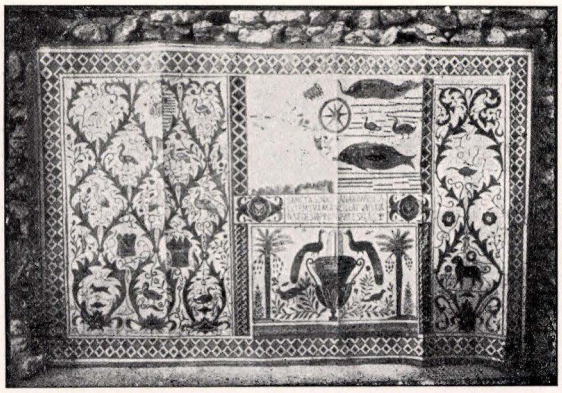
The African Jews in the empire of the Ptolemies produced the first translation of the Bible (the Septuagint), a long list of religious and philosophical writings culminating in those of Philo, and launched the first great movement to win the heathen to Judaism. Africa produced also the first Jewish historian to be known by name, Jason of Cyrene, who wrote an account of the Maccabees. Before the destruction of the Second Temple there were Jewish settlements also in Tunis and in Morocco, although there is no exact record of when they were founded. By the 1st cent. C.E. there were several thousand Jews in Alexandria and many thousands in Cyrenaica.

When Egypt was annexed to the Roman empire (30 B.C.E.), Alexandria lost much of its importance as a commercial center and the Greek population grew hostile toward the Jews. The Jewish population of the town gradually diminished, many migrating to Europe, especially to Rome. Riots occurred in Alexandria in 38 C.E., when Caligula attempted to force the Jews to worship him as a deity, and the situation did not improve until after his death.

Following the destruction of the Second Temple in the year 70, the last embers of the Jewish revolt were ruthlessly extinguished all along the northern coast of Africa. A tradition held by the Jews of Tripoli that their ancestors were brought to that country by a general of Titus is probably a reminiscence of the dispersion of the Jewish captives over Africa after the destruction of the Temple. A revolt of the Jews of Cyrenaica from 115 to 117 was crushed by the Roman general Turbo, who deliberately turned the greater part of that territory into a desert. The Jews of that region moved further west among the Berbers, where they maintained their autonomy, established trading routes as far south as the Sudan, and converted many of the Berber tribes to Judaism. The tribes which did not accept Judaism accounted for their refusal by the story that they were descendants of the Canaanites who had fled from Joshua, or of the Philistines who had crossed the sea to Africa under the leadership of Jalut (Goliath). Talmudic sources frequently refer to Jewish sages and traders who were living in Africa during that period. A statement of the 3rd cent. gives Carthage as one of the limits of the Jewish Diaspora.

Under Christian dominion the Jews of Africa, as elsewhere, were subjected to violent persecution. In the 5th cent. they were expelled from Alexandria by Bishop Cyril and synagogues were converted into churches. As a result, the Jews of Egypt aided the Persians in their temporary conquests of 502 and 617, and in retaliation were massacred by the Copts in 629. Further west, however, the conquest of a large part of Northern Africa by the Vandals in the 5th cent. brought some relief, and under their dominion the Jews were treated more favorably. The Byzantine conquest in the 6th cent. brought new persecutions, which did not cease until the Arab conquest early in the next century. Beyond the limits of Byzantine control, however, the Jews enjoyed security, and in the 7th cent. the Jews of Spain who fled from the persecutions of Sisebut and his successors in Spain found refuge in Africa.

The Jews in the mountainous zone of North Africa, the Jebel, were well organized into tribes. The distinguishing feature was their division into separate communities of Israelites and of priests (*Kohanim*), the Levites not being represented at all—a distinction which still exists in some parts of Africa down to the present day. At one time the tribe of Jerwa, under the leadership of the Kahina (Priestess) Dihya (or Dahiya), headed a large confederation of Jewish and Berber tribes and dominated a large part of the region. The Kahina, who has been called "the Joan of Arc of Northern Africa," at first successfully opposed the Arab invasion, but in a second attack was defeated and slain (about 703). Following this, many of the Jewish tribes became converted to Islam and participated in the Moslem conquest of the rest of the coast. Berber Jews took part also in the conquest of Spain,



A mosaic from the synagogue at Hammam-Lif, Tunis

two of the leaders being, according to tradition, sons of the Kahina.

The completion of the Mohammedan conquest of Africa in the 8th cent. reunited the Jews of that continent with the center of Jewish life in Babylonia, and resulted in a revival of Talmudic Judaism in Egypt and Northern Africa. From the 8th to the 11th centuries the academy at Kairwan was a famous center of Jewish scholarship, and the rabbis of Fez and Tlemçen were honored as great authorities. A long struggle took place between the old Judaism of the priestly clans and rabbinical Judaism, ending in the triumph of the latter.

In 773 the exilarch Natronai, who was exiled from Babylonia, found refuge in Northern Africa, and in the 10th cent. a native of Egypt, the famous Saadia, became Gaon of the Academy in Sura. When the Babylonian Gaonate came to an end in the 11th cent., it was succeeded by one in Egypt. This peaceful development, however, was brought to a sudden close by the rise of the Almohades, Moslem fanatics who obtained the rulership in the 12th cent., and who severely persecuted the Jews of northwestern Africa for more than a hundred years. Many Jewish communities were dispersed and flourishing centers of Rabbinic learning were wiped out. Nevertheless, during the 12th cent., influenced by Maimonides' presence in Egypt, that country once again became a great seat of Jewish study and authority. It was there that Maimonides wrote his important works.

During and after the persecutions in Spain and Portugal around 1391 and in 1492, thousands of refugees found security in Africa. The Spanish and Portuguese Jews, with their superior background and education, soon came to take the lead in communal affairs, and impressed their customs upon local African Jewish life. Cabalistic ideas gained increasing dominance over the African Jews. Even in the 20th cent. their Judaism is characterized by a marked tendency to worship saints and by deeply-rooted superstitions. The Messianic movement of Sabbatai Zevi and his successors gained considerable support among the Jews of Africa, but they were little affected by the currents of Jewish thought in Europe during the 18th and 19th centuries.

Under Arab and Turkish rule (after the 16th cent.) African Jews enjoyed a fair amount of security, but their condition was often one of degradation. They were compelled to live in a separate quarter (known as *mellah* or *harat al-Yahud*), and to seek protection from the native chiefs. They were thus exposed to extortion, insult, pillage and assassination. On the other hand, they became indispensable in many localities as artisans, traders and commercial leaders and often acted as bankers and envoys of Islamic rulers. A curious feature of the Jewish settlement was the formation of a group of cave-dwelling Jews, which still exists today in the Jebel.

During the 19th and 20th centuries, after Northern Africa had come under European control, the situation of the Jews improved. They have acquired citizenship in the greater part of the areas occupied by France, England and Italy, and they have been gradually abandoning their traditional habits and manners in favor of European languages and customs. There was an outbreak of anti-Semitism in the French territories during the Dreyfus agitation at the end of the 19th cent., but it soon died down. A certain amount of hostile feeling still exists, and there have been periodic outbreaks since 1930.

From the Arab conquest to the end of the 19th cent. the Jewish Falashas in the Ethiopian Empire were completely cut off from the rest of the Jewish world, yet they steadfastly maintained their own peculiar religious customs. Despite persecutions and various hardships, they have maintained their separate group. There is also evidence that Jewish traders penetrated far south into central Africa, although they made no permanent settlements.

Jewish immigration into South Africa was insignificant until about 1830, when the commercial opportunities of this new region drew Jews from all over the world. They became commercial pioneers, developed the mohair industry, undertook ostrich-farming, diamond-mining and other enterprises, carried on an extensive trade with the natives and took a prominent part in war and politics. The first Jewish congregation, that of Capetown, was organized in 1841. From that time on South Africa has received a considerable number of Jewish immigrants from the British Empire, Eastern Europe and other countries; since 1933, a number of refugees from Central Europe.

An estimate of the Jewish population of Africa, made in 1937, gives the following figures: Algeria, 110,000; Egypt, 72,550; Libya, 24,300; French Morocco, 161,000; Spanish Morocco, 13,000; Tangier, 7,000; Tunisia, 56,000; Abyssinia, 51,000; Union of South Africa, 95,000; other countries of Africa, 3,000; total, 539,750, or 0.81 percent of the entire population.

See also: ALEXANDRIA; ALGERIA; BARBARY STATES; CAIRO; CAPETOWN; CYRENE; DAGGATUNS; EGYPT; ETHIOPIA; FALASHAS; FEZ; KAIRWAN; MOROCCO; PENTAPOLIS; SOUTH AFRICA; TRIPOLI; TUNIS. SIMON COHEN.

Lit.: Williams, J. J., *Hebrewisms of West Africa* (1930); Slouschz, N., *Travels in North Africa* (1927); Mendelssohn, Sidney, *The Jews of Africa* (1920); *American Jewish Year Book,* vol. 33, p. 284.

2. Folk-Lore. Jewish folk-lore is particularly rich in materials concerning the continent of Africa. Most of these must have originated locally, while other stories, although not of African origin, deal with events of African Jewish history.

There is a medieval Jewish chronicle which contains a folk-lore version of the Punic wars, in which, characteristically, victory is given to the Carthaginians.

There are many tales about the career of Moses in Egypt and Ethiopia. Bithiah, the daughter of Pharaoh who drew Moses out of the Nile, is fabled to have become a Jewess, after which she married Caleb, and was finally taken alive into Paradise. Moses, according to various stories, became an Egyptian general of renown, leading a successful campaign against the Ethiopians. Later on, when he had to flee from Egypt, he went to Ethiopia, married the daughter of the king, and rose to high office. Another tradition declares that Moses is buried in Tlemçen. There is a folk story to the effect that the river Sambation, beyond which the Bene Mosheh, or descendants of Moses, lived, was in Africa, perhaps an echo of the Falashas.

Another legend states that when Joshua invaded Canaan he issued a proclamation to the effect that all who desired to migrate from the country might depart in peace, and that the Girgashites thereupon emigrated to Africa. Berber stories still speak of the exploits of Joshua in their country, and a tomb, bearing his Arab name Sidi Usha, is said to contain his remains.

Other Berber tribes had traditions that they were descended from the Amalekites, Moabites, Ammonites, or Edomites, or even from Apher, the son of Abraham; there are numerous accounts of how Joab pursued the Philistines along the northern coast of Africa. Stories about Solomon are dispersed over the entire continent. Many Jewish settlements claim that he founded them, and a synagogue at Jerba was said to have in its possession one of the doors of his Temple.

The rulers of Abyssinia prior to the Italian conquest laid claim to descent from a son of Solomon and the Queen of Sheba; this son, Menelik, is further reported to have taken possession of the Ark and the Tables of the Law and to have brought them to his own land. The country of Ophir, from which Solomon drew his treasures, is frequently identified with Africa, and generally located somewhere on the eastern coast. "King Solomon's Road" is a name frequently given to highways in that region, and ancient ruins are said to be remains of buildings erected by his servants.

Later legends are widely current. The "sons of Africa," i.e. the descendants of the Canaanites, as well as the Egyptians, are said to have appeared before Alexander the Great to press their claims against the Jews, but were defeated by the superior arguments of the Jewish champion.

The Alexandrian Jews, who celebrated the anniversary of the Septuagint translation as a festival, originated the legends which grew up around that important incident in their history, and were current as early as the 1st cent. According to one account, the translation of the Hebrew text was the product of divine inspiration; according to others, the translators were shut up in separate cells, yet produced one and the same translation of the Hebrew text. The *Third Book of Maccabees* is the record of a tradition describing how the Jews of Alexandria, arrested by a Ptolemy and condemned to be trampled to death by elephants, were miraculously saved.

There are numerous legends of heroic Jewish warriors, such as Arun ben Arun, "who delivered his people in war," and of a Jewish queen of Cyrenaica, named Fanana.

There are folk accounts of holy scrolls of the Law, one of which was said to have been written by Ezra, while another came floating on a plank out of the ocean. A legend of the isle of Jerba relates that Ezra came there to persuade the local Jews to return to Palestine, but that they refused to leave their home.

There are also numerous folk-tales about Jewish saints, whose tombs were venerated not only by Jews, but also by Moslems. Ephraim Alnaqua was fabled to have come to Tlemçen riding on a lion and using a snake as a bridle; he is said to have performed many miraculous cures, and to have caused a brook to flow forth from a rock. In another story it is told that when the Spaniards attacked Algiers in 1774, flames came forth from the tombs of Isaac ben Sheshet and Solomon ben Simeon Duran and saved the city.

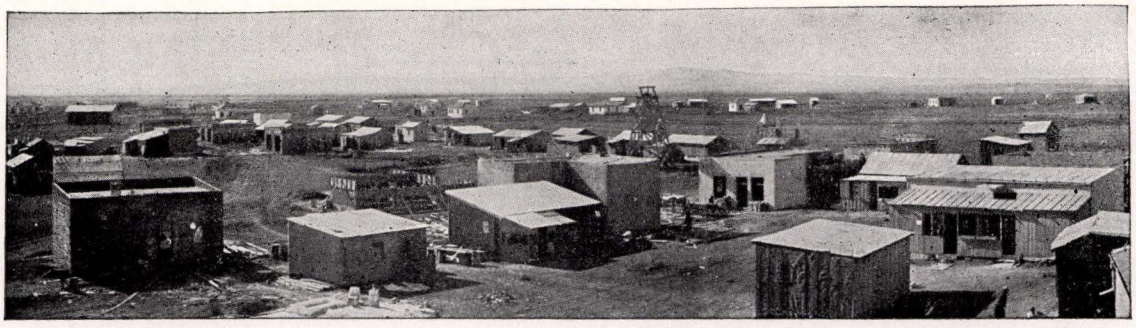
SIMON COHEN.

Lit.: Ginzberg, L., *The Legends of the Jews;* Slouschz, N., *Travels in North Africa* (1927); Mendelssohn, Sidney, *The Jews of Africa* (1920).

AFTERNOON SERVICE (Minhah), one of the three daily services of the Jewish liturgy. The name is derived from that of the meal-offering (literally, "propitiation" or "present") which, as it is clear from the narrative in *I Kings* 18:36, was offered in the afternoon. Although tradition ascribes the origin of the service to the patriarch Isaac, who "went out to meditate in the field at the eventide" (*Gen.* 24:63; *Ber.* 26b), the only definite Biblical allusion is in *Dan.* 6:11, which speaks of three times for prayer each day.

The Talmud gives the reckoning of the hours for the Jewish day as running from sunrise to sunset, each being reckoned at six o'clock; no attention is paid to the variations due to the seasons. It mentions two Minhahs: *minhah gedolah,* the larger Minhah, from 12:30 P.M. to sunset; and *minhah ḳetannah,* the lesser Minhah, from 3:30 P.M. to sunset. *Pelag,* the middle point of the lesser Minhah, was set at 4:45 P.M. (*Ber.* 4:1; 26a). There were various regulations requiring that the afternoon prayer be recited before beginning transactions which were lengthy and thus might consume the time necessary for Minhah (*Sab.* 9a), but these regulations proved quite impossible of observance after the Jews engaged more and more in trade and handicraft; at an early period, therefore, the afternoon prayer was postponed to just before the Evening Service (Maarib).

The Afternoon Service begins with the Ashre prayer, consisting of *Ps.* 145 and two introductory verses. This is followed by a short reading from the Torah on Sabbaths and fast days, and a prophetic portion on fast days. Then comes the main part of the service, the principal benedictions (Shemoneh Esreh), which are first read silently and then repeated by the leader, omitting the Priestly Benediction. The Tahanun prayer is said, except on the eve of Sabbaths and holy days, and the service concludes with the Alenu. On Yom Kippur, where the entire afternoon has to be filled in,



Modern view of Afule, railway junction in the plain of Jezreel

there are many additions to the afternoon prayer, including the Abodah service in Reform congregations.

See also: LITURGY.

Lit.: Elbogen, I., *Der jüdische Gottesdienst* (1931) 98-99, 117 et seq., 167-68, 181 et seq.; Dembitz, L. N., *Jewish Services* (1898) 76-81, 118, 142, 188-89, 332; Singer, S. and Abrahams, I., *The Authorised Daily Prayer Book of the United Hebrew Congregations of the British Empire* (1922) 94, cv-cvii; Idelsohn, A. Z., *Jewish Liturgy* (1932) XVII-XVIII, 118, 145-47.

AFULE, railway junction in Palestine, situated east of Haifa in the plain of Jezreel where the line running to Nablus branches off from the line running from Haifa through Samakh to Deraa (Damascus). It is here that the railway line is crossed by the road that runs from Jerusalem to Nazareth and beyond to Haifa and Tiberias and which carries heavy automobile traffic. Until 1924 Afule was a small Arab village; it was then purchased by the Meshek and the American Zion Commonwealth. The Arab houses were removed, the ground divided into lots and sold to private individuals, and the building of a city begun. It is the intention of the companies to make Afule the center of the territory of the Jewish settlement in the valley of Jezreel; it is to receive the name Ir Jezreel (City of Jezreel). The city plan to be followed was drawn up by the architect Richard Kaufmann. Due to the economic crisis the work was stopped in 1926, especially since no adequate provision had as yet been made for a water-supply.

AGADAH, *see* HAGGADAH.

AGAG, the name of a king of the Amalekites, whom Saul captured but spared, but whom Samuel killed with his own hand (*I Sam.* 15). The cruel manner of his killing is regarded by the rabbis as retaliation for the inhuman act of Amalek to which reference is made in *Deut.* 25:17-18. The Haggadic conception that Agag was the founder of the race of Haman, who is called an Agagite in the Bible (*Esther* 3:1), finds expression, among other works, in the well-known Piyut for Purim, "Asher Heni." In the saying of Balaam (*Num.* 24:7), Agag is mentioned probably as typical of a mighty king.

ÁGAI, ADOLF (ROSENZWEIG), physician and author, b. Jankovácz, Hungary, 1836; d. Budapest, 1916. The son of a famous physician, Joseph Rosenzweig, he studied medicine at the University of Vienna, receiving his degree in 1864. After practising in various hospitals in the Austrian capital, where he specialized in children's diseases, he returned to Budapest in 1866 and became connected with the Bokay Hospital.

His career as a novelist began during the period of his studies in Vienna, when he wrote "Antoinette," published in serial form in the *Hölgyfutár* in 1854. During this time he wrote also a series of spirited feuilleton-letters, remarkable for their pathos and humor, which appeared in several Budapest dailies, under the pseudonym of "Porzó." In 1867 he gave up his medical practice in order to devote his full time to *Borsszem Jankó,* a weekly which he founded and in which he drew humorous sketches of Jewish types. Three years later he established the *Kis Lap* (Little Paper), a periodical for youth, and edited it until 1908. From 1870 to 1879 he was editor also of the illustrated weekly *Magyarország és a Nagyvilág* (Hungary and the World).

Although never a Zionist, Ágai was a close friend of Theodor Herzl and published his personal reminiscences of the founder of Zionism in the 1910 memorial issue of *Die Welt,* official magazine of the Zionist Organization, to which he was a frequent contributor.

Among his other works, the sources for which he obtained partly during journeys throughout Europe, Asia and Africa, are: *Porzó Tárcalevelei* (Porzó's Feuilleton-Letters); *Por és hamu* (Dust and Ashes); *Mokány Berci Kalandjai* (The Adventures of B. Mokany); *Utazás Pestről Budapestre* (Trip from Pest to Budapest); *Szárazon és Vizen* (On Land and Seas); and *Igaz Történetek* (True Stories).

AGE, LEGAL, *see* COMPETENCY, LEGAL.

AGED, CARE OF. 1. In the simple social order of the early Israelites the aged and helpless members of the community were amply protected by the solidarity of the family. The many expressions of reverence and esteem for those "of hoary head" show that even to the end of their days parents and elders retained their leadership and with it their security and comfort.

Still more striking is the testimony of the prophets: although they frequently preach the duty of helping the poor, the orphan and the widow, they never mention the aged as objects of charity—a sure token that no such charity was needed.

As the primitive agricultural economy gave way before a more complex city life, the family solidarity disintegrated and the old and feeble members of the group were left without support. It is then that such piteous appeals occur as "Cast me not off in the time of old age; when my strength faileth, forsake me not"

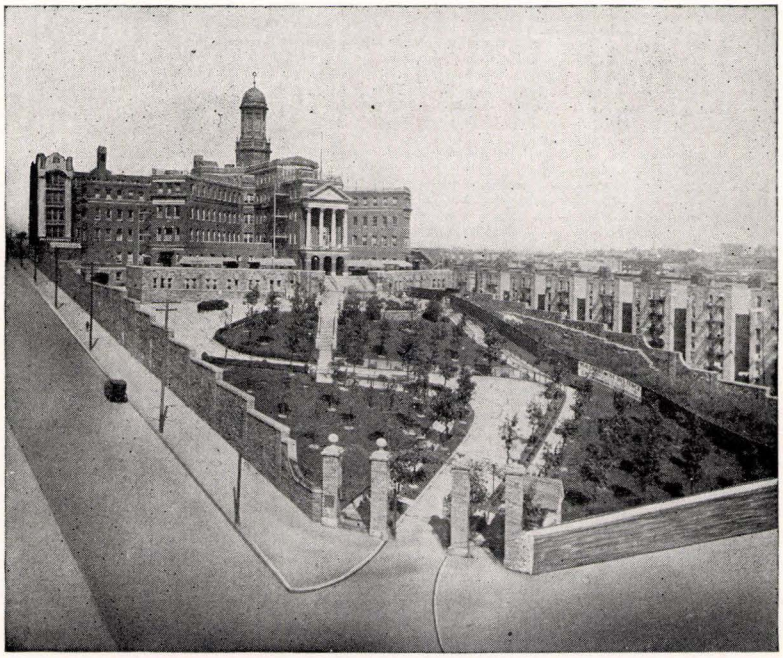


A pre-war gathering of inmates in a home for the aged (Moshab Zekenim) at Jerusalem

(*Ps.* 71:9), a passage which was later incorporated into the liturgy. The task of taking care of its aged members thus fell to the community.

It is not possible to state with exactitude when Jewish communities began to take care of the aged, but it must have been as early as the Second Temple. The rabbis of the Talmud project the beginnings back into Biblical times (*B.M.* 21b). Perhaps communal provision for the aged began with the synagogues; for it is known that those of the early Christian centuries were places of hospitality for the homeless, sick and aged, and the upper chambers attached to them were probably designed for such purposes. Every Jewish community of the Middle Ages had a communal hostel which was both a home for the poor and a hospital for the sick and aged who had no relatives to look after them. The name given to this institution was Hekdesh ("dedicated").

A Hekdesh is known to have existed in Cologne, Germany, as early as 1010, and from that time on their number grew steadily, especially in the 14th and 17th centuries. The records show the presence of such an institution at the date given for the following European communities: Regensburg, 1210; Tortosa, Spain, 13th cent.; Nuremberg, 1299; Coblenz, 1356; Munich and Vienna, 1381; the large communities of Castile, 1432; Frankfort, 1473; Worms, 15th cent.; Marseille, 1492; Avignon, 1558.



Home of the Daughters of Jacob, an asylum for the aged maintained in New York City

In addition to these homes, there were various benevolent societies which had for their purpose the sheltering of the aged. There is reference to a special collection box for that purpose in Mantua in 1630, and to such an organization in Rome in the same century. With the migrations of Jews into various countries of refuge, other similar shelters were provided, such as the Beth Holim (1747) and the Jews' Hospital (1795) in London; these served alike as hospitals and old people's homes.

The establishment of homes for the aged as such, and separate from the hospital, is for the most part a modern develop-

ment, a continuation of the century-old care of the old and feeble.

See also: HEKDESH; OLD AGE; PHILANTHROPY; SOCIAL SERVICE. JOSEPH MARCUS.

Lit.: Abrahams, I., *Jewish Life in the Middle Ages* (1932) chap. 18; Frisch, E., *Historical Survey of Jewish Philanthropy* (1924) 143; Bogen, B., *Jewish Philanthropy* (1917) 25-26.

2. In the United States: INSTITUTIONAL CARE. In modern times care of its aged has become one of the basic social services of Jewish communities throughout the world. For the most part the most prevalent type of care is provided by Homes for the Aged, of which there were in the United States and Canada alone in 1936 a total of sixty-six in 47 cities serving approximately 6,000 persons. Most of these institutions are of recent origin, the oldest—the Home for Aged and Infirm Hebrews of New York City—having been opened in 1870, with the period of 1910-1919 seeing the establishment of the largest number of such homes.

While most communities have but one home, Baltimore, Chicago, Cincinnati and St. Louis maintain two homes each; Philadelphia has three, and New York City has thirteen. As a rule the opening of additional homes in a community resulted from the desire on the part of the more recently immigrated Eastern European Jews to maintain homes for members of their group, many of whom objected entering homes operated under the auspices of Reform groups. In addition to those homes established by religious groups and the communities, several institutions have been founded by fraternal organizations for their members, while in recent years in New York City three homes have been opened by *landsmanshaften* organizations. Slightly less than a third of the homes in the United States are affiliated with or receive support from local federations of Jewish charities; the remainder are supported by private contributions.

In the United States there is considerable variation in the size of these homes, the range in bed capacity being from four to approximately 700, with about one-third of these institutions having accommodations for less than fifty. Most homes have individual rooms, usually two residents sharing a room; while a few of the institutions have dormitories which serve as sleeping quarters for as many as 25 persons.

In the main, these homes serve the aged exclusively. In a few instances, however, provision is made for the joint care of aged with children, with the chronically ill, or with transients.

Eligibility for admission to these homes is determined largely in terms of age, physical and mental condition, residence and financial status. The minimum age for admission to most institutions ranges from 60 to 70 years. While many institutions limit admission to ambulatory cases, most homes accept persons having chronic physical ailments which require little or no care. In cases of ailments requiring treatment admission is determined by the facilities of the individual institution. The larger homes, particularly those attached to hospitals or having a well-organized medical program, accept persons with a greater range of health problems.

Residence in a given area covered by the institution —city, country, state or region—for a period usually



Home for the Aged maintained by the Jewish Community of Berlin even during the anti-Semitic era under the Nazis

between one and two years, is generally required. Membership in a fraternal organization is stipulated by some institutions under such auspices. With one exception, all homes admit both men and women and make provision for married couples.

Most homes require no admission fee, but almost all of them stipulate the transfer of cash, insurance or property to the institution as a condition of admission. Yet in 1936 only about one-fourth of the population in Jewish homes for the aged had paid an admission fee or assigned property, while almost seven out of every ten were either public charges or free cases.

Inasmuch as these homes serve largely an immigrant, orthodox population, most of them maintain a kosher dietary. Almost all homes also provide synagogue facilities for daily and Sabbath religious services.

In about one-half of the institutions able-bodied residents assist with some phase of the work of the homes; in some cases caring for their own room, in others helping in the kitchen, mending or odd jobs. In a number of the homes organized programs of activities in arts and crafts are conducted chiefly for the interest and diversion of the residents.

Recreational activities are provided by most of the institutions, the most common of these being: social entertainments, movies, outings, and automobile rides. In some institutions the residents conduct social clubs and publish their own magazine. Most homes permit residents to leave the institution for visits and activities elsewhere, and while a few of the homes have restrictions regarding the hour of return or bedtime, a larger number permit residents to come and go as they please.

While other forms of care are rapidly coming to the fore in America there has been no diminished demand for institutional care. In fact, the populations in Jewish homes for the aged have been steadily increasing, the number of applications has been rising, and the Jewish homes for the aged as a group are filled almost to capacity.

A change is becoming apparent in the character of the populations in the homes for the aged, indicating a rise in the proportion of residents afflicted with chronic ailments and physical handicaps. As a consequence, the programs of Jewish homes for the aged are beginning to evidence a trend toward increased emphasis upon nursing and medical care.

NON-INSTITUTIONAL CARE: Although the institutional type of care for the aged is the prevailing pattern in America, in recent years non-institutional care has been

taking on increasing importance. In addition to the changes resulting from public assistance to the aged provided by the States and the Federal Government, private agencies in the Jewish field have been moving in the direction of increased-non-institutional services for the aged. In the larger communities, particularly, there appears to be a general trend toward greater use of boarding homes and services to the aged in their own homes, usually provided under the auspices of the Jewish family welfare agency. A number of these agencies engage in homefinding for the aged, while most of these organizations carry a significant number of aged persons as part of their regular function.

Following upon the rapid growth of the various non-institutional facilities for the care of the Jewish aged, a number of communities have already established bureaus for the central planning of services for the dependent Jewish aged (Chicago, St. Louis, San Francisco). Such bureaus allocate persons for care in accordance with their individual needs, serve as policy-forming bodies, attempt to coordinate existing facilities, and plan for future needs.

As yet, no information is available regarding the number of Jewish aged receiving public assistance and old age assistance throughout the United States. Data available from a few of the large cities indicate that thus far Jews are under-represented in this area as compared with their distribution in the general population. However, it is assumed that the Jews are rapidly becoming older than the general population, and it may be expected, therefore, that this apparent disproportion in numbers receiving public old age assistance will be balanced within a very few years.

The National Social Security Act and the old age assistance laws in the various states, together with newer concepts in the types of care for this problem, are all combining to point to a re-thinking and ultimate revision of the future forms of care for the aged to be provided by the Jewish community in the U. S.

Other Countries. In European countries, Homes for the Aged still reveal in many instances their similarity to the old *Hekdesh,* especially in Eastern Europe, where many of these homes still shelter orphans, transients, aged, and the sick. Among those countries which have made further progress in the development of care for the aged, Holland is particularly notable. There are thirteen homes in Holland, eight in Amsterdam alone. Some of the homes are maintained by the religious community, others by the Boards of Guardians. Some institutions restrict admission to Dutch Jews, a few to Portuguese Jews. Residence in a given community is one of the most frequent admission requirements, particularly for those seeking admission without payment. Most of the institutions in Holland have fewer than 75 residents, and while there are a number which restrict their populations to members of one sex, several provide for both men and women and for couples.

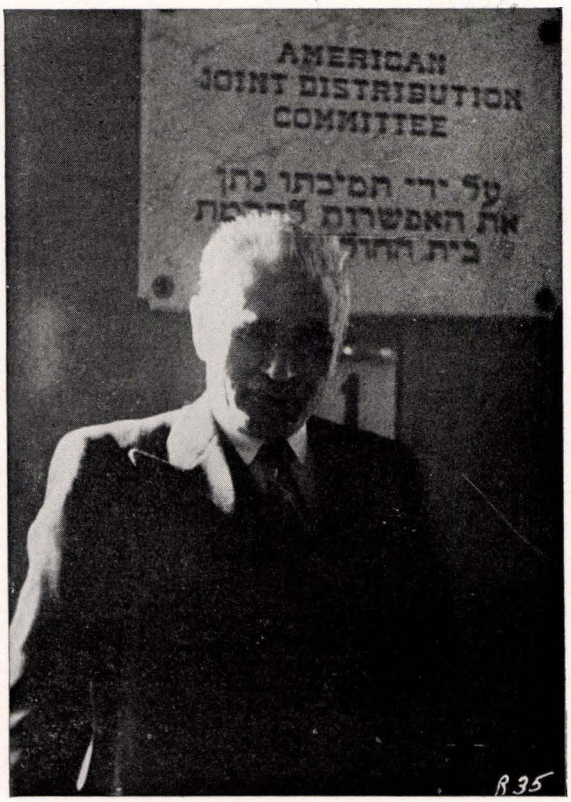
In England, there are a number of old people's homes, usually maintained by relief societies and the Jewish Board of Guardians. Nine homes are located in London, the oldest having been founded as the almshouse of the London Sephardic community in 1703. Several of the other principal cities in England have homes. Some of the institutions are in reality almshouses for indigent men and women.

The largest home for the Jewish aged in France is located in Paris and is operated in connection with the Jewish Hospital. Other institutions are located in Bordeaux, Nancy, and Luneville.

For many years numerous homes for the aged have been maintained in Palestine, primarily for the East European Jews of the Old *Yishub* who migrated to Palestine to study or to spend their last days in the Holy Land. Most of these homes have been supported largely through *Halukah,* the funds contributed by Jews throughout the world for these institutions, and through collections made by traveling agents in the various countries. In recent years, since the World War, and notably with the establishment of the Social Service Department of the General Jewish Community of Palestine, there has been a significant forward trend in the care of the aged, reflecting some of the more modern practices prevalent in the United States and Western Europe.

H. I. Barron.

Lit.: Council of Jewish Federations and Welfare Funds, *1936 Year Book of Jewish Social Work* (Section on the Care of the Aged), pp. 1-24; *1937 Year Book of Jewish Social Work* (Section on the Care of the Aged); Karpf, M. J., *Jewish Community Organization in the United States,* pp. 96, 148-149; *The Jewish Year Book* (London) 1939, pp. 143 ff.; Wijsenbeek, C., *Report on the Conditions of Jewish Social Work in Holland* (1936), pp. 16-19; Wronsky, S., *Social Work and the Jewish Community Idea in Palestine.*



Home for the Aged and Hospital, Jassy, Roumania, maintained by the American Jewish Joint Distribution Committee

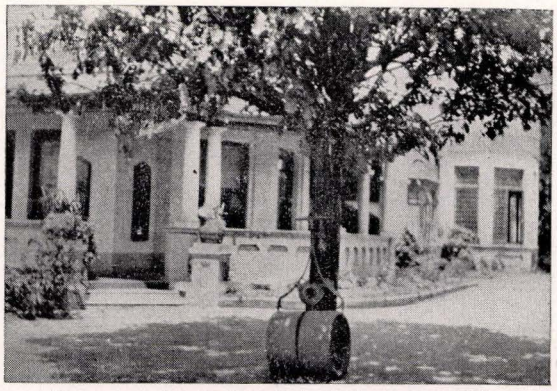
AGENCIES, JEWISH, *see* ORGANIZATIONS.

AGENCY, JEWISH, *see* JEWISH AGENCY FOR PALESTINE.

AGENCY, LEGAL. 1. Authorized Agents. An authorized agent, as defined in law, is a person who undertakes to perform a certain commission given to him by a second party, the principal, who is thereby bound by the dealing of his agent with a third party or parties. In Jewish law the technical term for the agent is *shaliah* or *shaluah* (both derived from *shaloah,* "to send"); his principal is known as the *meshalleah* or *sholeah*; the relationship between the two is called *shelihuth,* and the persons who are capable of entering into such a relationship are known as *bene shelihuth.* A further feature of agency, in Jewish law, is that the agent generally performs his commission without compensation. Should he receive pay, he is then classed as a *sarsor,* that is, a factor or broker.

The permission to use agents seems to have been granted at an early period in Jewish law, and the Mishnah (as in *Ber.* 5:5) always takes the principle of agency for granted. According to the Talmud, the use of agents was first permitted in such religious actions as the giving of a divorce, the declaration of the heave-offerings and the paschal offering. But since in Jewish law the civil and religious codes formed a single whole the principle of agency which had been recognized in religious actions was transferred to all other acts within the entire sphere of law, and no difficulties were raised to hinder the process of such transference. Talmudic literature repeatedly contains the basic statement of the idea of agency, *sheluho shel 'adam ḳemotho* ("the agent of a man is like himself"; *Kid.* 41b-42a; *Nazir* 12b; *Ned.* 72b). This gives the agent full power to bind his principal, and hence he can close a transaction without waiting to confer with the latter.

The one exception to this rule concerns those actions which are extremely personal. Thus Jewish law does not recognize agency in the case of a crime which has been committed (*'en shaliah lidebar 'aberah,* "there is no agent for a forbidden action"; *Kid.* 42b). Thus, if A instigates B to commit a crime, B can not plead that he was only acting as the agent of A; on the presumption that every individual should know the difference between right and wrong, and is therefore responsible for his actions, B must pay the penalty.



Home for the Aged at Johannesburg, So. Africa

No forms are required in establishing the relationship of agency, the mere word of the principal being sufficient. Since the agent is to act without compensation, his rights are limited to a claim for the repayment of his expenditures and for indemnification if any loss accrues to him as a result of the execution of his commission. The relationship between agent and principal is always free and voluntary; hence although the agent is morally bound to carry out his commission to the best of his ability, the principal can not sue him at law if he neglects to do so. If the agent breaks his word and, instead of buying certain property for his principal, purchases it with his own money, or otherwise acts for himself instead of for his principal, he is stigmatized as a "betrayer" (*Kid.* 58b-59a). If, however, he used the money of the prin-



Inmates at prayer in Home for the Aged, Warsaw, Poland, maintained by the American Jewish Joint Distribution Committee

cipal for that purpose, the latter may compel him to turn over to him the goods thus purchased (Maimonides, *Hilchoth Mechirah* 7:12; cf. *Hoshen Mishpat* 183:1-2). If the agent acts in such a way as to injure the interests of his principal, the latter may reproach him in such terms as: "I appointed you for my advantage, and not for my disadvantage" (*Kid.* 42b; *B.B.* 169b), and he may invalidate the action, unless the authority was granted with the accompanying condition that whatever the agent would do should bind the principal (Maimonides, *Hilchoth Sheluhin Veshuttafin* 3:9).

The following personal requirements are necessary for the establishment of an agency relationship:

(1) Both parties must be adherents of Judaism. This requirement is derived from the law about the setting apart of the heave-offering (*Num.* 18:28), in which the principle of agency was first established. In this case, however, the adherence to Judaism does not mean that one must belong to the Jewish people, but to the Jewish "covenant" (*bene berith*). In this sense, therefore, a Canaanite slave is regarded as belonging to Judaism.

(2) The two parties must be competent to act in legal and in commercial matters. This excludes, as a matter of principle, minors, insane people and deaf-mutes.

(3) Both parties must be competent to perform the proposed action. For instance, Canaanite slaves, under Jewish law, can not enter into a marriage which is regarded as legally valid (*ius connubii*). Hence they are not competent to act as agents for a marriage or a divorce.

(4) The principal must be legally competent to proceed with the commission which he has given his agent, if necessary. For this reason, to cite a single instance, the priests are not to be regarded as the agents of the people, since the latter may not offer up the sacrifices; instead, their status is that of representatives of God. So, too, the principal can not appoint an agent to do a thing which he could not do himself at the time of the appointment of the agent, even though he might have been able to do it afterwards (*Nazir* 12b).

In addition to such agents as are definitely appointed by an individual, Jewish law permits others to act for him in that capacity when conditions require it and even without his sanction. Thus a guardian may act for his ward, a wife may represent her husband in matters of property, and a Canaanite slave can acquire property for his owner. Another application of this principle is the case of property to which neighboring landowners have the right of preemption, that is, the prior right of purchase in case it is offered for sale. In such cases the purchaser of this piece of property may be regarded as the agent of the neighboring landowners. The courtyard of a group of houses (*hatzer*) can be claimed as a fictitious agent (*B.M.* 10b).

The legal distinction between an ordinary commission of agency and a power of attorney (*harsha'ah, Keth.* 95a; *Shebu.* 31a) was known in Jewish law in ancient times. The latter refers mostly to cases where the agent has a written power of attorney (*shetar harsha'ah*) to represent the principal in court, bringing an action in his behalf to recover money, land or goods which belong to him. If the agent, in executing his commission, does not strictly carry out the expressed will of his principal, the relation of agency is dissolved, and the agent has to suffer whatever loss may have been incurred. An error in the execution of a commission does not dissolve the relation of agency unless the principal suffers a loss thereby. If there is a doubt as to whether the agent has performed his commission or not, the legal presumption is that he has done so (*hazakah sheliah 'oseh shelihutho; Erub.* 31b). This has important Halachic bearing within the realm of matrimonial law, such as the sending of a bill of divorce. Or again, one may appoint an agent to establish an Erub Tehumim, which consists in placing a certain sign or token near the Sabbath limit for walking, thus establishing a fictitious residence at that place and extending the Sabbath boundary. Here, if one has commissioned an agent to make such an Erub, he is free to extend his own Sabbath boundary accordingly, assuming that the agent has indeed carried out his task. However, according to the authoritative view, such a presumption may be invoked only in cases where it is a matter of rabbinical ordinance, and where the execution of such a commission depends entirely on the will of the agent.

An agent can appoint a subagent in such cases where the act to be performed is purely ministerial, i.e. it calls for no exercise of judgment, but is merely the execution of a specific order. Even in the latter case, however, the power can not be delegated if the principal expressly states that the agent himself is to perform the action. Where the agent is required to exercise discretion, judgment or skill, or where it may be seen that the agent's appointment is due to the confidence which the principal reposes in him, he can not delegate the performance of his duties without the consent of the principal. The subagent, where the authority to appoint one is given, is in the same legal status as the first agent, and can not appoint a second subagent without the consent of the principal (*Eben Haezer* 141:39).

The relation of agency is dissolved by the death of the agent, the death of the principal, or the fact that the principal cancels his commission, an act he can perform at any time, according to the opinion of Rabbi Johanan (*Kid.* 59b), which is generally recognized as authoritative.

2. Unauthorized Agents. An unauthorized agent is one who acts in behalf of others, particularly of absentees, without having been especially commissioned to do so. Such unauthorized business management became the subject of discussion in Jewish law at a very early period, as was also the case in Roman law. The Torah itself, which requires that he who finds an animal or an article of personal property should return it to its owner (*Deut.* 22:1-3; cf. *B.M.* 30b), orders a line of conduct which practically makes the finder the unauthorized agent of the loser. In other cases Jewish law fixes the status of the unauthorized agent on the basis of whether he had actually enriched the owner of the business or merely protected him from losses.

If the unauthorized agent has secured a definite profit to his principal, he may demand a reasonable remuneration. However, his claim is not granted unless it can be proved that his action has been one of absolute advantage, such as the planting of a vineyard, which is evidently to good purpose and use. But if such an advantage can not be proved, the agent can raise a claim only to compensation for the expenses which he has incurred. As a rule, he has the right to

cancel his transactions and return things to their original condition, except in the case of the cultivation of land, since the uprooting of plants would damage the soil; according to another view, this is merely a protective measure in favor of Palestinian agriculture (*B.M.* 101b). The right of the unauthorized business agent to receive compensation for his material expenses was regulated in ancient times (*Tos. B.K.* 10:6-7); on the other hand, the Babylonian academies first established the principle that the owner might refuse to acknowledge the former's management of his business (*Tur Hoshen Mishpat* 375:7).

Since the unauthorized agent is remunerated for his efforts in the same manner as the paid trustee, he is similarly liable for even slight negligence. But if the owner refuses to recognize his action and gives him no remuneration, he is in the status of the unpaid bailee, and hence is liable for gross negligence only.

If the service rendered by the unauthorized agent merely protected the owner from loss, a distinction is made as to whether the loss was certain to occur or merely probable. It is only when the agent can prove that a loss would certainly have occurred, as when he has saved an animal that was being carried away by a stream, that he is justified in claiming a reward for his efforts (*B.K.* 10:4). If, on the other hand, such damage might have occurred in the possible course of events, but no stringent emergency had arisen, such proof is not available, and he may claim no compensation.

The Talmud (*Keth.* 108a), in discussing the Mishnah (*Keth.* 13:2), takes up the question as to whether the payment of the debts of an absentee is to be considered as the averting of a certain or of a possible loss. This resolves itself into the question as to whether the debtor must absolutely assume that he would have been forced by the creditor to pay his debts. In this case the prevailing view holds that the loss is not certain, since it is always possible that the debtor might have made a compromise with the creditor. Hence the principal can maintain that the agent, in making payment, has conferred no real advantage upon him.

See also: Attorney; Broker; Divorce; Instigation; Messenger; Power of Attorney.

Israel H. Levinthal.

Lit.: Maimonides, *Hilchoth Sheluhin Veshuttafin* 1 to 3; *Hilchoth Gezelah Vaabedah* 10:4-10; *Hilchoth Ishuth* 12:19 and *Maggid Mishneh* to the passage; *Hoshen Mishpat* 121 to 128; 182 to 188; 264; 375; Cohn, Marcus, "Die Stellvertretung im jüdischen Recht," in *Zeitschrift für Vergleichende Rechtswissenschaft,* vol. 36 (1920) 124-213, 354-460; Levinthal, I. H., *The Jewish Law of Agency* (1923); Wenger, Leopold, *Die Stellvertretung im Rechte der Papyri* (1906).

AGENT, *see* Agency, Legal; Arbitration; Broker; Partnership; Power of Attorney.

AGES OF MAN. Biblical literature reveals no definite attempt to classify the various divisions of human life. The terms employed in the Bible are merely vague designations such as "child," "young man," "man" and "old man." The uncertainty of such terms is revealed by the fact that *na'ar,* "boy," is frequently used to mean slave or youth, while *zaken* is both old man and member of a council.

In *Lev.* 27:2-7, however, in a section dealing with the amount of ransom to be paid as the value of an individual, we find a definite classification into four divisions: up to five years, from five to twenty, from twenty to sixty, from sixty and beyond. These divisions correspond roughly to infancy, adolescence, manhood and old age; but there is no indication that this classification was ever employed in any other connection.

In the Talmud and Midrash a threefold division is generally employed, either childhood, youth and old age, or youth, maturity and age (*Yoma* 75b; *Midrash Ex.* 25; *Yalkut Ex.* 258; *Midrash Song of Songs* 1:1; *Midrash Temurah,* in Jellinek, *Beth Hamidrash,* vol. 1, p. 107). The *Zohar,* speaking of the various pleasures enjoyed by the righteous in Paradise, combines these two classifications into four: childhood, youth, adult life and old age (*Zohar,* Leghorn ed., 1866, vol. 1, p. 140a).

Philo is the first Jewish author to classify life into seven divisions: infancy, childhood, boyhood, youth, manhood, middle age, old age. He credits this division into seven stages of ten years each to Solon (about 600 B.C.E.) although it first appears in Greek literature in the writings of Hippocrates (4th cent. B.C.E.; *De Mundi Opificio,* 1:35, 36). The same sevenfold scheme is found in the later Midrash. In its briefest form it runs as follows:

"The child a year old is like a king, set in a coach and adored by all. When he is two or three he is like a pig that dabbles in filth. At ten he is like a bounding kid. At twenty he is like a neighing and spirited horse, that desires a mate. When he has married, he becomes like an ass (i.e. bearing many burdens). When he has children, he is like a dog (i.e. shameless as to what he does in order to support them). When he has grown old, he is like an ape" (*Midrash Eccl.* to 1:2). Similar classifications, generally more elaborately phrased, are found in *Midrash Hagadol* to *Gen.* 2:1, *Midrash Tanhuma,* and *Aboth de Rabbi Nathan,* p. 22.

These form an interesting parallel and contrast to the seven stages of life as given in Shakespeare (*As You Like It,* Act 2, Scene 7); the points of closest resemblance between the two series are in the stages of infant, lover and old age. It is further striking that the Jewish classification, despite the high regard placed upon education by the Jewish people, contains no reference to schools or learning, except in an appended clause that is obviously an apologetic addition.

The classifications of Hippocrates are mentioned, first by Solomon Halevi of Salonika, in a sermon delivered in 1574 (*Dibre Shelomoh,* pp. 161c, 279d), and by the physician Tobias Cohn (*Maaseh Tobiah,* p. 73a). Jewish poets of the Middle Ages, such as Samuel Hanagid and Abraham ibn Ezra, wrote poems on the ages of man; the latter begins with the child of five years and then proceeds by decades from ten to eighty.

In the *Midrash Tanhuma* we find two other classifications. In Parashah Shemoth (to *Ex.* 4:27) Israel is divided into seven classes, two of which are the women and Moses, respectively. The others are a series of ages, not given, however, in chronological order: infants, youths, small children, boys and old

men. In the introduction to Parashah Haazinu (as well as in *Pesikta Rabbathi* 20) each stage in human life is compared to one of the signs of the zodiac, thus constituting a twelvefold classification.

Finally, at the end of the fifth chapter of Pirke Aboth, we find still another series of ages of life. This particular saying is variously attributed to Judah ben Tema or Samuel Hakatan; it is not found in the earliest manuscripts, but later appears as an addendum, and is now included in all the printed editions. It is interesting that here are combined educational principles with the natural divisions of life, and in that it had a distinct influence upon Jewish education and upon such institutions as Bar Mitzvah and marriage. It runs as follows:

"A child of five is ready for the Bible; a child of ten is ready for the Mishnah. A boy of thirteen assumes responsibility for the commandments; at fifteen one is ready for the Talmud (or Gemara). At eighteen, it is time for the bridal canopy; a man of twenty is engaged in pursuits; a man of thirty is at the time of his strength. A man of forty is at the time of discernment; a man of fifty is fit for counsel; a man of sixty has reached old age. When a man is seventy, he is 'of a hoary head'; when he is eighty, it is a case of 'exceeding strength' (cf. *Ps.* 90:10); when he is ninety, he is decrepit; and when he is a hundred, it is as if he were already dead and departed from the world." SIMON COHEN.

Lit.: Löw, Leopold, *Die Lebensalter in der jüdischen Literatur* (1875) 4-41; Taylor, *Sayings of the Jewish Fathers,* (1877) 22-23, 111-12; *Jewish Encyclopedia,* vol. 1, pp. 233-35; Herford, *Pirke Aboth* (1925) 144-45.

AGES OF THE WORLD. The division of world history into various ages which succeed one another in a definite and ordered scheme has always fascinated human minds. As late as 1930 the philosopher-historian Spengler, in his *Decline of the West,* presented a scheme of world ages, each with the same cycle of development, and attempted to predict the new stage in world history on the basis of past world movements. Nearly every developed religious system has some conception of cosmic ages that are related and yet separated from each other by great cataclysms which destroy the old world and lay the foundations for the new. Judaism has likewise had its mystical historians who drew up a scheme of world ages; but whereas other systems put the most perfect age in the past, Jewish speculation anticipates it for the ultimate future.

The most familiar example of a plan of world ages is represented by Hesiod in *Works and Days,* lines 109-201, according to which there have been four ages, gold, silver, brass and iron, each worse than the preceding. The Hindu system had a similar plan of four "yugas," or days of Brahma, which are successively shorter in duration and increasingly degenerate.

There are bare traces of such an idea of progressive degeneration in the early chapters of the Bible, where mankind is first placed in the Garden of Eden, and then becomes worse and worse until it is almost annihilated by the Flood; also in the scheme whereby the number of years in a man's lifetime steadily diminishes in the course of the generations. But these ideas had little influence on later Judaism; and the prophets' predictions of future destruction and future restoration are not conceived of as world ages.

It was different in the apocalytic literature which arose in the time of the Second Temple and was influenced by the ideas then current in the Persian Empire. The religion of Zoroaster divided the dominion of the world between the god of good, Ormuzd, and the god of evil, Ahriman, who fight each other until the latter is defeated at the end of the fourth period of twelve world millennia. This belief in successive ages that lead to an eternal kingdom of God on earth, brought about by miraculous Divine intervention, was extremely attractive to the Jews of the Persian period, poverty-stricken, helpless, and mourning the loss of their independence. They took the scheme of the Persians and moulded it along Jewish lines.

A favorite conception in Jewish speculation was that of a world week of seven millennia, corresponding to the seven days of the week. The first six thousand years, equivalent to the six days of work, were divided into three periods: the first two thousand were *tohu* (chaos); the second the rule of the Torah; the third the period leading up to the seventh age, the Sabbatical millennium, when the world would be reborn. A new birth suggested the idea of birth-pangs, and accordingly most of the descriptions of the coming age contain the idea that it will be immediately preceded by a period of the greatest misery—war, plague, earthquakes, fire and flood.

The exact time for the beginning and ending of such periods was the subject of much speculation. Some apocalyptic writers believed that the mystery of the end would be revealed to the saints by special favor (e.g. *Syrian Apocalypse of Baruch* 54:1; 81:4) or by the exhaustion of the number of human souls which had been destined to be created. These speculations were at the root of the various Messianic movements led by men like Theudas and Bar Kochba, and played an important part in the early development of Christianity. It was in order to check these dangerous tendencies that Rab (about 200 C.E.) declared that all attempts at calculating the end were futile and that the coming of the final age of happiness depended only upon righteousness and good works (*Sanh.* 97b).

In many of these apocalyptic predictions the advent of the golden age was to be brought about by the personal intervention of God and the angels. But as the doctrine of the Messiah developed out of the pictures of the ideal king which had been drawn by the prophets, and became a mystical, all-powerful figure endowed with superhuman characteristics, the figure of this scion of the house of David became an essential part of the world plan. As a result of this, the final stage of world history was divided into two parts: the days of the Messiah (*yemoth hamashiah*) and the world to come (Olam Haba).

The days of the Messiah were to be a time of deliverance for Israel. They were to be preceded by great tribulations, the "birth-pangs of the Messiah" (*heble hamashiah*), ending with the war of Gog and Magog (*Ezek.* 38 and 39), when the entire heathen world will be arrayed against Israel. The Messiah would then appear, crush the nations, bring back the exiled Jews from all over the world, including the Lost



Photo by Hess, Frankfurt am Main

Samuel Joseph Agnon, Hebrew novelist popularly known as Czaczkes. He is especially felicitous in depicting Jewish life in Eastern Europe

Ten Tribes, and rule in righteousness for a limited period, variously estimated as lasting from forty to hundreds of years.

The world to come, however, was to be eternal, the kingdom of God upon earth. The descriptions of it vary according to the aspirations of the visionaries. In some pictures there is the scene of a great combat between the two wondrous animals, Behemoth and Leviathan, which will slay each other, after which the righteous will have a great banquet from their flesh and other choice viands. Rab gives a more spiritual interpretation: in the world to come there will be neither eating, drinking nor procreation, neither barter nor envy, neither hatred nor strife; but the righteous will sit with crowns on their heads and enjoy the splendor of the Divine Presence (Shechinah), which will be as meat and drink to them (*Ber.* 17a).

There is no doubt that such visions of a future golden age comforted and sustained the Jews during centuries of bitter persecution and even kept many of them faithful to their religion. With the coming of modern times, and an increasing degree of freedom, such speculations were indulged in less and less by the Jewish people. Jewish thought still retains the idea of a golden age in the future, a Messianic period, a time of the freedom of Israel, of the brotherhood of man; but it is rather a goal to be sought by means of justice and mutual tolerance than a miraculous intervention of an avenging God.

See also: Apocalyptic Literature; Eschatology; Last Judgment; Messiah; Millennium; Olam Hazeh and Olam Haba. Raphael Levine.

Lit.: Hastings, *Encyclopaedia of Religion and Ethics,* vol. 1, p. 203-4; *Jewish Encyclopedia,* vol. 5, pp. 209-18; Charles, R. H., *Eschatology;* Silver, A. H., *Messianic Speculations in Israel* (1927).

AGGADATH BERESHITH, *see* Midrashim, Minor.

AGNON, SAMUEL JOSEPH (pseudonym for Czaczkes), Hebrew novelist, b. Buczacz, Galicia, 1880. He has been living in Palestine since 1907, with the exception of a residence in Germany from 1913 to 1924.

Agnon is regarded by many as the foremost novelist in modern Hebrew letters. His novels deal with the life of the Jews of Eastern Europe who are still unaffected by modern life and are filled with absolute and unquestioning religious faith. Their mode of expression is admonitory, akin to Jewish folk-books, with their love for the miraculous and fabulous, to which he adds modern refinements of style. His life-like figures of Jewish characters of the past generations and of the new Jewish life in Palestine are among the best creations of modern Hebrew prose.

Agnon's best-known work, the novel *Hachnasath Kallah,* was translated into English by I. M. Lask as *The Bridal Canopy* (New York, 1937). It deals with the strange adventures of Reb Yudel, a simple Jewish scholar of the 19th cent., who sets out to travel in the wide world of Galicia in search of dowries and bridegrooms for his three daughters. The work is interspersed with variegated tales from Hebrew lore, as well as accounts of numerous acts of cruelty to the Jews such as came to be accepted as a matter of course.

Many of his works first appeared in serial form, notably in the Hebrew daily, *Haaretz.* He has few outside interests, being thoroughly absorbed in his writings.

Agnon has also written: *Agunoth* (Forsaken Wives; 1907); *Vehayah Heakob Lemishor* (And the Crooked Shall Become Straight; 1909); *Gibeath Hahol* (The Sandy Hill; 1919), a tale of life in modern Palestine; *Al Kappoth Hamanul* (Upon the Handles of the Bar; 1923), a series of love stories; *Haniddah* (The Outcast; 1926), a description of the struggle between Hasidism and its opponents; *Polin* (Poland; 1926).

His stories were published in six volumes by the Schocken Verlag (Berlin, 1931-35), and many of them have been translated into various European languages. *Yamim Noraim* (High Holy Days), a volume illuminating the sayings and folk-lore surrounding these major holidays, appeared likewise under the imprint of the Schocken Verlag (1938). Herein, too, Agnon reveals his rare felicity in interpreting the intrinsically human bases of religious and mythical symbols.

In 1935 Agnon received the Bialik prize in Hebrew letters. The Jewish Theological Seminary of America gave him the honorary degree of Doctor of Hebrew Letters in 1936.

Lit.: Friedman, D. A., "S. J. Agnon," in *Hashiloah,* vol. 42 (1924) 80-85; Lipschitz, *S. J. Agnon* (Hebrew; 1926).

AGNOSTICISM, a term coined by Thomas Huxley in 1869 on the analogy of, and in protest against, the term gnosticism. The latter implied a *gnosis* or knowledge of things ultimate, not accessible to the ordinary methods of sense and reason by which practical and theoretical knowledge is acquired. As types of knowledge which relates to ultimate truths may be mentioned: knowledge of the existence and nature of God; of the existence, nature and destiny of the human soul; of immortality and of providence.

Huxley was a naturalist and as such was devoted to the scientific method of acquiring knowledge. He regarded mysticism, intuition and revelation as invalid in scientific matters. Where the theologian maintained the existence of certain things or the truth of certain propositions of fact, Huxley insisted that there was only one method of proving the existence or the truth of the proposition, the method of the physicist and the naturalist—sense, reason, observation, experimentation, and logical reflection based upon them. He

strictly insisted on a proposition for which he claimed scientific as well as moral validity, that it is a man's duty to suspend judgment and refrain from belief or disbelief in the absence of convincing proof, no matter to what subject a proposition referred. Inasmuch, therefore, as he had no valid proof for the theological doctrines mentioned above, he called himself an agnostic with reference to them. He did not know whether there is or is not a God such as the positive religions maintain; he did not know whether there is or is not a soul such as religion teaches; he did not know whether the destiny of man is such as Christianity maintains, and so on. And as he did not know, he could not believe in these doctrines; but neither did he dogmatically deny them. He simply declared his ignorance.

William James, a less rigid naturalist and philosopher, was opposed to this attitude, and in his *The Will to Believe* argued in favor of the duty of believing, in cases of uncertainty, in that form of the proposed doctrine which made for the better and more satisfactory human life on the whole. For, he said, belief has its consequences in conduct. Hence one takes a risk whether one believes, disbelieves, or refrains from either. Suspense of judgment is logically a negative attitude, but practically it is not negative but positive. A person may not know whether there is a God or not, but he must act as if there is a God or as if there is not. There is no middle way. Hence the duty to will to believe or to will not to believe where the evidence is not sufficient to carry logical conviction. This doctrine is in consonance with James' pragmatism.

Religions like Judaism, Christianity or Mohammedanism can not, of course, tolerate agnosticism. Were agnosticism to become universal among the masses, these religions in their traditional forms would cease to exist. Belief in the existence of God, in the immortality of the soul, providence and revelation are the sine qua non of the Jewish faith, and doubt of the truth of these doctrines is incompatible with Judaism as a religion. To be sure, there may be many forms or varieties of belief or interpretation of these doctrines—Maimonides' conception of God and of immortality is different from Rashi's—but a Huxleyan or Spencerian attitude is opposed to the Jewish religious attitude.

See also: ATHEISM; SKEPTICISM.

ISAAC HUSIK.

Lit.: Flint, R., *Agnosticism* (1903); Ward, J., *Naturalism and Agnosticism* (1899); Benn, A. W., *English Rationalism in the 19th century* (1906); Hyslop, J. H., *Problems of Philosophy* (1905); Hastings, James, *Encyclopaedia of Religion and Ethics,* vol. 1, pp. 214-20; *Encyclopaedia Britannica,* vol. 1, pp. 231-52; *Jewish Encyclopedia,* vol. 1, pp. 237-38.

AGOBARD OF LYON, archbishop of Lyon, France, b. 779; d. 840. He was the leader of the ecclesiastical party which had been firmly restrained under Charlemagne but which rose to power under Louis the Pious.

The Jews had been placed under the special protection of the Carolingian kings because of economic reasons, and the clergy directed its attacks mainly against them. In a series of bitterly hostile sermons and in several works, written partly in conjunction with other anti-Jewish princes of the church who met in Lyon in 829, Agobard brought numerous accusations against the Jews and also violently attacked the emperor's policy of protection. The most important of these works, in addition to *De insolentia judaeorum* (Concerning the Insolence of the Jews), is the synodal letter *De judaicis superstitionibus* (Concerning the Superstitions of the Jews), which is significant also for historical source materials.

When the master of the Jews, Everard, threatened Agobard with the emperor's displeasure, Agobard left Lyon. An imperial decree was issued against him, but he none the less continued his anti-Jewish agitation. The subsequent history of Agobard's career is not clear. He supported the revolt of the sons of Louis the Pious against their father, was deprived of his office and fled to Lothair in Italy. He was later reinstated in his office, but he did not continue his attacks upon the Jews. Agobard seems to have been somewhat familiar with Jewish beliefs and traditions.

Just as Agobard's struggle against the emperor may be looked upon as a harbinger of the later long conflict between church and state, so his attacks upon the Jews may be considered the inaugural point of the long period of Jewish persecutions in medieval Europe. Clerical as well as economic and political factors all played their role.

Lit.: Agobard, *Opera,* edit. Baluze (1665-66) and "Epistolae" in *Monumenta Germaniae Historica,* vol. 5; Reinach, Th., "Agobard et les juifs," in *Revue des études juives,* vol. 50 (1905) 81-111; Graetz, H., *History of the Jews,* vol. 3, pp. 164-70; Katz, S., *Jews in the Visigothic and Frankish Kingdoms of Spain and Gaul* (1937) 65-68.

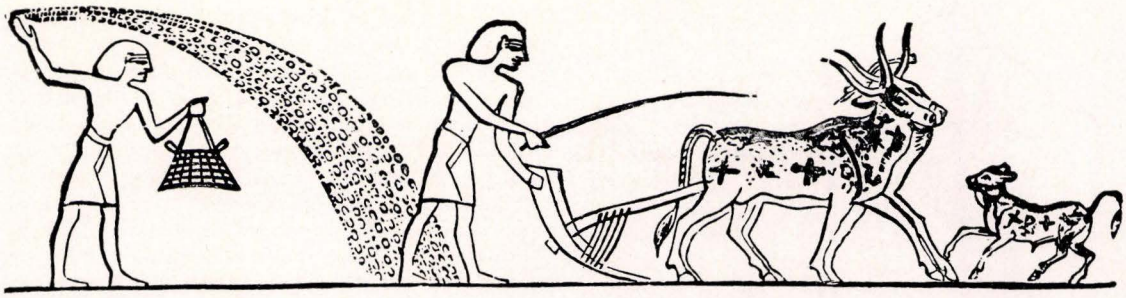
AGRARIAN LAW, *see* AGRICULTURE.

AGREEMENTS, *see* CONTRACTS.

AGRICULTURAL COLONIES, *see* COLONIES, AGRICULTURAL; JEWISH COLONIZATION ASSOCIATION; JOINT DISTRIBUTION COMMITTEE; PALESTINE.

AGRICULTURAL EXPERIMENT STATION. The Agricultural Experiment Station of the Zionist Organization, an institute for agricultural and natural history in Palestine, was founded in 1921, and has since been maintained by the Palestine Foundation Fund (Keren Hayesod). The central station was transferred from Tel-Aviv to Rehoboth, where the administrative offices, the laboratories and the divisions of rural economics and extension are now situated. Rehoboth, formerly the second branch station, comprises 1,700 dunams (420 acres) given over to the divisions of animal nutrition, horticultural breeding and the acclimatization garden. A special area is devoted to the new central buildings of the station, constructed in 1932. A branch station in Gevath, in the valley of Esdraelon, consists of an area of 1,400 dunams (350 acres) devoted to the purposes of the divisions of general agronomy, plant breeding and rural economics. Ness Ziona, another branch station, controls 918 dunams (225 acres) to be devoted to the divisions of agronomy, plant breeding, citrus and general plantations, and rural economics; it has not yet begun to function. The Keren Hayesod controls also the experimental forest of Kiryath Anavim, which will be of aid in the study of tree culture in the mountainous regions.

The ten divisions of the station are: (1) agricultural



Plowing and sowing in ancient Palestine, as portrayed in authentic archeological records of that period

chemistry (analyses of soils, foodstuffs, water, fertilizers, and by-products); (2) plant pathology (investigations of pathological diseases, especially citrus diseases, and their control); (3) entomology (control of insect pests); (4) rural economics; (5) general agronomy; (6) plant breeding and variety testing; (7) plantations general; (8) horticultural breeding; (9) animal nutrition and laboratories; (10) extension (lecture courses and demonstration fields).

In 1936, the administrative staff of the Agricultural Experiment Station consisted of the director, the secretary, two branch superintendents, and the librarian. Prof. Otto Warburg was the director of the Institute of Agriculture and Natural History, and I. Elazari-Volcani the director of the Agricultural Experiment Station. The ten divisions of the Institute comprised forty staff workers. In the same year its annual budget amounted to approximately £23,450, of which £13,000 was provided by the Keren Hayesod through the Jewish Agency for Palestine; £5,000 was obtained from the sale of milk, from field income, and from private and other sources, and £5,450 from the Palestine government in the form of a subvention. The Station issues reports, bulletins, and records in English, or in Hebrew with an English summary, as well as leaflets, circulars, and pamphlets; a total of 160 of all these classes of publications has been issued up to 1936.

I. Elazari-Volcani.

Lit.: Palestine Économique (1936) 156-61, 385-97.

AGRICULTURE. I. Agriculture in Ancient Palestine. Since the Israelites wrote no treatises on agriculture, information regarding farming in ancient Palestine must be gleaned from scattered references and allusions in the Bible and it is often difficult to determine the exact meaning of the terms employed. Many points, however, may be clarified by supplementary information in rabbinic literature and even by references to present-day agricultural conditions in Palestine.

Agriculture in Palestine varies according to the climate and the condition of the soil. The year is divided into two seasons: a rainy period from October to April, and a dry period for the rest of the year. The early rains set in towards the end of October and continue to the beginning of December. This is followed by a period of heavy and continuous rainfall and finally, in March and April, come the late rain-showers. The time of these rains determines to a large extent the season for ploughing and sowing crops. Even in ancient times, however, agriculture was not entirely dependent upon rainfall; irrigation was extensively practised, especially for vineyards and vegetable gardens.

The fertile plain along the sea-coast, the Jezreel plain, the Jordan valley and a part of the upland east of the Jordan were well adapted to the raising of grain, pulse and vegetables. The slopes of the hills, which were frequently terraced in order to hold in the moisture, were generally devoted to vineyards. The more mountainous as well as the less fertile regions were utilized for the raising of cattle, and for this reason were known as "pasture-land," the "wilderness" that is so frequently mentioned in the Bible.

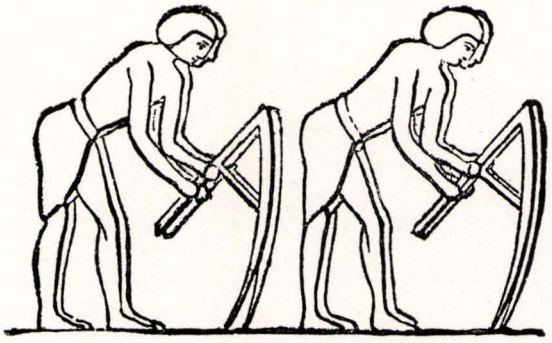
The "Farmer's Calendar," discovered at Gezer, gives the general succession of work in the fields. With the addition of the equivalent months in the common calendar, it runs as follows:

> Two months of ingathering: September and October
> Two months of sowing: November and December
> Two months of late sowing: January and February
> One month of pulling flax: March
> One month of the barley harvest: April
> One month of all other harvests: May
> Two months for the pruning of vines: June and July
> One month of the gathering of fruits: August

This corresponds fairly closely to the succession of work in modern Palestine and in the Biblical references. The ground was plowed for wheat in November; the grain was sown in December and the harvest occurred in May. For barley the plowing was in December, the sowing in January and the harvest in April. Certain kinds of pulse were sown in November. The plowing for summer fruits was in February and March; they were sown in June and harvested in July and August. September and October were devoted to resting or to working in olives.

The chief crops grown in ancient Palestine may be classified as follows: (1) Grains: wheat, barley, spelt, cumin, millet, oats, rye and rice; (2) Pulse: beans, peas and lentils; (3) Green Vegetables: lettuce, endives, cucumbers, melons, onions, leeks, garlic, lof, sesame, coriander, orach, lupine, rue, fenugrec, mustard, turnips, radishes, beets, cabbage, charlock, mint, purslane, savory, hyssop, thyme, celery, dill, chervil, succory, and possibly asparagus; (4) Other Plants: flax, woad, madder, gourds and cotton. Of the grains, wheat, which is probably indigenous to Palestine, was the most extensively sown; next in order came barley.

The first procedure in preparing soil for cultivation was to clear the field of thorns and weeds, and remove the stones, which are found everywhere in Palestine. Next the clods were broken up by means of hoes or iron harrows, and at the proper season the ground was plowed into longitudinal furrows. The shape of the plow was similar to that now used in the Orient; it



Jewish reapers of yore—in the primitive days of Egypt and Palestine

consisted of three parts, the plowshare and the knee-shaped sticks that held it, the long pole to which the pair of animals was attached, and a single curved handle, fastened crosswise at the back. The plow was of wood, but the plowshare was usually either tipped or overlaid with iron. The yokes were square wooden frames, fastened around the necks of the animals and attached to the pole by a ring. Plows sometimes had a coulter to cut the ground ahead of the plowshare and sticks inserted at the sides to guide the plow and to make all the furrows run parallel. The animals used in plowing were generally oxen, though asses were sometimes used. Cows seem to have been preferred to bulls, probably being regarded as more tractable, since the Israelites did not castrate their animals. The plowman would guide the plow with one hand, holding in the other the ox-goad, a crooked stick provided with a point on one end for urging on the animals and a spud on the other for breaking up the clods.

Sowing was done either by scattering the grain in handfuls, or by drilling it into the furrows. There is no indication in the Bible that this latter was done by women, as is the case in modern Palestine. After sowing came weeding, hoeing and manuring. There were various kinds of manures: straw that had been trodden down into the dunghills or dung-pits, cattle-dung, bones, blood and fine sand.

Grain was reaped by handworkers with sickles, and since it was necessary that this be done as quickly as possible, workmen were generally hired for this purpose. The owner of the field not only provided them with meals, but allowed them to satisfy their hunger from the product in which they worked. The corners of the field were reserved for the poor to reap, and they were also permitted to glean the field after the laborers. The grain was bound in bundles, or "sheaves," and piled up in large stacks in the field. It was then conveyed to the threshing floor, either by hand or in a wagon. A sheaf that had been forgotten in the field belonged to the poor.

The threshing floor was a large circular space, usually situated in an exposed spot on the top of a hill. The grain was threshed by animals which drew a drag, which was either a square frame of wood with the forward end turned up and the under side set with sharp stones or iron points, or a series of rollers. Small quantities of wheat and barley, and such grains as cumin were beaten out with a flail. The grain was then winnowed by throwing it into the air with shovels and allowing the wind to drive away the chaff; the grain that remained was then sifted in order to remove pebbles or like objects. It was then stored, either in barns or in pits and cisterns dug out in the fields. Ears of grain were sometimes parched by being held over an open fire or heated in an iron tube. But as a rule the usual process was grinding. There were two forms of handmills, one in which the stones were cylindrical in shape and approximately equal in size, the other in which the lower stone, which was usually fixed to the ground, was conical, while the upper one was hollowed out on the inside so as to fit over it. The work of grinding was generally done either by women or by slaves. The final process was that of "fanning," which separated the flour from the bran.

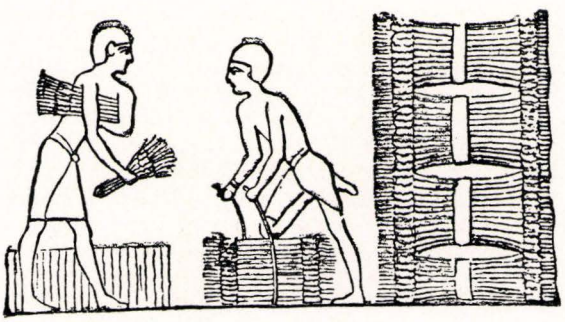
The work of cultivating vegetables in the field was very similar to that of grains. Where vegetables were raised in small garden beds, the work of preparing the soil was done with a hoe, and as a rule small canals for irrigation were cut by means of spades from a well or a spring. Young plants were sometimes fumigated or smeared with oil in order to drive away vermin. Vegetable fields and vineyards were frequently guarded by watchmen, who built booths in which they spent the night during the period when the products were ripening. Vegetables were not cut with the sickle, but were pulled. They were often preserved, being first boiled and then pressed into jars.

After the harvest had been completed, the straw that remained was gathered and used as food for cattle or was put in the dunghill to make fertilizer. The same was done with the stubble that remained in the field. Sometimes, however, it was gathered to serve as fuel or it was simply burned away to clear the field for the next crop.

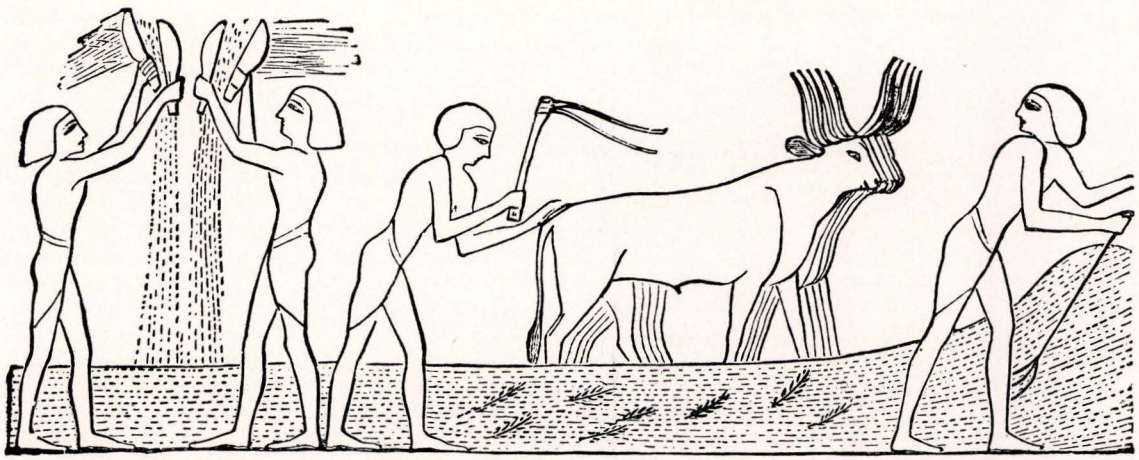
Of the other plants grown, woad and madder were used extensively as dyes. Flax, after having been pulled, was retted in ponds, then dried upon the roof-tops or in ovens, hatchelled with metal combs, and then spun into thread and woven into various qualities of linen for garments.

The principal fruits cultivated in ancient Palestine included grapes, figs, sycamore figs, dates, pomegranates, olives, carobs, apples, crab-apples, citrons, pears, quinces, peaches and jujubes. Oranges, now so widely cultivated in Palestine, were of course unknown in ancient times. The principal nut-tree was the almond. Fruit-trees were often grafted, but the law of prohibited mixtures (*Lev.* 19:19) prevented this being done with trees of different species.

Grapes were grown in vineyards, often on a ter-



Binding sheaves after the harvest



Threshing and winnowing in ancient Palestine, as represented in contemporaneous decorations

raced hill. On such slopes cultivation with a hoe took the place of plowing. Vines were commonly propagated by means of suckers, and by bending over the branches and rooting them in the ground. Tradition traced their cultivation back to the times of Noah. Vineyards on level ground were provided with a clear space which was the scene of joyous dances at various times of the year. According to a custom which grew into law, a passerby might eat enough grapes to satisfy his hunger, as was also the case if he passed through a field of grain (*Deut.* 23:25-26). After the clusters had been gathered from the vines, the single grapes were left for the poor. Some were table grapes only; others were dried in the sun and kept as raisin clusters or pressed into raisin-cakes. Most of the grapes, however, were pressed into wine. The wine-press was either a square pit dug in the rock on the side of a hill, with vats below to hold the juice, or a wooden box which allowed the juice to run out through pipes. Grapes were trodden out in such presses to the accompaniment of joyous songs and shouts. The wine that came from the press might be drunk unfermented; but more commonly it was stored in jugs and allowed to ferment there. The product was regarded as too strong to drink undiluted, and was mixed with water, generally in the proportion of one to two. A thick grape syrup was produced by boiling and was used as honey.

Date-palms were grown in groves, particularly around the region of Jericho. Dates were not only eaten but were made into honey. A sort of beer was sometimes made from dates and barley, or from the latter alone. Figs were generally gathered by shaking the tree and allowing the ripe fruit to fall; they were then cut, dried and stored, being usually made into round cakes widely used as food. The sycamore fig had to be first nipped so as to make it fit for eating. Cider was made from the juice of apples, and vinegar from both wine and the juices of winter fruits. Fruit juices were also occasionally mixed with flour to make dough.

Olives formed an important part of the crop. The fruit was gathered by knocking it down from the trees with long poles; what remained on the trees was left for the poor. The olives that were to be used for oil were allowed to shrivel, either on the tree itself, on the top of the roofs, or in cellars; they were then crushed in a press, the beam of which was shod with iron. Olive oil was used for various purposes, such as anointing and lighting, and for food.

Cattle Raising. The principal domestic animals of ancient Palestine were sheep, goats, oxen, camels, horses, asses, mules, dogs and pigs. Of these, horses and mules were not raised in Palestine and pigs were regarded as unclean by the Jews. Sheep and goats constituted the most important flocks, being valued for their milk and their fleeces. The Palestinian sheep were of the fat-tailed variety, and their tails were supported by a small roller to protect them from injury. Since sheep-dogs were seldom, if at all, employed in Palestine, he-goats were pastured with the sheep in order that their fierceness of disposition might protect the flock against wild animals. Flocks were frequently tended by girls or occasionally by a prospective son-in-law who earned a bride by his services. The shepherd had to defend his flock against the attacks of wild beasts by means of a staff and a sling. During the summer months the sheep grazed in the open, where the shepherds stayed out with them day and night. During the rainy winter season, however, they were gathered into folds. When the sheep were slaughtered, the meat was used as food and the skin was made into vellum, which served for writing material in Palestine, as papyrus did in Egypt.

Biblical tradition traced sheep herding back to Abel; cattle herding, to the time of Jabal, the sixth generation after Cain and Abel. During the latter part of the Biblical period at least, the Palestinian farmers endeavored to secure bulls of a good stock, and thus improve their herds by breeding. Cattle were grazed in the open as long as there was herbage in the field; during the rest of the year they were kept in stalls. Their food consisted of the straw that remained after winnowing, young grain, various kinds of green herbs, and a fodder made by gathering in various plants and grasses and mixing them with salt or with a salt herb. Since wood was scarce in Palestine, cattle-dung was collected, dried and used for fuel.

The milk of both goats and cows formed an important part of the food of the ancient Israelites. It was made into curds, probably by the method in use in modern Palestine of hanging up the milk in skins that

were still sour from previous curd-makings. Cheese was made both salted and unsalted; this trade was one of the first to become a definite industry, for the main street in a town was often that of the cheese-makers. Rennet was made by setting milk in the maw of animals. Butter was not manufactured; its place in cookery was taken by olive oil.

Poultry. The principal poultry of ancient Palestine was chickens, geese, doves and pigeons. Chickens were probably not introduced until the time of the Second Temple; then, however, they were widely raised, and the eggs were used in a variety of dishes. According to a Talmudic law, the raising of chickens in Jerusalem was prohibited.

Bee-Keeping. The raising of bees was probably not practised in Palestine until the time of the Second Temple; all references before that time speak of wild bees. Bee-hives were made of reed or straw, sometimes plastered with clay. Smoke-pots were used at the time of swarming. The honey of bees was prized as sweetening.

Agriculture in Biblical Literature. The Bible is full of allusions to various processes of agriculture, which are often used in similes and metaphors. The sequence of sowing and reaping is the equivalent of the law of cause and effect. Reaping is the symbol of judgment, threshing of destruction. The wicked are the chaff which the wind drives away, the weeds that are cast aside as useless, or the stubble that is burned. A wife is a fruitful vine, children are olive plants. Isaiah compares Israel to a disappointing vineyard. Messianic pictures are largely agricultural, with "every man sitting under his vine and his fig-tree." The sound of the mill-stones grinding is the symbol of family life. The evil fate that befalls the sluggard is that his fields are overgrown with weeds. Several of the Psalms describe the blessings of agricultural prosperity, such as *Ps.* 65 and 144.

Agriculture in the History of Israel and Its Religion. The Israelites were originally sheep and cattle herders, and even after they entered Palestine, it was some time before they settled down to become agriculturists. The story of Cain and Abel, in which the former tills the soil and the latter raises sheep, as well as the curse of toil that is pronounced upon the raising of crops (*Gen.* 3:17-19), testifies to this old feeling.

When the Israelites did settle down to farming in Canaan, they took over with this new occupation the religion of the Canaanites, who maintained that the rains would not fall, the grain would not grow and the animals would not bear properly unless the gods of the country were propitiated. The result was that the Israelites worshipped the Baals and Astartes side by side with Yahveh, and it was not until after some eight or nine centuries that the Canaanite cult was completely eradicated. However, it did leave significant traces in the history and religion of Israel. Centuries later, land that needed no irrigation was still called "the place of Baal" and the offspring of the flocks were called "Astartes." But the harvest festivals of the Canaanites were given a new, an Israelitic interpretation.

The development of the concept of Yahveh who brought Israel out of Egypt into the land of Canaan, early gave evidence of Israel's religious genius. Under the influence of their agricultural occupation, the Israelites conceived of Yahveh as the supreme power who caused the rain to fall, the grain to grow and the animals to bear offspring, as well as a God who brought them victory in battle. He no longer lived apart in a mountain in the desert. He became the God of Palestine, by slow stages replacing the Baals altogether.

The prophet Isaiah (*Isa.* 28:23-29) attributes the laws of agriculture to God Himself, and draws a parallel between these and His direction of human conduct, a ruler whose every action was determined by just law and unending beneficence. In this way was achieved an important step forward to monotheism.

In the early period of the settlement in Palestine, agriculture was practically a universal occupation, and the great leaders of Israel came from the fields and the pastures. Gideon raised wheat, Saul was the son of a farmer, David was a shepherd, and Joab had a field of his own. Elisha, after the division of the kingdom, received the call to prophesy while he was plowing, and Amos was a herdsman and a pruner of sycamores. With the consolidation of the kingdom and the beginning of traffic with other nations, new occupations developed. Palestine began to export its products and to trade; thus there arose a merchant class. The continuous wars led to standing armies. A class of officials was created by the courts. Artisans produced manufactured articles for domestic use. The status of the farmer gradually declined; he was exposed to the bargaining tactics of the merchant, and the main burden of taxation fell upon him. By the 8th cent. B.C.E. large estates were replacing the small holdings and were driving the expropriated farmers into the cities, where they could earn only a scanty subsistence as laborers. The prophets and reformers strove to remedy these conditions; but while they succeeded in enforcing needed social legislation, they could not check the differentiation into classes, which continued as long as the Jews remained in Palestine.

These social processes are reflected in Biblical literature. In earlier works the references to agriculture and agricultural figures of speech are frequent and the illustrations drawn from them are apt and to the point. In the later literature allusions are much less numerous and often merely perfunctory. Agriculture no longer furnished the leaders of the people. Sirach, writing in the 3rd cent. B.C.E., probably reflects the spirit of his time when he says that farming does not make for wisdom, and that one hardly expects agriculturists to act as counsellors. Eventually the very word "people of the land," *'am ha'aretz,* became the synonym for "ignorant."

See also: Colonies, Agricultural; Boundaries, Removal of; Famines; Fauna of Palestine; Flora of Palestine; Gleaning; Harvest; Harvest Festivals; Mixtures, Prohibited; New Year for Trees; Palestine; Social Legislation.

Simon Cohen.

Lit.: Jahn, *Biblical Archaeology* (1853) 63-87; Tristram, *Natural History of the Bible,* 8th ed. (1889); Thomson, *The Land and the Book* (1880-86); Dalman, *Arbeit und Sitte in Palästina* (1928).

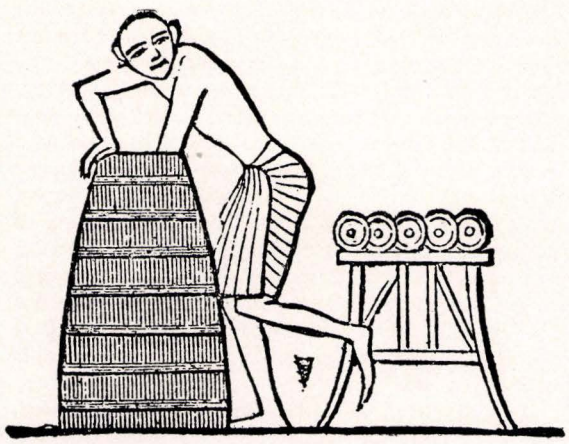
II. Agrarian Laws. 1. In the Bible. Biblical legislation contains a number of laws relating to the land and agriculture which may be summarized under the following heads:

a.) Division of the Land. According to the account given in the books of *Numbers* and *Joshua,* the conquest of Canaan was followed by the division of the territory into family inheritances. Land passed from father to son, and did not go to the daughters except in the very unusual situation when there were no sons in the family. While there seems to have been full freedom of the disposition of landed property, there was a strong sentiment against selling one's patrimony, as is evidenced by the story of Naboth's refusal to sell his vineyard to King Ahab (*I Kings* 21:3). However, when poverty compelled an individual to sell his land, it was the duty of his nearest relative to redeem it.

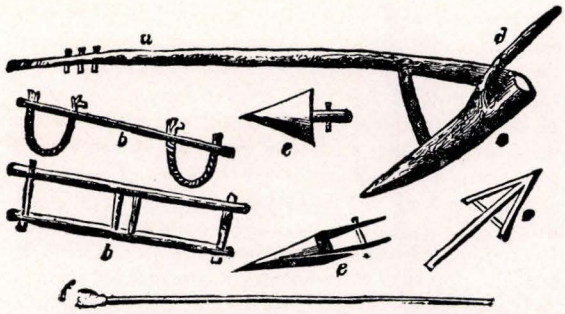
A still more elaborate piece of legislation was the law of the Jubilee, according to which land might not be sold outright, but could only be given in tenant right until the end of the Jubilee or fifty-year period, after which it returned to the original owner. However, there is no evidence that this law was ever put into effect. The hints thrown out by the prophets of how the rich were "laying house to house and field to field, so as to leave the poor no room in the land" show rather that, during the period of the kingdom, there was no effective legislative check upon the selling of property. Since boundaries were indicated in very rude fashion, such as heaps of stones, it was necessary to make stringent warning against the increasing of the size of one's property by removing his neighbor's boundaries (*Deut.* 19:14).

b.) Regulation as to Planting and the Use of the Product. The Biblical law prohibited the planting of different kinds of produce in the same field; thus trees might not be set among the grain. If fruit trees were planted, it was not until the fifth year that their produce might be eaten; the produce of the first three years was left ungathered, and that of the fourth year was made an offering to God. There were no restrictions as to the nature of the crops, and in general the dietary laws did not affect agricultural products.

c.) Sabbatical Laws. In addition to the usual rest on the Sabbath day, the Bible provides for a Sabbatical year. Every seven years the ground was to lie uncultivated and unsown, the people depending for their food upon what they had stored away or what might grow of its own accord. Although there is a hint in *Leviticus* (*Lev.* 26:34) that this law was sometimes



Ancient Egyptian oven



Ancient implements used by Jewish tillers of the soil: (a) plow, (b) yoke, (e) points, etc.

neglected, it remained in force all through the period of the Second Temple.

d.) Taxation. The products of agriculture were subject to two forms of taxation, one which may be termed governmental, and the other social.

The governmental tax was the payment of the tithe or one-tenth of the produce and also of the offspring of animals, the first fruits of the field and the first-born of animals. This tax was levied for the upkeep of the Temple and of the priesthood. In the time of the Second Temple it must have been regarded as unduly heavy upon the farmer and must have been frequently evaded, as in that period there is mention of *demai* or grain on which it was not certain that the tithe had been paid.

Social taxation concerned itself with those parts of the crop which were designated for the poor: the poor man's tithe every third year; the corner of the field which the poor might reap; the privilege of gleaning after the harvest had been gathered in; and, finally, the provision that a sheaf which had been forgotten in the field could not be reclaimed by the owner but had to be left for the poor. SHELDON H. BLANK.

2. The Talmudic Period. Talmudic law develops the Biblical agrarian legislation concerning the soil of Palestine and its cultivation, laws which originally were purely social in nature, and treats them in detail in the following tractates of the division Zeraim (Seeds, i.e. Agriculture) of the Mishnah: *Peah, Demai, Kilayim, Shebiith, Terumoth, Maaseroth, Maaser Sheni, Hallah, Orlah,* and *Bikkurim.* They are treated as "laws which are connected with the land" (i.e. Palestine); but in certain respects several neighboring countries, such as Syria, are also included in the provisions of these laws. In addition, the rabbis made certain enactments of their own which were necessitated by the land situation in Palestine after the fall of the Jewish state.

After the conquest of Palestine by the Romans and its conversion into an imperial province, the soil of Palestine became the property of the emperor, to dispose of as he liked. Sometimes the emperor gave it back to its former owners in return for taxes in money or tribute in kind. Sometimes he bestowed it upon Jews of high standing; thus the patriarch Judah Hanasi, who enjoyed high favor with the Romans, received certain grants of land which made him independently wealthy and as a result of which the power and authority vested in the patriarch's family was established for more than two centuries. A part of the land was bestowed by the emperor upon retired Roman soldiers,

the *veterani,* who were settled in colonies; other portions were given to the Roman nobility, particularly the administrative officials.

As a result of this mass confiscation and bestowal of land upon Romans, much of the real estate was in the hands of those who were regarded by the Jewish teachers as oppressors who had forcibly taken possession of the land (*Sifre Deut.* 317 to 318). The lands so seized were known as *sikarikon* (a corruption of Caesarikon, "property of the emperor"), and a legal conflict arose as to what was due to the original owners and how much to the actual owners. The result was the passage of a law known as the Din Sikarikon, containing regulations as to the status of this type of land. It provided for the payment of the tithes, and ordered that whoever bought or leased property from the actual owners must pay the original owners an additional sum, about one-fourth, in compensation (*B.M.* 101a). This would have the effect of making it more difficult to find lessees for the fields owned by Roman soldiers, and hence this measure, increasing the difficulty of buying expropriated land, may have been conceived as a counter-measure to the confiscations.

The possession of land was highly regarded in Palestine, and agriculture was preferred to any other occupation or trade. Many laws, such as those regulating the relations between landlords and tenants of agricultural land, were motivated by the principle "that Palestine should not become a wilderness" (*Yer. Demai* 6:1, 25b); a contrary procedure would have increased the amount of pasture land and reduced the cultivation of crops and fruit-trees. However, oppressive taxes and the prevailing insecurity led to the neglect of farming in favor of sheepraising. To counteract this tendency, which they felt would lead to depopulation, the rabbis issued a prohibition against the raising of sheep and other small cattle near the cities of Palestine, "out of consideration for the settlement of Palestine" (*Sanh.* 25b; *B.K.* 80a).

The rabbis firmly adhered to the principle that possession of the land of Palestine by heathens did not exempt it from the obligations of the Jewish Law—giving the tithes, and allowing it to lie fallow in the Sabbatical year. The regulation was made that whoever sold his field to a heathen should buy, even at a high price, its first-fruits and bring them as an offering (*Git.* 4:9). The principle prevailed that "even a person who buys a field in Syria is to be regarded as having bought one in the district of Jerusalem" (*Git.* 8b; *Hal.* 4:1). Markets of the heathens might be attended on the intermediate days of the Holy Days in order to buy houses, fields and vineyards from them; furthermore, the purchase of houses and fields was permitted even on the Sabbath and the festivals (*Yer. M.K.* 1, 81b).

SAMUEL KRAUSS.

3. MEDIEVAL AGRARIAN LEGISLATION AGAINST THE JEWS. One of the disabilities under which the Jews of the Middle Ages suffered was the prohibition or curtailment of their right to own, purchase or lease land. It is difficult to trace just when this disability was first instituted in all countries, since medieval records of laws are notably defective. In general, however, it may be said that by the 13th cent. the Jews in lands under the feudal system were restricted in their right to the land, and that most of these restrictions were removed by the 19th cent.

The Jews had never been limited in the holding of land under the Roman empire, and when Christianity became the official religion of the state in the 4th cent., it did not alter their status as to owning property. It is likely, however, that the measures forbidding Jews to own Christian slaves, which were issued shortly after, may have operated to discourage Jews from engaging in agriculture, which in the countries of the West was largely carried on with the aid of slave labor. It was not until the 7th cent. that there is mention of a law against the holding of land by Jews, and this in a state that had arisen on the ruins of the Roman empire. In 693 King Egica of Visigothic Spain, as part of a campaign against the Jews, issued a decree ordering them to surrender all their holdings in return for an indemnity and forbidding them to own land in the country; this decree remained in force until the Arab invasion of 711.

France never had any agrarian legislation against the Jews, as far as is known. But when the Jews were expelled for the first time in 1305, their lands escheated to the king; and when they were readmitted later on in the century they were allowed to own land, but did not avail themselves of the privilege. They knew that they were not secure from future expulsion, and so they hesitated to acquire property which was neither portable, nor salable in a forced market.

In 1269 the king of England declared that Jews were not permitted to take possession of landed property on which they held a mortgage, even if the latter had not been paid. By the same law all existing bonds on real estate which were held by Jews were declared null and void; however, the barons could still sell land to them. In 1271 Jews were precluded from enjoying freehold in tenure of any kind, but later this law was modified to allow them to occupy farms for a period of not more than ten years. When the Jews were expelled from England in 1290, their lands were seized by the king; the same happened in the expulsion of the Jews from Spain in 1492.

In the Papal States of Italy, Paul IV issued a bull in 1555, forbidding Jews to own real estate. This was confirmed by Pius V in 1566.

In Central Europe, which was under the feudal system, in which the right to hold land was regarded as a special privilege to be granted by the sovereign, the Jews were banned from the ownership of real estate after the Crusades (11th to 13th centuries). As a result of the anti-Jewish riots which accompanied the Crusades, the Jews were compelled to seek the protection of the emperor and the princes. They became a special subject class and by the 14th cent. the principle was established that they possessed no rights except those especially granted them. Since the obtaining of such privileges cost money, the Jews did not press for the ownership of land, which yielded only a crop, and turned instead to trade and money-lending. In medieval legislation, therefore, it may be assumed that Jews were not allowed to own land unless this permission is explicitly stated.

An example of this is the Austrian charter of 1224, which expressly states that Jews may loan money on real estate, but does not say that they can take posses-

sion of it if the money is not repaid. All later Austrian legislation about the Jews forbids them to own land. In Mecklenburg, where the Jews had settled as early as the 13th cent., they had always been forbidden to own land. In Saxony, the prohibition went into effect with the introduction of the national code of laws, the Sachsenspiegel, in the same century. In the 14th cent. similar provisions are found in such codes as the Nuremberg law and the Austrian regulations governing Alsace. When Jews settled in Switzerland, about the same time, they were forbidden to purchase land there, and in Hesse-Cassel in the 17th cent. especially stringent laws were issued to that effect. These prohibitions, which existed in practically every country in Central Europe, were gradually abolished with the progressive emancipation of the Jews, beginning in 1781 with the Edict of Toleration issued by Joseph II of Austria and the emancipation of the Jews by France in 1791.

At the same time, the agrarian rights of the Jews were unrestricted in Poland. As long as Silesia was a Polish fief, Jews owned land there; but when, in the 14th cent., it was completely cut loose from Poland and attached to Bohemia, Jews were deprived of this privilege. In Poland proper there was no agrarian legislation against the Jews until 1649, when a treaty between the Polish king and Chmielnicki contained the provision that Jews could neither own nor rent estates in the lands occupied by the Cossacks; this was modified two years later to allow them to hold property on lease. In 1808 the French-controlled duchy of Warsaw forbade Jews to acquire any land of the patrimonial estates of the nobility. This measure, continued by Poland under Russian control, remained in force until 1862.

The agrarian laws of Russia and Roumania, although issued in modern times, really belong to the medieval period, since they were conceived in that spirit. In 1804 Alexander I of Russia promulgated a new constitution for the Jews, with the provision that within four years they would be forbidden to hold leases on land within the Pale of Settlement, but in return could acquire land for agricultural purposes in certain southwestern and eastern provinces. This measure proved impracticable and was not carried out. In 1823, however, the Jews of the provinces of Mogilev and Vitebsk were forbidden to hold land leases. One of the May Laws of 1882 suspended the completion of instruments of purchases of real estate by Jews outside of towns and hamlets, and was interpreted to mean that such purchase was forbidden them for the future. This "temporary" law remained in effect until the revolution of 1917.

In Roumania, Jews had been forbidden to rent farms as early as 1803. In 1819 they were given civil rights but were not allowed to own land. In 1866, when the country was made semi-independent, Jews were forbidden to own lands or vineyards in rural districts. The Roumanian constitution of 1878 forbade foreigners to own real estate, and since nearly all Jews were declared foreigners and practically debarred from naturalization, this provision applied to them especially. This disability was removed, at least on paper, by the decree of May 22, 1919, recognizing native-born Jews as citizens. However, in 1938 new decrees required Jews to prove their citizenship, and this regulation has been so administered as to declare thousands of Jews to be again foreigners, and thus ineligible to own land.

SIMON COHEN.

4. AGRARIAN LEGISLATION IN MODERN PALESTINE. The Turkish Land Law of 1858 classified land as follows: land held in full ownership, land used for religious and charitable purposes, land set aside for public purposes, waste land belonging to the state, and tenant-right land. In the latter case the ultimate ownership of the land was vested in the state, but the tenant was generally permitted full right of disposition. In 1867 foreigners were given the right to own or hold land on the same terms as Ottoman subjects.

A series of enactments in 1912 and 1913, after the seizure of the government by the Young Turks party, changed the land law to conform to modern principles, including a system of mortgages, the right of corporate bodies to own land in their own right, and the right of joint owners to divide their property. The law on tenant-right property was changed so as to allow the owner full powers to use and dispose of the land as he pleased, the sole exception being that this land could not be disposed of by will.

When the British occupied Palestine in 1918, transactions in land could not be effected for a time, because the Turks had taken away the land registers with them; but after they were recovered and a civil administration had been established in 1920, the registry offices were reopened. The British administration prepared an improved system of registration, and the Land Transfer Ordinance of 1920 reasserted the principle of the old law that every transaction must have the consent of the government and must be legally registered. The purpose of this regulation was to check speculation, to protect the existing tenants, and to enable the government to carry out its own plans for settlement. Thus the purchaser of agricultural land had to show that he intended to cultivate it immediately, and if one transferred such land, he had to reserve enough to maintain himself and his family. The High Commissioner could approve the transfer of land to any corporate body, native or foreign, which intended to use the land for its business or for some public utility.

Objections were raised to these restrictions, and in 1921 all were removed except that which required provision to be made for tenants in the occupation of agricultural land. Provision was made also for a homestead exemption, in case of forfeiture of land through a mortgage or a debt, of as much land as was needed to maintain the debtor. In 1928 the government passed an ordinance making provision for the examination of all land titles and the preparation of new registers, and that the officers in charge should make equitable rulings irrespective of previous legal rulings.

However, the ordinances still did not work satisfactorily because under Ottoman laws a landlord could evict his tenants at any time. Accordingly a new law was passed in 1929 to protect a tenant of more than two years' standing by requiring a year's notice of termination of tenancy or increase of rent, and providing for compensation to the tenant for loss incurred in removing and for improvements which he had made on the property. Furthermore, if he had cultivated a holding for five years or more, the landlord had to pay him a year's rent as compensation. At the same time the

provision that sufficient land be left for the tenant was cancelled.

Under Ottoman rule, agricultural land paid a tax of one-eighth of the gross agricultural produce, which in actual practice was much higher, due to the exactions of tax-farmers. The British administration abolished tax-farming and payment in kind. In 1925 the amount of the tax was reduced and is now payable by the owner of the land and not by the cultivator. In addition there is a land tax, based on the assessed capital value of the land. Revisions of the assessment are made from time to time on the land as it is transferred.

NORMAN BENTWICH.

Lit.: The Biblical encyclopedias on the topics mentioned; Krauss, S., "La défense d'élever du menu bétail en Palestine," in *Revue des études juives,* vol. 53, pp. 14-55; Büchler, A., *ibid.,* vol. 62, pp. 201-15; vol. 63, pp. 30-50; idem, *Der galiläische Am-ha-Arez* (1906) 213-37; Bornstein, "Heshbon Shemittah Veyobeloth," in *Hatekufah,* vol. 11 (1921) 230-60; the standard histories of the Jews; Bentwich, N., *The Legislation of Palestine: 1918-25* (1926); Doukhan, *The Land Law of Palestine* (1925); Tate, R. C., *The Ottoman Land Law* (1927).

AGRIGENTUM (the modern Girgenti), ancient Greek city on the southern coast of Sicily and the center of a considerable Jewish community as early as the time of Pope Gregory the Great (590-604). Very little is known as to the time when Jews first settled in Agrigentum and of their subsequent history there. However, as late as the 15th cent. the Jewish congregation of the city was still considered one of the most important on the island, and many active Jewish scholars seem to have carried on their work there. Thus David of Agrigentum, a Cabalist, who had probably emigrated from Spain, is known to have written a mystical commentary on a special prayer, and Joseph ibn Sheraga, who came from Spain, was the author of an extensive Cabalistic commentary on certain prayers and on Biblical and Talmudical passages and passages from the *Zohar.* The history of the Agrigentum Jewish community came to an end in 1492, when all Jews were expelled from Sicily.

Lit.: Zunz, L., *Zur Geschichte und Literatur* (1845) 485-506; Steinschneider, M., *Hebräische Bibliographie,* vol. 5, pp. 22-23, 46; vol. 20, p. 135.

AGRIPPA I (HEROD AGRIPPA I), king of Judea, b. about 10 B.C.E.; d. 44 C.E. He was grandson of Herod and son of Aristobulus and Berenice. He was reared in Rome, where he wasted his youth and fell into debt. After a period of travel he returned to Rome, where he was amicably received by Emperor Tiberius but later was imprisoned. His friend, Emperor Caligula, soon after he ascended the throne in 37, restored Agrippa to freedom. Agrippa was then made ruler of what had been the tetrarchy of his uncle Philip, and also of the tetrarchy of Lysanias, with the title of king. After the banishment of his uncle, Antipas, Galilee and Perea were added to his territories. On the death of Caligula in 41 he also obtained rulership over Judea and Samaria, so that for three years, until his death, Agrippa united the whole kingdom of his grandfather, Herod the Great, under his sceptre. Of mild and gentle character, he knew how to make himself beloved by the Jews. He carried out an entirely Jewish national policy and, while king, scrupulously fulfilled his religious duties. An attempt to fortify the city of Jerusalem with a new and strong wall failed because of the opposition of the Romans. The Mishnah and the Talmud mention him with great praise.



Coins of the realm during the reign of Agrippa I, King of Judea, who was beloved by Jews

AGRIPPA II (HEROD AGRIPPA II), son of Agrippa I and Cypros, and last independent king of Judea, b. 28; d. about 100. He received the kingdom of Chalcis from the Roman emperor Claudius about 50, and later, what were formerly the tetrarchies of his granduncle Philip and of Lysanias and the district of Varus, in exchange for the smaller territory of Chalcis. He had also the supervision of the Temple at Jerusalem and the right of appointing high priests. In 66 he attempted in vain to prevent the Jews from rising against Rome, and later allied himself with the Romans against the Zealots.

AGRO-JOINT, *see* AMERICAN JEWISH JOINT AGRICULTURAL CORPORATION.

AGUADO, ALEXANDRE MARIE, officer and banker, b. Seville, Spain, 1784; d. Paris, 1842. Ferdinand VII of Spain appointed him his royal banker in Paris with the title Marquis de las Marismas. In 1828 he became a naturalized Frenchman, and at his death bequeathed a large number of magnificent paintings to the Louvre Museum.

AGUDATH HAPOALIM, *see* LABOR MOVEMENT; SOCIALISM.

AGUDATH HARABBANIM, *see* UNION OF ORTHODOX RABBIS OF THE UNITED STATES AND CANADA.

AGUDATH ISRAEL ("Federation of Israel"), an international union of those Jews who believe in abiding strictly by the letter of the Torah. It was founded in Kattowitz, Germany (now Poland), in May, 1912.

1. *History.* The Agudath Israel arose as the culmination of efforts to check that drift away from Orthodox Judaism that arose in the 19th cent. as the result of the emancipation of the Jews and their awakened interest in the world of culture around them. During the second half of the century Samson Raphael Hirsch, Ezriel Hildesheimer, Marcus Lehmann and others strove valiantly to restore the influence of Orthodoxy, and the Freie Vereinigung für die Interessen des orthodoxen Judentums (founded in Germany, 1885) was during the years 1908-10 advancing a plan for the formation of a world organization of traditionalist Jews.

The external impetus for the establishment of such an organization was provided by the Tenth Zionist Congress at Basel in 1911. When the majority of the Congress rejected the views of the Mizrahi, the Orthodox Zionist group, many of the latter resigned from



Agudath Israel delegates in session at Vienna in 1923, aiming "to solve, in the spirit of the Torah, all problems arising in the life of the Jewish people"

the Zionist organization and joined with the leaders of the Freie Vereinigung to convoke a conference at Kattowitz for May of the following year. At this conference, which was attended by 300 rabbis and laymen of Germany, Austria, Russia and England, it was decided to found a world organization, the Agudath Israel, devoted to strengthening Orthodox Judaism all over the world.

The following program was adopted:

The aim of the Agudath Israel is to solve, in the spirit of the Torah, all problems arising in the life of the Jewish people. Hence the Agudah desires:

a. To organize in a union and bring about a near rapprochement of the scattered portions of Orthodox Jewry, especially of Eastern and Western European Jewry.

b. To foster extensively and intensively the study of the Torah and to promote Jewish education.

c. To improve the economic conditions of the Jewish masses in poverty-stricken countries and in Palestine.

d. To organize and promote emergency campaigns whenever necessary.

e. To promote Jewish literature and a Jewish press which will be in accord with Jewish spirit.

f. To represent Orthodox Jewry in its totality before the outside world and to defend the Torah and its adherents against attacks.

Subsequent to this conference nation-wide and local organizations of the Agudath Israel were formed in many countries; the main office was established in Frankfort; its most important branches are in Poland, Czechoslovakia, Hungary and Lithuania.

From the very outset, however, the force of the Agudath Israel was weakened by a split that arose in its ranks over a question of policy. In most of the countries of Europe the Jewish community functions as a unit instead of as separate congregations; Prussia, however, by a law passed in 1876, permitted those who disagreed with the general community policy to secede from it. The question arose as to what was the course for Orthodox Jews to pursue in communities where the Liberal Jews were in the majority or in large enough numbers to have an influence on the community policy. Some of the Agudath Israel were in favor of cooperation, holding that it was better for all Jews, no matter what their individual religious views might be, to maintain a common front. Others, however, held that the Orthodox should have no commerce with the Liberals, and should rather secede from the community.

Both in Kattowitz (1912) and in Zürich (February, 1919), the first larger convention since the War, and especially in the Kenessiyo Gedaulo, the Great Synod (Vienna, August, 1923), this problem of communal policy was carefully discussed, but no final decision was reached. Nevertheless the leaders of the Agudath Israel have tended to yield to the powerful pressure of the secessionists in Germany and of the Czechoslovakian and Polish groups, so that actually the Agudath Israel has been virtually committed to the principle of secession.

As a result of this a group of Orthodox Jews in Germany withdrew from the Agudath Israel in the latter part of 1923 and formed a separate organization called Ahduth ("Unity"), which was joined by nearly all the Mizrahi in Germany. Ahduth proclaims Orthodox Judaism as the only true and legitimate Judaism, but it is willing to cooperate with the Liberals in all matters of communal policy. It is neutral towards Zionism, but supports the upbuilding of Palestine. Its official organ was the *Jüdisches Wochenblatt,* published at Frankfort.

However, in spite of this weakening of its ranks and the implied limitation of its propaganda, the Agudath Israel achieved important results, especially after the Kenessiyo Gedaulo.

Much credit for strengthening the Agudath Israel is due to Rabbi Pinchas Kohn, who has managed its affairs since 1920. Even during the War he firmly es-

tablished the national organization of Orthodoxy in Poland, giving it a fixed form in the nation-wide organization Agudath Shelume Emune Yisrael ("The Peaceable and Faithful in Israel," *II Sam.* 20:19). This organization has greatly influenced the inner development of Jewish life in Poland, and takes an active part in Polish politics. It has several representatives in the Polish Senate and House of Representatives. The Agudath Israel has also called into being in Poland the Orthodox Workmen's Union (Poale Agudath Israel), an Orthodox women's movement (Benoth Agudath Israel) and about 150 Orthodox girls' schools, with more than 20,000 pupils.

2. *Organization.* The Agudath Israel maintains first and foremost a highest court, the Moetzeth Hachme Hatorah ("Rabbinical Council"), upon whose approval all decisions depend. Its membership includes great Jewish scholars of Eastern Europe and outstanding rabbis of Western Europe. The Kenessiyo Gedaulo convenes every five years. There is a Central Council of one hundred men elected from the membership of the Kenessiyo Gedaulo to act as legal advisers on the activities of the Agudath Israel; this Council meets annually for deliberation and internal legislation. Much of the work is directed by an active committee, with a chairman who executes the decisions of the Rabbinical Council and the Kenessiyo Gedaulo.

The total membership of the Agudath Israel is estimated at 500,000. There are thirty branches, organized according to the individual countries in which their members live, and with affiliated youth organizations. Each has a certain amount of autonomy in formulating its own statutes after taking into consideration the particular conditions in its own country.

The central office for the Agudath Israel, which also carries out the organization's cultural and economic work in Palestine, was originally located in Frankfort, but was transferred to London in 1935. The educational work of the organization is conducted by the Keren Hatorah ("Torah Fund"), with its offices in Vienna. The Ezra youth federation in Germany, which has as its purpose the education of Jewish young people, is nominally independent, but recognizes the ideology of the Agudath Israel as authoritative and its rabbinical council as the highest court.

3. *Ideology.* The viewpoint of the Agudath Israel in its intellectual totality claims to reflect the entire spiritual life as represented by 3,000 years of historic Judaism's culture, including all perplexities and inequalities of life.

Two diverging tendencies of this ideology have nevertheless been crystallized, the one biological, the other historical and political, the former represented especially by Jacob Rosenheim, the latter by Isaac Breuer. As early as 1912, in his report at Kattowitz which led to the founding of the Agudath, Rosenheim pointed out that the aim of the organization was the revival of the traditional conception of "Kelal Yisrael"—concretely, the thorough organization of the entire Jewish people around its Torah as its organizing element. In his opinion, the organization's practical work was of value and importance only as a "natural expression of life on the part of this organism revived after a hundred years of fatal scattering." Those faithful to the Torah were to form the nucleus around which in time all their returning fellow-Jews would gather. A complete organization so created would be the forerunner of redemption.

On the ground of these premises, Rosenheim, at London in 1920, deduced the four fundamental principles of the Agudath Israel: 1. unreserved recognition of the authority of the Torah and the rabbinical council; 2. independence of any other will besides the Torah, and therefore the rejection of any foreign authority; 3. universal activity as a national organization; 4. differentiation of the inner organization according to conditions in the various countries, and the granting of autonomy to these organizations.

The central position of the Palestine idea, on the other hand, is energetically represented by the ideological tendency of Isaac Breuer, which, for its general points of view, turns principally to Kant, and conceives of the Agudath Israel as an important instrument of the historical and Messianic ideal. According to Breuer, the nations have dethroned the Creator and King of the world and usurped the sovereignty; Zionism will deprive the Jewish people, the upholder of the sovereignty of God, of its unique nature. It is thus the task of the Agudath Israel "to prepare the Jewish people and the Jewish land for their reunion under the rulership of God." All the educational work of the Diaspora is consequently a preparation for the epoch of the Messiah; the attachment of the Jewish people to Palestine results from the fact that both people and country are and remain the "direct creation" of God, different by nature from all political peoples and their countries. God is the sovereign of the Jewish people, His throne is His prevailing justice, and Palestine is His country; people and land longingly await their common redemption.

The principle adopted by the Kenessiyo Gedaulo represents a compromise between Breuer's "Palestine as center" tendency and other ideological tendencies.

Section one reads: "The Agudath Israel aspires to the performance of all future tasks of the Jewish people, which is constituted by the Torah, in the spirit of the Torah."

Section two states: "The Agudath Israel, therefore, must support the Jewish people spiritually and physically in the Holy Land and abroad (a) by organizing and grouping together all the Jews who strive for the preservation of a Judaism loyal to the Torah; (b) by maintaining the consciousness of the peculiar nature of the Jewish community as opposed to all trends which are by nature foreign to Judaism; (c) by the practical advancement of a life true to the Torah in all its requirements, and of Jewish education in accord with tradition; (d) by the promotion of a literature and a press imbued with the Jewish spirit; (e) by settling the Holy Land in the spirit of the Torah, in order to make it a source of sanctified life for the Jewish people; (f) by improving the economic conditions of the Jewish masses in countries of need, by providing for the spiritual and material care of immigrants, and by arranging for assistance of every kind; (g) by protection from attacks on Jews and Judaism and the cultivation of relations of Jewish communities in the countries of the Diaspora to the states, as is made obligatory by the Torah."

Section three, expressing the contrast between the universal goal of the Agudath Israel and the enforced adaptation to actual conditions in the different countries, reads: "Every Jew who acknowledges the obligations imposed by the Torah on himself and the Jewish people may become a member of the Agudath Israel. The individual national organizations are authorized to enact, in concurrence with the 'rabbinical council' of their own country, provisions

limiting the admission of members for a certain period of time."

JACOB ROSENHEIM.

Lit.: Kreppel, J., *Juden und Judentum von Heute* (1925) 609-17; Rosenheim, Jacob, *Ausgewählte Aufsätze und Ansprechen,* vol. 2 (1930) 159-318; Breuer, Isaac, *Die Shpuren fun Mashiach* (1924); *Encyclopaedia Judaica,* vol. 1, cols. 1057-61.

AGUILAR, DIEGO D' (or **MOSES LOPEZ PEREIRA**), financier and philanthropist, b. Madrid, Spain, about 1700; d. London, 1759. He lived in Vienna from about 1725 to 1747, where he was lessee-general of the Austrian tobacco monopoly. He remodelled the imperial palace at Schönbrunn by commission of Maria Theresa, contributing large amounts for this purpose out of his own pocket. In return he received the title of baron (from Emperor Charles VI in 1726) and later that of privy councillor (from Maria Theresa). Although born a Marrano, he returned to Judaism and in 1730 founded the Sephardic ("Türkisch-israelitische") community in Vienna. He worked constantly in behalf of the Jews while he was at the imperial court; thus, in 1744 and 1745, he enlisted the aid of the foreign ambassadors, and in 1745 succeeded in having the edicts expelling the Jews from Bohemia and Moravia revoked. He was persecuted by the Spanish government, which demanded his extradition, and left Vienna in 1749; in 1756 he came to London, where his brother Eugene Lopez Aguilar was living. Even to this day a prayer is recited every Yom Kippur in the Spaniolish (Turko-Jewish) synagogue in Vienna in his memory.

Lit.: Zemlinsky, *Historia de la Communidada Israelita Española en Viena* (1888); Wilson, *Wonderful Characters* (1869) 92-97; Adler, Elkan N., *History of the Jews in London* (1930) 145-46.

AGUILAR, EMANUEL ABRAHAM, composer and pianist, b. Clapham, London, 1824; d. London, 1904. He made a successful debut as a pianist, in 1848, at the Leipzig Gewandhaus concerts. When he returned to London, his recitals were for many years a regular feature of the musical season, and he became well known as a teacher and composer. Aguilar also concertized in Germany, where some of his most important works were produced. He was a prolific composer and wrote two unpublished operas, *The Wave King* (1855) and *The Bridal Wreath* (1863), three symphonies, two overtures, three cantatas, songs, and chamber music which was performed at concerts of the Musical Artists' Society in London. He harmonized a collection of melodies which was published under the title *The Ancient Melodies of the Liturgy of the Spanish and Portuguese Jews* (London, 1857), and which was prefaced by a historical essay on the poets, poetry, and melodies of the Sephardic liturgy by the Rev. D. A. De Sola. He also wrote *A Little Book About Learning the Pianoforte* (London, 1866).

Lit.: Brown and Stratton, *British Musical Biography* (1897) 6; Baker's *Biographical Dictionary of Musicians* (1919) 8; Riemann, H., *Musik-Lexikon* (1929) 4.

AGUILAR, EPHRAIM LOPEZ (PEREIRE), BARON D', second Baron d'Aguilar, b. Vienna, 1739; d. London, 1802. Baron Ephraim d'Aguilar settled in England with his father and became naturalized in 1757. He inherited his father's title and large fortune which was greatly increased through both his marriages. The baron lived for a time in wealth and splendor in the Broad-Street buildings in London.



Grace Aguilar, English author and poet a century ago. A prolific writer, she left a number of memorable works. A branch of the New York Public Library was named in her memory

At the outbreak of the American Revolutionary War, he lost, in America, an estate of 15,000 acres. This and other losses caused him to dispose of his Broad-Street mansion and his three country homes, and to reside on a farm at Colebrook Row, Islington. Here, the baron cut himself off from social life, his family and friends and led a miserly and eccentric life. His farm soon became known as "Starvation Farm" because of the scanty food given the animals.

Notwithstanding his apparent miserly eccentricities and meanness, his contributions to public institutions and the poor were numerous and secret. After his losses, he always insisted that he was a poor man, yet after his death his two daughters found hidden in his house a fortune valued at more than £200,000.

The baron held a number of positions in the community, one of which was that of treasurer of the Portuguese Synagogue (1765). In 1770 he was elected warden, but refused to serve.

Lit.: Anglo-Jewish Exhibition Catalogue (1887); *Jewish Chronicle,* Jan., 1874; Wilson, Henry, *Wonderful Characters* (1821) vol. 2, pp. 92-94.

AGUILAR, GRACE, poet and author, b. Hackney, London, 1816; d. Frankfort, Germany, 1847. She came from a merchant family which had originally lived in Spain and then fled to England. Of delicate health, she was unable to attend school and was educated almostly entirely by her mother, Sarah. Even as a child she was an assiduous reader. At seven she began to keep a diary, a precise and complete record of her experiences and reactions. She was taken for her health to Tavistock, where the beautiful scenery inspired her to write lyric verse. Her physical condition grew worse, and an attack of measles, from the ill effects of which she never completely recovered, further weakened her. Personal sorrow also aggravated her condition. Her father, Emanuel, died of consumption and her beloved brothers left to pursue their careers. She succumbed to the strain of all this, and died at the age of thirty-one.

Grace Aguilar was a precocious and prolific writer. At twelve she had already composed a drama, and at fourteen, lyric poems. A collection of her poems appeared anonymously under the title *The Magic Wreath* (London, 1835). *The Vale of Cedars; or the Martyr* (London, 1850) glorifies the martyrdom of the Marrano Jews for their faith. Under the title of *Israel Defended* she made a translation from the French of a

pamphlet by the Marrano Orobio de Castro. *The Spirit of Judaism* (Philadelphia, 1842) went through several editions. In this and in *The Jewish Faith; its Spiritual Consolation, Moral Guidance, and Immortal Hope* (London, 1846; Philadelphia, 1864) she attempted to prove the superiority of Judaism over other religions. An essay, "History of the Jews in England" (Edinburgh, 1847, in *Chambers' Miscellany,* vol. 10), and *The Women of Israel* (2 vols., London, 1851; 1 vol., New York, 1907), a series of sketches of the lives of the famous women of the Bible and the Apocrypha, appeared shortly before her death. *The Days of Bruce* (London, 1852; 16th ed., 1905), a romance of Scottish history, also achieved wide popularity. An eight-volume edition of her works, edited by Moses Mocatta, was published in 1861. Most of her works were published posthumously by her mother, Sarah, and editions of most of her works were published in New York as well. A branch of the New York Public Library, on East 110th St., was named in her memory.

Lit.: Aguilar, Grace, memoir to *Home Influence* (1849; 29th ed., 1905); Morais, H. S., *Eminent Israelites of the Nineteenth Century* (1880) 12-15; Remy, Nahida, *The Jewish Woman,* translated by Louise Mannheimer, 3rd ed. (1916) 217-19; Isaacs, A. S., *The Young Champion* (1913).

AGUILAR, MOSES RAPHAEL D', rabbi and savant, d. Amsterdam, 1679. He came from Portugal to Amsterdam, where he became the director of the Talmud Torah. In 1642 he accompanied Aboab da Fonseca to Brazil, but returned in 1654, after the Jews had been expelled from Brazil by the Portuguese. He was again made Haham and head of the Talmud Torah at Amsterdam. He owned a large library, of which Sabbatai Bass availed himself in writing his book on Jewish bibliography; he also wrote many works in Hebrew, Spanish and Portuguese, including *Epitome da Grammatica Hebrayca* (Leyden, 1661; Amsterdam, 1681). He was an ardent follower of Sabbatai Zevi.

Lit.: Kayserling, M., "The Earliest Rabbis and Jewish Writers of America," in *Publications of the American Jewish Historical Society,* No. 3 (1895) 13-20.

AGUILAR FREE LIBRARY, a library incorporated in New York city in 1886, through the efforts of the Aguilar Free Library Society. Its purpose was to render good literature easily accessible to the densely populated Jewish sections of the city.

Municipal aid to the library was promised on condition that it possess a minimum of 10,000 volumes, a capital of $20,000 and an annual circulation of 75,000 volumes. The required number of volumes was acquired by transferring to the library the resources of the Young Men's Hebrew Association and the Hebrew Free School Association. Ten thousand dollars were donated by Jacob H. Schiff, with the stipulation that others should subscribe an equal amount. In 1888 the municipal subsidy amounted to $5,000.

In 1889 the Hebrew Free School Association, the Young Men's Hebrew Association and the library were consolidated into the Educational Alliance, but the institutions retained their separate identities. In 1891 the Young Men's Hebrew Association withdrew from the group, and in 1893 there was a reorganization of the Educational Alliance. The new arrangement lasted until 1903, when, with the authorization of the New York State Supreme Court, the Aguilar Free Library Association was incorporated into the New York Public Library system. The branch library on East 110th street, one of the original sections founded by the Aguilar Free Library Society, is named the Grace Aguilar branch.

Lit.: Lydenberg, H. M., *History of the New York Public Library* (1923) 241-46; *American Hebrew,* vol. 72 (1903) 525-26.

AGUNAH, a woman who is legally barred from marriage. The term is derived from the Hebrew verb meaning "to be imprisoned" or "to be tied." In the Bible (*Ruth* 1:13) and in rabbinic writings (*Midrash Lev.* 20:13) it is applied to a woman who consistently refuses marriage proposals. In its technical sense, however, it is limited to the case of a woman who is hindered from marriage by legal restriction. More precisely the term is applied to the deserted wife, who, not having been granted a bill of divorcement, is thus not free to enter into a second marriage. No such restriction applied to the husband, because polygamy was permitted among Jews until the enactment of Rabbi Gershom of Mayence in the 11th cent. After this enactment, a deserted husband could secure permission to marry again through a special dispensation issued by one hundred rabbis. A deserted wife, however, can find no relief in Jewish law. She is not free to remarry unless she receives a bill of divorcement from her husband or his authorized representative. The court itself can not decree a divorce. She is therefore doomed for her entire lifetime to remain what the Bible calls a "living widow."

A woman may become an Agunah either through her husband's accidental disappearance or through his wilful desertion. Accidental disappearance constitutes the main source of difficulty. Jewish law considers the husband alive until there is definite testimony establishing his death. Thus, for example, in the case of a man lost in a shipwreck, even though a survivor of the shipwreck testifies that he saw the husband drown, Jewish law does not consider him dead so long as the witness does not testify unequivocally that he saw him drawn out dead (*Yeb.* 16:4). The same applies in the case of the collapse of a building in which the husband is accounted to have been killed. Similarly, a soldier reported missing or killed in action, or who, even by the testimony of a witness, was seen falling dead on the battlefield, is not legally considered dead unless the witness says: "I saw him dead and I buried him" (Maimonides, *Hilchoth Gerushin* 13:19).

Wilful desertion represented a secondary and minor cause of Agunah troubles in the past. During the period when Jewish life retained some form of autonomy, wilful desertion was hardly possible except as a result of the husband's leaving for a distant community or a country beyond the sea. To protect the woman against such desertion, some communities had the practice of binding the husband by a clause in the Kethubah (marriage contract) not to leave for a distant country without depositing with the Beth Din a divorce for his wife. One of the enactments of Rabbenu Tam (1100-71), which was partly incorporated also in certain Kethuboth, obligated the husband not to stay away from his wife for a duration of twelve months without reporting to the nearest Beth Din, and prohibited him from leav-

ing his wife as a result of a quarrel without court permission. Where and when these clauses and enactments were of no avail, emigration, particularly in the proportions which it assumed in the latter part of the 19th cent., proved to be the greatest source of Agunah problems.

Lately a new form of wilful desertion has sprung up. In the Western lands where the civil courts reserve to themselves the right of divorce and give no recognition to the divorce made by a Beth Din, it is not unusual that, after the civil court decrees the divorce, the husband refuses to give his wife the religious divorce (Get).

From Tannaitic days to the present, jurists have given the utmost consideration to the unfortunate state of the Agunah and have bent the law in her favor. Thus, contrary to the general law of evidence, the earliest Tannaim ruled that under certain circumstances the wife's own testimony of her husband's death was sufficient to free her to remarry (*Yeb.* 15:1). Even the testimony of a single witness was declared sufficient. The announcement of a person's death by an unknown human voice, even though no regular testimony is offered before the court, was also considered sufficient evidence (*Yeb.* 16:6-7). The sages of Rabbi Akiba's generation ruled that not only was a single witness sufficient in Agunah cases, but even the testimony of a woman, a slave, a relative, or a witness testifying in the name of another witness, or testimony based on the innocent conversation of children or non-Jews was valid. The cross-examination of witnesses in these cases was suspended (*Tosafoth to Yeb.* 122b). The Amoraim formulated a legal principle that "the law is lenient in Agunah matters" or "in testimony concerning a woman's freedom for remarriage the courts are lenient" (*Git.* 3a; 71b; *Yeb.* 25b; 88a). They employed this principle to explain some of the older traditions, and on the basis of this principle they further permitted the "wicked," whose testimony otherwise had no reliance, to count as witnesses in Agunah cases (*Yeb.* 25b). They likewise allowed the evidence of written documents to be introduced (*Yer. Yeb.* xvi, 16a; *Git.* 71a; Maimonides, *Hilchoth Gerushin* 13:28).

Post-Talmudic authorities followed the principle of the Amoraim and applied the measure of leniency in Agunah cases. They permitted the records of city registers or war departments or court stenographers to be used as evidence before the Jewish courts in matters relating to the Agunah. They were also less exacting than was the Talmudic law as to evidence concerning identification. A considerable portion of the responsa literature occupies itself with the problem of the Agunah, and the tendency toward leniency is generally evident. Reform groups no longer regard the Agunah law as binding, and Reform rabbis will remarry women who have obtained a civil divorce. Practically every existing Conservative and Orthodox rabbinical body has a special commission for the protection of the Agunah. These commissions seek to locate missing husbands, to bring pressure to bear upon them either to return to their families or to give a Get to their wives, to obtain all possible evidence which would lead to a legal declaration of the death of the missing husbands, and to gather and disseminate information on all matters concerning the Agunah. In 1936 the Rabbinical Assembly of America took up the Agunah problem, proposing to handle it by means of a provision in the marriage contract permitting a duly recognized rabbinical court to grant divorce upon continued absence of the husband. While this was not generally accepted, and no final action was taken, the Assembly still stands committed to this ordinance.

See also: DIVORCE; EVIDENCE; IDENTIFICATION; PROOF; WITNESSES; WOMAN IN JEWISH LAW.

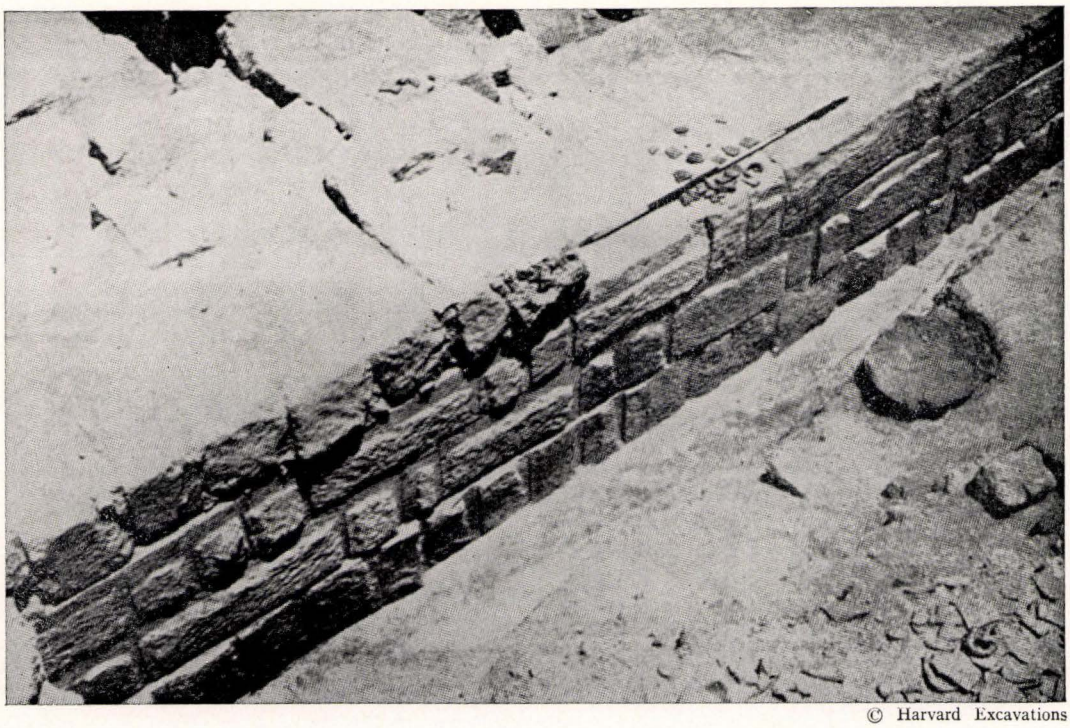
LOUIS EPSTEIN.

Lit.: Maimonides, *Yad Hahazakah, Hilchoth Gerushin,* chap. 13; *Eben Haezer,* chap. 17; Unna, Isak, "Die Aguna-Gesetze," in *Jeshurun,* vol. 3 (1916) 347-66; Bernstein, B., "Die Agunafrage im Lichte des Weltkrieges," in *Schwarz Festschrift* (1917) 557-70; *The Problem of the Agunah,* pamphlet issued by the Rabbinical Assembly of the Jewish Theological Seminary of America (1936).

AHA OF IRAQ, a Babylonian Jew mentioned in Karaite sources as a pupil of Anan ben David in the (8th cent.) and as the originator of the Babylonian system of Hebrew punctuation, in which vowels and accents are noted by marks placed above the consonantal letters. The very doubtful authenticity of these sources makes it difficult to fix the time or even to establish the actuality of Aha himself. The most probable suggestion is that of Fürst, who identifies him with the Sabora Aha bar Abbuhu, who lived in the latter part of the 5th and beginning of the 6th cent.

AHAB, king of Israel from 875 B.C.E. to 853 B.C.E., the son of Omri and husband of Jezebel, and contemporary of Shalmaneser III of Assyria (860-826 B.C.E.), Ben-hadad II of Damascus (870-844 B.C.E.) and of Mesha of Moab. After Solomon's death the Aramean Rezon founded the kingdom of Aram at Damascus (*I Kings* 11:23-25), which for over two hundred years was in constant conflict with Israel. Early in Ahab's reign Israel was on the verge of being conquered by Aram. Samaria was besieged and barely managed to escape surrender. One year later, however, Ahab succeeded in defeating Ben-hadad II at the battle of Aphek, and regained several districts which had previously been taken from Israel. He also obtained important commercial concessions for the merchants of his kingdom (*I Kings* 20:34). Contrary to the policy of the prophets of his day, Ahab manifested extreme leniency in his treatment of his ancient enemy, and greatly antagonized the prophets thereby. The prophets urged Ahab to destroy Ben-hadad completely. Ahab, however, with deeper political insight, perceived a far greater danger ahead, and wisely spared Ben-hadad in anticipation thereof.

Shalmaneser III, a powerful Assyrian king, endeavored to carry out the policies of his warlike predecessors and extend his empire westward to the Mediterranean. His progress was barred in 854 B.C.E. at Karkar, near the Orontes River, in Syria, by a federation of rulers of western Asiatic states under the leadership of Ben-hadad of Damascus and Ahab of Israel. Although claiming a victory, Shalmaneser was compelled to fall back and did not return westward for some years. Thus through Ahab's policies, wiser than those of the prophetic party of his day, Israel was saved for a time from the Assyrian danger. Ahab had apparently exacted a price from Ben-hadad for his participation in the battle of Karkar, viz. the cession to Israel of the country east of



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Ahab's Palace at Samaria dates back to the ninth century B. C. E. Under Ahab's reign Israel made remarkable economic and cultural strides

the Jordan, always a source of contention between Israel and Aram. Apparently too, after the danger from Shalmaneser had passed, Ben-hadad sought to evade the conditions of the contract. Accordingly Ahab, assisted by his friend and ally, Jehoshaphat of Judah, proceeded to capture Ramoth-gilead, one of the chief cities of the east district. In the battle, however, Ahab was mortally wounded. He remained standing upright in his chariot until evening in order not to jeopardize the outcome of the battle, and died at nightfall.

Ahab was in many respects the greatest king to rule over the Northern Kingdom. He was a man of energy and ability, who pursued a far-sighted political, economic and cultural program. Under his rule the country thrived as it had not since the days of Solomon. The dominant position which he gained for Israel through his successful war with Aram and also through his political policies allowed the people greater freedom for agricultural and commercial activity. In consequence Israel began once more to barter her surplus crops and other products for foreign commodities. A considerable merchant class developed.

In conformity with established methods, Ahab married Jezebel, a Sidonian princess, in order to promote friendly and permanent commercial relations with the Phoenicians. As a result foreign cultural influence began to make itself felt in Israel, and during Ahab's reign the nation underwent a significant cultural development. The worship of Phoenician deities, particularly the cult of Baal, was introduced into the land by Jezebel, evidently with much success. However, the worship of Yahveh, Israel's national god, was not superseded; the worship of the two deities was practiced side by side.

This situation was opposed by the prophets. But the royal power had risen to such a height by the end of Ahab's reign that it dominated the prophetic party and almost silenced its voice. Elijah alone, the first of a new type of prophet, stood out as the indomitable and uncompromising opponent of Ahab's and Jezebel's political, cultural and religious program and as the enemy of all foreign cultural influence, particularly of the imported Baal worship. This struggle was not terminated until twelve years after Ahab's death and after Elijah himself had passed away.

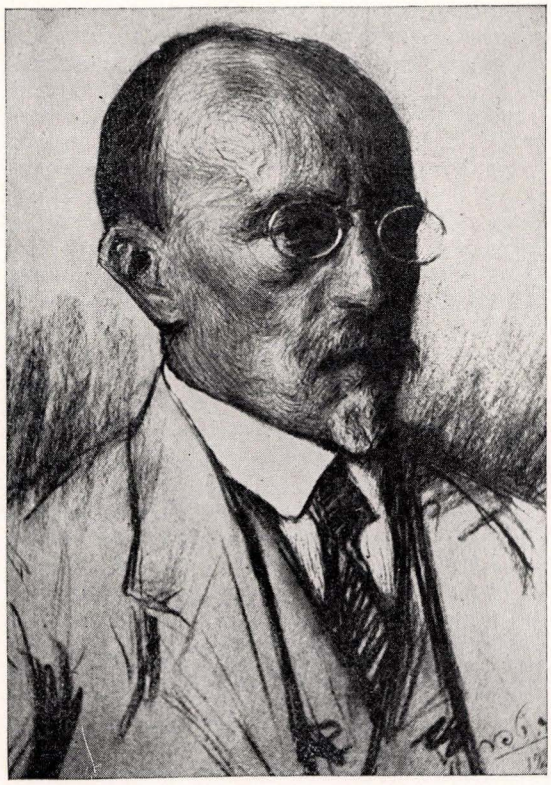
But despite the evident bias against him in the books of *Kings,* it must not be imagined that Ahab was faithless to Yahveh and that he sought to lead the people to idolatrous worship. The very fact that he gave to his children, Ahaziah, Jehoram and Athaliah, names in which the element Yah or Yahveh is an integral part, stamps him as a loyal follower of Yahveh, but in the manner in which he conceived Yahveh worship and in the light of the cultural program and progress of his day. This is attested likewise by the close relations of friendship and alliance which he established with the Southern Kingdom, Judah, under Jehoshaphat, and the marriage of the children of these two kings. The scope of the economic and cultural progress of Israel under Ahab and of the far-reaching significance of his reign is evidenced also by the extensive building operations he carried on at Samaria, his capital, brought to light by excavations. JULIAN MORGENSTERN.

Lit.: *The Cambridge Ancient History,* vol. 3, pp. 361-64; *Harvard Excavations at Samaria* (1924); Glueck, N., "Recent Archaeological Work in Palestine," in *Central Conference of American Rabbis Year Book,* vol. 39 (1929) 265-92; Gressmann, H., *Altorientalische Texte und Bilder zum Alten Testament* (1927); Kittel, R., *Geschichte des Volkes Israel,* vol. 2 (6th ed.) 239-56; idem, *Great Men and Movements in Israel* (1929) 161-63.

AHABAH RABBAH ("With Great Love"), opening words of a prayer which precedes the Shema and expresses thanks for the revelation granted to Israel. In the older sources this prayer is called also Birkath Hatorah ("Blessing of the Torah") because it introduced in the Morning Service the recitation of Biblical passages. The original form of the prayer can still be seen in the wording of the corresponding prayer in the Evening Service; a petition for the speedy coming of the Messianic deliverance was inserted in the morning prayer. Originally the texts of the morning and evening prayers were probably the same; later on, however, two wordings developed. One, which is probably Palestinian, begins with the words Ahabath Olam ("With Everlasting Love"); the other, which is Babylonian, begins with Ahabah Rabbah. In the German and Polish ritual the former is used in the evening, the latter in the morning. In the Sephardic ritual the Ahabath Olam form is used in both cases. In Reform prayerbooks the petition for the coming of the Messiah is either much abridged or else given in an abstract form.

Lit.: Dembitz, L. N., *Jewish Services* (1898) 100-1; Elbogen, I., *Der jüdische Gottesdienst* (1931) 20-21; Singer, S., and Abrahams, I., *The Authorised Daily Prayer Book of the United Hebrew Congregations of the British Empire* (1922) xlviii-xlix; Idelsohn, A. Z., *Jewish Liturgy* (1932) 90.

AHAD HAAM ("One of the People"), pen-name of Asher Ginzberg, b. Skvira, province of Kiev, Russia, 1856; d. Tel-Aviv, Palestine, 1927. The son of a well-to-do Hasid, he received a thorough religious education and at an early age distinguished himself by his profound grasp of Biblical and Talmudic intricacies, so much so that rabbis of that district frequently sought his counsel. While secular studies were taboo, he managed—by avid and secret extra-curricular reading—to acquire a substantial knowledge of Russian literature, medieval Jewish philosophy, as well as glimpses into the then incipient Haskalah movement.



Ahad Haam, Russian writer, whose works constitute an important contribution to modern Hebrew letters

Ginzberg married at sixteen. Notwithstanding this, four years later (1876) his craving for wider worldly wisdom—whetted by contact with literary figures in Odessa—caused him to enroll for courses, successively, at the universities of Vienna, Berlin and Breslau, which served to intensify his thirst for the culture of Western civilization. After another decade (1885), he revisited Odessa and there was attracted to the endeavors of the Chovevei Zion ("Lovers of Zion") under the leadership of Dr. Leo Pinsker.

Following a period of study and observation of the movement, he emerged as a forceful constructive critic of its efforts. It was in this role that he assumed the name Ahad Haam, a pseudonym under which he expressed his views in *Hamelitz* (1889). His initial essay, "Lo Zeh Haderech" ("This is Not the Way" or "The Wrong Way"), revealed his fundamental disagreement with the methods and aims of most Zionists of that day. He contended that attempts at practical colonization in Palestine were premature because the Jews settled there were inadequately equipped—intellectually and spiritually—for the rigors of the project. The whole approach was wrong, he argued, in luring a maximum number of people into Palestine, on material promises that must prove illusory—to the neglect of that national idealism without the inculcation of which extensive, stable achievement is doomed to failure. He pointed out that eighteen centuries of exile had enfeebled the national will, hence it was a prerequisite to engage in intensive educational activity among the masses, so as to reawaken their spirit.

To this end, though with great reluctance to pursue furtive aims, he organized a secret society, the Bene Mosheh, whose statement of principles Ahad Haam penned (in Hebrew) as follows: "In the opinion of the Society there is no hope of success in isolated undertakings in Palestine, carried out by individuals or by societies, each of which is held together separately and united with the rest only by ties of cash. The statement of a national end demands a national effort, uniting the best forces of the nation—material and intellectual alike—in an inner moral bond; it demands the gradual effort of generations, rather than haphazard, strident or hasty action: patient and painstaking labor according to a plan and fixed rules. This effort must rally the scattered and downtrodden forces of our people from all corners and go onward from generation to generation, increasing in quantity, growing stronger in quality, ever heading toward the ultimate goal by slow but sure strides forward."

Although members of the Bene Mosheh strove valiantly to serve as teachers and propagandists, the group disbanded in 1896, after seven years of ineffective devotion to the cause.

That same year, having suffered severe business reverses, Ahad Haam accepted stewardship of the Hebrew publishing establishment Ahiasaf and editorship of the Hebrew monthly *Hashiloah* at Warsaw. He continued to expound the belief that political objectives were in-

capable of supplanting the basic ideals of Jewish nationalism. He refused to subscribe to the optimism of those who viewed the establishment of a national homeland in Palestine as a panacea to remedy all the political, economic and social ills afflicting Jews in many lands. He visioned Palestine as a "spiritual center," reconstructed by Jewish devotion to the historic traditions of Israel's cultural heritage, attracting and cementing the far-flung Jewish vestiges into a spiritual community. Palestine was to be the refuge of the Jew's soul rather than of his body. In Palestine his spiritual and intellectual aspirations might be realized unhampered by a hostile environment.

Ahad Haam felt that a Jewish community, evolving in an atmosphere of such freedom, would inevitably become the "center of emulation" for Jewish communities throughout the world. Its cultural attainments would revitalize the Diaspora, which is too barren to produce authentic Jewish values—not so much because of economic or political disabilities as because of the stagnant creative stream of Jewish life and thought.

As regards historic Judaism, Ahad Haam found its clearest and loftiest expression in the teachings of the prophets; but to endow these teachings with vital reality there is need for a human community as the living protagonist of the ideal of absolute justice. The Jewish people have long cherished this mission and they cling to the hope of its fulfilment.

Ahad Haam rejected the religious element in ethics and in prophecy. He vigorously opposed the widespread notion that Jews have nothing in common but their religion. He argued that inasmuch as religion, core of the Jewish national spirit, is no longer a living force, the nationalistic Jew might consider himself relieved of duties other than fighting for political equality. Hence Ahad Haam's insistence that religion and ethics are wholly unrelated. Ethics divorced from religion would thus assume form and content through the mould of national character. He regarded ethics not as a sociological but a national phenomenon. His concept of the essence of Judaism and its ethical mission was lucidly expressed in an essay entitled "Al Shete Haseippim" (Pausing Between Two Views), a keenly analytical exposition of the essential divergences between the Jewish and the Christian attitudes.

Ahad Haam eloquently advocated the revival of Hebrew as the indispensable medium of spiritual expression and Jewish rebirth. The fostering and dissemination of Hebrew literature he held to be a primary task. He made valuable contributions toward the furtherance of both—as head of a publishing concern, as editorial guide of the most influential Hebrew journal of that day, and as the foremost philosophical essayist among Jews of his generation. His writings bore the stamp of ideals of journalistic ethics and standards of literary style which he constantly sought to impart to those that came under his influence. Clear thinking, succinct and logical expression, as well as meticulous phrasing, marked all his written thoughts. Although an occasional target of criticism, he never permitted rancor or malice to color his reactions. The dignity, honesty and helpful spirit of his criticism made him a universally esteemed figure among his contemporaries.

The World War and its attendant blight on civilization, especially its monstrous backwash of anti-Semitism, plunged Ahad Haam into the depths of despair. His health, at no time altogether vigorous, declined rapidly under the shock of the war and immediate post-war years. A solitary ray of hope came to him, as a confidential and sage counselor, during the negotiations leading to the Balfour Declaration, as also in the acceptance by Great Britain of the Palestine Mandate. In 1921, yielding to medical advice, he settled in Tel-Aviv, where he found himself reunited with many old friends from Odessa. There a home was provided for him on a street that, bearing his name, was a daily reminder of the high regard in which Palestinians held him. Unfortunately, his hopes for physical reinvigoration were not realized. He remained an invalid until the very end (January 2, 1927—28th day of Tebet, 5687). He was buried in a grave adjoining that of Max Nordau.

The writings of Ahad Haam constitute an important contribution to the history of modern Hebrew letters and to the ideology of the Zionist movement. His essays were published under the collective title *Al Parashath Derachim* (At the Parting of the Ways; 4 vols., Odessa, 1895, 3rd ed., Berlin, 1921). They were translated into several European languages. Leon Simon rendered some of these into English, including *Selected Essays* (Philadelphia, 1912) and *Ten Essays on Zionism and Judaism* (London, 1922). Ahad Haam's letters, the best of his copious correspondence, were published in six volumes (Jerusalem, 1923-25: *Iggeroth Ahad Haam*). LOUIS RITTENBERG.

Lit.: *American Jewish Year Book* (1928-29) 87-100; Bentwich, Norman, *Ahad Haam and His Philosophy* (1927); Simon, Leon, *Studies in Jewish Nationalism* (1920) 77-96; Spiegel, Shalom, *Hebrew Reborn* (1930); Kohn, Hans, *L'humanisme juif* (1931); Glickson, M., *Ahad Haam* (1927); Klausner, Joseph, *Yotzerim Ubonim* (Creators and Builders), 2 vols. (1925 and 1929).

AHAI OF SHABHA, prominent Babylonian Talmudist of the 8th cent., the earliest post-Talmudic author whose work has been preserved. Traditionally his name is always quoted as Ahai Gaon. Yet the historical evidence does not justify his possession of the title. About 752 or 753 he emigrated to Palestine because the exilarch did not appoint him to the Gaonate of Pumbeditha, a position which he eminently deserved. He remained in Palestine until the end of his life, and there wrote his *Sheeltoth* (Theses or Propositions), in which Talmudic material is arranged after the order of the Sidras of the Pentateuch. His work, which was intended for a wide reading public, is a compilation of sermons on the Haggadah and the Halachah preached by the author in Palestine. The book was so highly valued that 150 citations from it are found in *Halachoth Gedoloth,* one of the oldest classics of Gaonic literature, and other early authorities. The first printed edition of the *Sheeltoth* was published in Venice, 1546; the fourth and latest (Vilna, 1861, 1864, and 1867) includes an extensive commentary by Naphtali Zebi Judah Berlin. The text of the *Sheeltoth,* however, is still in need of a critical reworking.

Lit.: Reifmann, I., *Arbaah Harashim;* idem, in *Beth Talmud,* vol. 3, pp. 26-29, 52-59, 71-79, 108-17; Buber, S., *ibid.,* pp. 209-15; Kaminka, A., in *Schwarz-Festschrift;* Markon, I., in *Hakedem,* vol. 2; Ginzberg, L., *Geonica,* vol. 1 (1909) 75-95.

AHARONI, ISRAEL, zoologist and Semitic philologist, b. Vidsy, Lithuania, 1882. Until his thirteenth year he studied at the Heder and Yeshiva of Tels. After his graduation from the Prague High School, he studied zoology and Semitics at the University of Prague. In 1901 he settled in Palestine, where he served for one year as headmaster of the Rehovoth School. In Jerusalem the archives and the valuable scientific libraries of the Dominican and Franciscan fathers as well as of the Latin Patriarchate were opened to him, and he had the first opportunity of reading, during a period of three years, all that had been written on the fauna of Palestine, Syria, Mesopotamia and Northern Arabia, the sphere of his researches. From that time on he undertook annual scientific excursions into the vast Syrian Desert, and crossed Palestine and Trans-Jordan innumerable times (he was at the Dead Sea 400 times).

Aharoni wandered in the desert, in quest of scientific material, with several Bedouin tribes, especially the Ruwala and the Anaiza Shuman. The names of species which he obtained from these tribes by word of mouth formed the foundation of his researches into the names of the birds and animals mentioned in the Bible and in Talmudic literature. In the desert he discovered the Comatibus Comata, a bird which existed 400 years ago in the forests of Switzerland. He found in Palestine a large number of specimens of the Strix butleri, a rare owl of which only two specimens had hitherto been known. He saved for science the Asinus Hamipus (the *pere* of the Bible), and sent the last two specimens to the Berlin Museum of Natural History. Similarly, he rescued the last specimen of the Roe Deer (the *'ayalah sheluhah* of the Bible, now in the Museum of the Hebrew University, Jerusalem), and the Syrian bear (Ursus Syriacus), which has become almost completely extinct in the Lebanon.

Aharoni determined the boundaries of the habitat of many animals. Among these are the Ramphocoregs clot-bey (thick-billed lark), which had hitherto been known to exist only in the Sahara Desert, and the Albunea Guerinii, a sort of rare specimen of crab, which had hitherto been known to live only in Algeria. He discovered numerous new specimens, many of which bear his name as discoverer. He presented very rare animals, such as the Antilope Beatrix, the Comatibus Comata, and the Anhinga rufa chantrei, to the Berlin Zoological Gardens for purposes of research.

He was the first to grow the Struthio-camelus Syriacus, and sent the most outstanding type of the ostrich to Lord Rothschild; this ostrich and all the other birds which he sent to the Rothschild collection are now in the New York Museum of Natural History. Aharoni's findings have enriched many European museums; his spiders and Senekenbergianum are in the Frankfort museum, his flies (diptera) in that of Stuttgart, and his mammalia in that of Berlin. He was also the first to breed the Hamster (Mesocricetus auratus) from Aleppo, thereby contributing substantially to Professor Adler's medical researches.

During the World War, Aharoni was the zoologist of the Fourth Army of the Turkish forces. In the early days of the British occupation of Palestine, he served for three years as honorary zoological adviser to the Palestinian Government. His last great expedition to the desert, undertaken together with his wife, was made in 1930. He traveled through the desert for five months, reaching Joff, and brought back valuable material, especially ostriches. In 1934 he was engaged for several months in exploring the surroundings of the Antiochian Sea and part of the Euphrates River.

His daughter, Dr. Batsheva Aharoni, wrote her *Die Muriden in Syrien* on the basis of material dealing with rodents which was collected by Aharoni and his wife on their long journeys through Syria. In collaboration with her, Aharoni completed, in French, a "key" to the terminology and definitions of all birds in Palestine, Syria, Mesopotamia, Northern Arabia, and the Sinai peninsula, as well as a "key" to the mammals, reptiles, amphibians and fishes which inhabit these countries. He has also written a complete Hebrew "key" of the same kind.

He contributed regularly to many scientific journals, manuals and yearbooks devoted to zoology and kindred subjects, and published in German, Hebrew and English. He was awarded the Lyakat medal (pour le mérite) by Sultan Abdul Hamid of Turkey.

I. A. ABBADY.

AHARONIM, *see* AUTHORITY.

AHASUERUS (Hebrew *'Ahashverosh*), the Persian king who plays a prominent part in *Esther*. He is described as a rather frivolous monarch, given to impulsive action and the issuing of sweeping laws, and dependent upon the advice of counsellors and favorites. He signs the decree against the Jews without knowing its implications, and as rapidly turns against his minister Haman at the appeal of Esther, justifying his action with a rather coarse jest (*Esther* 7:8).

Various attempts have been made to identify Ahasuerus with one or another of the Persian monarchs. The oldest identification is that with Artaxerxes, made by the Septuagint, without indicating which one of the three monarchs of that name may be the one. The view most generally expressed is that Ahasuerus is Xerxes (485-465 B.C.E.), since the Hebrew term is closest to that monarch's Persian name, Kshayarsha. On the other hand, Josephus, the Targum, the Midrash and the later commentators identify him as Artaxerxes I (465-425 B.C.E.); Hoschander has made an elaborate argument in favor of Artaxerxes II (404-359 B.C.E.), suggesting that the other name was used because the Jews did not want to offend the Greeks whom Artaxerxes had assisted. Hoschander's assertion that the Syrian historian Bar Hebraeus (13th cent.) is of the same opinion is not borne out by the reading in the manuscript recently published by Budge (*Chronicle of Bar Hebraeus,* 1932, vol. 1, p. 34). Other writers have variously identified Ahasuerus with Cambyses, Darius I, and Artaxerxes III.

For the figure of Ahasuerus in Purim plays and parodies, *see* FESTIVAL PLAYS; PURIM. For a discussion of the historicity of the character, *see* under ESTHER.

Lit.: Hoschander, Jacob, *The Book of Esther in the Light of History* (1923) 73-80; Paton, L. B., *The Book of Esther* (1908) 51-54; *Journal of Biblical Literature,* vol. 43 (1924) 322; Davidson, I., *The Parody in Jewish Literature* (1907); Guttmann, M., *Mafteah Hatalmud,* vol. 2 (1917) 307-10; Doniach, M. S., *Purim* (1933) index.

AHAZ, the twelfth king of Judah, father of Hezekiah and contemporary of Isaiah (*II Kings* 16:1-20; *II Chron.* 28:1-27; *Isa.* 7:1-12). He reigned from

735 B.C.E. to 720 B.C.E. The Bible stigmatizes him because of idolatry, exorcism of the dead, imitation of pagan temple institutions, and because of his despotism. Hard pressed by the coalition of Israel and Damascus, who had leagued against him and had conquered Judah as far as Jerusalem, Ahaz, in defiance of the prophetic counsel of Isaiah, sought and received assistance from Tiglath-pileser of Assyria. Tiglath-pileser captured and annexed Damascus and the territory of Israel north of the valley of Jezreel to Assyria; but Ahaz lost his independence, and the kingdom of Judah became tributary to Assyria. Having gone to Damascus in 732 B.C.E. to swear allegiance to Tiglath-pileser and his gods, Ahaz had copied and set up in Jerusalem an altar which he had seen there, and instituted corresponding changes in the Temple ritual. He had seized the Temple funds to give presents to the Assyrian king. Cuneiform inscriptions mention his connection with the Assyrian king Tiglath-pileser III; he is there called Yauhazi, which is equivalent to Jehoahaz.

Lit.: Barton, G. A., *Archaeology and the Bible* (4th ed., 1925) 427; *The Cambridge Ancient History,* vol. 3 (1925) 380-82; McCurdy, James F., *History, Prophecy and the Monuments,* vol. 1 (1894) 359-62, 367-69, 372, 377.

AHAZIAH, 1. son of Ahab and eighth king of Israel. He reigned from 854 B.C.E. to 853 B.C.E. Moab, which had been tributary to the father of Ahaziah, freed itself from him (*II Kings* 1:1; 3:5). This fact is reported also by the Mesha inscription, which does not, however, mention his name. When Ahaziah, after an accidental fall, asked Baal-zebub, the Philistine god of Ekron, for an oracle, he was informed of his impending death by the prophet Elijah (*II Kings* 1:16). He died childless, and was succeeded by his brother Jehoram. *I Kings* 22:49-50 and *II Chron.* 20:35-37 report his taking part in the expedition of the fleet of Jehoshaphat of Judah.

2. the sixth king of Judah. He reigned from 843 B.C.E. to 842 B.C.E. He was the son of Jehoram and grandson of Jehoshaphat, and the grandson of Ahab and Jezebel through his mother, Athaliah. His godless behavior is attributed to the influence of his mother (*II Chron.* 22:3). He ascended the throne as the youngest of his family, his brothers having perished in captivity (*II Chron.* 21:17; 22:1). Ahaziah fought against Damascus with his uncle, Jehoram of Israel. During the rebellion of Jehu against Jehoram he was visiting with his uncle, and was mortally wounded when he fled from the palace (*II Kings* 9:27-28). In *II Chron.* 21:17 Ahaziah is called Jehoahaz; in 22:6, Azariah.

Lit.: The Cambridge Ancient History, vol. 3 (1925) 366-69.

AHDUTH HAABODAH, *see* HISTADRUTH HAOBEDIM.

AHER, *see* ELISHA BEN ABUYAH.

AHER, MATHIAS, *see* BIRNBAUM, NATHAN.

AHIASAPH (publishing house), *see* ACHIASAPH.

AHIJAH, a prophet from Shiloh who lived during the reigns of Solomon and of Jeroboam I of Israel. Dissatisfied with Solomon's government, and perhaps eager also to revive the ancient glory of his birthplace and tribe, Ephraim, he encouraged Jeroboam's revolt (*I Kings* 11:29-39). Later, however, he turned against Jeroboam after he had inaugurated calf worship in Dan and Beth-el (*I Kings* 14:1-18).

In the Haggadah, Ahijah plays a more prominent role than in the Bible. He is identified in the Midrash with the priest Ahijah ben Ahitub of Shiloh, a contemporary of King Saul (*I Sam.* 14:3). It is therefore assumed that he lived 600 years. Indeed, he is one of the seven saints whose lives extend from creation to the days of the Messiah. They are: Adam, Methuselah, Shem, Jacob, Serah (the daughter of Asher), Ahijah, and the eternally living Elijah. Jeroboam, tradition relates, won Ahijah's consent in his successful revolt against the house of David through trickery. Nevertheless, the prophet was afflicted with blindness, because of the preference he had shown for this unworthy disciple, who had masked himself in a cloak of piety and holiness. In line with these rabbinic traditions, Maimonides, in his introduction to the *Mishneh Torah,* says that Ahijah was a Levite, a disciple of Moses, later a pupil (or courtier) of David, and finally the teacher of the prophet Elijah.

AHIKAR. The book of *Tobit,* in the Apocrypha, contains several allusions to a nephew of Tobit, whose name is given as Acheicharos in the Codex Sinaiticus version, which seems to be the more accurate one, and as Achiacharos in the Codex Vaticanus. He is a prominent official of Sarchedonus (i.e. Esarhaddon), king of Assyria, who helps Tobit in his adversity and rejoices with him in his prosperity (*Tobit* 1:21-22; 2:10; 11:18). In the last chapter of the book, Tobit, upon his deathbed, advises his children to remember what Acheicharos suffered from an ungrateful relative, Nadab or Aman (the manuscripts vary), and how the latter was eventually punished (*ibid.* 14:10).

It is not clear whether the Acheicharos mentioned in the last reference is the same as the nephew of Tobit; but it is clear that the allusion is to the story of Ahikar, a well-known tale of the Orient. The oldest known version of this tale is an Aramaic story found in the excavations at Elephantine (1906-8), and dating from the 5th cent. C.E. The story spread to Persia and India, and to Greece, Russia, and Roumania, and was no doubt widely current in ancient times.

The general plot of the Ahikar story is as follows: Ahikar is the wise vizier of Sennacherib, king of Assyria. He adopts his nephew Nadan, devoting great care to his education, and providing him with a lengthy course of instruction in the form of proverbs. Nadan, however, is ungrateful, and when he is made the successor of his unsuspecting uncle, turns against him, and accuses him of treason. Ahikar is condemned to death, and is saved only by the good-will of the executioner, who hides him from the king. His loss is felt, however, for Sennacherib's rival, the Pharaoh of Egypt, challenges the former to a trial of skill, to which Nadan is not equal. At this critical juncture the executioner reveals to the king that Ahikar is still alive, and he brings him forth in the nick of time to secure the triumph of Assyria over Egypt. Ahikar is restored to his former state. He immediately casts his nephew into prison and makes him listen to a new set of moral parables designed to



Ahasuerus, Persian king, receiving Esther who comes to appeal in behalf of her people against whom that monarch had decreed inhuman laws. There are conflicting theories as to the real identity of Ahasuerus

reform his character. The ordeal, however, is too severe, and Nadan expires miserably.

The reference to Ahikar in the book of *Tobit* shows that the Jews of the time (2nd cent. B.C.E. to 2nd cent. C.E.) were sufficiently familiar with the story to make an allusion to it in their own literature and perhaps even to connect its chief hero with that of their own Tobit, and thus make the Babylonian sage a Jew. There is no evidence, however, that the story of Ahikar is of Jewish origin. It is rather part of a larger Oriental literature, which, originating perhaps in Syria or Egypt, soon leaped the bounds of language and culture and became a favorite tale of the ancient world.

SIMON COHEN.

Lit.: Meyer, Eduard, *Der Papyrusfund von Elephantine* (1912) 102-28; *The Story of Ahikar* (1898); Charles, R. H., *The Apocrypha and Pseudepigrapha of the Old Testament,* vol. 1 (1913) 189-92; vol. 2 (1913) 715-84 (with complete Greek text and English translation); Abrahams, Israel, *By-Paths in Hebraic Bookland* (1920) 17-23; Yellin, Abinoam, *Sefer Ahikar Hehacham* (1923); Gaster, M., in *Journal of the Royal Asiatic Society* (1900) 301-19.

AHIMAAZ BEN PALTIEL, chronicler and liturgical poet, b. Capua, Italy, 1017; d. some time after 1054, probably at Oria, Italy. He was descended from a prominent family of Oria, several of his ancestors having achieved distinction as scholars, poets, and high officials in the service of the government.

His main work, *Sefer Yohasin* (Book of Genealogy), although intended merely as a chronicle of his illustrious ancestors, covering a period of eight generations (from about 850 to 1054), is of great value both for general and Jewish history. It is a reliable source for the early history of the Jewish settlements in Southern Italian cities, especially Oria, Venosa, Bari, Otranto, Benevente, Capua and Amalfi, furnishing many details concerning the Jewish communities.

While Ahimaaz ben Paltiel devotes much space to detailed discussion of various miracles and wonders, popular beliefs and superstitions, he fortunately is just as profuse and painstaking in relating strictly historical events and recounting the lives of great men, such as Silano, Amittai, Shephatiah, Amittai ben Shephatiah, and Paltiel. As a result, his narrative presents a vivid picture of the busy social and cultural life of the Jewish communities in Southern Italy of which, prior to the discovery of the *Sefer Yohasin,* nothing was known.

Ahimaaz ben Paltiel apparently had no written sources to draw upon, but relied entirely upon family records and oral traditions. The chronicle is written in rhymed prose, a form of composition borrowed from the Arabs, whose culture exercised a strong influence upon Southern Italy during the Byzantine-Arab period of its history, and later adopted by such eminent poets as Judah al-Harizi and Immanuel ben Solomon of Rome. Ahimaaz ben Paltiel was also the

author of several liturgical hymns, one of which was included in the Roman Mahzor.

Lit.: The chronicle was first published in 1895 in Neubauer, A., *Medieval Jewish Chronicles,* vol. 2, pp. 111-32, and was reprinted, with an English translation and an extensive introduction, by Salzman, M., *The Chronicle of Ahimaaz* (1924). Cf. also Kaufmann, D., "Die Chronik des Achimaaz von Oria," in *Gesammelte Schriften,* vol. 3 (1915) 1-55; Marcus, Joseph, "Studies in Ahimaaz," in *American Academy for Jewish Research, Proceedings,* vol. 5 (1934).

AHITHOPHEL, of Giloh, in Southern Palestine, counsellor of David, later co-conspirator with Absalom. His relations to David and Absalom are recounted in *II Sam.* 15:12-13; 16:20-21; 17:1-4. His counsel was regarded by David as animated by oracular wisdom. According to *II Sam.* 11:3; 23:34, Bath-sheba was his granddaughter, which fact explains his change from the most intimate friend of David into his bitterest opponent. When Ahithophel saw that his counsel was rejected and that thereby Absalom's cause was doomed, he committed suicide (*II Sam.* 17:23).

The figure of Ahithophel occupies an important place in the Haggadah. He is said to have possessed the knowledge of the angels (*Yer. Sanh.* x, 29a), but, like Balaam, he did not accept with due humility the gift of wisdom from Heaven (*Midrash Num.,* par. 22). David learned two things from Ahithophel and therefore (*Ps.* 55:14) called him "mine equal, my companion, and my familiar friend" (*Aboth* 6:3).

Nevertheless, Ahithophel gave his advice very ungraciously on at least two occasions. When the ark was being carried into Jerusalem and the death of Uzzah occurred, and when David was digging the foundations of the Temple and the waters of the abyss threatened to engulf the earth, Ahithophel came forward with advice only when David called down a curse on the malicious withholder of counsel from those in need (*Yer. Sanh.* x, 29a; *Suk.* 53ab; *Mak.* 11a). Yet his foreknowledge proved his undoing. Being an astrologer, the legend says, he saw that one of his family would become king, and he believed that the signs pointed to himself. Actually, however, it was Bath-sheba, his granddaughter, the daughter of Eliam, for whom the rank of sovereign was predestined (*Sanh.* 101b).

When he died he was only thirty-three years old (*Sanh.* 106b), and in his testament he advised his descendants never to become disloyal to the house of David (*Yer. Sanh.* x, 29a). Because of his extraordinary wisdom medieval writers took him to be the teacher of Socrates, and various astrological manuals, such as the *Ahithophel Loosbuch,* were attributed to him.

Lit.: Ginzberg, L., *The Legends of the Jews,* vol. 4 (1913) 94-97; vol. 6 (1928) 256-58.

AHITUB BEN ISAAC, rabbi, translator, philosopher and physician, who lived in Palermo, Sicily, at the end of the 13th cent. When the Cabalist visionary Abraham Abulafia of Saragossa arrived in Italy to propagate his mystic teachings, proclaiming himself prophet and Messiah, the famous Rabbi Solomon ibn Adret (1235-1310) sent a letter to Ahitub asking him to oppose the pseudo-Messiah.

Ahitub wrote an ethical treatise in verse, called *Mahbereth Hatene* (The Book of the Basket), an idea patterned on Dante's *Divine Comedy* and Immanuel of Rome's *Tofeth Veeden* (Hell and Paradise). Its theme is the good life and how to attain it. The fear of heaven is the all-embracing source of the good life, as all virtues proceed from it. To attain the good life one must devote himself to the study of Torah, Mishnah and Talmud, and scrupulously fulfill all the commandments. One must likewise perfect himself in philosophy and science and live frugally by manual labor. These ideas are expressed in the form of an allegory of the author's journey to Paradise where he partakes of the food of the righteous, and before his return to earth he takes some of the water of Paradise. Back on earth he lays out a garden, sows seed therein, and waters it with water from the Garden of Eden. When the garden flourishes he takes the first fruit of the earth and puts it in a basket (*tene*), an offering to God, and invites all who desire to eat of the thirteen varieties of fruit. The fruit symbolizes the fruit of knowledge, the thirteen varieties represent the thirteen principles of the faith.

Ahitub translated from the Arabic Maimonides' short treatise *Shemoth Hahigayon* (Terminology of Logic). This translation was extant in the 16th cent., as is proved by certain first editions of Moses ibn Tibbon's translation (Venice, 1550) which embody variants from Ahitub's translation in the margin. Ahitub's rendition is far superior in its clear rabbinical Hebrew style to Ibn Tibbon's difficult diction, which slavishly follows the Arabic. Ahitub's translation, lost for centuries, was found and published in 1912 by M. Chamizer.

JOSEPH MARCUS.

Lit.: Güdemann, M., *Geschichte des Erziehungswesens,* vol. 2, pp. 202-4; *Zeitschrift für hebräische Bibliographie,* vol. 10, pp. 95, 171; Benjakob, I. A., *Otzar Hasefarim,* p. 313; Chamizer, M., "R. Achitubs aus Palermo hebräische Übersetzung des Logica Maimunis," in *Festschrift zu Hermann Cohen* (1912) 423-56.



Ahlem Horticultural School, showing boys at work in the field and (in the background), boys' dormitory

AHLEM, horticultural school located at Ahlem, Hannover, Germany, founded in 1893 by Consul Moritz A. Simon. It was one of the first institutions in Central Europe to undertake the systematic training of Jewish boys and girls in agriculture and handicrafts. The subjects taught include horticulture, farm

management, cattle and poultry-raising, and training in such trades as tailor, baker or shoemaker. The curriculum is supplemented by work in the school gardens and shops. The institution maintains a boarding school, to which are admitted children of school age, who may complete the courses of the intermediate school at the institution. The ages for admission are eight to thirteen in the case of the agricultural school, and fourteen to sixteen for those who wish to take up handicrafts. The school formerly had a section for girls, but this was discontinued after the World War. In 1933 the Ahlem School began to receive a considerable influx of pupils, and has become of great importance as an institute of vocational guidance for the Jews of Germany.

Lit.: *Ahlem, Eine Kulturaufgabe der deutschen Judenheit;* the publications of the institute; *Erstrebtes und Erreichtes, Jubiläumsschrift* (1929).

AHRIMAN, *see* ANTI-MESSIAH; DEMONS.

AHUZAH, *see* COLONIES, AGRICULTURAL.

AI (usually with the article, *ha'ai,*) a royal city of the Canaanites. It was known as early as the time of Abraham (*Gen.* 12:8), but was especially famous because of the two battles which took place there under Joshua (*Josh.* 7). It was situated near Beth-el. Today its location can not be determined with accuracy, but it is probably identical with the Aiath mentioned in the march of the Assyrians against Jerusalem (*Isa.* 10:28).

Lit.: Albright, W. F., "Ai and Beth-Aven," in *American Schools of Oriental Research Annual,* vol. 4 (1924) 141-49.

AIJALON, an ancient city of the Amorites, the scene of the miracle narrated in *Josh.* 10:12 ("Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Aijalon"), later a city of the Levites. It may be the modern Yālo, east of Emmaus, fourteen miles from Jerusalem.

AISENSTADT (EISENSTADT), ISAIAH, Russian revolutionary, co-founder of the Russian Jewish labor movement, b. Vilna, Russia (now Poland), 1866; d. Paris, 1937. In his early youth he became a member of the revolutionary movement in Russia, served several prison terms under the czarist regime, and in 1893 moved to Berlin, where he lived for over a year. Upon his return to Russia he aided in conducting the first mass strike of the underpaid Jewish tobacco workers. For his part in this strike he was imprisoned for one year, and then, in 1895, he was exiled to Siberia for five years.

In 1900, upon his return from Siberia, he was appointed a member of the Central Committee of the Polish Bund (Jewish social democratic labor group), and in 1905 he was made editor of its organ. His continued activities as a labor organizer and as editor of socialist periodicals in Kovno and Vilna, led in 1912 to his second term of exile in Siberia, after which he was appointed head of a consumers' cooperative in Astrakhan.

When the Bolshevists seized power in Russia in 1917-18, Aisenstadt was a member of the Menshevik party. Arrested in 1921 for his Menshevist activities, he went on a hunger strike in prison. In 1922, this time under the Soviet government, he began his third period of exile, in Berlin, where he was co-editor of the *Socialist Messenger,* published in Polish. He also served as a member of the foreign delegation of the Russian social democratic party. In 1933, with the advent of the Hitler regime in Germany, he settled in Paris. As a writer and editor, Aisenstadt often employed the several pen-names of "Yudin," "Vitali" or "W. J. Talin."

AIX (EN-PROVENCE), town in the department of Bouches-du-Rhône, France, the Aquae Sextiae of the Romans, founded by Consul Sextius in 123 B.C.E. and named after himself, and for a brief period the capital of Provence. The first reference to Jews in Aix is in a document of 1283 which states that the Jewish community was permitted to maintain a synagogue and a cemetery in return for the yearly payment of two pounds of pepper. The nature of this tax was due to the fact that the Jews of the town dealt chiefly in spices; they traded also in silks and wax. The Jewish quarter was located in the Rue de la Juiverie, now Rue Venel, in the suburb of St. Sauveur, where they owned one of the warm springs. After the expulsion of the Jews from Northern France, many of the fugitives settled in Aix, and in 1341 their number amounted to 1,211. Of these, 203 owned houses.

But they were subject to harsh ordinances. They had to wear the distinguishing yellow badge; they could not testify against a Christian; they were allowed to visit the public baths only on Friday; they were forbidden to work on Sunday; they could not play dice with Christians; they were limited in their mercantile endeavors; they could not embark for Alexandria; only four of them were allowed to travel on the same boat to any other port of the Levant. In 1344 they suffered from the riots following the blood accusation against Samson of Reylhane. In 1436 a Jew of Aix, Astruc de Léon, was accused of having blasphemed the Virgin Mary. The populace demanded and obtained his death and, not content with this, began a wholesale massacre of the Jews, a number of whom accepted baptism in order to save their lives. In 1484 a band of marauders from Dauphiné and Auvergne plundered the Jews of Aix. In 1492, when a convoy of Spanish Jews was brought to Marseille to be sold into slavery and they were ransomed by the Jews of that city, the Jews of Aix agreed to share in the expense of their maintenance for four months. In 1501 a general expulsion of the Jews of Provence took place, and they all migrated. At present Aix belongs to the consistory of Marseille.

The following prominent personages lived in Aix: Rabbi Isaiah ben Samuel, poet and savant, at the end of the 13th cent.; Rabbi Abraham ben Baruch ben Neriya, whose reputation for learning and wisdom spread throughout Provence; Simon ben Joseph, a learned rabbi, who settled in Aix after the expulsion of the Jews from Northern France (1306); Solomon ben Nathan Orgier, who translated into Hebrew a Latin book on mysticism and superstition by "Apollonius" (about 1390). EISIK SILBERSCHLAG.

Lit.: Gross, Henri, *Gallia Judaica* (1897) 45-48; *Jewish Encyclopedia,* vol. 1, pp. 299-301; Hakohen, Joseph, *Emek Habacha,* edit. Wiener, p. 60.

AIX-LA-CHAPELLE (AACHEN), town of Rhenish Prussia, Germany; in 1938 it had about 150,000 inhabitants, of whom about 1,050 were Jews. Jews settled there probably in the first centuries C.E. The course of the "Jews' street" runs along the outside of what was once the western wall of the Roman circumvallation, which indicates an early settlement. The first definite reference to Jews is in a capitulary of the 8th cent., which speaks of Jewish merchants.

Charlemagne, who spent a great part of his time in Aix-la-Chapelle, made use of the Jews as his emissaries. The Jew Isaac, who had accompanied the ambassadors of Charlemagne to Caliph Haroun al-Rashid, was received in the royal residence at Aix-la-Chapelle on his return. In 828 there is mention of a certain Jew who admired the wonderful cures of Einhard. After that nothing more is heard of the Jews of Aix-la-Chapelle for four centuries. The martyrologies do not list the town, and it is possible that the Jews there escaped the massacres which befell their brethren in the vicinity.

The records of the church of St. Mary show a few Jewish converts in the 13th cent. In the 14th cent. the presence of Jews at Aix-la-Chapelle is not certain. In 1486, at the coronation of Maximilian I, the Jews of the town offered him their homage and brought him magnificent presents. It is certain that Jews lived there during the 16th and 17th centuries for they contributed large sums to the state treasury. When they were expelled in 1629 the loss in tax receipts amounted to 136 gold guilders. Six Jews were allowed to return in 1667.

During the period of the French Revolution Jews settled at Aix-la-Chapelle. They were the founders of the present community which grew through the participation of Jews in the local industries. The present cemetery was acquired in 1851, and the synagogue, built in 1860, was burnt down in Nov. 1938.

Lit.: Dresemann, O., *Die Juden in Aachen* (1887); Jaulus, chapter on "Die Geschichte der Aachener Juden," in the collection *Aachener Heimatgeschichte* (1924); Aronius, J., *Regesten zur Geschichte der Juden im fränkischen und deutschen Reiche bis zum Jahre 1273* (1902) 26, 29, 41, 240; *Germania Judaica* (Brann, M., and Freimann, A., edit.) vol. 1, part 1, p. 7 et seq.

AKABIAH BEN MAHALALEL, sage of the early Talmudic period. He is said to have been a contemporary of Hillel (30 B.C.E. to 10 C.E.); at the very latest he belonged to the first generation of the Tannaim (10-80 C.E.). His opinions on certain laws of purity and legal procedure (*Nid.* 2:6; *Neg.* 5:3) differed from those of the majority of his contemporaries, and he would not retract his words even when he was offered the post of head of the Sanhedrin. According to reliable reports he was placed under the ban for persisting in this refusal (*Eduy.* 5:6). Nevertheless, he counselled his son to accept the opinion of the majority, a thing which he himself could not do, as his own Halachah had come down to him from a majority. Akabiah would not give his son any recommendation to the sages, saying: "Thine own deeds will bring thee nearer to men, or keep thee far removed from them" (*Eduy.* 5:7). In defense of his own conduct he said: "Rather be a fool before man than a sinner before God." In the following sentence he summed up the course of human life: "Know whence thou camest, and whither thou art going, and before whom thou wilt in future have to give account and reckoning" (*Aboth* 3:1).

Lit.: Frankel, Z., *Mebo Hayerushalmi* (1870) 56 et seq.; *Jewish Encyclopedia,* vol. 1, p. 302; Weiss, I. H., *Dor Dor Vedoreshav,* vol. 1, p. 176; *Aboth de Rabbi Nathan* 19:1; *Yer. Sotah* ii, 18a; *Revue des études juives,* vol. 41, pp. 31-44.

AKADEMIE FÜR DIE WISSENSCHAFT DES JUDENTUMS. The Akademie für die Wissenschaft des Judentums, in Berlin, established in 1919, had as its purpose the fostering of the linguistic, literary, historical, religious and philosophical aspects of Judaism. This aim it sought to achieve through the stimulation and support of research work and through the training of young scholars. After its completion the Akademie was intended to comprise both an academic body or faculty and an institute for research, but only the institute for research was ever established, and up to 1934 the departments of Talmud, history, history of literature, languages, study of Islam, philosophy, statistics and economics were active. The institute employed collaborators and granted fellowships to young scholars for their further education, and permitted them to participate in the current work. The institute possessed also a library.

The Akademie was maintained by the Verein zur Gründung und Erhaltung einer Akademie für die Wissenschaft des Judentums, which was founded in 1918 on the initiative of Hermann Cohen, who thus realized an idea advanced by Franz Rosenzweig. The Verein secured its funds from foundations and from the contributions of regular, permanent, and patron members. The research work of the Akademie was in the hands of an independent, scientific committee whose literary director was the head of the research institute. The organizer and first director of the institute for research was Eugen Täubler; his successor was Julius Guttmann, of Berlin. The results of its researches were published in the *Veröffentlichungen der Akademie.* In addition, the Akademie published a *Korrespondenzblatt,* containing popular articles by the collaborators of the institute for research, as well as the annual reports of the board.

Associated with the Akademie, but under independent administration, was the "Hermann Cohen Foundation," established for the purpose of spreading the ideas of this philosopher, the founder of the academy.

In 1934, due to the lack of means, the Akademie ceased its activities.

Some of the important works published by the Akademie are: *Midrasch Bereschit Rabba,* Theodor-Albeck edition (concluded in 1928; the introduction was written in 1931); Albeck, Chanoch, *Untersuchungen über die Redaktion der Mischna* (Berlin, 1923); idem, *Untersuchungen über die halakischen Midraschim* (Berlin, 1927); Baer, Fritz, *Das Protokollbuch der Landjudenschaft des Herzogtums Kleve* (Berlin, 1922); idem, *Untersuchungen über Quellen und Komposition des Schebet Jehuda* (Berlin, 1923); idem, *Die Juden im christlichen Spanien,* vol. 1, documents and regests (Berlin, 1928); Stern, Selma, *Der preussische Staat und die Juden* (1924); Feuchtwanger, Lion, *Jud Süss* (1929); Tykocinski, *Die gaonäischen Verordnungen* (1928); Abulwalid Ibn Ganach's *Sefer ha-Rikma,* edited by Michael Wilensky; Spanier, Arthur, *Die Toseftaperiode in der tannaitischen Literatur* (Berlin, 1922);

idem, *Die massoretischen Akzente* (Berlin, 1927); Strauss, Leo, *Die Religionskritik und Bibelwissenschaft Spinozas* (Berlin, 1930); *Hermann Cohens jüdische Schriften* (3 vols., Berlin, 1924); *Hermann Cohens Schriften zur Philosophie und Zeitgeschichte* (2 vols., Berlin, 1928). In collaboration with the Gesellschaft zur Förderung der Wissenschaft des Judentums, the Akademie, under the direction of Ismar Elbogen, I. Guttmann and Eugen Mittwoch, published the jubilee edition of the *Gesammelte Schriften von Moses Mendelssohn* (Berlin, 1929 et seq., of which vols. 1, 2, 3, 4, 7, 11 and 16 have thus far appeared). Ready for printing is Samuel Landauer and Alexander Sperber, *Das Prophetentargum*.

ISRAEL AUERBACH.

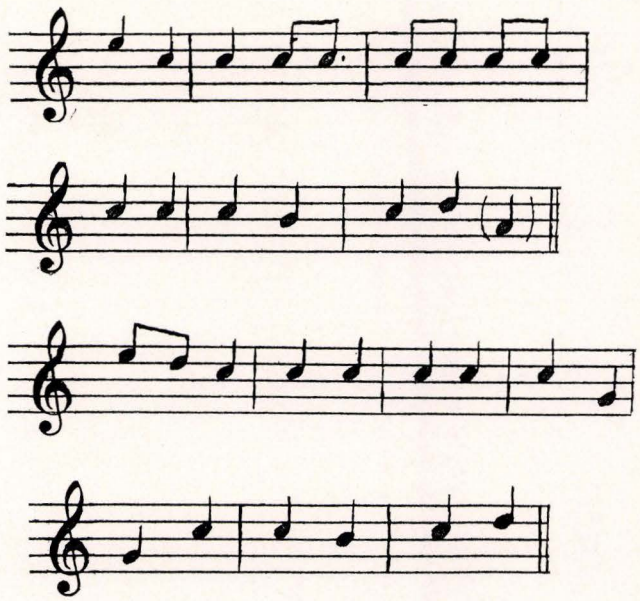
Lit.: *Korrespondenzblatt* (1920-29) vols. 1-10; *Festgabe zum zehnjährigen Bestehen der Akademie für die Wissenschaft des Judentums* 1919-1929 (Berlin, 1929); *Menorah* (Vienna) vol. 6 (1928) 384-87.

AKBAR (ABUL FATH JALALALDIN AKBAR GHAZI), renowned Mogul emperor, b. Umarkot, India, 1542; d. Agra, India, 1605. He was such a wise and tolerant administrator of his vast realm that he was called "Guardian of Mankind." His chief fame in the Western World rests upon his attempt to create a universal religion by fusing the main creeds of his own time. Although he was a Mohammedan, most of his subjects were Hindus and he felt it his duty to conciliate them. In addition, he liked to think of himself as a prophet or an apostle. Discussions on matters of religion and philosophy were held in his presence. They were open to Mohammedan and Hindu sectarians as well as to Parsees, Sabeans, Christians, and Jews. It is impossible to determine just who were the Jews who participated in these discussions. It is probable that they were merely traveling merchants, who could hardly have given an illuminating account of Judaism. No record has been preserved of what they said, since the narratives of the discussions were written by Mohammedans or Christians and for the purpose of glorifying their own champions.

Lit.: Hastings, James, *Encyclopaedia of Religion and Ethics,* vol. 1, pp. 269-74; *Encyclopedia of Islam,* vol. 1, pp. 228-29; Noer, Karl A., *The Emperor Akbar,* vol. 1 (1890) 305-48; Malleson, G. B., *Akbar* (1891) 146-71, 196-200; Smith, V. A., *Akbar, The Great Mogul* (1917).

AKDAMUTH, an Aramaic poem which, in the Ashkenazic ritual, is interpolated after the reading of the first verse of the lesson from the Torah on the first day of Shabuoth. It appears from the *Mahzor Vitry* that it was the custom in France during the Middle Ages to recite the Targum after each of the verses of the Torah reading and to introduce this recitation by a poem in the same language. The custom of reciting the Targum died out, but the poem was still retained. Similarly the Piyut "Yatzib Pithgam" is recited as the introduction to the Haftarah for Shabuoth.

The Akdamuth poem now in use is probably one of several which were used to introduce the Targum. It is a mystical composition, dealing with the greatness of God, the excellence of the Torah and the future hope of the righteous. It describes the great combat between Leviathan and Behemoth which is to take place at the end of the world and how the flesh of the former is to be served up as a banquet to the righteous in Paradise. The final acrostic of the poem gives the name of the author, Meir ben Isaac Nehorai, a Hazan of Mayence and Worms, who lived about 1060 and was a friend of Rashi.



Akdamuth song, to the melody of which an Aramaic poem by that name is recited on the first day of Shabuoth

Several Hebrew versions and English translations of the poem have been made. One of the latter was published separately by Joseph Marcus (New York, 1924).

Lit.: Dembitz, L. N., *Jewish Services* (1898) 291-92, 419; Elbogen, I., *Der jüdische Gottesdienst* (1931) 191; Davidson, I., *Otzar Hashirah Vehapiyut* (1924-33) vol. 1, p. 332; vol. 2, pp. 420-21.

AKEDAH, or **AKEDATH YITZHAK** ("the binding (i.e. sacrifice) of Isaac"), name given to *Gen.* 22, which relates the story of Abraham's fidelity to God on Mount Moriah; also to liturgical compositions dealing with this subject. The willingness of the aged patriarch Abraham to make this sacrifice and the readiness of his son Isaac to offer up his life at God's command were regarded as a merit and as a claim for forgiveness of sin which God would always remember to the credit of the Jewish people. This thought appears in the Mishnah (*Taan.* 2:4-5), in the liturgy for public fast-days: "May He Who answered Abraham on Mount Moriah hear our supplication." The sounding of the Shofar, or ram's horn, on the New Year is explained in the Talmud as a reminder of the ram which Abraham offered in place of his willing son, and God considers it "as if ye had bound yourselves before Me" (*R.H.*16a). In the Musaf (Additional) Service of the New Year, in the "Remembrance" (Zichronoth) division, the following prayer is found: "Remember unto us, O Lord Our God, the covenant and the loving-kindness and the oath which Thou didst swear unto Abraham our father on Mount Moriah; consider his binding of his son Isaac upon the altar, suppressing his compassion to do Thy will with a perfect heart. So may Thy compassion suppress Thine anger against us; in Thy great goodness, may the fierceness of Thy wrath turn away from Thy people, Thy city and Thine inheritance. . . . Remember this day the

binding (Akedah) of Isaac in mercy unto his seed."

Pious Jews recite the story of the Akedah at the daily morning service. For penitential days, special poetical compositions, called "Akedahs," were composed. Some of the greatest medieval poets, Isaac ibn Ghayyat, Ibn Gabirol, Moses and Abraham ibn Ezra, Kalonymus ben Judah and others, composed Akedahs in meter, acrostic and rime.

The story of the Akedah became the symbol of the martyrdom of the Jewish people. In the story of Hannah and her Seven Sons the mother is represented as saying to her martyred children: "Children, go and tell your father Abraham: You have bound one sacrifice on the altar; I, however, have erected seven altars" (*Git.* 57b). During the Crusades Jewish fathers and mothers often slew their own children to save them from baptism. Their sacrifice was regarded as similar to that of Abraham, and the Akedah poems make use of this theme.

JOSEPH MARCUS.

Lit.: Elbogen, I., *Der jüdische Gottesdienst* (1931) 143, 229; Idelsohn, A. Z., *Jewish Liturgy* (1932) 44, 236; Davidson, I., *Otzar Hashirah Vehapiyut,* vol. 4, p. 493 (listing eighteen Akedahs).

AKERMAN, RACHEL, poetess, b. Vienna, 1522; d. Iglau, Moravia, 1544. She was the first Jewess to write poetry in the German language. She was a severe critic of political hypocrisy, and described the intrigues of courtiers in her poem "Geheimnis des Hofes" (The Mystery of the Court). She and her father were expelled from Vienna because of the publication of this poem.

AKHENATON, *see* AMENHOTEP IV; AMARNA LETTERS.

AKIBA, ALPHABET OF (Othiyoth de Rabbi Akiba), a Cabalistic Midrash dealing with the names of the letters in the Hebrew alphabet and extant in several recensions. In what is assumed to be the older version, the various Hebrew letters are represented as appearing before the Creator, contending with one another for the honor of forming the beginning of creation. The other version is a compilation of interesting allegorical and mystical Haggadoth suggested by the names of the letters in the Hebrew alphabet and arranged in acrostic form. Still another version of this Midrash treats of the ornamentations of the Hebrew letters and endeavors to find in each of them some symbolic expression of God, Creation, Israel, the Torah and various Jewish rites and ceremonies.

Because of the gross anthropomorphic expressions found in the work it was subjected to severe criticism on the part of medieval Karaitic scholars. It is a product of either the 8th or the 9th cent. The fact that it begins with the phrase "Rabbi Akiba hath said" partly accounts for its title. The assertion of the Talmud (*Men.* 29b) that Moses was told on Sinai that the ornamental crown of each letter in the Torah would be subjected to Halachic interpretation by Akiba ben Joseph is perhaps stronger support for the traditional association of the work with the name of the eminent Palestinian Tanna of the 2nd cent.

It was first printed in Venice in 1546 and in its various recensions it was subsequently reprinted several times. A German translation is available in Wünsche's *Aus Israels Lehrhallen* (Leipzig, 1909, vol. 4, pp. 168-273). N. H. Imber's English translation entitled "Letters of Rabbi Akiba; or, the Jewish Primer as it Was Used in the Public Schools Two Thousand Years Ago" appeared in the *Report of the United States Commissioner of Education,* 1895-96 (Washington, 1897, pp. 701-19).

Lit.: Zunz, L., *Gottesdienstliche Vorträge* (1892) 178; Ginsburg, C. D., *The Kabbalah* (1865) 102; Franck, A., *The Kabbalah,* English trans. by I. Sossnitz (1926) 180, 275; *Jewish Encyclopedia,* vol. 1, pp. 310-11.

AKIBA BEN JOSEPH, Tanna, founder of rabbinic Judaism and systematizer of Jewish law, b. around 40 to 50; d. about 135. As in the case of many great popular figures, his life and activity have been elaborated by legends, and various stories and sayings have been attributed to him in order to give them greater authority. Any biography of him must be pieced together from hundreds of references, some contemporary, others centuries afterwards, and in many cases given various interpretations by later scholars. The very dates of his death and birth are uncertain, since their determination depends upon the degree to which one is willing to accept the traditional figures.

1. Life. Akiba was born in or near the village of Lydda in southwestern Palestine. He was of the class of Am Haaretz, the ignorant section of the people that did not follow the Pharisaic traditions and had little respect for learning. Akiba himself admitted in his later years: "When I was an Am Haaretz, I used to say: Would that I might have a scholar in my power, and I would bite him like an ass." This truculent adversary of the rabbis was to become their great leader; and all the sources give the credit for this transformation to Akiba's wife, Rachel. Her father, Joseph, is mentioned once in the Mishnah (*Yad.* 3:5), where a tradition is reported in the name of his grandson. It is probable, therefore, that Joseph was of a learned family. Akiba was won over by the pleas of Rachel to begin to study, and started learning the Hebrew alphabet in the same class with his little son.

After the completion of his preliminary studies, Akiba—then, according to the traditional account, forty years old and the father of several children—went to Jabneh to study at the academy there. He arrived shortly after the death of Johanan ben Zakkai, about the year 80. The assembly was then engaged in reconstructing Jewish life and teachings after the destruction of the Temple. Its members were divided into two main factions: the patricians, who were bent on maintaining the prerogatives of the priests, the wealthy landowners and the great traders; and the plebeians, who championed the rights of the laymen, laborers and small merchants. Akiba's teachers were of both groups, the chief being Eliezer ben Hyrkanos, the store-house of traditional teachings, Joshua ben Hananiah, the leader of the plebeian group, Tarfon, a rich rabbi of Akiba's age, and Nahum of Gimzo, proponent of a new method for interpreting the Scriptures.

During this period Akiba and Rachel had to endure so many privations that their hardships became proverbial. Declining the offers of assistance made to him by Tarfon, Akiba supported himself by gathering and selling faggots of wood; on one occasion Rachel



Akedah, or the sacrifice of Isaac, as depicted by Rembrandt. The willingness of the aged patriarch Abraham to make this sacrifice and Isaac's readiness to offer up his life at God's command were regarded as a merit for forgiveness of sin which the Almighty would forever remember to the credit of the Jewish people



Rabbi Akiba ben Joseph, founder of rabbinic Judaism and systematizer of Jewish law. His interpretation of the scriptures is based upon the tenets of his teacher, Nahum of Gimzo; his tenacity and devotion to duty were exemplary

even sold her hair to buy food, and later, on account of their economic condition, they had to live apart for some years.

For thirteen years, it is said, Akiba did not venture to express his opinion or to argue with his colleagues in the academy. But his first appearance as speaker in the academy's semi-circle is reported to have been brilliant. Taking up the cause of the plebeian group, which up to that time had been defeated regularly by the patricians headed by the Nasi Gamaliel II and Eliezer ben Hyrkanos, he won over the majority to his views in a series of memorable debates. His brilliant logic, novel methods of exposition, and keen memory for all the details of the Law soon made him an outstanding figure. As yet, however, the ideas he championed were far from generally accepted, and he had to battle for their recognition. The saying of Elisha ben Abuyah contains a sneering reference to those "who learn when they are old"; other teachers told Akiba to his face that they would not listen to him, however much he argued. He was subject to the discipline of the martinet Gamaliel II, and at least five times was subjected to flogging for minor infractions of the academy rules (*Sifra,* Kedoshim 4:9). Eventually Akiba seems to have tired of the struggle, for he settled down as teacher in the small town of Zifron, in Galilee. He devoted this restful period to organizing and fortifying his own ideas, and when Gamaliel, under the pressure of public opinion, recalled Akiba to Jabneh, the latter returned with an even greater determination to win a triumph for his own liberal views.

This time he was more successful. Eliezer ben Hyrkanos was placed under the ban; Gamaliel II was deposed in a memorable session in which the plebeian views were adopted and the academy enlarged to admit the humbler class of students; when the Nasi was later restored to office, it was with reduced authority. Akiba became one of the "big four" of the academy, together with Gamaliel, Joshua and Eleazar ben Azariah, who had for a time occupied Gamaliel's place. Akiba was appointed administrator for the poor, and traveled to all parts of Palestine, to Arabia, to Cappadocia, and even, it is said, to Media to collect funds. Some scholars have thought that in his journeys Akiba endeavored to arouse the spirit of Jewish nationalism to throw off the yoke of the Romans; but there is no evidence at all to support this contention.

About the year 95 the Jews of Palestine were startled to hear a report of a new decree against them (no details of which are known) about to be issued by the emperor Domitian, who had been enraged by the increase of Jewish proselytes in the imperial city. The four leading rabbis, including Akiba, were sent on a mission to Rome, to try to avert the peril. On their way they passed the ruins of the Temple, where the others wept, but Akiba rejoiced at the expectation of better days to come. Shortly after their arrival in Rome Domitian was assassinated, and his successor Nerva turned out to be well disposed toward the Jews. The sages spent some time in the capital; one of their visits was to "our comrade, the philosopher," who has been plausibly identified with the historian Josephus, then in his old age.

An important result of this visit to Rome was that Akiba received a bequest from a proselyte in Rome that made him economically independent for the rest of his life (*Ned.* 50a). He set up an academy of his own in Bene Berak, near Jaffa, lecturing there under the shade of a fig-tree. In reward for Rachel's early sacrifice of her hair, he was able to present her with a golden tiara, on which was engraved a picture of the city of Jerusalem.

The legends tell the stories of Akiba's struggles and eventual success in more romantic fashion. Rachel was the daughter of Ben Kalba Sabua, one of the three richest men of Jerusalem, and Akiba was his shepherd. The two met, fell in love and eloped, though not before Rachel had made Akiba promise to devote himself to a life of study. Ben Kalba Sabua, enraged at his daughter's marriage, banished her from his home. Akiba eventually went off to the academy, while Rachel remained behind and supported herself as a washerwoman. After twelve years Akiba was overcome with longing to see his wife, and started home. Overhearing, however, a conversation in which Rachel, taunted by other women over the absence of her husband, proudly replied that she would be willing to have him stay twelve years more to reach his goal, he returned to his studies. Eventually he won fame and came to their town with thousands of disciples. Rachel, lingering timidly in the crowd, was seen, recognized and hailed by Akiba as the true author of his success; while Ben Kalba Sabua, finally impressed by the greatness of his son-in-law, bequeathed him half of his tremendous wealth.

The period from 100 to the end of his life was the summit of Akiba's renown. His importance can be gauged from the fact that his name is mentioned more than 270 times in the Mishnah, many more times than any of his friendly rivals; and by a remark of his colleague Johanan ben Nuri: "My opinion is the same as yours, but what can we do, since Akiba thinks otherwise?" (*B.B.* 56b). The greatest teachers of the coming generation were his disciples: Meir, Simeon ben Yohai, Judah ben Ilai, Jose ben Halafta, Eleazar ben Shammua, Nehemiah and many others.

In 110 the Roman government issued an order forbidding the Nasi to announce the Jewish calendar to

the Jewish people. Since the calendar was then not yet fixed, but depended upon the testimony of witnesses who had seen the new moon, and upon the opinion of the sages as to when an additional month was to be added to make up the difference between the lunar and the solar year, some action was necessary to prevent the Jewish year from falling into confusion. In this crisis, Akiba was chosen to go to far-off Nehardea, in the safety of the Parthian empire, in order to perform the proper ceremonies for declaring a leap year.

Akiba's life ended in tragedy. All through this period the Jews of Palestine had been restless, impatient of the Roman yoke, and mollified only by the promise that the Temple would be rebuilt. When Hadrian ultimately dashed their hopes by ordering that a heathen temple be erected on the Temple site in Jerusalem the people rose in rebellion against Rome under the leadership of Bar Kochba (132-35). Akiba recognized Bar Kochba as the Messiah, for which he was ridiculed by some of his colleagues, but he took no active part in the rebellion. The Roman government, in order to break the resistance of the Jews, began to arrest the Jewish teachers; a series of ordinances against Jewish customs was decreed, ending with a prohibition of the teaching of the Jewish law. The aged Akiba calmly continued to expound the Law in defiance of this last decree and was arrested. His imprisonment does not seem to have been severe, for he was allowed to receive the visits of his disciples for a time, and his cell was on the outside, near enough for one of his disciples to approach under the guise of a peddler and put to him a question seeking interpretation of the Law. Other contemporary stories tell how, at the risk of his life, Akiba refused to eat when he did not have water to wash his hands, and how his attendant, Joshua Hagarsi, noted that as Akiba was praying a cloud passed over the sun, and sorrowfully concluded from this that his master was doomed.

It is not impossible that Akiba, now well advanced in years and subject to hardships, may have died in prison. Tradition, however, tells a more dramatic tale. After three years imprisonment, Akiba was brought to trial and condemned to death. As his flesh was being torn with iron combs, the time came for the recitation of the Shema, which Akiba proceeded to intone. The Roman governor, Tineius Rufus, asked him in amazement: "Are you a wizard, that you despise punishment?" Akiba replied: "Now I understand the full meaning of the commandment: Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might." He died while uttering the word "One," and a heavenly voice (Bath Kol) proclaimed: "Akiba, thou art summoned to the life of the world to come."

No place has been identified as the grave of Akiba. According to a legend, the Romans ordered that his flesh should be sold in public by butchers. The corpse was guarded by Roman soldiers; but during the night Elijah appeared together with Joshua Hagarsi. Although he was a priest, and therefore bound not to touch the dead, Elijah took up the body and, escorted by angels, carried it to a cave near Caesarea. There in the cave was a bed, a chair and a lamp. When they had left the corpse there upon the bed, the cave closed of its own accord and has never since been located (*Yalḳut Shimeoni,* vol. 2, p. 944). Thus the sepulchre of Akiba, like that of Moses, remains forever hidden from the sight of mankind.

2. As Interpreter of the Bible. Akiba's interpretation of the Scriptures is based upon the system of his teacher Nahum of Gimzo. According to Nahum the language of the Torah is of a unique, mysterious purport, unlike ordinary language. Every word has its special significance; and if a word happens to be spelled out in longer rather than in shorter form, or the reverse, this anomaly is intended to convey some hidden meaning. Since the sign of the definite objective and the preposition "with" are both expressed by the Hebrew word *'eth,* wherever the objective sign is used it must be taken in the inclusive sense to mean something else than the object stated; thus when it is said that God created *'eth hashamayim,* "the heavens," it means not only the heavens, but all that is in the heavens as well. *Ex.* 12:15, dealing with the laws of Passover, reads: "howbeit on the first day ye shall put away leaven out of your houses"; the inclusion of the word "howbeit" (*'ach*) is interpreted to mean that the actual removal takes place not on the first day itself, but by the noon of the day before. Akiba developed and expanded this system of Nahum and used it brilliantly to defend his own conception of Jewish law.

This novel method of interpreting the Scriptures met with severe contemporary criticism. One of Akiba's colleagues once said to him: "Will you condemn a woman to death by burning just because you must find an interpretation for an extra Vav?" A story, which in its original form was probably sarcastic, pictures Moses as being granted a vision of the future. He sees Akiba seated in his academy, deriving hundreds of laws from the ornamental points on the individual letters of the Torah (which Akiba actually never did). Moses was amazed; Akiba was making deductions from Moses' own laws which Moses himself could not understand! Though eventually Akiba attracted to his method most of the scholars of the time, there was a rival school headed by his younger contemporary, Ishmael ben Elisha, which had as its motto, "The Torah speaks in the natural language of man" (*Yer. Yeb.* viii, 8d).

Akiba's method, artificial as it was, triumphed in the end because it assisted the sages so to develop the interpretations of the Torah as to meet the conditions of the time. All through the period after the return from the Babylonian Exile there had been a conflict between the written Torah and its definite commandments and the unwritten customs and practices of the people. The Sadducees maintained that only such laws were valid as were contained in or could be derived from the Scriptures. The Pharisees, maintaining the validity of the customs, boldly proclaimed that there was also an Oral Law, of age and authority equal to the Written Law. In order to put this equality into practice, they no longer followed the prevalent mode of teachings, which took the Torah verse by verse and derived the laws from it (Midrash form). So they drew up lists of the laws, both those derived from the Torah, and from Pharisaic tradition, and ceased citing the letter of the Torah as authority for this legislation (Mishnah form). But this had created a divided au-

thority in Judaism, and when the Pharisees ultimately triumphed and their version of the laws prevailed, the Torah itself began to be neglected. Akiba, by finding in the Torah a support for his traditional teachings and by regarding it as a mine of information for the Jewish jurist, restored it to its former place of honor and authority. The Jewish teachers recognized this, and compared Akiba to Ezra, saying that like him he had prevented the Torah from being forgotten.

Akiba had another and perhaps more primary reason for choosing to follow Nahum's mode of interpretation. When he came to the academy he found already in effect a system of traditional teachings which gave undue advantages to the priestly class and to the wealthy. In order to prevent this inequality from being frozen into the Jewish constitution, Akiba was compelled to seek an authority to counter rabbinic tradition. This authority he found in the Torah, which as an older work could not be challenged. Akiba's ability to derive his teachings from the letter of the Torah gave weight to the reforms in favor of the plebeian classes which he finally achieved. His mode of interpreting the Scriptures was therefore a powerful weapon in creating a progressive and democratic Judaism.

When the canon of the Bible was established in the 2nd cent. Akiba played a large part in determining its final form. He took a stand in favor of the disputed books *Ecclesiastes* and *Song of Songs,* declaring especially that the latter was the holiest part of the Scriptures. He insisted on the strict observance of the canon, and declared that he who read aloud in the synagogues from the non-canonical books, as if they were canonical, would have no share in the world to come (Olam Haba).

The translation of the Bible into Greek, made at this time by the famous proselyte Aquila of Pontus, plainly shows the influence of Akiba's Biblical views. Aquila renders the objective sign *'eth* by the Greek preposition *syn,* "with," though this does violence to the language; and he translated only those books which were embraced in Akiba's canon.

3. As Systematizer of Jewish Law. The classical passage for the important part that Akiba played in the creation of the codes of Jewish law is in *Sanh.* 86a: "Rabbi Johanan bar Nappaha (3rd cent.) said: The anonymous part of the Mishnah comes from Rabbi Meir, that of the Tosefta from Rabbi Nehemiah, that of the Sifra from Rabbi Judah, and that of the Sifre from Rabbi Shimeon; but Rabbi Akiba was the model for all of them." Akiba made a Mishnah collection of his own, for the church father Jerome (end of the 4th cent.), in his enumeration of the Jewish codes of his own time, mentions the *"deuterosis* (Mishnah) of Rabbi Akiba (corrupted by copyists into Baraciba)." In other Jewish sources the distinction is drawn between the Mishnah of Akiba and the earlier Mishnah (*mishnah rishonah*).

In order to understand the contribution of Akiba to this Tannaitic literature, it is necessary to trace its history. When the Pharisees, 150 years before Akiba's time, decided to teach in the Mishnah form, they at first arranged the laws in somewhat haphazard fashion. Some followed the sequence of the laws in the Torah itself; others made groupings according to differences and similarities in practice, decisions made on historic occasions, or even laws established as the result of testimony from tradition (as in the tractate *Eduyoth*). Akiba's logical mind was not satisfied with such arrangements. He substituted a system of his own in which the laws were arranged by subject matter. It is to him that the Talmud, with its six divisions and its arrangement into tractates dealing with separate subjects, owes its structure. The Mishnah of Akiba covered every field of Jewish law and custom with two significant exceptions: the laws on forbidden marriages, which Akiba objected to discussing, and the customs of Hanukah, the festival which was connected with the then unpopular Hasmonean dynasty.

This Mishnah of Akiba was further developed by his disciple Meir, and completed in its present form by the latter's disciple Judah Hanasi; but the difference was one of size and not of arrangement. Nehemiah, another of Akiba's disciples, began the collection of those teachings which were not incorporated in the Mishnah, and thus began the Tosefta, which parallels the teachings of the Mishnah.

While Akiba was thus reorganizing the Mishnah, he was giving the impetus to the revival of the Midrash. Now that he had brought the Torah back into authority by squaring its teachings with Pharisaic tradition, there was no reason for objecting to the creation of a new Midrash Halachah, giving an exposition of Biblical laws. Akiba's disciples Judah ben Ilai and Simeon ben Yohai started Midrashim of their own, based on the teachings of their master; others originated from the school of Akiba's younger contemporary and rival Ishmael. Practically all the extant Midrash Halachah comes from the time of Akiba and after; those parts of it which belong directly to Akiba and his school are the *Mechilta de Rabbi Shimeon ben Yohai,* on *Exodus*; *Sifra,* to *Leviticus; Sifre Zuta,* to *Numbers;* and that part of the *Sifre* which deals with *Deut.* 12 to 26.

In view of his tremendous services in restoring the authority of the Torah and in systematizing Jewish law, Akiba deserves to be accorded the highest place among the Talmudic rabbis.

4. Teachings. The bulk of Akiba's teachings have become the standard doctrine of Judaism or the norm of Jewish law. He was not a specialist in one particular field of thought; his interests were encyclopedic. Through his teachings run certain definite trends of thought, certain definite principles of action.

In the first place, Akiba strives to reconcile opposite points of view and to bring them into harmony. He attempts to settle the philosophic contradiction of the omniscience of God as to the future and the freedom of the will by affirming both: "All is foreseen, but free will is granted," explaining this as meaning that life is an open ledger upon which everyone may write as he pleases, but by so doing determines his own future (*Aboth* 3:18-19). He upholds the importance of heredity on the one hand as determining such traits as wisdom, wealth and life-span; on the other, he extols the virtues of charity and good deeds as delivering from death. His answer to the often repeated argument as to the comparative values of study and practice is a compromise: Study is the greater, because it leads to practice.

In the same spirit Akiba is both an internationalist and a nationalist. Beloved is man that he is created

in the image of God, he says; beloved are Israel that they are called the children of God. He loves the land of Palestine and urges its inhabitants never to leave it; yet at the same time he does not permit that country to enjoy any especial preference in law, and he is always active in the interest of the Jews of the Diaspora.

In the second place, Akiba is the champion of the underprivileged. He refuses to allow religion to be the prerogative of the rich, or to have its laws interpreted in their favor. When some of the teachers would have allowed special privileges to the royal family, Akiba sharply answered: All Israel are the children of kings. The poor Jews of his time had phylacteries containing parchments of mediocre quality, upon which the Scriptural passages were written with inferior ink, requiring them to be examined every year to see whether they were still legible. The richer Jews, who used better materials, claimed that they did not need to make this annual examination; Akiba, however, insisted that the rule must apply to rich and poor alike. Whereas the patricians held that the full grace after meals could be recited only when bread was part of the repast, Akiba held that it could be said even over the poorest man's dish of herbs. In these, and in hundreds of other instances, Akiba contends for the rights of the poor—the city artisan and trader, the small farmer and shepherd.

He was equally insistent upon the rights of the non-Jew. He annulled the ancient prohibition against admitting Ammonites and Moabites into the community by declaring that those of that name in his own time were no longer the same as the nations that had been excluded by Moses. He goes furthest among the rabbis in admitting the contributions of non-Jews to the Temple; he rules that documents issuing from Roman courts, and having non-Jews as witnesses, are valid in Jewish law; even Roman divorce decrees and writs of manumission of slaves have a binding force upon Jews. He regarded the commandment: "Thou shalt love thy neighbor as thyself" as the fundamental principle of the Torah (*Sifra,* Kedoshim 4).

Of especial interest is Akiba's attitude toward women. Realizing the plight of the wife whose husband has disappeared and who is thereby debarred from remarrying, he labored to establish the principle that the fact of her husband's death could be attested by a single witness, instead of the usual two. The childless wife, according to Jewish law, cannot be married to another man until her brother-in-law releases her through the Halitzah ceremony. Some of the teachers maintained that from the death of her husband to the performance of the Halitzah, she is to be regarded as the wife of her husband's brother. Akiba said: No, a woman is a free agent, not a chattel to be passed from husband to husband. He held that while a working wife must turn over her wages to her husband, any amount that she earns above the cost of her maintenance belongs solely to her. True wealth, he said, was a wife who was comely in her deeds. On the other hand, Akiba held that a husband needed no more grounds to divorce his wife than the fact that he liked another woman better (*Git.* 9:10), for the true tie of marriage is mutual affection.

Akiba was able to do less to improve the condition of slaves, since Jewish law in this respect had already become firmly established. But his ruling that a woman who was half slave and half free might marry a free man was the first step towards a more liberal legislation in this field of law.

In his zeal to champion the cause of the oppressed, Akiba went so far as to speak a word for those members of society who were generally scorned. He said that a suicide should be neither contemned nor derided, but rather be charitably covered with the mantle of silence. He was almost always on the side of leniency in punishment, and even declared that if he had been in the Sanhedrin, he would never have allowed anyone to be condemned to death.

Akiba's views on the dietary laws are unusual in one respect. He teaches that the prohibition of eating meat and milk together applies only to the flesh of cattle, and that poultry can be eaten with dairy dishes —a provision which would incidentally operate in favor of the poorer classes.

A third noteworthy trend is a more or less conscious reaction to the doctrines of the nascent Christian church. Thus, while Christians maintained that purification could be obtained only by the blood of Jesus, Akiba praises God as the sole purifier of Israel. The claim that Jesus was the only-begotten son of God is met by the statement that all Israel are God's children. The emphasis in Christian teachings upon the eternal punishment of the wicked prompts Akiba to maintain that the utmost term of punishment in Gehenna will be only twelve months. In contrast to the Christian concept of the Messiah as supernatural, eternal and all-powerful, Akiba depicts him as a human ruler, whose reign will last but forty years (*Pesikta Rabbathi* 1, 4a). It is even possible that Akiba's extreme position in favor of freedom of divorce is activated by an opposition to the extremely rigorous view of the indissolubility of marriage that is expressed in the New Testament (*Matt.* 5:32 *Mark* 10:2-12).

Finally, running through and through Akiba's teachings is the note of optimism. His favorite theme of discourse was, "All things are for the best." Evil and suffering have their value as well as good; "poverty becomes Israel as red reins a white horse." Through all the struggles and conflicts of the era in which he lived, Akiba always held out the prospect of a better future. When the sages came to visit the great city of Rome, they wept since it reminded them that the Temple remained in ruins. Akiba alone smiled and was happy. "If this," he said, "is what God gives to those who transgress His will, how much more will be the glory for those who obey Him."

5. Personality. Nothing at all is known about the personal appearance of Akiba except that he was taller than average, and bald-headed. In contrast to this, there is an abundant amount of material as to his mannerisms, morals and mental characteristics.

Of all the rabbis of his generation, Akiba showed the greatest amount of intelligence and reasoning. He would go about from place to place, seeking information from every possible source as to Jewish traditions. Though he was possessed of a fine memory, he was not content to depend upon the recording of traditions; he sought out the reasons for them, and endeavored to fit them into a logical system. He was not satisfied when one of his students quoted an opinion,

and then merely cited an authority; he insisted that he defend his opinion by proper arguments. A maxim of his ran: "It is not he who answers readily who is deserving of praise, but he who can support his views."

Akiba was noted for his skill in debating and his readiness in making apt replies. He engaged in discussion with prominent Romans, defending such Jewish customs as the Sabbath, circumcision, and the worship of an imageless God, all of which were strange to the pagans. Like most of the teachers of his time, he was fond of parables, which he used to enforce the points he was trying to drive home, and he knew how to make his words tell upon his listeners. When a colleague complained that the trouble with their generation was that there was no one who was able to accept a reproof, Akiba replied that the real difficulty was that there was no one who knew how to give a proper reproof to offenders.

This high intelligence of Akiba was what probably saved him from the fate that befell his colleagues in "paradise." A famous passage in the Talmud (*Yer. Hag.* 2:1, 77b and parallels) relates: "There were four who entered Paradise: Ben Azzai, Ben Zoma, Elisha ben Abuyah and Rabbi Akiba. Ben Azzai died prematurely; Ben Zoma became insane; Elisha ben Abuyah trampled upon the plants; only Akiba entered in peace and went out in peace." Just what this "paradise" was we do not know. It has generally been taken to mean esoteric speculation as to the mysteries of the creation of the world; it may, however, have been some form of mystic exercises, like those of the dervishes or the Hindu Yoga, calculated to produce visions. Whatever it was, it was dangerous. Ben Azzai's early death, Ben Zoma's later insanity, and Elisha ben Abuyah's renunciation of Judaism, were all attributed to it. Akiba alone was able to take it in his stride, and no trace of this experience is found in his teachings.

Akiba's brilliance was matched by his modesty. One of his sayings, possibly derived from *Prov.* 25:6-7, and curiously paralleled in *Luke* 14:7-11, runs: "Always take a lower place than you deserve, and wait until you are asked to occupy a higher place; for it is better to be told to come up than to be asked to go down" (*Midrash Lev.* 1:5). Another was: "He who boasts of his knowledge of the Law is like a carcass on the road, which makes everyone notice it, but also hold his nose." When his students were sick Akiba would visit them and when necessary would act as nurse and servant without any thought of personal dignity or pride.

Yet Akiba could be very obstinate on occasion, if it were a matter of principle. He did not obey the religious decisions of Gamaliel, if these conflicted with his own views (*Tos. Ber.* 4:12); twice at least on the trip to Rome, he performed the ceremonies in his own way in the presence of the Nasi, arousing the latter to indignant protest. His refusal to accept an opinion based merely on tradition and his fondness for continued argument must have at times been exasperating to his colleagues.

None the less, Akiba's life was singularly free from enmities. Those who opposed him spoke of him with respect and never let their academic quarrels become personal. Whenever there was a delicate task to perform—when Joshua had to be persuaded to submit to Gamaliel, when Eliezer was to be informed of his excommunication, when peace had to be made between opposing parties—Akiba was invariably selected. He must have possessed rare qualities of tact and diplomacy. One instance that is cited in the Talmud is where Eliezer was roiled because Akiba's prayer for rain was answered, while his own was not; Akiba soothed him with the parable of the king and his two daughters (*Yer. Taan.* 3:4, 66c).

He had a keen sense of humor. There are many stories that tell how he played a clever trick or made a witty remark; and in contrast to his colleagues, who thought that levity would lead to frivolity, he used to say: Laughter protects one's honor.

Another trait of Akiba that was especially noted by his contemporaries was his insistence upon good manners. The heaviest fine that he is known to have levied was upon a man who had publicly insulted a woman by snatching off her headdress. He refused to drink wine from any cup that had already been tasted by another. When one of his pupils took a piece of food in both hands to tear it apart, Akiba said to him: "Son, put your heel on it, so as to hold it down and tear it more easily." He praised the Eastern peoples for three customs: that they put meat on the table to be cut, that they kissed only on the hand, and that they never discussed their private affairs in public.

But above all, Akiba was remarkable for his firmness of will and devotion to duty. His whole career is proof of this; neither poverty, nor ignorance, nor opposition, nor misfortune ever hindered him from attaining his goal as teacher and leader. When he was appointed administrator of the poor, he was troubled lest he might make a mistake in the performance of his duty; yet he accepted the office. When he taught his students he never ended his lectures ahead of time, except on the eves of Passover and Yom Kippur. Even when his son lay dying, Akiba continued to teach his class as if nothing were happening. Messenger after messenger came to relate that the patient was worse; Akiba never faltered in his discourse. Finally the news came that the son was dead. Then only did Akiba arise and rend his clothes in the rites of mourning. "Until this moment," he said, "it was our duty to study; now we must render honor to the dead."

SIMON COHEN.

Lit.: Finkelstein, Louis, *Akiba: Scholar, Saint and Martyr* (1936); *Jewish Encyclopedia,* vol. 1, pp. 304-10; Bacher, W., *Agada der Tannaiten,* pp. 271-348; Moore, George Foote, *Judaism,* vol. 1 (1927); vol. 2 (1930); Funk, S., *Akiba* (1896); Zuri, *Rabbi Akiba* (1923); the standard Jewish histories for the period covered.

AKIBA BAER BEN JOSEPH, Cabalist writer and Talmudist, who flourished in the second half of the 17th cent. When the Jews were expelled from Vienna in 1670, he went to Bavaria, and traveled as preacher and teacher throughout Bohemia and through sections of Germany. For six years he was rabbi at Zeckendorf, near Bamberg. Later he became rabbi at Gunzenhausen and assistant rabbi to Baerman, chief rabbi at Ansbach. He devoted much time to compiling rabbinical and Cabalistic legends for popular use; such were his *Abbir Yaakob* (Sulzbach, 1700; Amsterdam, 1717; Fürth, 1729), a Haggadic history of the three patriarchs, and *Maaseh Adonai* (The Work of the Lord;

Frankfort, 1691 and 1724; Grodno, 1771), a compilation of wondrous legends. His chief work was *Abodath Habore* (The Worship of the Creator), a Cabalistic commentary on the daily prayers. It was published at Wilmersdorf in 1688; a second edition was published at Berlin in 1700, and a third edition, enlarged and with commentary on the Sabbath and holy day prayers, at Sulzbach in 1707. In conjunction with Isaac Seligman ben Meir Levi, he wrote a small Midrashic encyclopedia entitled *Pi Shenayim* (A Double Portion; Sulzbach, 1702).

Lit.: Kaufmann, David, *Die letzte Vertreibung der Juden aus Wien* (1889) 202-5; Benjakob, I. A., *Otzar Hasefarim* (1930) 2, 355.

AKIBA'S BOOK ON LETTER ORNAMENTS, *see* SEFER HATAGIN.

AKIBA EGER, *see* EGER, AKIBA.

AKKUM, abbreviation for *'obed(e) kochabim umazaloth,* "worshipper(s) of the stars and constellations," i.e. idolator(s). It is found in many of the later editions of rabbinic writings, in passages discussing the relationship of Jews to their heathen neighbors. The word is not found in the oldest editions of the Mishnah, the Talmud, the *Mishneh Torah* of Maimonides or the *Shulhan Aruch* of Joseph Caro, all published prior to Christian censorship of Jewish books.

It should be noted that the rabbis of the Talmud lived in a heathen environment, and that it was necessary for them to make numerous regulations to protect Judaism and the Jews from the superstitious and even immoral practices of various pagan cults (as in the tractate *Abodah Zarah*). The term used for heathen in such passages was originally *goi* ("Gentile") or *nochri* ("stranger," "foreigner"); in contrast to this, Christians were always denoted as *minim* ("sectaries") or *notzrim* ("Nazarenes").

During the Middle Ages, when the censorship of Hebrew books was instituted, the church authorities objected to the use of the terms *goi* and *nochri* in Jewish literature, since, being ambiguous, they might refer to any non-Jew, not merely idolators. Accordingly the censors substituted the term Akkum, which by its very meaning points clearly to heathens, and could not possibly designate the followers of the monotheistic religions, Christianity and Islam.

Statements on the part of anti-Semitic propagandists that the Akkum against whom rabbinic legislation is directed is the Christian (thus Rohling went so far as to interpret the word as *'obed Christum umariam,* "worshipper of Christ and Mary!") are due either to sheer ignorance or wilful perversion of the meaning of the text.

See also: CENSORSHIP; CHRISTIANITY; HEATHENS; PAGANISM; STRANGERS.

Lit.: Bloch, Joseph S., *Israel and the Nations* (1927) 65-75, 85-86, 100; Delitzsch, Franz, *Rohlings Talmudjude* (1881) 7, 19-22, 45-46; Strack, H. L., *Introduction to the Talmud and Midrash* (1931) 262, note 66; idem, in *Nathanael,* vol. 16 (1900) 128, note; Hoffmann, David, *Der Schulchan Aruch* (1885) 106-21, 129-34.

AKRA, ABRAHAM BEN SOLOMON, Talmudist, who lived in Italy in the 16th cent. He edited the collection *Meharere Nemerim* (Venice, 1599), which contains several commentaries on the Talmud by various scholars. He is the author of a treatise *Kelale Midrash Rabbah,* determining the rules and methods of the Midrash. Parts of this treatise, published at the end of *Arze Lebanon* (Venice, 1601), were incorporated into the *Shene Luhoth Haberith* of Isaiah Horowitz and from there into the standard Vilna edition of the Midrash. Akra's mention of the manuscript of the *Midrash Abkir* (one of the minor Midrashim) is the last confirmation of the existence of this lost work.

Lit.: Michael, H. J., *Or Hahayim* (1891) 115-16; Wiener, S., *Koheleth Mosheh,* No. 890.

AKRISH, ISAAC BEN ABRAHAM, scholar, bibliophile and editor, b. in Spain, about 1489; d. after 1578. He was one of a group of Jews exiled from Spain in 1492 and then from Naples in 1495. He wandered through Europe and eventually found a haven of refuge at Cairo, Egypt, where he became the tutor of the children and grandchildren of Rabbi David ibn Abi Zimra (about 1543-53). When his patron decided to emigrate to Palestine, Akrish once more took up his journeyings and finally reached Constantinople. Here Esther Kyra and Joseph, Duke of Naxos, became his patrons and benefactors.

Akrish preserved several important treasures of Jewish literature. The collections which he issued, *Kobetz Vikkuhim* (Compendium of Admonitions), *Maaseh Beth David* (History of the House of David), and *Kol Mebasser* (Voice of the Messenger), contain such important historical documents as the following: the famous satirical letter "Al Tehi Kaabothecha" of Profiat Duran; an acrostic poem of Isaac Tarfon; a prayer of Joseph ben Sheshet ibn Latimi, containing a thousand verses, each one of which begins with the letter Aleph; the history of the exilarch Bostanai; the correspondence between Hasdai ibn Shaprut and the king of the Khazars; and an account of the Jews said to live beyond the river Sambation.

AKRON, a city in northeastern Ohio, thirty-five miles south of Cleveland. Its Jewish population is estimated at 6,500 out of a total population of 255,000 (1937); in 1905 Akron had about 800 Jewish inhabitants, and in 1920 about 5,000. The Joseph family is generally believed to have been the first Jewish family which settled in Akron, about 1860, but there are indications of Jewish residents there about a decade earlier than this date.

The oldest Jewish congregation in the city is the Akron Hebrew Congregation (Reform), known also as Temple Israel and founded on April 2, 1865. In 1866 it acquired a cemetery. The congregation's building was acquired and dedicated in 1885, and its present building, located on Merriman Road, was dedicated on May 3, 1912. Among the rabbis who served the congregation were: Nathan Hirsch, N. L. Holstein, A. Schreiber, D. Burgheim, S. M. Fleischman, B. Rabbino, Isador E. Philo, Louis D. Gross, Abraham Cronbach; the present incumbent (since 1919) is David Alexander. Affiliated with the congregation is the Schwesterbund (ladies' charitable society), organized in 1865 and still functioning, and a sisterhood (founded 1911).

Other Jewish congregations, all of them Orthodox,



Temple Israel, house of worship of the Hebrew Congregation of Akron, Ohio, U. S. A.

in Akron are as follows: Sons of Peace, Edgewood Ave. Synagogue, Ahavas Zedek, Anshe Sfard, United Hebrew Congregation.

There are in Akron, in addition, the following institutions and organizations: Akron Talmud Torah (founded 1911), Akron Jewish Centre (dedicated in September, 1929), Jewish Social Service Federation (founded 1914), Council of Jewish Women (organized 1920), Daughters of Israel (philanthropic, organized about 1890), and branches of the Jewish organizations of national scope. DAVID ALEXANDER.

AL HANISSIM ("For the miracles"), sentence inserted in the next to last of the Eighteen Benedictions on Hanukah and Purim. This benediction, the Hodaah or expression of thanks, gives thanks to God for the numerous daily blessings. On Hanukah and Purim, just before the closing line, the reader inserts the Al Hanissim sentence: "We thank Thee also for the miracles, for the redemption, for the mighty deeds and saving acts, wrought by Thee, as well as for the wars Thou didst wage for our fathers in days of old, at this season." This is followed by a paragraph describing the especial deliverance of whatever joyous occasion is being observed. The same words are inserted in the second paragraphs of the grace after meals said on those days.

The first mention of Al Hanissim and the accompanying paragraphs is in *Soferim* 20:8; the present text can hardly be earlier than the 6th cent.

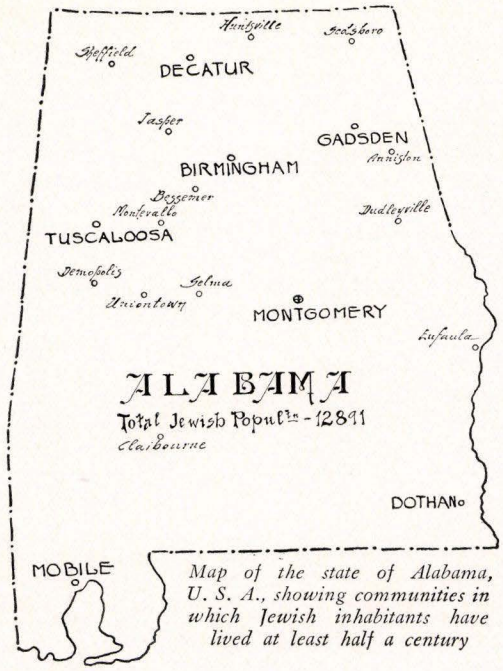
Lit.: Singer, S. and Abrahams, I., *The Authorized Daily Prayer Book of the United Hebrew Congregations of the British Empire* (1922) 51-52, lxvii-lxviii; Idelsohn, A. Z., *Jewish Liturgy* (1932) 107.

AL HET, *see* CONFESSION; PHRASES, POPULAR.

ALABAMA, one of the Southern states of the United States, with an area of 51,279 square miles; its capital city is Montgomery, and it has a general population of 2,646,248 (1930 census), of which 14,390 (1937 estimate) are Jews. It was formed into a territory by an act of Congress of March 3, 1817, and admitted to statehood on March 2, 1819.

There is no record of the first settlement of Jews in Alabama. That individual Jews were scattered throughout the state as early as 1724 is, however, inferred by the "Black Code," issued that year by Bienville, French governor of the Mobile District, which banished all Jews from the colony and compelled all colonists to accept the Roman Catholic faith. The next mention of a Jew in Alabama occurs in records of 1776, or thirteen years after the French colony was ceded to Great Britain by the treaty of the latter year, when one of the charges made against Major Farmer, British governor of Mobile, was: "For sending flour belonging to the King of New Orleans and selling or attempting to sell it there, by means of one Pallachio, a Jew." However, further identification of Pallachio is shrouded in mystery. No record whatever has been found to indicate where he came from or where he resided.

More definite is the record of a Jewish settler near Montgomery in 1785. Pickett, in his comprehensive history of Alabama, says: "In 1785 came also into this neighborhood a Jew named Abram Mordecai, a native of Pennsylvania, and who established a trading-house at the spot two miles west of Line Creek where now stands the house of . . ." [This site is eighteen miles from the present city of Montgomery.] Pickett moreover says: "All these traders had Indian wives. . . . Mordecai's faithful spouse was Indian considerably



Map of the state of Alabama, U. S. A., showing communities in which Jewish inhabitants have lived at least half a century

darkened by the blood of Ham" (Pickett, A. J., *History of Alabama,* Charleston, 1851).

Thomas W. Owen, in his history, quoting from a pamphlet *Churches of the City of Montgomery* (published in 1875 by Matthew P. Blue), states that Mordecai "died in Tallapoosa County, a century old." Pickett states that Mordecai believed the Indians to be of Hebrew origin, and that in their harvest dances they invoked the Great Spirit with the word "Iavoyaha," which he thought to be a corruption of the Hebrew Yehovah.

Pickett credits Mordecai with the establishment of the first cotton-gin, which he had constructed with the aid of two of his coreligionists, Lyons and Barnett of Georgia, in 1802. He is again referred to as a guide to General Floyd and the Georgia troops in their advance toward Tallapoosa during General Andrew Jackson's campaign against the Indians in 1813. Mordecai, who died in 1851 at the age of ninety-nine, and was buried at Dudleyville, was honored in 1934 by the Daughters of the American Revolution, who erected a memorial boulder at his grave.

With the admission of Alabama to statehood, Jews from Georgia, South Carolina and Louisiana gradually began to settle in Alabama along the various trade routes which followed the larger rivers in the state. Thus, in the third and fourth decades of the 19th cent. small groups of Jews were to be found in scattered settlements in Montgomery, Selma, Demopolis, Uniontown and Huntsville. At one time during those years there is said to have been quite a large settlement of Jews in the now defunct town of Claibourne, in Southern Alabama. The number of these Jewish settlers was, however, too small for the forming of any communal or religious organizations in any of these towns before 1840.

The largest settlement was in Mobile. While the early Jewish history of this city is obscure, it was here that, in 1840, the first congregation in Alabama, Shaarai Shomayim, was organized by Israel I. Jones. Its membership consisted of ten men. Jones, a London Jew, who later served as a member of the City Council and was the first promoter of a street railway in Mobile, was organizer and first president of the congregation, serving in that office for thirty years. On June 22, 1841, the congregation purchased from the city four lots for burial purposes. Between 1841 and 1844, when the congregation was incorporated, religious services were conducted in the home of B. L. Tim, one of the members.

The second largest settlement of Jews was in Montgomery. The first Jew to settle there was Jacob Sacerdote, who was shortly afterward followed by the Isaacs, Gans, Weil and Moses families. In November, 1846, a Jewish benevolent society, the Chevra Mevakker Cholim, was organized, with M. Englander as its president. From this organization there developed, three years later, the congregation Khal Montgomery, with a membership of thirty and Isaiah Weil as its first president. The religious services of the congregation were conducted in private homes. In 1858 Judah Touro bequeathed $2,000 to the congregation as the nucleus for a building fund, and a year later the building of a synagogue was begun. Named Temple Beth-Or, it was dedicated in 1862 by the Rev. James K. Gutheim, who became the congregation's first rabbi, and who instituted reforms in the ritual.

A considerable number of German Jews settled in Alabama from 1840 to 1850, a large group of them making their homes in Selma. The growth of the Jewish population in the state since 1880, when there were 2,045 Jews in Alabama, is: in 1897, 6,000; in 1917, 11,086; and in 1927, 12,891. Of these, 9,218 live in cities having congregations, and 3,673 in smaller towns without religious organizations. Birmingham, with 4,500 Jews, has three congregations: Emanu-El, founded in 1882; Beth-El, and Knesseth Israel, founded in 1899. Montgomery, with 3,000 Jews, has three congregations: Khal Montgomery (Temple Beth-Or), founded in 1852; Agudath Israel, founded in 1906, and Etz Ahayim, founded in 1912. Mobile, with 950 Jews, has two congregations: Ahavas Chesed, founded in 1895; and Shaarai Shomayim, founded in 1844. There is only one congregation in each of the following towns: Anniston (125 Jews), Beth-El, founded in 1893; Bessemer (111 Jews), Beth-El, founded in 1891; Demopolis (150 Jews), Congregation B'nai Jeshurun, founded in 1886; Eufaula (29 Jews), B'nai Israel, founded in 1870; Gadsden (116 Jews), Temple Beth Israel, founded in 1910; Huntsville (sixty-eight Jews), Congregation B'nai Shalom, founded in 1850; Jasper (thirty-eight Jews), Temple Emanuel; Selma (281 Jews), Congregation Mishkan Israel, founded in 1867.

While every one of these congregations has its own synagogue, it is only those in Birmingham, Montgomery, Mobile and Selma which have rabbis. Schools for Jewish religious instruction are conducted by all the congregations. Among the rabbis who served Alabama congregations in the past are: James K. Gutheim and Sigmund Hecht, at Montgomery; Adolph Moses, Henry Berkowitz and Oscar Cohen, at Mobile; A. Bengis, at Birmingham; and Lipman Mayer, at Selma. Those serving in 1939 were: Morris Newfield (Temple

Emanu-El) and Abram Mesch (Temple Beth-El), at Birmingham; Alfred G. Moses (Congregation Shaarai Shomayim), at Mobile; Eugene Blachschleger (Khal Montgomery) and D. Rosenblum (Agudath Israel), at Montgomery; and Joseph Gumbiner (Congregation Mishkan Israel), at Selma. In the larger cities there are also the usual auxiliary, literary and benevolent societies. Birmingham has a large Y. M. H. A., with a beautiful building which serves as a community center. The Council of Jewish Women has sections in Birmingham, Mobile, Montgomery, Selma and Sheffield. There are B'nai B'rith lodges in Anniston, Birmingham, Gadsden, Huntsville, Jasper, Mobile, Montgomery, Selma, Sheffield and Tuscaloosa.

Alabama Jewry has played an active role in the civic life of the State and of the South. During the Civil War, 132 Jews of Alabama served as Confederate soldiers. Nine of these were wounded and twelve were killed in action. Judah P. Benjamin was a resident of Montgomery from 1862 until the end of the Confederacy. Adolf Proskauer, of Mobile, who joined the army as a corporal and rose to the rank of major, served a term in the State Legislature in 1868, as did Nathan Straus, in 1870. More than forty Jews of Alabama were state regiment volunteers during the Spanish-American War, among them Philip Stern, who was a captain in 1901 and served in the Philippines.

Sheffield was laid out, in 1884, chiefly through the efforts of two brothers by the name of Moses; the first postmaster of the town was Morris Nathan, who was appointed by President Cleveland in 1885. Solomon Heydenfelt served as judge of the county court of Tallapoosa in 1840. Philip Phillips (d. Washington, D. C., 1889), who moved to Mobile from Charleston, S. C., in 1835, served several terms in the State Legislature, and was elected a United States Congressman. Sol D. Bloch, State senator for several terms between 1900 and 1915, was the founder of Alabama College at Montevallo, the state college for women.

Jews prominent in public office in the state of Alabama during nearly a century include also the following:

Albert Strassburger, delegate, Democratic National Convention (1872). Isaac Jonas, alderman, Mobile (1871). Sam Sterne, alderman, Montgomery (1871). Henry Faber, mayor, Montgomery (1875). Franklin Lyon, delegate, Democratic National Convention (1876), as vice-president of convention. Solomon Black, state senator (1870-90). Morris Moses, mayor, Montgomery (1884-88). Benjamin Jacobs, president, Birmingham board of education (1921-1923). Leopold Strauss, delegate, Democratic National Convention (1884 and 1888), a secretary of convention. Max Michael, city attorney, Mobile (1904). Max Hamburgerer, state senator (1906). Lazarus Schwartz, mayor, Mobile (1911-1915). Julius Arndt, member, Federal Mediation Board from Mobile (d. 1932). Simon Wampold, probate judge, Montgomery (1934-). Hodges, state senator from Fayette County (1934-).

Other Alabama Jews prominent in civic affairs were: M. V. Joseph, of Birmingham; Samuel Ullman, of Birmingham, president of the Board of Education of that city for sixteen years (one of the public schools of the city bears his name); Major M. M. Ullman, a son of Samuel Ullman, who served for several years as district attorney of Birmingham. He enlisted in the World War in 1917, served as Judge Advocate of the Sixth Division in France, and died in 1930 of disabilities contracted while he was in service; A. Leo Oberdorfer, who served as president of the Jefferson County Bar Association; Major Leon Schwarz, of Mobile, who served as Sheriff of Mobile County; Benjamin M. Meyer and Emil Lesser, publishers; Benjamin Moses Jacobs, Grand Master of the Grand Lodge of Masons of Alabama from 1906 to 1907; and Jacob Kohn, who arrived in Alabama in 1848 and established a shoe-manufacturing firm which is the oldest business house in Montgomery. In the literary field, there are Octavus Roy Cohen, well-known writer of Negro comedy, and Charles N. Feidelson, editor of the Birmingham *Age-Herald;* he is also judge of a local court (1939-). Albert Herzfeld is a prominent educator.

See also: BIRMINGHAM; MOBILE; MONTGOMERY.

MORRIS NEWFIELD.

Lit.: Hamilton, Peter J., *Colonial Mobile* (1910) 196; Pickett, A. J., *History of Alabama* (1851); Brown, W. G., *History of Alabama* (1900) 51; Linfield, H. S., *Communal Organizations of the Jews in the United States, 1927* (1930) 134, 149-83; *American Jewish Historical Society Publications,* vol. 3, p. 38; *ibid.,* vol. 12, pp. 119-23.

ALABARCH, *see* ALEXANDRIA; COMMUNITY AND COMMUNAL ORGANIZATION; ETHNARCH.

ALAMI, SOLOMON, writer on ethics of the 14th and 15th centuries in Spain and Portugal. He had witnessed the persecutions which befell the Jews of Catalonia, Castile and Aragon in 1391. His ethical treatise *Iggereth Musar* (Letter of Instruction), written in rhymed prose, which he addressed to a disciple in 1415, is a mirror of the morals of his time. He ascribes the calamities which befell the Jews to their moral and spiritual decadence. According to Alami, the scholars are occupied with hairsplitting minutiae; men who have acquired a smattering of secular knowledge ridicule Torah and tradition; those in high places have accumulated wealth by means of usury and flaunt their luxury in imitation of Castilian grandees; generosity and nobility of mind, once the shining qualities of Spanish Jews, are no more; the proud heads of congregations cast off everything which reminds them of their Judaism; their wives and daughters array themselves in jewels, silks and satins; while the Christian princes and the rich rival one another in efforts to promote and uphold religion, our Jewish rich despise our faith and permit teachers of religion to live in degradation and poverty. Zunz published an abridged German translation (*Gesammelte Schriften,* vol. 2, pp. 177-82); the best edition is by Jellinek (Vienna, 1872).

Lit.: Graetz, H., *History of the Jews,* vol. 4 (1927) 154-55, 204; Karpeles, G., *Geschichte der jüdischen Literatur,* vol. 2 (1921) 191-92.

ALASHKAR, MOSES, author, Talmudist and liturgical poet, b. Spain, 1466; d. Jerusalem, 1542. At first he lived in Zamora, and in 1492, when the Jews were expelled from Spain, he was imprisoned, but escaped to Tunis together with Abraham Zacuto. About 1510 he left Tunis and made his way to Patros, Greece, where he was head of a Yeshiva. Later he found a refuge in Egypt, and was rabbi in Cairo and Jerusalem.

Alashkar was the author of many rabbinical opinions, especially those dealing with the laws of marriage. A collection of 121 of his responsa appeared for the first time at Sabbioneta in 1554. Many of these opinions reflect the economic and cultural conditions of the Spanish Jews who at that time were compelled to emigrate. In addition, he wrote a refutation (Hassagoth) of the critical notes of Shemtob ibn Falaquera to Maimonides' *Guide to the Perplexed*. He defended Maimonides and his rational system of philosophy against the charge of heresy, and his thinking was totally free from narrowness and onesidedness.

Lit.: Graetz, H., *History of the Jews,* vol. 4 (1927) 391-93; Horodezky, S. A., "Moses Alashkar," in *Hagoren,* vol. 2, pp. 5-25; Grünhut, A., "Moses Alashkar," in *Haolam,* vol. 1 (1907) 49-50, 64, 76-77; Davidson, I., *Otzar Hashirah Vehapiyut,* vol. 4, p. 443.

ALASKA, a United States territory in the northwesternmost part of North America. The Jewish population in 1937 was estimated at about 100 by Dr. Victor Levine, Creighton University biologist, who visited the area during an 18,000 mile scientific expedition to the Arctic. Other estimates range as high as 500 out of a total of 65,000 in 1939. The first Jewish settlers are believed to have come with the Russian fishing fleets in the 1830's and 1840's. Proof that there were Jews in Alaska before it passed under the American flag in 1867 is seen in the many Alaskan Eskimos who claim Jewish ancestry. Among these are Mala and Rae Wice, both of whom starred in recent moving pictures with an Alaskan background. Mala and Wice are the children of mixed Jewish-Eskimo marriages, which are rather frequent. There are also a number of descendants of the early Russian-Jewish fishermen, among them John Oat, who owns a fishing enterprise at Koggiung, in Bristol Bay.

American Jews first began arriving in Alaska in 1897 during the gold rush days. Previously, however, individual Jewish fur traders had visited Alaska. Among these were Jack Goldstone, Lewis Gerstle and the Schlosses. Gerstle, who was associated with the others in the Alaska Commercial Company, which had acquired the rights and privileges of the old Russian American Company, secured from the United States in 1870 a twenty year contract giving his firm exclusive seal fishing rights on the islands off Alaska. In return for this contract, the company paid the United States a yearly rental and a royalty upon every seal caught. Total payments from Gerstle's firm to the government were far in excess of the $7,200,000 the United States paid for Alaska. As part of the agreement, Gerstle's company established trading posts, schools, churches and roads and opened up a line of steamships between San Francisco and the Alaskan cities. These transportation facilities played an important part in enabling gold hunters to reach Alaska during the gold rush days. The Guggenheim family later had considerable to do with the development of Alaska's mineral resources.

Gerstle's partner, Jack Goldstone, is credited with having initiated the purchase of Alaska from Russia. In 1937, John Ballaine, builder of the Alaskan city of Seward, advanced evidence that it was Gerstle who first interested Senator Cole of California in Alaska. Cole told Ballaine that he (Cole) had taken Goldstone to see Secretary of State Seward who later purchased Alaska.

Among the Jews who settled in Alaska during the gold rush days was Robert Goldstein, who opened a mercantile business in Juneau in 1895. His son Isadore was mayor of Juneau six times, his last election having taken place in 1936. Edward Seidenverg, a youthful American who settled in Nome, was elected mayor of that city in 1936 and again in 1938 after having served on the city council. Dr. Rex M. Swartz, a Jewish physician, was his predecessor. Simon Hellenthal, a Californian by birth, is a Federal District Court Judge for the Third Alaskan Judicial District, dispensing justice from a Coast Guard cutter that travels 3,500 miles during each session of court.

Because they are so widely scattered, the Jews of Alaska have no synagogue nor any other Jewish institution. But they are still interested in the fate of their co-religionists. In 1936 and again 1938 the Alaskan Jews sent contributions to the campaigns of the Joint Distribution Committee. A number of them belong to Jewish organizations in Seattle and Vancouver.

In 1939 a serious movement began to settle Jewish refugees in Alaska. A bill to enable such colonization was introduced into both houses of Congress in the spring of 1939. BERNARD POSTAL.

ALATINI, AZRIEL PETHAHIAH (Italian, Bonajuto), son of Moses Amram Alatini, physician and rabbi at Ferrara, Italy, in the 17th cent. Like his father, he received special concessions for his medical practice. He wrote a book, *Sefer Torath Muḳtzeh,* on certain regulations in the laws of the Sabbath and festivals, and several rabbinical decisions. His glosses to the *Shulhan Aruch* are often quoted. In 1617 he represented the Jews in a religious disputation at Ferrara; his report of this disputation was published by Giuseppe Yare in Leghorn, 1876. When in 1621 the pope compelled the Jews of Ferrara to dwell in a ghetto, Bonajuto and a deputation appealed in vain to the papal authorities for a revocation of this edict.

Lit.: De Pomis, David, preface to *Tzemah David;* Vogelstein, H., and Rieger, P., *Geschichte der Juden in Rom,* vol. 2 (1896) 94, 144; Margulies, in *Berliner Festschrift* (1903) 265-72.

ALATINI, MOSES AMRAM, physician, b. 1529; d. Venice, Italy, 1605. He removed from Spoleto to Ferrara, probably because of the expulsion of the Jews from the Papal States. In 1592, at Ferrara, Pope Clement VIII gave him a special license to practise medicine; the archbishop of Ferrara renewed it in 1603. He translated several scientific and medical works of Greek classical authors from the Hebrew translations into Latin, including Themistius' paraphrase of the four books of Aristotle's *De Coelo.*

ALATRI, CRESCENZO, journalist and educator, b. Rome 1825; d. Rome, 1897. He graduated as a rabbi, but never held that office. In 1847, while still a student, he translated from Hebrew into Italian Moses Hazan's psalm and prayer in honor of Pope Pius IX. He translated also Hazan's Hebrew poems into Italian and French (Leghorn, 1858, with an introduction by E. Benamozegh). Alatri was co-founder in 1875 of the Società di Fratellanza, to promote handicrafts and arts among the Jewish population and to help educate poor

Jewish children. He wrote a historical work on the Jews of Rome, excerpts from which appeared in *L'Educatore Israelita* under the title "Gli Israeliti a Roma" (vol. 4, 1856, pp. 262-66 and vol. 5, 1857, pp. 9-12). The rest of the work remains unpublished.

Lit.: Vogelstein, H., and Rieger, P. *Geschichte der Juden in Rom,* vol. 2 (1865) 372, 404, 407, 409.

ALATRI, GIACOMO, philanthropist and banker, son of Samuele, b. Rome, 1833; d. Rome, 1889. For several years he was president of the Banca Romana, resigning his office in 1881. He organized kindergartens for the Jewish poor of Rome, and wrote *Sul riordinamento delle branche d'emissione in Italia* (Rome, 1888), dealing with banking reform.

ALATRI, SAMUELE, political and communal leader, b. Rome, Italy, 1805; d. Rome, 1889. As a member of the board of directors and later president of the Jewish community at Rome, he was its most prominent citizen during the era of emancipation, and devoted his whole life to improving the lot of the Jews in that city. He enjoyed the favor of the papal court and participated in the public life of the city as city councillor under Pius IX, as member of a defence commission during the Roman republic, and as member of the board of directors of the papal bank after the pope's return. When Rome was united with the kingdom of Italy in 1870, Alatri was a member of the delegation which handed over to King Victor Emmanuel the votes of the population in favor of union. He later became a member of parliament, and was financial assessor of the city administration several times. At the time of his death he was honorary president of the Rome Jewish community.

Lit.: Berliner, A., *Geschichte der Juden in Rom,* vol. 2 (1893) 209-12.

ALATRINI (Alatrino), Italian Jewish family of literary men between the 13th and 17th centuries. Johanan Judah (Angelo) ranked high as a translator from Hebrew into Italian in the 16th cent.; the most celebrated is his rendering of Bahya's famous prayer "Barechi Nafshi" under the title of "L'Angelica Tromba." This work was published in Venice, 1628, with a Hebrew translation by Alatrini's grandson.

Lit.: Mortara, *Indice Alfabetico,* p. 2; Steinschneider, M., *Catalogus Librorum Hebraeorum in Bibliotheca Bodleiana* (1931) cols. 783, 1397, 2035.

ALAV HASHALOM, *see* PHRASES, POPULAR.

ALBALAG, ISAAC, philosopher of the second half of the 13th cent. He lived either in northern Spain or southern France in the wake of the Maimunist controversy, and as a liberal thinker he was regarded by many of his opponents as a heretic. Although a bitter critic of Maimonides, whose value as a philosopher he underestimated, he championed the cause of philosophy against its enemies. In the introduction to his translation of Ghazali's work he indicates that he intended to publish all Aristotle's works in Hebrew in order to give the people a true and clear understanding of philosophy and to correct the erroneous views of the critics. This plan did not materialize, however, and his single contribution to philosophical literature consists of a translation of the first two parts of the Arabic philosopher Ghazali's *Maḳasid al Falasifa* (Tendencies of the Philosophers). He set forth his belief in the eternity of the universe, and because of this frankly expressed doctrine he was considered a heretic by the very orthodox philosophers of the period after his death.

Albalag was also somewhat of a mystic and student of the Cabala. His importance in Jewish philosophy arises mainly from his contribution to the doctrine of the double truth. Influenced perhaps by Averroes, he held that there are two types of truth, the theological or prophetic type, derived from revelation, and the philosophic type, which is obtained by means of reason. Hence scientific investigation need not capitulate to the tenets of the belief in the revelation if these tenets deny the results of speculative thinking. The conclusions arrived at by means of these two channels do not coincide, but each is valid in its own sphere. This theory was in vogue in the schools of Paris about the same time, but it is doubtful whether Albalag was influenced from that source. Like Maimonides, he believed that philosophy is only for the chosen few, whereas religion is reserved for the masses. In fundamental principles, however, there is complete agreement between religion and philosophy.

Lit.: Auerbach, H., *Albalag und seine Übersetzung des Maḳasid al-Gazzalis* (1907); Steinschneider, M., *Die hebräischen Übersetzungen des Mittelalters* (1893) 116, 299-306; Schorr, J. H., in *Hehalutz,* vol. 4 (1859) 83-94; vol. 6 (1862) 85-94; vol. 7 (1865) 157-69; Graetz, H., *Geschichte der Juden,* vol. 7 (3rd ed.) 217-18.

ALBALIA, ISAAC BEN BARUCH, astronomer of Caliph Al-Motamid, b. Cordova, Spain, 1035; d. Granada, Spain, 1094. He was appointed Nasi of the Jewish communities in the kingdom of Seville in 1069, and wrote a commentary on the Talmud which remained unfinished. In a book on the calendar, written at the suggestion of his patron Joseph ibn Nagdela, Albalia attacked Saadia and Hassan ben Mar Hassan. Albalia was an ancestor of Abraham ibn Daud.

ALBALKHI (AL-BALKHI), HIWI, *see* HIWI AL-BALKHI.

ALBANIA, kingdom in the Balkan peninsula, known to the ancients as Epirus and Illyria. It was a part of the Turkish empire until 1912, when it became first an independent principality, a republic, then a kingdom and finally was annexed by Italy in 1939.

Jews lived in Albania in the early Middle Ages. It is said that they came from Salonika. Benjamin of Tudela visited Albania during his travels in 1170. Because of the large number of Wallachians (Roumanians) who settled in Albania, the country was known also as Wallachia. Benjamin, describing the country, speaks of the city of "Sinon Potamo where there are about fifty Jews, at their head being Rabbi Solomon and Rabbi Jacob." He continues: "The city is situated at the foot of the hills of Wallachia. The nation called Wallachians live in those mountains. They are as swift as hinds, and they sweep down from the mountains to despoil and ravage the land of Greece. No man can go up and do battle against them, and no king can rule over them. They do not hold fast to the faith of the Nazarenes but give themselves Jewish names."

Albania is noteworthy for the fact that in 1670 Sabbatai Zevi was exiled there, upon the demand of the

Jews of Constantinople, by the grand vizier of Turkey. He settled in Dulcigno with his wife and father-in-law. A number of his followers joined him, establishing themselves in the neighboring town of Berat. Sabbatai Zevi died in 1675, and the community founded by his followers existed for about thirty years, with Rabbi Hananel ben Salomo, a Salonikan, at its head.

When the Venetians landed in the Albanian town of Valona in 1791, the Jews of the place fled to Berat. But the spread of disease in those troubled times forced them to leave for Belgrade and Bosnia. Ali, the pasha of Janina, held sway in southern Albania at the end of the 18th and the beginning of the 19th centuries. In order to satisfy his greed, the Albanian Jews had to suffer the loss of their possessions.

In 1938 there were only about one hundred Jews in the kingdom, sixty of them living in the city of Valona (Avlon). There is no discrimination against them. The Jews of Janina, in Greece, possess an old scroll of the Torah, formerly belonging to the Jews of Valona. The inscription on the crown of the scroll indicates that the Jewish community of Valona flourished as early as five hundred years ago. Although the Jews of Valona have asked that the scroll be returned to them and promised to build a new synagogue in Janina in exchange, the Jews of that city refuse to accept the offer, claiming that the scroll has become precious to them.

A prominent Jew of Valona, Joseph Mattatia, is a member of the municipal council. As there is no organized community life in the city, the Jews meet in his house for prayers on the Jewish holidays.

The dialect spoken by the Albanian Jews is Greek with a generous dash of Latin and Turkish. Even the Spanish Jews who found a refuge in Albania have adopted this vernacular.

Those parts of the former larger Albania which contained the bulk of the Jewish population, such as the cities of Janina, Kastoria and Monastir, were awarded to Greece or Yugoslavia after the Balkan wars.

Under the administration of Herbert Hoover, an American Jew, Herman Bernstein, served as American minister to Albania.

In February, 1939 about a hundred Jewish refugee families, coming from Vienna, were given permission to settle permanently in Albania, sixty families at Tirana, and about forty in Durazzo. Ninety-five other German Jewish refugees arrived in Tirana in March.

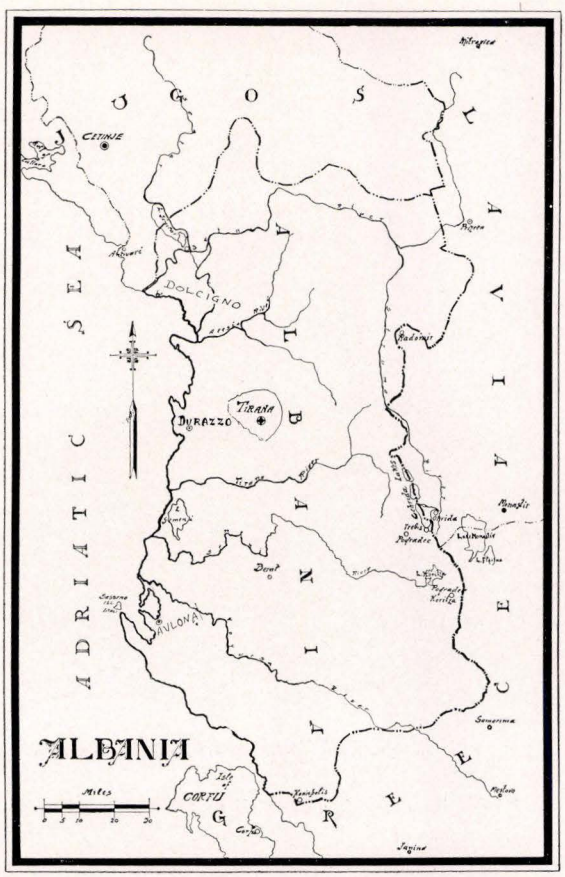
JACOB MAGNES.

Lit.: Bernstein, Herman, "Jews in Albania," in *Jewish Daily Bulletin,* April 17 and 18, 1934; *Itinerary of Rabbi Benjamin of Tudela,* trans. A. Asher (1840-41) vol. 1, p. 48; vol. 2, pp. 37-39; *ibid.,* trans. Marcus Nathan Adler (1907) 11.

ALBANY, capital city of the state of New York, and county seat of Albany County.

The first Jewish immigrants to Albany were all Portuguese Jews and arrived as early as the middle of the 17th cent. An entry in the public records of July 23, 1658 indicates an action pending against Asser Levy, and records up to 1677 contained data of transactions by him in real estate and personal property.

There are records of other Jewish traders in and about Albany. In 1678 one Jacob Lucena claimed "he hath had the privilege to trade to Albany and Esopus (Kingston) without hindrance."



Map of Albania, with Jewish centers, indicated in larger type, along coastal regions at left

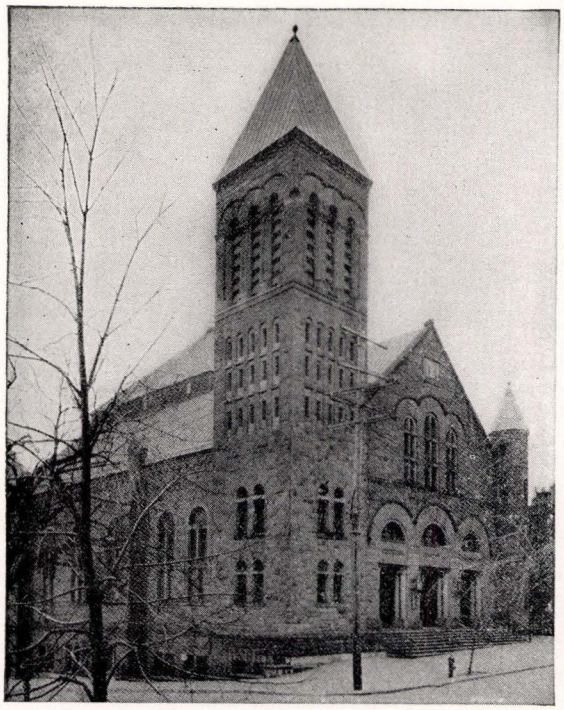
In 1761 Jonas Phillips advertised his intention of leaving Albany, asking for settlement of accounts. Several generations of descendants of Levy Solomon, who was engaged in the manufacture of chocolate and snuff, resided in the capital city from early in the 18th cent., to the fourth decade of the 19th cent. An ardent supporter of the American Revolution, Solomon acted as purveyor to American hospitals in Canada during General Montgomery's invasion.

The first synagogue, Congregation Beth El, was organized March 25, 1838 and was located on Herkimer Street, and with a membership of immigrants principally from Germany and Austria. On May 25, 1841 some of the members of Beth El formed a new congregation called Beth El Jacob at 8 Rose Street.

In 1846 Isaac M. Wise arrived in New York from Radnitz, Austria, seeking a pulpit in America. Shortly after his arrival on his way to Syracuse to dedicate a synagogue there, he stopped over in Albany armed with a letter of introduction to the president of Beth El congregation.

Wise preached that Sabbath and was immediately offered the pulpit for the approaching Holy Days, which he accepted. The next year Rabbi Wise was elected for a three year term at the yearly salary of $800.00.

Rabbi Wise upon assuming his position had immediately begun to inaugurate reforms. A mixed choir



Temple Beth Emeth, Albany, N. Y.

had been introduced, not at all to the liking of many of the members of his congregation. The rabbi was an active contributor to several religious journals in which he attacked Jewish Orthodoxy. The Orthodox community was in an aroused state on Rosh Hashanah of 1850 when Rabbi Wise stepped up to the pulpit to begin the New Year services. A mêlée ensued in which Wise was struck, and upon the arrival of the sheriff the synagogue was ordered closed.

A new congregation, Anshe Emeth, was then formed by the supporters of Rabbi Wise and services were held in an empty loft that had formerly been a razor strop factory. This was the first Reform congregation in Albany and the fourth one in the United States. Later the congregation consecrated a synagogue that had formerly been the South Pearl Street Baptist Church. Here American Judaism is indebted to Anshe Emeth for an important reform. Family pews, an inheritance from the Baptist congregation, were first used here to be imitated later by all Reform congregations.

Congregation Beth El continued its strictly Orthodox character after the separation. In 1861 it purchased the Methodist Episcopal Church, consecrating it as a synagogue in the latter part of the same year. Among those who conducted the services were: Veist Traub (1851-55), Samson Falk (1855-63), Gotthold (1863-66), H. Birkenthal (1866-74), M. Son (1874-79) and Friedman (1879-84).

On December 1, 1865 Congregation Beth El was united with Congregation Anshe Emeth, forming Congregation Beth Emeth, whose new temple was built at Lancaster and Swan Streets and dedicated on May 24, 1889. The synagogue of Congregation Beth El was sold to the Russian Orthodox Congregation B'ne Avrohom. Among the rabbis of Anshe Emeth and Beth Emeth following Isaac M. Wise were: Elkan Cohn (1854-60), M. Mayer (1862-63), Max Schlesinger (1864-1903), Alexander Lyons, assistant rabbi (1897-1902), Martin Meyer (1903-6), Samuel Goldenson (1907-18), Eli Mayer (1918-20), Marius Ranson (1921-29) and Bernard Bamberger (1930-). In 1907 Congregation Beth El Jacob erected a new synagogue which it dedicated on May 31, 1908.

The Jewish community of Albany consists of about 8,500 Jews in a total population of 127,412 (1939). Those congregations having their own house of worship are: Beth Emeth, Beth El Jacob, Sons of Abraham (organized 1882), United Brethren (organized 1898), Ohev Sholom (organized 1908), Sons of Israel (organized 1924), and Tifereth Israel. The Jewish community possesses an active Community Center and a number of educational institutions, which include the Hebrew Educational Institute (organized 1906), National Hebrew School (organized 1918), Y.M.H.A. (organized 1914) and Y.W.H.A. (organized 1915). Its charitable organizations include the Albany Jewish Home Society (organized 1875) and Hebrew Benevolent Society of Albany (organized 1868), both combined by Special Act of the Legislature in 1931 as Albany Jewish Social Service; Clara de Hirsch Charity Society, Hebrew Sheltering Society and the Israel Guardian Society (organized 1918). Among the social, athletic and literary clubs in the city are: The Colonie Country Club (organized 1914), Shaker Ridge Country Club, Jewish Literary Club (organized 1904) and the Adelphi Club (organized 1873). There are also a number of fraternal organizations: a Zionist organization, Sons and Daughters of Zion, and seven Jewish cemeteries.

Many Jews of Albany are active in commerce and industry. The community has produced a number of men who have achieved prominence in the professional and cultural fields. SIMON W. ROSENDALE.

Lit.: Daly, C. P., *The Settlement of the Jews in North America* (1893) 20, 26, 126; Rosendale, S. W., "An Early Ownership of Real Estate in Albany," in *Publications of the American Jewish Historical Society,* No. 3 (1895) 61-71; Kohler, Max J., "Phases of Jewish Life in New York Before 1800," *ibid.,* No. 3 (1895) 77-78, 82-83; Wise, Isaac M., *Reminiscences* (1901) 32, 42, 60, 73, 172; Munsell, J., *Annals of Albany, New York,* vol. 1 (1869) 179, 327, 336; Pearson, J., *Early Records of the City and County of Albany* (1869) 297, 308-9, 371-72, 376, 381-82, 388.

ALBASIR, JOSEPH BEN ABRAHAM HAKOHEN (Arabic name, Abu Yakub Albasir), Karaite philosopher and theologian, who lived in Babylonia or Persia in the first half of the 11th cent. On account of his blindness he received the euphemistic surname "Haroeh" in Hebrew and "Albasir" in Arabic ("the seer"). He resided for some time in Jerusalem, where he was a pupil of Abu Yakub (Joseph) ben Noah in 1002-3. It was probably there that he also taught Jeshua ben Judah (Abu al-Faraj Furkan ibn Asad). The library of the Jewish Theological Seminary in New York has the original manuscript of a work dictated by him in Jerusalem in 1048.

Albasir was an avowed follower of the Arabian philosophic group of Mutazilites, and expressed their views in his works. He placed reason as the prior source of truth. Knowledge, according to him, must precede revelation, and the minimum of knowledge

which is indispensable before we can believe the prophet as the messenger of God is rational proof of the existence, power, and wisdom of God. These and similar principles of the Kalam are contained in his philosophical and theological works, written in Arabic, which have been only partly preserved.

A thorough exposition of Albasir's views is contained in his very important work *Al-Muhtawi,* which was translated into Hebrew under the title *Sefer Haneimoth* (Book of Pleasing Discussions) or *Zichron Hadathoth* (Survey of the Dogmas of Religion). He attacked Christians, Dualists, Magians, Epicureans, as well as other sects. Both the Arabic original and the Hebrew translations have been preserved in manuscript. Another work of Albasir, *Al-Tamyiz* or *Al-Mansuri,* was translated into Hebrew with some additions by Tobiah ben Moses under the title *Mahkimath Pethi* (Enlightening the Simple), and it appears to be a compendium of *Al-Muhtawi.* In this work he attacked the doctrines of Benjamin Nahavendi. In both books Albasir mentions a number of other treatises of his which have not been preserved, among them *Kitab Al-Istibsar,* a book of precepts written in 1036-37, some fragments of which are extant. In this work he attacked Saadia and Samuel ibn Hofni. One section of this work, dealing with festivals, was translated by Tobiah ben Moses as a separate work under the title *Sefer Hamoadim.* (Book of the Festivals).

Albasir is regarded by the Karaites as one of their greatest authorities, and they ascribe to him the reformation of their marriage laws. He is considered the first to oppose the hermeneutic method of analogy (*Hekesh*) which had led the followers of Anan to prohibit marriage between the most distant blood-relations. His views on religious philosophy had a very strong influence on Karaite religious thought for many generations. SOLOMON L. SKOSS.

Lit.: Husik, *A History of Mediaeval Jewish Philosophy* (1916) 48-55; Poznanski, Samuel, *The Karaite Literary Opponents of Saadiah Gaon* (1908) 46-48; *Mann, Jacob,* Texts and Studies, vol. 2 (1935) 34, 39-40, 61, 73; Waxman, M., *History of Jewish Literature,* vol. 1, pp. 411-13.

ALBECK, CHANOCH, Talmudic scholar, son of Shalom, b. Lowicz, Poland, 1890. He was a corresponding member and collaborator of the Akademie für die Wissenschaft des Judentums in Berlin, and in 1926 was appointed professor on the Talmud at the Hochschule für die Wissenschaft des Judentums in Berlin. He edited with notes Meiri's commentary to the tractate *Yebamoth* (Berlin, 1922), and, in the publications of the Akademie für die Wissenschaft des Judentums, *Untersuchungen über die Redaktion der Mischna* (Berlin, 1923); *Bereshith Rabbah,* with criticism and commentary by J. Theodor, supplemented and continued, and containing an introduction; *Untersuchungen über die halachischen Midraschim* (Berlin, 1927); *Das Buch der Jubiläen und die Halacha* (Berlin, 1930). In 1937 he became professor of Talmud at the Hebrew University, Jerusalem.

ALBECK, SHALOM, Talmudic scholar, b. Warsaw, 1858; d. Breslau, 1920. In addition to a profound knowledge of Rabbinic literature, he possessed a grasp of the methodology and type of research of the modern Talmudic scholar. A restless spirit, who could not be satisfied with the uncritical viewpoint of the strictly Orthodox or the radicalism of the modern scholar, he wandered from place to place, beginning various important tasks of research which he did not live to complete.

His first published work was *Mishpahath Soferim* (Family Tree of the Scribes; Warsaw, 1903), the first part of a planned biographical work on the Tannaim and Amoraim. Then came "Maamar Mehokeke Yehudah" (Treatise on the Governors of Judah), in *Festschrift zu Israel Lewys siebzigsten Geburtstag* (Breslau, 1911; Hebrew part, pp. 104-31), on the works of Judah ben Barzillai of Barcelona. As a result of this study he came to the conclusion that the *Sefer Haeshkol* (Book of the Cluster) of Abraham ben Isaac of Narbonne, which had been published by B. H. Auerbach (Halberstadt, 1861), had been wilfully corrupted by the editor; later, to refute the defenders of Auerbach, he wrote *Kofer Haeshkol* (Warsaw, 1910). He edited the *Eben Haezer* of Eliezer ben Nathan (RaBaN), with an introduction and notes (Warsaw, 1904), and began the publication of a new edition of *Sefer Haeshkol* (Berlin, 1910), which his son is continuing. He issued a sample booklet of a proposed edition of the Babylonian Talmud with a commentary (1913).

Lit.: Tchernowitz, Chaim, in *Hatekufah,* vol. 8 (1920) 491-94.

ALBELDA, MOSES BEN JACOB, preacher and philosopher, b. about 1478; d. Salonika, 1560; he lived in several cities of Turkey, first in Valona, then in Arta and Salonika. He was greatly respected, as is evidenced by the strong general disapproval directed against one of his disciples who tried to preach in one synagogue of Valona at the same time that Albelda was holding forth at another. Among his writings, some of which were published by his sons Abraham and Jehudah, were *Darash Mosheh,* sermons on the Pentateuch; *Olath Tamid,* a philosophical and allegorical commentary on the Pentateuch; *Shaare Dimah,* a treatise on the futility of existence and a philosophical exposition of portions from *Lamentations*; and *Reshith Daath* (Beginning of Knowledge; Venice, 1583).

Lit.: de Boton, A., *Lehem Rab, Responsa* Nos. 73 et seq.; Steinschneider, M., *Catalogus Librorum Hebraeorum in Bibliotheca Bodleiana* (1931) Nos. 6427, 1768; Conforte, D., *Kore Hadoroth* (1846) 43a.

ALBERTA, a province in western Canada, with a population of about 773,000. The first Jewish settlers came to Alberta in 1889, when it was still a part of the unorganized territories. Until 1905 the Jewish population remained small, there being but a few Jewish families in Calgary and Edmonton. In subsequent years, due chiefly to immigration, their number grew rapidly. In 1906 the Chevra Kadisha congregation was formed in Calgary, and a thriving Jewish community developed there. The Jewish institutions of the city include a Talmud Torah, a Peretz School and a large community center. In 1921 the total number of Jews in the province was 3,242, but after that it diminished somewhat, the census of 1926 showing but 1,900 for the whole province. The *Jewish Year Book* for 1939 reports about 3,000 Jews in Alberta, of whom

1,622 were in Calgary; 1,057 in Edmonton; 111 in Lethridge; and a few families in Medicine Hat. A number of Jews were located in rural districts, where there are a few Jewish agricultural settlements.

Lit.: Hart, Arthur D., *The Jew in Canada* (1926) 147, 185, 253, 487; *Census of Alberta, 1926* (Dominion Bureau of Statistics, 1927).

ALBERTUS MAGNUS (Count of Bollstädt), next to Thomas Aquinas the most prominent Dominican theologian and philosopher of the Middle Ages, b. Lauingen, Germany, 1193; d. Cologne, Germany, 1280. He was a member of the committee appointed by Pope Innocent IV to examine the Talmud with regard to its alleged anti-Christian tendency. The committee came to the conclusion that the Talmud could not be tolerated in a Christian country, and that the volumes confiscated in Paris should not be returned to their owners. Albertus Magnus rewrote in paraphrastic form all the works of Aristotle, embodying in his writings all that had been added to the latter's teachings by the Arabs and Jews. In addition, he did important work in the natural sciences, especially botany and zoology, and composed exegetical works on the Bible. His philosophical works have been classified as follows: I. Philosophia Rationalis or Logic; II. Philosophia Realis: a. Physics; b. Mathematics; c. Metaphysics; III. Philosophia Moralis.

For his philosophical doctrines Albertus drew much from the literature of Jewish philosophy of religion, thus from the works of Isaac Israeli, which he frequently quotes under the names *De Definitionibus* and *De Elementis,* from the works of Solomon ibn Gabirol, but most of all from Maimonides. He devoted a particular study to Gabirol's *Fons Vitae.* He contradicted the greater part of Gabirol's teachings from the standpoint of peripatetic philosophy; nevertheless he appreciated the originality of his system, especially the doctrine of original matter and form and that of free will.

Albertus Magnus was the first to prove that the work *De Causis,* which was for a long time attributed to Aristotle, owed its origin to a Jew named David; from it he adopted many Neo-Platonic views. From the *Moreh Nebuchim* of Maimonides, whom Albertus called "Rabbi Moyses Aegyptius," he inserted into his work not only extracts, but whole chapters. Following the method of Maimonides in reconciling philosophy and Judaism, Albertus undertook to reconcile the philosophy of Aristotle with that of Christianity. His works were widely known and famed during the entire Middle Ages; they came to the attention of the Jews of Spain and Italy, and some of them were translated into Hebrew. In 1921 an Albertus Magnus Academy was founded in Cologne as a philosophical research institute. ISAAK MARKON.

Lit.: Guttmann, *Die Scholastik des dreizehnten Jahrhunderts* (1902); Steinschneider, M., *Die hebräischen Übersetzungen des Mittelalters* (1893); Ueberweg, *Grundriss der Geschichte der Philosophie,* edit. Geyer, vol. 2 (1928) 400-16; Wulf, Maurice de, *History of Mediaeval Philosophy* (1925-26).

ALBIGENSES, adherents of a Christian sect which originated in the town of Albi, France, about the 12th cent. In their theology they made a distinction between an evil and a good principle. They rejected the Old Testament as the emanation of the evil principle. They spoke of a good God and an evil God; the latter was called by them devil, Lucifer, or Luciabel, and was supposed to have two wives, Collaut and Collibaut (the Biblical Oholah and Oholibah; *Ezek.* 23). This evil God who is responsible for all the malevolent aspects of nature was identified by the Albigenses with the God of the Old Testament and was declared by them to be fundamentally different from the God of the New Testament. They made it a practice to place verses of the two teachings side by side in order to bring out the contrast. The God who brought the flood over the earth, who destroyed Sodom and Gomorrah, and who gave the law of circumcision could not be, in their opinion, a good God. They could not trust a God who, as they deduced from the contrast of *Gen.* 32:28 and *Ex.* 3:6, so quickly forgets His own words. Thus Moses did not receive his doctrines from a good God, but from a deceiver. Since the old teaching had thus sprung from an evil principle, they believed that it should not be obeyed. This unconditional rejection did not apply to the entire Old Testament. All the Albigensian sects firmly refused to accept the Torah, but they acknowledged the canonicity of the prophets, the *Psalms, Job,* the books ascribed to Solomon, and the book of Sirach in the Apocrypha. It may be safely concluded that the men who drew up the doctrines of the Albigenses were familiar with the Old Testament in the Hebrew original.

Notwithstanding this attitude toward Jewish scriptures, the Albigenses, wherever they were in power, treated the Jews with consideration and respect; such friendly treatment of the Jews was one of the charges brought against them by the church. Many of the princes and lords of Languedoc were known for their protection of and friendship for the Jews, even though they thereby incurred the enmity of the church.

Albigenses became the designation for all the heretical Christian communities of Southern France, including the Waldenses. The church persecuted them by means of the Inquisition and tried to exterminate them in the time of Pope Innocent III; this led to the dreadful Albigensian wars which devastated Southern France. By the middle of the 13th cent. the Albigenses had disappeared. WILLY COHN.

Lit.: Newman, L. I., *Jewish Influence on Christian Reform* (1925) 136-56; Peyrat, N., *Histoire des Albigeois* (2 vols., 1880-82); Cauzons, Th., *Les Albigeois et l'inquisition* (1908); *Catholic Encyclopedia,* vol 1 (1928) 267-69; Lea, H., *History of the Inquisition of the Middle Ages,* vol. 1 (1922) 115, 129-208.

AL-BIRUNI, ABU RAIHAN MUHAMMAD IBN AHMAD, Moslem historian, geographer and astronomer, b. in a suburb of Khwarizm, Persia, 973; d. 1048. He studied mathematics, astronomy, medicine, history and chronology, and as a young man gained such renown that he received the patronage of Prince Ma'mun ibn Ma'mun of the ephemeral dynasty of rulers at Khwarizm. When the Turkish conqueror Mahmud of Ghazna annexed the district to his territory in 1017, Al-Biruni went to Ghazna, where he passed the remainder of his life under the patronage of the sultan and his sons and successors.

Al-Biruni composed numerous authoritative treatises in the fields of history, geography, chronology, astronomy and other sciences which assure him an eminent

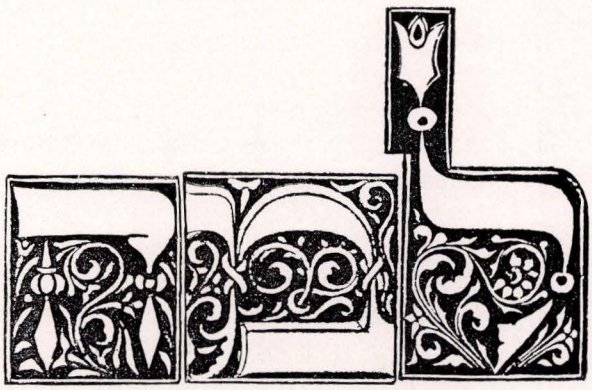
place among medieval scholars. Of particular Jewish interest is his *Athâr Ul-Bâḳiyā* (edited and translated by C. E. Sachau as *The Chronology of Ancient Nations,* London, 1879; 2nd ed., London, 1910). The aim of this work was to give an adequate account of the eras, calendar calculations, festivals and other religious practices of the many nations both before and in his times.

The author treats also of the eras, calendar and astronomical data of the Jews. There are several sections in the book devoted to a full discussion of the Jewish phase of the various subjects. The book contains an excursus on the Jewish months, intercalation and cycles, the kinds of year and the determination of the new moon; an outline of Jewish history; a highly technical chapter "on the cycles and year points, on the *moleds* (exact beginnings) of the years and months, on their various qualities, and on the leap months both in Jewish and other years"; and a detailed account of the festivals and fasts among the Jews. Besides these main headings, the work abounds in other references to the Jews. The information presented may not always be correct, but a sincere desire to give a faithful exposition is evident throughout. Al-Biruni occasionally assumed a polemical tone, but, unlike his colleagues, he based his statements on adequate knowledge and comprehension. RICHARD J. H. GOTTHEIL.

Lit.: Browne, Edward G., *A Literary History of Persia,* vol. 2 (1906) 96-98; Schreiner, Martin, "Les juifs dans Al-Beruni," in *Revue des études juives,* vol. 12 (1886) 258-66.

ALBO, JOSEPH, philosopher, b. about 1380; d. about 1445. Almost nothing is known about Albo's life. It is believed, though on the basis of unconfirmed evidence, that Albo was born in the town of Monreal, in Aragon. This is ascribed probably to a report by Astruc of the religious debate, later described, in which he says that Albo represented a congregation from Monreal. On the other hand, records, in Latin, of that remarkable forensic fray omit all allusion to Monreal. According to the historian Graetz, Albo must have been quite a young man at the time, perhaps not over thirty. He was a pupil of the philosopher Hasdai Crescas and there is a record he preached in Soria, Spain, 1433. In 1413 to 1414 there was a great religious disputation at Tortosa; Albo participated in it as the representative of the Daroça community, and distinguished himself by extraordinary firmness. When the other Jewish delegates were hard pressed to explain certain passages in the Talmud which the Christian disputants declared to be obnoxious and were ready to allow them to be deleted, Albo and another were the only ones to protest.

Albo is known to literature through his theological work *Sefer Haikḳarim* (Book of Principles; 1st ed., Soncino, 1485; critical edition and English translation by Isaac Husik, *Sefer Haikḳarim,* 5 vols., Philadelphia, 1929-30). It takes up the question of the fundamental articles of faith or creeds of Judaism, a problem which had been much discussed by Jewish thinkers ever since Maimonides drew up his thirteen articles of faith. Maimonides, however, lacked a criterion to determine the selection of the fundamental doctrines of Judaism. This was provided by Albo: only those teachings can be called dogmas which are absolutely essential to the existence of a doctrine of God. As such he names the



Initials from the first edition of Joseph Albo's "Sefer Haikḳarim", first published in 1485

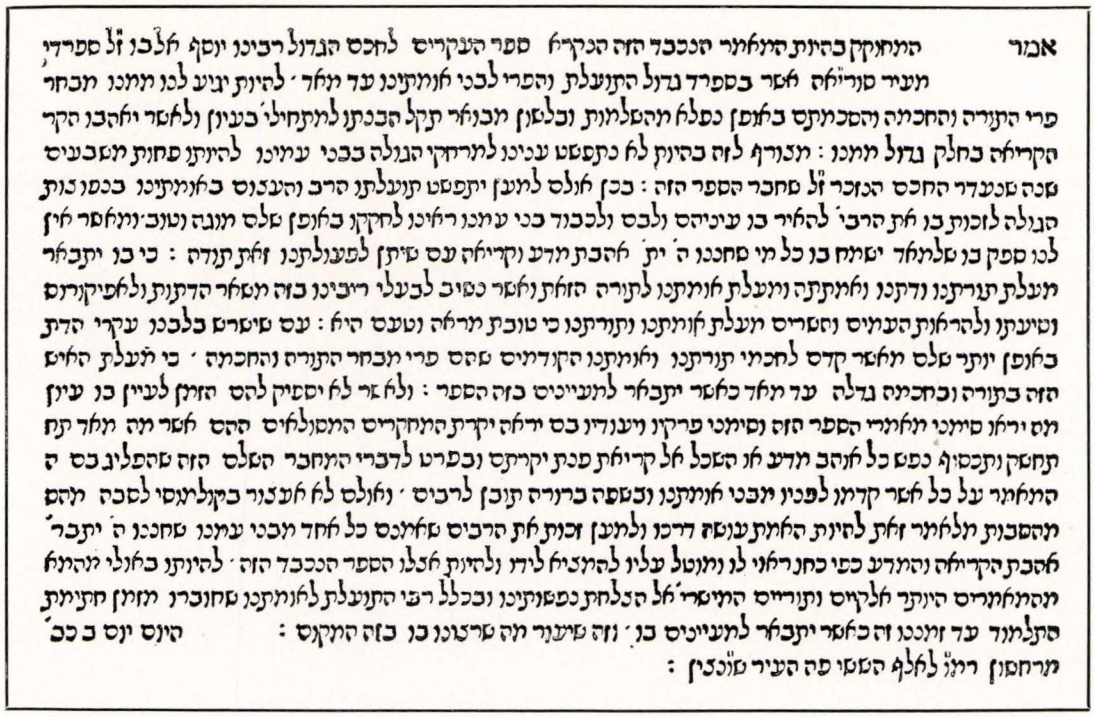
existence of God, divine revelation, and a retributive divine justice. From these three basic doctrines, which are necessary to all revealed religion, there follow a number of corollaries; it is in these that the pure and complete religion is to be distinguished from all others, and revealed as the true religion. Albo borrowed this teaching from his older contemporary Simon ben Zemah Duran. Its beginnings go back to Averroes.

S. Back of Breslau, wrote an essay (1869) concerning the significance of Albo. In his opinion Albo was the first Jewish thinker, "having the fortitude to blend philosophy with religion; indeed, to make them identical. He not only invested the Jewish religion with a philosophical foundation, but endowed philosophy with a preeminently religious content."

The late Rabbi Emil G. Hirsch, professor of rabbinical literature and philosophy at the University of Chicago, appraised the teachings of Albo in the following manner:

"According to Albo, the first of his fundamental root-principles—the belief in the existence of God—embraces the following *shorashim,* or secondary radicals: (1) God's unity; (2) His incorporeality; (3) His independence of time; and (4) His perfection: in Him there can be neither weakness nor other defect. The second root-principle—the belief in revelation, or the communication of divine instruction by God to man—leads him to derive the following three secondary radicals: (1) The appointment of prophets as the mediums of this divine revelation; (2) the belief in the unique greatness of Moses as a prophet; and (3) the binding force of the Mosaic law until another shall have been divulged and proclaimed in as public a manner (before six hundred thousand men). No later prophet has, consequently, the right to abrogate the Mosaic dispensation. Finally, from the third root-principle—the belief in divine retribution—he derives one secondary radical: the belief in bodily resurrection.

"According to Albo, therefore, the belief in the Messiah is only a twig or branch. It is not necessary to the soundness of the trunk. It is, hence, not an integral part of Judaism. Nor is it true that every law is binding. Though every single ordinance has the power of conferring happiness in its observance, it is not true that every law, or that all of the Law, must be observed, or that through the neglect of one or the other law, or of



Portion of a page from Joseph Albo's "Sefer Haikkarim" printed by Soncino, at Soncino, in the year 1485

any part of the Law, the Jew violates the divine covenant."

In the elucidation of these articles of belief and their corollaries Albo offered a complete system of theology, in which he sometimes followed Maimonides and sometimes his teacher Crescas. With the aid of the latter he was able to overcome the intellectualism of the older theologians, who thought that mankind might achieve perfection by means of theoretical knowledge alone. Albo argued for the greater value of the moral elements in religion.

The vigor of his work lies not so much in his defense of Judaism against the criticism of the philosophers as in the proof of its superiority over other religions, especially over Christianity. The adherents of Christianity were at that time threatening the Spanish Jews and using every method of violence and persuasion to convert them; Albo, in his work, constantly took issue with Christianity, both directly and indirectly. His work quickly won great popularity through its intelligible, lively and clever presentation, and became one of the most widely read books on Jewish theology.

JULIUS GUTTMANN.

Lit.: Schlesinger, Ludwig, introduction to the German translation of the *Ikkarim* by Ludwig and W. Schlesinger (1844); Graetz, H., *History of the Jews,* vol. 4 (1927) 208, 214-15, 233-34, 239-43; Husik, Isaac, *A History of Mediaeval Jewish Philosophy,* 2nd ed. (1930) 406-27; Weiss, I. H., *Dor Dor Vedoreshav,* vol. 5 (1904) 212-20; Tanzer, A., *Die Religionsphilosophie Josef Albos* (1896).

ALBRIGHT, WILLIAM FOXWELL, Biblical scholar and archeologist, b. Coquimbo, Chile, 1891. The son of a Methodist minister, he evinced an early interest in Biblical history which was later to gain for him distinction as one of the foremost Biblical scholars and archeologists. From 1916 to 1917 he was instructor in Semitics at Johns Hopkins University. In 1919 he won the Thayer Fellowship to the American Schools of Oriental Research in Jerusalem, becoming acting director the next year. He served as director until 1929, when he was appointed professor of Semitic languages at Johns Hopkins. From 1933 to 1936 he was again Director of the American Schools, after which he resigned to give his full time, when not teaching, to archeological research.

Albright's archeological discoveries have greatly increased the knowledge of the social and industrial life of ancient Palestine. Thus he was able to identify the sites of Sodom and Gomorrah and to show that their destruction was due to some natural cataclysm, as indicated in *Gen.* 19. He identified Tell el-Ful as the site of Gibeah, capital of Saul, the first king of Israel, and made excavations (1922-23; 1933) which uncovered the citadel built by that king. In 1929 he came to the conclusion that the true site of Lachish was not Tell el-Hesi, as had been previously supposed, but Tell ed-Duweir, a few miles away; this surmise was confirmed by later excavators. In 1926-32 he explored the site of Tell Beit Mirsim, and was able to identify it with the ancient Kiriath-sepher, conquered by Othniel (*Joshua* 15:16-17). From a seal found in a later stratum he was able to show that Jehoiachin, the deposed ruler of Judah, was actually still regarded as its rightful king all through the regency of Zedekiah (597-587 B.C.E.).

In 1929 Albright worked with H. Kjaer at Shiloh, and demonstrated that this sacred town had been burned by the Philistines in the wake of their victory in which

they captured the Ark (*1 Sam.* 4) and that the site had been destroyed before 1000 B.C.E. He proved that the route taken by the invading eastern kings, as described in *Gen.* 14, was entirely feasible at the period in which the story is laid (about 2000 B.C.E.). His excavation (with O. R. Sellers) of Beth-zur in 1931 and at Petra in 1934 brought to light much information as to the ancient cultural and religious institutions during the centuries of their occupation. In the latter year he made further researches on the site of Beth-el and proved that this city had been captured by the Israelites in the latter part of the 13th cent. B.C.E., thus giving an approximate date for the conquest of Canaan as recorded in *Joshua.*

Albright has written the following books on Biblical archeology: *Excavations at Gibeah of Benjamin* (1924); *The Archaeology of Palestine and the Bible* (New York, 1932; revised edition, 1935); *The Excavations of Tell Beit Mirsim* (New Haven, 1932-38); as well as numerous papers and reports. He is Editor of the Department of Archeology of this encyclopedia.

HELEN HUDGENS.

Lit.: Albright, W. F., *The Archaeology of Palestine and the Bible; Johns Hopkins University Alumni Magazine,* 1921-38; *Bulletin of the American Schools of Oriental Research,* 1921-1938.

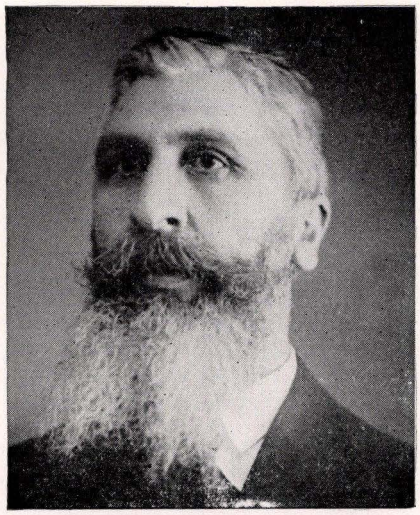
ALBU, SIR GEORGE, gold mining industrialist, b. Berlin, 1857; d. Johannesburg, Union of South Africa, 1935. His family traced its ancestry to the 15th cent. Jewish philosopher, Joseph Albo. Albu first went to South Africa as a result of correspondence with his brother Leopold, who was already there and had participated in the first Sekukuni War under Major von Schlickmann. He landed at Cape Town in 1876, worked in a commercial office for a few months, and then went to Kimberley, where he established himself as a diamond-broker. Aided by the boom of 1880, he became active in the development both of the diamond and the gold mining industry, and was made head of many mining companies. Together with his brother Leopold, he formed the G. and L. Albu Company in 1887; in 1895 this was reorganized as the General Mining and Finance Corporation Ltd.

The Albu Group controlled several mining companies, including the Meyer and Charlton Gold Mining Company, one of the largest producers, of which Sir George Albu was chairman and director for forty-three years, until its dissolution in 1932. During his career he introduced several technical innovations, including the tube-mill, a concentrating plant, and deep-level exploring, and was able to turn many unprofitable mines into dividend-payers.

Albu participated actively in the movement on the Rand in 1896 which opposed the restrictions made by the Boers, and was noted for his generous support of Jewish activities. In 1911 he became a British subject, and was awarded a baronetcy in 1912 in recognition of his efforts in promoting efficient gold mining.

Lit.: Macdonald, William, *The Romance of the Golden Rand* (1933) 185-95; *Mining and Industrial Magazine,* Jan., 1936, vol. 21, pp. 465-70; *Gold Mining Record,* vol. 3 (1934) 88-89; *Mining Journal,* Jan. 4, 1936, p. 13.

ALBUM, SIMON HIRSCH (ZEBI SIMON), Orthodox rabbi, b. Tazits, province of Kovno, Russia, 1849; d. Chicago, 1921. He was descended from a family of Talmudic scholars, attained ordination at an early age, and served for some time as rabbi in Russia. In 1891 he came to the United States and became chief rabbi of the Orthodox Jews in Chicago. His book *Dibre Emeth* (2 vols., Chicago, 1904-12) is a violent attack on his celebrated adversary, Rabbi Jacob David Ridwas of Slutzk. His other works deal with Talmudic subjects.



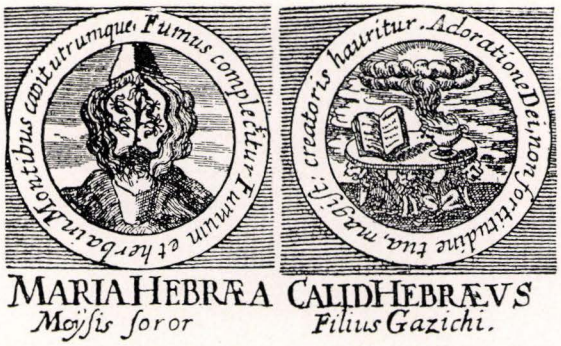
Isaac Alcalay, Chief Rabbi of Yugoslavia

ALCALAY, ISAAC, chief rabbi of Yugoslavia, b. Sofia, Bulgaria, 1881. He studied at the Vienna rabbinical seminary, and received the degree of doctor from the University of Vienna in 1908. From 1909 to 1924 he served as chief rabbi of Belgrade; in 1924 he was appointed chief rabbi of Yugoslavia. In 1923 he was one of the founders of the Rabbinical Federation of Yugoslavia, organized to foster religious and literary interests; this federation issues the *Jevreiski Almanach,* a yearbook containing scientific and literary contributions. In 1918 he made a trip to the United States in behalf of the Jews of Serbia. He wrote *The Jews of Serbia* (*American Jewish Year Book,* 1918; also separately reprinted). In 1931 he was appointed senator by King Alexander; he was the first Jew to sit in the Yugoslavian Parliament.

Lit.: *Jevreiski Almanach* (1926 to 1930); *Encyclopaedia Judaica,* vol. 2, col. 326; *Ko Je Ko u Jugoslaviji.*

ALCAN, FÉLIX, publisher, b. Metz, France, 1841; d. Paris, 1925. He served as lecturer in mathematics at the École Normale Supérieure from 1865 to 1869, became manager of his father's publishing business in Metz in 1869, and in 1872 went to Paris and entered the publishing-house of Germer-Baillière, of which he became sole proprietor in 1883. His house brought out numerous valuable text-books on science, history and philosophy.

Alcan was a member of the central committee of the Alliance Israélite Universelle from 1893 and 1908. His father, Moÿse Alcan, publisher and littérateur (b. Metz, 1817; d. Metz, 1869), contributed to the *Revue d' Austrasie* and the *Archives Israélites,* and published



Vignettes of Jewish alchemists, reproduced from Manget's "Bibliotheca Chemica Curiosa"

several poems, sonatas and cantatas. He was a member of the Jewish Consistory of Metz and a judge of the local Tribunal of Commerce.

Lit.: De Gubernatis, *Dictionnaire International,* vol. 1 (1880) 35-36.

ALCAN, MICHEL, author, engineer, and statesman, b. Donnelay, France, 1811; d. Paris, 1877. In his youth he was awarded the silver medal by the Society of the Friends of Labor for his achievements as a mechanical engineer. After participating in the revolutions of 1830 and 1848, he was elected to the National Assembly in the latter year. From 1845 until his death he was professor of the arts of spinning and weaving at the Conservatoire des Arts et Métiers. He wrote many works dealing with textiles and woolens, and achieved a reputation not only for these contributions to the industry but also for the technical improvements which he had innovated in the manufacture of textiles. He was elected a member of the Jewish Consistory of Paris in 1859, and in 1867 succeeded Salomon Munk, the distinguished Arabist, as a member of the Central Consistory.

ALCHARIZI, *see* HARIZI, JUDAH BEN SOLOMON AL-.

ALCHEMY, the technical and mystical endeavor to transmute base metals into precious metals, preferably gold. It prevailed during ancient times and in the Middle Ages. Starting in Egypt, it made its way through Arabia to Europe, and flourished there until well into the 18th cent. The relations of alchemy to Judaism are very extensive. The alchemists believed in a secret lore of the demons, the accepted bearers of the secrets of nature and the possessors of supernatural powers. This lore, they believed, had been transmitted to Adam, who in turn passed the secrets on to Abraham, Moses, Aaron and Solomon. According to Zosimus, an Egyptian priest who lived about 300 and wrote a voluminous work on chemistry, the name alchemy is derived from Ham, the son of Noah; he was the father of Mizraim, and therefore the ancestor of the Egyptians. He is said to have been the first chemist.

It was believed that the patriarchs were in possession of magical secrets because of their intercourse with the celestial realm; accordingly, they were often regarded as the authors of books on alchemy. Adam and Abraham, for example, were so regarded. Moses was the reputed author of an Arabic treatise on metallurgy, *The Chemistry of Moses,* and also of the *Diplosis,* a treatise on the "multiplication" of gold, published by M. Berthelot in *Collection des anciens alchimistes grecs* (Paris, 1888, vol. 2, pp. 300-15; vol. 3, pp. 287-301). It was believed that Solomon possessed a recipe by means of which he could manufacture silver in forty days. The so-called *Hochmath Shelomoh* (Wisdom of Solomon; Königsberg, 1858) or *Key of Solomon* (edit. Gollancz, London, 1902) was said to have been written by Solomon, and the *Labyrinth,* a book on alchemy, was also ascribed to him.

Maria the Jewess played an important part in the history of alchemy, but the exact time when she lived is not known. Zosimus and Olympiodorus, an Alexandrian philosopher of the 5th cent., quoted extracts from her works. Several alchemists considered her to have been "Maria Hebraea Mosis Soror," i.e. Miriam; according to others, she was the daughter of the Queen of Sheba. In the *Book of Alexander* she is a Syrian princess who had learned the art of alchemy at the court of Alexander the Great. However, a citation from her works reads: "Touch not the philosopher's stone with thy hands, for thou belongest not to the seed of Abraham." From this it is concluded that she must have been a Jewess. Maria is said to have constructed an apparatus for distilling and boiling, made of metal, glass, and clay; also to have described the manner of its construction. The water bath receives from her its name "Balneum Mariae" (bain-marie), the bath of Maria.



Copperplate of a diagram showing perpetual circuit of matter, reprinted from R. Abrahami Eleazari's "Uraltes Chymisches Werck"



R. ABRAHAMI ELEAZARIS
Uraltes Chymiſches
WERK,
Welches ehedeſſen von dem Autore
Theils in Lateiniſcher und Arabiſcher, theils auch in Chaldæiſcher und Syriſcher Sprache geſchrieben,
Nachmahls von einem Anonymo
In unſere Deutſche Mutter-Sprache überſetzet/
Nun aber nebſt zugehörigen
Kupffern, Figuren, Gefäſſen, Oefen, einer kurtzen Vorrede, nöthigen Regiſtern
Wie auch beygefügten Schlüſſel
derer in ſelbigen vorkommenden fremden Wörter,
Mit gewöhnlicher Approbation
Zu Nutz und Gebrauch aller Liebhaber
der edlen
Hermetiſchen Philoſophie,
In II. Theilen
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Title page and copperplate from Eleazari's "Uraltes Chymisches Werck", containing much of enlightening value concerning early endeavors in alchemy

Jewish writers of the Middle Ages were acquainted with the teachings of alchemy. There are references to it in Judah Halevi's Kuzari (*Kitab al Khazari,* trans. by H. Hirschfeld, London, 1931), in Maimonides' *Moreh Nebuchim* (*Guide for the Perplexed,* trans. by M. Friedlander, New York, 1904), and in Bahya ibn Pakuda's *Hoboth Halebaboth* (*Duties of the Heart,* trans. by M. Hyamson, New York, 1925). The philosophic writings of Simon ben Zemah Duran (15th cent.) contain polemics against the alchemists. Gershon ben Solomon describes the nature of alchemy in his *Shaar Hashamayim* (Gate of Heaven; Venice, 1547). The mystical works of the Middle Ages took the metaphors of the alchemists, for example that of "the purification of the soul from the dross of the body," in an almost literal sense. Thus the opinion gradually became prevalent that "philosopher's gold" might also be the elixir of life, which could perfect the soul; taken as "aurum potabile" (potable gold) it could cure every disease and bestow eternal youth and virility.

Steinschneider published a number of Hebrew translations of Arabic books on alchemy. The *Leḳutim* (Collection) of Johanan Alemanno (in manuscript at Oxford, No. 2234) presents translations from Abu Afla, who claimed to have made excerpts from the writings of King Solomon. Abraham Jagel (16th cent.), in his *Leḳah Tob* (Good Doctrine; Venice, 1587), presents an essay on the "philosophers' stone." Even the name of Maimonides is forged to a work of alchemic content.

Numerous Hebrew translations of Latin treatises on alchemy are known to exist, for example those of Arnoldus de Villanova, which were published by Steinschneider. In a manuscript once owned by Dr. Moses Gaster, which dates back to 1690 and may be called a Jewish alchemist library, the alchemists of the Greco-Arabic and Latin periods are enumerated in two divisions and extracts from their works are given. Among them are mentioned "Jacob the philosopher," "Isaac the Jew," and "Joan Ashkenazi." In addition, the manuscript contains a description of the furnaces, retorts, and other apparatus of the alchemists.

The *Primitive Chemical Work* ascribed to Rabbi Abraham Eleazar belongs to the pseudepigraphs of alchemy. Nicholas Flammellus (end of the 14th cent. and beginning of the 15th) stated that this book came into his hands by accident, and that he was unable to understand it at all until a Jewish convert to Christianity interpreted it for him. Abraham Eleazar is described as consoling his co-religionists for their persecutions and sorrows; and in order that they may improve their condition, he offers them the obscure advice that they should acquire the "prima materia," which has the power of turning other substances into

gold and diamonds. In all probability Nicholas Flammellus himself was the author of this work. The hint of his skill in the art of alchemy is purely fictitious; he actually acquired great wealth by robbing the Jews at the sack of Paris in 1380 and 1381 and by embezzling from the royal treasury.

A similar work is the *Book of Samuel Baruch (a Jew, rabbi, astrologer and philosopher, born of the family of Abraham, Jacob and Judah; revealing the secrets of the great master Tubal Cain, from the table discovered by Abraham Eleazar the Jew)*, which describes the processes of alchemy in vague and confused terms, and contains fifteen allegorical pictures.

Books on alchemy often make reference to the Cabala. This was done in order to lure the reader, because everything that is unknown has a mysterious fascination for the ordinary mind. A number of writings on alchemy have titles that indicate a connection with the Cabala. As a matter of fact, however, they have not the slightest relationship to it, for hardly one of the Christian authors could decipher the texts of the Cabala. Thus we find that the book *Kabbala, Spiegel der Kunst und Natur in Alchymia* (1615) or *Coelum Spirhoticium Hebraeorum* has nothing to do with the Cabala. However, Knorr von Rosenroth, the learned translator of the *Zohar,* published in his *Cabbala Denudata* (2 vols., Sulzbach, 1677-84) an abridgment of the cabalistic book on alchemy *Esh Metzaref* (Refiner's Fire, cf. *Mal.* 3:2); he claimed that this was a translation of the Hebrew text. It is still an open question whether this original was ever in existence or not.

The *Esh Metzaref* prompted certain alchemists to write a number of fantastical works on alchemy in the Cabala, such as *Beschreibung, den philosophischen Stein zu verfertigen, kabbalistisch beschrieben aus dem phisico-kabbalistischen Buche Esch Mezaref* and *Goldene Kabbala der Juden wie auch Anweisung der Sefirot, wie die Verwandlung der Metalle geschehen müsse.* As a matter of fact, there is no connection whatsoever between the Cabala and alchemy. HERMANN ROM.

Lit.: Kopp, H., *Die Alchimie* (1886); von Lippman, E. O., *Entstehung und Ausbreitung der Alchimie* (1919); Scholem, G., "Alchemie und Kabbala," in *Monatsschrift für die Geschichte und Wissenschaft des Judentums,* vol. 69 (1925) 13-30; *Jewish Encyclopedia,* vol. 1, p. 328; Thorndike, L., *History of Magic and Experimental Science,* 4 vols., 1923-34, index, under Alchemy.

ALCIMUS (in Hebrew, Joiakim or Jakim), the last high priest of the older, or pre-Hasmonean, line, and a nephew of Jose ben Joezer, renowned teacher of the law; b. about the beginning of the 2nd cent. B.C.E.; d. 159 B.C.E. He was a leader of the Hellenists and frequently opposed the Hasmoneans. After the death of the high priest Menelaus, about 161 B.C.E., Alcimus was appointed to this office by Demetrius I of Syria. He won the confidence of the Hasideans, who recognized him as the legitimate head of the people and trusted him because he was a descendant of the house of Aaron. Accordingly, the Hasideans abandoned the cause of Judas Maccabeus, who was striving for the complete independence of Judea. After a series of conflicts Judas Maccabeus was slain in 160 B.C.E., and Alcimus, who thus became supreme in Jerusalem, put to death many of the nationalist and Hasidean leaders. He died just as he was about to order the razing of the wall which separated the inner court of the Temple from the outer court of the Gentiles.

Lit.: Graetz, H., *History of the Jews,* vol. 1 (1927) 482-87, 492, 508; Dubnow, S., *Weltgeschichte des jüdischen Volkes,* vol. 2 (1925) 72-73, 77-80.

ALCOHOLISM, *see* DRUNKENNESS; TEMPERANCE; WINE.

ALDROPHE, ALFRED PHILIBERT, architect, b. Paris, 1834; d. Paris, 1895. He is chiefly known as an architect of exhibition buildings and of synagogues, having designed the synagogue in the Rue de la Victoire in Paris and the synagogue at Versailles. He designed also the Hotel Thiers, the palaces of Laversine at Chantilly and of Vallière at Surveilliers, and monuments in the cemetery of Père-la-Chaise in Paris. He was a chevalier of the Legion of Honor.

ALECHEM SHALOM, *see* GREETING AND WISH FORMULAS.

ALEF-BES, *see* PHRASES, POPULAR.

ALEKSEI, Russian archpriest, one of the leading spirits of the "Judaizing sect," b. probably in Novgorod, Russia, 1425; d. Moscow, about 1488. He is said to have been a disciple of Zechariah, presumably a Crimean Karaite who came to Novgorod in 1471. Father Aleksei found favor with the Grand Duke of Muscovy, Ivan III, who appointed him head of the Cathedral of the Assumption in Moscow. There he was successful in spreading the Judaizing heresy among people of eminence and noble birth. He died before the church joined the state in persecuting the sect.

See also: JUDAIZING.

ALENU ("It is incumbent upon us [to praise] . . . ."), a prayer found in all Jewish services near the end of the devotions. This prayer combines the ideas of the unity of God and of the selection of Israel from the nations with the hope for the realization of God's kingdom on earth. It is one of the most sublime passages in the Jewish prayer-book.

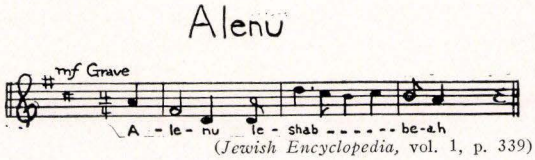
The Alenu prayer was apparently originally included in the prayer-book as part of the Malchuyoth of the New Year liturgy. Later on it was incorporated into the daily liturgy as a fitting conclusion for the morning and evening prayers. According to tradition, this prayer was composed by Joshua at the time when he entered Canaan. Judged by its language and content, however, it must have originated in the 3rd cent. C.E. In the German and Polish ritual, the congregation prostrate themselves to the ground, in adoration, on the Day of Atonement during the recitation of this prayer; during the rest of the year they simply bow.

The first paragraph of the prayer contains a reference to the difference between the ways of Israel and those of the nations: "For *they* (the nations) bow down and worship things of vanity and emptiness (וריק *varik*)," and continues, "but *we* bow the head and bend the knee . . . to the King of Kings, the Holy One, Blessed be He." In 1399 a converted Jew, Pesah Peter, declared that the word וריק stood for Jesus (ישו), since the numerical value of the letters of both words amounted to 316. He asserted also that

Jews would spit during this passage. Neither of these accusations was truthful; but the calumny was repeated again and again after 1400, and eventually led to the censorship of the original text of the prayer, and to various measures by the government to see that the passage about the nations was not recited. Eventually the sentence disappeared from the German prayer-books.

American Reform Jewish prayer-books, under the heading Adoration, give an English paraphrase of the Alenu prayer, ending with the final Hebrew phrase of the prayer. In recent times objections were raised to the inclusion of the phrase "bend the knee," in view of the fact that actual bending of the knee was not performed during the prayer. In 1938 the Central Conference of American Rabbis was considering the proposal to change the last English sentence of the first paragraph to: "We bow the head in reverence, and worship the King of Kings, the Holy One, praised be He."

On weekdays the Alenu is read silently; the cantor chants only the opening and the closing sentences. On the Sabbath and the holidays the prayer is chanted in the manner of an individual composition, especially if the congregation has a choir. In some congregations this is done responsively. For the Musaf or Additional Service on the high holidays there is an unusually festive traditional melody for the Alenu. This is probably due to the fact that this service was the one in which the Alenu prayer originated. The cantor begins the chant as follows:



(*Jewish Encyclopedia,* vol. 1, p. 339)

However, this traditional theme is generally abandoned when the time comes for the congregation to kneel down (*va'anahnu ḳore'im,* "we bow the head"). Here the composer is given free scope to introduce his own individual compositions, and usually brings in the full force of the choir to climax the entire chant.

The interpolated Piyut that follows (*'ohilah la'el,* "I Hope in God") has an entirely different musical character. The same is true of the second paragraph of the Alenu prayer, beginning *'al ḳen neḳavveh* ("Therefore we hope"). This marks the introduction of the Malchuyoth, and is chanted in the usual traditional fashion. The theme quoted above is used only for the first part of the prayer. It may be identical with the Alenu of the Middle Ages chanted by Jewish martyrs on their way to the stake; however, this cannot be definitely proven. The Sephardim do not observe the practice of prostrating themselves; they are unfamiliar also with the Alenu chant. ISMAR ELBOGEN JACOB SINGER.

Lit.: Elbogen, I., *Der jüdische Gottesdienst* (1924) 80-81, 99, 143; Singer, S., and Abrahams, I., *The Authorised Daily Prayer Book of the United Hebrew Congregations of the British Empire* (1922) 76, lxxxvi-lxxxviii; Idelsohn, A. Z., *Jewish Liturgy* (1932) XVI, 116, 316; idem, *Jewish Music* (1929) 147-48; Naumbourg, S., *Semirot Jisrael* (1847) 42; Sulzer, Salomon, *Schir Zion* (1905) 38, 148-49; Lewandowski, L., *Todah W'simrah,* vol. 1 (1876) no. 40.

ALEPH YODH HE, *see* FRATERNITIES, JEWISH.

ALEPH ZADIK ALEPH, *see* B'NAI B'RITH.

ALEPPO, the second important city of Syria, which can boast one of the most ancient Jewish communities. It is mentioned in *Ps.* 60, and although ten days' journey north of Damascus, it was traditionally regarded as the most northerly point to which a Palestinian Jew might journey without being regarded as a traveler. In marriage contracts (Kethuboth) made in the Holy Land, it is still stipulated that the husband shall give his wife a conditional divorce which becomes effective if he journeys to foreign parts. The southern limit outside which the Get commences to operate is Alexandria; the northern, Aleppo. This provisional divorce was a device intended to protect the wife from everlasting widowhood, in case the adventurous husband did not return and was not heard of again. The great Arctic explorer Nordjensköld resorted to the same expedient with regard to the wife whom he left behind him. The Jewish law will not "presume" death in the case of an absent husband, however many years he may have been missing.

Aleppo has always been a walled city of the greatest commercial importance, in consequence of its proximity to Antioch and the Mediterranean Sea on the west, and to Baghdad and Persia on the east. It is now on the direct international railway line between Damascus and Haifa on the south, and Constantinople on the north. This line was opened since the World War, and utilizes part of the famous, but unfinished, Berlin-Baghdad railway.

When Benjamin of Tudela visited Aleppo in 1173, he said that the Jewish community comprised 1,500 persons, including three rabbis. To him it was the royal city of Nur-ed-din, whose palace was in the midst of the city, surrounded by a high wall. He adds that "there is no well there nor stream, but the inhabitants drink rain water, each one possessing a cistern in his own house."

Pethahiah of Regensburg (Ratisbon) visited Aleppo on his way back from Iraq some ten or fifteen years after Benjamin of Tudela. In his *Travels* he writes: "Why is it called Haleb? Because on the mountain was the flock of Abraham our father; steps led down from the mountain whence he was accustomed to distribute milk (*halab* is the Hebrew word for milk) to the poor."

When Judah Al-Harizi visited Aleppo in 1225, he praised it for its wise men, physicians, scribes, and minstrels. He specially mentioned Joseph ibn Aknin, the head of the community, the scholar for whom Maimonides wrote his *Guide to the Perplexed.* Among the local poets he referred to Joseph ben Zemach as one who had good qualities but wrote bad verses. The king's physician Eleazar he held up to scorn because he traveled on the Sabbath, albeit at royal command.

About 1238, Rabbi Jacob, the messenger of the famous Rabbi Jehiel of Paris, was sent to Palestine and Iraq to collect funds for his Paris Yeshiva, which then had 300 students. He refers to the three synagogues there, "one of Moses where four holy men are buried whose names we know not, and in the tower of King David there is a house of our father Abraham."

Commerce is still the basis for Aleppo's attractiveness to the Jews, despite the Aleppo boil and other discomforts. Nor are they on cordial terms with their more literary coreligionists of Damascus and Baghdad.

The Jews of Aleppo still live in a ghetto of their own, divided from the rest of the city by a gate close to which there is an inscription in Hebrew dated Ab אתרם, i.e. 1349. The chief synagogue is very ancient and has many peculiarities. Although there are several modern additions to it, the main structure is dated by the Abbé Chagnot as early as the 4th cent. It has several inscriptions, some carved on its walls, others painted on them. One is as late as 1861, another as early as 833. The latter is on a chapel stated to have been erected by Mar Ali ben Nathan ben Mebasser ben Hars. Only four letters are starred, so that the date is probably 1145 of the Seleucidan era, equivalent to 834 C.E. The local Jews, however, interpret the letters to give the date 654 of the Seleucidan era, or 345 C.E. The letters are certainly very archaic, but, by leave of the Abbé Chagnot, so early an inscription should not be accepted as such without further evidence. There are several similar chapels surrounding the main building, which were evidently added from time to time, as the community grew. In each of these a Minyan is separately held. A like arrangement exists in Bokhara, and traces of it still survive in the ancient Roman ghetto. The chief peculiarity of the Aleppo synagogue is a raised pulpit called "Elijah's Throne," approached by a flight of some twenty steps and still used for the solemnization of circumcisions.

Of interest is a chapel to the extreme west behind the ark with a stone sarcophagus and a vaulted roof. Local tradition has it that here a vision of Elijah the Prophet appeared and saved the community during one of its numerous persecutions. In this damp shrine the famous Masoretic Codex, the pride of the Aleppo Jews, is reverently preserved. This is the so-called Codex of Aaron (Abu Said) ben Asher, supposed to have been written about 980. It is probably a copy of the famous manuscript of that date in the possession of the Karaites of Cairo, but itself dates only from the 13th cent. There are other manuscripts and some good Hebrew books in the Rabbinical School on an upper story of the synagogue complex. Among these are a Masoretic Pentateuch, dated 1341, with Hebrew and Targum in alternate verses, and two other Biblical manuscripts. David Sassoon possesses a Maimonides manuscript written in Aleppo in 1236.

Although collectors and traveling booksellers have depleted the city of many treasures, there is still much remaining, but competition has forced up prices to extravagant heights. Curiously enough, not a single copy could be found there of the precious Aleppo Mahzor printed by Bomberg at Venice in 1527, which has supplied Davidson with so many otherwise unknown classical Hebrew poems for his *Thesaurus of Mediaeval Hebrew Poetry*.

In 1401 the Jewish quarter was pillaged by Tamerlane when, on his last campaign against the Turks, he captured Baghdad, Damascus, and Aleppo; a Jewish saint died there after having fasted for seven months.

In the 16th cent. Samuel Laniado, and in the 17th Hayim Cohen, author of the *Meḳor Hayim* (Fountain of Life), were representative authors. This book was printed at Constantinople in 1649, and in the following year by Manasseh ben Israel at Amsterdam.

Before the World War there were about 10,000 Jews living in Aleppo. After the War their number decreased, but due to the opening of the railway there are again nearly that number in the city. There is a colony of Aleppo Jews living at Manchester, England, who have profited by their education at the Alliance Israélite Universelle School founded in 1869 in their native city and have become successful merchants. The ancestors of the White Jews of Cochin migrated to the Malabar Coast from Aleppo in the 16th cent.

ELKAN NATHAN ADLER.

Lit.: Adler, E. N., "Aleppo," in *Gedenkbuch zur Erinnerung an David Kaufmann* (1900) 128-37; Sobernheim, M. S., and Mittwoch, E., "Hebräische Inschriften in der Synagoge von Aleppo," in *Festschrift zum siebzigsten Geburtstage Jacob Guttmanns* (1915) 273-85; Franco, Moses, *Essai sur l'histoire des israélites de l'empire ottoman* (1897); Rosanes, S. A., *Dibre Yeme Yisrael Betogarmah,* vols. 1-3 (1930).

ALEX, EPHRAIM, communal worker, b. Cheltenham, England, 1800; d. London, 1882. He was a well-to-do member of the Ashkenazic community and held office as Overseer of the Poor (*Gabbay Zedaḳah*) at the Great Synagogue, Duke's Place. In this capacity he was instrumental in the establishment of the Jewish Board of Guardians in London. The charitable efforts of the three Ashkenazic synagogues then in existence were amalgamated into one central body in 1858, chiefly owing to Alex's zeal and devotion, and he became the first president of that institution.

Lit.: Jewish Chronicle, Nov. 17, 1882, pp. 9-10.

ALEXANDER, a masculine name frequent among Jews. In Yiddish it is shortened to Sender, which is frequently combined with Lipman (Alexander-Lipman, equivalent to Sender-Lipe) and Süsskind (Alexander-Süsskind, equivalent to Sender-Zusie). The name Alexander was adopted by Jews in the time of Alexander the Great; all countries show similar expressions of loyalty on the occasion of the accession of a new ruler or of similar occurrences.

Lit.: Rapoport, *Erech Millin.*

ALEXANDER I, emperor of Russia from 1801 to 1825, b. St. Petersburg (Leningrad), 1777; d. Taganrog, Russia, 1825. In the first years of his reign he sought to improve the condition of his Jewish subjects. For that purpose he appointed, in 1802, a special committee to draft new regulations affecting them. This committee approached its task in a liberal spirit, yet the statutes which it drew up and which were enacted in 1804 were a mixed blessing.

On the one hand, the new law interfered neither with the religious freedom nor the communal organization of the Jews; it opened to them all educational institutions and allowed them to have their own secular schools; it enabled certain restricted groups of Jews to settle temporarily outside the Pale. On the other hand, these regulations prohibited the Jews from leasing land, mills, fisheries, and the like, in any village or hamlet, and from keeping taverns and wine-shops there, the assumption being that their activities in the rural districts were injurious to the peasantry. Within two or three years all the families residing in the rural districts were to be expelled therefrom. Crafts and industries were offered as substitutes for the abolished occupations, and inducements were held out to those

who were willing to form agricultural colonies on the virgin steppe of New Russia.

These measures proved a failure. Fearing Christian proselytism, the masses kept their children away from the Crown schools, and the efforts of the authorities to wean the Jews from their traditional occupations had no results, save the establishment, in 1807, of four agricultural settlements. The expulsion from the rural districts was begun at the appointed time, but was soon suspended because of its disastrous effects both upon the deported Jews and the local peasantry. The harsh law was not definitely repealed, and later there were repeated attempts to resume the deportations.

The patriotism displayed by the Jewish population during Napoleon's invasion seems to have impressed the emperor. He expressed his gratitude to the Jewish deputies attached to the General Staff and requested them at a later date to convey their recommendations as to the betterment of the condition of their people. This they did, but their representations went unheeded. At the Congress of the Holy Alliance at Aix-la-Chapelle in 1818, Lewis Way, an English missionary, appealed to the emperor to emancipate his Israelitish subjects and to urge his Allies to do likewise. Alexander went as far as to submit Way's memorandum to the Congress for consideration, but obtained no action.

Under Alexander the Jewish population of the Empire was considerably increased through the annexation of Bessarabia in 1812, and of the kingdom of Poland (Congress Poland) in 1815. In Poland all the old Polish restrictions remained in force, and new ones were added. In 1821 the Kahals there were abolished; in 1823 the Jews were barred from the border zone along the Austrian and Prussian frontiers.

After the war with Napoleon, Alexander's liberal temper gave way to an intolerant pietism. For the Jews the last decade of his reign was a period of meddling paternalism and persecution. Swayed by missionary zeal, the emperor attempted to proselytize the Jews. In 1817 he decreed the establishment of a "Society of Israelite Christians" to the end of offering assistance to actual or prospective converts. So few Jews joined this society, in spite of the many inducements held out, that the government was forced to abolish it in 1833. On the other hand, a considerable number of peasants in central Russia seceded from the established church and embraced a doctrine which had much in common with Judaism. As a result the Jews were expelled from the districts where this sect flourished. In 1820 a Senate decree barred the Jews from keeping Christian domestics, alleging the danger of Jewish proselytism. In 1824-25 the Jews were driven from the villages in the provinces of Mogilev and Vitebsk. From 1818 to the end of Alexander's reign there existed a committee of three Jewish deputies, under the Ministry of Ecclesiastic Affairs, which accomplished nothing.

On several occasions the emperor expressed his regard for the Jewish people, and even conferred special honors upon individual Jews who rendered distinguished service to the state. When in 1816 a ritual murder case was started at Grodno, an imperial decree referred to the blood accusation as "a mere prejudice." Later on, however, he failed to maintain this enlightened view. Generally speaking, the emperor, in dealing with the Jewish question, swung between tolerance and persecution. Nevertheless he was remembered with kindness by the masses. In the folk-tales he figures as a benevolent ruler, easy of approach. SIMON COHEN.

Lit.: Dubnow, Simon, *History of the Jews in Russia and Poland,* vol. 1 (1916) 335-413; vol. 2 (1918) 89-104; Graetz, H., *History of the Jews,* vol. 5 (1927) 472-73, 523-27; Raisin, Jacob S., *The Haskalah Movement in Russia* (1913) 111-19, 127-30.

ALEXANDER II, emperor of Russia from 1855 to 1881, son of Nicholas I, b. St. Petersburg (Leningrad), 1818; assassinated in St. Petersburg (Leningrad), 1881. Although his reign was marked by a number of reforms, such as the freeing of the slaves, no radical changes were made in the condition of the Jewish population, and the gravest disabilities to which the Jews were subjected in previous reigns still remained in force. Nevertheless, the laws limiting the residence and occupations of the Jews were enforced with less rigor, and in this respect the time of Alexander II was a favorable period for the Jews between the oppressive rules of Nicholas I and Alexander III.

At his coronation, in 1856, the emperor abolished the drafting of Jewish minors into the army (Cantonists). Jews were placed on the same basis with the rest of the population in the matter of military service, although some discriminations still remained. The government made a breach in the Pale of Settlement by opening the forbidden interior of the country to wealthy merchants and university graduates, as well as to distillers and certain classes of artisans and mechanics. As these privileged persons were permitted to bring along with them a number of employees and attendants, the number of Jews living outside of the Pale steadily increased, amounting to almost a million by the end of Alexander's reign. In addition, certain minor residential restrictions within the Pale itself were removed.

Jews were admitted to the legal profession and even to the judiciary, and could hold offices in the local councils, or Zemstvos. As regards the traditional occupations of the group, the government adopted a policy of non-interference. It no longer encouraged farming, and allowed Jews belonging to the agricultural estate to register as burghers and merchants.

The emperor's aim in treating the Jews in this milder fashion seems to have been to blend them with the rest of the population. For this purpose the government no longer relied on conversion, using enlightenment as its chief weapon against Jewish separatism. One of the emperor's first edicts was to the effect that after a lapse of twenty years, rabbis and teachers of Jewish subjects should be appointed only from among graduates of government rabbinical seminaries or of secular schools. The government also tried to eliminate the Heder or at least to subject it to strict supervision. These efforts were largely unsuccessful, and in the end the authorities abandoned them.

Nevertheless, enlightenment was breaking in upon the strongholds of tradition. The reign of Alexander II marked the high point of the Haskalah movement, and a steady Russification, especially among the wealthy, took place. The youth reached out eagerly for lay culture, and some of the intellectuals looked forward to a complete fusion with the dominant people. Jews distinguished themselves in the learned pro-



Czar Alexander III of Russia under whose reign the Jews were ruthlessly persecuted

fessions, and as journalists and men of letters. A Russian Jewish literature came into being, although the more important writers used either Yiddish or Hebrew as their medium of expression.

In Poland Alexander II rescinded the surviving medieval restrictions, putting the Jews there on an equal footing with those in the rest of the empire. "The Act of Emancipation" (1862) removed some of the limitations on the rights of property and residence which affected Polish Jewry. The more cultivated Jews, who were to a degree Polonized, were in sympathy with the agitation which culminated in the anti-Russian rising of 1863, but the Jews did not take part in the actual fighting. In the Lithuanian provinces they were hostile to the rebels.

During the latter part of Alexander II's reign the attitude toward the Jewish people became less favorable. The rise of a Jewish plutocracy aroused the envy of the native industrialists and merchants, and there were loud outcries against the Jew as an exploiter. Fraternization between Jew and Gentile received a serious setback. In 1871 there was a pogrom in Odessa; in 1878-79 a ritual murder trial took place at Kutais. Jew-baiters like Lutostanski were permitted to publish their libellous attacks. Naturally, dissatisfaction with conditions drove Jewish youths into the rebels' camp—the year 1877 marked the appearance of the first Socialist paper in Yiddish. AVRAM YARMOLINSKY.

Lit.: Dubnow, Simon, *History of the Jews in Russia and Poland,* vol. 2 (1918) 154-242; Raisin, Jacob S., *The Haskalah Movement in Russia* (1913) 222-31, 239-40, 248-55.

ALEXANDER III, emperor of Russia from 1881 to 1894, b. St. Petersburg (Leningrad), 1845; d. Livadia, Crimea, Russia, 1894. As crown prince he had shown strong anti-Jewish prejudices and when he ascended



Coin dating from the reign of King Alexander Balas Syrian ruler who sought alliance with the Jews in an effort to combat the rightful monarch Demetrius

the throne he was under the sway of his former tutor, Pobedonostzev, procurator of the Holy Synod, who was a bitter enemy of the Jews. The emperor was persuaded that the Jews had engineered the terrorist movement which led to the assassination of his father. Along with other national minorities, the Jews suffered relentless persecution during this reactionary reign.

The beginning of Alexander's reign was marked by a wave of bloody anti-Jewish riots, which aroused a storm of protest abroad. Starting in the spring of 1881 and continuing into the following year, the pogroms within one month spread to over 150 cities and towns. In 1882 the government superimposed a new set of restrictions upon the complicated and contradictory legislation which hedged in Russian Jewry, namely, the "Temporary Rules," or May Laws, so called from the month in which they were confirmed by the emperor. The chief purpose of the new regulations, which the administration chose to interpret so as to work the greatest hardships on the victims, was to confine the Jews to the overcrowded towns within the Pale.

Each succeeding year witnessed added insult and injury. Reversing the policy of his predecessor, the emperor restricted the number of students of the Jewish faith in the secondary schools and universities to 10 per cent within the Pale and to a still smaller proportion outside of it. The number of Jewish army doctors was considerably reduced, and graduates of law schools were not admitted to the bar. The repeated expulsions from the villages within the Pale and from the capitals and large cities outside it worked the greatest havoc. In 1891, 20,000 old residents were deported from Moscow alone. "Having begun with pogroms, the reign ended with expulsions" (Dubnow).

Persecution ended the tendency toward assimilation and, in fostering the sense of group solidarity, brought about a new Jewish nationalism. Some few young enthusiasts went to Palestine, there to till the soil of the historic homeland. Vastly larger numbers crossed the Atlantic in search of homes in the New World. During the reign of Alexander III some 290,000 Jews migrated from Russia to the United States.

AVRAM YARMOLINSKY.

Lit.: Dubnow, Simon, *History of the Jews in Russia and Poland,* vol. 2 (1918) 243-429.

ALEXANDER BALAS, Syrian of lowly extraction who usurped the throne of Syria in 150 B.C.E. In order to combat the lawful King Demetrius I, he sought an alliance with the Jews and bestowed the office of high priest upon Jonathan, the Hasmonean, thus establishing the Maccabees as heads of the nation. Defeated by Demetrius II, he fled to the Arabs across the Jordan and was treacherously murdered there in 145 B.C.E.

Lit.: Schürer, E., *A History of the Jewish People in the Time of Jesus Christ,* division 1, vol. 1, pp. 175, 240-45.

ALEXANDER THE GREAT. 1. *In Jewish History.* Alexander first came upon the scene of Jewish history after the decisive battle of Issus (333 B.C.E.), when he marched down the eastern coast of the Mediterranean. On the way he conquered Tyre after a stubborn seven months' siege, and Gaza after another of two months' duration (November, 332 B.C.E.). From Gaza he proceeded to Egypt, where he spent the winter, then returned north and stopped on the way at Samaria and at Tyre, his base of operations (May, 331 B.C.E.).

The chief interest in these movements of Alexander, from the Jewish point of view, lies in the story of his trip to Jerusalem, as recorded by Josephus, the rabbinic sources, and other later narratives. They present a maze of conflicting and fragmentary historical evidence, which is best explained by the assumption that Alexander made two separate visits to Palestine: the first and more important one during the siege of Gaza, which is only sixty miles from Jerusalem; the second, during his journey from Egypt and on his way to Samaria to punish the ringleaders of a rebellion in which Andromachos, whom he had appointed governor, had been brutally murdered (Curtius, iv, 8:32, translation of Pratt, p. 402).

Josephus, the only historian who has recorded Alexander's appearance in Palestine, seems to have possessed knowledge of the details of both visits; but, supposing that there was only one, regrettably confused the details into one continuous narrative. The resulting inconsistencies and incongruities have led some to reject Josephus' tale as being entirely fictitious. The consensus of scholarly opinion, however, is that although Josephus is not to be relied upon in every respect, the story in its broad outlines is highly probable (Weigall, A., *Alexander the Great,* 1933). The silence of the chroniclers of Alexander's exploits is no valid argument against the authenticity of the account; Judea to them was a very small and insignificant land, not worthy of record.

We may therefore recapitulate the story as given by Josephus (*Antiquities,* book 11, chap. 8), separating it into its component parts, as follows: During the siege of Tyre, Alexander requested troops and provisions from the high priest Jaddua. The latter, not wishing to violate his oath of friendship with Darius, refused. Angered, Alexander threatened to make an expedition against Jaddua after he had taken Tyre (first visit).

As Alexander neared Jerusalem, Jaddua, resplendent in his robes of gold and purple, the priests in their sacerdotal attire of fine linen, and a great multitude dressed in white went out to meet him. To the astonishment of all, Alexander, seeing the high priest and his mitre on which was engraved the Name of God, reverenced the Name and saluted the high priest. When asked why he had done this, he answered that in a dream at Dium, in Macedonia, he had seen a figure dressed like the high priest, who had bidden him to be of good cheer, as he would give him dominion over the Persians. (Alexander often had such dreams; thus Arrian and Curtius report that at Tyre Alexander was much encouraged when he dreamed that Hercules, the god of Tyre, helped him into the city.)

Then Alexander entered Jerusalem, where he offered sacrifices to God. It was Alexander's standing policy to offer sacrifices to the gods of all cities which he conquered, so as to gain the good-will of their inhabitants. On the day following his entry into Jerusalem, he granted the request of the Jews to be allowed to keep the laws of their forefathers, and he also exempted them from paying taxes during that year, which happened to be a Sabbatical year (first visit). The Jews asked him to grant the same rights to their coreligionists in Babylonia, and he did so. Leaving Jerusalem, Alexander led his army into the neighboring cities (second visit). The Samaritans begged for privileges that he had granted to the Jews, but Alexander replied that he would give his decision when he returned, and in the meantime he took some Samaritan troops with him to Egypt (first visit).

An analogous story is found in rabbinic literature (*Yoma* 69a and many parallels), except that the name of the high priest is given as Simon the Just. Many scholars believe that this story and the account given in Josephus are based on a common tradition, and that the change in name is due to the natural tendency of tradition to transfer all events of a given period to the most famous character of that epoch, in this case Simon the Just (Yawitz). Others hold that the story refers to the sack of Samaria by John Hyrcanus (*Antiquities,* book 13, chap. 10, section 2), while still others, such as Zeitlin, see in it a reminiscence of Antiochus the Great's reception in Jerusalem (*Antiquities,* book 12, chap. 3, section 3).

This visit is recorded also in Samaritan chronicles (Gaster, M., *The Samaritans,* 1925, p. 33), Pseudo-Callisthenes, Josippon, Nizami, and in various Alexander-romances. Curiously enough, the name of the high priest is given as Anani, or Hanani, possibly a corruption of Hananiah or Onias.

Those who regard the visit as entirely fictitious base this view on two main objections: 1) the trip did not fit into Alexander's itinerary; 2) he had not sufficient interest in the Jews to visit them.

Neither of these objections is of sufficient force. Alexander might easily have left the siege of Gaza for a few days to make a flying trip through Palestine. In fact, Curtius records a very similar action (iv, 2: 10) at the time of the siege of Tyre, when Alexander made an eleven-day punitive expedition against some of the tribesmen of the Anti-Lebanon region.

The objection that Alexander could have had no interest in the Jews is answered by his own life and subsequent actions. An astute statesman of penetrating vision, Alexander was quick to grasp the indispensable value of the Jews in the cultural, political and intellectual sphere of his world-empire. Alexander's aim was the synthesis of Occidental and Oriental cultures into the mould of Hellenism; undoubtedly he appreciated the capacity of the Jews to absorb foreign culture, while rigidly maintaining their national identity, thus making them an ideal vehicle for his civilizing enterprise. As Jews were already an international commercial power, numbers of them being found in most countries of Alexander's domain, he granted them many political privileges when he founded Alexandria, and even gave them a portion of Samaria with exemption from taxes, in order to gain their support. It is even possible that Alexander had first heard of the Jews from his teacher Aristotle, who, according to the

report of Josephus (*Against Apion* 1:22), had met a Jew who was a veritable philosopher and "a Greek, not only in language, but in soul."

2. *In Jewish Literature.* There are frequent references to Alexander in the book of *Daniel* (8:3-8 and other passages), where his dominion is described as the fourth great kingdom and the shaggy he-goat that overcomes the Medo-Persian ram; his untimely death is symbolized by the breaking off of a single large horn. There is also a brief mention in *I Macc.* 1:1-8.

A career such as that of Alexander naturally gave rise to numerous legends, many of which have been preserved in Jewish literature. These fall into two classes: those which have parallels in non-Jewish sources, and others which are of a specifically Jewish character. Among the former are:

1. The story of the ten questions which Alexander propounded to the wise men of the South (*Tamid* 31b-32a). These are somewhat similar to an account in Plutarch.

2. Alexander's journey to the dark regions of Africa (*ibid.* 32a).

3. Alexander's visit to the Amazons, who satirize his greed by offering him golden bread to eat (*Tamid* 32ab).

4. Alexander's journey to the gates of Paradise, where he was denied entrance, but given a bone which outweighed all his gold and silver. The rabbis explained to him that this was the socket of the eye, which could never be satiated until it was covered with a little earth, after which it would weigh nothing (*Tamid* 32b).

5. At a lawsuit before King Kazia, Alexander heard the plaintiff argue that he wanted to return a treasure which he had found while digging in a field he had recently bought. The seller claimed that he had sold the piece of land and everything it contained. King Kazia solved the problem by suggesting that the son of the one marry the daughter of the other, and the treasure be given them as a wedding-portion. Amazed, Alexander declared that in his country he would have put both litigants to death and confiscated the treasure, whereupon the king remarked that it must be only for the sake of the dumb animals that God sent sunshine and rain to Alexander's country (*Yer. B.M.* ii, 8c).

6. Alexander, with the aid of two eagles, ascended into the air until the earth appeared to him as a ball (*Yer. A.Z.* iii, 42c; Eisenstein, J. D., *Otzar Midrashim,* 1915, p. 463); then he descended into the sea in a glass diving-bell (Gaster, M., *Exempla,* no. 5, p. 53).

7. Alexander desired to be worshipped as a god (Gaster, M., *Maaseh Book,* 1934, vol. 1, p. 262).

Alexander is numbered among those who ruled over the entire world (*Pirḳe de Rabbi Eliezer,* chap. 11, edit. Luria, pp. 28a, 29a). Many stories of Alexander's prowess had their origin in Alexandria, where a favorable opinion of Alexander was of much importance. As Alexander's deeds were so frequently mentioned, he was made the hero of many stories of adventure, although it is clearly evident from their context that they were originally told about a different Alexander (for example, *Suḳ.* 51b).

The specifically Jewish stories about Alexander are generally those which stress his favors to the Jewish people. There are a number of tales revolving around a certain Gebiha ben Pesisa, or ben Kosem, who cleverly defended the rights of the Jews against the claims of other nations, and vanquished Alexander in repartee (*Sanh.* 91a). Josippon (the Ethiopic version translated in Budge, E. A. W., *Life and Exploits of Alexander the Great,* 1896, pp. 403-28) and a Samaritan chronicle (Kirchheim, R., *Karme Shomeron,* chap. 46, pp. 84-85) relate that when Alexander desired that statues of himself be set up in the Temple, the high priest explained to him why this was not possible, and as an alternative decided to give the name Alexander to all the sons that were born to the priests that year. According to an interesting Midrash, Alexander had the bones of Jeremiah the prophet reinterred in Alexandria (*Midrash Agada* to *Num.* 30:15).

There is a medieval Hebrew Romance of Alexander, with many details in common with other Alexander romances, different versions of which have been published by Gaster and Levi. There is also an interesting reference to Alexander in Gaonic literature, where a fantastic tale of a basket disappearing when placed on a spot where earth and sky meet is rationalized by means of a huge revolving globe constructed by Alexander (Harkavy, *Teshuboth Hageonim,* p. 344).

HIRSCHEL REVEL.

Lit.: Tscherikower, A., *Hayehudim Vehayevanim* (1930) 3-33, 97-105; Weigall, A., *Alexander the Great* (1933) 191-92; Spak, *Bericht des Josephus über Alexander den Grossen* (1911); Zeitlin, S., *Second Jewish Commonwealth* (1933) 3-5; Abrahams, I., *Campaigns in Palestine from Alexander the Great* (1922) Lecture 1, pp. 5-16; Bentwich, Norman, *Hellenism* (1919) 28-32; Gaster, M., "Hebrew Romance of Alexander the Great," in *Journal of the Royal Asiatic Society* (1897), reprinted in *Texts and Studies,* vol. 2 (1925-28) 814-78; Krauss, S., *Griechen und Römer* (1914; vol. 5 of *Monumenta Talmudica*) 27-32; Levi, I., *Toledoth Alexander* (1887); idem, "Un nouveau roman d'Alexandre," in *Steinschneider Festschrift,* pp. 235-37; Friedländer, I., *Die Chadirlegende und Alexanderroman* (1913); Guttmann, M., *Mafteah Hatalmud,* vol. 3 A (1924) 67-69.

ALEXANDER OF HALES, English theologian and member of the Franciscan order, b. in the county of Gloucester, England, between 1170 and 1180; d. Paris, 1245. Alexander may be regarded as the originator of the reformation of scholasticism which took place in the 13th cent. His chief work, *Summa Universae Theologiae,* makes use not only of the teachings of Aristotle, but also of those of two Jewish philosophers, Ibn Gabirol and Maimonides, the latter of whom Alexander mentions twice under the name of "Rabbi Moyses" (*Summa,* i, 22:6; iii, 28:1). From Ibn Gabirol he derived the opinion that all things are composed of matter and form and that not even the angels are entirely spiritual. From Maimonides he borrowed the thought that the knowledge of God can be obtained from the study of His acts, his exposition of the proofs of the philosophers for the eternity of the world; as well as their refutation, and the statement that there is a deeper spiritual meaning in the ceremonies, the seemingly irrational laws, and the sacrificial cult.

Alexander exhibited exceptional clemency toward Jews. At the time of agitation for the confiscation and burning of the Talmud, he defended the work on the ground that the Jews had a right to their own religious views. He was opposed to compelling Jews to accept



Coin of the realm of Alexander Jannaeus (Jonathan), Hasmonean ruler and high priest

baptism by means of force and threats, and he held that it was wrong to confiscate their property.

Lit.: Newman, L. I., *Jewish Influence on Christian Reform Movements* (1925) 109-10; Guttmann, J., "Alexandre De Hales et le Judaisme," in *Revue des études juives,* vol. 19 (1889) 224-34; idem, *Scholastik,* pp. 32-46.

ALEXANDER JANNAEUS (Hebrew name, Jonathan), Hasmonean king and high priest, b. about 126 B.C.E.; d. 76 B.C.E. He waged incessant warfare against the Greek cities surrounding Judea, and conquered the Sharon plain and captured the fortress of Gaza from the Syrians. He fought with varying fortune against the Syro-Hellenes and the Nabatean Arabs east of the Jordan, and made considerable accessions to his kingdom. His warlike policy and his favoring of the aristocratic Sadducees led to a great revolt of the Jews against him under the leadership of the Pharisees. The latter even summoned the assistance of the king of Syria; however, Alexander finally succeeded in subduing the rebels, after which he took a bloody revenge. The Hasmonean kingdom reached its greatest extent under his sway, but its internal strength was simultaneously sapped by civil warfare. Alexander's tyrannical and worldly government shattered the popular ideal of rulership by the high priests.

Lit.: Josephus, *Antiquities,* book 13, chaps. 12 to 15; Graetz, H., *History of the Jews,* vol. 2 (1927) 38-47; Dubnow, S., *Weltgeschichte des jüdischen Volkes,* vol. 2 (1925) 154-65.

ALEXANDER KOHUT MEMORIAL FOUNDATION, *see* FOUNDATIONS.

ALEXANDER OF MILETUS, surnamed Polyhistor (man of varied learning), Greek writer who lived about 80 B.C.E. He seems to have possessed unusual versatility. He transcribed a great mass of all sorts of information, without any attempt to investigate or evaluate the sources. In this way he transmitted the knowledge of Oriental history to the peoples of the West. Copious extracts from his book *On the Jews* (*Peri Ioudaion*) are to be found in the works of Josephus, Clement of Alexandria, and Eusebius. All the extant fragments of the Hellenic Jewish historians seem to have been copied from this work. Alexander's knowledge of the Jews was not extensive, and his statements are sometimes actually absurd.

Lit.: Freudenthal, Jacob, *Alexander Polyhistor* (1875); Schürer, E., *A History of the Jewish People in the Time of Jesus Christ,* vol. 3, part 2, pp. 197-200, 282, 288; *Cory's Ancient Manuscripts,* edit. E. Richmond Hodges (1876).

ALEXANDER SEVERUS, Roman emperor from 222 to 235. He was friendly toward both Jews and Christians, but whereas he only tolerated the latter, he restored to the former their ancient privileges which had been granted them by Julius Caesar, Augustus, and other emperors. Jews of Cappadocia fought in the army of Alexander in his campaign against Artaxerxes I (Ardeshir), the founder of the Sassanian dynasty of Persia; a probable factor in the support of Alexander by Jews was the fact that Artaxerxes, a zealous Zoroastrian, persecuted all other sects in his empire. Alexander is reported by his biographer Lampridius as having taken for his motto the Golden Rule, "Do unto others as thou wouldst have them do unto thee," and as having ordered that it be inscribed on all public buildings. His private chapel contained images of Abraham and Jesus as well as of Orpheus and Apollonius. Alexander seems to have borrowed his method of publicly announcing in advance his appointments to office from the customs of the synagogue; hence the irreverent wits of Antioch and Alexandria dubbed him "a synagogue overseer and high priest."

Rabbinic literature apparently refers to Alexander Severus in certain passages which relate the acts of "Severus, the son of Antoninus." This Severus is said to have presented the Jews with a scroll of the Law, which was quoted for the excellency of its text. A synagogue in Rome was called that of Severus (*Kenishta deseveros*) probably in his honor; to another synagogue he presented a golden Menorah.

Lit.: Gibbon, Edward, *The Decline and Fall of the Roman Empire,* vol. 1, pp. 122-27, 139, 411; Graetz, H., *History of the Jews,* vol. 2 (1927) 481-83.

ALEXANDER, SON OF ARISTOBULUS II, d. 49 B.C.E. Together with his father, the Hasmonean king, who was arrested by Pompey when he made Hyrcanus II ethnarch, Alexander was taken as a captive to Rome in 63 B.C.E. He managed to escape on the way, and in the year 57 and also later he instigated uprisings of the Jews against the Roman government. In 49, on the order of Pompey, he was executed by Metellus Scipio, proconsul of Syria. From his marriage with Alexandra there were born Mariamne, who was later the wife of Herod the Great, and Aristobulus III, the last Hasmonean high priest.

ALEXANDER, son of King Herod the Great and of the Hasmonean Mariamne. He was brought up in Rome and married to Glaphyra, daughter of the Cappadocian King, Archelaus. About the year 9 B.C.E. Alexander and his brother Aristobulus were executed by their father. His descendants renounced Judaism and became kings of Armenia.

ALEXANDER SÜSSKIND BEN MOSES OF GRODNO, Cabalist, d. Grodno, Lithuania, 1794. He was so extreme an ascetic that he would not even caress his own children, deeming that even this joy partook too much of the worldly. His chief work was the *Yesod Veshoresh Haabodah* (The Essence and Root of Worship; Novydvor, 1782), containing instructions regarding the ritual of the daily service, Sabbath and holidays. It is a commentary on the service explaining the sources and significance of the various prayers. The first edition contained glosses on Rashi's commentary on the Prophets and the Writings, which were omitted in the later editions. In his ethical will (Grodno, 1794) he admonishes his sons to make proper employment of the hours allotted to man, and not to neglect divine service.

Lit.: Fünn, S. J., *Keneseth Israel,* vol. 1 (1886) 313; Friedenstein, *Ir Gibborim,* pp. 62-63.

ALEXANDER, TIBERIUS JULIUS. Tiberius Julius Alexander, the only Jew to become a Roman general, lived in Alexandria and the East in the 1st cent. C.E. He was the son of the alabarch Alexander Lysimachus and a near relative of Philo. He embraced the pagan religion, entered the army, and was soon raised to a high rank. In 46 Claudius made him procurator of Judea, on the theory that the Jews would take kindly to being governed by one of their own people; his term of two years was marked by the suppression of the revolt of the sons of Judas the Galilean. Under Nero he became prefect of Egypt, and in a riot at Alexandria between the Jews and Alexandrians (about 66) he was responsible for a bloody massacre of his former coreligionists. In 69 he secured the support of the Egyptian legions for Vespasian, thus insuring the position of emperor to the latter. The next year, as "praefectus praetorio" ("general of the army"), he assisted Titus in the siege of Jerusalem. When the Romans held a council as to whether the Temple should be destroyed, Alexander voted in favor of its preservation. An inscription on a stone in the town of Aradus, Greece, in which the people of the town pay homage to him and to Pliny the Elder, indicates that he later held the position of governor of Syria.

Lit.: Graetz, H., *History of the Jews,* vol. 2 (1893) 198-99, 263-64, 300, 302; Schürer, E., *A History of the Jewish People in the Time of Jesus Christ,* division 1, vol. 2, p. 170, note 9.

ALEXANDER, family of Jewish printers in London at the end of the 18th and the beginning of the 19th centuries. The founder of the printing establishment was Alexander ben Jehuda. His son called himself Jehuda Leb, but also Levi Alexander. In 1770 Alexander ben Jehuda published a Passover Haggadah with a German-Yiddish translation. In a later edition of this book Alexander ben Jehuda's son is mentioned as compositor. The Alexanders published prayer-books, festival prayers for the Ashkenazic and Sephardic rites, and Bibles with English translations. Alexander prepared these translations himself, and moreover was the author of a commentary on the prayer-book. Levi Alexander published a work about Jewish customs under the title *Alexander's Hebrew Ritual and Doctrinal Explanation of the Whole Ceremonial Law* (London, 1819). He was ill-disposed toward Chief Rabbi Solomon Hirschel (son of Hirschel Lewin), rabbi in London and later chief rabbi in Berlin, and attacked him in various pamphlets, one of them being entitled *The Axe Laid to the Root* (London, 1808). In Alexander's office were printed also the pamphlets and broadsides of another opponent of Rabbi Solomon Hirschel, the famous engraver Solomon Bennett. Levi Alexander was also author of the *Memoirs of the Life and Commercial Connections of the Late B. Goldsmid, of Roehampton* (London, 1808), in which are mentioned very interesting facts and fancies about London Jews, including the Baal-Shem, Samuel Falk. One S. Alexander published an English translation of the Bible in 1785. He was possibly another son of Alexander ben Jehuda.

Lit.: *Jewish Historical Society of England Transactions,* vol. 3 (1899) 56, 68-69; Roth, C., *Magna Bibliotheca; Journal of Jewish Bibliography,* Oct., 1938, p. 2.

ALEXANDER, BERNARD, philosopher and university professor, b. Budapest, 1850; d. Budapest, 1927. He was originally a teacher in a secondary school. In 1878 he became instructor at the University of Budapest, and from 1904 to 1919 he was professor of philosophy. After he had been dismissed because he was suspected of being a Communist, he went to Geneva, where he secured a position at the university.

Alexander, in collaboration with Professor Bánoczi, issued a Hungarian library of philosophy, in which he published the translations which he had made and most of his original works. He was a member of the Hungarian Academy of Sciences and was renowned throughout the country as an aesthete and philosopher. He translated into Hungarian works by Diderot, Descartes, Hume and Kant and wrote on such subjects as the idea of philosophy in history, Kant, pessimism in the 19th cent., Shakespeare, and art. One of his more important works was *Spinoza* (first in German, then in Hungarian). His essays on philosophy and art were collected and published in 1924.

Lit.: *Magyar Zsidó Lexikon* (1929) 24-25.

ALEXANDER, BERNARD, South African advocate, b. Posen, Poland, 1872; d. Johannesburg, 1935. He was appointed justice of the peace at Johannesburg in 1902. In 1929 he was appointed Solicitor to the Paramount Chief of the Swazis, in which connection, within the course of a few months, he headed two missions to the home government in connection with native affairs. Alexander served for three years as a member of the Johannesburg city council, occupying the position of chairman of the finance and works committees. One of the founders of the Jewish Board of Deputies of Transvaal and Natal, he was its president at the time of its amalgamation with the Cape Jewish Board of Deputies to form the South African Jewish Board of Deputies, on which he served as president from 1916 to 1927. As chairman of the Jewish War Victims Fund from its inception in 1915 to 1925, he was instrumental in bringing a party of Jewish war and pogrom orphans to Johannesburg and in establishing the Children's Village at Kfar Yeladim, Palestine.

Lit.: *The South African Jewish Year Book* (1929) 295; *The South African Jewish Chronicle,* May 24, 1929, p. 326.

ALEXANDER, DAVID LINDO, communal worker, b. London, 1842; d. 1922. Alexander, who was a leading lawyer, took a prominent part in Jewish affairs in Great Britain, notably as president of the Board of Deputies. He was one of the signatories of a letter to *The Times* on May 24, 1917 in which he expressed himself officially against Zionist aspirations in Palestine. Owing to the agitation which ensued, he resigned his position as president of the Board of Deputies.

ALEXANDER, LIONEL LINDO, communal worker, b. London, 1852; d. 1901. He took a leading part in all aspects of Jewish life in London. As honorary secretary of the Jewish Board of Guardians from 1883 to 1893 he was called upon to deal with problems which had specially arisen in connection with the considerable Jewish immigration that occurred during

that period. He gave evidence before the House of Lords' and House of Commons' select committees on the sweating system and on migration.

ALEXANDER, MICHAEL SOLOMON, the first Anglican bishop in Jerusalem, b. Schonlanke, Posen (then Germany), 1799; d. Belbeis, Egypt, 1845. Educated along the lines of strictest Orthodoxy, at the age of sixteen he became a teacher of Talmud and of German. He arrived in England in 1820 and, while acting as Hazan at Plymouth, became converted to Christianity in 1825.

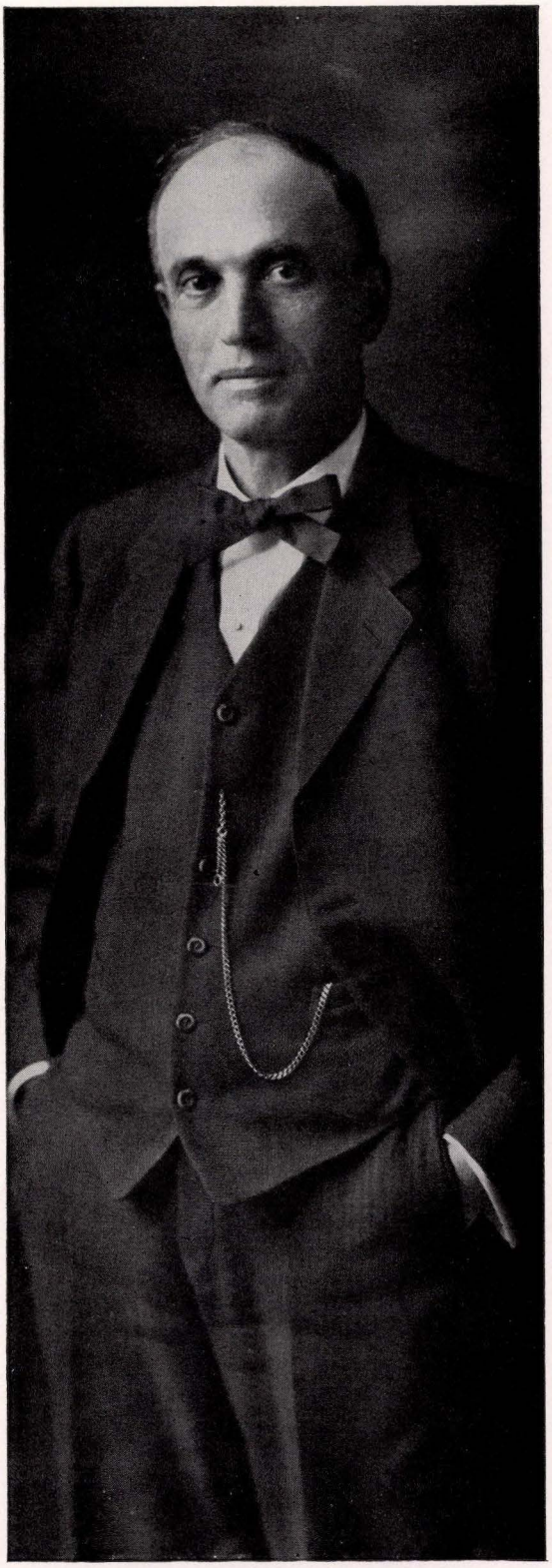
Ordained as a minister of the Anglican Church in 1827, he became a missionary under the London Society for Promoting Christianity Amongst the Jews. From 1832 to 1841 he was professor of Hebrew and Rabbinical Literature at Kings College, London. He was associated with a translation of the New Testament into Hebrew and the Hebrew translation of the Anglican Book of Common Prayer. In 1841 he was appointed the first Anglican bishop in Jerusalem, with jurisdiction over the Anglican clergy in Chaldea, Syria, Egypt and Abyssinia. His appointment, having been made in conjunction with the Lutheran Church in Germany, caused a serious conflict within the Anglican Church as a result of the inherent difficulties arising from the recognition of Lutheran orders. In certain circles exceptional importance was attached to his tenure of office in Jerusalem, owing to his Jewish origin.

Lit.: Roi, J. F. A. de le, *Michael Solomon Alexander, der erste evangelische Bischof in Jerusalem* (1897).

ALEXANDER, MORRIS, South African parliamentarian, b. Znin, Poland, 1877. He graduated from the South African College in 1897, and studied law in Cambridge. He served as a member of the City Council of Capetown from 1905 to 1913, and sat in the Cape and Union Parliaments continuously from 1908 to 1929 as a member of the Progressive Party. In 1919 he was appointed King's Counsel. Alexander succeeded in having Yiddish legalized as a European language in South Africa in 1906. For many years he was president of the New Hebrew Congregation in Capetown. He was also president of the Board of Deputies of the Cape Colony until the amalgamation of the provincial boards into the South African Board, in which he is chairman of the Capetown Committee. An active Zionist, Alexander has been a member of the Greater Actions Committee. He has furthered the charitable work of South African Jewry as chairman of the Cape branch of the South African Relief Fund and in other capacities.

Lit.: *The South African Jewish Year Book* (1929) 79-80.

ALEXANDER, MOSES, governor of the State of Idaho from 1915 to 1919, b. Germany, 1853; d. Boise, Idaho, 1932. He was the first foreign-born Jew to hold gubernatorial office in the United States. His family emigrated to the United States in 1868, settling in Chillicothe, Mo. He quickly grasped the rudiments of the English language and continued his schooling. While he was still at an early age, family necessities forced him to abandon his school for a position as clerk in a clothing store. He studied nights, specializing in perfecting his English and learning the con-



Moses Alexander, Governor of the state of Idaho, U. S. A., the first immigrant Jew to be so honored. Earlier he was mayor of Boise. Throughout his public career he was also a devoted servant—communally and religiously—of his people

stitution of his adopted land. A few years later he became owner of the store in which he held his first job.

It was then that he evinced interest in local politics. He succeeded rapidly, serving on the Chillicothe city council in 1886 and 1887. In 1888 he was elected mayor, saving the municipality from bankruptcy.

Forced to leave Missouri because of his health, he went to Boise in 1891. He opened a clothing store there and soon developed it into a thriving chain of stores. Again he entered the political field, and was elected mayor for one term from 1897 to 1899; he was reelected for another term 1901 to 1903. In the fall of 1914 he was elected governor of Idaho, serving two terms in office, from 1915 to 1919.

His material and religious assistance was always available to the Jews of the United States. He donated regularly to Jewish charitable organizations in this and other countries, and was past president of Congregation Beth Israel of Boise.

Lit.: American Hebrew, Sept. 3, 1915; Jan. 8, 1932; *Jewish Daily Bulletin,* Jan. 6, 1932.

ALEXANDER, SAMUEL, philosopher, b. Sydney, Australia, 1859; d. 1938. From 1893 to 1924 he was professor of philosophy at Victoria University in Manchester. He ranks high as a metaphysician and psychologist, and has been especially successful in combining the theory of evolution with Hegelian ethics. His most important publications are *Moral Order and Progress* (London, 1889); *Locke* (London, 1908); *Space, Time and Deity* (2 vols., London, 1920); and *Beauty and Other Forms of Value* (London, 1933). He was president of the Aristotelian Society (1908-11) and Gifford Lecturer at the University of Glasgow (1916-18). In 1921 he delivered an address to the Jewish Historical Society of England on "Spinoza and Time," with Lord Haldane in the chair, who acclaimed him as "a man of the highest intellectual distinction among the entire people of this nation." Remarkable tributes were paid to Alexander in November, 1925, on the presentation of his bust by Jacob Epstein to Manchester University. He was a fellow of the British Academy, and in 1930 was awarded by the British government the exceptionally high distinction of the Order of Merit. Alexander actively associated himself with the development of the Hebrew University.

Lit.: Devaux, Philippe, *Le système d'Alexandre* (1929).

ALEXANDRIA, seaport in Lower Egypt, with about 573,000 inhabitants, of whom about 33,000 are Jews (1938). Alexander the Great founded the city in 331 B.C.E., and is said to have intrigued many Jews to settle there by offering to make them citizens.

From the days of its founding the Jewish population of Alexandria increased rapidly, and their number was considerably augmented by immigration and proselytizing under the rule of those Ptolemies who were favorable to the Jews. An attempt on the part of Ptolemy VII (Physcon) to counteract their growing influence in the economic and religious life of the country by the radical expedient of a general massacre met with failure about 150 B.C.E.; the day of deliverance was celebrated annually by a special festival (Egyptian or Alexandrian Purim).

Alexandria remained the largest metropolis and spiritual center of the Jews of the Diaspora until far into the Roman period. When the city was in its prime, the Jewish population was reckoned at almost half a million. The Jews dwelt in a separate quarter of the city, and were governed by an ethnarch (or alabarch). The massive synagogue in Alexandria, a basilica structure, was much admired.

The Jews participated in every branch of public and commercial activities, and at times filled the highest offices and dignities, such as chief generals and tax collectors. In addition, they developed a vigorous intellectual life, and produced a whole series of prominent writers who combined a knowledge of Jewish law with Hellenic erudition. The famous Jewish philosophers, Aristobulus the peripatetic and Philo the academician, came from this city.

On the other hand, there was intense hatred of the Jews due to commercial rivalry. Alexandria was the birthplace of anti-Jewish literature, its chief representative being the demagogue Apion about 40 C.E. His charges against the Jews are still current among the anti-Semites of today. In 39 this hatred of the Jews led to serious excesses, which were approved by the Roman governor. Still more sanguinary was the massacre of the Jews in the year 66, which was occasioned by the great Jewish revolt in Palestine. It is said that 50,000 Jews perished at that time. The Jews met with the bitterest fate at the time of the widespread revolt in the reign of Emperor Trajan (114-17); apparently the greater part of the community perished in the massacre. This event marks the beginning of the decline of the Alexandrian Jewish community, although many Jews still continued to live there. When the Roman state became Christian, the Jews were subjected to further sufferings. In the latter half of the 5th cent. Cyril, patriarch of Alexandria, stirred up a great campaign against the Jews; many were killed and the rest were banished.

During the time of the Arab dominion and later (640-1883) there was a Jewish community in Alexandria, but it was far less important than that in Cairo. During the World War (1914-18) many refugees from Palestine came to Alexandria and established Hebrew schools there. Alexandria is now one of the principal ports of call on the water route to Palestine. The Jewish community in Alexandria maintains two large synagogues and several small ones, as well as numerous schools and philanthropic institutions.

For the philosophy developed in Alexandria, *see* PHILOSOPHY, ALEXANDRIAN.

See also: EGYPT; HELLENISM; PHILO; SEPTUAGINT.

JAKOB NAPHTALI SIMCHOWITSCH.

Lit.: Graetz, H., *History of the Jews,* vol. 6 (1927) 160 (index); Radin, Max, *The Jews among the Greeks and Romans* (1915) index; Bell, H. Idriss, *Juden und Griechen im römischen Alexandrien,* supplement vol. 9 (1926); Bludau, A., *Juden und Judenverfolgungen im alten Alexandrien* (1906); Parkes, James, *The Conflict of the Church and the Synagogue. A Study in the Origins of Anti-Semitism* (1934) index; Greenough, *Jewish Self-Government in Alexandria;* Dobshütz, L., *Jews and Anti-Semitism in Ancient Alexandria* (1904).

ALFAKAR (Arabic, meaning "the potter"), name of one of the oldest of the learned Jewish families in Spain. Abraham ibn Alfakar (b. Toledo, Spain, about 1160; d. about 1231 at the court of Alfonso



An aerial view of Stanley Beach in modern Alexandria, one of the principal ports of call on the water route to Palestine. It has an active Jewish community.

VIII of Castile) was a patron of Jewish literature. Besides several works in prose, he wrote euphonious verses in Arabic, which were collected and published by an Arabian poet. Alfonso entrusted him with a special mission to Almustanzir, the sultan of Morocco. A eulogy of Alfonso is found among Alfakar's poems. Judah Alharizi, who became personally acquainted with him in Toledo, praised him highly.

Judah ibn Alfakar (d. 1235), who was probably somewhat younger than Abraham, was physician in ordinary to King Ferdinand III of Castile (1230-52). He was one of Maimonides' bitterest opponents, and accused him of a predilection for untrammeled philosophical speculation. He also opposed the glorification of Maimonides at the hands of the latter's followers. David Kimhi, who at an advanced age undertook a visit to Judah on behalf of the Maimunists, did not succeed in inducing him to become a follower of Maimonides, for Judah could not become enthusiastic over the work of a Jew who desired to reconcile Greek and Aristotelian philosophy with Judaism. Parts of the correspondence between Judah Alfakar and Kimhi were published in the *Kobetz Teshuboth Harambam* (Leipzig, 1859). Judah's religious zeal would tend to indicate that he was a follower of Alfasi.

Lit.: Steinschneider, M., *Die arabische Literatur der Juden* (1902) 158-59; Zeitlin, S., *Maimonides* (1935) 191-95, 197-98.

ALFANDARI, prominent rabbinical family of the 17th and 18th centuries. Most of its members resided in Constantinople, where descendants of the family are still living, and in Jerusalem. Hayim the Elder (b. 1588; d. 1640) was a teacher of the Talmud in Constantinople; he was the author of *Maggid Mereshith* (He Tells from the Beginning; Constantinople, 1710), containing his own responsa and those of his son, Isaac Raphael Alfandari. Hayim the Younger, who died in Palestine, was rabbi in Constantinople about 1700; he wrote a collection of instructive essays, *Esh Dath* (A Fiery Law; Constantinople, 1718). Elijah Alfandari, a distinguished Talmudist and authority on the Talmudic marriage laws, was rabbi in Constantinople about 1800.

ALFARABI, ABU NASR MOHAMMED (Arabic name, Mohammed ben Mohammed ben Tarkhan Abu Nasr Alfarabi), Arabian philosopher, b. western Turkestan, about 870; d. Damascus, 950. He was one of the founders of Aristotelianism in Arabian philosophy. He did not, however, present the doctrine of Aristotle in its original form. Partly influenced by Greek and Syrian precursors, he combined Aristotelianism with elements of Neo-Platonism, and thus was able to make it compatible with the teachings of Islam.

His doctrine of "emanation," which more than any other influenced later philosophic thought, may be summed up as follows: There is first of all the absolute unity of the divine essence. From this proceeds a series of intellectual substances which, by means of thinking of themselves and their divine origin, produce a great variety of concepts, which gradually get further and further away from God. By reason of the number of these concepts, each substance is not only the cause of those which succeed it in rank, but also of a celestial sphere, which receives from it its impulse to motion. The lowest of these substances is the "Active Intellect," which produces the forms of the sublunar universe. From the Active Intellect the human soul receives its ideas through the act of cognition. Alfarabi considered prophecy as a special form of this re-

ception of ideas from the "Active Intellect"; therefore he regarded it as a purely natural occurrence.

These doctrines of Alfarabi exerted great influence upon the Aristotelian trend of subsequent Jewish philosophy. Maimonides, who praises Alfarabi as one of the best interpreters of Aristotle, is especially under his influence, although he abandons the theory of emanation in favor of the Biblical teaching of creation.

Lit.: Steinschneider, M., *Alfarabi* (1869); De Boer, T. J., *History of Philosophy in Islam* (English trans. by E. R. Jones, 1903) index; Bäumker, C., "Alfarabi über den Ursprung der Wissenschaften," in *Beiträge zur Geschichte der Philosophie des Mittelalters,* vol. 19, part 3 (1916).

ALFASI, ISAAC BEN JACOB HAKOHEN (of Fez, hence the Arabic Alfasi), called also RIF (from the initials of Rabbi Isaac Fasi), one of the most distinguished Talmudists of the Middle Ages, b. Kalat ibn Hamad, a village near Fez, Northern Africa, 1013; d. Lucena, Spain, 1103. Alfasi received his education in the not distant city of Kairwan—then a famous center of Jewish learning and culture—where he came under the influence of the renowned rabbinical authorities Rabbenu Nissim and, in particular, Rabbenu Hananeel. Afterward he returned to Fez, where he probably occupied a high communal position. In 1088, at the age of seventy-five, he was forced to flee to Spain because he had been denounced to the government on an unknown charge by two informers. After a brief stay in Cordova and Granada, he went to Lucena in 1089, succeeding Isaac ibn Ghayyat as head of the community. There he established a famous academy which he headed until his death. Among his pupils were the eminent Talmudist Joseph ibn Migas, and probably also the great poets Judah Halevi (*Diwan,* edit. Brody, vol. 2, p. 100) and Moses ibn Ezra (*Diwan,* edit. Bialik, vol. 1, p. 74), both of whom composed elegies in honor of their master. On his deathbed, Alfasi appointed Ibn Migas as his successor, although his own son, Jacob, was a noted scholar.

The undying fame of Alfasi rests upon his *Halachoth,* often referred to simply as the *Alfes,* which is a codifying compendium of the Talmud. He wrote it while he was living in Fez. His work follows the order of the Talmudic tractates, but he omits all Haggadic passages and all laws which are of historical or Messianic significance only. Such matters as are not dealt with in separate tractates but are scattered throughout a number of them, he groups together under the name of *Halachoth Ketanoth* (Minor Laws). He lets the Talmud speak for itself, but the deft addition of a word or two from his masterly pen is often sufficient to illumine and deepen an otherwise abstruse passage.

At first glance *Halachoth Gedoloth* appears to be an abbreviated Talmud; closer inspection reveals the titanic labor of sifting, arranging and deciding involved in producing a work of such magnitude. Alfasi had to evolve certain methodological rules, by which to guide his interpretation of the material of the Talmud. These rules became very important to future codifiers. For example, he rearranges the Gemara's discussion of the Mishnah into a logical sequence, and at times he adheres to the strict, literal meaning of the Mishnah, disregarding the scholastic interpretation of the Gemara. If a certain passage is repeated, he discusses it at length in the more important source, and he either omits or mentions it casually in the less important source. He includes no ethical maxims or stories unless they directly lead to a practical rule of conduct.

When citing the Yerushalmi, he follows the example of the Geonim, who admit it as an authority when it is not contradicted by the Babylonian Talmud. Alfasi displays a wide acquaintance with the writings of the Geonim, whose opinions he often records; yet he had no hesitancy in disagreeing with them. When he alludes to "the Gaon" without further identification, he means Hai, regarded in Kairwan as the great authority, although in a few cases the term refers to Samuel ben Hofni.

Even before Alfasi left Fez, his *Halachoth* had already begun to exert tremendous influence in the schools where it was carefully studied. In their enthusiasm for the work some declared that he must have had divine inspiration in its composition. Maimonides, a pupil of Alfasi's pupil, had a high regard for Alfasi, whom he calls "my teacher" (*Hilchoth Sheelah Ufekadon* 5:6), as well as for the *Halachoth,* to which he started to prepare notes and corrections, but was unable to complete them (*Responsa,* edit. A. Freimann, 1934, p. 318). He declares that the work is almost perfect, and that at most there are only ten mistakes (*Commentary to the Mishnah,* introduction, edit. Hamburger, p. 59); he further advised his pupils to study it diligently and to compare it with his own *Yad Hazakah* (*Birchath Abraham,* 1859, p. xi).

Naturally, a work of such comprehensive scope was subject to criticism. The earliest critic was a certain Ephraim, a disciple of Alfasi; later, Zerahiah ben Isaac Halevi, in his *Hamaor* (The Luminary). Abraham ben David of Posquières replied to many of Zerahiah's strictures but at the same time discovered new objections. Nahmanides defended Alfasi against the attacks of Zerahiah in his *Milhamoth Adonai* (Wars of the Lord) and against those of Abraham ben David in his *Sefer Hazechuth.*

The main commentators on the *Alfes* are: Jonah Gerondi, Nissim ben Reuben, Joseph ibn Habib, and Jonathan ben David of Lunel. Rabbi Meshullam ben Moses (13th cent.), in his *Sefer Hahashlamah* (Paris, 1885 and 1908; Berlin, 1893), supplemented the code of Alfasi by adding some minor laws of daily practice. Menahem Azariah da Fano wrote an abridgment of part of the *Alfes* entitled *Hilchoth Alfasi Zuta* (printed in part in 1886; 1898), which omits everything but the final Halachic decisions.

The veneration in which the scholars of succeeding generations held Alfasi is evidenced by the fact that many of them mention him with the title of "Gaon," a mark of profound respect, since he did not live in the Gaonic period. Alfasi's code still maintains its importance in the curricula of modern Yeshivas; thus Elijah Vilna instructed his pupils to devote a certain portion of each day to its study (*Maaseh Rab,* section 60).

It appears that Alfasi made some revisions in his work, which explains the variant readings in the manuscripts. The first edition was issued at Constantinople in 1509; since then the *Halachoth* have been printed many times with numerous commentaries. The latest and most authoritative edition (Vilna, 1881, Romm) is appended to the regular editions of the Talmud,

an eloquent testimony to the popularity and value of Alfasi's compilation.

In four places Alfasi departed from his usual concise method and composed, separately, in Arabic, lengthy Halachic disquisitions. The one passage in *Shebuyoth* was published by Landauer (*Letterbode,* vol. 2, 1876); the three passages in *Kethuboth* have been translated into Hebrew a few times, the latest being that of Boaz Cohen in 1929.

Alfasi wrote also a number of responsa, the largest collection of which contains 320 (Leghorn, 1781, and later editions). Many of them appear in Harkavy's *Zichron Lerishonim,* vol. 4; many more are found in manuscript and in the collecteana of his pupils. These responsa, mostly written in Lucena, were for the most part originally in Arabic and were later translated into Hebrew. Alfasi's style is the same here as in his larger work: terse, succinct and to the point; in fact, his answers are the shortest in the entire responsa literature. In addition to interpreting difficult Biblical and Talmudic sections, he deals with various questions of grammar (no. 1), definitions, and the rationalization of Talmudic legends (nos. 313-14). In his modesty he sometimes refused to decide between the opinions of two great men (no. 25), and he was not ashamed to admit a mistake (*Zichron,* p. 258).

Alfasi justly towers as a unique figure in Talmudic learning. Born a contemporary of the last Babylonian Geonim, a disciple of the wise men of Kairwan, and a teacher in the academies of Spain, he indissolubly interwove into his work the Torah of Sura and Pumbeditha, of Northern Africa and Spain. With a seldom paralleled singularity of purpose—he did not dabble in philosophy, science, poetry or grammar—with indefatigable energy, he consecrated his long life to the understanding of the Halachah. Although seventy-six years old when he finally settled in Lucena, he revivified the study of the Talmud in Spain. Possessing a sound critical mind, he was strongly independent in judgment, and once convinced of the correctness of his stand, he deferred to no one. He was the first critically to appraise the efforts of the Geonim. Later codifiers accept his opinions against those of the Geonim; when Joseph Caro compiled his *Shulhan Aruch* to become the definitive code of Judaism, he chose Alfasi as one of the three standard authorities, together with Maimonides and Asher ben Jehiel.

Alfasi's nobility of character, described by his pupils, is illustrated in the following incident: When Isaac Albalia, who had had some severe disputes with Alfasi, was on his deathbed, he instructed his seventeen year old son, Baruch, to tell Alfasi that he had forgiven him and that his last wish had been that he should instruct his son. When Alfasi heard of this, he burst into tears, took the boy into his home as one of the members of his family, and taught him to the day of his death (Neubauer, A., *Medieval Jewish Chronicles,* vol. 1, 1887, p. 77). HIRSCHEL REVEL.

Lit.: Waxman, Meyer, *A History of Jewish Literature,* vol. 1 (1930) 293-95; Tschernowitz, Hayim, in *Hatekufah,* vol. 5 (1920) 267-79; Chones, S. M., *Toledoth Haposekim* (1929) 19-21; Daiches, Samuel, *The Study of the Talmud in Spain* (1921) 9-12; Zucrow, Solomon, *Safruth Hahalachah* (1932) 71-74, 212-21; *Eshkol* (encyclopedia) vol. 2 (1932) cols. 766-70; Cohen, Boaz, "Three Arabic Halakic Discussions of Alfasi," in *Jewish Quarterly Review,* vol. 19 (1929) 355-410; Ginzberg, Louis, *Ginze Schechter,* vol. 2 (1929) index, p. 589.



Title page of Isaac Alfasi's "Halachoth", which is a codifying compendium of the Talmud, printed in Cracow

ALFES, BEN-ZION, writer, b. Vilna, 1851, d. Jerusalem, 1938. He was educated in various Yeshivas and privately by his father, the "Navaredker Mathmid." In 1871 he went to Palestine; but several years later he was obliged to return to Vilna, where he engaged in business. Losing his entire fortune, he became first a proofreader, then manager of his wife's stocking factory, a position which necessitated his traveling to distant localities, even as far as Caucasia, where he preached piety and orthodoxy to the scattered Jewish communities. To counteract the spread of heretical Yiddish literature he began to issue in 1900 a series of modernistic ethical and moralistic tales *Maase Alfes.* Despite its grave literary defects, the book went through twelve editions, and selections of it were printed in various weekday and festival prayerbooks. Alfes also translated into Yiddish *Shaare Teshubah* (Gates of Repentance) by Rabbi Jonah Gerondi, *Tzavaath Harambam* (Ethical Will of Maimonides), and other ethical works. He likewise published books of other authors, which were calculated to inculcate religious sentiment, popular sermons for the festivals and works in Hebrew. In 1923 he issued a series of pamphlets against "proletarians and radicals." His final years were spent in a home for the aged, Palestine.

Lit.: Reisen, Z., *Lexikon fun der Yiddisher Literatur, Presse un Filologie,* vol. 1 (1926) 107-11.

ALFONSI, PETRUS (before his conversion, Moses Sephardi), convert, b. Huesca, Aragon, Spain, 1062; d. 1110. His conversion took place in his native city

in 1106, with Alfonso VI of Castile as his godfather. In order to explain his apostasy, he wrote a book in the form of a dialogue between the Jew Moses (Alfonsi's Jewish name) and the convert Petrus, in which he endeavored to convince the reader of the truth of the Christian belief. In another book, *Disciplina Clericalis,* he pursued his theological moralizing. This work made European literature familiar with a number of Oriental legends and maxims, and thereby it exercised a far-reaching influence. It was translated into various European languages, and part of it was rendered into Hebrew under the title of *Sefer Hanoch* (Book of Enoch; 1516).

Lit.: Jacobs, Joseph, *Jewish Ideals* (1896) 141-43; *Petri Alfonsi Disciplina Clericalis,* edit. by A. Hilka and W. Söderhjelm (1911-22).

ALGAZI, important rabbinical family which was prominent from the 17th to the 19th centuries. Samuel ben Isaac Algazi lived about 1582 in Crete, which was then a province of Venice. He was highly regarded as a savant, and devoted himself to studies on chronology. He wrote *Toledoth Adam* (Venice, 1605), a chronicle extending from Adam to the year 1553, when Hebrew books were burned in Italy. Solomon Nissim Algazi the Elder (b. 1610; d. 1677) was rabbi in Smyrna and Jerusalem, and a prolific writer on various Talmudic subjects. The most important of his three works on the methodology of the Talmud is *Yabin Shemuah* (Venice, 1639). Israel Jacob Algazi (b. Smyrna, 1670; d. Jerusalem, 1756) was rabbi in Jerusalem, and wrote several works on Talmudic methodology, including *Ara Derabbanan* (Constantinople, 1745). Yomtob ben Israel Jacob Algazi (b. Smyrna, 1738; d. Jerusalem, after 1800), Halachic author, wrote *Hilchoth Yomtob,* a commentary on Nahmanides' *Hilchoth Bechoroth Vehallah* (Leghorn, 1794). His chief work, a collection of responsa, is *Simhath Yomtob* (Salonika, 1794; Jerusalem, 1843). Moses Joseph Algazi (b. 1764; d. after 1840), rabbi in Cairo, Egypt, vigorously supported the efforts of Adolphe Crémieux to found modern schools in Cairo.

ALGHAZALI, AL-GHAZALI, *see* GHAZALI.

ALGERIA (ancient Numidia and Eastern Mauretania), a semi-autonomous French colonial province on the North African shore between Morocco on the west and Tunisia on the east. During the first centuries of the Common Era under the Romans there were Jewish settlements in at least seven cities. These Latinized Jewish communities, possibly of Italian origin, were small. Under the Roman empire the Jews of the province enjoyed tolerance and civic equality, which was not abridged when the region was conquered by the Vandals in the 5th cent. This changed when the Vandal kingdom, in the early part of the 6th cent., was conquered by Belisarius, the general of Justinian I, of the Eastern or Byzantine Empire. Justinian's policy was that of persecuting those who were not Catholics; in 535 he ordered that some of the synagogues should be transformed into churches, and the Jews of Algeria became subject to the restrictions against them which prevailed throughout the Byzantine Empire. These restrictions continued till the Arab conquest in the 7th cent.; but fortunately for the Jews, the country was so turbulent and the imperial rule so precarious that the discriminatory laws were ill enforced, especially as the native Berbers were free from anti-Jewish prejudices.

In the 7th cent. Jews fleeing from the fanatical Catholic kings of Visigothic Spain augmented the population of the North African shore. It may be due to their influence that some of the native Berber tribes were induced either to become proselytes to Judaism or to take on Jewish customs. Jewish thinking and customs probably prepared the way among these Berbers for the acceptance of Islam in the 7th cent. To this day some of the Berber tribes practice rites similar to those of the Jews.

Arab control beginning with the 7th cent. was more tolerable for the Jews than Christian Byzantine rule. The Jews were subject to the provisions of the Code of Omar—a traditional, uncodified body of law determining the relations between Moslems and non-Moslems—but within its limits ample scope was offered for cultural autonomy and economic opportunity. Although exposed to the despotism of capricious rulers, the Jews fared rather well under the various Moslem dynasties. Jewish physicians were influential at the Aghlabid court in the 9th and 10th centuries. The Almohade dynasty (1130-1269), religious fanatics, reversing the traditional Moslem policy, ushered in a period of merciless persecutions, forcing many Jews to flee and others to accept Islam. Many Jews remained as pseudo-Moslems. These Jewish converts to Islam, however, were compelled to wear a special dress; and it is not at all impossible that Innocent III, in demanding a distinct garb for Jews at the Fourth Lateran Council at Rome in November, 1215, was influenced by similar existing Moslem requirements. After the fall of the Almohades, conditions under the succeeding Moslem dynasties were more favorable.

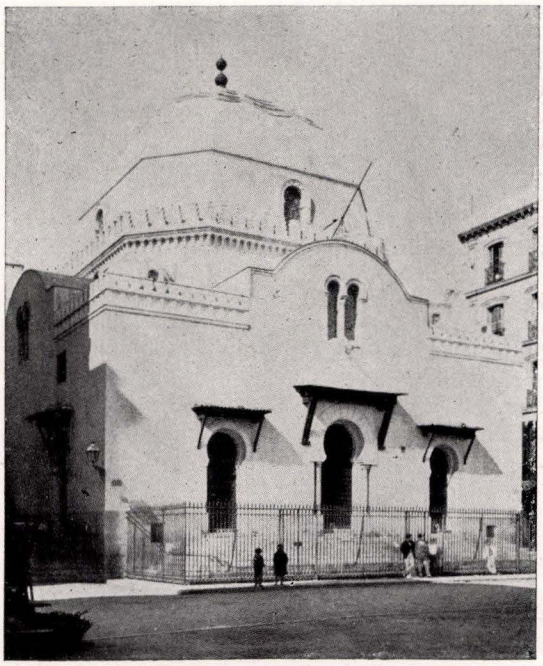
New life was brought into the small and unimportant Algerian communities in 1391 by Spanish Jews from Catalonia and the Balearic Islands, who were fleeing from persecution. These Spanish Jews, more intellectually advanced than the obscure Jewish natives, soon came to dominate communal life. Spanish rabbis officiated in the large towns. The most famous of these rabbis were Isaac bar Sheshet (Ribash, 1326-1408) and Simeon ben Zemah Duran (Rashbatz, 1361-1444). The Spanish immigrants brought with them a fine Hebrew scholarship and often an appreciation of secular education. Though rabbinic studies had always persisted in Algerian territory, the land was never distinguished for its rabbinic leadership. Maimonides, as early as the 12th cent., spoke with contempt of the Barbary Jews because of their superstition and lack of Talmudic scholarship.

The Algerian Jewish community was augmented in the 15th cent. through immigration from Spain; and after the Spanish expulsion of 1492, several thousand more Jews found refuge on these shores. The native Jewish communities seemed strong enough to impose their Arabic tongue on the incoming Spaniards. In Morocco, however, Spanish became the language of the Jewish communities. In the 16th cent. Algeria came under the rule of the Turks, who were constantly at war with Spanish kings during this century and the next. Spanish forces now and then occupied

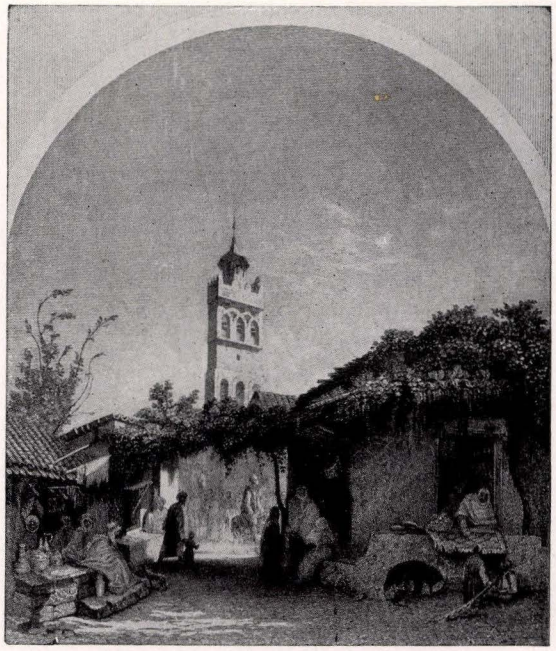
various coastal towns, on each occasion bringing discrimination, slavery, expulsion, forced conversion and even death to numerous Jews.

Under the Turks and their regents, the beys and the deys (1518-1830), the Jews were subject to various humiliating restrictions. They lived in ghettos and were compelled to wear a special dress consisting of a dark skull cap, a gray cloak and hood combination, and shoes without heels. The Jewesses, unlike the Moslem women, went unveiled. Jews were forbidden to ride on horseback or to use saddles. Some of these laws were part of the Code of Omar, and were intended, like it, to emphasize the social degradation of the Jewish infidels. The Moslems held the Jews in utter contempt. Moslem despots used their powers to commit acts of economic exploitation, and cases of horrible mistreatment occurred as late as the 19th cent. Not all Jews, however, received the same ignominious mistreatment. In the 17th cent., a group of Jewish immigrants arrived from Southern France and from Italy, particularly from Leghorn (Livorno). These Frankish Jews, or Gorneyim, as they were called by their brethren, soon became noted as bankers and assistants to the ruling deys, especially in the city of Algiers. They acted as intermediaries between the deys and the European powers and practically monopolized the trade between the cities and with foreign powers. This favored group was generally well treated.

In religious and cultural matters the Jewish community enjoyed almost complete autonomy. The Turks usually appointed a wealthy Jew to the position of Mukkadem (first citizen) to act as the head of every community. The Mukkadem was the official representative of the community to the government. He imposed and collected the taxes demanded by the state and those required for the administration of the Jewish community. The community income was generally raised from a tax on meat and on Passover Matzoth. The Mukkaddem was aided by a council appointed by him and by a rabbinical court. This court had far-reaching powers in both religious and civil affairs, and was empowered to pass sentences of flogging and excommunication. In civil suits, action might also be brought before the Moslem judge, the cadi, and this was always the case when one of the litigants was a non-Jew.



A synagogue in Algeria, French Colonial province along the North African shore



The Jewish quarter at Constantine, Algeria, whose Jewish population is upward of 100,000

The Algerian Jews, in their worship in the synagogue, follow the Avignon or Provençal ritual, which came in with the Catalonian Jews. It is interesting to note that on Shabuoth the explanation of the Decalogue by Saadia is read in Arabic; while the Blessing of Jacob (*Gen.* 49), the Song by the Sea (*Ex.* 15) and the Decalogue itself are read in both Arabic and Aramaic. The Kol Nidre was not recited in the chief synagogue of the city of Algiers. Here, too, the fourth of Heshvan was celebrated as a special Purim to commemorate the defeat of the Spanish army in 1541.

In spite of the apparent Jewish isolation, Jews and Moslems borrowed many customs and forms of ritual from one another. The Jews share many of the Moslem superstitions, particularly that of the adoration of the sepulchres and departed great men.

From 1813 to 1816 Mordecai Manuel Noah was United States consul at Tunis and his diplomatic duties extended also over Algeria, where he secured the release of enslaved American seamen. Algerian Jews were financially interested in the corsair traffic. Noah did not intervene in Jewish affairs. He probably felt that the Jews, through their economic influence, could fully protect their own interests.

The French conquered Algiers in 1830. The immediate cause of the conquest was a dispute over the settlement of a loan made to the French republic in 1795 by Algerian Jewish financiers. The Jews of Oran

celebrate the sixth of Ab as a holiday to commemorate the French conquest, although the long drawn out guerrilla warfare and French commercial expansion were disastrous for the technically unprogressive Jewish artisans. The masses at first looked with suspicion on modern ideas and education as advocated by the French Jews. The general tendency of the French from 1830 to 1870 was to abolish group autonomy, and, in its place, to accord the rights and duties of French citizenship to the Jews. Algerian Jewry began gradually to adopt French culture, and after a long struggle, through the influence of the Jewish Minister of Justice, Isaac Adolphe Crémieux, 38,000 Jews were naturalized en masse on October 24, 1870. This change in their status completely destroyed the former autonomous condition of the Jews and was no doubt welcomed by many Jews who had suffered under the despotism of autocratic Jewish leaders.

In the 20th cent. indifference to Judaism has spread tremendously in Algeria. Many of the younger generation, French in sympathy, have become almost completely estranged from the old Jewish customs. Attempts are being made by the Chema Israel and other religious and cultural associations to hold the youth to Judaism.

Anti-Semitism was rife in Algeria during the period between 1897 and 1899. As early as 1884 Maupassant, in *Au Soleil,* had written that the Jews hindered French influence in Algeria. Catholic clergymen, especially the Jesuits, working with the anti-Semite Drumont, were active in stirring up hatred against the Jews. This was the period of the Dreyfus affair, when anti-Semitism flourished in France. Animosity toward the Algerian Jews was fomented by naturalized foreigners and unscrupulous political adventurers. Those who feared the economic competition of the Jews objected to the naturalization decree of 1870. The unnaturalized Moslems, envious of the Jews, were easily incited against a people whom they despised for religious and racial reasons. They viewed with suspicion the readiness with which some of the Jews adopted French nationalism; some of them had had sad experiences with Jewish money-lenders.

Economic envy no doubt played a large part in this entire agitation. Anti-Semitic organizations sprang up, anti-Jewish newspapers appeared, and street brawls and plunderings of synagogues, shops and houses were not unusual incidents. Though incitation against the Jews died out after Dreyfus' first vindication in 1899, anti-Semitic sentiment still persisted, as was evidenced in *Le problème juif* (The Jewish Problem) of Georges Batault (1921), who attacks Judaism as exclusive and revolutionary.

This hatred flared up again in 1934 in Constantine and other towns of northern Algeria; more than a hundred persons were reported slain and hundreds wounded in the rioting, requiring speedy measures of restraint on the part of the government.

Between anti-Semitism on the one hand and Arab religious antagonism on the other, the position of the poverty-stricken masses of Algerian Jews is not enviable. Though there are middle-class Jews in Algeria, the majority are petty merchants, peddlers, day laborers and artisans. The artisans are mainly watchmakers and jewelers, butchers, tinners, smiths, carpenters, painters, tailors and cigarette-makers. A few Jewish farmers cultivate the soil; others lease their lands to the Arabs. The first vineyards in Oran were planted by native Jews. The Alliance Israélite Universelle has established an agricultural school at Djedei in Tunis to further agriculture among the Jews of Northern Africa.

There are several Jewish newspapers in Algeria, published either in French or in Arabic.

In 1858 it was estimated that there were 21,048 Jews in Algeria. In 1900 there were about 50,000; in 1921, when a general census was taken, the number of Jews amounted to 73,967, or 1.3 per cent of the total population. Estimates for 1938 range from 90,000 (Ruppin) to 110,127 (*American Jewish Yearbook*). JACOB R. MARCUS.

Lit.: Graetz, H., *History of the Jews,* vol. 4, pp. 197-99, 361, 390-91; Jost, M., *Neuere Geschichte der Israeliten,* book 2 (1847) 207-18; Knight, M. M., "The Conquest of Algeria," in *Essays in Intellectual History. Dedicated to James Harvey Robinson* (1929) 91-105; Ruppin, Arthur, *The Jews in the Modern World* (1934) 27, 230, 307; Slouschz, Nahum, *Travels in North Africa* (1927) 319-35; Mendelsohn, Sidney, *The Jews of Africa* (1920) 105-41; *American Hebrew,* May 7, 1926, p. 866; Aug. 10, 1934, p. 231.

ALGIERS (French, Alger; from the Arabic Al-Jazair, "the islands"), Mediterranean seaport, capital of the French colony or protectorate of Algeria in Northern Africa; it has about 25,000 Jews out of a total population of 257,000 (1938).

There was a small Jewish settlement in Algiers even before the year 1391, when many Jews who were fleeing from the persecutions in Spain and the Baleric Isles settled in the city. Their number was increased by an influx of Jewish refugees from the Spanish expulsion in 1492 and the several years following. About this time, two prominent rabbis, Isaac ben Sheshet and Simeon ben Zemah Duran, played a prominent part in the cultural and religious development of the Algiers Jewish community.

The Jews of Algiers throve under the rule of the Turks. The Jewish quarter was built in 1518, when more Jews came to the city at the invitation of the dey, Khair al-Din. From that time on Algiers became the center of Algerian Jewry, yet by the end of the 16th cent. the number of Jews there barely exceeded 600. Most of them were engaged in industry and trade. An elder called by the Moorish title of "caciz" presided over them. At times under the rule of the Turks they were forced to endure persecution and pillaging at the hands of the fanatics among the Mohammedan population; yet they appear to have preferred Mohammedan to Christian rule. Indeed, shortly after 1541, when Charles V of Spain was defeated by the Moors in a naval battle in the Bay of Algiers, two rabbis of Algiers, Abraham Zarfati and Moses Abdal Asbi, composed poems and prayers of thanksgiving which were recited in the synagogues for many years thereafter on each anniversary of this victory.

At the beginning of the 18th cent. there was a large influx of Jews from Leghorn, Italy, into Algiers. These newcomers were called "Gorneyim" (undoubtedly a corruption of the Hebrew term "Leghorneyim," "those from Leghorn," through the French "Les Gorneyim"). The majority of the "Gorneyim" were engaged in commerce and as middlemen in trade with the various

lands and cities of Europe. Often they served as bankers and financial agents for the rulers of the city, and thus often incurred the ill-will of the Moorish population. This hatred of some of the "Gorneyim" led to anti-Jewish excesses in Algiers about 1825. Naphtali Busnach, a prominent member of the "Gorneyim," who, together with Joseph Bakri, had previously been awarded a monopoly of the trade in grain, lost his life. Many Jewish-owned stores were plundered, and a large number of Jews lost their lives.

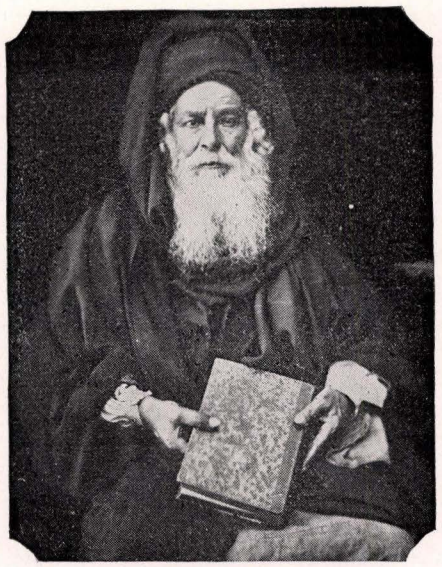
Since 1830, when France took over control of Algeria, the civic and political condition of the Jews of Algiers has been the same as that of the entire colony of Algeria.

In 1900 the Alliance Israélite Universelle of Paris established in Algiers a religious school for Jewish boys and girls; this school now (1938) has more than 750 pupils. Algiers has also a boys' artisan school with 1,000 students; this was established in 1892, and is supported partly by the Alliance Israélite Universelle and partly by the Jewish community of Algiers.

Algiers has nineteen synagogues, six of them public and thirteen of them private. The first public synagogue in the city was built in 1866. Nine of the private houses of worship antedate the French occupation of the country. The Jewish community of Algiers is governed by a Jewish consistory modeled after the French Consistory. It is composed of six persons called "Gizbarim" (treasurers, supervisors). Since 1830 Algiers has had a chief rabbi appointed by the Paris Consistory; Michel Weil, Lazar Cohen, Isaac Bloch, Abraham Bloch, and Moses Weil are among those who have occupied this position in Algiers.



Jewish maiden of modern Algiers, whose population is largely engaged in commerce, manufacturing and artisanship



A rabbi in present day Algiers, which has a score of synagogues

The Jews of Algiers are for the most part small merchants, peddlers and laborers. Their ranks show also a considerable number of artisans, such as carpenters, cigarette-makers, jewelers, painters, shoemakers, smiths, and watchmakers. ABRAHAM SHINEDLING.

Lit.: Martin, C., *Les Israélites algériens de 1830 á 1902* (1936); Hanoune, J., *Aperçu sur les Israélites algériens et sur la communauté d'Alger* (1922); Fishberg, M., *North African Jews* (1906) 55-63; Durieu, L., *Les juifs algériens, 1870-1901* (1902); Cohen, J., *Les Israélites de l'Algérie et le decret Crémieux* (1900); *L'oeuvre des antijuifs d'Alger* (1899); Garrot, H., *Les juifs algériens, leurs origines* (1898); Aumerat, *L'anti-semitisme á Alger* (1885).

AL-HARIZI, JUDAH BEN SOLOMON, *see* HARIZI, JUDAH BEN SOLOMON AL-.

ALI IBN SULEIMAN, Karaite lexicographer, grammarian and exegete, flourished in Jerusalem at the end of the 11th and the beginning of the 12th centuries. His best-known work is the *Agron,* a dictionary, written in Arabic, which he compiled from the dictionaries of Levi ben Japheth Halevi and David ben Abraham of Fez. Extensive excerpts from the *Agron,* published by Pinsker from an Odessa manuscript, show that the compiler adhered to the theory of biliteral and even uniliteral Hebrew roots, a theory held by David ben Abraham. In the interpretation of words Ali makes free use of Mishnah and Talmud as well as Targum.

Ali wrote also a commentary on the Pentateuch in Arabic; this he began probably in 1103. It is a compilation from the abridgment of Abu-al-Faraj Harun, the great Karaite grammarian of Jerusalem, of the commentary of his master Abu Jacob Joseph ben Noah. Ali's method is that of a compiler of various views and opinions rather than of an independent commentator. The commentary is free from any polemical discussions, aiming only to find the exact meaning of Scripture. When he feels the need, he applies allegori-

cal explanations. The verse (*Gen.* 1:26) "Let us make man in our image, after our likeness" he interprets, for example, to mean "in the image and likeness of our angels." In some interpretations he follows rabbinic tradition. In the commentary are found also grammatical and lexicographical discussions. Throughout, he adheres to the biliteral theory of Hebrew roots. The work is divided into two parts: part one covers *Genesis, Exodus* and the first fifteen chapters of *Leviticus;* part two continues from there to the end. Only the commentary on *Genesis* has been published.

Lit.: Pinsker, S., *Likḳute Kadmoniyoth,* vol. 1 (1860) 175-216; Skoss, Solomon L., *The Arabic Commentary of 'Ali ben Suleiman the Karaite on the Book of Genesis* (1928); Baneth, D. Z., "The Date of Ali ben Suleiman, the Karaite," in *Tarbiz,* vol. 2 (1930-31) 115-17; Skoss, Solomon L., *ibid.,* pp. 510-13.

ALIBI, testimony to prove that a person accused of a crime was elsewhere when the crime was committed. Alibi is so natural a defense in any trial that it is hardly even mentioned in Jewish law but it is included under the general head of evidence and witnesses. There was, however, another form of alibi peculiar to Jewish law: that employed by the defense to refute the evidence of prosecuting witnesses and to prove conspiracy on their part.

The Bible (*Deut.* 19:16-19) provides that if witnesses conspire to testify falsely against anyone, they shall receive the same punishment as if they had committed the crime of which the defendant stands accused. The Mishnah (*Mak.* 1:4), discussing this passage, gives but one way in which this can be proven, namely, by counter-testimony on the part of other witnesses. If the second group establish an alibi for the defendant, the witnesses are clear of the imputation of conspiracy, since they might have been mistaken in their identification; but if they prove that the witnesses themselves were elsewhere at the time, the fact of their conspiracy is manifest and they are subject to punishment.

In cases where the original Biblical law of lex talionis could not be strictly applied, and especially those involving exile to a city of refuge, another punishment, generally flagellation, was substituted. In civil cases, and in some criminal cases, the punishment took the form of a fine, which was determined by the court. The Sadducees maintained that false witnesses were to be punished only in case the sentence against the innocent defendant had been actually executed; the Pharisees, on the other hand, held that they were to be punished only if their guilt was discovered after the sentence was pronounced, but before it was executed. According to this latter view, if the sentence had been executed, the false witnesses were not punished at all. It is further noteworthy that the counter-testimony of alibi was the only means of proving conspiracy; even the confession of the witnesses themselves might be disregarded, as was the case in the trial of the son of Simeon ben Shetah (*Yer. Sanh.* vi, 23b).

See also: EVIDENCE; PROOF; WITNESSES.

Lit.: Gulak, *Das Urkundenwesen im Talmud* (1935); Baehr, O., *Das Gesetz über falsche Zeugen nach Bibel und Talmud* (1882).

ALIENATION AND ACQUISITION, *see* PROPERTY, SALE AND TRANSFER OF.

ALIENS (as applied to non-Jews in Jewish law), *see* STRANGERS; (as applied to Jews in the countries of the world), *see* the articles on the various countries.

ALIMONY. According to Jewish law, a husband has definite obligations to support his wife and children. The duty of maintaining a wife during the existence of the marriage is derived from the obligation stated in the Biblical rule (*Ex.* 21:10) that the husband must not deprive his wife of food, clothing and shelter. The property rights of a wife, in case of divorce or death of her husband, are precisely set forth in the marriage contract (Kethubah); in certain cases, following a divorce, the value of these rights is settled by the judge.

All children, whether legitimate or not, are entitled to support from the father. This follows from the principle of paternity, according to which not marriage, but the act of begetting, creates blood relationship. The illegitimate child (*shethuḳi*) has the same claim on the father as the legitimate child. The father is obliged to support and maintain all the children who have been begotten by him. In the period of the Mishnah there was a dispute as to whether this obligation applied to daughters (*Keth.* 4:6); a resolution of the Sanhedrin at Usha decreed that they also must be maintained (*Keth.* 49b). However, the duty of supporting children lasts only up to their sixth year (*Keth.* 65b). Despite this legal limitation, it was the duty of the Jewish courts to impress upon the father his moral obligation to support his children and acknowledge the relationship. If he still refused to perform his duty, he could be compelled to maintain the children as an act of charity.

When a couple is divorced, their children are allotted to them according to sex; the daughters remain with the mother, the sons live with the father (cf. *Keth.* 102b). However, if the sons are young, they stay with their mother up to their sixth year, and their father has to pay for their maintenance.

In case of rape or seduction, the man is not obligated to pay alimony in the sense in which this term is used in modern law, but he is compelled to marry the woman whom he has violated, and he can never divorce her (*Deut.* 22:28-29). If a man seduces a virgin, it rests upon the decision of her father whether he must marry her or free himself by payment of a fine (*Ex.* 22:15-16). The Jewish law further recognizes the obligation of children to provide for the maintenance of their parents.

See also: DIVORCE; INHERITANCE; KETHUBAH; WIDOW.

MARCUS COHN.

Lit.: Maimonides, *Hilchoth Ishuth* 21:17-18; *Hilchoth Naarah* 1:1 et seq.; *Hilchoth Mamrim* 6:3; *Eben Haezer* 82; Mayer, S., *Die Rechte der Israeliten, Athener und Römer,* vol. 2 (1866) 250-52, 370-90; Buchholz, P., *Die Familie in rechtlicher und moralischer Beziehung nach mosaisch-talmudischer Lehre* (1867) 76.

ALIYAH, 1. The Hebrew term for being called up to read the Torah at the services or for any honor bestowed upon an individual in the synagogue, such as opening and closing the ark, carrying the scrolls of the Law in a procession, etc. Since such participation in

the services was regarded as an act of great merit, many individuals sought to "get an Aliyah"; congregations frequently supplemented their revenues by auctioning off the Aliyahs to the highest bidder, payment taking place in the form of a sum of money pledged to the congregation.

See also: HATHAN BERESHITH; HATHAN TORAH; SHNODERN; TORAH, READING OF.

2. Technical term for the return of the Jews from the Exile to Palestine under Ezra in the 5th cent. B.C.E. In addition, the term Aliyah was often applied to the three pilgrimage festivals, Pesach, Shabuoth and Sukkoth; the pilgrims that went up to Jerusalem to participate in these festivals were designated as *'ole regel* ("those who go up to the festival").

In recent years the word Aliyah has been given a new meaning. It was applied to the successive reentries of the Jews of Central and Eastern Europe into Palestine in the form of mass immigration after the World War. The Aliyah from 1919 to 1924 was stimulated by the Zionist movement and consisted mostly of pioneers (Halutzim) and young idealists. The Aliyah from 1924 on was made up of middle class Jews, following upon the industrial debacle in Poland and other countries. The latest Aliyah consists of Jews forced to emigrate from Nazi Germany.



Refugee children in Palestine, receiving every opportunity of self-reliance under the auspices of Youth Aliyah

An organic part of the general German refugee immigration into Palestine is the Youth Aliyah, the purpose of which is to provide an opportunity for the young Jews of Germany to secure the education and training to fit them for a life of useful activity in Palestine. In 1933-34 five hundred boys and girls between the ages of fifteen and seventeen were brought there. The movement is sponsored by the Jüdische Jugendhilfe, a federation of all Jewish Youth organizations in Germany and is directed by Henrietta Szold, founder and honorary president of Hadassah, which resolved at its 21st annual convention held in Cleveland (Nov. 28 to Dec. 1, 1935) to participate actively in the movement as American Agency for the Youth Aliyah.

ALJAMA, the official title given the community (Kehillah) among the Sephardim. *See* COMMUNITY AND COMMUNAL ORGANIZATION.

ALKABETZ, SOLOMON BEN MOSES HALEVI, Cabalist, liturgical poet, and Bible commentator, b. at the beginning of the 16th cent., probably in Turkey; d. Safed, Palestine, about 1580. His early education was received from Joseph Taytazak, famed rabbi and mystic of Salonika. Later he went to Adrianople, where he became intimate with the great Joseph Caro, who regarded him highly for his profound Cabalistic knowledge. Alkabetz relates that one Pentecost night, while at the house of Caro, he was privileged to hear the "maggid" or "heavenly mentor" of Caro, who advised them to go to Palestine.



German children, refugees, leaving for Palestine under the protection of Youth Aliyah, which is generously supported also by the American Hadassah

About 1535 Alkabetz went to Palestine and joined the group of mystics in Safed, where he headed a Cabalistic academy. His most important pupil was his brother-in-law Moses Cordovero, who recorded how Alkabetz would take his pupils for long walks, during which he would discuss with them the deep secrets of Cabalistic lore and together they would visit the graves of Simeon ben Yohai, the reputed author of the Zohar, and of his son Eleazar.

Alkabetz composed many prayers, but is most famous for the poem *Lechah Dodi,* which eloquently expresses the longings of Israel for the promised redemption. This prayer, welcoming the Sabbath as bride, now forms part of the Friday evening ritual. The simple charm and enchanting beauty of this poem were appreciated by Herder and Heine in Germany, and it was translated into many languages; Isaac Luria, the outstanding Cabalist of his age, is said to have preferred it to the poetry of Ibn Gabirol and Ibn Ezra.

Besides his liturgical poems, Alkabetz wrote important exegetical commentaries to *Song of Songs, Ruth,* and an especially valuable commentary to *Esther* entitled *Manoth Halevi* (Gifts of the Levite), which he sent to his fiancée as a Purim gift. He composed also commentaries on *Psalms, Job, Hosea,* and on the *Passover Haggadah,* and various mystical, liturgical, and homiletical works some of which are extant in manuscript. Alkabetz had one son, Moses, who edited his father's works after his death.

See also: LECHAH DODI. HIRSCHEL REVEL.

Lit.: Horodezky, S. A., "Rabbi Shelomoh Alkabitz," in *Sefer Hashanah Shel Eretz Yisrael* (1935) 238-63; Schechter, S., *Studies in Judaism,* Second Series (1908) 213-15, 219-20, 222, 227-28, 233, 237-40; Schechter, A., *Lectures on Jewish Liturgy* (1933) 56-59.

ALKALAI, JUDAH BEN SOLOMON HAI, champion of Zionism, b. 1788; d. Jerusalem, 1878. For

a long time he was rabbi in Semlin, Croatia. He seems to have been influenced by the agitations for national independence among the Balkan peoples to urge a new Jewish settlement in Palestine. In 1857 he published his book *Goral Ladonai* (A Lot for the Lord), in which he advocated the colonization of Palestine. His idea was to found a company for steamship and railway traffic, and thereby obtain for Palestine the status of a tributary country of Turkey, with such rights as were enjoyed by the Danubian principalities of that time. Accordingly he may be considered one of the first advocates of "political Zionism." In 1844 he opposed the resolutions of the Brunswick Conference, which would have removed from the prayer-books all references to Zion and Jerusalem. To further his ideas, he organized a society for the colonization of Palestine; later he emigrated to Jerusalem, where he strove to bring about a union of the Ashkenazic and Sephardic communities.

Lit.: Zitron, S. L., *Toledoth Hibbath Zion,* vol. 1 (1914) 1, 3-5; idem, *Lexikon Zioni* (1924) cols. 44-47; Sokolow, Nahum, *History of Zionism,* vol. 2 (1919) 297, note 1.

ALKALAI, MOSES BEN DAVID, Judeo-Spanish translator, Hebrew text-book writer and pedagogue, b. Sarajevo (now Yugoslavia), 1834; d. Belgrade, 1901. He was the father of Isaac Alcalay. His literary production was varied, including works on education, mathematics, a history of Columbus, and a historical novel. For the Spanish communities in the Orient he edited a number of liturgical works. Together with his father, David, he translated Ibn Verga's *Shebet Yehudah* (Staff of Judah) from Hebrew into Ladino (Belgrade, 1859). As early as 1864 he appealed to the Ladino-speaking Jews to establish a society to colonize Palestine. This Jewish nationalistic propaganda and furtherance of the Hebrew language he continued in Vienna, where he went in 1882 to serve as chief teacher of schools of the Spanish Jewish community.

ALKAN, CHARLES HENRI VALENTIN (originally **MORHANGE**), pianist and composer, b. Paris, 1813; d. Paris, 1888. He was admitted to the Paris Conservatory of Music when only six years old. He studied under Pierre Zimmerman, and later under Victor Dourlen, receiving first prize for harmony in 1826. From 1828 to 1835 he was honorary professor at the Conservatory. In 1831 he was awarded the first prize for composition by the Institute of France. Later he established himself at Paris as teacher of the pianoforte, devoting much of his time to composition. He composed seventy-two works, consisting of concertos, sonatas, études, caprices, and transcriptions. Among his best known compositions are: *Étude caprice* (for pianoforte, opus 12-13, 15-16); *Saltarelle* (opus 23); *Alleluja* (opus 25); *Bourrée d'Auvergne* (opus 29); *Twenty-Five Preludes* (for pianoforte and organ, opus 31); two series of *Three Marches* (opus 37 and 40). His *Trois grandes études* and two series of twelve études (opus 35 and 39) are considered representative of the most modern development of the technique of the pianoforte.

Lit.: *Grove's Dictionary of Music and Musicians,* vol. 1, p. 67; Fétis, F., *Biographies universelles,* vol. 1 (1877) 70-71; *Allgemeine Musik-Zeitung,* vol. 28 (1901) 109-10, 124-26, 141-43.

AL-KUMISI, DANIEL BEN MOSES, *see* DANIEL BEN MOSES AL-KUMISI.

ALLEGORISTS. Allegorists is the designation for those exegetes who interpret the Scriptures in an allegorical sense and not according to the plain and literal meaning of the words. There were among the ancient Jewish teachers two classes of such exegetes or allegorists, and they are designated in the Talmud and Midrashim by distinct epithetical names. These two classes of allegorists are alike in that they do not take the words of the Law literally, but they differ from one another both in the allegoristic method used and in the motive for applying it to the interpretation of the Scriptures.

1. Doreshe Reshumoth. One class uses the allegoristic method of interpreting certain words of the Scriptures, taking them in a figurative sense or considering them as signs or symbols for things other than those indicated in the plain and literal meaning. The original motive of these allegorists was to explain away such description of the Deity found in the Bible as might, if taken literally, lend support to a false conception of God. They started with such Biblical passages as speak of God in an anthropomorphic manner. They found these anthropomorphic expressions inconsistent with their conception of God as an incorporeal Being. They were convinced that these expressions should not be taken literally but had to be interpreted merely in a metaphorical sense.

Then they extended the application of their method of taking the scriptural words in a figurative sense to other passages of the Bible. Expressions which, when taken literally, presented some difficulty or did not yield good sense were understood to be meant in a figurative sense. Gradually they extended the use of their allegoristic method still further and applied it even to such passages or words the literal meaning of which presented no difficulty whatever. The allegorists felt that while the literal interpretation of such passages is correct and true, it does not do full justice to the Divine word, nor does it exhaust all its possible meanings. Hence, in addition to the literal, they gave them also an allegorical interpretation.

Since the peculiar method of these allegorists consisted in considering the words of the Scriptures as signs or symbols, they are characterized as *doreshe reshumoth* ("metaphorical interpreters"). The allegoristic method of this class of allegorists originated in Palestine and was developed by the Palestinian Jewish teachers independent of any outside influence. The same allegorical method was used also by Philo, but it is to be assumed that Philo developed this method either independently or under the influence of the Palestinian allegorists.

2. Doreshe Hamuroth. The second class of allegorists had a different allegoristic method and a different purpose in using it to interpret the Scriptures. They applied themselves not to the interpretation of the words or expressions of a scriptural passage, but to the interpretation of its subject matter. They sought to interpret the acts commanded by the Law and the rites prescribed by it in an allegorical manner, as suggesting some ideas or symbolizing some truth. The motive behind this method of interpretation was the desire to

find some higher truths or ethical philosophical teachings, if not expressly stated, at least suggested or indicated in the Divine Law. The significance and importance of any act commanded or any ritual performance prescribed by the Law lies in its power to symbolize some ideas and suggest some higher teachings, or in its value as a reminder of a philosophical truth or an ethical principle. Since the peculiar method of these allegorists consisted in interpreting the symbolic significance and importance of the acts prescribed by the Law, they were characterized as "Interpreters of the importance and significance of the Law," *doreshe hamuroth* ("symbolizing interpreters").

The method of the *doreshe hamuroth* originated among the Alexandrian Jews, but found its way to Palestine, where some of the teachers used it. There was, however, danger in this method of interpreting the Scriptures in that it might lead to a neglect of the practical observances. Even in Alexandria, where it originated, some people objected to this method, seeing in it a danger to Judaism. This danger was real, for some Jews accepting this allegoristic interpretation of the laws contented themselves with merely understanding the ideas suggested or symbolized by the laws and neglected to observe the latter in practice. Among the Palestinians there were even stronger objections to such an allegorical interpretation of the religious laws, and the representatives of this school of allegorists, the *doreshe hamuroth,* were in disfavor. This explains why comparatively few of their interpretations have been preserved. JACOB Z. LAUTERBACH.

Lit.: Lauterbach, J. Z., "The Ancient Jewish Allegorists in Talmud and Midrash," in *Jewish Quarterly Review,* New Series, vol. 1, pp. 291-333, 503-31.

ALLEGORY. Allegory is sometimes defined as a "prolonged metaphor," a statement or narrative having a literal as well as an implied meaning, which is told primarily for the sake of its hidden rather than of its obvious purport.

The Bible was frequently interpreted alegorically. Jews in various periods declared that the Bible as a whole had both a literal and an implied meaning, the former for the sake of the masses, the latter for those capable of discerning more profound truths.

This method of interpretation flourished particularly in Alexandria during the 1st cent. C.E., with Philo as its outstanding representative, and in Provence during the Middle Ages, when it was indirectly revived by Maimonides. Maimonides' attitude is clearly stated in his introduction to *Moreh Nebuchim:* "He (God) described those profound truths which His divine wisdom found it necessary to communicate to us in allegorical, figurative and metaphorical language. . . ."

With such a premise as a starting-point, men were able to find in the Bible almost anything they sought. However, this method of interpretation aroused bitter resentment when, as happened in both periods, it was carried to extremes and the literal meaning of Scripture was denied all significance. Since the implied meaning was believed to be the true message of the text, it was argued that it was not necessary to believe literally the historical narratives of the Bible or to observe its legal portions after one fully understood the message which these were intended to convey.

Neither Philo nor Maimonides had intended such conclusions.

However, the successors of both Philo and Maimonides did not remain within those limitations. The results were disastrous in both instances. In Alexandria they contributed toward the dissolution of Jewish religious life, and in Provence to a bitter and prolonged opposition to the study of all philosophy.

See also: FABLES; PHILO; PHILOSOPHY, ALEXANDRIAN.

LOUIS GREENBERG.

ALLEMANNO, JOHANAN, *see* PICO DELLA MIRANDOLA.

ALLEN, ANNA, social welfare worker, b. village of Sing Sing, N. Y., 1800; d. New York city, 1888. She assisted Rebecca Gratz in forming the first Hebrew Sunday-school of Philadelphia, the one hundredth anniversary of which was celebrated in 1938. She was one of the founders and for twelve years first president of the Jewish Foster Home and Orphan Asylum in that city. Mrs. Allen was director and for forty years treasurer of the Female Hebrew Benevolent Society of Philadelphia. She came to New York city in 1875. One of her descendants, Catherine Allen, became head of the Shakers of the United States.

Lit.: Markens, I., *The Hebrews in America* (1888) 77; Morais, H. S., *The Jews of Philadelphia* (1894) 243-44.

ALLEN, JOHN, English educator and author, b. Truro, England, 1771; d. London, 1839. Little is known about his life, which seems to have been uneventful, except that he founded a school at Hackney, then on the outskirts of London, which he maintained during the last thirty years of his life. Apart from a translation, from the Latin, of Calvin's *Institutes,* which appeared in 1813 (2nd ed., 1838), his principal work was *Modern Judaism: or A Brief Account of the Opinions, Traditions, Rites and Ceremonies of the Jews in Modern Times* (London, 1816; 2nd, revised ed., 1830).

This work gives ample evidence that the author was well-read in his subject, and that he had taken great pains in the collection of his material, and "of some of the circumstances which he has described he has been an eye and ear witness." His knowledge of the rabbinic literature was second-hand, being derived chiefly from the works of the Buxtorfs and Bartolocci. He made a clean-cut division between "Ancient Judaism" of the Old Testament and "Modern Judaism" of the Cabalistic and Talmudic writings. He denied the authenticity of the Oral Law which he declared to be "unworthy of the smallest credit." The contents of the Talmud are characterized as "frivolous and superstitious, impious and blasphemous, absurd and fabulous." Despite its evident bias, it is learned, and long remained the most informative book on Judaism for the English reader.

ALLENBY, LORD (Field-Marshal Sir Edmund Allenby), British field-marshal, b. 1861; d. London, 1936. From 1917 to 1919 he was commander-in-chief of the Egyptian Expeditionary Force of Great Britain in the World War, and conducted the campaign in Palestine against the Turks. Assuming the chief command of the troops in 1917, he began an elaborately planned offensive which, meeting with various changes of fortune, was strikingly successful in the capture of Jerusalem on the first day of Hanukah (December

9th), 1917. On his entry into Jerusalem he was greeted by Jews as their liberator from the Turkish yoke.

Allenby was at first not sympathetic toward the Zionist claims on Palestine and toward the policy of the British government as set forth in the Balfour Declaration. Indeed, it was with some difficulty that Weizmann succeeded in persuading him to join in the laying of the foundation-stone of the Hebrew University on Mt. Scopus in Jerusalem. Later, however, he became more favorably inclined toward Zionist ideas, and on the occasion of the opening of the Hebrew University in 1925 he gave enthusiastic expression to this change in his views. The Jews repeatedly manifested their gratitude to Allenby for his liberation of Palestine. In Tel-Aviv there is a street named after him.

ALLENTOWN, city and county-seat of Lehigh county, Pennsylvania, with a population of 100,000 (1939), of which about 2,500 are Jews. A few Sephardic Jews came to Allentown as early as about 1830, but did not remain as a permanent group. In the 1840's about a dozen families, including those of Henry Schurman and Theodore Weil, came from Baden, Germany, and organized the first Jewish congregation; in 1850 they rented a hall for the purpose of conducting religious services. Polish, Roumanian, Russian and Lithuanian Jews began to settle in Allentown in the late 1860's.

Allentown has five synagogues: Agudas Achim (Orthodox, 1894), Rabbi Solomon Krevsky; Keneseth Israel (Reform, 1903), Rabbi Harry N. Caplan; Congregations Sons of Israel (Orthodox, 1907), Rabbi Solomon Krevsky; Shaari Sholem (Orthodox, 1917); and Temple Beth-El (Conservative, 1930), Rabbi Harry W. Katchen. The Jewish Welfare Agency, a group of volunteer women workers for the purpose of administering relief to local needy families, was organized in 1913.

The Jewish Community Center of Allentown was organized in 1918, and by 1939 had a membership of 1,200. In 1928 it erected a new building, which has served as a meeting-place for all the Jewish organizations as well as for a number of non-Jewish groups. The Center maintains a program of educational, social, cultural and athletic activities, conducts a School for Jewish Education, and handles all problems dealing with transients and refugees. GEORGE FELDMAN

ALLGEMEINE ZEITUNG DES JUDENTUMS, German Jewish weekly periodical founded by Ludwig Philippson in 1837, and published originally in Leipzig and later in Berlin. Founded as an impartial organ devoted to all Jewish interests, it at first advocated a moderate historical reform of Judaism as a revealed religion. Philippson edited the periodical until his death in 1889; from 1890 to 1909 it was edited by Gustav Karpeles, and from 1910 to 1919 Ludwig Geiger directed its editorial policy. Under Karpeles and Geiger it became the most outspoken liberal Jewish weekly in Germany. It ceased publication in 1921.

The *Allgemeine Zeitung des Judentums* was one of the first Jewish periodicals of Central and Western Europe. For many years it exercised great influence in other European countries, especially those of Eastern Europe. It played a prominent rôle in the struggle of the Jews of Germany for civic emancipation, and was instrumental in the founding of the Institut zur Förderung der israelitischen Literatur in 1853, of the Bibelanstalt für Israeliten, and of the Lehranstalt für die Wissenschaft des Judentums in Berlin, a training school for liberal rabbis. It was of great influence in promoting a knowledge and appreciation of Judaism and its history and in fostering the inner religious and communal life of the German Jews.

Lit.: Kayserling, M., *Ludwig Philippson* (1898) 54-64; *Allgemeine Zeitung des Judentums,* 1887, No. 1, pp. 1-8; Philippson, Martin, *Neueste Geschichte des jüdischen Volkes,* vol. 1, pp. 185-91.

ALLIANCE ISRAÉLITE UNIVERSELLE, international Jewish organization with headquarters in Paris, France. The Alliance Israélite Universelle was launched in May, 1860, by seventeen Jewish citizens of Paris who, influenced by such events as the Damascus affair and the Mortara case, came to feel acutely that there was need for a central body authorized to speak and act for the Jews of the world in matters affecting their common interests. These interests included not only concern with legally guaranteed immunity from persecution but also the promotion of education and benevolence for the benefit of backward sections of the Jewish people. A call to the Jews of all countries was issued, announcing the creation of the new society and inviting all to join who believed "that it would be an honor to their religion, a lesson for the nations, a step forward for humanity, a triumph of truth and reason, to see the union of all the living forces of Judaism, which, though small in numbers, is great in its love and desire for good." This call was signed by Rabbi Aristide Astruc; Isidore Cahen, professor at the Paris Rabbinical Seminary; Jules Carvallo, civil engineer; Narcisse Leven, lawyer; Professor Eugen Manuel; and Charles Netter, a merchant. Their appeal was well received, but the immediate response, outside of France, Italy, and Algiers, consisted of little more than polite words of praise. In some quarters there was outspoken opposition.

Before the end of 1860 the society had 850 members, of whom all but 20 per cent were from France. In 1862 it had 1,100 members; in 1864, over 2,800; in 1870, twelve thousand; in 1875, twenty thousand; in 1885, thirty thousand; in 1939, over forty thousand. The German section, which was disbanded in 1912, had about eighteen thousand members.

The aims of the Alliance are: (1) to defend the civil and religious liberties of persecuted Jewish groups; (2) to alleviate the distress of certain Jewish groups in times of disaster; (3) to furnish educational opportunities to certain backward Jewish groups; (4) to grant financial aid to certain Jewish publications; (5) to bring about world-wide cooperation of the Jewish people for the accomplishment of these aims.

The administration is in the hands of a Central Committee of sixty members, who serve as executives for terms of nine years. About one half of the Central Committee reside in Paris. The Austrian and the German sections were autonomous. In Austria the society was at the outset suspected of having designs against the government. The Czarist regime also classed it as a political movement and banned it.

Through the channels of international diplomacy the



A street in Tel-Aviv, Palestine, named in honor of Field Marshal Sir Edmund Allenby who is regarded as the liberator of the Holy Land

Alliance has undertaken, whenever necessary and possible, to intercede for Jews who are subjected to oppression and spoliation. In 1860 it petitioned the king of Italy with regard to the Mortara case. In 1862 it interceded with the Russian Ambassador in Paris, pleading for the redress of the grievances of the unjustly accused Jews of Saratov. Its first tangible success in its endeavors to secure civil and religious equality for the Jews was in 1867, in behalf of the Jews of Switzerland, when complaints which it lodged with the powers of Europe resulted in concurrent action on the part of France, Italy, Belgium, and Holland, whose governments refused to renew their treaties with the Swiss Republic on account of the anti-Jewish laws in force in that country. The Alliance frequently requested protection for the Jews of Roumania and agitated for the removal of their civic disabilities and economic handicaps. The incessant persecutions inflicted on the Jews in Roumania were discussed at conferences which the Alliance convened for that purpose in Brussels in 1872 and in Paris in 1875. A memorial reciting the grievances of the Roumanian Jews was submitted by the Alliance to the diplomatic congress at Constantinople. In 1878 representatives of the Alliance appeared before the Congress of Berlin to intercede once more for the Jews of Roumania. In 1938 the Alliance protested against the anti-Jewish legislation and discriminations of the new government of Premier Octavian Goga.

The fate of the maltreated Jews of Morocco was another problem of grave concern to the Alliance. It submitted a memorial in their behalf to the Congress of Madrid in 1880. The Alliance Israélite, the Anglo-Jewish Association, and committees of several American Jewish organizations had remonstrated to their respective governments regarding the tragic situation which had developed in Morocco as a result of the callous indifference of the Moorish rulers to the wrongs heaped on their Jewish subjects, and in consequence of these remonstrances and at the instance of the United States government the question was brought before the Algeciras Conference. At the session of that body on April 2, 1906, a resolution was adopted, calling on the sultan of Morocco to see "that the Jews of his empire and all his subjects, without distinction of faith, were treated with justice and equality." But no steps were taken to enforce this resolution, nor was it made a treaty obligation. This, however, had no bearing on the destiny of the Jews, for the Moorish rule ended soon after and a French protectorate was set up in its stead. Under French control the Jewish population enjoyed a great measure of safety and liberty, but conditions were still far from satisfactory, and in 1911 a deputation of the Central Committee of the Alliance waited on M. Poincaré, then French Premier and Minister of Foreign Affairs, and brought to his attention the oppression and terrorism which the ill-fated Moroccan Jews were compelled to endure.

On July 16, 1918, the Central Committee sent a memorandum to the French Minister of Foreign Affairs with reference to the Balfour Declaration. In the Peace Conference of 1919, as well as at the Geneva Conferences, the Alliance cooperated with other Jewish bodies to secure minority rights for the Jews. It interceded repeatedly for the Jews of Algiers, Tunis, Tripoli, Serbia, and Russia. It has agitated constantly since the World War for the minority rights of the Jews in Roumania, Hungary, Poland, Morocco, and Persia.

Every type of public calamity in which the Jews in Oriental and Eastern European countries have suffered



Seal of the Alliance Israélite Universelle, which was founded in 1860 by 17 Frenchmen who were influenced by the Damascus affair and the Mortara case

en masse has been the concern of the Alliance. An impressive demonstration of its capacity for organized relief work on a large scale occurred in 1869, when the Jews of Poland and Lithuania were decimated by a famine and epidemic of typhus; it administered emergency aid to them along systematic lines; appropriated funds toward the building and operating of orphanages; helped to send some of the survivors of the scourge into the interior of Russia for rehabilitation; and transported others to the United States. Eight hundred of the famine sufferers were conveyed overseas under its auspices, thus beginning the Jewish mass migration to the United States. Working conjointly with the Alliance in this relief work were local emergency committees strategically placed at Königsberg, Memel, Cöln on Spree, and Berlin.

After the Russian pogroms of 1881, when 20,000 Jews fled to Galicia, the Alliance again proved its ability to cope with relief problems of large proportions. It provided for the most pressing needs of the sufferers and helped distribute them to such countries as were able and willing to absorb them. The bulk of the refugees sailed for the United States under the supervision of the Alliance; only small quotas were directed by it to other countries. Associated with the Alliance at this time and sharing equally the heavy burden were the Vienna Israelitische Allianz, the German Grand Lodge of the Independent Order of B'nai B'rith, the German section of the Alliance itself, the United Hebrew Charities of New York, the Hebrew Immigrant Aid Society, and the Board of Delegates of American Israelites.

After the Russian pogroms of 1903 and 1905, and the Galician pogroms of 1918 to 1919, the Alliance again functioned prominently in the rôle of a distributor of relief. In the reconstruction period after the World War it undertook two huge appeals for funds; one, in 1919, for the Jewish orphan homes of Poland and East Galicia; the other, in 1922, for the Jewish famine sufferers in Russia, to send food, clothing, and medical supplies through the Hoover Relief Administration. Continuously during this period it contributed to the expenses of Russian, Hungarian, and Galician students deprived of educational opportunity in their native lands, who were studying in universities and technical schools in Austria, France, Belgium, Germany, and Switzerland.

It has repeatedly dispensed relief for the benefit of the Roumanian, Persian, and Moroccan Jews. After the outbreaks in Roumania in 1907, in Casablanca in the same year, and in Fez in 1912 it sent prompt relief. It appropriated funds to alleviate the distress of the persecuted Christians in the Lebanon, in 1860; the Jewish sufferers in the Constantinople fire disasters of 1874, 1883, and 1911; the Salonika conflagration of 1917; and the Russian Pale conflagrations of 1911. It aided the stranded Jewish war refugees in Turkey in 1876 to 1877, and in the Balkans in 1912. It went to the rescue of the Jewish sufferers in Chios after the earthquake of 1881, and in the famine of 1882 in Asia Minor. It undertook to bring relief to the Jews of Damascus in the crisis following in the wake of the Syrian uprisings of 1925 to 1926. A special feature of its work in Morocco has been the training of young mothers in hygiene; the installation of a maternity hospital in Marrakesh, the distribution of milk for babies and the creation of a bathing establishment are other activities which it has maintained there.

The Alliance Israélite Universelle has been unrivaled in the important matter of raising the educational level of backward Jews in the various countries. The Balkans, North Africa, and the Near East are dotted with educational institutions which it has established and which it operates with great efficiency. These schools have made the Alliance a powerful factor for the dissemination of modern culture in Oriental countries, particularly among the Jews. It has wrongly been alleged that the French influence has predominated too strongly and that the specifically French character of the educational work has alienated the students from their native environment; in actuality, however, the purpose of the instruction in the French language was the inculcation of Occidental culture and civilization, and the training of the Jews in the various lands to be loyal and active citizens of their respective countries.

The first school was founded in 1862 in Tetuan, Morocco; in 1864 a school was opened in Tangier, and in 1865 in Damascus and Baghdad; in 1867 the school in Adrianople was founded. The total number of schools at the beginning of 1930 was 122, and at the end of 1937 it was ninety-five. The total number of pupils in all the schools was as high as 48,000 (in 1914); the pupil-enrollment in 1929 was over 40,000, and at the end of 1937 it was 47,822.

The instruction has been standardized in accordance with modern pedagogical principles. The curriculum covers the usual elementary subjects. In some of the schools more advanced courses are taught. The Sassoon College in Baghdad equips its students for the entrance requirements of universities and to fill executive positions. Many of the schools are liberally subventioned by the local Jewish communities. The language of instruction is usually French, but special attention is given to other languages according to local conditions. There is no tuition fee for those unable to pay, and the most needy receive free meals. Text-books likewise are furnished free of cost. Non-Jewish pupils are admitted on payment of a fee at a nominal rate. The program of studies is not a stereotyped one to which all the schools of the same general type must adhere, but is modified in matters of detail to suit local customs, laws, and beliefs. Religion and Jewish subjects are required courses in all the schools.

Certain of the best pupils who express a desire to become teachers are sent to France, after a competitive examination, to continue their studies at the teachers' seminary known as the École Normale Israélite Orien-

tale, of which the section for boys is in Paris, the one for girls in Versailles. These seminaries were established by the Alliance in 1867 to 1868. Before the opening of the École Normale at Versailles, the school of the Bischoffsheim Foundation, in Paris, provided instruction for girl students of the Alliance who were later to teach in its schools; the Bischoffsheim School is now independent of the Alliance. The seminary course lasts four years; at its completion students who have the requisite scholastic standing receive certificates together with a rabbinically certified diploma, and are eligible for positions which are vacant. The graduates of the Alliance school at Auteuil, however, are not given a rabbinical diploma.

In several cities vocational schools have been established. Jerusalem up to 1930 had a well-equipped school of this description; it trained about eighty boys and young men, of whom about forty resided in the dormitories, to be skilled mechanics, cabinet-makers, stone-carvers, blacksmiths and coppersmiths. The Alliance maintains at Jerusalem also a school for deaf-mutes. The agricultural school of Mikveh Israel, near Jaffa, established in 1870, occupies a large plot of ground obtained for that purpose through a concession from the sultan; it offers training in the scientific branches of farming, especially horticulture and viticulture; most of the students, of whom there are 231, are the sons of colonists. In 1936 a horticultural school was established at Marrakesh, in Morocco. The agricultural school of Djedeida, near Tunis, was established in 1895 and functioned until after the end of the World War, when it was closed. Two years later the rabbinical seminary in Constantinople under Rabbi Abraham Danon was installed.

During the latter part of 1938 the Alliance had eight schools in Algeria; one in Bulgaria; fourteen in the other Balkan countries; one in Egypt; three (two of them normal schools) in France; six in Iraq (Mesopotamia); thirty-three in Morocco; five in Palestine; twelve in Iran (Persia); six in Syria; one in Tripoli; four in Tunisia. The World War drastically impaired the reserve funds of the Alliance and reduced its educational institutions from 200 schools with an enrollment of over 48,000 pupils to eighty schools with less than 36,000 pupils.



Administration building of the Alliance, Paris



A school in Jaffa, maintained by the Alliance Israelite Universelle

The pupil-enrollment reported in 1937 was: Algeria, 3,109; Bulgaria, 70; the remaining Balkan countries, 6,000; Egypt, 171; France (normal schools), 71; Iraq (Mesopotamia), 5,158; Morocco, 15,162; Palestine, 3,981; Iran (Persia), 5,730; Syria, 2,693; Tripoli, 143; Tunis, 3,878.

Professor Joseph Halevy was sent to Abyssinia in 1868 to investigate conditions among the Falashas. An expedition to reopen relations with the Falashas was undertaken in 1900. A representative of the Alliance was in like manner sent to Arabia in 1908 to report on the advisability of establishing schools for the Yemenite Jews.

A part of the program of the Alliance has been to encourage literature dealing with Jewish history, customs, beliefs and ideals. Its annual budget shows that it has expended liberal sums for this purpose. At the outset it awarded cash prizes for books written on assigned subjects, but this practice was soon abandoned on the ground that it was impractical. Many learned treatises of interest to Jews have been financially supported; in many cases the authors would have been unable to publish their work without the aid of the Alliance. It has printed tracts and monthly reports. It has published a Falasha prayer-book. Its *Bulletins* appeared semi-annually from 1865 to 1913. These have now been superseded by the magazine *Paix et Droit* which has appeared monthly, except in July and August, since 1921. The German section published an illustrated monthly magazine known as *Ost und West*. The library of the society in Paris contains over 30,000 volumes and a collection of rare manuscripts.

The operating expenses of the Alliance Israélite are paid out of the proceeds from membership dues, tuition fees, special collections, subventions and endowment funds. The society received a gift of one million francs from Baron Maurice de Hirsch in 1873, which sum was designated to be expended for the creation of schools. From 1878 to his death in 1896 he defrayed the entire cost of the trade schools. The annual deficit

of the society, which amounted to several hundred thousand francs each year, was made up by him from 1880 on. His munificent support was on the recommendation of his wife, who left a bequest of $800,000 to the École Normale. In 1910 the society received an endowment of sixteen million francs from her estate. The growth of the activities of the society can be seen from the successive figures of expenditures: in 1868, 60,411 francs; in 1870, 90,937 francs; in 1900, 1,229,496 francs; in 1926, 3,680,000 francs. Since that time the annual budget has been between three and a half and four million francs.

The presidents of the Central Committee have been L. J. Koenigswarter (1860-63); Adolphe Crémieux (1863-66, 1868-80), S. Munk (1866-67), S. H. Goldschmidt (1881-98), Narcisse Leven (1898-1915), Sylvain Lévi (1920-35), and Arnold Netter (1935-36). During 1915-20 the office of president was vacant, and since 1936 there has been no president, his functions being performed by the vice-president, Georges Leven.

HARRY H. MAYER.

Lit.: *American Jewish Year Book* (1900-1) 45-65; *B'nai B'rith Magazine,* Jan. 1930, pp. 134-35; Leven, Narcisse, *Cinquante ans d'histoire,* vol. 1 (1911); vol. 2 (1920); Leven, Maurice, *Les origines et le programme de l'Alliance Israélite* (1923); Bigart, *L'Alliance Israélite, son action educatrice* (1900); Loeb, *La situation des Israélites en Turquie, en Serbie et en Roumanie* (1877); reports of the Alliance Israélite Universelle, 1864-1913; *Paix et Droit,* 1921 to date.

ALLIANZ, ISRAELITISCHE, ZU WIEN, an organization formed in 1873 at Vienna in order to assist Jews who had suffered because of their faith or their race, as well as to further the education of Jewish youth by means of the establishment of modern schools. The second part of this program was confined almost entirely to Galicia. Among its founders were Joseph Ritter von Wertheimer, Dr. Ignaz Kuranda, and Dr. Leopold Kompert.

The Allianz provided relief for the victims of the Russo-Turkish war of 1878, assisted the emigration of Russian Jews during the pogroms of 1881-82 and the expulsions of 1891, and aided the mass emigration of Roumanian Jews from 1900 to 1902. In 1874 it sent Perez Smolenskin to Roumania to make a study of the life and conditions of the Jews in Roumania with a view to alleviating their conditions. The Allianz was able to organize immediate relief action for the Jews of Kishinev in 1903, and the reports of its delegates gave the Western world a true insight into the part played by the Russian court in the pogrom. In 1907 it started the first relief work for the victims of excesses committed by Roumanian peasants. During the World War the Allianz inaugurated relief work for more than 100,000 refugees from Galicia, making use of its own collections and of money sent from the United States.

The organization has also intervened with various governments for the protection of the Jews, distributed pamphlets to combat the blood accusation and other slanders, and has subventioned Jewish literature and education.

From 1919 on the expenditures of the Allianz were, for the greatest part, covered by the sums provided through the bequest of Jakob Adler, one of its members. The budget, which even as late as 1919 still amounted to 101,822 Austrian schillings, fell in 1933 to 77,419, and in subsequent years was even less. The presidents of the Allianz were: Joseph Ritter von Wertheimer (1873-87); David Ritter von Gutmann (1888-1912); Dr. Alfred Stern (1912-18); Dr. Arthur Kuranda (1918-28; he was the son of the abovementioned co-founder, Ignaz Kuranda); Armand Kaminka (1928-33). Dr. Jakob Ornstein became president of the Allianz in 1933. After the German seizure of Austria in 1938, the Allianz was liquidated.

Lit.: *Annual Reports* (1873-1931); that for 1913 contains a survey of the activities of the organization during the first forty years of its existence; Gelber, N. M., *Aus zwei Jahrhunderten* (1924) 131-44.

ALLITERATION, repetition of the initial sound in a series of words, a common device which seems to appear at an early stage in many literatures. A corresponding literary device occurring at the end of words is called assonance. Frequent examples of alliteration are found in classical Hebrew, as for instance: *dath vadin* ("law and judgment," *Esther* 1:13); *hen vahesed* ("grace and favor," *Esther* 2:17); *nin vanechet* (cf. "kith and kin," *Gen.* 21:23); *shamir vashayith* ("thorns and thistles," *Isa.* 5:6). Instances of Hebrew assonance are: *hakerethi vehapelethi* ("Cherethites and Pelethites," *II Sam.* 8:18); *shetzef ketzef* ("a little wrath," *Isa.* 54:8); *tohu vabohu* ("waste and void," *Gen.* 1:2); *ta'aniyyah va'aniyyah* ("mourning and moaning," *Lam.* 2:5). Similar examples of Hebrew alliteration and assonance could easily be multiplied. It is especially in the Isaianic diction, *Genesis,* the Song of Moses (*Ex.* 15), and the book of *Esther* that these poetical means are preferred. On the other hand, *Prov.* 11:9-12 (where four verses begin with the same letter), is not an example of alliteration. The Arabian Makama literature (a form of rhymed prose) and the Hebrew poetry of the Middle Ages also are rich in alliteration.

Lit.: Ley, J., *Die metrische Form der hebräischen Poesie* (1866).

ALMAN, SAMUEL, choirmaster and composer, b. Sobolevka, Russia, 1878. His mother was an excellent interpreter of Yiddish songs, and Alman, inspired by her, composed and sang in the choir of the Sobolevka synagogue at the age of thirteen. In 1896 he began his musical education at the Odessa Conservatory of Music, where after an interruption of the four-year term in the Russian Army, he completed his course. He then went to Kishinev. At the time of the pogrom in 1903 he fled to London, where he continued his musical education at the Guildhall School of Music and the Royal College.

His opera *Melech Ehad* was produced in 1912. Although it met with great success, the composer felt himself drawn powerfully to the music of the synagogue, and he became highly regarded as a creator of sacred compositions.

Among his better-known works are: *Shire Beth Hakeneseth* (Synagogue Compositions, for cantor and chorus, Tel-Aviv, 1925); musical settings to the poems of Bialik, Schneor, Tchernichowski and Katzenelson; *Pirke Aboth* (Ethics of the Fathers); and *Haftara* (for violin or cello with piano accompaniment, Paris, 1934). He was editor of the supplement to the *Voice of Prayer and Praise* (London, 1933), and is a



Iron Almemor trellis from the erstwhile Zigainer Schul, Prague, now treasured in the Jewish Museum of that city

contributor to the *Jewish Music Journal,* of New York.

Alman has been music director and choir leader of the Dalton, the Great, the Duke's Place, and the Hampstead Synagogues in London, the Halevi Choral Society, and the London Chazanim Choir.

Lit.: Idelsohn, A. Z., *Jewish Music* (1929); *Jewish Music Journal,* 1935.

ALMANZI, JOSEPH, bibliophile and Hebrew poet, b. Padua, Italy, 1801; d. Trieste, Austria (now Italy), 1860. His father, Baruch Hayim, a wealthy merchant, had purchased a collection of books left by Hayim Joseph David Azulai, which became the cornerstone of Joseph's valuable library. Joseph himself never married, and he was an ardent collector of books and manuscripts. Most of the latter are now in the British Museum, but the rarer items are in the Columbia University Library, New York.

Almanzi began to write Hebrew poems at the age of twelve. After learning Italian, Latin, German and French, he translated the poems of Italian and Latin authors into classical Hebrew. He corresponded with the famous scholars of his day, such as Zunz, Steinschneider and Samuel David Luzzatto. The latter published a number of Almanzi's Hebrew letters and poems under the title *Yad Joseph* (Hand of Joseph; Cracow, 1889).

Lit.: Luzzatto, S. D., in *Hamazkir,* vol. 4, pp. 52-56; idem, *Yad Joseph,* Introduction (Hebrew and Italian); Gottheil, R., in *Jewish Quarterly Review,* vol. 5, pp. 500-5.

ALMEMAR (or **ALMEMOR**), an elevated platform in the synagogue, with a desk from which the Torah and Haftarah are read on Sabbaths and holidays, and the Book of *Esther* on Purim. The word is a corruption of the Arabic *alminbar,* "pulpit of the mosque"; the platform is also called *bimah* or *bemah.* Originally the Almemar seems to have been a small platform with a chair known as the "seat of Moses" (*kathedra demosheh*), which explains the reference in *Matt.* 23:2. The Almemar in the synagogue of the Chinese Jews at Kai-Fung-Fu still bears that name (Bacher, *Revue des études juives,* vol. 34, p. 299).

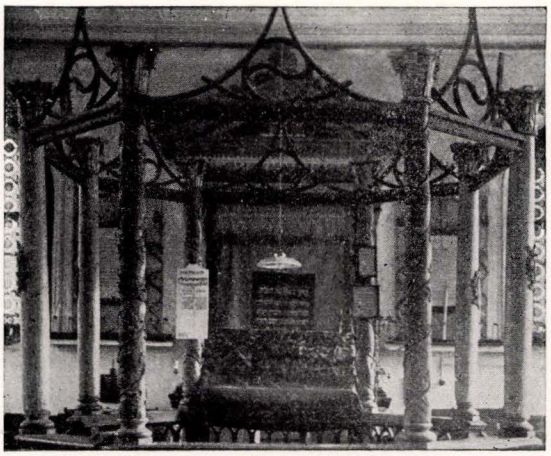
The earliest synagogues which have been reconstructed by archeologists had Almemars in the center, but as late as the end of the Middle Ages there was a difference of opinion as to whether this position was absolutely compulsory. Maimonides, Jacob Asheri and Moses Isserles maintained that it was, but Joseph Caro held that it was not. Sephardic congregations have retained the central position of the Almemar to this day; but in others, even in most conservative congregations, there has been a tendency to move it directly in front of the Ark. The chief reasons for this change are the necessities of space, the desire that the congregation may hear the reading more clearly, and modern architectural ideas.

There is a great variety of designs for the Almemar. It may be constructed of wood, stone, wrought-iron, cast-iron, marble or bronze. The shape of the platform is generally rectangular, but sometimes it is octagonal or circular; in some instances the front or back is curved. In most cases there is a parapet or balustrade around the sides of the Almemar, and sometimes a canopy over the entire structure. Openings at the side admit the reader and bearers of the scroll, and sometimes there are steps which lead up to them from the floor; there are never less than three steps, and usually more. The desk from which the Torah is read is covered with rich drapery, and there are often lamps on the four corner-posts.

See also: ARCHITECTURE; PULPIT; SYNAGOGUE.

Lit.: Dembitz, L. N., *Jewish Services* (1898) 64; Grotte, *Synagogentypen vom elften bis zum neunzehnten Jahrhundert* (1915); Tachau, "The Architecture of the Synagogue," in *American Jewish Year Book,* 1927, pp. 159-162.

ALMOHADES, Moorish dynasty in northern and western Africa and in Spain during the 12th and 13th centuries. Mohammed ibn Tumert (d. about 1130) was the first ruler of this line. The designation Almo-



Almemor in the synagogue (built 1754) of Harburg on the Wornitz (Bavaria), with ark in the background

hades originated from the name of the dynasty's followers, al-Muwahhidun.

The main doctrine of the Almohades was a rigid unitarianism which denied the independent existence of the attributes of God. The Almohades undertook in 1140 a fanatical fight against the less bigoted order of the Almoravids. Eventually they subjugated the whole of Morocco and the southern part of Spain. Mohammed ibn Tumert and his successors, adhering to the more rigorous teachings of Islam, relentlessly reestablished ultra-orthodox practices in the conquered areas. They destroyed synagogues and churches or converted them into mosques, forcing Jews and Christians to embrace Islam or to emigrate. Maimonides and his family were among the exiles, about 1150.

The Christian part of Spain then became a haven for Jews, and Toledo the center of Spanish Jewry. The majority, however, adopted Islam outwardly, but practised Jewish rites privately. To encourage them, Maimonides' father wrote his *Epistle of Consolation,* and Maimonides himself his *Letter Concerning Conversion.* In 1148, as a result of persecutions, the large Jewish community in Cordoba was obliterated. The Jewish academies in Seville and Lucena were closed at about the same time.

When, in 1160, the precious jewels disappeared from the Ka'ba in the Mohammedan sanctuary at Mecca, the Jews, accused of the crime, suffered for it. One of the princes of the Almohades, Abu Yusuf Yakub Al-Mansur, doubting the sincerity of the apostatized Jews, forced them to wear a special garb so that he might watch and control them. This was a restitution of old Islamic laws which influenced Innocent III, through his contact with the Moslems of Sicily. The Almohades were defeated and driven from Spain by Alfonso VIII of Castile in 1212. In Africa the Jews suffered under their rule until 1269, when it came to an end, and the country came under the rule of small local rulers.

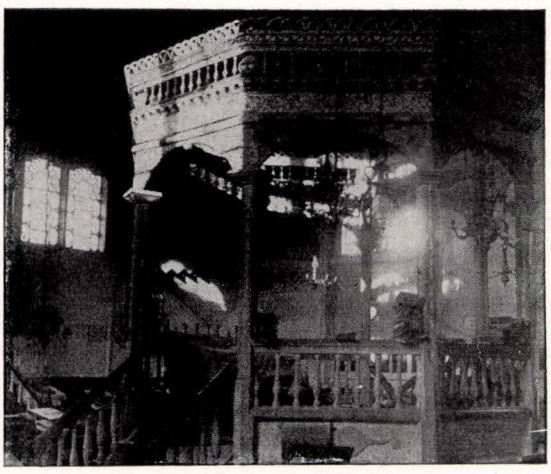
Lit.: Graetz, H., *History of the Jews,* vol. 3 (1927) 358-62, 386-87, 447-48; *Encyclopedia of Islam,* vol. 1 (1925) 314-18; Dubnow, S., *Weltgeschichte des jüdischen Volkes,* vol. 4 (1926) 347-52, 388-89, 461-62.

ALMOLI, SOLOMON BEN JACOB, Hebrew author, grammarian and physician who lived in Turkey, perhaps at Salonika and Constantinople, in the 16th cent. (1515-42). His best-known work was *Pithron Halomoth* (The Interpretation of Dreams; Salonika, 1516; Constantinople, 1518; later republished at Cracow, also at Amsterdam by Manasseh ben Israel; a Judeo-German translation appeared in 1694). All passages in the Talmud dealing with dreams or their interpretation are explained in this book. Further, it shows how to avert evil dreams. Other important writings of Almoli's were: *Shaar Hashem Hehadash* (Constantinople, 1533), a philosophical treatise on the nature and immortality of the soul; *Halichoth Sheva* (Constantinople, 1519), a grammatical treatise on the Hebrew Sheva; *Meassef Lechol Hamahanoth* (Constantinople, 1531-32), a kind of prospectus for an encyclopedia of Judaism. During his later years he subsidized the publication of many grammatical treatises written by various authors.

ALMORAVIDS, *see* ALMOHADES.

ALMOSNINO, MOSES BEN BARUCH, rabbi in Salonika, b. Salonika, about 1510; d. Constantinople, about 1580. He was at the head of a delegation sent to Sultan Selim II to demand protection against persecutions by the local authorities and their Greek fellow-citizens in Macedonia; this protection was finally won after many years of endeavor. Almosnino wrote works on many subjects, including a book of sermons, *Meametz Koah* (Venice, 1588), several commentaries on Biblical books, a super-commentary on Ibn Ezra, two astronomical books, and one on natural science. He wrote a book on morals and religion in Spanish, *Regimiento de la Vida* (Amsterdam, 1729), which, on the recommendation of Joseph Nasi, was printed in Hebrew characters. His *Estremos y Grandezas de Constantinopla* (Madrid, 1638) gives his impressions of Constantinople and a brief history of the Ottoman empire, especially in the 16th cent. The work was translated into Hebrew, but never printed.

Almosnino's grandson, Joseph ben Isaac (1642-89), was rabbi in Belgrade. His numerous manuscripts were all destroyed by a fire, except his responsa on civil law, which, seized by a pillaging soldier in the sack of Belgrade in 1688, were recovered by his sons and pub-



Almemor within the frame synagogue of Zabludow (Poland), with the ark situated at left



The Scuola Italiana (one of the oldest synagogues) at Padua, Italy, houses the Almemor portrayed above

lished as *Eduth Biyehosef* (2 vols., Constantinople, 1711 and 1733).

Lit.: Graetz, H., "Moses Almosnino," in *Monatsschrift für die Geschichte und Wissenschaft des Judentums,* vol. 13 (1864) 23-36, 57-67; *Revue des études juives,* vol. 37, p. 285.

ALMOSNINO, SOLOMON, secretary of the Spanish and Portuguese Jews' Congregation, London, b. 1792; d. London, 1878. Descended from a distinguished Sephardic family of scholars, Almosnino was in 1821 appointed chancellor (secretary) of the London Congregation. He held the office until his retirement in 1874. His functions as the leading lay official of the important Sephardic community which centered around the ancient synagogue in Bevis Marks included not only its administration and management, but affected also the religious, educational and charitable welfare of London Jewry generally, during a half-century of intensive development. In the difficult period which saw the rise of the Reform movement in London, the personality of Solomon Almosnino, and the duties which

he performed, were of great service to the historic congregation to whose interests he was deeply devoted.

Lit.: Gaster, Moses, *History of the Ancient Synagogue of the Spanish and Portuguese Jews* (1901) 182; *Jewish Chronicle* (London) Jan. 18, 1878, p. 10.

ALMS, *see* CHARITY.

AL-MUKAMMAS, DAVID IBN MERWAN, *see* DAVID IBN MERWAN AL-MUKAMMAS.

AL-NAKAWA (AL-NAQUA), ISRAEL BEN JOSEPH, "the martyr," moralist and liturgist. All that is known of Al-Nakawa's life is that he lived in Toledo, Spain, and was descended from a family prominent for its piety, hospitality and support of scholarship. He met his death, together with Judah ben Asher, in the Toledo massacres of 1391.

Al-Nakawa was the author of a comprehensive religio-ethical work entitled *Menorath Hamaor* (*The Lamp of Illumination*), a brilliant summation of all phases of practical religious life, both ethical and ritual. The only complete manuscript of this monumental composition which is found in the Bodleian Library in Oxford was published in its entirety by H. G. Enelow in four volumes, with elaborate introductions and copious notes (New York, 1929-32). The work opens with a poem in praise of the Torah, and this is followed by a rimed introduction in which the circumstances of its composition are explained. The book is divided into twenty chapters, each of which begins with a seven-line poem, giving his name, Israel, in acrostic. The topics discussed in the twenty chapters are the following: Charity, Prayer, Repentance, Humility, Hours of Study, Commandments, Acts of Mercy, Sabbath and the Holy Days, Honoring of Parents, Marriage, Education, Upright Conduct in Business, Justice, Contentment, Evils of Anger, Flattery and Deception, Love of Comrades, Clean Speech, Keeping Secrets, and Good Manners.

Al-Nakawa drew upon the entire range of Talmudic literature for material, and even incorporated passages from Midrashim which we do not today possess, e.g. *Midrash Hashkem* and certain Yemenite Midrashim. He was influenced mainly by the *Orah Hayim* of Jacob ben Asher and by the *Sefer Mitzvoth Zemanioth* of Israel ben Joseph ibn Israel. Although his work contains but little original matter, many of his chapters, as for example the one on charity, have rarely been equalled for depth of penetration into the Jewish soul.

Though the book was not printed, it became most widely disseminated and read through a peculiar chain of circumstances. A certain Judah ibn Kaalatz copied large portions of the *Menorath Hamaor* for his own personal use. After his death his grandson discovered the manuscript, and not suspecting that it was not original, he published it in 1527, under his grandfather's name, calling it *Sefer Hamusar*. This book gained great popularity, and no one realized that it was excerpted from the *Menorath Hamaor*. In 1620 Rabbi Isaac of Posen published in Yiddish an ethical treatise entitled *Leb Tob,* admittedly little more than a translation of *Sefer Hamusar*. It soon became one of the most popular books in the Yiddish language, and it was reprinted nineteen times in less than a century after its initial appearance. In the Yiddish text-book (1699) of the Christian scholar Wagenseil, the last chapter of the *Menorath Hamaor* taken from the *Leb Tob* was given as an exercise.

Another channel through which this book found its way into Hebrew literature was the *Reshith Hochmah* (1575) of Eliezer di Vidas, in which were incorporated five chapters of the *Menorath Hamaor*. These five chapters alone were printed as a special work under the name *Menorath Zahab* in 1593 and 1864. The last chapter of the *Menorath Hamaor* was reprinted by Emden in his *Migdal Oz* (Warsaw, 1911, pp. 134-42).

Efros and Enelow advanced strong arguments to prove that the *Menorath Hamaor* of Isaac Aboab is merely a recasting of Al-Nakawa's *Menorath Hamaor*.

Al-Nakawa was also a liturgist, as many members of his family seem to have been. Including the short poems in the *Menorath Hamaor,* we have some twenty-five of his poetical and liturgical compositions. Undoubtedly he composed many others, which have since been lost. There is a tradition which has some evidence to support it that Al-Nakawa translated the *Zohar* into Hebrew (*Menorath Hamaor,* vol. 4, introduction, p. 92). HIRSCHEL REVEL.

See also: ABOAB, ISAAC.

Lit.: Enelow, H. G., *Menorat Ha Maor,* especially vol. 1 (1929); vol. 2 (1930) 45; idem, "Midrash Hashkem Quotations," in *Hebrew Union College Annual,* vol. 4 (1927) 311-43; Efros, I., "The Menorat Ha-Meor," in *Jewish Quarterly Review,* New Series, vol. 9 (1918-19) 337-57; Davidson, I., "Enelow's Edition of Al-Nakawa's Menorat Ha-Maor," in *Jewish Quarterly Review,* New Series, vol. 21 (1930-31) 461-68; Waxman, M., *A History of Jewish Literature,* vol. 2 (1933) 282-87; Schechter, S., "Über Israel Alnaqua's Menorat Hamaor," in *Monatsschrift für die Geschichte und Wissenschaft des Judentums,* vol. 34 (1885) 114-26, 234-40.

ALNAQUA, EPHRAIM BEN ISRAEL, rabbi, theological author and physician, b. Toledo, Spain, in the second half of the 14th cent.; d. Tlemçen, Algeria, 1442. He escaped in 1391 from the Spanish massacre in Toledo, in which his parents were slain, and fled to Northern Africa. Here he gained a reputation as a miracle worker. Many legends cluster around his name. The most popular relates how he crossed the sea, reached Morocco and then proceeded by sea to the city of Onein. From there he came to Tlemçen, seated on a lion which had for a halter an enormous serpent. Here, after curing the only daughter of a king of the Beni Zion family, he refused rewards of gold and silver, and asked only permission to unite in Tlemçen all the Jews living near the city as well as the refugees from Spain. Tradition thus ascribes to Alnaqua the founding of the Jewish community of Tlemçen. He became known simply as "The Rab." The great synagogue which he built in Tlemçen is still in existence and bears his name. His grave still serves as a place of pilgrimage.

In addition to several religious hymns he wrote a theological work, *Shaar Kebod Adonai* (The Gate of God's Glory), intended for his elder son, Israel, to explain certain anthropomorphic expressions in Maimonides and containing answers to Nahmanides' criticism of Maimonides' *Moreh Nebuchim*. His younger son, Judah, who was rabbi in Oran and Tlemçen, was the father-in-law of Zemah Duran.

Lit.: Beliach, H., *Introduction to Shaar Kebod Adonai* (1902); Enelow, H. G., *Menorat Ha Maor,* vol. 1 (1929) 15; Slouschz, N., *Travels in North Africa* (1927) 324-29.

ALNAQUA, ISRAEL BEN JOSEPH, *see* ALNAKAWA, ISRAEL BEN JOSEPH.

ALOE, LOUIS P., public official and civic leader, b. St. Louis, 1867; d. St. Louis, 1929. Devoting his career to civic affairs, he first won public distinction in guiding the St. Louis Board of Freeholders, of which he was an elected member, in the drafting of that city's charter in 1914. Three years later, as acting mayor of St. Louis, he appointed twenty-eight draft boards, and was selected by President Wilson as a member of the District Board of Appeals.

Re-elected in 1919, Aloe served two terms as president of the St. Louis Board of Aldermen. In addition to other noteworthy accomplishments while in office, he had a major rôle in the drafting and passage of an $87,000,000 bond issue in 1923, which incorporated a building plan of civic improvement on a scale never attempted before by any city in the United States.

Aloe was a member of the Republican City Committee of St. Louis and served as the delegate-at-large from Missouri to the Republican Convention in Cleveland, in 1924, which nominated Calvin Coolidge for the presidency. He directed an investigation of the city's milk supply, and sponsored and assisted in the establishment of free baby clinics and psychiatric clinics under city control. To commemorate his distinctive services to St. Louis, a centrally located park was officially named Aloe Plaza one year after his death.

ALONSO, HERNANDO, early inhabitant of Mexico and conquistador, d. 1528. He was a native of the County of Niebla, Spain, and practised the trade of smith or iron-worker. In 1520, when he was in his sixties, he came to Mexico from Cuba. For several months he was engaged on the construction of the thirteen brigantines which Cortes, the famous conqueror, ordered to be built at Texcuco. For five years thereafter Alonso fought in many arduous campaigns against the Aztecs in behalf of Cortes. He was awarded tracts of land at Actopan, a place sixty miles north of Mexico City, where he raised cattle for meat supply. Alonso appears to have been a respected and trusted citizen of Mexico City when he was suddenly denounced as a Jewish heretic, thrown into prison, condemned to the stake and burnt to death by order of the chief inquisitor, Friar Vicente de Santa Maria, at Santiago, Mexico City, in 1528. The alleged offence was that he had twice baptized a child, the second time according to the ritual of the Mosaic law.

Lit.: *Publications of the American Jewish Historical Society,* No. 31, pp. 9-25.

ALPERSON, MORDECAI (MARCO), colonizer and writer, b. near Kamenetz-Podolsk, Russia, 1867. He received a Talmudical and secular education, and engaged in various business enterprises. In 1891 he emigrated to Argentina, where he participated in the founding of the colony Mauricio. There he became an ardent advocate of Jewish agricultural colonization. In 1911 he wrote a brochure on the history of the Jewish Colonization Association in Argentina; this he later expanded into a three-volume work, *Kolonie Mauricio* (Buenos Aires, 1922; reprinted Berlin, 1923, in Yiddish under the title *30 Yor in Argentine-Memuaren fun a Yiddishen Kolonist,* with an introduction by H. D. Nomberg). This book, and his other writings on agriculture and colonization, show considerable creative talent and lucidity of style, and were well received by the critics. He wrote also a number of sketches and narratives dealing with the life of the Jewish colonists in Argentina, and contributed to the weekly *Der Verteidiger,* published in Mauricio, and to the Yiddish press of Argentina.

ALPHA MU SIGMA FRATERNITY, *see* FRATERNITIES.

ALPHA EPSILON PHI SORORITY, *see* SORORITIES.

ALPHA EPSILON PI FRATERNITY, *see* FRATERNITIES.

ALPHA OMEGA FRATERNITY, *see* FRATERNITIES.

ALPHABET. Table of Contents:

I. History.
II. Pronunciation.
III. Consonants and Vowels.
IV. Forms of the Letters.
V. The Letters as Numerals.
VI. Relations to Other Alphabets.
VII. Tables.

I. History. The development of writing can be divided into five separate stages. The first is that in which each word is represented by a drawing of the object to which it refers, as in the pictograph writing of the American Indians; the number of symbols used is as many as that of the ideas. The second is when the symbols are conventionalized into forms that only remotely resemble the pictures (ideographs), as in Chinese writing, the number of symbols running into thousands. The third is where each symbol indicates not a whole word but a syllable, as in Assyrian and Egyptian writings; the number of symbols is thus reduced to a few hundreds. The fourth is where the symbols represent consonants, leaving the vowels to be understood; and the fifth and final stage is where each vowel and consonant receives a symbol of its own. Only the last two stages, when the number of symbols is reduced to approximately thirty, can be regarded as truly alphabetic. The purpose of this article is to trace the history of the Hebrew alphabet in its relationship to previous and later forms of writing.

It is a familiar fact that all of the alphabet symbols of the Western world are derived from the Roman alphabet, which in turn is derived from that of the Greeks. Greek tradition ascribes the origin of their own writing to Cadmus the Phoenician. Cadmus is merely the Hebrew word Kadmi, "the man from the East"; and the Phoenicians, the great trading people of the ancient world, were the logical vehicle for the introduction of a new and advanced form of writing.

Up until modern times, however, there was great disagreement as to whether the alphabet was original with the Phoenicians, or whether they had taken it from some other people, and if so from whom. Claims of priority in alphabetic writing were made for the Egyptians, the Syrians, the Cretans (who had in fact an entirely unique alphabet, which has not yet been deciphered) and other peoples of the Mediterranean

area. The question has finally been answered by Martin Sprengling (*The Alphabet: Its Rise and Development from the Sinai Inscriptions,* Chicago, 1931), who succeeded in deciphering the Sinai Inscriptions. Sprengling shows that the writing of the Sinai Inscriptions forms a link between the hieroglyphic writing of the Egyptians and the Semitic alphabet which was used by the Egyptians and eventually carried by the Phoenicians to the Western world.

According to Sprengling, this alphabet probably originated in the following manner: The Sinai peninsula, which received its name from the fact that it is identified, probably falsely, with the Sinai of the Bible, is situated in that part of Arabia which is opposite Egypt. The Egyptians had extensive mining operations in that area, which employed many native workers. A Bedouin overseer, who was familiar with the hieroglyphics and appreciated their convenience, decided to improve upon them by creating a series of symbols for the consonants. Making use of the Egyptian forms as models, he developed twenty-two letters. As a matter of fact, the Sinai inscriptions contain only twenty-one letters, the letter Teth being missing; but this is probably only pure chance, as the letter is one but little used, and twenty-two has become the standard number in such an alphabet as that of Hebrew. These symbols represented concrete familiar objects and each one was given the initial sound of its special object.

This very convenient form of writing gradually spread northward and westward. It did not, however, replace the hieroglyphic writing in Egypt or the cuneiform writing of Mesopotamia. Between these two regions there was a broad strip of territory including Arabia, Palestine and Syria, where the new form of writing was welcomed. In course of time the forms of the letters were altered; the original pictures became unrecognizable and meaningless. Some of the original names were dropped and others substituted. The order of the letters was changed; and in this respect a cuneiform syllabary, or dictionary of syllable forms used in that type of writing, is so close to the Hebrew order that it suggests that it was the model according to which the Hebrew alphabet arranged its own letters.

The names given to the letters in the Hebrew alphabet offer a number of clues as to the life of the people among whom it originated. They were apparently a pastoral people possessing herds of oxen (Aleph) and camels (Gimel). They lived in houses (Beth) possessing windows (He and Heth), but had not apparently entirely given up the use of tents with a triangular flap for a doorway (Daleth). They cultivated the olive (Zayin, probably originally Zayith), caught (Tsade) fish (Nun) from the waters (Mem) and lived near springs (Ayin). They were familiar with the use of hooks (Vav) and drove their cattle by means of a goad (Lamed). The remaining letters of the alphabet are either derived from parts of the body, such as the head (Kof and Resh), the hand (Yod, Kaf, and the earlier form of He), the mouth (Pe), the eye (another possible interpretation for Ayin), the teeth (Shin); or else from marks, such as the cross (Tav) and the cross within a circle (Teth). These clues point to a people living in an inland, probably hilly country, and not to a maritime people, such as the Phoenicians.

It cannot be stated definitely at what time the Hebrews adopted their alphabet. According to Sprengling, the Sinaitic alphabet was invented about 1850 to 1800 B.C.E., which is approximately the time of Abraham. Excavations from 1932 on at Tell el-Duweir, Palestine, which is now identified with the site of the ancient Lachish, turned up a dagger with an inscription in the ancient Canaanite script, dating about 1600 B.C.E., before the time of Moses. The Hebrews apparently took over this Canaanite alphabet sometime between the latter date and the time of the Judges (1150 to 1050), when most of the people were able to read and write (*Judges* 8:14). The alphabet with its twenty-two signs did not exactly fit the Hebrew language which had in reality twenty-five consonantal sounds, and so three of the letters (Heth, Ayin and Shin) had to take two sounds each.

II. Pronunciation. The main sources of information as to the pronunciation of the letters of the Hebrew alphabet are the following: 1. The traditional pronunciation, an extremely valuable source, as Hebrew has been in continuous use among Jews down to modern times; 2. transliterations of Hebrew words into the classical alphabets, especially Greek; 3. plays on words in Hebrew literature; 4. variant spellings of Hebrew words. The testimony of each source has to be weighed with care, since various groups of Jews have different traditional pronunciations, and there are disputes as to the actual pronunciation of the classical languages. However, a careful check gives the pronunciations listed below, which are almost certainly accurate.

The order of the letters followed is the traditional one, which must date far back, as it appears in the earliest alphabetic acrostics in the Bible, such as *Ps.* 25 and 145; *Prov.* 31:10-31; *Lamentations* 1 to 4.

1. *Aleph.* A silent letter. Originally it must have had a pronunciation of its own, a deep guttural sound for which there is no equivalent in modern alphabets. This sound was soon lost, and the letter became silent. In fact, at the beginnings of words, Aleph is frequently merely the indication that the word begins with a vowel sound.

2. *Beth.* Pronounced as the English *b*. After an open syllable, however, the sound was somewhat aspirated, about equivalent to *bh,* or *v,* the latter pronunciation being the current Ashkenazic mode.

3. *Gimel.* Pronounced as the English hard *g* in get and give. After an open syllable there was originally a slight aspiration of the sound, but the distinction has long since disappeared.

4. *Daleth.* Pronounced as the English *d*. This letter apparently had originally the same slight aspiration after an open syllable as Gimel, which it has likewise lost.

5. *He.* Pronounced as the English *h* at the beginning and middle of a word; at the end of a word it is usually silent, the only exception being the ending that indicates the pronominal adjective "her." In ancient writings He was used now and then to indicate vowel sounds, such as e and long o.

6. *Vav.* Pronounced by Sephardic Jews as *w;* by Ashkenazim, as *v*. Both are supported by ancient evidence.

7. *Zayin.* Pronounced as the English *z*.

8. *Heth.* Heth was one of the letters which originally were used for two distinct sounds. The first was a palatal sound, somewhere between *h* and *ḳ,* and about equivalent to the German *ch;* the second was a sharp, energetic, hoarse *h*. In course of time there came a tendency to make the pronunciation of Heth uniform, and one or another of these two sounds was the favorite. In modern times, the German *ch* pronunciation is the usual one, as can be seen from the German transliterations Chaluz, Chanukka, Chassidim; but with many Jews in ancient times, and with English and American Jews of modern times, the strong

DECORATIVE SPECIMENS OF THE HEBREW ALPHABET

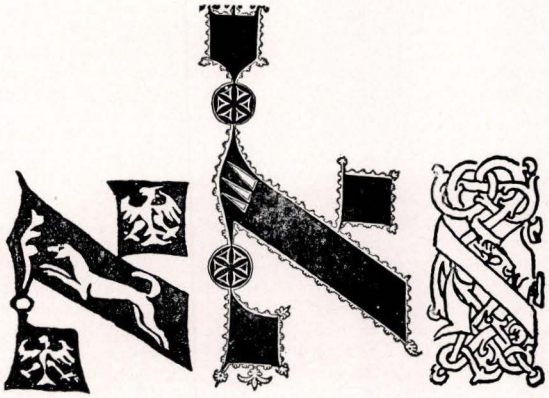


1



2

Two examples of the letter Beth: (1) from the Pentateuch printed by Eliezer Toledano (1491) at Lisbon; (2) from a Machzor of Roman ritual, published (1845-6) by Soncino Sons



1 2 3

Three types of the Aleph: (1) from the Mantuan Hagaddah, printed in 1561; (2) from a 14th-cent. Machzor manuscript in the Japanese Palace, Dresden; (3) ornamental letter patterned upon a design by Frauberger's "Verzierte hebräische Schrift und jüdische Buchschmuck," Frankfort (1909)



The letter Vav effectively used as an initial



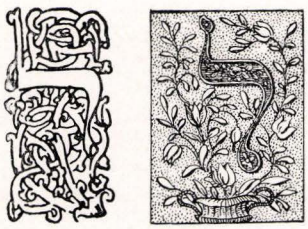
1 2

The letter He in two designs: (1) from the Venetian Hagadah printed in 1629; (2) included in the Bomberg Bible (1517), Venice



1 2

Two designs of the Daleth: (1) from the Bomberg Bible of Venice (1517); (2) from the Roman Machzor (1485-6), printed by Soncino Sons



The Lamed in two forms of initials



1 2

The Mem utilized (1) as an initial and (2) as a closing letter



Two striking specimens of the letter Yod as initials

(Continued on page 201)

h sound is often preferred, as can be seen from the American transliterations Halutz, Hanukah, and Hasidim.

Since the Arabic alphabet has divided Heth into three letters, two of which have the above sounds, while the third has a pronunciation akin to *z*, it is possible that the Hebrew Heth may sometimes have had this pronunciation, and there is some support for this in ancient Hebrew words. However, if this pronunciation existed at all, it disappeared at an early period.

9. *Teth.* Pronounced as the English *t.*

10. *Yod.* Yod, when followed by a vowel, has about the same pronunciation as the English consonantal *y*. However, there is evidence of transliteration, supported by analogy from other Semitic languages, which would tend to show that in ancient times Yod at the beginning of a word was pronounced like the vowel *i,* as in the word Israel (now pronounced in Hebrew *yisra'el).* Yod is used in Hebrew to indicate the vowels *ee* and *ey* (as in they), and combined with vowel sounds to form the diphthongs ai (pronounced as eye) and oi (as in point).

11. *Kaf.* The ordinary pronunciation of Kaf is that of the English *k;* after an open syllable it has the same German *ch* sound as Heth.

12 to 14. *Lamed, Mem,* and *Nun.* Pronounced, respectively, as the English *l, m,* and *n.*

15. *Samech.* The traditional pronunciation of Samech is that of the sharp English *s* in "see." Some scholars are of the opinion that it was sibilated from the front of the mouth, giving a still sharper sound.

16. *Ayin.* Another of the letters which originally had two sounds. The first was a *g,* somewhat more guttural than that in English words such as "get"; the second was the same sound pronounced much further down in the throat, and with no equivalent in any Western alphabet. In course of time, the second sound fell into disuse, and the first was considerably softened. At the time when the Septuagint translation was made (about 300 B.C.E.) Ayin was no longer pronounced in some words (such as Obadiah) and was near a *g* in others (such as Gomorrah). In modern times Ayin is a silent letter with Ashkenazic Jews, as in Shema, while Sephardic Jews give it the pronunciation *ng,* as in Shemang.

17. *Pe.* Pronounced as the English *p.* After an open syllable it is aspirated, becoming *f.*

18. *Tsade.* The traditional pronunciation of Tsade is that of the English *ts;* but there are indications from ancient spellings that it was at least occasionally given a pronunciation very close to sharp *s.*

19. *Kof.* Pronounced as the English hard *c* in "cool" and "coal."

20. *Resh.* Pronounced as the English *r,* with a slight roll of the tongue. In some words, however, Resh seems to have been pronounced deep in the throat, something like a growl.

21. *Shin.* Shin still preserves its double pronunciation of the English *sh* and sharp *s,* having the first in about half the words in which it is used, and the second in the rest. The well-known story of the test-word Shibboleth (*Judges* 12: 5-6) shows that the tribe of Ephraim used only the *s* sound of Shin; the same peculiarity is found among the Lithuanian Jews of modern times.

22. *Tav.* Pronounced as the English *t.* After an open syllable it is aspirated into *th,* which was pronounced first as in "hothouse" and later as in "thin." In modern times Sephardic Jews give the aspirated Tav the sound of a weaker *t,* as for instance in emet (for *'emeth,* "truth"), while the Ashkenazic Jews sound it as sharp *s,* emess.

III. Consonants and Vowels. The Hebrew alphabet was thus wholly consonantal. But four letters were able to indicate vowel sounds, and as Hebrew contains fourteen vowel sounds, the number of signs available was far from adequate. The ancient Hebrew alphabet was not so much an alphabet, in the sense that we understand it, as a system of speedwriting. It was about equivalent to what English spelling would be if all the words were written out phonetically and with the five letters a, e, i, o and u omitted.

As long as Hebrew continued to be a spoken language, this shortcoming was not seriously felt. The Siloam inscription (8th cent. B.C.E.), which was written by ordinary workmen, since it makes no mention of a king or superior officer, shows that even the common people at that time found no difficulty in using the signs. In course of time, however, as Hebrew began to be replaced by Aramaic, the need for vowels began to be felt. The consonantal vowels Vav and Yod were employed more and more in writing out words. Beginning some time in the Common Era different systems of vowels arose, and these were inserted into the consonantal text to facilitate the reading of the Hebrew of the Bible and the prayer-book. The present system of vowel points, with its seven signs that are used either singly or in combination with one another and with Vav and Yod, was not completed until the middle of the 10th cent.; it came into common use as the result of the authority of Maimonides (12th cent.).

It should be noted, nevertheless, that the use of vowels never became universal in Hebrew. They were supplied in the Bible and the prayer-book, which every individual was supposed to know; whereas in the scrolls of the Torah, in the Talmud, and in all the later Hebrew literature, intended for more advanced scholars, the old consonantal alphabet was retained.

IV. Forms of the Letters. Hebrew is written from right to left, the opposite direction from Western alphabets. Therefore, there has been a constant tendency to shift the vertical strokes of the letters to the right-hand side, while the open spaces are usually found on the left-hand side.

The ancient Hebrew script is variously called *ketḥab 'ibri,* "Hebrew script"; *ketḥab ra'atz,* "broken script," from its appearance; and *ketḥab da'atz,* "mint script," since it was used on coins. This writing is closely akin to Phoenician script and was used not only by the Israelites but also by their immediate neighbors such as the Moabites. It has been found on seals and in inscriptions on such monuments as the Moabite Stone; unfortunately no specimens of its manuscript form, except on sherds, have been uncovered. It is a rather rough and ready form of writing, angular, full of cross-strokes and only moderately legible.

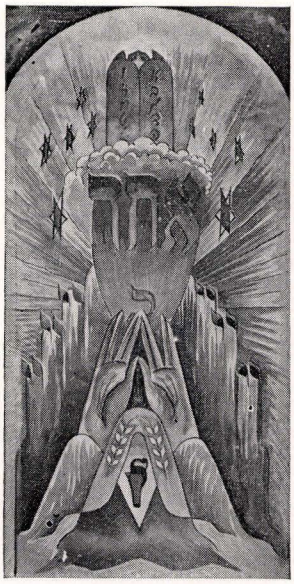
During the period of the Second Temple this ancient Hebrew writing began to be replaced by the Syrian, or square character now employed in nearly all printed Hebrew. Since in this period the regions to the northeast of Palestine were no longer called by their original name Aram, but by the name of the ancient Assyrian empire, Asshur (hence the modern geographical term, Syria), this writing was called *ketḥab 'ashurith.* A later term for it was *ketḥab meruba',* "square character," because of its shape. It is less angular and more economical of lines than the ancient Hebrew, and for this reason it is more easily written and considerably more legible.

A Talmudic tradition (*Sanh.* 21b) reports that in the time of Ezra (about 450 B.C.E.) the Torah began to be written in the Syrian character, while the plain people still used the ancient Hebrew character. This is probably not far from wrong, as it explains many variants between the Masoretic text and that underlying the Septuagint (300 B.C.E. on). It is not known ex-

ORNATE DESIGNS OF THE HEBREW ALPHABET



The letter Tzade as a striking initial



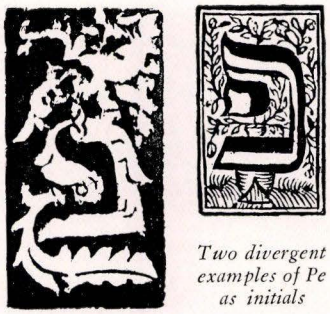
An altogether modern notion in the letter Tzadeh is employed (above) by A. Raymond Katz, American artist, who has been particularly persistent in applying his ideas to religious objects, architectural motifs, as a means for decorating houses of worship and the Jewish home



The letter Ayin as it appears in the Roman Machzor printed (1485-6) by Soncino Sons



Specimens of the Kof used as initials



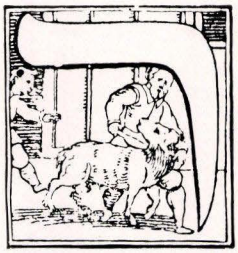
Two divergent examples of Pe as initials



The letter Tav tells its own vivid tale



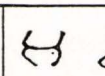
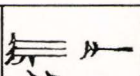
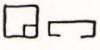
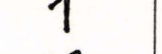
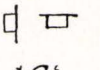
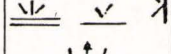
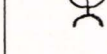
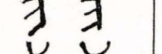
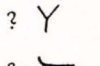
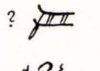
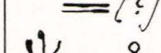
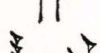
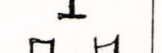
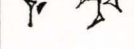
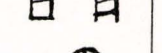
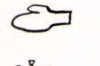
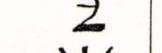
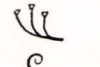
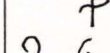
Two dissimilar patterns in the initials Shin



The letter Resh against a graphic background

(See also page 199)

THE HEBREW ALPHABET

Running Number	Form of the Letters in the Current Square Character: In the beginning and middle of word	Form of the Letters in the Current Square Character: At the end	Transcription in this encyclopedia	Name: In Hebrew	Name: In Transcription	Probable Meaning of the Name	Egyptian Hieroglyphics	Sinaitic-Seirite Script 19th cent. B.C.E.	Ras Shamra Cuneiform	Oldest known Phoenician alphabet, found on sarcophagos of Ahirom, King of Gebal 13th cent. B.C.E.
	1	1a	2	3	4	5	6	7	8	9
1	א		'	אָלֶף	Aleph	Ox-Head				
2	ב		b	בֵּית	Beth	House				
3	ג		g	גִּימֶל	Gimel	Camel				
4	ד		d	דָּלֶת	Daleth	Door				
5	ה		h	הֵא	He	Window?				
6	ו		v	וָו	Vav	Hook				
7	ז		z	זַיִן	Zayin	Olive?				
8	ח		h	חֵית	Heth	Barred Window?				
9	ט		t	טֵית	Teth	Cross in Circle				
10	י		y,i	יוֹד (יוּד)	Yod	Open Hand				
11	כ	ך	k,ch	כַּף	Kaf	Bent Hand				
12	ל		l	לָמֶד	Lamed	Ox-Goad				
13	מ	ם	m	מֵים	Mem	Water				
14	נ	ן	n	נוּן	Nun	Fish				
15	ס		s	סָמֶךְ	Samech	?				
16	ע		6	עַיִן	Ayin	Eye or Well				
17	פ	ף	p,f	פֵּא	Pe	Mouth				
18	צ	ץ	tz	צָדֵי (צָדִי)	Tzade	Fisher?				
19	ק		k	קוֹף	Kof	Back of Head?				
20	ר		r	רֵישׁ	Resh	Head				
21	שׁ / שׂ		s,sh	שִׁין / שִׂין	Sin / Shin	Teeth				
22	ת		t	תָּו	Tav	Cross				

THROUGH THE CENTURIES

Phoenician 1000 B.C.E.	Moabite Stone 890-875 B.C.E.	Aramaic epistolary script 800 B.C.E.	Siloam Inscription 700 B.C.E.	Seal and gem script 800-500 B.C.E.	Ancient Egyptian papyri 500-300 B.C.E.	Maccabean script on coins 150-40 B.C.E.	End of period of Second Temple and Bar-Kochba script 1-150 C.E.	Hebrew square character 4th cent. C.E.	Papyri 5th-8th cent.	Syriac 500-800 C.E.	Samaritan book script 13th cent. C.E.	Rabbinic ("Rashi") script 13th cent.	German cursive script 19th cent.	Arabic Koran script	Numerical value
10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25
															1, 1000
															2
															3
															4
															5
															6
															7
															8
															9
															10
															20
															30
															40
															50
															60
															70
															80
															90
															100
															200
															300
															400

actly why this change was made. One suggestion is that it arose out of the conflicts between the Jews and the Samaritans, and that a new script was deliberately chosen in order to differentiate the Jewish Torah from the Samaritan Torah. Another and more plausible conjecture holds that as Aramaic was by this time the official language of correspondence and diplomacy in the western part of the Persian empire, it was necessary for the scribes to know it, and by using it for Hebrew books as well they saved themselves the trouble of learning another script.

The ancient Hebrew writing, or "broken script," continued in use among the ordinary people for some centuries, as is shown from the fact that it is employed on the Maccabean coins (135 B.C.E. on) and by Aquila (2nd cent. C.E.) in order to indicate the Divine Name. It probably died out only after the Talmud was committed to writing (about the 5th cent.) and the increased study of the book, written in the square character, made the latter predominant.

The Syrian character differs from the ancient Hebrew character in that it gives final forms to five letters of the alphabet: Kaf, Mem, Nun, Pe and Tsade. Certain of the letters, Gimel, Zayin, Teth, Nun, Ayin, Tsade and Shin are often provided with ornamental strokes (Tagin) for their upper lines when they are written in the Torah; these are the "tittles" mentioned in the New Testament (*Matt.* 5:18).

A third form of alphabet was the cursive script, used in ordinary Hebrew correspondence; this developed at some unknown period in ancient times and has continued in use down to modern times. It grew mainly out of the Syrian character, but shows some traces of the ancient Hebrew character in certain letters. It can be written rapidly and is hardly less legible than the printed character.

Out of this written script there developed two printed varieties, which have been in use since the Middle Ages: the Rashi script, so called because this type was used for Rashi's commentaries to the Bible and Talmud; and the Jüdisch-Deutsch or Weiber-Deutsch script, which received its name from the fact that it was used in Yiddish books that were intended for the use of women.

An interesting variety of alphabet has been found in Ras Shamra, in Syria. This region was on the borderline between countries using the Hebrew alphabet and the cuneiform syllabary. A scribe seems to have conceived the idea of adopting the principle of the Hebrew alphabet, but using for each individual letter cuneiform signs, thus still permitting writing by means of a stylus and clay tablets. This alphabet was probably neither wide-spread nor long-lived.

V. The Letters as Numerals. Hebrew numerals are arranged in a decimal system, based on the order of the letters of the alphabet. Aleph is 1, Beth 2 and so on up to Yod for 10; the count then proceeds by tens from Kaf for 20 to Kof for 100; then by hundreds up to Tav for 400. For the hundreds above 400, the five final letters were originally used; but the preference has been to indicate 500 to 900 by combinations of the letters Kof to Tav, e.g. Tav (400) and Resh (200) placed together indicate 600. Thousands are indicated by starting over again from Aleph and placing the necessary letter at the front of the number, usually with the addition of two dots at the top to indicate the thousands denomination; thus the number 8491 would be written as a Heth with or without the two dots, for 8000; a Tav for 400; a Tsade for 90; and an Aleph for 1. By such combinations of letters all the ordinary numbers needed for calculation and the pagination of books can be conveniently formed. There are two exceptions in the standard form of combinations for this purpose. Yod He for 15 and Yod Vav for 16 were considered too close to the Divine Name (Yod He Vav He); accordingly the equivalents Teth Vav and Teth Zayin were substituted. The same letter combinations serve for cardinal and ordinal numbers.

This use of the alphabet as numerals was probably not original with the ancient Hebrews, but was borrowed from the Greeks, who used their own alphabet in similar manner. The alphabet as numerals appears for the first time on Maccabean coins.

The fact that as a result of the numerical values of the individual letters every Hebrew word has a numerical value of its own led in turn to a great deal of fanciful speculation or artistic utilization. Words that had the same numerical value were made equivalent; whole cosmologies were created, based on the numerical value of the individual letters and their combinations; statistics as to the text of the Bible were made easier to remember by turning them into words; and books were dated by chronograms—words the numerical value of which was equivalent to the date of the year.

VI. Relations to Other Alphabets. The alphabet which the Phoenicians carried to Greece was identical with the Hebrew alphabet, even to the names of the letters. The Greeks took over most of the names, but modified the letters to their own uses. The direction of the writing gradually changed, from right to left to left to right, and in the process some of the letters became turned around. Some of the consonants became vowels: Aleph an a sound; He and Heth e sounds; Yod an i sound; and Ayin an o sound. Vav, at first a separate letter, was dropped as the sound disappeared from the Greek language; so was Kof; while Samech was replaced by Xi. Tsade, the old Greek Sampi, soon disappeared. Five new letters, to represent sounds peculiar to Greek, were added at the end, thus bringing the total to twenty-four.

The Romans made similar changes. Aleph, He, Yod and Ayin, as in Greek, became the vowels a, e, i and o; but Heth, instead of a vowel, became the consonant h. Gimel was differentiated into c and g; the former was given Gimel's place in the alphabet, while the latter was inserted in the place of the Greek Zeta (Hebrew Zayin), which was not used in ancient Latin. Teth, Samech and Tsade were discarded as unnecessary; Kof, however, was retained as q. U and its consonantal form v were added at the end to meet the needs of the language, and at a later period x, y and z were appended in order to be able to transliterate Greek words into Latin. The Roman alphabet, therefore, contained twenty-four letters, and considered this number sufficient, although certain of the emperors tried from time to time to add others. In the Middle Ages, j was evolved out of i, and w out of u, bringing the number up to its present standard twenty-six.

The Jews have developed three minor alphabets out of Hebrew. During the Middle Ages Arabic works were frequently written in Hebrew letters that were equated to the Arabic letters, strokes being used to identify certain additional Arabic letters. The Spanish Jews, after being expelled from the Iberian peninsula at the end of the 15th cent., used a Hebrew alphabet for writings in their Ladino dialect, also making use of signs to indicate extra letters. In more modern times Yiddish has developed an alphabet based on Hebrew letters, but differing from the Hebrew alphabet in that Ayin is used for e, Aleph with various vowel signs for the shorter vowels, and different combinations of the letters for sounds that do not occur in Hebrew itself.

In the 20th cent. there has been a tendency to reverse this process. Yiddish is now often printed in Roman characters in Europe, while in Palestine Ithamar ben Avi heads a movement to use Roman characters for Hebrew itself.

VII. Tables. The tables on pages 202 and 203 indicate the main development of the alphabet from the earliest times to the present day. The nature and date of each type of letters is indicated at the top of the column. More elaborate tables of the alphabet will be found in some of the literature cited below.

See also: ABBREVIATIONS; ACROSTICS; ALPHABET IN MYSTICISM; ANAGRAMS; CALLIGRAPHY; CRYPTOGRAPHY; GEMATRIA; JOT AND TITTLE; MNEMONICS; NOTARIKON; NUMBERS IN MYSTICISM; VOWELS; WRITING.

CASPAR LEVIAS.

Lit.: Sprengling, Martin, *The Alphabet: Its Rise and Development from the Sinai Inscriptions* (1931); Olmstead, A. E., *History of Palestine and Syria* (1931) 240-43; Gaster, "The Romance of the Hebrew Alphabet," in Jung, Leo, *The Jewish Library* (2nd series, 1930); Gesenius, *Hebrew Grammar* (1910) 24-39 and frontispiece; *Jewish Encyclopedia,* vol. 1, pp. 439-54; Madden, *History of Jewish Coinage;* Zimmern, *Vergleichende Grammatik der semitischen Sprachen* (1898); Steinschneider, Moritz, *Handschriftkunde* (1897); Jensen, Hans, *Geschichte der Schrift* (1926).

ALPHABET IN MYSTICISM. The written word was always regarded as sacred, particularly by the Jews. This veneration has continued even to modern times. A torn page or a loose leaf from the Hebrew Bible or the prayer-book is guarded with great care. It is an act of desecration to throw it away. Usually a special depository (Genizah) is kept in the synagogue where all the *shemoth* (manuscripts containing divine names) are kept. They are buried in the cemetery with funeral ceremonies. It was because of this custom that the famous Genizah in Cairo, Egypt, preserved invaluable manuscripts which were unearthed by Solomon Schechter in 1896 to enrich our knowledge of Jewish history.

The sanctity of the written word was derived from the spoken word. "And God said, Let there be light, and there was light" (*Gen.* 1:3). An elaborate system of both philosophic and theological thought developed from the belief in the power of the word. When the Psalmist declares, "By the word of God were the heavens made" (*Ps.* 33:6), and in *Isaiah* occurs the expression, "The words that Isaiah the son of Amoz saw," there is a potency associated with the "Word," which is regarded as divine.

Later the concept developed into the "Logos" of the Greek philosophers, used by Plato to denote the manifestation of divine powers and ideas of the universe. To the Stoics it meant divine reason. From the Greek school of philosophy Philo derived the doctrine of the "Logos" as the rational thought emanating from God, and in the New Testament the "Logos" became the embodiment of the Messiah.

While in Judaism the Memra or "Logos" never became personified, the word became vested with a divine power, to be used for theurgic purposes, or for the accomplishment of a desired aim. If the spoken word was divine, the written word which was permanent was vested with even greater sanctity. The fact that the Ten Commandments were the work of God, "and the writing was the writing of God" (*Ex.* 32:16), was probably the basis for the belief that the written word was sanctified, and endowed its possessor with the power to perform miracles *imitatio dei.* The inscription "holiness unto God," engraved upon the plate worn on the forehead of the high priest, may have been the inspiration for the later development of the use of amulets containing inscriptions from the Bible, either in the form of direct quotations or in the combination and permutation of letters and mystic symbols. Every word, every letter, every dot and stroke in the Bible became holy. If used properly according to the systems and rules formulated by the mystics, nothing could stand in the way of fulfilling any wish imaginable.

From the Talmud and Midrash we learn that the alphabet played an important role in the creation of the world. The selection of the proper letter with which to begin the creation came only after all the letters of the alphabet put forth their respective claims for priority. Their arguments were rejected because each was found to be the initial letter of an objectionable word. Finally the letter Beth was chosen because it is the initial letter of the word *berachah,* "blessing." Furthermore, the letter Beth had other desirable features. "Just as the Beth is closed on all sides and open in front, likewise we have no right to inquire what is below, what is above, what is in back, but only from the day that the world was created and thereafter" (*Midrash Gen.* 1:13). The claim of the letter Aleph was also acted upon favorably. It was placed at the beginning of the Ten Commandments. This Midrash is included in the *Alphabet of Rabbi Akiba,* which served as the basis for the development of the system of letter permutation.

In other passages of the Midrash, as well as in the later mystical literature, a variety of explanations are offered regarding the origin of the alphabet. In *Midrash Gen.* 12:9 and *Men.* 29b we are informed that "the Holy One, Blessed be He, created the world with two letters, but we do not know whether He created this world with the letter He and the next world with the letter Yod, or vice versa. But the verse reads: These are the generations of heaven and earth *behibaram* (when He created them). Do not read *behibaram,* but *behe baram*; He created this world with He and hence the next world with Yod."

The *Sefer Raziel* states that Adam engraved the letters out of the likeness of the fallen angels from Aleph to Tav. Every angel must appear as soon as his name is uttered. Abraham knew the secrets of the

wisdom of the alphabet. God tied the twenty-two letters to his tongue and revealed to him all the mysteries of the universe.

The use of the alphabet and sacred words for mystic purposes is associated with the name of Moses. During his sojourn on Mount Sinai he received instruction in the *shimush hatorah,* the uses of Biblical passages as effective means of attaining desired results (Moses Botarel, *Maayan Hahochmah*). A legend informs us that when Moses was on high, he saw the Lord binding crowns on the letters. When Moses asked for an interpretation, he was told that many generations thereafter a man would appear by the name of Akiba ben Joseph who would attach mounds of rules to every tip of the letters of the Torah. The two works attributed to Akiba, the *Alphabet of Rabbi Akiba* and *Sefer Hatagin,* go back to this legend.

Bezalel, the builder of the Tabernacle in the wilderness, knew how to combine the letters by which heaven and earth were created (*Ber.* 55a). *Jubilees* enumerates the twenty-two works of creation during the six days, corresponding to the twenty-two generations from Adam to Jacob, the twenty-two books of the Bible (as *Jubilees* counted them), and the twenty-two letters of the alphabet (*Jubilees* 2:23).

The most important letters of the alphabet are of course those which spell out the Tetragrammaton, or Name of God, Y H V H. This word is not to be pronounced as written, but must be read as *'adonai,* "the Lord"; and each letter has an especial potency.

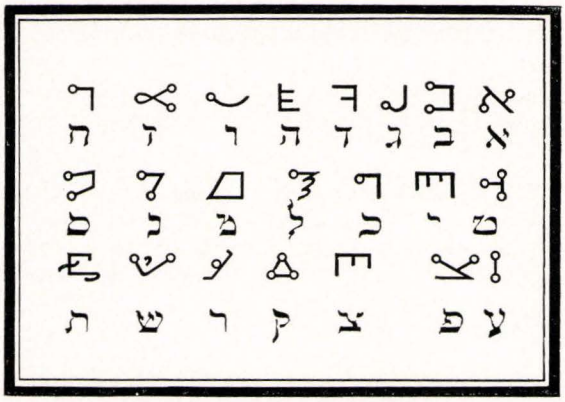
In *Yoma* 69b and *Sanh.* 64a there is a legend that the Men of the Great Synagogue prayed to God that he remove the evil spirit from the world. Immediately a scroll fell from heaven bearing the word *'emeth,* "truth," indicating that "the seal of the Holy One, Blessed be He, is truth." Compare the passage in *Dan.* 10:21, "Howbeit I will declare unto thee that which is inscribed in the writing of truth." The three letters that compose the word truth, אמת, are found at the beginning, middle and end of the alphabet.

The belief in the power of the word was common to all the religions of antiquity. Thus the Platonists had notions of the influence of anagrams made out of the names of persons. The Egyptians entertained the belief that the spoken word must be followed by some effect good or bad. In the Talmud and Midrash there are many passages to indicate that the rabbis were familiar with the various methods of permutation of the letters of the alphabet, for pedagogic as well as for mystic purposes. In *Sab.* 104a all the letters of the alphabet are explained graphically for the benefit of the children. But the use of the alphabet for magical purposes, while already in vogue in Talmudic times, reached its highest development in the Middle Ages, particularly among the Spanish Jewish mystics.

There were four main methods by which the letters of the alphabet received a mystic interpretation. The first was that of codes, in which the letters might be interchanged under a definite scheme, so as to give entirely new meanings to ordinary words. For example, in the Atbash code, Aleph, the first letter of the alphabet, was equated to Tav, the last; Beth, the next, to Shin, the next to last, and so on. The Atbah code makes a similar scheme out of the letters whose sums are ten, a hundred, a thousand, etc., while the Albam code equates letters at a given distance apart in the alphabet. Tables showing the formation of such codes can be found in many of the mystical works.

The second method of interpretation was the anagram, in which the letters of a word were reshuffled to form a new word. The third was Gematria, based on the numerical value of the letters. The fourth was Notarikon, which took each letter of a given word as the initial of another word, and thus interpreted it in mystical fashion.

The Cabalists used a special alphabet as a code, in amulets and in their mystical writings, as follows:



The alphabet in mysticism

See also: CABALA; CRYPTOGRAPHY; GEMATRIA; MYSTICISM; NOTARIKON; NUMBERS IN MYSTICISM.

REUBEN KAUFMAN.

Lit.: Schwab, *Vocabulaire de l'angelologie* (1897); *Alphabet of Rabbi Akiba;* Botarel, Moses, *Maayan Hahochmah,* manuscript in the library of the Jewish Theological Seminary, New York; *Sefer Yetzirah.*

ALROY, DAVID (called also Menahem ben Solomon ibn Alruhi), the most spectacular pseudo-Messiah of the period of the crusades (11th to 12th centuries). One of the few military messianic leaders in Jewish history, Alroy appeared in Kurdistan about 1147 during the Second Crusade. The disturbed political relations within the caliphate at that time, as well as the position of the Jews of Persia, were favorable conditions for a messianic movement. Alroy issued a proclamation to the Jews of Persia summoning them to rebel against their Mohammedan rulers and to join him in the conquest of Jerusalem. He won a large following among the masses, although many, especially among the wealthier classes and those in positions of responsibility, were suspicious of him from the outset.

A contemporary, Benjamin of Tudela, thus sums up Alroy's story: "He took it into his head to revolt against the king of Persia, and to gather around him the Jews who lived in the mountains of Chaftan, in order to war against the Gentiles and to capture Jerusalem. He showed miraculous signs to the Jews, and declared that God sent him to capture Jerusalem and to lead them forth from among the nations, and the people proclaimed him the Messiah."

The first move in Alroy's campaign was to attempt to capture the citadel of his native town Amadia in Kurdistan. This was to be the signal for a general uprising. In this he was thwarted. The caliph of Baghdad,

who had been made aware of the gathering rebellion of the Jews, admonished the exilarch to dissuade Alroy from his warlike intentions and threatened a wholesale destruction of the Jews. The exilarch, as well as the Gaon of Bagdad and the leaders of the more important communities of Persia, demanded that Alroy, under threat of excommunication, desist from his activities. Declaring that the time of redemption had not yet come and that the signs had not yet appeared, they said he was jeopardizing the lives of all Jews. Alroy ignored their demands. His career, however, soon ended in assassination at the hands of his father-in-law, who was bribed by the governor of Amadia. Many continued to believe in his messianic rôle even after his death. A sect of Menahemites (followers who used his other name) persisted for a long time among the Jews of Azerbaijan.

Benjamin Disraeli used Alroy as the central figure of his novel *The Wondrous Tale of Alroy,* without, however, adhering strictly to the historical facts.

See also: YUDGHAN.

ABBA HILLEL SILVER.

Lit.: Graetz, H., *History of the Jews,* vol. 3 (1927) 430-33; Loeb, I., in *Revue des études juives,* vol. 16, p. 215; vol. 17, p. 304; Poznanski, S., *Babylonische Geonim im nachgäonischen Zeitalter* (1914) 12-14; Silver, A. H., *A History of Messianic Speculation in Israel* (1927) 79-80.

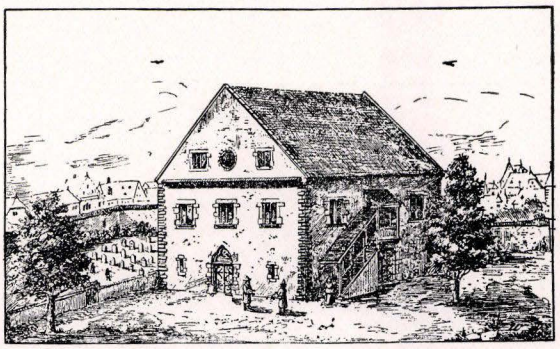
ALSACE, a French province situated between the Rhine River and the Vosges Mountains. Jews are reported to have settled in Alsace as far back as the Roman period. However, actual evidence of their existence there is first offered by Benjamin of Tudela who, in the narrative of his travels, mentions Jews as residing in Alsace in the second half of the 12th cent. Some of the Jews who were expelled from France in 1147 are believed to have settled in Alsace. Reports are extant from the beginning of the 13th cent. concerning the settlement of Jews in Ehnheim, Hagenau, Rosheim, and Strasbourg.

The social and economic position of the Jews in the earliest period of their settlement appears to have been favorable. They were designated as *servi camerae imperialis* (servants of the imperial chamber) and stood under the direct protection of the Holy Roman Emperor. From regulations in the municipal law of Strasbourg drawn up in 1200 it appears that they were regarded as citizens. They were engaged for the most part in the money and merchandise trades. Ecclesiastical and secular princes were their debtors. Their cultural status reflected their favorable social and economic conditions. There were synagogues in Strasbourg and Colmar and a cemetery is mentioned in Strasbourg in the 12th cent. The city of Strasbourg was the cultural center of Alsatian Jewry and thither Jews from other cities went to study under the prominent rabbis who resided there.

A change for the worse came only after the fall of the Hohenstaufen rulers. Following the curtailment of the imperial power at that time, the secular and ecclesiastical rulers became virtually independent. Restrictive legislation directed against the Jews was enacted. The Strasbourg statute of 1322 prohibited Jews from acquiring houses and landed property. Debts owed to Jews were cancelled after five years.

As early as the 13th cent. there were persecutions of the Jews in Alsace. The most serious were those in Weissenburg in 1270; the Armleder persecution in 1337-38; and the persecutions in 1348-49, the period of the Black Death, when most of the Jewish communities in Alsace were destroyed.

Resettlement of the Jews in Alsace began in the second half of the 14th cent. when new Jewish communities were founded, especially in the free imperial cities: in Hagenau (1353), Colmar (1361) and Strasbourg (1369). Jews settled also in the landgravate of Upper Alsace (1360). The situation of the Jewish communities in this period of settlement was precarious. They were subjected to repeated attacks, plunderings and expulsions, particularly in the disorders accompanying the depredations of the hordes of Schinder (1439), the Burgundian Wars (1476-78) and the Peasant War (1525).



Synagogue at Rufach, Alsace, built in the 14th cent. After a sketch by Herr Winkler, government surveyor at Colmar

The social and economic status of the Jews in these communities was far from favorable. They were subjected to numerous extortions and exactions in addition to the poll-tax. They were required to wear the Jew-badge. They were forbidden to maintain any public synagogue or school, to bury their dead on Sunday or on Christian holidays and to bear arms. They could not acquire real estate. Numerous restrictions on their right to trade were enacted. At the beginning of the 17th cent. most of the Jews were merely peddlers and dealers in cattle. Many of them were characterized as beggars. It is not surprising to find that under these conditions the number of Jews in Alsace in this period (1349-1648) was small, the total Jewish population never exceeding 1,000.

A notable increase in the Jewish population of Alsace took place in the 17th cent., caused mainly by the Thirty Years' War (1618-48). After the Peace of Westphalia (1648) and the final occupation of Alsace by France, many Jews from the neighboring districts of southern and central Germany settled in the villages of Alsace. The result of this development was that the Jews of Alsace in this period became a rural class, which was not permitted, however, to engage in agricultural pursuits. They retained this status well into the 18th cent.

The growth of the Jewish population in Alsace is indicated by the fact that while at the end of the 17th cent. the number was 3,655, during the next century it had increased to about 20,000. The latter figure does not include those who did not have them-



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Portraits of four chief rabbis of Upper and Lower Alsace during the 19th century

selves registered because of the stringent laws regulating the settlement of Jews.

The legal position of the Jews in the course of the 17th cent. underwent a slight change for the better as a result of the efforts of the French government in taking the part of the Jews against the cities and domains. This improvement did not last long. In the following century the old restrictions were revived and stringently enforced. The situation of the Jews in the rural areas was especially uncertain. In 1778 the peasants of the Sundgau tried, by means of forged receipts, to rid themselves of their debts to the Jews. Notwithstanding that the perpetrators of the scheme were criminally prosecuted, many Jewish families were ruined by the fraud, which was instigated by the country magistrate Hell. This affair, however, served to focus the attention of the French public and government on the plight of the Jews. The Alsatian Jew Herz Cerfberr of Medelsheim (1730-93), purveyor to the French army, drew up a petition in behalf of the Jews in Alsace and sent it to Moses Mendelssohn for revision. The latter prevailed upon his friend Christian Wilhelm Dohm (1751-1820) to write an apology for the Jews and a plea for their emancipation entitled *Über die bürgerliche Verbesserung der Juden* (Berlin, 1781). The book was translated into French and widely circulated by Cerfberr.

The upshot of these efforts was the charter of 1784, which served to improve the legal and social position of the Jews in Alsace. The poll-tax was abolished. Greater freedom to engage in various occupations and trades was granted them. Numerous restrictions, however, still remained, such as limitations on places of residence and the right to contract marriages; and they suffered because of arbitrary lords and magistrates.

Complete emancipation was achieved only after the French Revolution of 1789, which placed the Jewish question on the order of the day. The National Assembly, despite the vociferous opposition of the Alsatian deputy Reubell and others, issued a decree on September 27, 1791, granting civil rights to all who would take the oath of allegiance to the state. The newly-won fruits of emancipation were threatened by the exceptional law in Napoleon's *Infamous Decree* (1808) which placed the Jews, for a period of ten years, in an exceptional position strongly reminiscent of their status in the Middle Ages. Anti-Jewish hatred did not end with emancipation. It manifested itself in 1818, when certain Alsatians demanded the retention of the *Infamous Decree,* and in attacks upon Jews in various Alsatian communities during the revolutions of 1830 and 1848.

Despite these and other occasional lapses, however, the social and economic conditions of the Jews in Alsace improved considerably in the course of the 19th cent. The movement of Jews from the land to the cities, begun after the Revolution, was accelerated and resulted in the establishment of important Jewish communities in Colmar, Mulhausen and Strasbourg. The Jewish religion was officially recognized in 1807 and in 1809 a synagogue was built in Strasbourg to take the place of the private houses of worship that had previously existed. In the 1820's trade and other schools were established in the cities. Rabbinical seminaries were founded in Strasbourg and Colmar later in the century.

After the annexation of Alsace by Germany in 1871 many Jews emigrated to Switzerland, the United States and France, in which country they became the predominating element in most large Jewish communities. Alsace was returned to France after the World War by the Treaty of Versailles. After 1920, a rather large number of Jews entered Alsace from Poland, and in 1933 a considerable number of Jews emigrated to Alsace from Nazi Germany.

The Jews of Alsace are active in all branches of endeavor. They occupy military and civil positions, and are engaged in commerce and industry, in the arts and sciences. A Jewish museum was founded at Strasbourg by the *Société pour l'histoire des Israélites d'Alsace et de Lorrain*e (Society for the Study of the History of the Jews in Alsace-Lorraine), which also issues regular *Publications.* The Jews of Alsace publish a number of newspapers and periodicals in French and German. They have created a dialect of their own, consisting of a mixture of Hebrew, Aramaic, French, Slavic, and German elements; it is called Alsatian-Yiddish (Elsässisch-Jiddisch). Their community organization has remained practically the same since 1844. There are two consistories, one with its seat at Strasbourg, the other at Colmar, which are subject to the control of the prefects. The Jewish population

in Alsace in 1934 was about 27,000, of whom 6,500 were in Strasbourg, 2,200 in Mulhausen, 1,400 in Colmar and 800 in Hagenau. MOSES GINSBURGER.

Lit.: Hegel, C., *Die Chroniken der deutschen Städte,* vol. 9, part 2 (1871) 975-86; Scheid, Elie, *Histoire des juifs d'Alsace* (1887); Weiss, K. Th., *Geschichte und rechtliche Stellung der Juden im Bistum Strassburg* (1894); Ginsburger, M., "Strasbourg et les juifs 1530-1781," in *Revue des études juives,* vol. 79 (1924) 61-78; 170-86; vol. 80 (1925) 88-94; Ephraim, Max, "Histoire des juifs d'Alsace," *ibid.,* vol. 77 (1923) 127-65; vol. 78 (1924) 35-84.

ALSBERG, CARL LUCAS, physiological chemist, b. New York city, 1877. He received his education at Columbia University (A.B., 1896; A.M., 1900) and at its College of Physicians and Surgeons (M.D., 1900). Returning from abroad, where from 1900 to 1903 he attended the University of Strasbourg and the University of Berlin, he was appointed assistant professor of physiological chemistry at Harvard Medical School. He was made head of that department and faculty instructor in 1905, and served until 1908; during the same years (from 1906 to 1908) he was also an investigator for the United States Bureau of Fisheries.

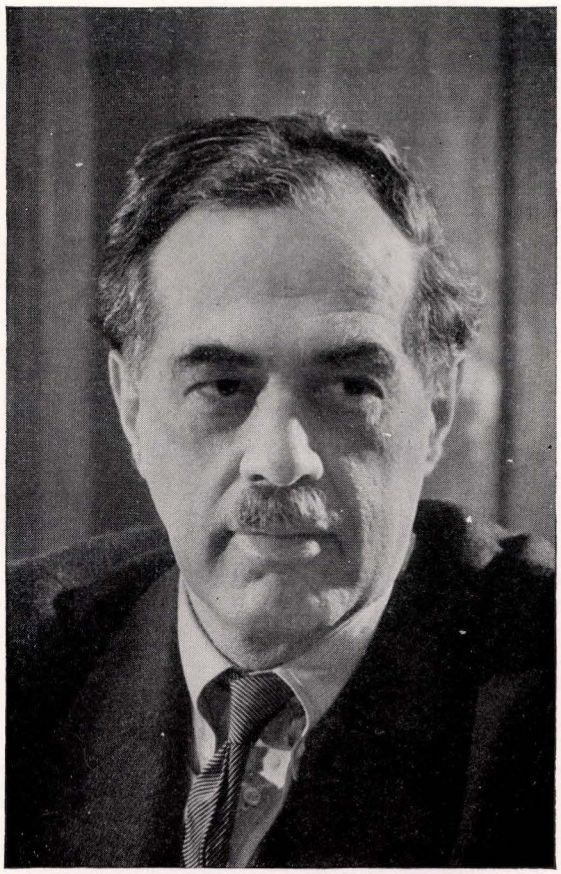
From 1908 to 1912 he was chemical biologist with the United States Bureau of Plant Industry. He was appointed chief of the Bureau of Chemistry, United States Department of Agriculture, in 1912, holding this position until 1927, when he resigned to become dean of graduate study at the Food Research and Nutrition Institute of Stanford University. From 1928 to 1933 he was head of the Government Food Bureau. In 1936 he became regent of Reed College.

Alsberg is associate editor of the *American Cereal Chemistry,* a contributing editor of *Food Nutrition,* and a writer for a number of scientific journals devoted to chemistry and cognate subjects. Through his researches many phases of biochemistry and the chemistry of foods have been brought to light, including mass feeding and national food supplies. His books, which are included in chemical, business, law and college libraries, are: *Combination in the American Bread-Baking Industry* (Palo Alto, 1926); *Fats and Oils* (Palo Alto, 1928); and *The American Vegetable Shortening Industry* (Palo Alto, 1934). He is the former president of the American Academy of Biological Chemistry, of the Washington Academy of Science, and is chairman of the International Research Committee of the Institute of Pacific Relations.

Lit.: American Men of Science (1933-36) 18; *Who's Who in American Education* (1933-34) 24; *Who's Who Among North American Authors* (1933-34-35) 1095.

ALSBERG, HENRY G., journalist, b. New York city, 1881. He was educated at the Columbia Law School, but later entered the field of journalism. In 1916 he went to Turkey as secretary to United States Ambassador Abram I. Elkus. Among his other duties while in that country, then at war, he supervised Jewish relief work under the direction of the ambassador. After returning to the United States a year later, he resumed his editorial work on the staff of the New York *Evening Post.*

His next trip abroad was as correspondent for several newspapers and magazines. Besides his journalistic activity, he devoted much of his time to relief



Henry G. Alsberg, director of the Writers' Project of the Works Progress Administration

work as the representative of the Joint Distribution Committee in Russia, Central and Eastern Europe. In New York again, he founded the International Committee for Political Prisoners, under whose auspices he edited *Letters from Russian Prisoners,* an indictment of the political persecutions then practised in Soviet Russia; he later wrote a number of pamphlets on political injustices in other countries.

His work for the theatre entails notably an English version of Anski's *Dybbuk,* performed in New York, Chicago and London theatres. From 1927 to 1928 he was a director of the Provincetown Theatre; *Prisoner,* a translation by Alexander Berkman from Emil Bernhard's *Das reizende Lamm,* was brought from Europe by Alsberg and produced at the Provincetown. He lectured extensively on Jewish topics and European politics, and wrote *We Challenge the Machine Age.* He edited *America Fights the Depression* (New York, 1931), a photographic record of the Civil Works Administration, with an introduction by Harry Hopkins. From 1935 to 1939 he was director of the Works Projects Administration Writers' Project.

ALSHECH (Al-sheik, "the elder"?), **MOSES BEN HAYIM,** rabbi in Safed, Palestine, and highly prolific homilist, b. Adrianople, about 1508; d. Damascus, about 1600. He was a member of the rabbinical collegium of Safed, and was on intimate terms with his teachers, Joseph Taytasak, of Salonika, and the famous Joseph Caro. Alshech was not so intensely devoted to



Altar, with steps, at Baalbek

mysticism as was the community in which he lived. Instead, he spent his days in the study of Halachah, devoting his Friday afternoons to the preparation of homilies which he preached on the Sabbath in the synagogue. His sermons were so exceedingly popular that he was extensively plagiarized; to quote his own words: "Men arise in the congregation in many cities, announcing that the subject-matter is their own, eager to sell it for ready money, and do business with their neighbor's cow" (introduction to his commentary on the Pentateuch). He therefore had his works printed, and they have been extensively reprinted and excerpted.

His commentaries, allegorical and homiletical, on the Pentateuch, the Prophets, *Psalms, Proverbs, Job,* the Megilloth, *Daniel,* the Haftarahs, the Passover Haggadah, and a volume of his responsa are extant; his lost works include a commentary on the Mildrash Rabbah and several Talmudic discourses.

Many congregations to this day have an Alshech society (Hebrath Alshech), devoted to the study of the Halachah.

Lit.: Schechter, S., *Studies in Judaism,* Second Series (1908) 241; Rosanes, S. A., *Dibre Yeme Yisrael Betogarmah,* part 3 (1913) 209-13; Macht, Wolfe, "Moses Alscheich—The Jewish Pulpit," in *The Kallah* (Annual Convention of Texas Rabbis), vol. 3, pp. 14-21.

ALSCHULER, ALFRED SAMUEL, architect, b. Chicago, 1876. After graduating from the Armour Institute of Technology in 1899, he completed his architectural studies in the Chicago Art Institute. Entering the field of architecture, he designed and constructed many commercial and industrial buildings, chiefly in Chicago. Among them are the London Guarantee and Accident Building; the Cunard, Utilities and Lake Michigan buildings; Sinai Temple, Isaiah Temple and the Chicago Mercantile Exchange Building. He invented important improvements in the art of building construction.

A trustee of the Armour Institute of Technology, he holds the gold medal awarded in 1923 for the best building erected in Chicago.

ALSCHULER, SAMUEL, federal judge, b. Chicago, 1859. He began the practice of law in Aurora, Ill., in 1881. Making his first entry into politics eleven years later as a Democratic candidate for Congress, he was defeated; in the same year, however, he was appointed a member of the State Commission of Claims, serving until 1896, when he was elected to the Illinois House of Representatives. In 1900 he was nominated but defeated for governor of Illinois.

He moved to Chicago and returned to the practice of law until 1915, when President Woodrow Wilson appointed him judge of the United States Circuit Court of Appeals. He was later made presiding judge of the court, and served until 1937, when his resignation was accepted by President Franklin D. Roosevelt.

Alschuler served as arbitrator of labor disputes in the stock yards during the World War, and in 1922 was appointed by President Warren G. Harding a member of the United States Coal Commission.

ALTAR (*mizbeah,* literally: place for slaughtering or sacrifice), a place where offerings were made to the deity. The offerings might be exposed there or, in the case of animal sacrifices, killed and their blood allowed to flow down or their savor to ascend in fire to the deity, who was thus brought in touch with the offerer.

Sacrificing on an altar is one of the earliest forms of religious practice; consequently when the Israelites invaded Canaan they found numerous shrines and altars there. The form of the altar, as literary and archeological evidence proves, has undergone many changes. In the oldest times the altar was merely a sacrificial stone, which lay ready to hand (cf. *Judges* 6:20; 9:5; 13:19; *I Sam.* 14:33-35). The command to use unhewn stones (*Ex.* 20:22; cf. *Deut.* 27:5; *I Kings* 18:30-32) or earth (*Ex.* 20:21) for making an altar is reminiscent of this. Altars were preferably built on the tops of hills or under shady trees. But the Deuteronomic law restricted the old practice of worship on high-places, and permitted only a single sanctuary, presumably in the Temple at Jerusalem.

The law refers chiefly to the altar for burnt-offerings. The measurements of this altar and its construction as intended for the Tabernacle (*Ex.* 27:1; 38: 1-2) differ from those of the altar for the Temple of Solomon; the latter was constructed of brass (*II Chron.* 4:1; 7:7; in *I Kings* 8:22, 54 it is mentioned only incidentally).

The exiles returning from the Babylonian captivity built the altar even before they had a temple; the



Judge Samuel Alschuler of Chicago

measurements for this altar "of Zerubbabel" probably were the same as those given for the Mosaic altar. The measurements of the altar for burnt-offerings in the Herodian temple are explicitly described by Josephus (*Jewish War,* book 5, chap. 5, section 6), but this description differs in many points from the description given by the rabbis (*Mid.* 3:1).

Prominent on the altar at its four corners were four horns, which, according to many critics, may be traced to bull worship; it has also been suggested that they were merely substitutes for the real horns of the sacrificial animals burned there. The fire was to be kept burning uninterruptedly on the altar for burnt-offerings (*Lev.* 6:6). This fire was thought to have fallen from heaven; at the destruction of the First Temple it was said to have been hidden by the priests in a cistern (*II Macc.* 1:19-22; cf. 2:1). The burning surface of the altar also bears the puzzling name *har'el, 'ari'el* (altar hearth); yet the rabbis call it only *ma'arachah* (pile of wood). They also speak, with reference to *Ex.* 20:23, not of "steps," but of an incline or ramp (*ḳebesh*) leading up to the altar.

The incense altar of the Tabernacle was made of acacia wood, that of Solomon's Temple of cedar wood. In both cases it was gilded. This incense altar stood before the veil of the Holy of Holies in the interior of the Temple, while the altar for burnt-offerings, because the sacrifices were actually slaughtered upon it and because of its extensive use by the populace, stood outside in the forecourt.

In the Haggadah and in mysticism the altar with all its fittings and equipment is frequently interpreted symbolically, giving rise to the idea that even after the destruction of the Temple the loss of the atoning altar was balanced by the forgiving power of charity and a clean family table (cleanliness).

See also: SACRIFICE; TEMPLE. SAMUEL KRAUSS.

Lit.: Wiener, H., *The Altar of the Old Testament* (1927); Vincent, H., *Canaan d'après l'exploration récente* (1907); Kittel, R., *Geschichte des Volkes Israel,* vol. 1, index; Groot, Johannes, *Die Altäre* (1924); Galling, K., *Der Altar in den Kulturen des alten Orients* (1927); Obbink, H., "The Horns of the Altar," in *Journal of Biblical Literature,* vol. 56 (1937) 43-49.

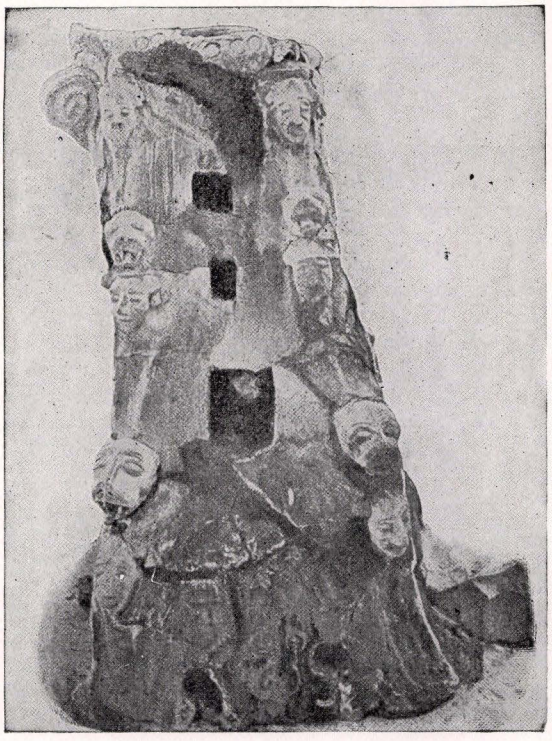
ALTECA BOTECA, *see* DURAN, PROFIAT; SATIRE.

ALTFELD, EMANUEL MILTON, legislator, b. Baltimore, Md., 1889. After graduation from Baltimore City College, Johns Hopkins University and the University of Maryland School of Law, he entered upon the practice of law in his native city. He was captain of infantry during the World War (1917-19). He was a member of the Maryland House of Delegates from 1914-16, served as police magistrate in 1919, and as assistant states attorney from 1923-26. He represented Baltimore in the Maryland State Senate (1930-34), and during the year 1933 was chairman of the city senators at Annapolis. In 1932, and again in 1936, he was a delegate to the Democratic National Conventions. Altfeld is lecturer in criminal law at the Mt. Vernon Law School.

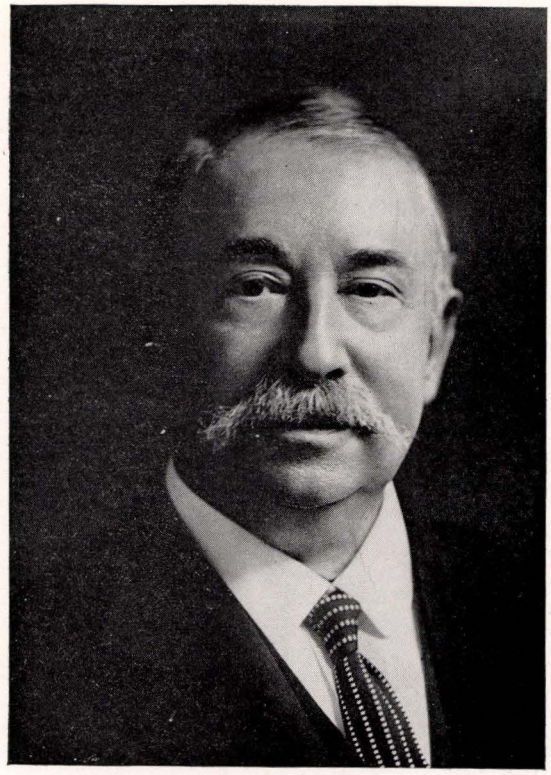
ALTHEIMER, BENJAMIN, banker, civic leader and philanthropist, b. Darmstadt, Germany, 1850; d. New York city, 1938. He came to the United States when eighteen years of age, settling in Memphis, Tenn., where he remained for a short time before returning to Germany. After one year's stay in that country he reentered the United States, this time making his home in St. Louis, Mo. There he built one of the most successful banking investment firms. His forty-three years residence in St. Louis was closely identified with the financial development of the city, and civic, educational and philanthropic activities.

Introducing the Emergency Relief Association during the great blizzard of 1912, Altheimer also originated Bundle Day as a distinct feature of this work, winning widespread acclaim through its success in clothing the poor. The Emergency Relief Association was later made a permanent body. In 1918 he proposed the observance of Flag Day to President Wilson, who shortly afterwards declared it a national holiday. Nine years later, on the 150th anniversary of the adoption of the American flag, Altheimer was awarded the Cross of Honor by the American Flag Association. His other charitable activities, locally and nationally, were the organization of the Missouri Charity Week for the benefit of War sufferers, and the calling of the first meeting for the relief of the victims of the yellow fever epidemic in the South, for which the mayor of St. Louis appointed him a member of the commission of three in charge of the movement.

Altheimer retired from business in 1917 and came to New York city where he continued his communal activities. He was a member of the board of directors of the Cleveland Jewish Orphanage; a co-founder and treasurer of the National Jewish Hospital for Consumptives; president of the former Temple Beth-El of New York city and honorary life trustee of Congregation Emanu-El; a member of the Synagogue Council; and co-founder and chairman of the Pretorius Memorial Library of Washington University.



Incense altar from Taanach



Benjamin Altman, American merchant prince and philanthropist. The foundation bearing his name is non-sectarian

ALTING, JACOB, Christian Hebraist and professor of Oriental languages and theology, b. Heidelberg, Germany, 1618; d. Groningen, Holland, 1676. In 1638 he studied rabbinics with a rabbi of Emden. His works (5 vols., Amsterdam, 1687) contain important contributions to the study of Hebrew. In one of these he gives three letters which he wrote to a Jew, in which he shows considerable skill in both Biblical and rabbinical diction.

ALTMAN, ADDIE RICHMAN, writer and teacher, b. New York city, 1850; d. Los Angeles, 1929. She was for many years a teacher in the government schools in the Hawaiian Islands and a member of the contributing staff of the Honolulu *Evening Bulletin.* Previous to that she taught in the Baron de Hirsch School in New York. After she had moved to Los Angeles she was director of that city's Hadassah, associate editor of the *B'nai B'rith Messenger,* and contributed numerous articles to Jewish publications. Among her books for Jewish children are *The Harmons* and *Jewish Child's Bible Stories.* She was a sister of Julia Richman and Isabel Richman Wallach.

ALTMAN, BENJAMIN, merchant, philanthropist and art patron, b. New York city, 1840; d. New York city, 1913. His first employment was as a helper in his father's dry goods store. Working there after school hours, he saved enough capital to form a partnership with his brother, Morris. Together they created the firm of Altman Brothers. In 1876, upon the untimely death of Morris, he became sole proprietor.

He held the same location of this store for thirty years, prospering and expanding his establishment until it covered several hundred feet of space. A furor of speculation was raised among retail merchants of downtown New York, then considered the city's shopping center, when he opened another enterprise, B. Altman and Company, further uptown, at Fifth Ave. and Thirty-fourth St., in 1906. The immediate success which crowned this new effort changed the shopping center of the city.

When free from business cares, Altman was a devoted patron of the fine arts. Guided solely by an instinctive love for beautiful objects, he became an art collector of rare and priceless treasures. So extensive was his collection, gathered from 1882 until the time of his death, that it was valued at $20,000,000 by the foremost art authorities of New York. He bequeathed his entire collection and a fund of $150,000 for its care and maintenance to the Metropolitan Museum of Art of New York. This was the largest and most valuable gift which the Museum had ever received from a single patron.

He was one of the first employers in the city to establish luncheon, recreational and medical services for his employees. Prior to his death, he created the Altman Foundation with stock worth approximately $30,000,000, to promote the welfare of B. Altman and Company employees and to provide funds for charitable and educational institutions. It stipulated bequests of up to $5,000 to employees, according to their length of service with the company. His policy of profit-sharing and of educational and recreational opportunities for B. Altman employees still continues. The Altman Foundation has steadily contributed to Jewish and non-Jewish philanthropies, especially hospitals, nursing services and art education.

See also: FOUNDATIONS.

ALTMAN, MOSES, Yiddish novelist and essayist, b. Lipkin, Bessarabia, Roumania (then Russia), 1890. He is regarded as the leading Yiddish novelist in Roumania. He started to write in 1920, publishing poems and reviews in various Yiddish periodicals, but first attracted attention by his *Die Viener Karete* (The Vienna Carriage; Bucharest, 1935). This was followed by a volume of short stories and a novel, *Medresh Pinches* (Bucharest, 1936). The fiction written by Altman is characterized by a mood of irony and scepticism.

ALTMANN, AARON, painter, b. San Francisco, 1872. At the age of eighteen he received the William Alvord Medal at the California School of Design. Two of his pictures were accepted for display at the Paris Salon as early as 1896. He pursued his studies at the École Nationale des Beaux Arts at Paris until 1897. In 1906 he served as president of the San Francisco Board of Education. He was assistant professor of sketching and perspective at the California School of Design, Mark Hopkins Institute of Art and the University of California. Exhibitions of his work were given at the Glaspalast in Munich, and in San Francisco, as well as at the Paris Salon. In 1918 he became a teacher in the public schools of San Francisco. In 1935 he was a director of the Jewish Educational Society and of the California Teachers Association.

ALTMANN, NATHAN, painter and sculptor, b. Vinnitsa, Russia, 1889. After studying at the Odessa

Art School under Kostandi from 1901 to 1907, Altmann returned home, for a period, to continue working alone, in an attempt to solve his own individual problems. In 1910 he went to Paris, where he became steeped in the modernism of Cézanne and Matisse. When he came back to Russia in 1912, he settled in St. Petersburg (now Leningrad), where he exhibited with the exclusive *Mir Iskusstva* (World of Art) and the more radical *Bubnovyi Valet* (Jack of Diamonds). His rise to fame was almost immediate, and in spite of the fact that his work passed successively through the phases of impressionism (1910 to 1912), cubism (1913 to 1917), and futurism (1918 to 1922), he finally developed an art which, although abstract in technique, is essentially representational.

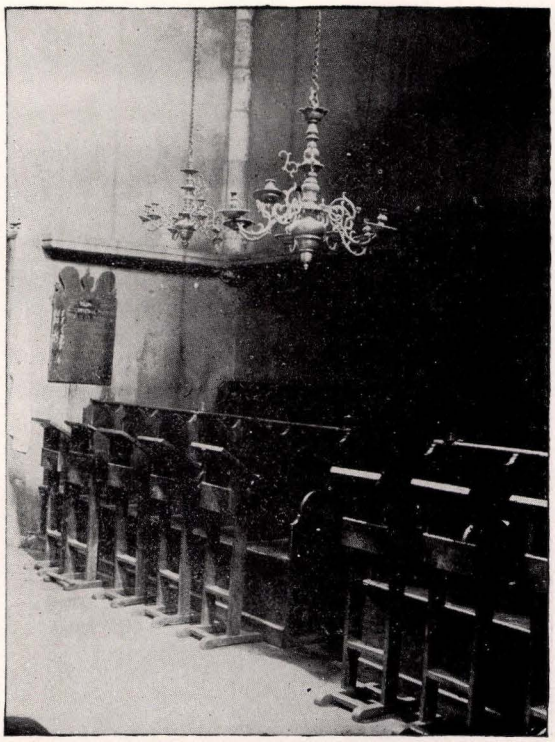
In 1913 Altmann paid a visit to the little Jewish town of Gritzev, Volhynia, where his close study of the decorations on the tombstones in its cemetery and of the primitively painted murals induced him to attempt that art in forms acceptable to the contemporary eye. The results of this endeavor may be seen in an album of his decorative designs which was published under the title *Yevreiskaya Grafika* (Jewish Graphic Art; Berlin, 1923), with text by Max Osborn. In the same vein are his stage designs for the *Dybbuk* (Moscow Habimah) and *Uriel Acosta* (Jewish State Theatre, Moscow, 1922).

Since 1918 Altmann has served in the Department of Representative Arts of the Commissariat of Education, and when he settled in Moscow in 1921, he became one of the most prominent artists of the Constructivists School. At the Paris Exposition of Decorative Arts (1925) he was awarded a gold medal.

Among his best-known works are: *Grandmother* (1908); *Self-Portrait* (1912); *Saint* (1913); *Anna Akhmatova* (1914); *Young Jew* (1916); *Sailor* (1920); portraits of *Peretz* and *Dr. Pasmanik*, and busts of *Lenin* and *Lunacharski*.



Exterior view of Altneuschul at Prague



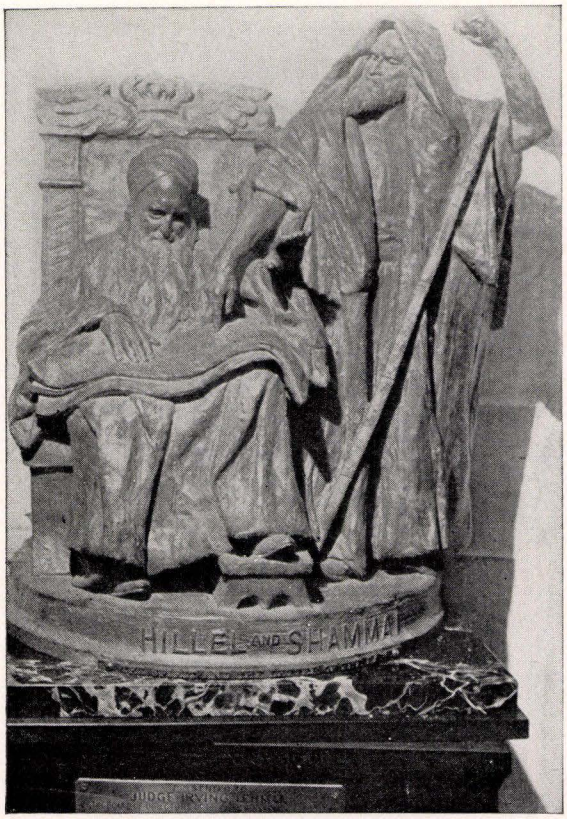
Interior view (Western wall) of Altneuschul

Lit.: Lozowick, Louis, "The Art of Nathan Altmann," in *Menorah Journal*, vol. 12 (1926); Aronson, Boris, *Modern Graphic Art* (1924).

ALTNEUSCHUL, the oldest synagogue in Prague. According to an old legend, it was built by emigrants who came from Jerusalem after the destruction of the Temple in the year 70. They brought with them stones from the Temple and used them for the foundation of the synagogue, at the same time laying upon themselves and the community the condition that when the Messiah should come, the building would be torn down and the foundation stones taken back to Zion. Hence, according to the legend, the synagogue's name was really *Al-tenai Schul* ("the *on condition that* synagogue"). However, it is likely that the name arose after a renovation of the building, and means the "New Old Schul."

The synagogue was apparently erected in the 11th cent., and was restored by Samuel Mizrahi in 1142 or 1171. A later renovation is said to have been forbidden by the rabbis, because the blood of the martyrs of the year 1389, when the non-Jews of Prague rioted against the Jews, was still upon its walls. For this reason the interior of the synagogue has a rather gloomy appearance. A notable feature is a flag, interwoven with gold, with a six-pointed star and a Swedish hat depicted on it, which hangs near the Almemar. This was presented to the Jews of Prague by Ferdinand II for their defence of the Karlsbrücke against the Swedes during the Thirty Years' War.

Lit.: Philipson, David, *Old European Jewries* (1894) 105-6.



Hillel and Shammai (sculptured by J. Butensky), early exponents of altruism in Jewish teachings

ALTONA, *see* HAMBURG.

ALTRUISM (from the Latin *alter,* "other"). The word altruism was used for the first time by August Comte (1789-1857). It was called into being as a contrast to egoism, which is "motive through self-interest." Altruism, therefore, is motivation through the interest and happiness of others, if necessary even at the expense of one's own happiness and well-being.

The discussion of altruism naturally belongs in the realm of philosophy, and, more particularly, in the department of ethics. Herbert Spencer, in his *Data of Ethics,* not only contrasts egoism and altruism, but attempts to reconcile the two. Writers who approach the problem from the point of view of psychology speak of actions which are "self-regarding" and those which are "others-regarding," the former being motivated by self-interest, the latter being disinterested, designed to help others for the sake of helping others, without hope of reward or fear of punishment.

In philosophic literature generally, of which Henry Drummond, Thomas Huxley, and Charles Darwin are typical, egoism and altruism are presented in terms of contrast, and in terms of being incompatible with one another and mutually exclusive; although Darwin makes mention of the social characteristics of certain animals, an idea later more fully developed by Kropotkin in his *Mutual Aid as a Factor in Evolution.*

Judaism, on the other hand, from its earliest times, never saw the problem in terms of mutual self-exclusiveness, or as the two horns of a dilemma. According to the ethics of Judaism, the underlying problem of these ideas was stated in such a manner that the division did not arise. In fact, there is no Hebrew equivalent for the word altruism, although altruistic concepts may be found on almost every page of Jewish literature. According to Jewish ethics, man could reach his highest self-development only through a profound respect for, and a helpful attitude toward others.

Christianity and Mohammedanism, with their emphasis on other-worldliness, look upon self-obliteration in this life, or at least upon self-abnegation, as assurance for self-realization in the next. Buddhism looked upon self-realization as the mother of all evil. The Jewish ideal is self-realization, but for unselfish purposes, greater individualism in order that there may be still greater socialization. In this way Judaism overcame a seeming incompatibility between altruism and egoism, and preserved the virtues of both and the faults of neither. Hillel's famous maxim, "If I am not for myself, who then will be for me? If I am only for myself, what am I? And if not now, when?" (*Aboth* 1:14), is not only typical, but is in reality a summary of Jewish thinking on this problem.

Self-effacement is contrary to Jewish moral law. Both egoism and altruism can be used only to explain ephemeral attitudes, in which the part is temporarily taken for the whole. Judaism is really "mutualism," self-growth through intelligent solicitude for others. Judaism has always had a deep concern for the poor, the widow, the orphan, and the stranger (*Lev.* 19). This is altruism, but not in a sense antithetical to egoism. The rabbis, in explaining the verse from *Proverbs* (*Prov.* 11:24): "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth only to want," points out how one may get through giving and lose through not giving (*Midrash Prov.* 11:24).

Concern for the sensibilities of one's neighbors is shown in the "borrowed garment dance" of the Talmud, which was instituted so that there might be no distinction between rich and poor, since one might have borrowed garments from the other. This same concern for the feelings of others, which is a higher altruism, may be illustrated by a typical remark found in the Talmud, that when fowl were sacrificed in ancient times, the feathers could not be removed, in order that one might not easily distinguish between the quality of the fowl brought by the rich and by the poor, lest the poor be put to shame. In the Temple itself, as the Talmud points out, there was a box where the rich could deposit their gifts and from which the poor could take them, each unconscious of the identity of the other, in order that the poor might not be humiliated (*Shek.* 5:6). The old maxim that "the rich should not know to whom they give, and the poor should not know from whom they receive" (*B.B.* 9b) was altruistic in that it was concerned not only with the well-being of others, but also with that intangible yet significant entity, the feelings of the less fortunate. Akiba looked upon this idea as the keystone in the structure of Jewish ethics (see *Sifra Lev.* 19:18; *Targum Jonathan* to *Lev.* 19:18). In explaining the verse: "Happy is he that considereth the poor" (*Ps.* 41:2), the sages took pains to point

out that it does not say "giveth to," but "considereth," since personal interest and solicitude are essential (*Shek.* 5:15; cf. also *Midrash Lev.* 34:1).

The summary of the moral teaching of Judaism in the Golden Rule, "That which is unpleasant to thee, do to no man" (*Sab.* 31a), was fundamentally altruistic. So also is the injunction "Thou shalt love thy neighbour as thyself" (*Lev.* 19:18). Among the first virtues recommended in the *Testament of the Twelve Patriarchs* is love for one's fellow men. It was in reference to the Gentile that Hillel promulgated the Golden Rule (*Sab.* 31a; *Aboth de Rabbi Nathan,* Text B, chap. 23; Schechter ed., p. 53). Akiba was still more explicit when he said, "Whatever thou hatest done to thyself, do not to thy neighbor; therefore do not hurt him, speak ill of him, or reveal his secret to others" (*Aboth de Rabbi Nathan,* Text B, chaps. 26, 29-30, 33). "Let thy neighbor's property be as dear to thee as thine own" (*Aboth* 2:12).

To put one's fellow man to shame by causing him to blush needlessly in public, or by spreading evil reports or listening to slanderous gossip about him, or making unfavorable remarks about him was placed in the same category as murder (*B.M.* 58b; *Pes.* 118a).

While this is undoubtedly a poetical and hyperbolic statement, it is typical of a conscientious regard for others, and inseparable from the higher altruism. The Talmud (*Sab.* 31a) contains a statement to the effect that "the first question to be asked at the last judgment will be 'Hast thou dealt justly with thy neighbor?' " The love of God, as enjoined in *Deuteronomy* (*Deut.* 6:5), was explained by the rabbis thus: "Act in such a manner that God will be loved through you, because of you" (*Sifre Deut.* 32; *Yoma* 86a). A sin was greater when committed against a non-Israelite because it was not only wrong, in itself, but because it was a reviling of the name of God (*Tos. B.K.* 10:15).

The prohibition against taking advantage of the ignorance of one's fellow men (*Hul.* 94a; *Mak.* 24a) was based upon the principle of rights of others. The fact that "none might be considered righteous before God who was not considered righteous also before men" (*Kid.* 40a) is significant.

In the New Testament (*Matt.* 5:43) it is stated: "Ye have heard that it hath been said, thou shalt love thy neighbour, and hate thine enemy." This is nowhere to be found in the Old Testament or in post-Biblical Jewish literature, but on the contrary it is expressly forbidden in *Lev.* 19. There is no warrant whatsoever for Strack and Billerbeck (*Kommentar zum Neuen Testament aus Talmud und Midrasch,* vol. 1, 1922, p. 353) to call this "one of the popular maxims in the time of Jesus." So also in *Prov.* 20:22, "Say not thou: 'I will requite evil,' " and again (*Prov.* 24:17), "Rejoice not when thine enemy falleth." Rabbi Meir's famous saying that sin is to be hated, not the sinner, is typical of Jewish thought and sentiment.

In the Talmud (*Sanh.* 39b) God Himself is made to protest when the children of Israel sing their song of triumph after crossing the Red Sea, because those who were being drowned were also God's children. "If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink" (*Prov.* 25:21). So also: "If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again. If thou see the ass of him that hateth thee lying under its burden, thou shalt forbear to pass by him; thou shalt surely release it with him" (*Ex.* 23:4-5). A similar sentiment is found in *Job* 31:29.

The whole treatment of "Gemiluth Hesed" ("deeds of love" or "acts of charity") in Judaism as the sympathetic sharing of the joys and sorrows of one's fellow man, of charity of thought as well as deeds of beneficence, of considerate thoughtfulness as well as judging mankind from the favorable point of view, of creative faith in the integrity of one's fellow man, as well as guarding his reputation—all this makes for a higher altruism because it is natural and taken for granted.

In contrast to any ideas as self-denial and self-abnegation, Judaism has counseled self-fulfillment, making the most of one's self, in order that one's self may then more richly make its contribution to the welfare of all. Judaism does not look upon self-abnegation as a virtue. "He who subjects himself to needless self-castigation, or fasting, or even denies himself the enjoyment of wine, is a sinner" (*Taan.* 11a, 22b). "Man must some day give account for every lawful joy he refused" (*Yer. Kid.* iv, 66d).

The concept of justice which is central in Jewish ethical thought is in itself a protest against any "either-or" philosophy of egoism as opposed to altruism, but comes in the nature of "both-and," since it includes the rights of others as well as of one's self. The idea that man is his "brother's keeper," emphasized again and again in Jewish literature, is based upon altruistic sentiment.

The Talmud (*Sotah* 45b), in explaining why the elders—the best men of the community—had to gather where a murder was committed and the murderer was unknown (*Deut.* 21:1-9), points out that ultimately the best are responsible for every shortcoming and sin, if not through a sin of commission, at least through a sin of omission.

The emphasis upon justice and mutual responsibility through the entire evolution of Jewish thought represents a combination of the best found in both egoism and altruism, with the difficulties of neither. Judaism raises the whole ethical problem beyond the horns of any dilemma, encouraging the individual to his highest development without neglecting his obligations to his fellow man, emphasizing that his highest development depends upon his attitude toward, and his solicitude for, his fellow men.

See also: BROTHERHOOD OF MAN; ENEMY; ETHICS; GOLDEN RULE; NEIGHBOR; PHILANTHROPY; SERMON ON THE MOUNT.

LOUIS L. MANN.

Lit.: Hastings, James, *Encyclopaedia of Religion and Ethics,* vol. 1 (1922) 354-58; Lazarus, M., *The Ethics of Judaism* (1900); Koller, *Foundations of Jewish Ethics* (1929); Joseph, M., and Cohen, S., *Essence of Judaism* (1932) 108-41; Meyerowitz, A., *Social Ethics of the Jews* (1935).

ALTSCHUL (also **ALTSCHULER** or **ALTSCHUELER**), Jewish family with many branches which originally resided in Prague and was probably named after the "Alt-Schul" synagogue there. The name appears for the first time in the 15th cent.

There were several Hebrew printers of the 17th cent. by that name: Abraham ben Isaac Altschul, printer and publisher in Amsterdam, author of a Cabalistic work; Naphtali Herzel Altschul of Prague, who printed *Tzeenah Ureenah* (Go Out and See) for the first time; his son Asher Anschel Altschul, likewise in Prague; Naphtali Hirsch ben Tobiah Altschul in Cracow; and Abraham ben Jacob Altschul in Frankfort-on-Oder. Emil (Elias) Altschul of Prague (1812-65) taught homeopathy from 1848 on at the University of Prague; he founded and conducted the *Monatsschrift für theoretische und praktische Homoöpathie* and wrote several well-known works. Another important member of the family was Moses ben Hanoch Altschul of Prague, who lived in the 16th cent. and was one of the first to create a refined literary style in Judeo-German. He wrote a book on morals, *Brantspiegel* (*Sefer Hamareh,* Prague, 1577; Judeo-German ed., Basel, 1602).

Lit.: Steinschneider, M., *Catalogus Librorum Hebraeorum in Bibliotheca Bodleiana* (2nd ed., 1931) cols. 913-14; *Jewish Encyclopedia,* vol. 1, pp. 476-79; Hock, Simon, *Die Familien Prags* (edit. Kaufmann, 1892) 15-16.

ALTSCHUL, MICHAEL, chemist, b. Nowogródek, Poland, 1866. His researches advanced the knowledge of the physical and chemical properties of acetylene. He edited both the *Zeitschrift für komprimierte und flüssige Gase* and the *Jahrbuch für Acetylen und Carbid* (1900 and 1901), and was co-founder of the periodical *Acetylen in Wissenschaft und Industrie.*

ALTSCHULER, MODEST, 'cellist and conductor, b. Mogilev, Russia, 1873. An honor graduate of the Warsaw Conservatory of Music, where he studied the 'cello under Gobelt, he continued his musical education at the Moscow conservatory as recipient of a scholarship. His 'cello teachers were Fitzenhagen and Von Glen; he was taught composition and orchestration by Arensky, Taneiev and Safonov, graduating in 1890.

In 1895, after touring through Europe with the Moscow Trio, he came to the United States. Having quickly gained a reputation as a 'cellist and teacher, he organized the Russian Symphony Orchestra and remained as its conductor from 1903 until it disbanded in 1919. During the period of its existence the orchestra gave concerts throughout the United States, playing at festivals and introducing unknown works by great Russian composers. Altschuler conducted the orchestra at the Hollywood Bowl in 1927; in 1929 he led the Los Angeles Symphony, and in 1936 he directed the Federal Symphony Orchestra of Los Angeles.

Lit.: *Who is Who in Music* (1929) 42; *Grove's Dictionary of Music and Musicians* (1928) American Supplement, p. 112.

ALYENOVE, *see* ELIJAH.

AM HAARETZ (literally, "people of the land"). The term *'am ha'aretz* is used in the Bible with two distinct meanings. The first is that of the native inhabitants of Palestine, such as the Hittites from whom Abraham purchased the cave of Machpelah (*Gen.* 23) in contrast to the Hebrews; or, the Samaritans and other groups who opposed the resettlement of the Jews in Palestine after the Babylonian Exile (*Ezra* 4), in contrast to the Jews. The second meaning is that of the Israelite people as a whole, in contrast to such distinct classes as the royal family, the nobility, the military, the priests, and the prophets. Sometimes, when speaking of the rule of the kings of Judah (for instance, *II Kings* 15:5), Am Haaretz means the people as a whole; in most places, however, it denotes the rank and file of the nation, the "common people." In later books, such as *Ezekiel,* the term indicates all Jews other than the princes and the priests; thus the "people of the land" are those who "come before the Lord in the appointed seasons" (*Ezek.* 46:9).

Mayer Sulzberger has suggested a radically different meaning, arguing that the Am Haaretz was a representative popular assembly; this view, however, has met with but little support. Louis Finkelstein believes that in Biblical times Am Haaretz was the term for the country squires, and that these actually participated in the government of Judah for a while.

During the first four centuries of the period of the Second Temple (about 525 to 125 B.C.E.) the priests and their attendants the Levites were the chief distinctive class in Judea. Princes, the military class, and prophets had all disappeared; the high priest was the head of the nation, and the Temple was the center of religion. Government in internal affairs was vested in the Men of the Great Synagogue (Anshe Keneseth Hagedolah), which seems to have been composed of, or dominated by, priests. There was, therefore, seemingly a clear line of distinction between the ruling priestly groups and the inarticulate multitudes, the Am Haaretz; and one of the distinctions between them was the fact that the priests observed all the rules of ritual purity, especially as to food and dress, as laid down in the Torah.

During the reign of John Hyrcanus I (135-104 B.C.E.) the Pharisaic movement arose. Essentially a democratic revolt of the lay teachers against the aristocratic exclusiveness of the priests, this movement early advanced the idea that all Jews, not merely the priests and the Levites, should observe the laws of ritual purity. The extreme members of the Pharisees banded together in companies and called themselves Haberim ("comrades"); they were scrupulous as to the observance of the tithes and the laws of cleanliness, insisted on washing the hands before meals, and, like the priests, kept apart from the common people. It is to the Haberim especially that the statement in the Mishnah applies: "The garments of the Am Haaretz make unclean by contact garments of Pharisees" (*Hag.* 2:7).

During the reign of Salome Alexandra (76-67) the Pharisees gained ruling power, and henceforth became the guiding force in the evolution of Jewish life. The movement broadened and eventually embraced the majority of the people, many of whom, however, because of poverty and distance from the capital, still failed to observe all the rules of purity, were careless about the tithes, and clung to superstitious practices.

In the 1st cent. C.E. the term Am Haaretz was probably applied to more than one group. In Jerusalem the humbler classes of artisans were unable because of their poverty to be scrupulous about the observances of the ritual laws. The farmers in Judea were known to be neglectful in their observance of the law of tithes. In Galilee, which had been conquered by the Maccabees, the inhabitants, forcibly converted to Judaism, had a national, a political rather than a ceremonial adherence

to the Jewish state. They felt themselves to be Jews but fretted under the yoke of the ritualistic observances. B. Revel limits the Am Haaretz to the small landowners, and to the idlers of the city—the *yoshebe ḳeronoth,* "street-corner loungers."

There is good ground for the supposition that early Christianity found adherents among the Am Haaretz, as is borne out by the testimony of the Gospels. The disciples of Jesus ate with unwashed hands (*Mark* 7:1-15; cf. *Luke* 11:37-41), plucked grain for their needs on the Sabbath day (*Luke* 6:1-5), and did not repeat the prescribed prayers (*Luke* 5:33). The nascent Christian church officially relieved the non-observant individual of the necessity of observing most of the ritual and tithing laws of Judaism. Consequently thousands of the Am Haaretz, who were burdened and irked by these laws, were readily led to an acceptance of Christianity.

With the fall of the Jewish state in 70 C.E. the situation of all classes in Jewry changed. The sacrificial cult of the Temple came to an end; and with it the collection of the tithes and the laws of purification. The feeble efforts to retain these and preserve their observance was a vain hope. The identification of the term Am Haaretz with any group among the Jews should, therefore, have disappeared. The use of the appelation, however, continued; but it was applied in different circumstances, albeit with the same meaning.

The Synagogue had become the central institution of Judaism. As the hope for the restoration of the Temple cult with its ritual receded, the rabbis laid the chief emphasis in Jewish observance on worship and study. The phrase Am Haaretz, then, shifts to become a term to label the ignoramus as judged by the standards of Synagogue requirements. Thus, in the classical passage in *Ber.* 47b, the rabbis of the 2nd cent. describe as an Am Haaretz one who does not read the Shema twice a day, or who does not put on the phylacteries (Tefilin) or wear a garment with fringes (Tallith), or who does not place a Mezuzah on his doorpost, or who does not have the Torah taught to his children, or, though he himself has studied the Bible and the Mishnah, fails to learn the practices of the Oral Law, or declines to pay the due respect to the rabbis. It appears evident that to the rabbis of this period Am Haaretz did not mean a distinct class or group but was rather an epithet applied to those who did not strictly observe the rabbinic customs and practices and to those who were ignorant of and uneducated in Jewish lore.

The Jewish teachers found it necessary to guard the community against ignorant individuals if they would preserve Jewish institutions. "The rabbis taught: Six things were said with reference to the Am Haaretz: We do not testify for them or accept testimony for them; we do not reveal a secret to them; we do not appoint them as guardians over orphans or supervisors over the poor-box; and we do not undertake any journey in their company" (*Pes.* 49b). "Rabbi Meir says: He who marries his daughter to an Am Haaretz has virtually cast her bound before a lion" (*Pes.* 49b). "An Am Haaretz cannot be a pious man" (*Aboth* 2:6). Indeed, "sitting in the synagogues of the Am Haaretz removes a man from the world" (*Aboth* 5:13).

This contemptuous attitude on the part of the rabbis during the last decades of the first and the first half of the 2nd cent. toward the untutored and those who chose to remain untaught can be readily understood. The nation was destroyed; the seat of the religion (Jerusalem and the Temple) lay in ruins; study of the Torah and the religious observances that could be maintained were the only survival values that remained to hold the Jews together in the hope of better days to come. The hostility of the rabbis toward the Am Haaretz ran deep, and there are at least two statements of individual rabbis to indicate it. One rabbi of the period remarks that it is permissible to kill an Am Haaretz on a Yom Kippur that falls on the Sabbath, in the manner of the oft-repeated expression in modern times, "I could kill you for that," spoken without murderous intent. Others assert that charity should not be given to an Am Haaretz so long as any of the scholars were in need.

On the other hand, the Am Haaretz entertained an equally hostile attitude toward the learned. They blamed the rabbis for many of their difficulties, for the mass of religious observances which they regarded as an intolerable burden, for the constant prodding to make contributions, which they could not afford, toward the maintenance of religious institutions in which they were not interested. They resented being asked to pay tithes, even when there was no longer a Temple. The masses remembered that in the Great War against Rome (66-73) they had fought and bled for the Temple, and had lost their all, while the rabbis, with Johanan ben Zakkai at their head, had made peace with the Roman general, and were secure in their academy at Jabneh. Now they hoped for a new war against their conquerors which would restore both the state and the Temple, and they despised the rabbis as pacifists buried in tedious and impractical discussions.

It should be observed, however, that at least one rabbinic leader of the time refused to take these belligerencies seriously. Akiba, the humane sage, who up to the age of forty could neither read nor write and who in later years championed the cause of the plebeians, recalled laughingly to the rabbis of the academy that when he was an Am Haaretz he would have liked to bite a scholar with the ferocity of an ass.

The futile Bar Kochba revolt (132-35) and the consequences that befell the whole Jewish people wiped out these animosities. Lacking study of the Torah, all Jews were definitely doomed. The term Am Haaretz now became an epithet pure and simple, and is applied to every ignoramus without distinction. "A bastard who is a scholar takes precedence over a high priest who is an Am Haaretz" (*Hor.* 3:8). The boor, the yokel, the bashful person who can not learn, the one who is quick to anger, the wicked, and the Am Haaretz—all alike are, as Akiba branded himself when he was an ignoramus, unworthy and unfit.

Moreover, in the dire necessity to reconstruct shattered Jewry after the Bar Kochba rebellion, special knowledge of Torah among the masses became imperative. Judah Hanasi declared: "If one teaches Torah to the son of an Am Haaretz, his every sin will be wiped out by God" (*B.M.* 85a). Another says: "Be careful of the children of Am Haaretz, for from them the Torah will go forth" (*Sanh.* 96a), a form of expression of a general truth that while the children of the well-to-do are, as a rule, occupied with material inter-

ests, from among the children of the poor may come the teachers and the intellectuals.

Am Haaretz, since that time, has been merely the Hebrew term for "ignorant." As used in Yiddish today, in the form Amhoretz, it means one who is generally unlearned and uninformed, untutored and uncultured.

Thus the term Am Haaretz has passed through various shades of meaning. Its development is akin to that of such English words as pagan (originally countryman), heathen (originally heath-dweller), boor (originally farmer), villain (originally freeholder), knave (originally esquire). But whereas these English words have taken a direction determined by economic and social factors, the Hebrew term has been defined and redefined in terms of knowledge and education. For the Jew, with his strong intellectual proclivities, the highest ideal is learning, scholarship; the greatest degradation is to be an Am Haaretz. ISAAC LANDMAN.

Lit.: Sulzberger, Mayer, The *Am Ha-Aretz* (1909); Daiches, S., "The Meaning of the Am Haares in the Old Testament," in *Journal of Thelogical Studies,* vol. 30, pp. 245-48; Zeitlin, Solomon, "The Am Haarez," in *Jewish Quarterly Review,* New Series, vol. 23, No. 1 (1932) 45-61; Montefiore Claude, *The Religion of the Ancient Hebrews* (*The Hibbert Lectures,* 1892, pp. 497-503; Finkelstein, Louis, *The Pharisees* (1938) 25-42, 75-77; Baron, Salo, *A Social and Religious History of the Jews* (1937), vol. 1, pp. 203-4, 226, 230-31; Silver, A. H., "The Am Ha Arez in Soferic and Tannaitic Times," in *Hebrew Union College Monthly,* Dec. 1914, pp. 9-14; Gordis, Robert, in *Jewish Quarterly Review,* vol. 25 (1935) 243-59; Abrahams, Israel, "The Am Ha-aretz," appendix to Montefiore, Claude G., *The Synoptic Gospels,* vol. 2 (2nd ed., 1927) 647-69; Revel, B., in *National Encyclopaedia,* vol. 1, pp. 199-200.

AMADOR DE LOS RIOS, JOSÉ, non-Jewish archeologist, literary historian and critic, historian of the Jews in Spain and Portugal, b. Baena, Spain, 1818; d. Seville, Spain, 1878. He was professor of philosophy and literature at the University of Madrid, and a member of the Academy. In 1864 he was also in the Cortes. His *Estudios historicos, políticos, y literarios sobre los judíos de España* (Madrid, 1848; French trans. Paris, 1861) was later expanded into a greater work, *Historia social, política, y religiosa de los judíos de España y Portugal* (3 vols., Madrid, 1875-76).

His great work, *Historia critica de la literatura española* (7 vols., Madrid, 1861-65), and his *History of the City of Madrid* (published in 1862-64 in collaboration with Juan de la Rada) contain much data about Jews. He was the first historian to make a study of Spanish Jews on the basis of the general archives and to attempt to show the relation of the Jew to his Spanish background. But although his treatment of the material was not satisfactory and although the views which he developed were often faulty, they were used by Graetz and made general among Jews today. His knowledge of Jewish life was not extensive; more important, he often betrayed a complete lack of sympathy for Jewry.

Lit.: Baer, Fritz, *Die Juden im christlichen Spanien* (1929) foreword, p. I et seq.; Elias, A., in *Revista critica de historia y literatura,* Jan.-Feb., 1899, pp. 22-26.

AMALEK, AMALEKITES, a people mentioned a number of times in the Bible, nearly always in the role of enemies of the Israelites. According to the genealogies (*Gen.* 36:12; *I Chron.* 1:36) the Amalekites were related to the Edomites; other passages indicate that they were one of those early shadowy nations which were displaced from Palestine by the Canaanites (*Gen.* 14:7; *Num.* 24:20; *I Sam.* 27:8). Place-names in Palestine bore witness to their former occupation of the center of the country (*Judges* 5:14; 12:15); by the time of the Exodus, however, their home was in the southern part of Palestine and in the wilderness to the south, centering about Kadesh-barnea (*Gen.* 14:7; *Num.* 14:43).

The Amalekites were thus directly in the path of the Israelites as the latter sought to invade Palestine from the desert. According to *Ex.* 17:8-13, the two nations faced each other in battle at Rephidim, on the way to Mt. Sinai, and the Amalekites were defeated by Israel under Joshua, while Aaron and Hur held up the hands of Moses. According to *Num.* 14:43 the Amalekites aided the Canaanites to beat off an attempted invasion by the Israelites after the return of the spies. *Deut.* 25:17-19 confines itself to noting how the Amalekites attacked Israel from the rear, killing the feeble and weary stragglers, and adding an injunction that in punishment for this act of cruelty Israel shall destroy them, a commandment also found in *Ex.* 17:15.

Outside of stating that Amalekite contingents aided the Moabites and Midianites in their invasions of Palestine in the time of the Judges, the Bible contains no record of further hostilities until the reign of Saul, the first king of Israel (about 1025 B.C.E.). At the command of the prophet Samuel, Saul waged a war of extermination against Israel's traditional enemy, and even received a severe rebuke from the prophet because he spared Agag, their king (*I Sam.* 15:1-33). The Amalekites, however, were seemingly not even crushed, as shortly afterwards they were engaged in warfare with David's freebooters around Ziklag (*I Sam.* 27:7-9; 30:1-25), and an Amalekite sojourner served in the army of Saul (*II Sam.* 1:13). From this time on the united nation of Israel and the people of Amalek seem to have been in constant warfare ending in the eventual extermination of the latter, although the only Biblical allusions to the fact are the statements that among the trophies of David's victories as king were the spoils of the Amalekites (*II Sam.* 8:11) and that in the days of Hezekiah (end of the 8th cent. B.C.E.) the "sons of Simeon" destroyed the last remnant of that people (*I Chron.* 4:42-43).

Post-Biblical literature long remembered the hostility of Israel and the Amalekites. The throne of God—so reads a passage in the Targum Yerushalmi—will never appear in its stately glory as long as there still remains on earth one descendant of Amalek. Haman, the Agagite (*Esther* 3:1), was interpreted as Haman, the descendant of Agag, the Amalekite king; accordingly the passage in *Deuteronomy* about Amalek is read from the Torah on the Sabbath before Purim.

SIEGMUND JAMPEL.

Lit.: Kittel, *A History of the Hebrews; Cambridge Ancient History,* vol. 2; Wooley, C. L. and Lawrence, T. R., "The Wilderness of Zin," in *Palestine Exploration Fund Annual,* 1914-15, pp. 15-71.

AMALGAMATED CLOTHING WORKERS OF AMERICA, an organization of workers in the men's clothing industry of the United States, founded

at Nashville, Tenn., in 1914. Its members come from more than two dozen nationalities; a large number in its ranks are Jews.

The launching of the Amalgamated Clothing Workers of America was the culmination of many years of effort to unite the men's clothing workers in an all-inclusive and permanent organization. The beginnings go back to the 1880's. There was a series of general strikes in the 1890's, and there were strikes in various clothing centers in the years between 1910 and 1914. Of the latter the two outstanding were the one in Chicago in 1910, and the one in New York in 1913. Both strikes were under the nominal leadership of the United Garment Workers of America (organized in 1891), which is affiliated with the American Federation of Labor.

In Chicago the market-wide strike led to a collective bargaining agreement between the union and the firm of Hart, Schaffner and Marx. This agreement has been renewed at the expiration of each term. In New York the strike of 1913 resulted in the establishment of a large and functioning organization which was able to survive the depression that came shortly after.

The eighteenth biennial convention of the United Garment Workers of America was held in October, 1914 at Nashville. Due to the fear entertained by the general officers with respect to the locals of clothing workers, as distinguished from the locals of overall workers, nearly all the clothing workers' delegates were refused seats at the convention. The rejected delegates met separately and elected their own administration. For two months there were two United Garment Workers administrations.

In December, 1914, the locals forming the rejected group which had elected their own administration met in special convention in New York and adopted the name of Amalgamated Clothing Workers of America. Sidney Hillman and Joseph Schlossberg were reelected general president and general secretary, respectively. They have held those offices without interruption, as have some members of the General Executive Board.

During the years of the World War, the Amalgamated succeeded in eliminating sweat shop conditions and child labor from the manufacture of uniforms for the American army wherever the influence of the Amalgamated extended.

In its earlier stages clothing was a sweat shop industry, with excessively long working hours. The strikes in the first two decades of the 20th cent. caused considerable reductions in these working hours. In the period from 1913 to 1918 the working hours in New York—the classic sweat shop center—were reduced, by stages, from fifty-four a week to forty-eight.

The Amalgamated Convention, held in May, 1918 at Baltimore, flushed with its forty-eight hour week victory, adopted a resolution for a forty-four hour week. Two factors were chiefly responsible for that resolution. One was the intensification of the speeding up system, under pressure of war necessity. The increased strain upon the workers made a longer rest period imperative. The other was the fact that under the same pressure of war conditions new labor-displacing machines and methods of work were brought into the industry, and also a new labor supply to replace the large number of young men who had been drafted into the army. It was necessary to enable the drafted members to find jobs in the industry when they returned from the War, without taking bread out of the mouths of other workers.

It would probably have taken a long time to carry out the forty-four hour week resolution, had not the New York employers expedited it by a hasty lockout declaration. The lockout was instituted on the day when the first, and premature, armistice report came from France. It was based on the general assumption that the end of the War would bring the industries to a standstill, and that the returned soldiers would swell the ranks of the unemployed workers. This was deemed an ideal opportunity to deal a death blow to a labor union which was believed to be a "war accident." But the industrial revival came much sooner than was expected, and when the lockout, which had begun in November, 1918, was ended in January, 1919, the employers conceded the forty-four hour week.

Before the employers accepted the shorter working week in New York, Hart, Schaffner and Marx did so in Chicago, without a strike, but by means of direct negotiations with the union. This forty-four hour week achievement stirred up the workers and the employers throughout the industry. To the workers it brought faith in the power of the new organization; to the employers, a realization of the fact that the Amalgamated had come to stay, and that the era of temporary unionism in the clothing industry was at an end.

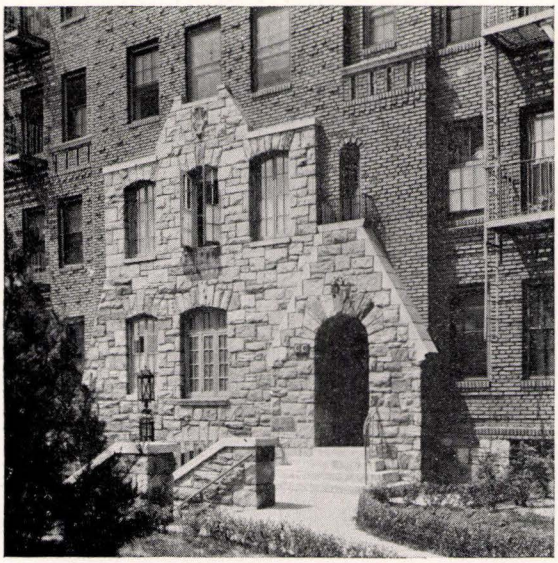
Within a few months practically all the clothing centers became unionized and accepted the forty-four hour week. For the first time the collective bargaining agreement was brought into the industrial relations in the clothing industry in the United States and Canada.

At the end of 1920 the New York clothing manufacturers instituted another lockout. Their example was followed by the clothing manufacturers in Boston and Baltimore. That struggle continued for six months, involving a cost to the union of $2,000,000 which was raised through an assessment on the working members. Those lockouts were two of a series of gigantic struggles carried on by the Amalgamated in various markets either for unionization or against disunionization.

Another of the large-scale battles was in the summer of 1929 in Philadelphia. Many years of preparatory work, of sowing the seeds of unionism among the workers, and a few months of effective striking, converted Philadelphia from an "open shop" clothing market into a union market.

Some notable victories in unionizing non-union plants were achieved by means of direct negotiations and without strikes. The two outstanding examples were the Rochester clothing market, unionized in 1919, and the Arthur Nash plant, in Cincinnati, in 1925.

The Amalgamated has made collective bargaining a recognized institution in the industrial relations between employers and employees in the clothing industry. It popularized the principle of unemployment insurance by inaugurating such insurance in three of the largest markets, New York, Rochester and Chicago. It has established two banks, the Amalgamated Bank in New York, and the Amalgamated Trust and Savings Bank in Chicago. It owns a controlling interest in both. It initiated the erection of several cooperative apartments and projects which provide low cost rental



Doorway to the Amalgamated cooperative apartments, model homes, in New York

homes for over a thousand families in New York city. It contributed vast sums of money to the aid of various causes, in this country and in others. It gave $100,000 to the American Federation of Labor for the striking steel workers in 1919, and nearly $200,000 for the relief of the famine sufferers in Russia in 1921. Smaller sums, aggregating a large total, were given to various labor organizations in the United States, England, Germany, Poland, Austria, Belgium, Italy and Palestine.

In October, 1933, the Amalgamated was admitted into the American Federation of Labor. A little more than three years later it was one of the original ten unions which formed the Committee for Industrial Organization. Sidney Hillman, president of the Amalgamated, is a leading member of the Committee and a director of the Textile Workers Organizing Committee, which seeks to unionize textile workers, particularly those in the South.

Beginning in 1937, the Department of Cultural Activities of the Amalgamated has been giving correspondence courses in economic unionism. From eight to twelve lessons each were given in Democracy: Aims and Practices; Economics of the Clothing Industry; Collective Bargaining; Practical Problems in Trade Unionism; and Labor in American History. In 1938-39 these courses had about 1800 subscribers.

The Amalgamated has a membership of 250,000. The workers are organized into 400 local unions, in one hundred and sixty-two cities, and thirty-three states of the union and in three provinces of Canada. The Amalgamated publishes its own newspaper, maintains a research department, carries on educational activities, and promotes cooperation with other labor organizations.

JOSEPH SCHLOSSBERG.

Lit.: *Advance,* Official Journal of the Amalgamated Clothing Workers of America; Zaretz, Charles Elbert, *The Amalgamated Clothing Workers of America: a Study in Progressive Trade-Unionism* (1934); *Proceedings of the Biennial Conventions of the Amalgamated Clothing Workers of America;* Wolman, Leo, and others, *Planning in the Clothing Industry* (1922); Hillman, Sidney, *Organized Labor in Industry, Proceedings of the Industrial Relations Association,* May, 1920; Schlossberg, Joseph, *The Rise of the Clothing Workers* (1921); Weinstein, Bernard, *Die Yiddishe Unions in America* (1929) 300-9; Burgin, Hertz, *Die Geshichte fun der Arbeiterbevegung* (1915) 808-18.

AMANAH (in the Kethib, or consonantal text, of *II Kings* 5:12, Abanah), one of the two main rivers of Damascus, so named after the mountain, Amana (*Song of Songs* 4:8), which constitutes a part of the Anti-Lebanon, where it rises. The river appears in Greek literature under the name of Chrysorrhoas (golden stream). Both rivers empty into the desert seas Bahret el Atebe and Hidshane, which are merely steppe swamps during the greater part of the year.

Amanah is mentioned in the Mishnah (*Shebu.* 6:1) as the northern boundary point of the territory which was taken possession of by "those who went up out of Egypt," in a line with the Euphrates (*hanahar*). Naturally, the river Amanah could not have been meant by this term, but rather the mountain Taurus Amanus in Northern Syria. This is indicated by the parallel passage in the Tosefta (*Tos. Ter.* 2:12; *Tos. Hal.* 2:11). On the ground of Biblical promises (*Ex.* 23: 31; *Deut.* 1:7), this mountain and the Euphrates were considered as the farthermost points of the territory occupied by the ancient Israelites, where the laws of the year of jubilee and of the heave-offering of the dough were to a limited extent still observed in the Talmudic period (*Hal.* 4:8).

AMARI, MICHELE, historian and orientalist, b. Palermo, Italy, 1806; d. Florence, Italy, 1889. He became unpopular with the Bourbon government at Palermo because of the patriotism of his historical writings, and fled to Paris in 1842. There he studied Arabic, which he needed for his researches in Sicilian history. At the outbreak of the Revolution of 1848 he returned to Sicily, where he became minister of finance. After the failure of the revolution, in 1849, he returned to Paris, where he remained until 1859. He was then called to the University of Pisa as professor of Arabic.



Amalgamated Trust & Savings Bank, Chicago. There is an Amalgamated bank also in New York

He taught Arabic language and literature at the Academy (Istituto di Studi Superiori) of Florence from 1860 to 1873, with an interruption from 1862 to 1864, when he held the post of minister of education in the Italian government. His chief work was *Storia dei Musulmani di Sicilia* (1st ed., Florence, 1854-72; a second edition is being prepared by C. A. Nallino and G. Levi della Vida). In his works he gives considerable attention to the history and literature of the Jews. To commemorate the centenary of his birth a collection of learned essays entitled *Centenario della nascita di Michele Amari* appeared in Palermo, 1910.

Lit.: Derenbourg, J., *Opuscules d'un Arabisant* (1905) 87-242; *Enciclopedia Italiana,* vol. 2, section 2, pp. 757-58.

AMARILLO, family of noted Sephardic rabbis and savants which flourished at Salonika (then Turkey) in the 18th cent. The first member of whom anything is known was Solomon ben Joseph Amarillo (d. 1722), rabbi at Salonika and author of many works, all of them published during his lifetime by his son, Hayim Moses ben Solomon Amarillo, who was rabbi at Salonika during the first half of the 18th cent. Moses published a collection of his father's sermons under the title of *Pene Shelomoh* (The Face of Solomon; Salonika, 1717); a collection of his father's responsa, for the most part critical discussions of parts of the Shulhan Aruch, under the title of *Kerem Shelomoh* (Solomon's Vineyard; Salonika, 1719); and *Oleloth Hakerem* (The Gleanings of the Vineyard; Salonika, 1722), a sequel to the *Kerem Shelomoh.*

Moses himself wrote two Halachic works: *Debar Mosheh* (The Word of Moses), three volumes of responsa (Salonika, 1742-50); *Halachah Lemosheh* (Decision of Moses), two volumes of short notes on Maimonides' *Mishneh Torah* (Salonika, 1752-56); he wrote also a volume of homilies on the Pentateuch called *Yad Mosheh* (Hand of Moses; Salonika, 1751).

Aaron ben Solomon Amarillo, Moses' brother, was likewise a Talmudic authority. His chief work was *Pene Aharon* (The Face of Aaron; Salonika, 1796), a valuable collection of responsa dealing with various fields of Jewish knowledge.

Abraham Amarillo, rabbi in Greece in the 2nd half of the 18th cent., was the author of a book including sermons on the Pentateuch, funeral discourses, and notes on Rashi published after his death, at Salonika, 1802, under the title of *Sefer Berith Abraham* (The Book of the Covenant of Abraham). He died in Jerusalem in 1784.

Lit.: Encyclopaedia Judaica, vol. 2, cols. 550-51; Wiener, S., *Koheleth Mosheh* (Bibliotheca Friedlandiana; 1893-1918) nos. 1602, 2059, 3132, 4640.

AMARNA LETTERS, a group of more than 300 letters and state documents, written in cuneiform on clay tablets, which were discovered in 1887-88 at Tell el-Amarna in Upper Egypt, 200 miles south of Cairo on the east bank of the Nile, the site of the ruins of Akhetaton, the capital of Amenhotep IV of Egypt. These letters constitute the state archives of the kings Amenhotep III (1411-1375 B.C.E.) and Amenhotep IV (1375-1358 B.C.E.), and are of extreme importance for the knowledge of political and cultural conditions in Canaan prior to the Israelite invasion. Most of the letters were written to the king by Egyptian officials or by petty vassal kings of Syria and Canaan, but there are also a fairly large number of dispatches from Asiatic kings and a few brief notices written at the Egyptian state office. It is characteristic that their language and script are almost always Babylonian, which at that time was the international language of diplomatic intercourse. These letters form the oldest international correspondence in the world.

The condition of Canaan, as revealed in the Amarna letters, was a turbulent one. The princes who were vassals of Egypt were engaged in mutual warfare. In their letters they endeavor to justify themselves to the Pharaoh; they protest their own devotion and loyalty repeatedly, and at the same time charge their opponents with defection.

The Habiru (Habiri), who are probably the same as the Hebrews, were drifting in from the desert and were gradually conquering Palestine. The Pharaoh's northern territory in Syria was being occupied by the Hittites, who were coming in from Asia Minor, and the Amorites, under the leadership of Abd-Ashirta, had obtained a foothold in the Lebanon region and along the Orontes River as far as the Euphrates.

The vassals complain that all the appeals for help which they have made to the king have remained unanswered. This clearly indicates that in the reign of Amenhotep IV the Egyptian sovereignty over Syria and Palestine was merely nominal and that the individual local rulers, no longer able to rely on that powerful empire, were looking out for their own interest and engaging in petty wars with one another. The country was ripe for foreign invasion, and from this one can understand why the Israelite invasion, which took place not long after, was so easily successful.

The seven letters of Abdi Khiba (Abdikhipa), the king of Jerusalem, are among the most interesting. Jerusalem was at that time the capital of a considerable territory. It was hard pressed by some invaders called Habiri, and Abdi Khiba again and again appeals to the Egyptian king to send mercenaries in that year, or all the territories of the king would be lost. Other letters mention a number of cities in Canaan which are familiar from Biblical history, such as Acco, Ashkelon, Gaza, Gath, Jerusalem, Gezer, Hazor, Lachish, Megiddo, Keilah, and Shechem.

The Amarna tablets have been acquired by several museums. There are 202 pieces in Berlin, eighty-two in London, and a number in Paris, Cairo, Constantinople and elsewhere.

See also: AMENHOTEP III; AMENHOTEP IV; HABIRI; HITTITES. WILLIAM F. ALBRIGHT.

Lit.: Breasted, James H., *A History of Egypt* (1912) 332-37, 382-89; Barton, G. A., *Archaeology and the Bible* (1925) index (under El-Amarna) chap. xvii; the letters were published with translation by J. A. Knudtzon (1906-15).

AMASA, captain of David's army and rival of Joab. Amasa was a cousin of Joab, Abishai and Asahel; their mother, Zeruiah, and Amasa's mother, Abigail, were sisters, daughters of Nahash (*II Sam.* 17:25). According to a second account, however (*I Chron.* 2:16-17), Abigail and Zeruiah were daughters of Jesse, the father of David. If this be correct—and it is supported by *II Sam.* 19:14—all four warriors were nephews of

David. Amasa's father was Jether (or Jethra), an Ishmaelite (*I Chron.* 2:17; *I Kings* 2:5, 32, and a Greek version of *II Sam.* 17:25); in the Hebrew of *II Sam.* 17:25 Jether is called an "Israelite," but this appears to be an error.

The history in the books of *Samuel* and *Kings* relates that when Absalom rebelled against David he made Amasa his captain (*II Sam.* 17:25). When Absalom was killed and Joab had fallen into disfavor with David, David invited Amasa to replace Joab as commander of his forces and sent him to muster Judah (*II Sam.* 19:14; 20:4). Joab, apparently angered at being supplanted, treacherously slew Amasa (*II Sam.* 20:8-12). David remembered this act, and on his death-bed, partly, no doubt, in the role of kinsman and blood-avenger, instructed Solomon to avenge the death of Amasa. This was one of the first acts of Solomon when he became king (*I Kings* 2:5, 28-35).

AMATUS LUSITANUS (Juan Rodrigo de Castel-Branco), physician and scientist, b. Castel Branco, Portugal, 1511, of Marrano parents; d. Salonika, 1568. The name Amatus (beloved) is a Latin translation of the Hebrew Habib. Because of the Inquisition Amatus left Portugal to study medicine at the University of Salamanca. Later he assisted the physician and philosopher Jacob Mantino in Venice and in 1546 in Ferrara, where he declined an offer of the position of personal physician to Sigismund II, king of Poland. He was summoned several times to the sick-bed of Pope Julius III. Pope Paul IV, however, who was hostile to the Jews, had Amatus' property in Ancona confiscated. After a short sojourn in Pesaro and Ragusa, Italy, Amatus removed, in 1559, to Salonika, where he openly professed the Jewish faith and became a prominent physician; he died there of the plague.

Amatus was considered an outstanding authority on the theory and practice of medicine. His best-known works are his seven *Centuriae,* composed in Latin, each of which comprises one hundred medical case histories with descriptions of their treatment and results. Of the seven *Centuriae,* one was dedicated to Don Joseph Nasi, one to the Portuguese ambassador to Rome, one to Gedaliah Yahya ben Moses, a Hebrew poet and preacher of Salonika. These medical works enjoyed a wide circulation; they were frequently printed in Italy, France, Germany and Spain. His botanical studies brought him into contact with some of the foremost physicians and botanists of his time, such as Brasavola of Ferrara. He was also a renowned surgeon. In a case of suppuration of the lungs he provided for the draining of the pus by making an incision between the third and fourth rib. In another case in which the urethra was constricted, he recommended the employment of bougies, a treatment which he was the first to suggest and which attracted much attention to him at that time. He was a pioneer also in the study of the blood vessels and their functions, thus contributing to Harvey's discovery of the circulation of the blood.

Lit.: *Biographisches Lexikon der hervorragenden Ärzte aller Zeiten und Völker,* vol. 1 (2nd ed., 1929) 110; Sprengel, Kurt, *Histoire de la Médecine,* vol. 3 (1815) index.

AMAZIAH, ninth king of the Kingdom of Judah, who ruled from about 796 to 780 B.C.E. He succeeded his father Joash, who had been slain in a conspiracy. Having become overconfident because of his successful war against Edom, Amaziah sent a defiant challenge to Jehoash, king of Israel. The resulting war was disastrous to Judah. Amaziah was beaten in battle, Jerusalem was taken and stripped of its defences and its treasures, and Judah became to all intents and purposes the humble vassal of Israel. These events all took place at the beginning of the reign of Amaziah; nothing else is known about him except that he lost his life at Lachish as the result of a conspiracy (*II Kings* 14:1-14; 17-20).

The writer of the *Book of Kings* takes special pains to point out that when Amaziah put to death the murderers of his father, he spared their children, in accordance with the law laid down in *Deuteronomy.* Bible critics, however, tend to regard this act of Amaziah as one of exceptional clemency, and as rather indicating that the custom of the time was to kill the children of murderers with their fathers in expiation of so great a crime. Accordingly they use this passage as one of the arguments for placing the composition of *Deuteronomy* in the century after Amaziah.

Lit.: Kittel, R., *A History of the Hebrews,* vol. 2 (1909).

AMBASSADORS, JEWISH, *see* DIPLOMAT, JEWISH AS.

AMBER. Amber appears in the English Bible as a rendering of the Hebrew word *hashmal,* which occurs only in *Ezek.* 1:4, 27; 8:2. A better rendering would be "bronze" or the name of some similar bright metal, assuming a connection between the Hebrew word and the Egyptian *hsmn* (bronze). This meaning suits the context better (cf. particularly *Ezek.* 8:2). The incorrect rendering, "amber," doubtless owes its origin to the ambiguous term used in the Greek and Latin translations: *electron-electrum,* which means both amber and the metal electrum, an alloy of gold and silver. The translators probably intended the second meaning.

AMBROSIUS, MOSES, one of the first settlers in New Amsterdam, now New York city. He arrived in September, 1654, with the first shipload of Jews to reach the colony, refugees from Bahia, Brazil. Upon his arrival Ambrosius and another Jew named David Israel were arrested by the municipal authorities, by order of Peter Stuyvesant, and were held as hostages until the full amount of passage money of all Jewish arrivals was paid.

Lit.: Kohler, Max J., "Beginnings of New York Jewish History," in *Publications of the American Jewish Historical Society,* vol. 1 (1893) 41-48.

AMELANDER, MENAHEM MANN BEN SOLOMON HALEVI, publisher and grammarian. He lived in Holland in the 18th cent., and seems to have died before 1767. He was probably both teacher and preacher. He published *Maggishe Minhah* (Bringers of the Meal-Offering), a Judeo-German Biblical commentary with text (1725-29, in collaboration with his brother-in-law, Eliezer Rudelsheim). His most renowned work was *Sheerith Yisrael* (Remnant of Israel), his Judeo-German continuation up to 1740 of the *Josippon* (Amsterdam, 1743; reprinted Fürth, 1767). It contains legends, a compendium of Jewish history up to his age, and, in particular, extremely val-

uable information relative to the settlement and subsequent history of the German and Polish Jews in Holland and Amsterdam. A third edition of the work, under the title of *Kether Malchuth* (Royal Crown) or *Sheerith Yisrael* (Amsterdam, 1771), contains an added chapter which extends the history of the Jews up to the year 1770; however, this chapter was undoubtedly written not by Amelander himself, but by Kosman ben Joseph. The *Sheerith Yisrael* was first translated into Hebrew in Lemberg, 1804. In 1733 he published an edition of the *Midrash Tanhuma* with marginal notes; in 1767, an edition of the Pentateuch, with notes; and a commentary to De Vidas' *Reshith Hochmah* (Amsterdam, 1776).

Lit.: Steinschneider, M., *Die Geschichtsliteratur der Juden,* p. 147, no. 242; Zedner, Joseph, *Catalogue of the Hebrew Books in the Library of the British Museum* (1867) 531; *Encyclopaedia Judaica,* vol. 2, col. 575.

AMEMAR OF NEHARDEA, Babylonian Amora of the sixth generation, who lived about the year 400 (*B.M.* 35a). He was a senior contemporary and friend of Rab Ashi, head of the Sura academy, with whom he frequently discussed important laws. Amemar was especially well versed in the laws developed in Nehardea, as well as actively engaged in the elaboration of the system of law (*Ber.* 12a; *R.H.* 31b; *Suk.* 55a; *Betz.* 22a). Several changes in the ritual which he introduced were accepted, while his suggestion to incorporate the recital of the Decalogue into the daily prayer was rejected. He reestablished and restored the position of the academy at Nehardea, which had been destroyed in 259 by Odenathus, prince of Palmyra, known in Jewish circles as the "robber captain" Papa bar Natzar (*Keth.* 51b), and was its president for over thirty years (390-422). Among Amemar's pupils were Rab Ashi, the redactor of the Babylonian Talmud, Rabina, the latter's colleague, and Mar Zutra, who later became head of the academy of Pumbeditha. On royal festivals he, together with Rab Ashi and Mar Zutra, officially represented the Jews at the court of Yezdigerd II (*Keth.* 61a). His son Mar was a pupil of Ashi.

Lit.: Graetz, H., *History of the Jews,* vol. 2 (1927) 527-29, 606, 610; Strack, H. L., *Introduction to the Talmud and Midrash* (1931) 132.

AMEN ("so may it be"), the most frequently employed of all religious words, being used by Jew and Christian alike, and by Mohammedans in a slightly different form. It is first found in the Bible, where it occurs twelve times, in three different but related meanings: 1) the Amen of "solemn confirmation," at the end of the oath of purgation taken by the woman suspected of adultery (*Num.* 5:22) and after the curses on Mount Ebal (*Deut.* 27:15-26); 2) the initial Amen, expressing the wish that God permit the accomplishment of a certain thing (*I Kings* 1:36; *Jer.* 11:5; 28:6); 3) the doxological Amen, at the conclusion of the first four books of the *Psalms* (*Ps.* 41:14; 72:19; 89:53; 106:48), uttered also by the people when David (*I Chron.* 16:36) and Ezra (*Neh.* 8:6) gave thanks to God for His kindness.

The Apocrypha uses the word in the same meanings as the Bible; here we find Amen also at the close of private prayers (*Tobit* 8:8; *Prayer of Manasseh* 15) and at the close of personal ascriptions (III and IV *Maccabees,* at the end).

The New Testament contains the word one hundred times and presents examples of the older uses. Whenever Jesus desired to call forth especial interest on the part of his hearers, or to invest his words with especial solemnity, he prefixed his statements with Amen. In the gospel of *John* we find a consistent use of a double Amen in this connection, which may be explained as being due to the fact that one who had actually heard Jesus had been impressed by the double Amen, and had carefully recorded it. In one place Jesus himself is called "the Amen" (*Rev.* 3:14).

Amen as an antiphon, and as a sign of participation in prayers, was adopted into the Christian liturgy from Jewish practice. It was already in use in the apostolic age (*I Cor.* 14:16), and Justin Martyr mentions its use at the conclusion of the eucharist (*Ante-Nicene Fathers,* American ed., New York, 1896, vol. 1, p. 186). Hippolytus records that in the cosmogony of Justin the Gnostic, Amen was the name of an angel.

One must respond "Amen" upon hearing any benediction in which the name of God is mentioned (Maimonides, *Hilchoth Berachoth* 1:13). In the Temple service, however, where the name of God (Tetragrammaton) was pronounced, the response of "Amen" was not considered sufficiently sacred, so the longer phrase, "Praised be the name of His glorious kingdom forever and ever," was used (*Taan.* 16b; *Tos. Taan.* 1:10; cf. *Meiri to Ber.* 63b). Another reason suggested for this unwillingness to use Amen in the Temple services was that in the Bible Amen is used only in connection with curses, whereas the Temple service is a blessing, atoning for the sins of mankind (*Suk.* 55b). Accordingly, the longer form of response is used at the end of the Priestly Blessing (*Sotah* 7:6) and in the Abodah service of Yom Kippur, which describes the sacrificial service (*Yoma* 3:8; 4:1; 6:2).

Answering Amen after an oath was deemed equivalent to taking the oath itself, both in legal (*Shebu.* 29b; *Nazir* 4:2) as well as in general matters (*Sifre to Deut.* 32:20). The Amen of the woman suspected of adultery was interpreted by the Tannaim as a denial of guilt (*Sotah* 2:5). One should never say Amen after the blessings which he pronounces, except to differentiate between different series of benedictions (*Tos. Meg.* 4:27). One should also answer Amen if blessed by a non-Jew (*Yer. Suk.* iii, 54a). An Amen might not be uttered inexactly or incompletely (eliding a letter), nor before the one who made the benediction had completed it (*Ber.* 47a); in the Great Synagogue at Alexandria, which was so large that all the audience could not hear the voice of the leader in prayer, the signal for the response of Amen was given by waving a flag (*Tos. Suk.* 4:8). An Amen was not to be overly prolonged or pronounced too loudly (*Ber.* 45a).

Amen has a threefold meaning (*Shebu.* 36a; *Yer. Sotah* 2:15, 18b; *Midrash Deut.* 7:1): adjuration (*Num.* 5:22), acceptance (*Deut.* 27:26) and acquiescence (*Jer.* 28:6). Forced agreements also were sealed by Amen (*Sab.* 119b; *Midrash Psalms,* edit. Buber, p. 240) and even in the Tannaitic period the word was added at the end of fervent wishes (*Keth.* 66a; *A.Z.* 65a), especially when these expressed Messianic hopes (*Sotah* 9:15; *Taan.* 4:8; *Tamid* 7:3).

A number of combinations with Amen, most of which originated in the Gaonic period, are used at the



Head of Amenhotep III, Egyptian Pharaoh, who also ruled over Palestine. The British Museum owns this quartzose sandstone relic

end of prayers. The following forms are cited from the Singer *Authorised Daily Prayer Book*, from which the references are made: *'Amen* (p. 145); *ve'imru* (and say ye) *'amen* (p. 54); *venomar* (and let us say) *'amen* (p. 152), said after special prayers; *'amen selah* (p. 154); *amen ve'amen* (p. 232); Amen, may it be Thy will, said at the conclusion of the prayer uttered before taking out the Torah on the high holy days; the triple Amen (*Dibre Shirah,* Leghorn, 1780, p. 221).

As Amen is an affirmation of a firm belief in the justice of God (*Sanh.* 111a), and as there were so many opportunities for pronouncing it, the rabbis were quick to note its psychological value as a compact yet all-inclusive declaration of faith, of especial value for the ignorant, who could not express their religious feeling in study or learned discourse (*Midrash Aggadath Bereshith,* edit. Buber, p. 153). The law is, therefore, that one must be thoroughly conscious, while he utters the Amen, that he is attesting to the truth of the benediction (*Orah Hayim* 124:6).

According to Rabbi Meir, a child is able to inherit the future world as soon as he can say Amen (*Sanh.* 110b). From this idea arose the Jewish custom of teaching the child Amen as soon as it begins to speak (*Orah Hayim* 124:7). In a similar vein, the rabbis declare that nothing is greater in the sight of God than the Amen uttered by Israel (*Midrash Deut.* 7:1) and that it has the power to change a man's fate both in this life and in the future life (*Sab.* 119b; *Midrash Num.* 4:18). The response of Amen was even considered of greater importance than the benediction itself (*Nazir* 66b).

The Zohar and the later mystics elaborated this concept of Amen as the symbol of man's soul-felt love for God to striking proportions. The Zohar (*Genesis,* p. 62b; *Deuteronomy,* pp. 271a, 285b) poetically describes the Amen as "the glorious crown" of the benediction, and declares that the Amen has the power of ascending swiftly through all the gates of prayer directly to the throne of God. It then portrays in minute detail the wonderful rewards and bitter punishments to be meted out to those who say or who neglect to say Amen. Rabbi Judah of Regensburg (12th cent.) points out in his *Sefer Hasidim* (edit. Margulies, No. 18 and 254) that 91, the numerical value of the letters of Amen, is equivalent to the two divine names representing justice and mercy, *YHVH* (26) and *'Adonai* (65). Rabbi Berechiah ben Asher (about 1290), in his commentary to the Pentateuch (Amsterdam, 1726, p. 92c), delves deeply into the "secret lore" of Amen.

The use of Amen in amulets is definitely described in the Talmud (*Yoma* 84a), and the triple Amen is found in early Samaritan amulets (Gaster, Moses, *Studies and Texts,* vol. 1, London, 1928, p. 436) as well as in early Christian papyri. To this day Amen is frequently used to conclude any short personal blessing or wish, such as "May his soul rest in Paradise, Amen!"; it is also a favorite method of ending books or lengthy articles.

The Mohammedan form of the word is *amin.* This is uttered after reciting the first Sura of the Koran, and used as a talisman and in writing letters.

It has been suggested that Amen was originally derived from the name of the Egyptian god Amen (or Amon) and that it meant "By Amon!," an oath similar to the invocation of Jove or Hercules by the Romans. This is not impossible, but there is no evidence for it; and the use of Amen in the sense of "so be it" can more plausibly be derived from the root meaning of "trustworthiness, reliability." HIRSCHEL REVEL.

Lit.: Hogg, H. W., "Amen," in *Jewish Quarterly Review,* Old Series, vol. 9 (1896) 1-23; *Orah Hayim* 124: 6-12; Rogalin, *Manhil Emunah* (1913); Rabizenkir, J., *Darche Hayim* (1883) 41-52; *Expository Times,* Sept., 1902, p. 563; *Dictionnaire d'archéologie chrétienne et de liturgie,* vol. 1, cols. 1554-73; Dalman, G., *The Words of Jesus in the Light of Post-Biblical Jewish Writings and the Aramaic Language* (1902) 226-29; Strack, H. L., and Billerbeck, Paul, *Kommentar zum Neuen Testament aus Talmud und Midrasch,* vol. 1 (1922) 242 et seq.; Petersen, S., *Eis Theos* (1926) 232 et seq.; Oesterley, W. O. E., *Jewish Background of the Christian Liturgy* (1925) 147-48; Elbogen, I., *Der jüdische Gottesdienst* (1931) 494-96; Aaron ben Yehiel, *Siddur Nehora Hasholem,* chaps. 15 and 16; Guttmann, M., *Mafteah Hatalmud,* vol. 3, pp. 193-95.

AMENHOTEP III NEB-MAT-RE, Pharaoh of Egypt from 1411 B.C.E. to 1375 B.C.E. The Amarna letters, which call him Nibmuaria, show that under his rule Egypt maintained its suzerainty over Palestine, although its prestige was somewhat weakened by invasions of the Habiri and the Hittites. Amenhotep sought to support his domain in Asia by matrimonial alliances with the kingdoms of Mitanni and Babylon. During his reign large numbers of Semites were brought to Egypt as slaves; it is possible that some of these may have been Israelites.

See also: AMARNA LETTERS; EGYPT; HABIRI.

Lit.: *The Cambridge Ancient History,* vol. 2, pp. 92-108; Olmstead, A. T., *History of Palestine and Syria* (1931) 156-70; *The Polychrome Bible, Joshua,* pp. 48-55.

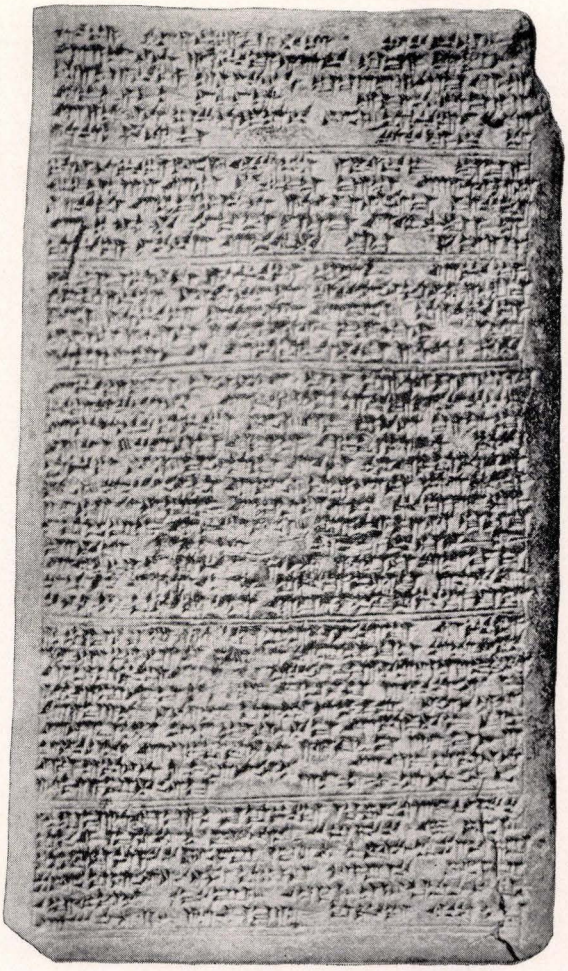
AMENHOTEP IV NEFR-KHEPR-RE, son of Amenhotep III, Pharaoh of Egypt from 1375 B.C.E. to 1358 B.C.E. and co-regent during the last few years of his father's reign. He is famous for his attempt to replace the polytheism of Egypt by a monotheism based on the worship of the solar disk (Aten). He changed his name to Ikhnaton and the capital to Akhetaton, the site of the present-day Tell el-Amarna. Despite the opposition of the priesthood, he succeeded in maintaining his form of religion during his lifetime; however, it was overthrown after his death, in the reign of his son-in-law Tutankhamen.

During the reign of Amenhotep IV, Egypt lost part of its hold on Palestine and Syria. The balance of power was disturbed by the rise of a new anti-Egyptian empire, that of the Hittites, to the north of Palestine, and the Egyptians themselves were generally unwarlike during this period. The Amarna letters, which address Amenhotep IV under the name of Napkhuruia, contain a series of appeals for assistance from vassals of Egypt. They clearly indicate that Palestine was in a state of disorder, that its cities were falling one by one into the hands of the Hittites, Syrians or Habiri, and that the whole domain of the Pharaoh was going to ruin. Amenhotep made one expedition into Palestine which was not particularly successful, and after that left the country open to the attacks of the invaders.

The marauding bands of Habiri who were assailing the cities and towns of Canaan in the time of Amenhotep have often been identified with the Hebrews (*'ibrim*). This identification would place the time of the conquest of Canaan in the 14th cent. B.C.E. However, it is equally possible that Habiri is the word *chaberim* ("comrades") and applies to pre-Israelite Semitic invaders.

See also: AMARNA LETTERS; EGYPT; HABIRI; MONOTHEISM.

Lit.: *The Cambridge Ancient History,* vol. 2, pp. 109-30; Olmstead, A. T., *History of Palestine and Syria* (1931) 171-93.



Letter of Tushratta of Mitanni to Amenhotep III, as reproduced in "The Amarna Age" by Dr. James Baikie

THE AMERICAN CONTINENT

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I. Participation of Jews in the Discovery. The history of the Jews in America begins with the time of the discovery of the continent. Although the opinion of certain Spanish historians that Christopher Columbus himself was really a Spanish Jew from the province of Galicia has met with but little acceptance, it is clear that many of his closest acquaintances were Jews, and that the part played by Jews in his career was disproportionately large. During the 15th cent. the Jews of the Iberian peninsula contributed much to the development of navigation. Jews were mariners, pilots, interpreters and common sailors; maps of the time were drawn by Jewish cartographers, of whom the most famous was Judah Cresques, the "map Jew"; Jews compiled astronomical tables that were used by the navigators, and the sea-quadrant then in use, called "Jacob's Staff," was the invention of Levi ben Gershon, better known as Gersonides. It was largely due to such aids as these that the end of the 15th cent. became a period of bold exploration in which the Portuguese sailed around Africa to the East Indies and the Spaniards reached America.

When Columbus arrived at the court of Portugal to seek support for his claims, he met the Jewish court physician, Joseph Vecinho. Vecinho possessed a considerable knowledge of astronomy and geography, and this enabled him to detect the error made by Columbus in assuming that there was a comparatively short distance between the western coast of Europe and the eastern coast of Asia. Accordingly when the commission (junta) met to study the proposals of Columbus,

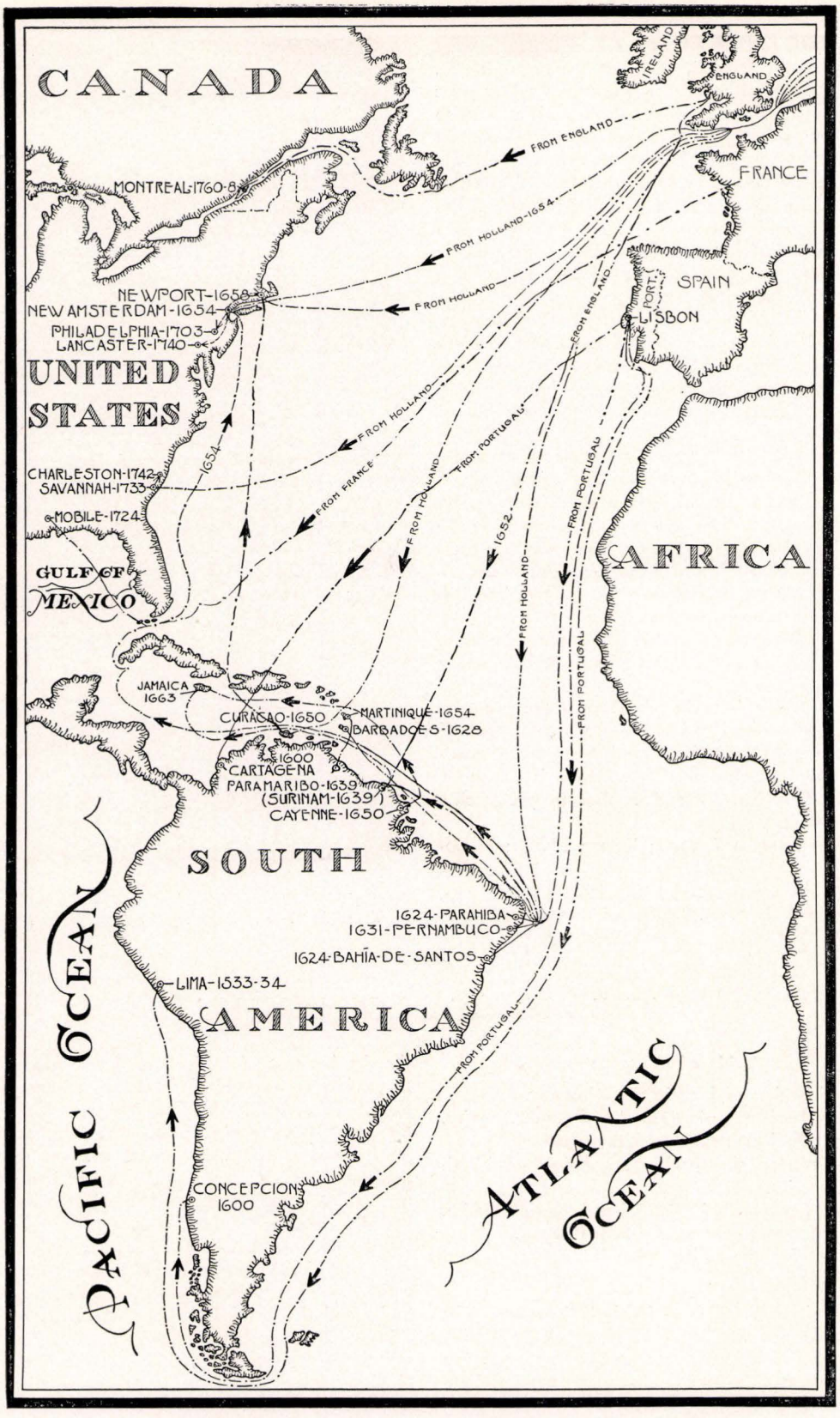


Diagram map showing early immigration streams from Europe to America

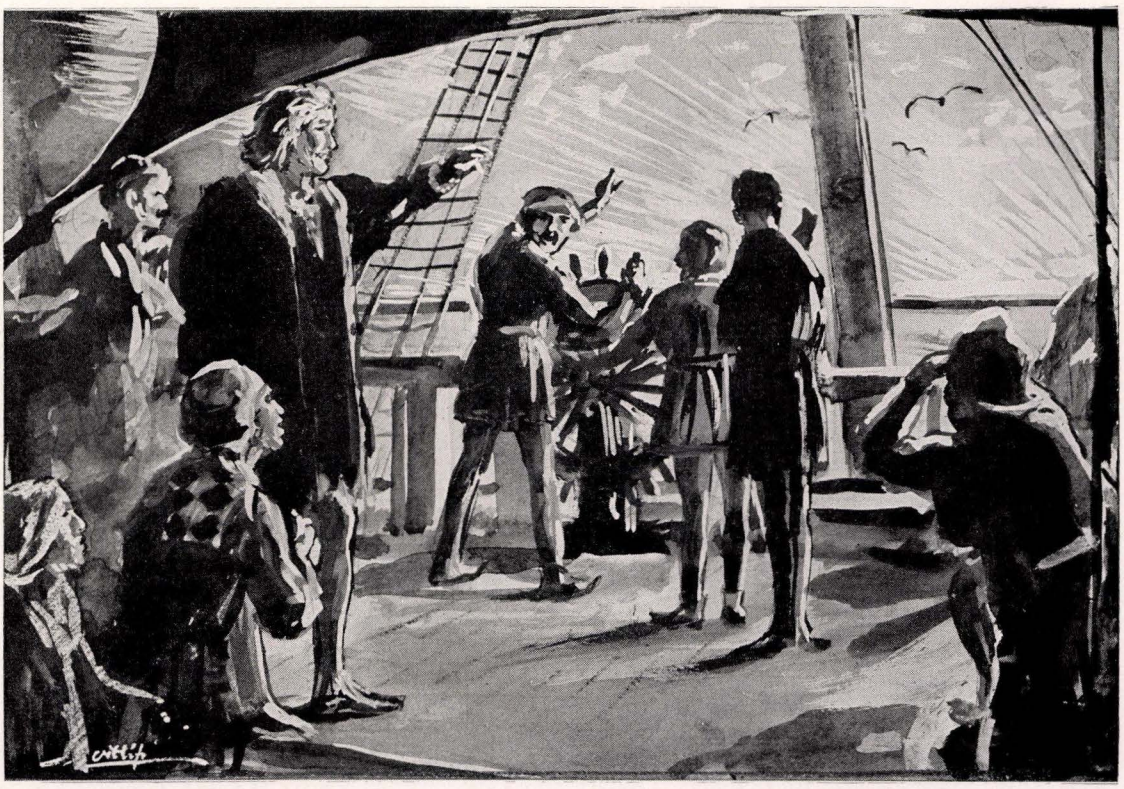
Vecinho opposed the plan; and largely as a result of his opposition, the commission turned in an unfavorable report, and Portugal lost its chance of expansion in America.

Better fortune awaited Columbus in Spain, then mainly under the joint rule of Isabella of Castile and Ferdinand of Aragon. There he met three Jews, all of whom had accepted Christianity in order to escape persecution. These were Luis de Santangel, chancellor of the royal household; Gabriel Sanchez, chief treasurer of Aragon; and Juan Cabrero, the chamberlain of Ferdinand. These men, who were not scientists but financiers, were profoundly impressed by the commercial possibilities that lay in a short route to the Indies. The three Jews were among those who finally persuaded Ferdinand and Isabella to undertake the expedition, and to offer aid to Columbus just as he was on the point of giving up all hope.

One of the chief reasons for the hesitancy of the monarchs had been the question of the expense entailed by the proposed expedition. Santangel, however, reported that the treasury of Aragon had profited so much from confiscations from Jews who were already being sent into exile that it could easily stand the cost of part of the expedition; part of the rest could be raised by fines, and the remainder he would advance himself. Santangel's account books show that he loaned to the king, and was later repaid, the sum of 17,000 florins, equivalent to $20,000, and worth ten times that sum in modern money from the standpoint of purchasing power. Columbus' unexpected discovery of the New World turned this bold speculation into a brilliant success, and profoundly affected the course of all subsequent history.

The caravels of Columbus weighed anchor on August 3, 1492, exactly one day after the final expulsion of the Jews from Spain, as Columbus himself was careful to note in his journal. On their way out they passed one of the vessels which was carrying the exiles to other countries. The landing at San Salvador, in America, took place on October 12, which coincided with Hoshana Rabbah. Incidentally, the costs of the second voyage of Columbus were paid from the confiscated estates of the banished Jews.

It is not known just how many Jews accompanied Columbus on his first voyage. Considering the frequency with which they took up the career of mariner, it is likely that there were at least several among the hundred or so common sailors. One of them, Rodrigo de Triana, is said, on rather uncertain authority, to have been the first actually to sight land. Better known are five others, who are mentioned specifically in the journals of Columbus: Alonso de la Calle, who derived his name from the *calle,* or Jewish quarter; Marco, the surgeon; Bernal, the fleet's physician, who later headed a revolt against Columbus' misrule; Roderigo Sanchez, a relative of Gabriel Sanchez, who bore the title of inspector and accompanied Columbus at the special request of Queen Isabella; and Luis de Torres, the interpreter, who was the first man of the expedition to set foot on American soil. De Torres later, when they reached Cuba, was sent to seek out the palace of the ruler who, Columbus thought, would be the Great Khan of Tartary; in the course of this trip de Torres



Nocturnal vigil aboard Columbus' "Santa Maria," the crew of which included Luis de Torres, interpreter, and Maestro Bernal, ship's physician, both Marrano Jews



The landing on American soil by Christopher Columbus. From an early 19th cent. painting by John Vanderlyn

saw the natives smoking tobacco, and later brought back some of the leaf to Europe. Turkeys are said to have received their name because de Torres, in writing about them to a friend, described them by the Hebrew word *tuki* ("peacock"); but this etymology is doubtful. Another member of the Sanchez family, Juan Sanchez, was the first to obtain permission from Spain to trade with the New World (1502).

In 1500 the Jewish mariner Gaspar accompanied Cabral on his voyage to Brazil which resulted in the acquisition of that country by Portugal.

II. Early Settlements in Central and South America. There were two main factors which operated in the early settlements of the Jews in America. One was the desire of the recently converted Jews, the New Christians, to escape to places where they might enjoy greater security; the other was the desire of some of the monarchs to use the colonies as a dumping ground for many of these same New Christians.

In 1493, according to a Jewish chronicler, a number of young Jewish children were snatched from their families and sent to the island of St. Thomas, the idea being (as in the case of the Cantonists in Russia in later times) that it would be easier, at their earlier age, to wean them away from their faith. However, since the story seems to refer to a king of Portugal, it is probable that the island to which reference is made in the story was not St. Thomas in the West Indies, but another island of St. Thomas (Portuguese São Tome), in the Gulf of Guinea on the west coast of Africa, near Fernando Po, which is still a Portuguese possession.

One of the earliest Jewish settlers in Spanish America was Luis de Torres, who, in return for his services to Columbus, received a grant of land in Cuba, and spent the remainder of his life there. Others of the sailors in the early expeditions also settled in the New World. But the chief emigration was on the part of Marranos, Jews who in 1492 had chosen conversion in preference to exile. These New Christians, however, were held suspect as to the sincerity of their profession of Christian belief. The dread of the Inquisition drove many Marranos to seek shelter in the colonies, where they would be welcomed as accessions to the small groups of whites, and where their identity could be concealed. They scattered throughout the Spanish Main and the islands of the West Indies. One of them, Hernando Alonso, is known to have been with Cortez in his conquest of Mexico; others followed the footsteps of the conquistadores into Mexico, Guatemala, Venezuela, Peru, Chile, and the settlements on the shores of the Rio de la Plata, now Uruguay and Argentina.

The Inquisition followed them. From the beginning of its establishment in America (West Indies, 1511; South America, 1516; Mexico, 1571) one of its objects was to seek out those Marranos who were secretly practising Jewish rites and to bring them to trial. In the course of the 16th and 17th centuries hundreds of secret Jews, ferreted out by the spies of the Inquisition, or denounced by others, were imprisoned and questioned, often tortured as well. Some escaped with a partial loss of their property and a public "confession of error"; many were burned at the stake. One of these, Luis de Carabajal, who was the governor of a district in Mexico, in 1595, while awaiting death in prison, wrote his autobiography and some Jewish hymns, thus becoming the first Jewish author in America.

Yet it is doubtful if the Inquisition succeeded in ferreting out all the Jews in the Spanish colonies. The



Jewish cemetery in Surinam, the rediscovery of which reveals evidence of the oldest Jewish community of continuous existence on the American continent

Spanish Marranos bore Spanish names, spoke the Spanish language and adopted the Spanish dress and customs; there was but little to distinguish them from the Christian Spaniards, especially if they were careful not to practice any Jewish observances. In course of time their isolation from the rest of Jewry, their scattered numbers, and fear of the Inquisition, had their effect. They forgot their Jewish traditions, intermarried with the non-Jews, and disappeared. There are numerous families in South America who have a tradition that among their ancestors were these early Jewish settlers.

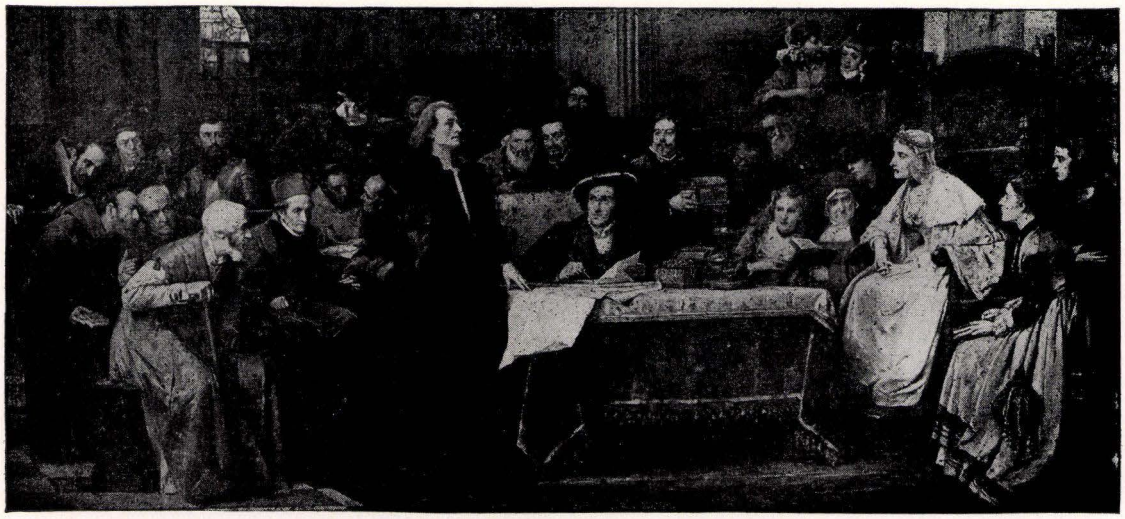
Conditions were different in Brazil, under Portuguese rule. As a result of the edict of 1496, which gave the Jews of Portugal the choice of conversion or exile, the little kingdom sent shiploads of New Christians to Brazil; while at the same time many of the Jewish converts, as in Spain, went voluntarily to Brazil to seek a greater freedom. Thus, while Spanish America had but hundreds of Jews scattered all over the continent, Brazil had thousands, who were gathered in comparatively large groups, and remained a distinct element in the population.

Brazil never had an Inquisition, but the Jews who were suspected of maintaining Jewish observances were frequently denounced, arrested and sent to Portugal for trial. How many suffered in this fashion cannot be known, but there must have been hundreds. Yet there were thousands of Marranos in Brazil who managed to live in the country and even to prosper. In 1548 some of them transplanted sugar cane to Brazil from the island of Madeira, thus introducing that industry on the American continent. In 1577 they were able to procure the annulment of a decree that no more Jews be permitted to settle in the colony, by paying a very large sum of money. Despite this prosperity, they remained a group apart, exposed to the scorn of their bigoted fellow-colonists; and it is not surprising that there were many among them who cherished the dream of liberation, when they would be able to practice their religion openly.

Their opportunity came in the 17th cent. In 1609 seven provinces of the Netherlands, after a struggle of fifty years, had won their independence, and set up a republic in which, for the first time in centuries, the principle of religious toleration was maintained. At the same time the Dutch began that campaign of conquest which resulted in the formation of an overseas empire. So successful were their efforts in the East Indies, that in 1621 the Dutch West Indies Company was formed to establish colonies in America. Among its contributors and directors were Spanish and Portuguese Marranos who had escaped to Holland, once more openly professed Judaism, and had prospered. These urged that an attack be made on Brazil, advancing the argument that the Jews of that country would willingly assist the invaders.

In 1624 a Dutch expedition captured the town of Bahia; according to one account, their success was largely due to the activity of Jewish scouts within Bahia. Religious toleration was proclaimed; the Jews of Bahia openly returned to the religion of their fathers, and two hundred more came there from other parts of Brazil. Their happiness, however, was short-lived, as in 1625 the Portuguese recaptured Bahia. Five Jews were put to death, others took flight, and the remainder had to make public recantation.

But in 1631 the Dutch captured Recife (now Pernambuco) and a new Jewish community was founded which lasted for twenty-three years and eventually totaled about 5,000 individuals. For the first time in America there was a Jewish congregation, Kahal Kodosh. In 1642 six hundred Jews arrived from Holland to settle in Recife, bringing with them Isaac Aboab da Fonseca, the first rabbi in America, and Moses Raphael de Aguilar, the first Hazan. In 1646 the Jews fought bravely on the side of the Dutch in successfully warding off a Portuguese attack. In 1650 branch colonies were established in the Dutch possessions further north, in Cayenne (later capital of French Guiana) and in Curaçao, in the West Indies. In 1654 the recapture of Recife by the Portuguese put an end to the Jewish community. By the treaty the Jews were allowed to depart in peace, and most of them returned to Holland or settled in the colonies of Dutch and English America. The story of the Recife Jewish community was recounted by Isaac Aboab in his *Zecher Rab* (Great



Christopher Columbus at the court of Spain, reporting his findings on the unknown American continent

Remembrance), the first Hebrew book to be written in America.

The Jews who remained in Brazil fell back into their old condition of acceptance of Christianity and fear of the spies of the Inquisition. They were exposed to a still greater hatred on the part of the non-Jews, so that eventually the Marquis of Pombal issued a decree, forbidding anyone to reproach another for his Jewish ancestry. After that the Marranos in Brazil gradually lost their Jewish identity, intermarried, and were merged into the population of Brazil.

The Jewish settlement in Cayenne lasted until 1664, when the colony came under French rule and the Jews were expelled, in strict accordance with the provision that they were not to be allowed in French territory. On the other hand, in the island of Martinique, where Jews had settled in 1635, they were never molested.

The neighboring settlement in Surinam, or Dutch Guiana, enjoyed a longer and more prosperous existence. During the early part of the 17th cent., Surinam was alternately in the possession of the English and the Dutch, falling permanently to the latter in 1667. Both governments treated the Jews with considerable recognition of human rights. The first Jews came to Surinam in 1639, while others arrived from Brazil in 1644. An important settlement of the Jews was established along the Pomeroon river, in what is now British Guiana; while the settlement on an island in the Surinam river, known as De Joden Savane, or the Jews' Savannah, made about 1682, was for a long time famous as the first Jewish city in the New World. The settlement on the Pomeroon was broken up by an English expedition in 1666, and the Savane eventually succumbed to a slave rebellion; but the Jewish community in Surinam continued, and remains as the oldest Jewish settlement in America.

The Jewish community in Curaçao, in the West Indies, began to grow in importance after 1654, when many of the Jews escaped from Recife settled there. Curaçao was for many years a noteworthy trading center. It is of special interest as being the source of Jewish settlements in the West Indies, as well as making important accessions to the Jewish communities on the continent of North America, particularly in Newport, R. I.

Further north, in those of the West Indies that were under English control, the Jews were also welcomed as settlers. They were regarded as natural allies against Spain and Portugal, and Cromwell had made use of Jewish intelligencers. In addition, the current theories that the American Indians were the Lost Ten Tribes and that it was necessary, for the coming of the millennium, that the Jews be dispersed all over the world, became arguments in favor of tolerating the Jews in English settlements.

Jews came to Barbados as early as 1628, three years after it was first colonized, but very little is known about them, or whether they remained on the island. The first definite evidences of Jewish settlement there date from 1661 and 1664, and in the following year the first letters of denization to Jews there were issued. The community gradually grew and flourished until the hurricane of 1831 destroyed its prosperity; since then the Jewish settlement has declined and by 1939 was nearly extinct.

The island of Jamaica was for a period of time the personal property of the family of Columbus under Spanish rule. Because it was comparatively free from the operations of the Inquisition, it had from the beginning of the 16th cent. a number of Marranos. When the British captured the island in 1655, they permitted these Jews once more to practise their religion, and accorded them a considerable measure of civic rights. Other settlers came from the Jewish settlements in South America, and the community grew to considerable size and importance. In 1831 Jamaica was the first British possession to grant the Jews the right of voting and holding office. So successful were the results of this measure that they were used as an argument in favor of the emancipation of the Jews in England itself.

The island of St. Thomas, which came under Danish rule in 1666, had a Jewish governor, Gabriel Milan, from 1684 to 1686. He is the first Jew in America to have held such an office. It was not till 1781, however, that Jews first settled in the Virgin Islands.

III. Early Settlements in North America. The date usually given for the settlement of the Jews in North America is 1654. But even before this time there is evidence that Jews had visited and perhaps even settled in that continent. Jewish traders from the West Indies no doubt made trips to the ports of North America. In two cases of early settlers, Elias Legardo in Virginia in 1621 and Mathias de Sousa in Maryland in 1634, their names have a Jewish ring, but there is no further definite evidence. More certain is the case of a Jew named Solomon Franco at Boston in 1649; but his residence there seems to have been temporary. The records of the colony of Connecticut contain the name of a Jewish peddler named David in 1659; according to one student of these records, the date should be read as 1650.

The first Jewish community in North America was established in the Dutch colony of New Amsterdam. There were Jews among the soldiers and sailors who were sent out by the Dutch West Indies Company to defend the colony; but they appear all to have returned to Holland on the expiration of their enlistment. Jacob Barsimson, the first settler, arrived from Holland on the Pereboom (Peartree) in August, 1654. A month later twenty-three refugees from Recife arrived on the St. Charles, and were granted the right of settlement, over the protests of Governor Peter Stuyvesant, on condition that "the poor among them shall be supported by their own nation." Noteworthy among these twenty-three was Asser Levy, who sturdily asserted his claim to equal rights and equal duties in the New Amsterdam community. Jews were permitted to go up the Hudson river to trade with the Indians, and along the Delaware into what are now the states of Pennsylvania and New Jersey. Some of them settled in these territories at an early period. The Jewish community of New Amsterdam in 1656 acquired a cemetery, which still exists, the first Jewish cemetery in North America.

The English conquest of 1664, which changed the name of the colony to New York, made no change in the status of the Jews. In 1682 a building was rented by the Jews for public worship: in 1728 they built a synagogue in Mill Street, the first synagogue upon the continent. As their numbers grew they established a Jewish school for their children, another first institution of its kind, in 1731. (The first Sunday School, however, was not established until a century later, by Rebecca Gratz in Philadelphia in 1838.)

In 1656 Jacob Lumbrozo, a Jewish physician of Portugal, arrived in Maryland, where he is mentioned several times in documents as "ye Jew doctor." In 1658 he successfully defended himself against a charge of blasphemy, and remained unmolested until his death in 1666.

The second Jewish settlement in North America was at Newport, R. I., whither a group of Jews came in 1658. According to a reliable source, they set up a Masonic lodge, the first of its kind in America. Under the full religious toleration in the colony, the Jewish community grew through new arrivals from the West Indies and was unusually prosperous up to the time of the Revolution. Its synagogue, built in 1763, is the oldest synogogue still standing in the United States.

There were scattered Jewish settlers in New England

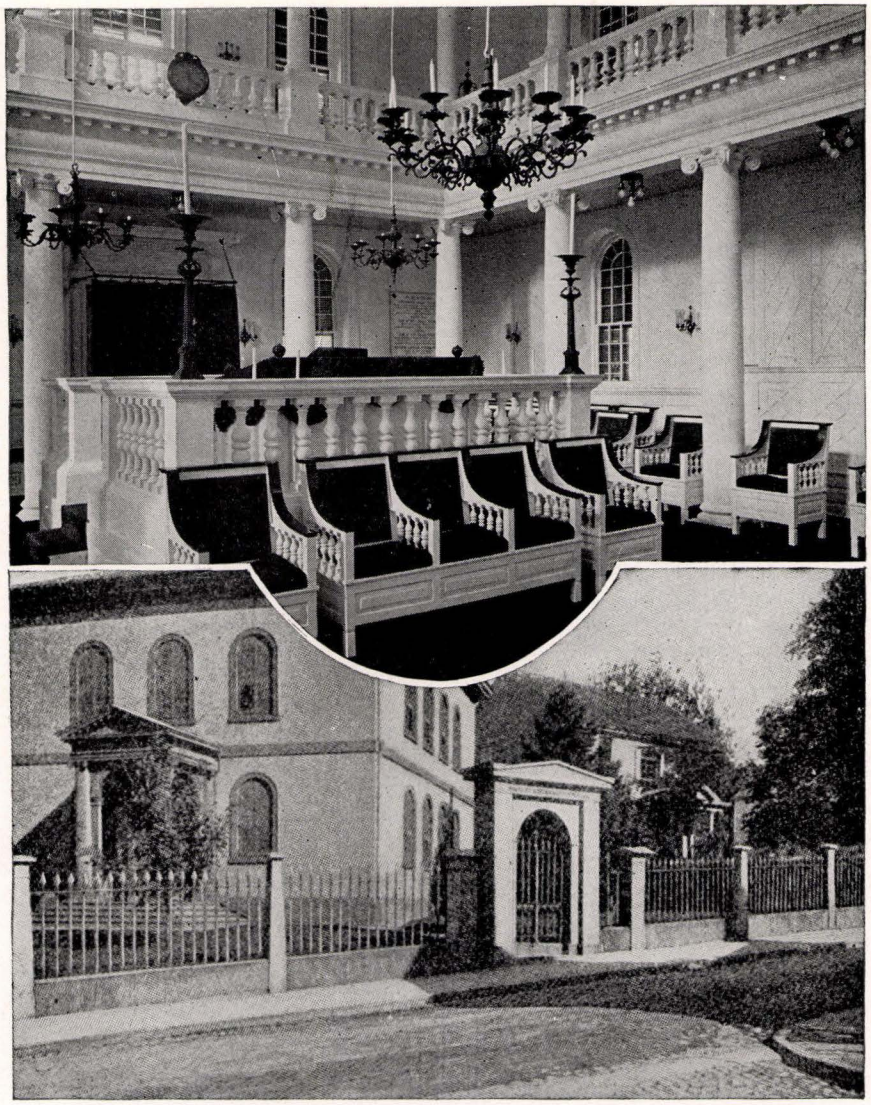


Governor Peter ("Peg-leg") Stuyvesant of New Amsterdam, where the first Jewish community in North America was founded in 1654

at the beginning of the 18th cent. Jacob Lucena is mentioned in the Colonial rolls of Connecticut for the year 1670, and in 1695 Samuel the Jew and Raphael Abendana were in Boston. A Jew named Simon was converted by Cotton Mather in 1702. A more notable convert, Judah Monis, received an M.A. degree from Harvard in 1720; two years later, after his conversion to Christianity, he became instructor of Hebrew at the university, where he remained for forty years. In 1735 he published *A Grammar of the Hebrew Tongue* (*Dikduk Leshon Ibrith*), the first book written by a Jew in North America.

The third Jewish settlement in North America was in Philadelphia. A Jonas Aaron is mentioned as living there in 1703, but there is no evidence of Jews in any number until 1726. Religious services were held for the first time in 1745. The nearby town of Lancaster had Jewish settlers as early as 1730, but did not organize a congregation until many years later.

The fourth Jewish congregation was in Savannah, Jews arriving in the colony of Georgia in 1732, exactly a month after Governor Oglethorpe had landed his first shipload of colonists. The governor permitted them to settle there freely, and they organized their congregation in Savannah in 1734. The Jews of Savannah were ardent American patriots during the Revolution; one of them, David Emanuel, a Jew by birth but a member of the Presbyterian church, became governor of Georgia in 1801, the first Jew to become a governor



Interior and exterior views of the historic Touro Synagogue at Newport, Rhode Island, whither Jews immigrated in 1658. Their house of worship, erected in 1763, is the oldest synagogue in active service in the United States

in the United States. (It is not certain whether he was elected, or had an appointment between elections.)

The fifth Jewish congregation was in Charleston, South Carolina. The colonial record of 1695 carries the bare mention of a Spanish Jew who acted as interpreter for the governor. But Jews in a group did not come to Charleston, from Savannah, until 1741, and the congregation was founded in 1750. It has the distinction of creating the first unmistakably American form of Jewish worship, in 1824.

During the 18th cent. more and more Jews came to the English colonies and settled in various American coastal cities. The first Jews came to Canada in 1760, after the English had conquered that territory from the French. Baltimore had its first Jew, Jacob Levy, in 1773. Jewish pioneers were pressing westward into the territory across the Appalachian mountains. The muster roll of the expedition headed by George Washington in 1754 to the head of the Ohio (the site of Pittsburgh) contains two Jewish-sounding names: Michael Franks and Jacob Myers. Isaiah Isaacs, the first Jew in Richmond, was there by 1769; the congregation, founded in 1790, was the sixth Jewish congregation in the United States, and joined in the same year with the other five in sending congratulatory addresses to President George Washington. A Jew named Salomon settled in Harrodsburg, Kentucky, in 1808; Louisville had its first Jews in 1814.

Further South, the traces of Jews are more scanty. The code of the colony of Mobile, promulgated in 1724, banished the Jews from that area; but it is not known whether there were actually Jews there to be expelled, or whether this provision was merely a copy of older French codes. About 1789 a Jewish Indian trader named Abraham Mordecai camped on the site of the city of Montgomery, and set up the first cotton gin in the state; but the Jewish community of that city did not begin until 1840. The first Jew in New Orleans seems to have been Judah Touro, in 1802.

The period of Jewish settlement up to 1815 is usually known as the Spanish wave of immigration, since most of the settlers were the descendants of Jews from Spain and Portugal, though a few immigrated from England and Germany. They came mostly from the West In-

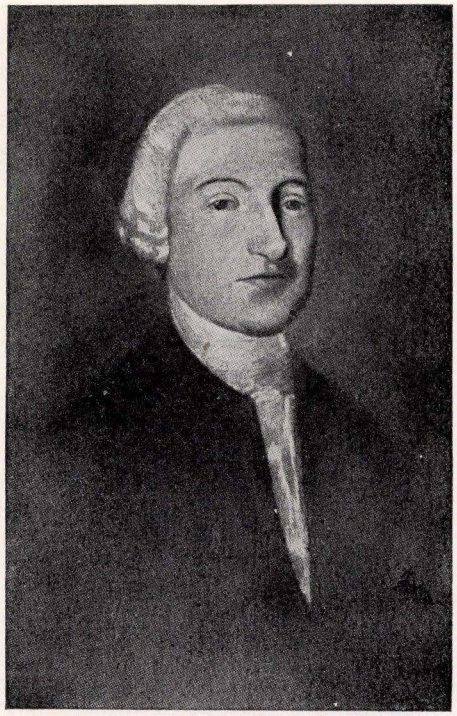
dies and Guiana, which region in 1815 still had twice as many Jews as lived in the United States. To this wave of immigration belongs the founding of the earliest Jewish congregations and communal organizations, which for the most part have retained their traditional character, and to a large extent remain apart from those Jews who came to America in the following decades.

IV. Growth of the Jewish Population of North America. The period from 1815 to 1880, when the Jewish population in the United States grew from 3,000 to 250,000, is the time of the second wave of Jewish immigration, known as the German wave, since most of the settlers came from Germany and the countries nearby, although there were a few from Eastern Europe. During this period Jews settled in other parts of the United States than on the Atlantic seacoast: St. Louis (1816); Cincinnati (1817); Austin, Texas (1821); Nagadoches, Texas (1824); Chicago (1837); Cleveland (1837); Montgomery (1840) and San Francisco (1849). Within the next three decades practically all the Jewish communities in the United States had already been established.

The chief cause of this wave of immigration was the wretchedness of conditions in Germany after the Napoleonic Wars, with the suppression of liberal thought and increasing military conscription. To hundreds of thousands America offered appreciable opportunities, and the growing improvement in ship transportation now put it within their reach. The German Jewish immigration was a part of this mass movement, although there was an additional impetus for Jews to migrate in the repressive laws to which they were still subject. The high-point of the Jewish immigration of this period was from 1840 to 1860, by which time conditions had so much improved for the Jews of Europe that they were content to stay there.

The German Jewish immigrants rapidly adapted themselves to the conditions in their new country. Spreading out in a number of communities, they soon progressed from peddling to the ownership of large business enterprises and manufactures. They created most of the Jewish institutions in the United States, religious, social and charitable. Liberal in thought, they created a form of religious observance that was based on Jewish tradition, but modified to their own needs—the American Reform Movement. Within two generations they were entering professions, assuming public service and joining in every phase of American life.

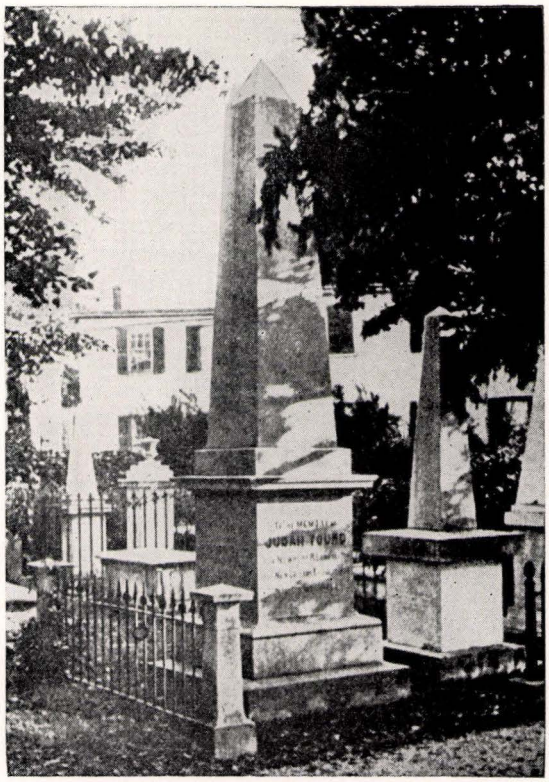
The third wave of immigration began in 1881 and continued unabated until the World War in 1914. It is known as the Russian wave, although it included Jews from Poland, Galicia, Roumania and all of Eastern Europe. It was the largest of all groups of immigrants, and the number of the Jews in the United States increased to three and a half millions. This new migration did not found new communities, but rather accumulated in the larger cities, where they could find employment in industry, raising the Jewish population there ten and twenty-fold. The largest number settled in New York, which eventually (by 1939) reached a figure of one million and three quarters of Jewish inhabitants, the largest aggregation of Jews in one city in history. Many settled in New England and in the Middle Atlantic and Middle West States. The Jewish population of Canada, hitherto small, likewise received a tremendous increase.



Aaron Lopez, one of the early stalwarts among Jewish settlers in America

The Russian Jewish emigration was unlike the German in that it was not a part of a general movement of both Jew and non-Jew. It was caused by the oppression of the Jews beginning with the pogroms and May Laws of 1881-82, the expulsions of 1891, and the October pogroms of 1905. The Russian Jews had been far more isolated in their ghettos than the German Jews, and had suffered far more at the hands of the government. As a consequence they were both more conservative and more radical. They retained a large part of their traditional observances and their Yiddish language, creating a Yiddish press and theatre of considerable merit. Bitterly poor, and coming to an industrialized country, they tended to become manual laborers and factory workers rather than traders, and they played a conspicuous part in the rising labor movement. In course of time, as their condition improved, they gradually adapted themselves to American life; and, though at a more moderate pace, they are following the same path of advance and development as their German Jewish predecessors.

This mass migration of Jews from Eastern Europe to the United States resulted in two significant consequences, to the Jews themselves and to the Jews of the world. In America it affected the ways of the immigrants, cutting them off from the traditions they had followed for centuries, and leading them to reshape their Judaism in America. A shift in the Jewish center of population in the world was also effected. The Jews of America, growing to one-fourth of the Jewry of the world, possessing freedom, liberty, economic, professional and cultural opportunity, soon developed a new



Jewish cemetery at Newport, R. I., one of the historic sites testifying to Jewish participation in the incipient strivings of the United States

center of Jewish life and began to take the leadership of the Jews all over the world.

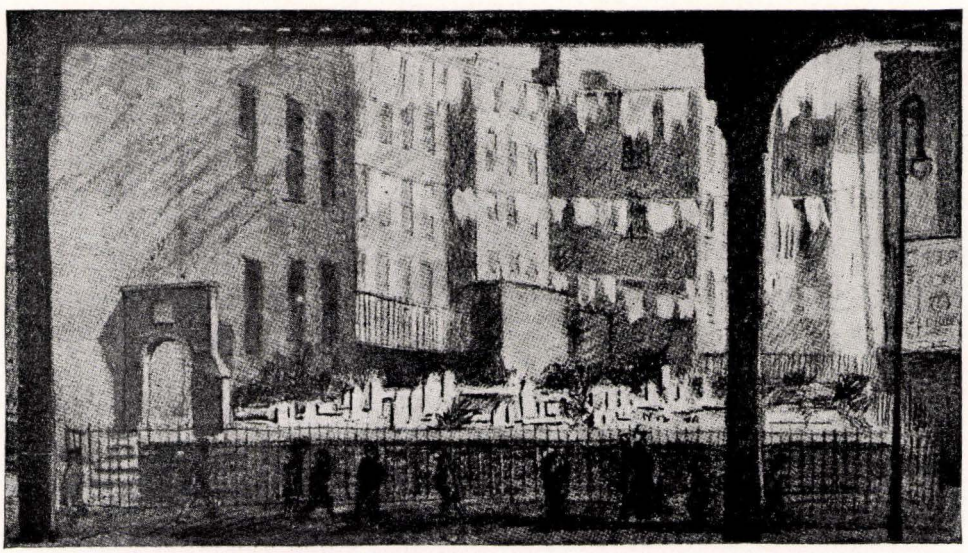
V. New Settlements in Central and South America. The successful struggles for independence by the countries of Central and South America removed the restrictions that had prevented the Jews from settling there. For many years, however, these countries did not attract Jews, because the economy of these countries was agricultural and the Jews had been deprived of the privilege of agricultural pursuits for untold generations. After the persecutions of the 1880's, Jews began to train themselves to follow agricultural pursuits, and a new movement of emigration to South America began.

The country which received most of this new emigration was Argentina. The first group of Russian Jews came there in 1889. A further impetus was furnished by the Baron de Hirsch foundation, in 1891, which placed large means at the disposal of the settlers and created many agricultural colonies. These colonies proved successful, more Jewish immigrants followed, and eventually the Jewish population of Argentina rose to approximately 300,000 in 1939.

About the same time Jewish settlements were established in some of the countries of Central and South America as a sort of overflow of the Russian wave of immigration to the United States. Groups of Jews, mostly storekeepers and traders, settled in Cuba, Mexico, Venezuela, Brazil, Peru and Chile. These settlements were not large, and it was not until the chaos after the World War with the attendant restrictions and limitation from which the Jews suffered in the Eastern European countries, that the Jewish populations in these countries attained any considerable size.

VI. Refugee Migration of the 20th Century. The World War sharply checked the flow of Jewish immigration to the Americas from 1914 to 1919. Then, due to the disordered conditions in Europe generally and the anti-Jewish outbreaks in Eastern Europe, immigration again began to rise. But in the United States it was checked by the restrictive legislation of 1921 and 1924. The stream was partly diverted to Central and South America, resulting in a large increase in the Jewish groups in Cuba, Mexico, Brazil and Argentina.

With the advent of the Nazis to power in Germany, and the ousting of Jews en masse from various occupations, a new wave of immigration started in 1933. In contrast to the earlier migrations, which had consisted mostly of traders or artisans, this movement had an unusually high proportion of professionals—physicians, scientists, university professors. In 1938 the stream of Jewish refugees increased and spread into most of the countries of America. The German Government's proposals, submitted to the (Evian) Intergovernmental Committee on Refugees, meeting in London on Feb.



Spanish-Portuguese cemetery in New York situated in the New Bowery; oldest Jewish burial grounds in North America

13, 1939, held out a hope for the orderly migration of Germany's Jews from the Reich.

VII. Chronological Table. The following table gives the chief events of the history of the Jews in America from its beginnings down to 1850, the period in which practically all the original Jewish settlements were made:

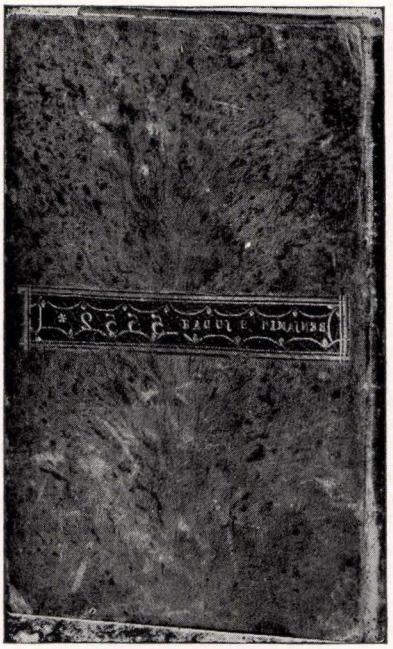
1492 Jews expelled from Spain, Aug. 2; Columbus sails, Aug. 3; Luis de Torres first white man to set foot on San Salvador, Oct. 12.
1493 Jewish children said to have been shipped to St. Thomas.
1494 Jews forbidden to settle in the new Spanish dominions.
1500 The mariner Gaspar accompanies Cabral to Brazil.
1502 Juan Sanchez is the first to obtain permission from Spain to trade with the New World.
1511 Inquisition established in the West Indies.
1516 Inquisition established in South America.
1528 Jews burned at the stake in Mexico City by the local authorities.
1539 First Jew mentioned in the Inquisition records.
1548 Portuguese Marranos transplant the sugar cane from Madeira to Brazil.
1567 Marranos are forbidden to leave Portugal for Brazil.
1571 Inquisition established in Mexico.
1577 Edict forbidding Marranos to leave Portugal repealed on payment of a large sum by the Jews of Brazil.
1595 Luis de Carabajal first Jewish author in America.
1621 Elias Legardo in Virginia.
1624 Capture of Bahia by the Dutch. Jews allowed to practice their religion openly, till city is recaptured by Portuguese in the following year.
1628 Jews settle in Barbados.
1631 Dutch capture Recife (Pernambuco). Jewish community formed.
1634 Mathias de Sousa in Maryland.
1635 Jews settle in Martinique.
1639 Jews settle in Surinam (Dutch Guiana).
1642 Isaac Aboad da Fonseca, the first rabbi, and Moses Raphael de Aguilar, the first Hazan, arrive in Recife with 600 Jews from Holland.
1646 Jews aid in repelling a Portuguese attack on Recife.
1649 Solomon Franco in Massachusetts.
1650 Jews settle in Cayenne and Curacao.
1652 Jews on the muster roll of the soldiers and sailors sent by the Dutch West Indies Company to New Amsterdam.
1654 Portuguese recapture Recife and expel all the Jews. Isaac Aboab writes the first Hebrew book in America. Jacob Barsimson arrives in New Amsterdam. A month later other Jews come from Brazil on the St. Charles.
1655 Jews settle on the island of Jamaica and along the Delaware.
1656 First Jewish cemetery in New Amsterdam. Jacob Lumbrozo in Maryland.
1658 Fifteen Jewish families arrive in Newport, R. I. Stray Jewish families in Virginia.
1659 David the Jew mentioned in Connecticut records.
1664 Jewish colony in Cayenne dissolved.
1670 Jacob Lucena mentioned in the Colonial rolls of Connecticut.
1682 Jews of New York hold public worship in a house used as a synagogue.
1684 Gabriel Milan appointed governor of St. Thomas.
1695 Samuel the Jew and Raphael Abendana in Boston. A Spanish Jew interpreter to the governor of South Carolina.
1702 Simon the Jew becomes a convert in Boston.
1703 Jonas Aaron in Philadelphia.
1720 Judah Monis receives degree from Harvard and becomes professor there two years later.
1728 Mill Street synagogue in New York, first in the United States.
1731 First Hebrew school founded in New York.
1732 First Jews settle in Savannah.
1741 First Jews settle in Charleston.
1754 Michael Franks and Jacob Myers are in Washington's expedition to the head of the Ohio.
1760 First Jews in Canada.
1763 Newport synagogue built, oldest in existence in the United States.
1769 Isaiah Isaacs in Richmond, Va.
1773 Jacob Levy in Baltimore.
1781 Jewish community in St. Thomas formed.
1789 Abraham Mordecai on the site of Montgomery, Ala.
1790 The six Jewish congregations send addresses to President Washington.
1801 David Emanuel governor of Georgia.
1802 Judah Touro in New Orleans.
1808 A Mr. Salomon in Harrodsburg, Ky.
1814 First Jew in Louisville.
1816 Bloch family settles in St. Louis.
1817 Joseph Jonas in Cincinnati.
1821 Samuel Isaacs in Austin, Texas.
1823 First Jewish periodical in the United States.
1824 Adolphus Sterne in Nagadoches, Texas.
1837 First Jews in Chicago and Cleveland.
1838 First Jewish Sunday School founded by Rebecca Gratz in Philadelphia.
1843 Isaac Leeser founds *The Jewish Occident.*
1849 Jews settle in California.

VIII. Population Table. The table is taken from *The American Jewish Yearbook,* 1938-39. Since almost none of the American countries has a census according to religion, the figures are all estimates. Some of these estimates were made several years back, and there have been additional arrivals since the time the table was compiled. The *Philo-Atlas* (1938) adds the following: Costa Rica, 400; Guatemala, 500; Honduras, 450; Bolivia, 350; Ecuador, 250; Columbia, 4,000. The actual figures, as of 1939, are probably somewhat higher.

Canada	155,614
Continental United States	4,228,029
Alaska	500
Cuba	7,800
Dominican Republic	55
Jamaica	2,000
Haiti	150
Mexico	20,000
Canal Zone	25
Porto Rico	200
Virgin Islands	70
Argentina	260,000
Brazil	40,000
Chile	3,697
Curacao	566
British Guiana	1,786
Panama (Republic)	850
Paraguay	1,200
Peru	1,500
Surinam	1,079
Uruguay	12,000
Venezuela	882

SIMON COHEN.

Lit.: This article deals primarily with origins. Further details as to the history of the various countries, states and cities will be found under their respective titles, where additional literature is given. Copious source material is found in all volumes of *Publications of the American Jewish Historical Society.* For general treatments: Levinger, Lee, *History of the Jews in the United States* (1931); Wiernik, Peter, *History of the Jews in America* (revised edition, 1931); Lebensohn, Anita, *Jewish Pioneers in America 1492-1848* (1931); Markens, Isaac, *The Hebrews in America* (1888); Daly, Charles P., *The Settlement of the Jews in North America,* edit. Max J. Kohler (1893); Kayserling, M., *Christopher Columbus and the Participation of the Jews in the Spanish and Portuguese Discoveries,* trans. Charles Gross (1894).



One of the earliest Jewish prayer books published in America

AMERICA, DISCOVERY OF, IN JEWISH LITERATURE. Centuries before the time when Columbus was assailed by the fears of those who, holding that the world was flat, feared that he might sail off its edge, Jewish teachers had already included in their teachings a statement that the world was in the shape of a sphere and had even discussed the probability of there being such a continent as America. The Greek astronomers and geographers of the classical period had already given proofs for the rotundity of the earth, and the Jewish writers accepted these conclusions of the science of their day, in contrast to the church theology that long maintained that the earth must be flat because the Bible speaks of its "four corners."

The earliest reference to the shape of the earth in the Talmudic period is a passage in the Palestinian Talmud (*Yer. A.Z.* iii, quoted by the Tosafoth to the Babylonian Talmud *A.Z.* 4b) which expressly states that "the world is round." The Midrash, in its allegorical interpretation of the gifts made by the princes to the sanctuary, says: "The words 'one silver bowl' (*Num.* 7:13) allude to the world, which is shaped like a ball which is thrown from hand to hand" (*Midrash Num.* 13). Practically all the Jewish philosophers, in discussing the nature of the universe, follow the Ptolemaic system, in which the world is a sphere suspended within a number of hollow spheres to which the sun, planets and stars are affixed.

The knowledge of the rotundity of the earth was not confined to the intellectuals, but appears in books intended for the general mass of the Jewish people. Thus the *Zohar,* compiled by Moses de Leon two centuries before the time of Columbus, contains the following statement:

"In the book of Rabbi Hamnuna the Elder it is further explained that the earth revolves like a ball and that its inhabitants differ in appearance according to climatic conditions. These revolutions bring it about that when it is day on one half of the globe, night reigns on the other half, and that when it is light for one part of the earth's inhabitants, for the other part it is dark. There are, moreover, places where it is always day, the nights being only a few moments' duration" (*Zohar Lev.* 1:4).

The same theory is advanced by Isaac ben Solomon Sahula in his *Mashal Haḳadmoni* (Ancient Proverb); this work is generally held to have been written in 1281, but Fürst (*Bibliotheca Judaica,* part 3, p. 196, note 1) sets its date at 1241. The author explicitly states 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."

The Jews were among the first to learn of the successful voyages of Columbus. Many of them participated either in the actual preparation for or the accomplishment of the contemporary explorations; Luis de Santangel had been the first to receive a detailed account of the voyage of discovery, in a letter written to him by Columbus from the Azores on February 15, 1493, while Gabriel Sanchez received a similar letter from Lisbon. The interest of the Jews in the discovery of America is reflected in Jewish literature, which contains many painstaking descriptions of the "new land."

The first of these descriptions appears in Abraham Farissol's *Iggereth Orhoth Olam* (Letter on the Ways of the World). The mention of the subject here is of particular importance, as the writer was a contemporary of Columbus, Farissol living from 1451 to 1525.

A fuller account of the newly discovered country is contained in Joseph Hakohen's *Dibre Hayamim* (vol. 2, pp. 1a and 1b). This work, which is a history of the world in the form of annals, was written in 1553 and published at Venice (Fürst, J., *Bibliotheca Judaica,* part 2, p. 115) in 1554, or at Sabbionetta (Zedner, p. 345) in 1553.

After writing his *Dibre Hayamim,* which is not accurate, Joseph Hakohen became acquainted with *La Historia General de las Indias,* by Francisco Lopes de Gomara, and with *Omnium Gentium Mores Leges et Ritus,* by Joan Boemus. From these he compiled, in 1557, another work, *Matzib Gebuloth Ammim* (Who Setteth the Borders of Peoples), which is a history of the conquest of Mexico, joined with a fuller and more accurate account of Columbus' discoveries. Of this work, which has never been published, two manuscripts are known, one in the possession of the Alliance Israélite Universelle, at Paris, and the other in the library of Columbia University, in New York city.

A curious reference to the discovery of America is contained in Gedaliah ibn Yahya's *Shalsheleth Haḳabbalah* (Chain of Tradition; Venice, 1587, p. 16a and b), where the author says: "At the time of Ferdinand and Isabella, Christopher Columbus, a Spanish warrior and grandee, was sent by them to the islands on the other side of the Ethiopian waters. He and his men discovered there many islands which they called the New World. Works on this subject contain the information that there are many Jews in the newly-discovered country."

A surprising statement with regard to the discovery of America is to be found in Azariah de Rossi's *Meor*

Enayim (Mantua, 1574, chaps. 11 and 12). According to this great savant, the rabbis of the Talmud already knew of the existence of a continent like America, while the Bible refers to South American Peru.

"Although the sages of the Talmud," de Rossi writes, "held that the earth is flat, they knew nonetheless what has but recently been established by the Spanish navigators who discovered the New World in the western hemisphere, namely, that there are people who walk with their feet turned toward ours . . . . King Solomon, in fact, knew of the existence of such a continent . . . . The term 'Ophir' in the Bible is a reference to the land of Peru in South America . . . . Still more clearly and unmistakably is the Peru which the Spaniards discovered referred to under the name of Parvaim (*II Chron.* 3:6)."

Some of the 16th cent. Hebrew writers were not satisfied with mere hearsay reports about the New World, but attempted to arrive at accurate knowledge, although they were not always successful in doing so. Thus, David Gans, in his *Zemah David* (Prague, 1592), tries to show that the discovery of America was not made in 1494 (sic) by Columbus, as some historians of the time had it, but in 1533 by "Amerigo." The *Zemah David* contains two passages relative to the subject. In the first, under the year 1494, the author simply quotes Reutel, who places the discovery of America in 1494. Further on in the work, under the year 1533, Gans returns to the subject for the purpose of ascertaining the right date and the real discoverer, but with poor success.

However, Gans was not permanently misled, for in a later work, *Nehemad Venaim* (written in 1613 and published at Jessnitz in 1743), chap. 3, sections 73-80, he gives the correct name and date of the discoverer and the discovery. Here he gives also a detailed description of both North and South America, "because it is both an important and interesting subject, and because it is more necessary to have a knowledge of the wonderful planet we inhabit than to know something about the uninhabited planets far above us in the skies."

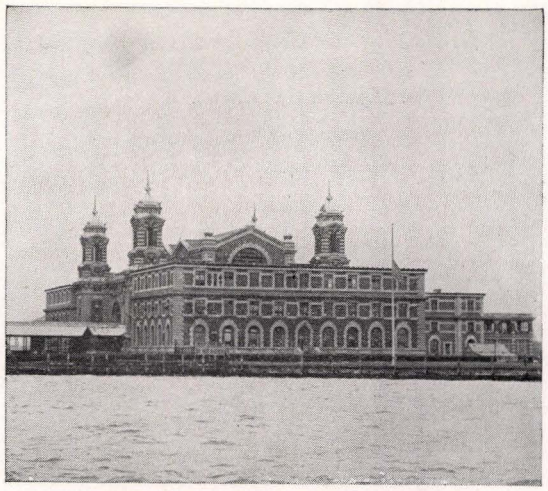
Here Gans also defends the theory advanced by Azariah de Rossi that the Biblical "Ophir" is identical with Peru, and even goes so far as to outline the exact course which King Solomon's ships are likely to have taken on their way to that "golden land."

The first mention of America in a Hebrew periodical is to be found in *Hameassef* (Königsberg, 1788, vol. 5, p. 370), where the following brief account of the history and development of the New World is given:

"The fourth quarter of the globe constitutes America, which was discovered three hundred years ago by the famous Columbus. Europeans conquered that continent and gathered there great wealth. Their faith also has gained a stronghold there.

"America is situated in the Western part of the world, extending from the North Pole close to the South Pole. But it is not yet entirely explored in all its parts. Its climate is warm and very healthful. It treasures much gold, silver, and a plenty of precious stones."

A description of the discovery of America which is similar to the accounts of Columbus' voyages that are contained in the works of an earlier date may be found



Ellis Island, erstwhile gateway of large-scale immigration to the United States

in *Sefer Haberith,* by Rabbi Phineas Elijah of Vilna (Brin, 1797, vol. 1, chap. 6).

A special work on the discovery of America appeared in Altona in 1807. This work, by Moses Mendelson, called also Moses ben Mendel Frankfort, which was to have been published in several volumes, but of which only one volume appeared, bears the title *Metziath Haaretz Hahadashah,* and is merely a translation of Joachim Heinrich Campe's *Discovery of America* (*Die Entdeckung Amerikas*), which differs only in details from other works on the subject.

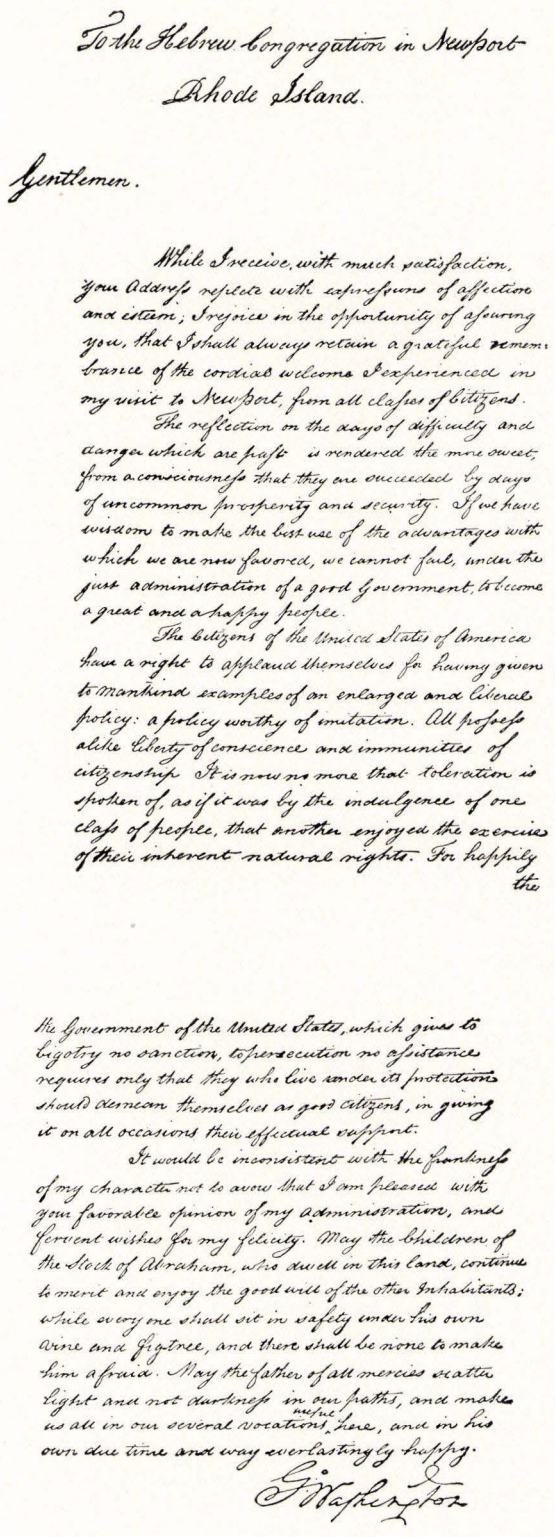
The same work was translated sixteen years later also by Mordecai Aaron Günzburg under the title *Geloth Haaretz Hahadashah* (Vilna, 1823). In his preface to the translation, Günzburg says:

"The benefits mankind has derived from the discovery of the New World are great and many. Through it commerce has been developed to an exceedingly high degree. From this new continent were introduced into other countries the potato which now serves as a food for thousands of the world's poor and needy, the china bark which every year restores health to millions of the suffering sick, and innumerable other things of a useful and helpful character.

"Also the natural and applied sciences have greatly profited by the discovery of America. It has thrown a new light upon astronomy, geography and natural history, and it is through the extended travels and expeditions of famous explorers in that country that we have gained so much additional knowledge of natural science and that we have been able to carry our scientific knowledge to the high point of perfection of the present time."

MENDEL SILBER.

Lit.: Kayserling, M., *Christopher Columbus and the Participation of the Jews in the Spanish and Portuguese Discoveries,* translated from the German by Gross, Charles (2nd ed., 1928); Gottheil, Richard J. H., "Columbus in Jewish Literature," in *Publications of the American Jewish Historical Society,* No. 2 (1894) 129-37; Delitzsch, Franz, *Literaturblatt des Orients,* vol. 1 (1840) 22-26, treats briefly of the works of Farissol, Joseph Hakohen, and Gans; Kohut, George Alexander, "References to Columbus and America's Discovery in Contemporaneous Hebrew Literature," *Menorah,* vol. 13, No. 6 (Dec., 1892) 403-19; Silber, Mendel, *America in Hebrew Literature* (1928).



To the Hebrew Congregation in Newport
Rhode Island.

Gentlemen.

While I receive, with much satisfaction, your Address replete with expressions of affection and esteem; I rejoice in the opportunity of assuring you, that I shall always retain a grateful remembrance of the cordial welcome I experienced in my visit to Newport, from all classes of Citizens.

The reflection on the days of difficulty and danger which are past is rendered the more sweet, from a consciousness that they are succeeded by days of uncommon prosperity and security. If we have wisdom to make the best use of the advantages with which we are now favored, we cannot fail, under the just administration of a good government, to become a great and a happy people.

The Citizens of the United States of America have a right to applaud themselves for having given to Mankind examples of an enlarged and liberal policy: a policy worthy of imitation. All possess alike liberty of conscience and immunities of citizenship. It is now no more that toleration is spoken of, as if it was by the indulgence of one class of people, that another enjoyed the exercise of their inherent natural rights. For happily the Government of the United States, which gives to bigotry no sanction, to persecution no assistance requires only that they who live under its protection should demean themselves as good Citizens, in giving it on all occasions their effectual support.

It would be inconsistent with the frankness of my character not to avow that I am pleased with your favorable opinion of my Administration, and fervent wishes for my felicity. May the Children of the Stock of Abraham, who dwell in this land, continue to merit and enjoy the good will of the other Inhabitants; while every one shall sit in safety under his own vine and fig tree, and there shall be none to make him afraid. May the father of all mercies scatter light and not darkness in our paths, and make us all in our several vocations (wch. is here, and in his own due time and way everlastingly happy.

G. Washington

George Washington's famous letter to the Jewish Congregation of Newport, declaring that "all citizens of the United States profess alike liberty of conscience and immunities of citizenship"

AMERICAN ACADEMY FOR JEWISH RESEARCH, THE. The academy was organized on June 15, 1920, for the purpose of furthering Jewish learning through periodic meetings at which learned papers were to be presented and discussed, through issuing publications and through developing cooperation between American and foreign scholars and furnishing opinions upon scholarly projects submitted to the academy. The original officers were: Louis Ginzberg, president; Gotthard Deutsch, vice-president; Henry Malter, secretary; Jacob Z. Lauterbach, treasurer.

The academy was incorporated under the laws of Maryland on December 20, 1929. It has published several volumes of proceedings (vol. 7, 1935-36) and a large critical edition of the tractate *Taanith* by Henry Malter, and has undertaken a collected edition of the works of Maimonides. It subsidized the publication of C. J. Kassowsky's *Thesaurus Thosephtae,* a concordance of the six Toseftas, of which vol. 1 Aleph has appeared (Jerusalem, 1932); and B. M. Leivin's *Otzar Hageonim,* a thesaurus of Gaonic responsa and commentaries (7 vols., 1928-36).

AMERICAN ADVISORY COMMITTEE OF THE HEBREW UNIVERSITY, JERUSALEM, *see* HEBREW UNIVERSITY, THE, JERUSALEM.

AMERICAN COUNCIL OF JEWISH FRATERNAL ORGANIZATIONS, *see* FRATERNITIES.

AMERICAN ECONOMIC COMMITTEE FOR PALESTINE, *see* PALESTINE.

AMERICAN FRIENDS OF THE DEPARTMENT OF EDUCATION OF THE HEBREW UNIVERSITY, *see* HEBREW UNIVERSITY, JERUSALEM.

AMERICAN HEBREW, THE, an American Jewish weekly, in English, founded on November 21, 1879, in New York city. Philip Cowen was the first publisher, and it was edited by an anonymous editorial group which functioned for many years. This group included Philip Cowen, Max Cohen, Dr. Solomon Solis-Cohen, Rabbi H. Pereira Mendes, Cyrus L. Sulzberger, Samuel Greenbaum, Daniel P. Hays, Frederic de Sola Mendes, and Jacob Fonseca da Silva Solis. The names were first revealed in the Jubilee number of the publication (November 22, 1929).

The first issue in its salutatory stated the purpose: "To disseminate the truth and the morality inspired in Israel; to spread the knowledge of Judaic principles and Hebrew literature; to champion our brethren of our faith and to be their untiring exponent unto our brothers of other persuasion: these are the duties of every 'American Hebrew' and in the knowledge of them we go forth to win your approval."

For a period of twenty-seven years, during the incumbency of Philip Cowen, the nine men above-mentioned constituted the editorial board, and the only change was the addition of Dr. Cyrus Adler on the death of Jacob Solis in 1894. Of the original stockholders, five were of American Revolutionary stock.

The *Jewish Chronicle* of Baltimore was absorbed in 1880, the *Jewish Reformer* of Chicago in 1886, the *Jewish Tidings* of Rochester in 1895. The *Jewish Messenger* of New York was taken over in 1902; the *Jewish Tribune* (which had absorbed the *Jewish Standard*) in 1932, and the *Jewish Daily Bulletin* in 1934.

Enforcement in Russia of the May Laws in 1881, the persecution of Russian Jews and the influx of immigrants into the United States were given extended

chronicle by *The American Hebrew,* which assisted in the formation in New York of the Hebrew Immigrant Aid Society. In subsequent world affairs, such as the Roumanian persecutions, the Kishinev massacres, the Polish pogroms, the abrogation of the treaty with Russia, the Dreyfus affair, and the Nazi dictatorship, the publication was influential in informing and molding public opinion.

From the date of its foundation, leading literary figures in Jewish life the world over contributed to its pages, as did Christian publicists and statesmen. All the outstanding rabbis of that period were frequent contributors to its pages.

The American Hebrew opened its columns also to the Jewish women of that time. In its earlier pages will be found contributions by Minnie D. Louis, Esther J. Ruskay, Henrietta Szold, Miriam del Banco, Rebekah Kohut, Maude Nathan and others in several fields of endeavor and literary work.

With Philip Cowen's retirement and the withdrawal of the editorial group of nine, Dr. Joseph Jacobs became editor (1906-16). He was succeeded by Herman Bernstein (1916-18), and he, in turn, by Isaac Landman (1918-37). In 1916 the stockholders made Bernard Edelhertz publisher, and after his death (1931) David A. Brown succeeded him, serving until 1935. Under the editorial direction of Isaac Landman, among those who served were Elias Lieberman, literary editor; Walter Hart Blumenthal, associate editor; and Louis Rittenberg, managing editor. In June, 1936, Joseph H. Biben became publisher, and early in 1937 Louis Rittenberg succeeded Isaac Landman as editor. Mr. Biben assumed editorship in 1938.

Notable special issues of *The American Hebrew* were published from time to time. In December, 1887, appeared a memorial number on the death of Emma Lazarus, containing tributes in prose and verse by Whittier, Browning, Stedman, Warner, Hay, Dana, Burroughs, Eggleston, and others. In 1890 appeared *A Consensus on Prejudice,* to which educators, churchmen, and literary men contributed, ranging from President Charles W. Eliot, of Harvard University, to Robert G. Ingersoll, the lecturer.

In 1905 (November 24th) appeared an elaborate historical résumé issue in celebration of the 250th anniversary of the settlement of the Jews in North America. In 1921 (September 30th) was published *The American Background of the Jew,* also historical, and in 1926



THE AMERICAN HEBREW 3

THE AMERICAN HEBREW.
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Terms, $3.00 per annum in advance.

☞We do not necessarily endorse the views of our correspondents. ☜. As an evidence of good faith, all letters addressed to THE AMERICAN HEBREW must bear the name and address of the writers.

תאמת ושלום אהבו "Love ye the truth and the peace."

New York, Kislev 6, 5640, November 21, 1879.

☞SPECIAL NOTICE.—We deem it right to announce to the public that THE AMERICAN HEBREW has no connection whatever with any other Jewish paper, existing or suspended. We are compelled to make this announcement by the repeated erroneous and misleading statements we have heard, assigning to us business connection with the *American Israelite* of Cincinnati and the *Reformer and Jewish Times* of this city.

SALUTATORY.

In introducing ourselves to American Hebrews, we feel that there is little need to say much in the way of salutatory. We are one of them, one with them and for them. Our name characterizes us: we represent that class of the citizens of this happy Republic who are proud to designate themselves as well by the appellation men of old bestowed on that great wandering preacher of Monotheism who came from Chaldean Ur. Bearing thus his name, our work in emulation of Abraham shall consist of untiring endeavors to stir up our brethren to pride in our time-honored faith, to incite them by all the means in our power to shed lustre on our ancestral fame. Like Abraham, we shall make unsparing war on those who harass our kin, like him, we will receive all who come in peace, in peace, and ever toil in behalf of the unfortunate. With our nation, we appreciate the great debt we owe to this hospitable land of liberty and equality, and we believe that just as America was among the first to open the portals of admission to our unfortunate fathers years ago so will she in the future be the field where the daughter-religions of the day shall gradually return to the old mother they have so long forsaken, so harshly used, and a purified Judaism extend the maternal greeting of love and forgetfulness of ill, to the disintegrating sects of Christendom. We, the writers who shall address you through these columns, are Americans: therefore we can not but be liberal in our views and their expression; but we are Hebrews, and trace this patent of an honorable nobility back to the ages when as in Egypt a light shone but n Israel's habitations, and the world's learning was entrusted with assurance of its safety, to the keeping of our ancestors. To disseminate the truth and the morality inspired in Israel, to spread the knowledge of Judaic principles and Hebrew literature; to champion our brethren of our faith and to be their untiring exponent unto our brothers of other persuasion: these are the duties of every "American Hebrew" and in the knowledge of them, we go forth to win your approval.

WE draw special attention to the review of Dr. Richardson's work in our "Literary Department." This testimony to the value of Jewish law from a Christian physician of such eminence in English medical circles as Dr. R., is worthy of every attention. The learned gentleman has long been known as an earnest worker in sanitation.

HOME INFLUENCE.

To all thinkers the existence of the Jews as a separate nation, despite so many adverse influences, is always a subject of deep interest. That the extraordinary vital power deserves the most profound attention is but natural, since it defies alike the science of the ethnologist and historian. The former would declare that in lapse of centuries, nations are formed by the amalgamation of various tribes or clans whose distinctions were once clearly marked; but ours boasts of no such promiscuous origin; the latter would proclaim that according to his experience, a people conquered, driven from its own land and subjected to protracted and severe oppression, becomes merged with its conquerors. It is quite the contrary in our case; we exist yet, a kind of *imperium in imperio.* What is the cause? Whence came that fierce love for the faith, which in mediæval ages prompted our ancestors to die for the holy cause? Through fidelity to our religion the streets of many a town echoed with the dying cries of our people, the vales of lovely Andalusia were left deserted and fair homes in England, France, Germany and Portugal were forsaken. Would such sacrifices be made by the Jews now? Or must it be confessed that the noble shout of the patriot *pro aris et focis*—"for hearths and altars"—is now replaced by the craven cry of the egotist *ubi bene ibi patria*—"my country is where I am well off!"

The causes of the Hebrew's attachment to his faith have been and are chiefly two:

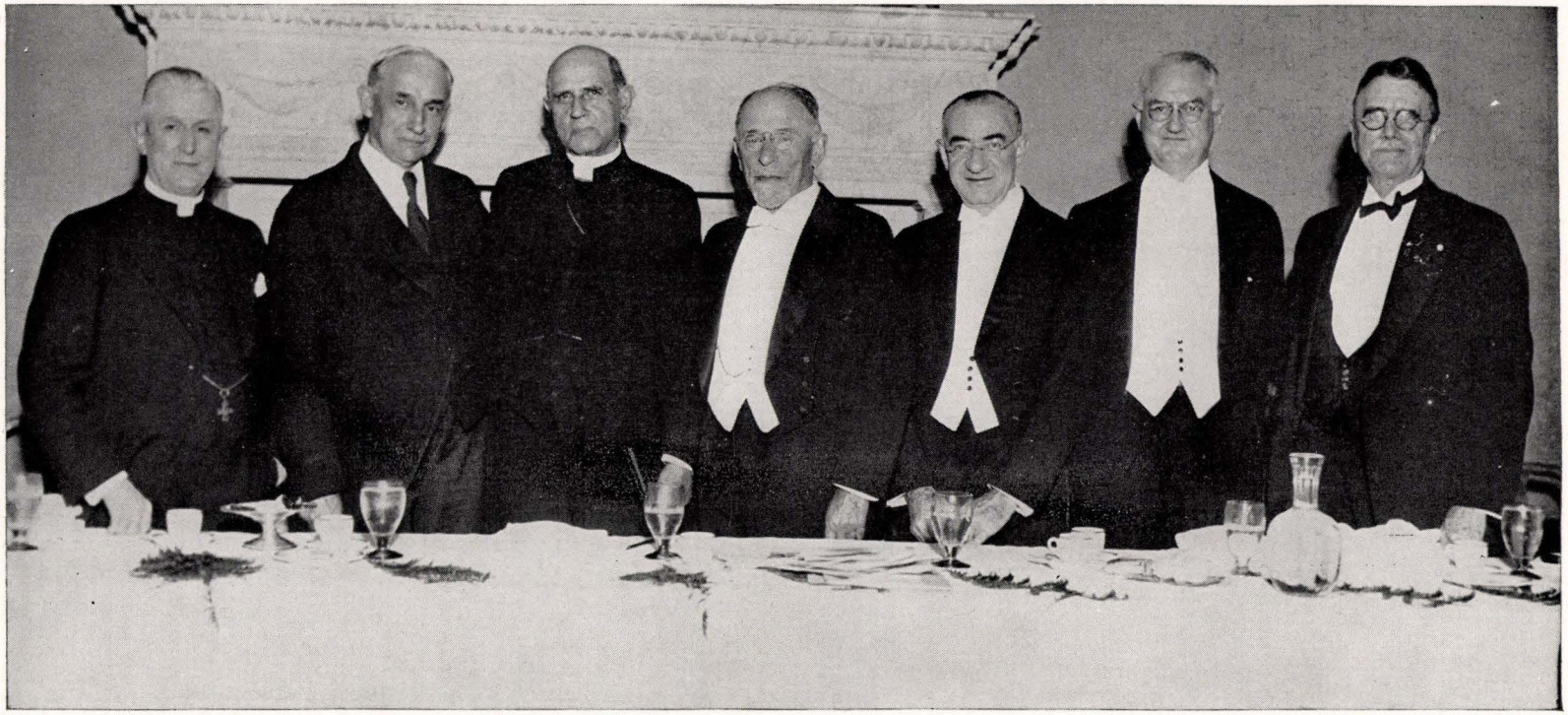
The cherishing of those glorious traditions which stir the emotions like the noble deeds of classic nations, which kindle those sparks of national love whence the flame of patriotism bursts forth, which sow in the heart those feelings from which heroes are born and wherein martyrs find their courage.

The histories of the siege of Medeba of the death of Hannah and her sons are enough to make every Jew a hero and every Jewess a heroine; while the stories which stud the pages of Holy Writ strike in the heart all the chords whence men's noblest emotions are produced.

Where the glorious annals of our people are taught, there patriotism is to be found, and the patriotism of the Jew is the first step towards that love for his faith which is so powerful a factor in the preservation of the nation. A second and a greater is to be found in home influence.

This is a power which can never be overrated. It binds many a son of our race to his religion, and especially in lands far distant from the home itself is its magic manifested. The memory of early surroundings clings to us through life, and no matter how varied and how

First editorial page of "The American Hebrew," a weekly journal of Jewish interest founded in 1879



Presentation of the American Hebrew Medal, for the promotion of interfaith amity, to Archbishop Edward J. Hanna of San Francisco (3rd from left). Henry Morgenthau, Sr. (next to archbishop), presided and Rabbi Isaac Landman (next to Morgenthau), made the presentation

(September 10th), *Jews in the Pageant of American Freedom*. In 1929 (November 22nd) the Fiftieth Anniversary Number was printed in 120 pages, with contributions from a score or more of leaders in statecraft, education and literature the world over.

The special issue of November 13, 1936, was dedicated to the eightieth birthday of Justice Louis D. Brandeis of the United States Supreme Court. Therein, most of the members of the United States Cabinet, a preponderance of the Governors and Senators of the United States, leading educators, heads of bar associations and other eminent Americans joined in an appraisal of Justice Brandeis as a vital force in the building of democracy through enlightenment in America.

Four exposés railing anti-Semitic lies contributed to the dissipation of prejudice against and misunderstanding of the Jew. First came the factual and statistical explosion of the myth that Jews are in control of the American government (May 11, 1934); second, of the canard that they dominate Communism in America (August 18, 1934); third, of the allegation that they control American business (February 15, 1935); and fourth, of the libel that the Jews were responsible for Communism in Germany (November 1, 8, and 15, 1935).

The Movement for Better Understanding Between Christian and Jew in America was launched by *The American Hebrew* in 1920, amid the dissensions which arose as an aftermath of the World War. At the Jubilee dinner given by the publication, a medal was an-

nounced as an annual award to the man or woman, Christian or Jew, who should (in the opinion of a committee of judges) have achieved most during each year to promote better understanding in America.

A volume comprising articles by leaders of thought which had appeared in the weekly was published in 1929, edited by Isaac Landman, under the title *Christian and Jew;* it embraced many eminent names among the authors—American and European. For several years a weekly radio forum under the auspices of the publication sponsored the urge for good-will between the major creeds in America.

In 1927 the Permanent Commission on Better Understanding, with leading Protestant, Catholic and Jewish (religious and lay) spokesmen at its head, was organized by Isaac Landman, the editor. Shortly thereafter, (1928) when the blood accusation raised its ugly head for the first time in America (Massena, N. Y.), this Commission aroused nation-wide protest, "in the interest of true religion and of our common devotion to our native country," against the spreading of "this libel." A résumé of the work leading up to the founding of the Permanent Commission was separately published in 1928 in a booklet entitled *A Chapter in Enlightenment.*

For a decade or so prior to 1933, this publication from time to time warned against the inroads of Nazism in Europe and elsewhere. Approximately two years before Hitler came to power it published exposés on the likelihood of its rise to power in Germany and its possible effects on America. At that time the editors had already begun a study of Nazi activities in America. Members of its staff—including under-cover agents—attended meetings of the National Socialist Party in New York and other German centers, and the paper published reports of these furtive activities.

When Hitler came to power and his propaganda machine began to take effect in America, *The American Hebrew* was the first agency in rousing public opinion, Jewish and non-Jewish, to the essential falsity of such propaganda and the means by which it was disseminated. Through its efforts many men in public life were made aware of Nazi activities in America. The cumulative effect of such exposure by *The American Hebrew* of Nazi activities in Germany and at home was responsible for inspiring impassioned addresses condemning Hitlerism in both houses of Congress.

Continued exposure of Nazi plotting in America, published in a series of articles based on first-hand investigation by *The American Hebrew* operatives, furnished one of the most important sources of information of the Congressional (McCormack) Committee Investigating Un-American Activities (1934-35). Documents and other evidence were turned over to the Committee by *The American Hebrew,* and its findings were in turn broadcast by *The American Hebrew* throughout the country.

Relentless exposure harassed and weakened such Nazi tools as William Dudley Pelley, leader of the Silver Legion; Heinz Spanknoebel, former leader of the Friends of New Germany, who had to leave America under indictment; Col. E. N. Sanctuary; Col. Edward Emerson; Robert Edward Edmondson; George Sylvester Viereck; Harry Jung, of the American Vigilance Intelligence Federation; the Order of '76, and many other so-called patriotic organizations. Wherever there were ties between American Fascist elements of an anti-Semitic nature and the Nazi government or its consular representatives, such connections were exposed, as were also the methods of smuggling propaganda into America on Nazi ships.

See also: AMERICAN HEBREW MEDAL; BETTER UNDERSTANDING MOVEMENT.

Lit.: Fiftieth Anniversary Issue of *The American Hebrew,* Nov. 22, 1929 (also the issue of Nov. 29, 1929); *Better Understanding: A Chapter in Enlightenment* (1928).

AMERICAN HEBREW MEDAL, THE, an annual award, announced November 21, 1929, at the fiftieth anniversary celebration of *The American Hebrew.* It is conferred annually, on November 21st, in honor of the nine founders of the publication, "on that American man or woman who during the year has achieved most in the promotion of better understanding between Christian and Jew in our country." The men and women who formed the committee for the said jubilee celebration constitute the group which determines the winner of the medal from year to year, making its selection from a list of names submitted to it by the editors of the magazine.

The medal was first presented to Newton D. Baker of Cleveland (1930). Subsequent recipients were Archbishop Edward J. Hanna of San Francisco (1931), Dr. John H. Finley of New York (1932), Mrs. Carrie Chapman Catt of New York (1933), James G. McDonald of New York (1934), Roger William Straus of New York (1935), Mayor Fiorello LaGuardia of New York (1936), Arturo Toscanini (1937), and President Franklin D. Roosevelt (1938).

The medal is in bronze and portrays two figures, personifying the Jew and the Christian, together ascending the steep and difficult mountain of misunderstanding toward the heights of mutuality. There is vigor, action and a sense of the lofty atmosphere of idealism in the composition. Ernest Wise Keyser, American sculptor, was the designer. His conception was chosen from a number of compositions submitted by artists to a committee headed by George S. Hellman.

AMERICAN ISRAELITE, THE, the oldest Jewish journal extant in the United States, founded on July 15, 1854, at Cincinnati, Ohio, by Isaac Mayer Wise. His three main purposes in founding the weekly were to disseminate the doctrines and principles of Reform Judaism, to advocate Americanism together with Reform Judaism, and to provide those Jews scattered in small communities throughout the country with knowledge of Judaism and Jewish traditions. Because of the second aim, the original name *The Israelite* was changed to *The American Israelite* in 1874.

As such, together with *Die Deborah,* a Jewish weekly published in German and also founded (1855) by Isaac M. Wise in order to reach the thousands of German-speaking Jews in various parts of the United States, it is an invaluable record of the history of the Jews in the United States and of the growth and development of Reform Judaism in this country during the last four decades of the 19th cent. Published for many years as a supplement to *The American Israelite, Die Deborah* had as two of its contributors the rabbi and scholar Max Lilienthal and the Jewish historian Gotthard

Deutsch. From 1900 to 1920 Rabbis David Philipson and Louis Grossman were important editorial contributors to *The American Israelite*. The latter weekly was for many years the unofficial organ for the publication and dissemination of the conferences, decisions and acts of the Union of American Hebrew Congregations.

Isaac M. Wise was publisher and editor until his death on March 26, 1900. For many years he was associated in this work with Edward Bloch and Herman Moos. In 1875 his son, Leo Wise, became business manager, and then actively assisted him as co-editor in his later years; he succeeded to the editorship upon the death of the founder.

In 1928 Leo Wise was succeeded as editor of *The American Israelite* by his brother, Rabbi Jonah B. Wise. The weekly was purchased from the Wise family by the two brothers, Henry C. and Abe L. Segal, on February 12, 1930. Since that time it has been published by the American Israelite Publishing Company, of which the former is editor and the latter business manager. DAVID PHILIPSON.

AMERICAN JEWISH COMMITTEE, THE, an American Jewish organization of national scope, organized in the year 1906, whose purpose is to safeguard the civil and religious rights of Jews and to alleviate the consequences of persecution or disaster affecting them at home and abroad.

The rapid increase in the Jewish population of the United States had produced new problems in Jewish social, philanthropic, religious and economic life in the country; likewise, it was felt that an organization of Jews in America capable of coping with emergencies similar to that created by the Russian massacres of 1903-5 was essential. Accordingly, following several conferences participated in by representative Jews from all sections of the country, it was agreed that it was "advisable and feasible to establish a general Jewish committee in the United States."

Judge Mayer Sulzberger of Philadelphia, who presided at the preliminary conference and was president of the Committee during the first six years of its existence, was empowered to appoint a committee of fifteen, authorized to increase its number to fifty, "for the purpose of cooperating with the various national Jewish bodies in this country and abroad on questions of national and international moment to the Jewish people." On November 11, 1906, the first general meeting of the committee of fifty was held, and it has since been called the American Jewish Committee.

In 1915 the Committee was enlarged, provision being made for the proportionate representation of national organizations and for an increase in the general membership of the Committee. Further changes in the by-laws relating to organization were made in 1930 and again in 1935; the by-laws of 1936 provide for three classes of corporate members: Class A, community representatives; Class B, delegates from national Jewish organizations; Class C, members-at-large. The community representatives are chosen for three years and are apportioned in accordance with the Jewish population of the 198 American communities where there are 1,000 or more Jews; they are elected either directly by the sustaining membership, or by the boards of directors of local federations in cities where such groups exist. There are approximately 300 such community representatives. The thirty-two Class B members who hold office for one year or until a successor is chosen represent nineteen national Jewish organizations. The members-at-large, elected for one year at the annual meeting of the Committee, never number more than thirty. The Committee derives its support from contributions from Federations and Welfare Funds in most of the larger communities throughout the country and from individual sustaining members where such Federations do not exist.

The task the Committee set itself was fourfold:

(1) To prevent the infraction of the civil and religious rights of Jews in any part of the world.

(2) To render all lawful assistance and to take appropriate remedial action in the event of threatened or actual invasion or restriction of such rights or of unfavorable discrimination with respect thereto.

(3) To secure for the Jews equality of economic, social and educational opportunities.

(4) To alleviate the consequences of persecution and to afford relief from calamities affecting Jews wherever they may occur.

While most of its work has lain in the direction of the prevention of anti-Jewish activity, the Committee did, during the early years of its existence, act as a relief agency, cooperating with kindred bodies in relief activities in Europe. Especially noteworthy was its cooperation, in 1912, in the work of the Union des Associations Israélites in aid of the sufferers from the Balkan War, and its raising, in cooperation with the Provisional Executive Committee for General Zionist Affairs, of $50,000 for transmission to Palestine immediately after the outbreak of the World War. It also helped stricken communities in other parts of the world. In facing the larger questions of relief, however, the Committee, believing that an appeal for funds by one organization would not obviate the issuance of appeals by other organizations and might thus jeopardize the success of the relief work, called a conference of representatives of Jewish national organizations which met on October 24, 1914, and organized the American Jewish Relief Committee, which was the chief Jewish fund-raising agency in the United States and which, in cooperation with the Central and People's Relief Committees, constituted the Joint Distribution Committee.

The Committee has consistently taken steps to combat and counteract anti-Jewish manifestations in the United States. It secured the formulation of a united policy of Jewish organizations toward the propaganda of the *Dearborn Independent* (1920-27), and gave wide publicity to a retraction of, and an apology for, that baseless agitation. Prompt steps were taken also in connection with the "ritual murder" charge raised at Massena, N. Y., in 1928. Numerous complaints of religious or racial discrimination or defamation in books, magazines, and other publications have been dealt with by the Committee. The Committee cooperated with the Independent Order of B'nai B'rith and other Jewish bodies in efforts to bring about salutary changes in the motion picture *King of Kings,* and protested vigorously against staging the Freiburg Passion Play (1929).

In 1913 the Committee succeeded in securing the passage by the legislature of the state of New York of an

amendment to the civil rights law of the state explicitly prohibiting advertising in newspapers, circulars, railroad and steamboat folders that Jews are not acceptable as guests at hotels or vacation resorts. Since then, similar laws have been enacted in other states.

In 1917, upon the declaration of war against Germany by the United States, the Committee set up an office of Jewish War Records which, in cooperation with the Jewish Welfare Board, compiled the statistics of the participation of American Jews in the war.

Representatives of the Committee have appeared in the courts in test cases involving questions of equal civil rights, for example, the successful challenge of the Oregon private school law (1925), the attempt to classify Hindus as an excludable Oriental race, opposition to far-fetched interpretations and arbitrary rulings under immigration and naturalization acts.

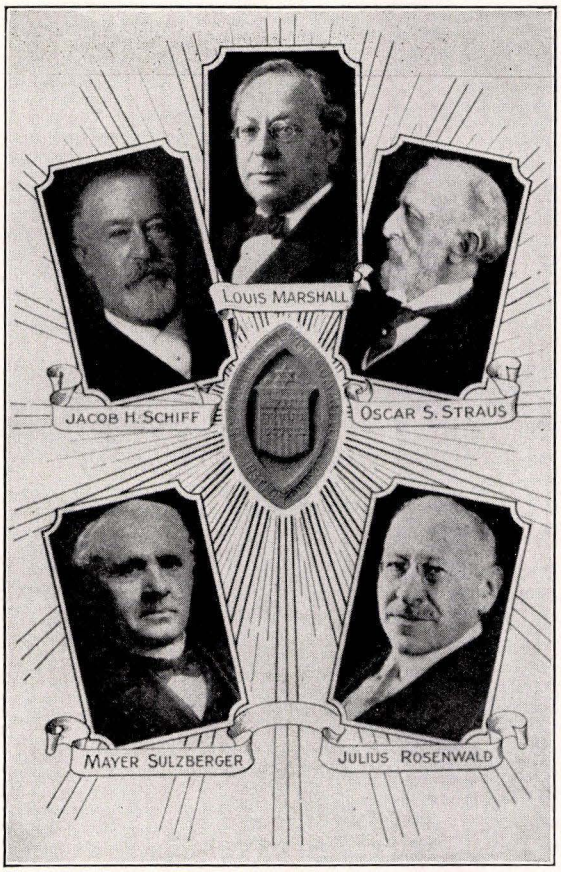
The danger of the enactment of repressive immigration legislation occupied much of the Committee's attention. For many years the Committee led the forces opposed to immigration restriction, and for a time such opposition was successful. When the tide of anti-alien feeling, following the World War, could no longer be stemmed, the Committee persisted in advocating the amelioration of harsh and oppressive proposals.

Early in its career the Committee considered that one of its most important functions was to solve the so-called passport question, which grew out of the refusal of the Russian government, in violation of the Treaty of Commerce and Navigation of 1832, to honor American passports when borne by American citizens of the Jewish faith who desired to enter Russia. This situation had been the subject of fruitless diplomatic negotiations for more than a generation. The Committee determined to recommend the abrogation of the treaty with Russia, and, after ineffectual correspondence with Presidents Theodore Roosevelt and William H. Taft, entered upon a campaign of publicity, aided by the Union of American Hebrew Congregations and other bodies, which finally resulted (1911) in the abrogation of the treaty by President Taft, whose action was subsequently ratified by Congress.

At the conclusion of the Balkan Wars in August, 1913, the United States Government, at the request of the Committee, made representations which resulted in securing adequate guaranties for the protection of the rights of the population of the conquered territories without distinction of race or creed.

Before and during the World War the Committee paid close attention to Russian persecution of Jews, and obtained reliable information despite censorship obstacles; it aroused public opinion to the meaning of the infamous "ritual murder" trial of Mendel Beilis (1913), and broadcast the facts about Russian maltreatment of Jews in the war zone (1916).

Upon the understanding that the American Jewish Congress would be a temporary organization and would concern itself only with securing, in the peace treaties, adequate guaranties for the equal civil and political rights of Jews in all lands, the Committee sent delegates to the convention of that body in 1916. Several members of the Congress delegation to the Peace Conference were also members of the American Jewish Committee; in addition, the Committee sent its own representatives. These committees joined with representatives from the



Departed founders and leaders of the American Jewish Committee, showing also seal (center) of the organization

Jewries of other lands in forming the Comité des Délégations Juives auprês de la Conférence de la Paix, which succeeded in having inserted in the peace treaties the famous "minority" clauses. The Committee continues its labors in these matters and, through active contact, cooperation and parallel action, whenever feasible, with European organizations, aids in safeguarding these rights.

With Adolf Hitler's rise to power in March, 1933, the Committee broadened the scope of its activities. Prior to this date, the Committee had already been gravely concerned over the increasing spread of the anti-Jewish movement in the Reich. In 1928 the Committee helped to make possible the engagement of a trained investigator who made a study of the post-war growth of anti-Semitism in European countries and especially in Germany. Pursuing its policy of combating the enactment of anti-Shehitah legislation in various countries, the Committee protested to the German Ambassador at Washington (1930) when the Bavarian Landtag passed a bill virtually prohibiting slaughtering according to the Jewish ritual. In the same year, a special German Department was set up by the Committee to collect, classify and study the anti-Jewish propaganda published by the National Socialists. In November of that year, the Committee called a special national conference to consider the increasing gravity of the German situation.

Following the elevation of Adolf Hitler to the posi-

tion of chancellor of the German Reich, a conference of five representatives each of the Committee, the American Jewish Congress, and the B'nai B'rith discussed the problems involved in the immediate crisis. It was unanimously agreed by the conferees that public agitation in this country was at that time unwise. Early in March, however, the Administrative Committee of the American Jewish Congress voted in favor of country-wide protests against the wave of anti-Jewish outrages in Germany. The American Jewish Committee and the B'nai B'rith continued to adhere to their opposition to such demonstrations on the general ground that protests by Jews principally or alone tended to identify Nazism with anti-Semitism only, overshadowing the menace of Nazism to democratic institutions. On the same ground, the Committee and the B'nai B'rith were opposed to an organized anti-Nazi trade boycott under Jewish leadership. The two organizations were guided also by the opinion that such protest demonstrations would furnish the Nazi leaders with a pretext to justify their acts and would lead to reprisals against the Jews of Germany. These views were embodied in public statements issued jointly by the Committee and the B'nai B'rith on March 20 and April 28.

In the meantime, early in March, 1933, upon the publication of a report in the London *Daily Herald,* ascribed to a "highest source," that plans were completed for a massacre of the Jews of Germany, the Committee made representations to the United States Government, resulting in a request, by both President Herbert C. Hoover and President-elect Franklin D. Roosevelt, that the American embassy in Berlin inform the German foreign office that this report was causing grave anxiety in the United States. On March 23rd, representatives of the Committee and the B'nai B'rith called upon Secretary of State Cordell Hull to discuss the continuing reports of anti-Jewish outrages in Germany. Mr. Hull thereupon requested the American embassy and the principal consulates in that country to make an investigation and report, and on March 26th he informed the two organizations that a reply had been received "indicating that whereas there was for a short time considerable mistreatment of Jews this phase may be considered virtually terminated." Inasmuch, however, as information reaching the Committee and the B'nai B'rith indicated that a state of confusion, terror, and oppression was continuing, the two bodies again communicated with the secretary of state asking whether further information had been received. On April 9th the presidents of the two bodies sent to the secretary of state a memorandum prepared by Max J. Kohler, citing instances in which the United States government had, on the ground of humanity, interceded in behalf of oppressed racial and religious minorities in other lands. Several further conferences of officers of the two organizations with the secretary of state were followed by the publication of an official statement to the effect that the secretary "was continuing to watch the situation confronting the Jews in Germany with careful and sympathetic interest."

Following the anti-Jewish riots in Berlin during July, 1935, the Committee cooperated with the B'nai B'rith, the American Jewish Congress and the Jewish Labor Committee in again making representations to the United States government on the German situation.

The Committee was very active in efforts to keep the public informed on the truth of the situation of the Jews in Germany. As a first major step in this direction it published, in June, 1933, *The Jews in Nazi Germany, The Factual Record of Their Persecution by the National Socialists.* Eighty thousand copies of this booklet were distributed. The booklet was a compilation, from official sources, of the anti-Jewish decrees and ordinances of the Nazi government, supplemented by reports from trustworthy newspapers, within and outside of Germany, of acts of violence, of the expulsion of Jews from public office and the professions, and of the ousting of Jews from business. Another and enlarged edition of *The Jews in Nazi Germany* was brought out in 1935. In addition to this pamphlet, the Committee published and distributed many other booklets, bulletins, reports and reprints.

In June, 1933, a Joint Consultative Council was established of representatives of the Committee, the American Jewish Congress, and the B'nai B'rith, with the understanding that no individual action was to be taken by any of the organizations without prior consultation with the others, although each organization was left free to proceed in any steps upon which unanimity could not be reached. During 1933, also, the Committee cooperated in the calling of a conference at London, initiated by the Board of Jewish Deputies of England, at which delegates exchanged views on the German Jewish situation. The Joint Council, while never officially out of existence, became inactive about the middle of 1936.

The national campaign of the American Jewish Congress in 1938 for the election of delegates to an extraordinary conference to be held in the fall, evoked a demand in many quarters for closer cooperation among the four national organizations engaged in the protective fields, the American Jewish Committee, the American Jewish Congress, B'nai B'rith, and the Jewish Labor Committee. At the suggestion of Edgar J. Kaufmann, of Pittsburgh, Pa., a conference was held in Pittsburgh on June 13th of representatives of the four organizations culminating in the formation of the General Jewish Council "in order to coordinate the activities of our respective organizations that bear specifically on the safeguarding of the equal rights of Jews."

Late in 1933 an appeal was made to the League of Nations to appoint a commissioner to act for refugees from Germany, both Jewish and non-Jewish. A proposal for such action has been made to the Joint Council by the Committee, and a draft memorandum was prepared by the experts of the Joint Council's Committee on International Aspects of the German Jewish Situation. The proposal was considered by the League, and was modified to provide that the high commissioner be appointed by the League Council but be responsible to an autonomous governing board composed of representatives of fifteen countries, including the United States. James G. McDonald, of New York city, then president of the Foreign Policy Association, was appointed high commissioner. He resigned in December, 1935. Mr. McDonald's letter of resignation, which he made public, was a factual analysis of the refugee situation and an indictment of Nazi treatment of minorities in Germany. This letter was widely distrib-

THE JEWS IN NAZI GERMANY

A Handbook of Facts Regarding Their Present Situation



NEW YORK
THE AMERICAN JEWISH COMMITTEE
1935

The first comprehensive and authentic manual of startling facts regarding the plight of the Jews in Germany, compiled by the American Jewish Committee and distributed in nearly 100,000 copies throughout America

uted by the Committee in cooperation with other Jewish and non-Jewish organizations.

The Committee was active also in attempts to find asylum in this country for refugees from Germany. During 1933 the Joint Council sponsored representation to the state and labor departments looking to the elimination of unnecessary obstacles in the way of the issuance of visas to refugees. This action led to the facilitation of the entry of several thousand Jews and non-Jews fleeing from Germany.

The Committee also participated in the establishment of, and is affiliated with, German Jewish Children's Aid, Inc., and the National Coordinating Committee for Aid to Refugees and Emigrants Coming from Germany.

In reply to the continued Nazi accusation that there existed a link between the Jews and Communism, a joint refutation of this false allegation was issued on October 21, 1935, by the American Jewish Committee, the B'nai B'rith, and the Jewish Labor Committee. Another statement on the Jews and Communism was issued by the Committee following the Nuremberg party congress in September, 1936.

In August, 1936, the Committee announced the submission of a petition urging the League of Nations to intercede on behalf of the oppressed minorities in Nazi Germany. This petition, supporting the appeal made by High Commissioner McDonald in his letter of resignation, had been prepared upon the initiative of the American Jewish Committee and was signed by nine other Jewish and non-Jewish organizations, both in this country and abroad. It cited international legal precedents for intercession, and listed the grounds on which Germany was guilty of violating the rights of neighboring States and of her own minorities. A delegation of representatives of the signatory organizations was received by the president of the Assembly on September 30th and, through him, the petition was transmitted to the Assembly.

Although the German situation engaged the principal attention of the Committee after 1933, it continued as before to maintain a lively interest in the condition of Jews in other countries. It held conferences and engaged in correspondence with the diplomatic representatives of various European countries where Jews were being unfairly treated, especially Poland and Roumania.

The Committee's interest in Palestine resulted in the calling of a special meeting on April 28, 1918, at which a resolution was adopted welcoming the Balfour Declaration and declaring the Committee's readiness "to cooperate with those who, attracted by religious or historic associations, shall seek to establish in Palestine a center for Judaism, for the stimulation of our faith, for the pursuit and development of literature, science, and art in a Jewish environment, and for the rehabilitation of the land."

The leaders of the Committee, and particularly its president, Louis Marshall, were instrumental in the establishment of the Jewish Agency for Palestine. The first American conference to that end was held in New York City in 1924, and the American group took its place in the Jewish Agency following a meeting in Zurich in August, 1929. Since the establishment of the Jewish Agency, the Committee has followed the policy of taking no action on political questions in Palestine, leaving such questions exclusively to the Jewish Agency.

When the report of the British Royal Commission, recommending the partition of Palestine, appeared in 1937, the Committee decided that the proposed scheme of partition ignores the guarantees embodied in the Balfour Declaration. At its annual meeting, held on January 16, 1938, the Committee unanimously adopted a resolution, opposing the proposed partition of Palestine, favoring the continuance of the present Mandate, and pledging its cooperation with other bodies, particularly the Jewish Agency for Palestine, in bringing about a "just, equitable, and workable solution of the Palestine problem." In conformity with this resolution, the Committee cooperated in the preparation and distribution of publications discussing the partition proposal. In October, 1938, the Committee joined in a delegation to Sir Ronald Lindsay, British ambassador, and to Secretary of State Cordell Hull in protest against the rumored plans of the British Government to abandon the Palestine Mandate and the Balfour Declaration.

The Committee consistently opposed the proposal for a World Jewish Congress. During 1935 and 1936 the Committee issued a number of public statements concerning the World Jewish Congress, and it was joined in its opposition to this gathering by the B'nai B'rith and a number of other national Jewish organizations, as well as by many important Jewish groups in Europe.

In addition to the above-mentioned steps for the combating of anti-Semitism abroad and its repercussions in the United States, the Committee has, since 1933, conducted a long-range program of public education. It has kept close watch on anti-Semitism in this country, and exerted itself to acquaint the American people with the nature of the Jewish situation in Germany, as well as to create a wholesome understanding between Jews and non-Jews in America. The Committee has also cooperated with non-Jewish groups in the fostering of inter-faith good will. The Committee's activities have followed a carefully laid-out program, employing all the various media of education, including the radio, motion pictures, press, and other means. This long-range program of educational work is supervised by a special sub-committee known as the Survey Committee.

For a number of years the Committee maintained a special statistical department which engaged in original research in connection with statistics of Jews throughout the world. In 1916, 1926, and again in 1936, the Committee cooperated with the United States Bureau of the Census in the nation-wide gathering of data regarding the Jewish population of, and the Jewish congregations in, the United States for the government Census of Religious Bodies.

The Committee maintains a research staff which collects information relating to the Jewish people, and cooperates with the Jewish Publication Society of America in the publication of the *American Jewish Year Book,* the material for which has been gathered by, and edited in the office of, the Committee since 1909. Since September, 1938, the Committee has been publishing a bi-monthly periodical, the *Contemporary Jewish Record,* superseding the various digests and bulletins previously issued by the Committee.

The heightened menace of anti-Semitism within the United States led to the establishment in 1939 of a unit equipped to aid local communities in their defense activities. This service includes consultation, advice and

useful information as well as helpful materials such as literature and radio transcriptions. All of the facilities of the Committee are thus placed at the disposal of local groups.

Through correspondence and personal visits, the staff members of the Community Service Unit maintain direct contact with Jewish councils and public relations groups throughout the United States. The experiences of each community are thus made available to others and techniques for promoting good will are initiated and developed according to community needs.

Judge Sulzberger retired from the presidency of the Committee in 1912 and was succeeded by Louis Marshall, who served as its leader until his death on September 11, 1929. He was succeeded by Dr. Cyrus Adler. The other officers (1939) are Abram I. Elkus, honorary vice-president; Irving Lehman and Louis E. Kirstein, vice-presidents; and Sol M. Stroock, chairman of the executive committee. Morris D. Waldman is secretary of the Committee, Harry Schneiderman, assistant secretary, and Sidney Wallach, director of the educational department. HARRY SCHNEIDERMAN.

Lit.: Annual Reports of the American Jewish Committee, reprinted in the *American Jewish Year Book.*

AMERICAN JEWISH CONGRESS, 1. an organization established during the World War "exclusively for the purpose of defining methods whereby, in co-operation with the Jews of the world, full rights may be secured for the Jews of all lands and all laws discriminating against them may be abrogated."

The establishment of an American Jewish congress was first formally proposed on August 30, 1914, in a resolution, introduced by Bernard G. Richards, Menahem Syrkin, and Baruch Zuckerman, adopted by a conference of Zionists of New York city. On March 21, 1915, a Jewish Congress Organization Committee was formed in New York city, with Gedaliah Bublick as chairman and Max Girsdansky as secretary. In its original form the proposal called for the establishment of a single body, constituted by popular vote to represent all Jews in the United States and to deal with all problems affecting them, especially assisting overseas communities to secure equality of civil and political rights.

The proposal to establish a congress did not meet with general approval. It was supported by the Provisional Committee for General Zionist Affairs (set up at the outbreak of the World War to take over responsibility for the work of the world Zionist movement in Palestine), by the Federation of American Zionists, and by other organizations of Zionist sympathies, notably such fraternal bodies as the Brith Sholom and I.O.B.A. It was opposed by another group of organizations led by the American Jewish Committee which at first objected to the idea itself and proposed the calling of a limited conference of delegates from national bodies. But later, in order to effect unity of front in American Jewish life, the Committee agreed to participate in calling a congress which would be definitely restricted as to function, would be temporary, and would not meet until after the termination of hostilities.

The National Workmen's Committee on Jewish Rights, representing various recognized labor organizations, established in 1915 to work for the achievement of equal rights for the Jews in all countries where they were deprived of such rights, was authorized by its executive committee to participate in the organization of a congress, provided that such a congress should not be a permanent body, and that it should be organized on a thoroughly democratic basis. The National Workmen's Committee thereupon undertook to secure agreement between the two factions, and a number of three-cornered conferences occurred. But it was not until after the Congress Committee had held a preliminary conference, attended by a large number of its supporters, in Philadelphia in March, 1916, and the American Jewish Committee a similar assemblage in New York two months later, that an agreement was finally reached on the following bases:

1. That the Congress shall meet exclusively for the purpose of defining methods whereby, in cooperation with the Jews of the world, full rights may be secured for the Jews of all lands and all laws discriminating against them may be abrogated, it being understood that the phrase "full rights" is deemed to include: (a) civil, religious and political rights, and in addition thereto, (b) wherever the various peoples of any land are or may be recognized as having rights as such, the conferring upon the Jewish people of the land affected of like rights if desired by them, as determined and ascertained by the Congress, (c) the securing and protection of Jewish rights in Palestine.

2. That no resolution shall be introduced, considered or acted upon at the Congress which shall in any way purport or tend to commit the Congress as a body, or any of its delegates or any of the communities or organizations which shall be represented therein, to the adoption, recognition or endorsement of any general theory or philosophy of Jewish life, or any theoretical principle of a racial, political, economic or religious character, or which shall involve the perpetuation of such Congress.

3. That the calling and holding of the Congress shall in no manner affect the autonomy of any existing American Jewish organization; but, insofar as the executive committee elected by such Congress shall take action for the securing of Jewish rights as defined in the call for such Congress, the activities of such executive committee shall, during the period of its existence, be regarded as having precedence over those of any other organization which shall participate in such Congress.

4. That the Congress is to select an executive committee which, in cooperation with the Jews of other lands, shall strive for the realization of the objects for which the Congress is called; such committee shall continue in office until the expiration of one year after the adoption of a treaty of peace whereby the present European war shall be concluded, and at the end of that period, or sooner if necessary, such committee shall reconvene the Congress and render to it a final report of its activities.

5. That the general principle of democratic election of delegates, approved at the Philadelphia conference called by the Congress Committee, is accepted with the express understanding that provision will be made also for the selection of representatives by the various national Jewish organizations which shall desire to participate in such Congress.

6. That the executive shall consider the advisability of placing on the agenda of the Congress the subject

of the economic reconstruction of the Jewish communities in the War zone.

7. That the Congress shall be held at such time before the cessation of the present European war as shall be fixed by the executive committee.

In accordance with this agreement, a new executive committee was formed—consisting of 140 members, one-half representing the groups and organizations which had supported the Jewish Congress Organization Committee, and the other half representing those organizations which, favoring a limited conference, had been in opposition to that Committee. The officers were: Nathan Straus, chairman; Harry Cutler, Morris Hillquit, Harry Friedenwald, Isaac A. Hourwich and Leon Sanders, vice-chairmen; Adolph Lewisohn, treasurer; Jacob Carlinger, honorary financial secretary; Bernard G. Richards, executive secretary.

The executive committee decided to hold elections immediately and to leave to an administrative committee of seventy the fixing of the exact date of the congress which was in no event to be later than May 1, 1917. This date was later postponed to September 2, 1917. Nominations for delegates to the Congress were held through nominating conventions in all parts of the country between May 12th and May 14, 1917, and a general election took place on June 10th; a total of 335,000 ballots were cast. The national Jewish organizations also chose the one hundred delegates allotted to them.

Following the revolution in Russia, which abolished all restriction against the Jews of that country, the executive committee of the National Workmen's Committee on Jewish Rights deemed that the need for a congress had ceased, and withdrew from the movement. Because the technical work pertaining to the elections proved to be more extensive than had been anticipated, and rendered the meeting inopportune, holding of the Congress was postponed from time to time. On October 14, 1917, the executive committee decided that the Congress should not be called until peace negotiations had begun.

On November 30, 1918, the administrative committee set December 15th as the date and Philadelphia as the place for the holding of the congress. Judge Julian W. Mack was elected president by acclamation, and the following additional officers were elected: vice-presidents: Louis Marshall, Harry Cutler, Hugo Pam, Leon Sanders, Harry Friedenwald, Adolph Kraus, Gedaliah Bublick, Henrietta Szold, Louis Rubinsohn, M. S. Margolies, Hayyim Feinman, Alexander Kahn. Three secretaries were elected, namely, Bernard G. Richards, English; Isaac Allen, Hebrew; and William Edlin, Yiddish. Jacob H. Schiff was elected treasurer.

Among the resolutions adopted were the following:

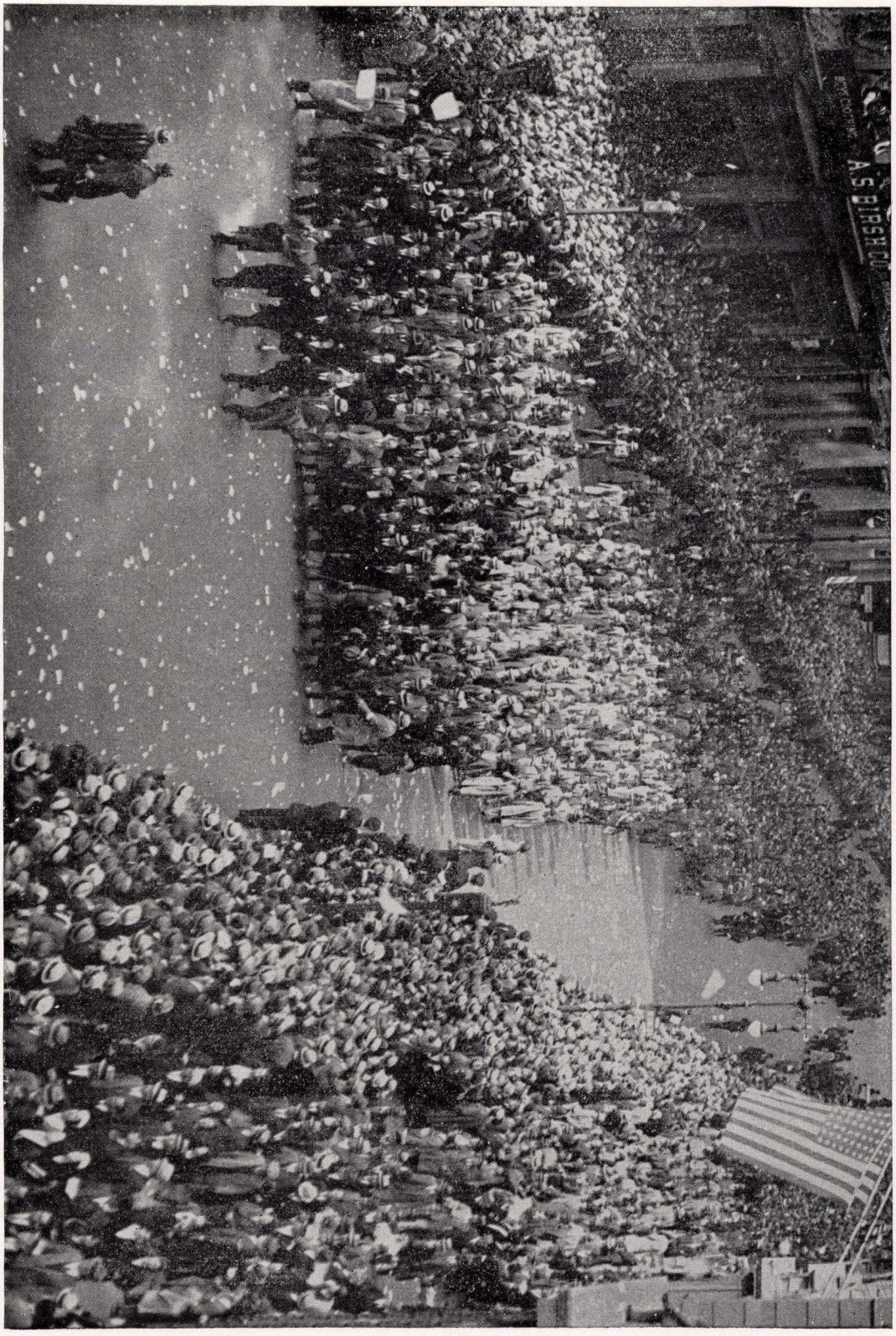
1. To elect a delegation to leave for Europe where, in cooperation with representatives of the Jews of other lands, it should use its best endeavors to realize the objects of the Congress; that the delegation should render a report to the Congress after its labors were completed; that the president of the Congress should summon the Congress to receive the report of the delegation not later than one year after the treaty of peace should have been signed, and to transact such other business as might come before it; that in the event the delegation required further instruction, or new conditions arose, it might direct the president of the Congress to summon a special session of the Congress;

2. To instruct the delegation to Europe to cooperate with representatives of other Jewish organizations, specifically with the World Zionist Organization, to the end that the Peace Conference might recognize the aspirations and historic claims of the Jewish people in regard to Palestine and might declare that, in accordance with the British government's declaration, there should be established such political, administrative and economic conditions in Palestine as would assure, under the trusteeship of Great Britain acting on behalf of such League of Nations as might be formed, the development of Palestine into a Jewish commonwealth;

3. To suggest that the peace conference "insert in the treaty of peace as conditions precedent to the creation of the new or enlarged states, which it is proposed to call into being," clauses expressly providing that (a) all inhabitants of the territories of such states, including war refugees who shall return to them, "shall for all purposes be citizens thereof;" (b) for a period of ten years from the adoption of this provision no law shall be enacted restricting any former inhabitant of a state from taking up his residence in that state and thereby acquiring citizenship therein; (c) all citizens, without distinction as to race, nationality, or creed, shall enjoy equal civil, political, religious, and national rights, and no laws shall be enacted or enforced which shall abridge such rights on account of race, nationality, or religion, or deny to any person the equal protection of the laws; (d) the principle of minority representation shall be provided for by law; (e) the members of the various national as well as religious bodies of the state shall be accorded autonomous management of their own communal institutions, religious, educational, charitable, or otherwise; (f) no law shall be enacted restricting the use of any language, and all existing laws declaring such prohibition are repealed, nor shall any language test be established; (g) those who observe any other than the first day of the week as their sabbath shall not be prohibited from pursuing their secular affairs on any day other than that which they observe; nor shall they be required to perform any acts on their Sabbath or holy days which they shall regard as a desecration thereof.

The following were appointed members of the delegation to attend the peace conference: Julian W. Mack, Stephen S. Wise, Louis Marshall, Harry Cutler, Jacob de Haas, B. L. Levinthal, Nahum Syrkin, Joseph Barondess, and Morris Winchevsky, and Bernard G. Richards, secretary. All except Dr. Wise and Mr. de Haas served as delegates at Paris. Part of the American delegation remained in Paris for months, laboring in behalf of Jewish rights.

Following the signing of the Treaty of Versailles on June 28, 1919, the delegates of the American Jewish Congress returned to the United States, and on July 28th its members were tendered a reception and banquet in New York city. The Congress was convened again at Philadelphia on May 30, 1920. Mr. Marshall presented a report of the work done by the delegation to the Peace Conference, and the Congress was adjourned sine die, in accordance with the basic agreement. A ruling to this effect by Judge Mack, chair-



Anti-Nazi Demonstration held under the auspices of the American Jewish Congress in New York City (May 10, 1933), the day of the public burning in Germany of "un-German" books

man, having been objected to by those who favored the continuance of the Congress, an appeal was taken to the delegates and the ruling was sustained by a vote of 142 to 66. Nevertheless, later at the same session, at Bublick's suggestion and after Judge Mack had declared the meeting adjourned, a number of delegates remained in session and formed a provisional committee for the purpose of establishing a permanent Congress.

2. **American Jewish Congress,** a permanent organization, an outgrowth of the American Jewish Congress which was established in 1916 and adjourned in 1920. It was formed at a meeting held in Philadelphia on May 21 to 22, 1922, upon the initiative of a committee made up of a number of the delegates of the temporary congress.

The purposes of the new organization were "to further and promote Jewish rights; to safeguard and defend such rights wherever and whenever they are either threatened or violated; generally to deal with all matters relating to and affecting specific Jewish interests." The following officers were elected: Nathan Strauss, president; Aaron J. Levy, Samuel Untermyer, and Stephen S. Wise, vice-presidents; George I. Fox, treasurer; Bernard G. Richards, executive secretary.

Not all the organizations which participated in the temporary congress were represented at the organization meeting of the new body, the delegates to which were elected by organizations and by local committees organized by the initiating group. No popular elections for delegates to the permanent congress were held.

The purposes of the American Jewish Congress have been defined by constitution as follows:

1. To safeguard the civil, political, economic and religious rights of the Jewish people wherever these rights may be threatened or violated.

2. To cooperate with other Jewish bodies for the protection of the national minority rights of Jews in countries where such rights have been recognized or incorporated in the law of the land.

3. To fight for equality of Jews everywhere, and to give assistance in all cases of injustice, hardship or suffering imposed upon Jews, arising out of the denial of their lawful rights.

4. To fight economic discrimination against Jews, both in America and abroad, and to contribute to the economic and cultural development of Jewish life by aiding in the establishment of economic and cultural institutions that may be helpful to this end.

5. To further the development of the Jewish National Homeland in Palestine.

6. To cooperate with Jews of other lands through the World Jewish Congress to defend Jewish rights and maintain the Jewish status.

The Congress also maintained contact with some of the European Jewish groups which had participated in the Comité des Délégations Juives auprês de la Conférence de la Paix (Committee of Jewish Delegations at the Peace Conference). This Comité continued to exist for a number of years after the Peace Conference, although many of the delegations which had originally constituted it had withdrawn. In 1921, delegates of the Congress participated in an international Jewish conference at Carlsbad and, in 1927, representatives of the American Jewish Congress attended a similar assembly at Zurich, where the Committee of Jewish Delegations was reorganized as the Council for the Rights of Jewish Minorities, with an office at Geneva.

In July, 1931, a conference called by the American Jewish Congress, held at Basle, decided to meet at Geneva the following year to consider the advisability of convening a world Jewish congress. A number of preliminary conferences on this matter were held during the succeeding years, and the calling of a world gathering itself was postponed from year to year, due to organizational difficulties and to the opposition of a number of important Jewish organizations and individuals. A national electoral conference was finally held at Washington, D. C., on June 13 and 14th, 1936, for the purpose of electing seventy American delegates to a world Jewish congress. The congress was convened in Geneva on August 8 to 15, 1936.

The advent of National Socialism in Germany, in 1933, resulted in increased activity by the American Jewish Congress.

In February a conference of five representatives each of the Congress, the American Jewish Committee and the B'nai B'rith discussed the crisis and decided to make a survey of the editorial opinion of the American press, to elaborate a plan for enlightening American public opinion regarding the Nazi Party, and to make representations to the United States government. Early in March, 1933, the Congress administrative committee decided to engage in public agitation and made plans for the holding of protest meetings in all parts of the country.

The first large mass meeting sponsored by the Congress was held at Madison Square Garden in New York on March 27, 1933, and simultaneous meetings were held in some 3,000 American cities. The Madison Square Garden gathering was followed by a protest parade in New York city on May 10, 1933, the day of the public burning in Germany of "un-German" books, and by another mass meeting at Madison Square Garden, in the form of a "trial" of Hitlerism, in March, 1934.

The Congress succeeded also in obtaining expressions of sympathy with the Jews of Germany and condemnation of Nazi oppression from a number of governors and members of the United States Congress. Steps were taken also to make representations to the United States government concerning persecution of the Jews in Germany.

The differences between the Congress, on the one hand, and the American Jewish Committee and B'nai B'rith, on the other, aroused considerable controversy in the Jewish community. But in June, 1933, the three bodies established a Joint Consultative Council for the interchange of views and united action insofar as this would be possible. Since June, 1938, the Congress has been represented in the General Jewish Council along with representatives of the American Jewish Committee, B'nai B'rith, and the Jewish Labor Committee.

In 1933, the Congress cooperated with Jewish groups in Europe in presenting to the League of Nations the petition of Franz Bernheim, on the basis of the German-Polish convention of 1922, relative to Upper Silesia. This petition placed the problem of anti-Jewish discrimination on the agenda of the League and caused the National Socialist government to declare that "the





Informal pose of Nathan Straus (right), first president of the American Jewish Congress. On his retirement, in 1925, he was succeeded by Dr. Stephen S. Wise (above). He in turn was succeeded by the late Bernard S. Deutsch, upon whose death, in 1935, Dr. Wise was again elected president, an office which he still holds. Mrs. Stephen S. Wise (above, left) has been equally active in the promotion of the affairs of the Women's Division of the American Jewish Congress

anti-Jewish measures taken by subordinate authorities that were not compatible with the Silesian convention would be corrected." Another petition based upon the German-Polish convention as to Upper Silesia was submitted to the League of Nations by Dr. Leo Motzkin and Dr. Emil Margulies, in the name of the Congress and a number of European Jewish organizations.

Although at first opposed to an anti-German boycott, the American Jewish Congress, in August, 1933, adopted a resolution approving such a boycott. It cooperated with other bodies, Jewish and non-sectarian, in bringing to the attention of its supporters the names of firms dealing with Germany, and at times sending picket lines before stores having German goods on sale. In 1934 the Congress was active in bringing about the prosecution of firms which violated a New York State law forbidding the destruction, removal or concealment of the mark of origin of foreign goods.

In July, 1935, following the Berlin anti-Jewish riots, the Congress and the Jewish Labor Committee jointly sponsored an emergency conference in New York, at which a resolution was adopted calling upon President Roosevelt to make representations to the German government expressing the concern of the American people over the outbreaks. A Joint Boycott Council of the two bodies was established, which has functioned ever since. In the same month, the Congress cooperated with other Jewish organizations in sending a delegation to wait upon Acting Secretary of State William Phillips in order to call his attention to National Socialist persecution in Germany. Through the Joint Consultative Council, the Congress cooperated in the discussions with the League of Nations which culminated in the establishment of the League of Nations High Commission for Refugees (Jewish and others) coming from Germany.

The Congress supported the movement against participation by American athletes in the Olympic games, scheduled to be held in Germany in 1936. It cooperated with many non-Jewish groups in informing American public opinion about the reasons for American non-participation. Various anti-Nazi demonstrations held by the Congress, from time to time, participated in by leaders of American public opinion of all religious faiths, served to bring to the attention of the American public the un-American character of the Nazi regime.

Through its women's division, the Congress has set up in New York city a temporary shelter and recreational center called the Congress House for refugees and emigres from Nazi Germany.

During all the years of its existence, the Congress has interested itself also in the situation of the Jews in various overseas countries, and has at times taken steps in an attempt to alleviate their plight. It has been especially interested in the Jewries of Poland, Roumania, and other Eastern European countries.

The Congress has also been concerned with events affecting Palestine. When on August 20, 1936, the British Government contemplated the suspension of immigration to Palestine, the American Jewish Con-

gress requested the department of state to submit to Great Britain a protest against the projected curtailment. The Congress likewise opposed the partition of Palestine as proposed in the report of the Peel Commission, in a resolution to that effect, adopted on May 19, 1937. It also joined other organizations in protesting the British decision on Palestine, reported in March, 1939, and officially announced in the White Paper of May 17, 1939.

On June 25-27, 1938, the Congress held nation-wide elections for delegates to an extraordinary conference to be held in New York in the fall of 1938, in connection with a meeting of the executive of the World Jewish Congress. A total of 698,993 persons registered for the elections and 351,674 voted. The 550 delegates, representing thirty states, elected in June, convened in New York in a three-day special session on October 29-31, 1938, which was also attended by European members of the executive of the World Jewish Congress.

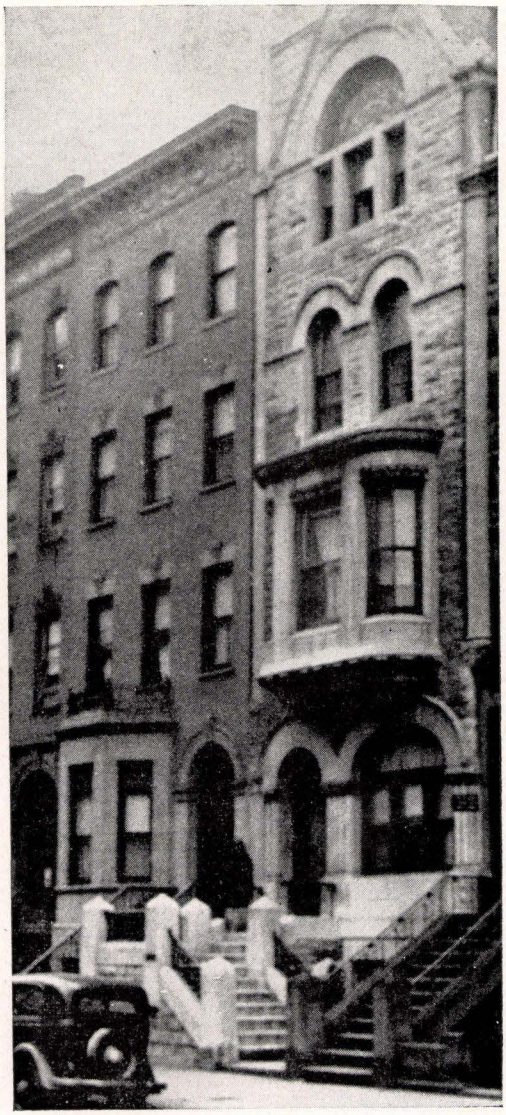
The American Jewish Congress includes affiliated organizations and divisions; the latter are local committees expected to keep in touch with national headquarters and to take action on local problems. The Congress meets annually. Delegates are elected or designated by affiliated national organizations, and in some communities public elections for delegates are conducted by local divisions. Between the annual sessions of the Congress, the officers and the executive and administrative committees conduct the business and activities of the organization.

The Congress derives its support from federations and welfare funds, individual membership dues, regular payments by constituent groups and organizations, and voluntary contributions.

In 1925, Nathan Straus, first president of the American Jewish Congress, retired from that office and was succeeded by Dr. Stephen S. Wise, who served until 1929, when Bernard S. Deutsch of New York city was elected, Dr. Wise becoming honorary president. Upon Deutsch's death in 1935, Dr. Wise was again elected president of the Congress, which office he still holds.

Bernard G. Richards, secretary of the American Jewish Congress since its organization, later became executive director. In 1931, an amendment to the by-laws was adopted providing for a reorganization under which the functions of the Congress were departmentalized into three sections, administration and finance, publications and research, and field activities. Richards became director of research and publications.

Abraham H. Cohen succeeded Richards as executive director; he was in turn succeeded by Oscar Leonard and later by Dr. Joshua A. Goldberg, national secretary, who served until the end of 1936. At present (1939) the office executive is Miss Lillie Schultz, who is director of research and publicity. The present program of the Congress was defined at a conference held in Philadelphia in March, 1935. The plan of work there adopted is implemented through the following six permanent commissions: commission on status of Jews in foreign lands; the commission on education, the commission on economic problems, the commission on law, the boycott commission, the commission on organization. In addition, the Women's Division and Youth Division carry on special activities. Since 1936 the Congress has published a weekly organ entitled *The Congress Bulletin.*



The Congress House, maintained in New York by the Women's Division of the American Jewish Congress, as a temporary shelter and recreation center for refugees and emigres from Nazi Germany. Mrs. Stephen S. Wise, as president of the Women's Division of the American Jewish Congress, is the moving spirit of this institution

See also: AMERICAN JEWISH COMMITTEE; B'NAI B'RITH; GENERAL JEWISH COUNCIL; JEWISH LABOR COMMITTEE; WORLD JEWISH CONGRESS.

HARRY SCHNEIDERMAN.

Lit.: *Jewish Communal Register:* report by Richards, Bernard G. (1918) pp. 1384-96; de Haas, Jacob, *Louis Dembitz Brandeis,* pp. 75-78; Luzzatti, Luigi, *God in Freedom,* with supplementary American chapters by Taft, Lehman, Marshall, Kohler and Askowith, pp. 751-94; reports and releases of the American Jewish Congress; *The Congress Bulletin; American Jewish Year Book,* 1917 to 1940; Janowsky, Oscar J., *The Jews and the Rights of Minorities* (1933).



Agricultural training among Jews in Russia under the sponsorship of the Agro-Joint

AMERICAN JEWISH HISTORICAL SOCIETY, THE, a research society organized at a meeting in New York city, called by Cyrus Adler on June 7, 1892, "to collect and publish material bearing on the history of the Jews in America." In 1908, this statement of purpose was expanded to include the promotion of the study of Jewish history in general, preferably as it is related to American Jewish history and the causes of Jewish immigration to the Americas.

The formation of the Society was directly inspired by the quadricentennial Columbian celebration of 1892. Cyrus Adler, at that time assistant librarian of the Smithsonian Institute, organized the Jewish contributions to the celebration in the form of a narrative of the part played by the Jews in the discovery of America. As a result of this, the need for a permanent Jewish historical research body was recognized and the Society formed, with Oscar Straus as its first president. Up to 1938 there have been forty-one annual meetings and thirty-four *Publications of the American Jewish Historical Society* issued.

Among the important phases of Jewish history in America upon which new facts have been revealed by the contributors to the *Publications* are the following: the history of the Jews in Spain and Portugal, and of the Inquisitions; their exile from those countries, and their adventures in South America and the West Indies; the Inquisition in South America; the first Jewish settlement in North America; the history of the Jews in New Amsterdam, Newport, and other colonies; early family history; the role of the Jews in the Revolution, in the War of 1812, in the Civil War, in the World War; the immigration question, and the persecution of Jews in Eastern Europe.

The numerous articles on all phases of American Jewish backgrounds which have appeared in the *Publications* are regarded as source material of the first rank. The Society has an extensive library, available for research, at the Jewish Theological Seminary of America. It includes the Dr. A. S. W. Rosenbach collection of pre-1850 Judaica Americana, the Kohut Collection, the Oppenheim papers, and the Lyons manuscripts.

The officers of the Society have been: Oscar Straus, president (1892-99); Cyrus Adler, president (1899-1921); A. S. W. Rosenbach, president (1921-); Cyrus Adler, corresponding secretary (1892-99); Herbert Friedenwald, corresponding secretary (1899-1904; 1910-); and Max J. Kohler, corresponding secretary (1904-10).

ALBERT M. FRIEDENBERG.

Lit.: *Publications of the American Jewish Historical Society;* Friedenberg, A. M., in *The Reflex,* vol. 2, No. 2 (1928) 84.

AMERICAN JEWISH JOINT AGRICULTURAL CORPORATION (AGRO-JOINT), an American corporation organized on July 21, 1924, by the American Jewish Joint Distribution Committee as its operating agency in Russia.

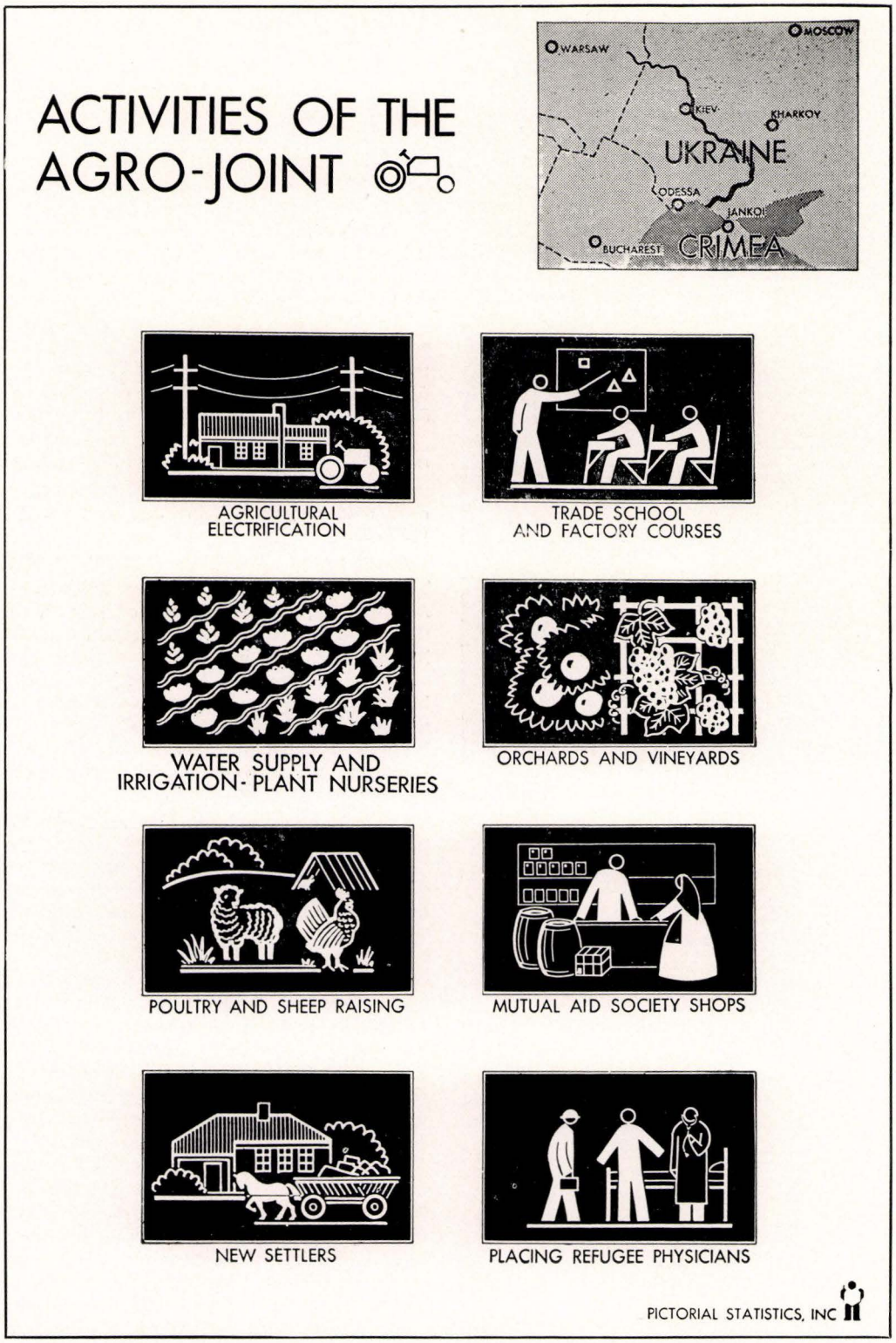
In 1917, seventy per cent of the Jews in Russia belonged to the petty trader class, a condition forced upon them by the restrictions of the Czarist government. With the establishment of the Soviet Union, two million Jews, together with others in petty trade, were declassed. As declassed persons they were denied citizenship and deprived of practically all civil and economic rights.

The task before the Agro-Joint was so to restratify Jews in the economic field that they would be given Russian citizenship and would receive equal rights with the privileged classes of workers and peasants. It was generally recognized that from the point of view of permanent rehabilitation, mass transition to productive occupations was the only solution to the problems confronting the Jews in Soviet Russia who numbered at that time approximately 2,750,000.

The Agro-Joint began work with an experimental project for settling several hundred Jewish families on the soil. 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 out the land settlement program and a number of industrial projects which were all designed to redirect a substantial proportion of the Jewish population into agricultural and industrial occupations.

The Russian government was in full sympathy with the work of the Agro-Joint and, by supplying free land, reduced transportation rates, free tracts of timberland, and financial credits, furnished by far the greatest part of the necessary investment.

From 1924, when it began operations with an initial appropriation of $400,000 from the Joint Distribution Committee, till the end of 1928, the Agro-Joint ex-



pended approximately $5,880,000. In that year (1928) the further support of the Agro-Joint work was assumed by the American Society for Jewish Farm Settlements in Russia, Inc. The Society, without resorting to any general appeal, secured $8,000,000 in private subscriptions from a small group of individuals in the United States, payable over a period of eight years. These sums were made available to the Agro-Joint for the extension of its work. By agreement with the Society and the Agro-Joint, the government of the U.S.S.R. contributed in roubles an amount equal to the dollar payments of the Society toward the industrialization and agricultural colonization programs for Jews.

The Agro-Joint projects resulted in permanent im-



A typical summer camp, maintained by the Agro-Joint for the benefit of Jewish children in Russia

provements and not mere palliative measures. The work which began in 1924 and which for all practical purposes was concluded by 1938, affected nearly the whole Jewish population in Russia. The scope of the program included not only farm settlement, but industrial projects and other activities for the Jews dwelling in the cities, small towns and villages. Each of these activities outgrew its original expectations, and because of the active cooperation of the government developed on a much larger scale than was first anticipated. At a certain stage of development in all the Agro-Joint projects, the work was taken over by local government agencies, fitted into the general structure of economic and social life of the country, and continued on a larger scale at the expense of the government. The net result has been to lift the declassed Jews of the country into their proper place in the economic and social scheme.

The land settlement project grew into a vast movement that established 250,000 people on 3,000,000 acres of land in colonies in the Ukraine and the Crimea. By 1937 the collectives had become strong enough to take new members into the colonies without outside help, and to provide large funds for general improvements, electrification of villages, irrigation, water supply and other communal undertakings.

In cooperation with the Jewish Colonization Association (ICA), the Agro-Joint operated 300 loan societies for the financing of artisan cooperative projects. Approximately 300,000 people benefited from the activities of these loan societies. In 1927 they were absorbed into the general system of cooperatives financed by the Government Bank which enabled them to continue operating on a scale larger than any social welfare organization would have been able to do.

During the course of the years, the Agro-Joint also organized forty-two trade and farm schools. Some of these institutions were conducted with the partial cooperation of the ICA and the ORT. These schools trained thousands of young Jews who were placed in Government industries. Short courses were also conducted for adults. These institutions, too, were eventually absorbed by the government trusts and departments and continued on a larger scale. By the end of 1937, the government had taken over the training of thousands of Jewish young men and women as metal workers, woodworkers, tractor mechanics, electricians, dairymen, viticulturists and irrigation specialists.

Another phase of this work was conducted through mutual aid societies with the support of the Agro-Joint. These societies organized cooperative shops which taught trades to tens of thousands of the *lishentzy*—the declassed—who were not suitable for farm settlement. These, too, since 1935 have been gradually absorbed by local government industrial trusts or the regular system of cooperatives.

The Agro-Joint carried on a vital service in the field of medicine and public health. It organized sixty-three medical societies which gave treatment to large numbers of declassed Jews who would have been unable to obtain medical treatment in any other way. These medical societies carried on a successful fight against tuberculosis, trachoma, favus and other diseases which ravaged the poor Jewish population. A number of the societies were helped by the Agro-Joint to organize shops for the production of dental and medical supplies. This enabled them to meet their own budgets and to make contributions to other medical societies. The government health department purchased the

entire output of these medical supply shops. During the course of the years all of the medical societies have also been absorbed by the commissariat of public health and by the Red Cross.

The Agro-Joint began the process of winding up its activities in the Soviet Union late in 1937 and continued through 1938. This action was taken because it was found that Russian Jews no longer required the assistance of outside organizations. The Agro-Joint colonies had reached the stage where they were not only able to take care of their own needs, but were also able to absorb new settlers out of their own resources.

Since the inception of the Agro-Joint in 1924, it administered a total of approximately $16,000,000 for land settlement work, as well as industrial, medical, trade school and mutual aid activities. This included the funds provided by the Society. Through an arrangement effected with the government of the U.S.S.R., the Society, in consideration of its investment in the agricultural settlement programs, received for the beneficial interest of subscribers, certain bonds from the government of the U.S.S.R.

In less than a decade and a half, the work of the Agro-Joint helped to transform the whole of Russian Jewry from an almost helpless ghetto population into self-reliant and productive workers of the field and factory. Former President Herbert Hoover, who as director of the American Relief Administration had an opportunity to know the problem facing the Agro-Joint, called the Agro-Joint achievement long before its conclusion one of the most amazing feats of "human engineering" in modern history. John D. Rockefeller, Jr., gave the project his support.

Three major factors influenced the success of the Agro-Joint. The project captivated the imagination and benefited from the understanding, generosity and leadership of a group of men headed by Felix M. Warburg, Julius Rosenwald, James N. Rosenberg, Paul Baerwald, Herbert H. Lehman and Louis Marshall who, through the Joint Distribution Committee and the American Society for Jewish Farm Settlements in Russia, financed the Agro-Joint activities. Coupled with this was the cooperation and material support which the Agro-Joint received from the Russian government which, from the very beginning, recognized the solution of the Jewish problem as an obligation of the State. And thirdly, there was developed, under the direction of Dr. Joseph A. Rosen, a competent working staff of socially-minded and highly qualified technicians who carried on this task of "human engineering" under most difficult conditions. JOSEPH C. HYMAN.

AMERICAN JEWISH JOINT DISTRIBUTION COMMITTEE, *see* JOINT DISTRIBUTION COMMITTEE.

AMERICAN JEWISH PHYSICIANS' COMMITTEE, a committee organized in 1921 by Dr. Nathan Ratnoff, of New York city, on the occasion of the visit to the United States of Chaim Weizmann and Albert Einstein. Its object is the building and maintaining of the medical department of the Hebrew University, Jerusalem. It supports the medical research institute; it has helped maintain the chemical department of the university to the extent of contributing approximately $67,000. It supports the medical library, which contains over 25,000 volumes, and receives over 400 current periodicals in various languages. The Committee built and equipped an animal house for experimental work. In collaboration with Hadassah, the Committee equipped an X-ray laboratory, contributed substantial sums for building the Emek and Tel-Aviv hospitals, and purchased land adjoining the Rothschild Hospital. The Committee has also equipped an X-ray laboratory in the Kupat Cholim Hospital, and has contributed towards the support of chairs in physics and chemistry at the university. The Committee purchased seven acres of land on Mount Scopus, adjoining the university, and on this site, in cooperation with Hadassah, the Rothschild-Hadassah University Hospital and Medical School Building were constructed. The Physicians' Committee expects to establish in the Medical School Building a school of tropical medicine as well as to institute post graduate courses in medicine. The buildings were completed and dedicated in May, 1939.

The American Jewish Physicians' Committee numbers about 700 members, and is affiliated with the Hebrew University; several of its members are on the American Advisory Committee. In 1938 its officers were: Nathan Ratnoff, president; Albert A. Epstein, vice-president; Israel S. Wechsler, secretary; Harry E. Isaacs, treasurer; and Emanuel Libman, chairman of the executive committee.

AMERICAN JEWISH PUBLICATION SOCIETY, *see* JEWISH PUBLICATION SOCIETY OF AMERICA.

AMERICAN JEWS' ANNUAL, a yearly publication of Jewish interest founded at Cincinnati, Ohio, in 1884 under the editorship of Leo Wise, son of Isaac Mayer Wise. Its purposes were literary and belletristic. It was one of the few publications of its kind ever established in America. Leo Wise was its owner and publisher from 1884 to 1892. It suspended in 1897.

AMERICAN JOINT RECONSTRUCTION FOUNDATION, a corporation formed under the English Companies Act of May 3, 1924, by the American Jewish Joint Distribution Committee (J. D. C.) and the Jewish Colonization Association (ICA) of Paris. It commenced operations on May 15, 1924, taking over part of the reconstruction activities which until then had been conducted for the benefit of the Jewish populations of Eastern and Central Europe by the J. D. C. and the ICA separately. These two organizations had since the close of the World War conducted extensive rehabilitative activity in war-torn areas of Eastern Europe. To the Foundation was turned over a large part of the task of reconstructing the economic lives of these people and helping improve the general economic conditions by encouraging and facilitating productive economic activity among the Jewish population.

In its early years of activity, the Foundation engaged in extensive re-building of Jewish-owned structures, which had been destroyed during the war, but in time it placed greatest emphasis on the promotion of the cooperative movement among the Jewish population in Eastern Europe to offset the great post-war pressure which was driving them out of their economic positions. The Foundation not only continued its support of cooperative institutions organized by the J. D. C.



Jewish farmers in the Ukraine whose settlement was made possible largely through funds furnished by the Agro-Joint. Among those pictured above (second from left, standing) is the late Bernard Edelhertz, early sponsor of the Universal Jewish Encyclopedia, who was visiting the colony

and ICA, but also was instrumental in the creation of new cooperative organizations.

The most important phase of the work of the Foundation, however, and the one upon which it has concentrated throughout its history, is the credit cooperative movement. The effect of the credit cooperative has been to organize many individually weak forces into a strong financial unit and thus to provide a credit and banking structure for Jews who would in no other way be able to obtain credit for their economic activities. In the countries in which the Foundation operated, there were as of November, 1938, 687 credit cooperative societies or kassas affiliated with it. These kassas had a membership of 191,000 small businessmen, farmers and artisans, membership being limited to the breadwinner of the family.

The entire capital of the Foundation was contributed by the J. D. C. and the ICA. The J. D. C. transferred to the Foundation at its inception all the outstanding assets of the J. D. C. Reconstruction Department which it dissolved at that time. The Foundation also received other substantial cash appropriations from the J. D. C. and the ICA. Through subsequent agreements between the J. D. C. and the ICA, the resources of the Foundation were considerably increased, the J. D. C. contributing more than $3,000,000 and the ICA more than $2,000,000.

The Foundation has operated in Bulgaria, erstwhile Czechoslovakia, Esthonia, Greece, Latvia, Lithuania, Poland, four sections of Roumania and Turkey. Operations in Germany which were begun in 1933 had to be liquidated under German regulations by December 31, 1938. Foundation activities in Austria were likewise liquidated. Loan funds have also been made available for the aid of German Jewish refugees from Germany in such countries as France, England, Holland, Palestine and the United States. Since the inception of the Foundation, through November, 1938, kassas affiliated with it have granted a total of 5,052,000 loans aggregating $581,000,000. Foundation investments in these kassas as of December 30, 1937 amount to $2,705,000, and the kassas have their own capital of $4,169,000.

No statistics nor even any summary in terms of money expended can adequately convey an idea of the Foundation's work. For, aside from the credit cooperatives, both the J. D. C. and the Foundation have largely contributed to the economic upbuilding of the stricken and harassed Jewish populations of Eastern and Central Europe, through special loans to building cooperatives and cooperative bakeries, through long-term agricultural credits, re-discount credits and other forms of basic economic assistance. Moreover, this work has been a great education for the Jewish population in the spirit and principles of cooperative effort and the cooperatives have been guided in the orderly methods of business. They have been helped with technical advice and with the large fund of experience which the Foundation gained in its fourteen years of existence.

The Foundation has been indispensable to the Jewish trader, the small merchant, the artisan and the agriculturist, as virtually the only source of cheap credits, especially so during the years of economic depression, with their mounting waves of anti-Semitism sharply limiting the few remaining business opportunities and



Teaching trades to Jewish women in Soviet Russia with the assistance of the American Joint Reconstruction Foundation

occupations of large groups of the Jewish population.

The credits extended by cooperatives affiliated with the Foundation constitute a veritable bulwark of economic self-defense. They have facilitated the cheap buying of raw materials. They have helped in the substitution of modern methods and materials for old ones, and in the change of mechanized operations. They have aided in finding markets for new products and in the maintenance of the prices for those products.

Difficulties besetting the Foundation have increased enormously since the advent of disabilities in the 1930's. The laws and decrees affecting the cooperatives have in many directions changed considerably and have handicapped the cooperatives, until they could accommodate themselves to the changing local conditions. To these difficulties must be added exchange restrictions in Poland and other countries, banking legislation in Roumania and debt moratoria in several countries.

The services of the Foundation whether in Poland or in other countries of Eastern and Central Europe constitute an essential contribution towards the entire effort of the handicapped Jewish populations to maintain an economic footing.

The operations of the Foundation were conducted from the outset in accordance with efficient and approved cooperative principles and were necessarily designed to conserve for members of the cooperatives, the shareholders and depositors, a well-secured, unimpaired revolving fund for continued service. The Foundation on numerous occasions, however, has not hesitated to assume large losses when the Jewish people were the special victims of regulations and statutes that worked unusual hardship upon them, and when aggravated and growing impoverishment and acute economic crises made it virtually impossible for the borrowers to repay the cooperatives.

The Foundation is guided by a governing board composed of six members representing the J. D. C., six representing the ICA and six members representative of Eastern European viewpoints. The governing board has included the following:

American Members

David M. Bressler
Meyer Gillis
Alexander Kahn
Alexander A. Landesco, Governor
Herbert H. Lehman
Felix M. Warburg
Joseph C. Hyman, Secretary to American members

ICA Members

Dr. Julius Blau
Sir Osmond d'Avigdor Goldsmid
Dr. Alfred Klee
Leonard G. Montefiore
Emil Oettinger
Marquess of Reading

Eastern European Members

Dr. Leon Bramson
Dr. Isaac Joffe
Dr. Albert Sondheimer
Mr. Rafal Szereszowski
Senator Jacob Trockenheim
Mr. Isaac Ussoskin

Dr. Bernard Kahn, honorary European chairman of the J. D. C., and Dr. Louis Oungre, director general of the ICA, are co-managing directors of the Foundation.

JOSEPH C. HYMAN.

AMERICAN LITERATURE ON AND BY JEWS

I. The Jew as a Subject in American Literature
1. From 1640 to the Twentieth Century
2. The Twentieth Century
II. Jewish Novelists in America
3. The Jewish Scene
4. The General American Scene
III. Jewish Dramatists in America
IV. Jewish Poets in America
V. Writers of Non-Fiction
5. Biographies
6. Autobiographies
7. Belles Lettres and Criticisms
8. Philosophy and Ethics.

I. The Jew as a Subject in American Literature.

1. From 1640 to the Twentieth Century. The first mention of the Jew in American literature dates from 1640. Almost every major personality in American letters has expressed his sentiments about the Jews. There exists consequently a rich literature pertaining to the Jews in America which, for the first two centuries, was almost entirely from the pens of non-Jewish writers. The first book published in the English settlements of America was the *Bay Psalm Book* (1640), which was translated directly from the Hebrew text. In the preface Richard Mather wrote the first dissertation on the language and poetry of the Hebrews published in America.

The first publication of the Puritan preacher, Increase Mather, was *The Mystery of Israel's Salvation,* published in 1669. The famous minister attempted to prove that conversion was the only hope of the Jews.

Other works on the same subject published during the 18th cent. were Increase Mather's *Dissertation concerning the future conversion of the Jewish Nation* (1709), Samuel Willard's *The Fountains Opened, or the blessings plentifully to be dispersed at the national conversion of the Jews* (1722), John Beach's *Three discourses, showing the reason and propriety of rejoicing at the dissolution of the Jewish State,* and Robert Sandeman's *Some Thoughts on Christianity* (1764).

Whenever a conversion occurred in other countries, these authors lost no time publicizing it. Thus, Cotton Mather described the conversion of a British Jew in 1699, and in 1718 of three Jewish children in Berlin. Perhaps the most notable conversion in America of the eighteenth century was that of Judah Monis, the first teacher of Jewish descent in Harvard and the first Jew to obtain a degree from that college before 1800. On March 27, 1722 he was publicly baptized in the College-Hall at Cambridge. The Reverend B. Colman delivered a discourse, *A Witness to Our Lord,* and Monis gave three discourses, *The Truth, The Whole Truth, Nothing but the Truth.* Monis became instructor in Hebrew at Harvard after his conversion, and taught for almost forty years. In 1734 he published a *Grammar of the Hebrew Tongue,* the first in America.

In 1760 there appeared in Hebrew, with an English translation, the *Form of Prayer Performed at Jews Synagogue, on October 23, 1760, for the Incorporation of Canada to the Colonies,* composed by Joseph Jeshurun Pinto (New York, 1760). The first volume of prayers for Rosh Hashanah and Yom Kippur printed in America appeared in 1761 in New York, from the pen of Isaac Pinto.

A favorite topic of the early writers on Jews in America was the identification of the Indians with the lost tribes of Israel. Jonathan Edwards in his *Language of the Muhhekaneew Indians* [1788] cited analogies between this Indian dialect and Hebrew and hoped to prove by this means that the Indians were of Jewish origin. Other American writers on the subject were William Gordon, John Eliot, Abiel Abbot, Elias Boudinot, and Mordecai M. Noah.

Ezra Stiles, a president of Harvard College and friend of Rabbi Haim Isaac Karigal of Newport, left in his diary and manuscript papers the most complete record of Jews in Colonial America. He described their communities in Newport, New Haven, Philadelphia, and elsewhere. Stiles made keen observations on the religion, customs, beliefs, and lore of the Jews. His descriptions of the colonial synagogues and their services are among the most reliable extant, as are also his vivid portraits of the many Jews with whom he was acquainted. American literature about Jews was more varied in the 19th cent., but Jewish subject matter continued to claim the interest of the chief non-Jewish American writers of that period. In several of his poems Longfellow indicated a sympathetic attitude toward the Jews and an admiration for their qualities. While traveling in Europe in 1835, he took occasion to visit old bookshops owned by Jews and to chat with the owners. On July 9, 1852, he visited the Jewish cemetery at Newport. A short time after he composed *The Jewish Cemetery at Newport. Sandalphon,* which he wrote in 1857, was based on passages from J. P. Stehelin's *The Traditions of the Jews.*

In 1862 Longfellow wrote *The Legend of Rabbi Ben Levi.* He relates the rabbi's encounter with the Angel of Death from whom he obtains the promise that he will thereafter remain invisible to his future victims. In his *Tales of a Wayside Inn* (1862), the poet portrays for the first time in American literature a noble Jew. The prototype was a Moroccan Jew, Israel Edrehi, whom he met in his travels.

The poet Whittier wrote several poems of Jewish interest, although his works make no mention of the Jews of his own day. Among these were: *Judith at the Tent of Holofernes, Rabbi Ishmael, The Two Rabbins,* and *King Solomon and the Ants.* He revealed in these poems considerable knowledge of the Apocrypha and of rabbinical lore.

Emerson, in his essays, poems, and *Journal,* several times refers to Jews. In his essay on *Fate* he writes: "The sufferance which is the badge of the Jew has made him in these days (1853) the ruler of the rulers of the earth." Emerson admired the poetry of Emma Lazarus, supervised and guided her reading. In 1871 she dedicated her second book, *Admetus and Other Poems,* to him. In 1876 she was invited to spend a week at his home in Concord. The gifted Jewess owed much to Emerson, writing of him: "To how many thousand youthful hearts, has not his word been the beacon—nay, more, the guiding star—that led them safely through periods of mental storm and struggle." Poems of Jewish interest were written also by Poe, Lanier, Riley, Eugene Field, and Walt Whitman, and may be found in some standard collections.

James Russell Lowell in his *Address on Democracy* (1886) paid tribute to the people of Israel thus:

"One of the most curious of these frenzies of exclusion was that against the emancipation of the Jews. All share in the government of the world was denied for centuries to perhaps the ablest, certainly the most tenacious, race that ever lived in it—the race to whom we owed our religion and the purest spiritual stimulus and consolation to be found in all literature—a race in which ability seems as natural and hereditary as the curve of their noses, and whose blood, furtively mingling with the bluest bloods in Europe, has quickened them with its own indomitable impulsion."

Oliver Wendell Holmes in *The Professor at the Breakfast Table* (1859) comments: "I suspect the story of sweating gold was one of the many fables got up to make the Jews odious and afford a pretext for plundering them." Years later, in *Over the Teacups* (1891), replying to a series of questions pertinent to racial prejudice, he writes that from his own personal experience he finds no justification for prejudice towards Jews, or for practising a different standard of conduct when dealing with them.

Mark Twain expressed his sentiments toward Jews in an article, "Concerning the Jews" (1897). He stresses his belief that anti-Semitism antedates Christianity, was existent among the nations of antiquity, and that "religious issues are responsible to only a very small extent for prejudice toward Jews." Jewish persecution he calls a "trade-union boycott in religious disguise." Bread and economic need, he goes on to say, lie closer to the desires of mankind than religion, and economic factors are the primary impulse behind such prejudice. He states that he has arrived at these conclusions with an "open mind." He praises particularly their efficient organization of charities and Jewish philanthropy in general. He finds that Jews have been slow to organize and make their influence felt politically, and advises them to strengthen their position.

Lafcadio Hearn, who wrote of places as far apart as Tokyo and New Orleans, and of personalities of many countries, left four sketches of Jewish interest. One is an essay on Ferdinand Lassalle (1881). The others include *A Peep between Leaves of the Talmud* (1882), *Note on a Hebrew Funeral* (1884), and *The Jew upon the Stage* (1886). The last essay is characteristic of the nobility and sense of justice of the author who expresses his indignation over the stock indignities and villainies that have been foisted upon and have stuck to the character of the Jew in the European theatre.

James Huneker, critic of many arts, who knew many prominent Jewish artists, expresses—in his essay, "Eili, Eili, Lomo Asovtoni" in the book *Variations* (1921)—his admiration for the "sublimities" of Hebrew poetry and the Jewish liturgy, his criticism in his short story *The Shofar Blew at Sunset.*

2. *The Twentieth Century.* The literature about Jews during the twentieth century has grown to vast proportions. The annual bibliographies compiled for the *American Jewish Yearbook,* 1905-1911, testified to the interest displayed by Jewish and Gentile authors in the many problems which faced the American Jew and his coreligionists throughout the world in the first quarter of the century. With the coming of such extraordinary situations as the Kishinev pogrom of 1905, the pogroms after the Great War, the government-inspired anti-Semitism following the emergence of the Hitler regime, there has appeared a vast literature, historical, sociological, and polemical, bearing on the Jew. Leading periodicals, including the *Atlantic, Harper's, Forum, Scribner's,* have on many occasions discussed the Jew and his destiny since the fateful days of January, 1933, when Hitler became Chancellor of the Reich.

From Increase Mather to John Haynes Holmes there exists a long and noble tradition, in which great personalities have attempted to understand, evaluate and pay respect to the American Jew, not only for his remarkable spiritual heritage, but for his personal attributes, his patriotism, industry, integrity and genius.

Fiction written by American non-Jewish authors of the twentieth century is extremely rich in Jewish portraits. Sometimes the delineation indicates careful observation and sincere appreciation. Occasionally the author reveals a faint touch of prejudice. The novels and short stories here mentioned represent a variety of attitudes and points of view. They do not, however, constitute an exhaustive list.

The Jew has appeared in American fiction in many capacities and in many environments. In Robert W. Chambers' romantic novel of the American Revolution, *Cardigan* (1901), Saul Shemuel is a peddler who shares many perilous experiences with the hero.

The experiences of a Southern Jewish family as a result of General Grant's expulsion order are related by Evelyn Scott in her novel *The Wave* (1929).

In Margaret Hill McCarter's *Winning of the Wilderness* (1914), the participation of a Jew in the pioneer life of Kansas is described, as exemplified by Joseph Jacobs who through his foresight and uprightness contributes to the success of the venture.

Many non-Jewish novelists and short story writers depict with genuine sympathy and tenderness the poor Jews who came to America to escape persecutions abroad. Myra Kelly concentrated on describing the life of Jewish youngsters in the schoolroom on New York's East Side. Her volumes include: *Little Citizens* (1904), *Wards of Liberty* (1909), and *Little Aliens* (1910).

Jacob Riis, himself an immigrant from the Netherlands, was well equipped to treat of the life on New York's East Side. In *Children of the Tenements* (1905) and *Neighbors* (1914), he portrays the home life of the Russian-Jewish immigrants with a verisimilitude found in few non-Jewish authors. Another sympathetic treatment of Jews is Harold Frederic's *The New Exodus* (1892), which relates the Russian persecutions.

Jews of humble occupations as well as successful public figures and representatives of the learned professions have been characters in American fiction. F. Hopkinson Smith, in *Peter* (1909), describes Isaac Cohen, a tailor, who is introduced to illustrate a still existing prejudice, which his friendly personality does much to dispel. Another portrait of a tailor is found in Edward King's *Joseph Zalmonah* (1893). A poor Jewish peddler appears in Hypkin Brown's *Farmer Bibbins* (1914).

The Jewish intellectual has interested a number of American novelists. Sinclair Lewis in *Arrowsmith* (1925) has portrayed the Jewish scientist, Dr. Gottlieb. In his novel *Elmer Gantry* (1927), Lewis presents two rabbis, and in *It Can't Happen Here* (1936) he introduces other Jewish characters. A rabbi is portrayed by Floyd Dell in *Moon Calf* (1920).

The Jewish college student has appeared occasionally







Emma Lazarus (above), poet; Abe Cahan (right), novelist and editor; Elias Lieberman (left), poet and educator

in the American novel. Thomas Nelson Page, in *John Marvel, Assistant* (1909), relates the experiences of three friends, all students in a Southern college. The crude mountaineer, the brilliant Jew, and the aristocratic planter's son form a lasting friendship, which enables them in later years to collaborate in fighting for reform in their newly-adopted city. Ernest Hemingway, in *The Sun Also Rises* (1926), projects a critical portrait of Robert Cohen, the brilliant scholar-pugilist of Princeton. As a representative of the Post-war "lost generation," Cohen is afflicted with the *malaise* and instability which afflicted so many intellectuals, Jews and Gentiles. A Jewish attorney is the main character in Thomas McMorrow's *The Sinister History of Ambrose Hinkle* (1929).

Another type of Jewish intellectual is the critic, Alfred Stone, one of the important characters in James Huneker's novel *Painted Veils* (1920). Frank B. Copley's *The Impeachment of President Israels* (1913) is a noble tribute to the hero's virtues.

John Dos Passos, in *Three Soldiers* (1921), delineates two different Jewish types. In "Wild Dan" Cohen the War has produced an irresponsibility and a forsaking of normal values. Eisenstein is a Socialist and is court-martialed for airing his sentiments regarding the purpose of the War. In his novel *1919* (1932) there is a portrait of Compton, a Jew who embraces the cause of the working-class, one of the few characters in the book who preserves his integrity in an opportunistic world.

Not all the Jews in the novels of Gentile authors have been admirable. Edith Wharton, in her *House of Mirth* (1905), makes no effort to conceal her dislike for Simon Rosedale who has accumulated a fortune and tries to break into society. A gambler is described in F. Scott Fitzgerald's *The Great Gatsby* (1925).

Numerous American short stories have presented vivid sketches of certain types of Jews. O. Henry, in his "Love Philtre of Ikey Shonstein," offers his most finished Jewish character. He has also described Ziegler, an Armenian Jewish peddler; Isaacstein, another peddler; Policeman Kohen in "Vanity and Some Sables."

Fitz-James O'Brien, in his famous short story "The Diamond Lens" (1858), introduces Jules Simon, a diamond merchant, whom he supposes to be a Jew. Jack London, in "The Benefit of the Doubt," sketches a Jewish magistrate. Harry Leon Wilson, in *"Two Black Sheep,"* delineates a Jewish proprietress of a fashion shop. Barry Benefield, in "Up Bayou Dubac," has the story turn on intermarriage between a local boy and a Sephardic Jewess.

The general impression gained from a perusal of the considerable literature on Jews by non-Jews is that most of it is fair, sympathetic, and indicative of a willingness to understand their ways and customs. Hospitality, rather than hostility, is the keynote of these writings. More stories have been written about the Jews in America by non-Jews than about any other large immigrant group. This indicates a genuine curiosity and interest. Although many of the portraits are superficial, being concerned with outward characteristics such as foreign accents and excessive gesturing, yet some of the stories—like those of Myra Kelly, Jacob Riis and I. A. R. Wylie—explore the racial and religious heritage of the Jews.

Since the Great War many studies of American Jewish life have appeared. Just as there has been an evolution in the treatment of the American Jew by Jewish novelists, so the non-Jewish authors have seen him in various changed situations. In the early part of the twentieth century the immigrant Jew was conspicuous by his dialect, his poverty, and his tendency to live with his own people. The stories about him would either sympathize with his plight or—as was the case in the works of Edith Wharton, Willa Cather, and Robert Herrick—would present certain generalized objectionable traits for criticism.

The depression of the late twenties, the persecutions of the German, Austrian, Polish, and Roumanian Jews of the early thirties have given rise to a more sym-

pathetic series of studies in fiction and non-fiction in line with previous American tradition.

II. Jewish Novelists in America. Jewish novelists in America may be divided into two main divisions: those who describe Jewish life and those who treat the general American scene. Some of them have written in both fields.

3. *The Jewish Scene.* Few, if any, novels describing American Jewish life were written before the Civil War. The history of Jewish life after the Civil War is preserved in fiction by American Jewish novelists. It is in vivid contrast to the literature of the Jewish writers of the early nineteenth century, who seldom introduced a Jewish character or problem in their works.

In 1867 Nathan Mayer wrote a novel of the Civil War, *Differences,* which presents the participation by Jews on the side of the Confederacy.

Novels appeared occasionally depicting the life of the well-established German-Jews. But with the great influx of Russian-Jewish immigration came the inspiration and stimulation to a much larger and richer output of American fiction.

The forces that operated in the development of the novelists' material in America have been swift, dramatic and abundant. The collapse of the traditional culture and religion of the immigrant Jew in the New York ghetto, the manner in which he was exploited in the sweatshop, his conflict with a rising generation of American-born sons and daughters, tempted a literary treatment that sought for effects in pathos, rhetoric and picturesqueness. Abraham Cahan wrote *Yekl* (1896), and *The Imported Bridegroom* (1898). Herman Bernstein fashioned similar stories, which he collected, in 1902, in *In the Gates of Israel.* Rudolph Bloch was another early author of such stories. Through the fiction in magazines and later in collected volumes and in novels America was learning about the Eastern Jews.

The struggles of the Russian-Jewish immigrants in American cities were also portrayed. In 1917 Abraham Cahan published *The Rise of David Levinsky.* It has become a classic of its kind. The characters, sharply outlined, present a rich pattern of the many-sided life of Jews, projecting business rivalries between German and Russian Jews. Isaac Kahn Friedman, in *The Lucky Number* (1896), described the Chicago Ghetto, establishing a tradition that resulted in Meyer Levin's *The Old Bunch* (1937), in which the activities of the American scions of Russian immigrants are chronicled.

Several women have found rich material for their short stories and works in the New York East Side and other closely populated Jewish sections. Of these, Anzia Yezierska and Fannie Hurst have been most successful. The former was born in Russia, in 1885, and came to America in 1901. She went through many of the economic and spiritual difficulties which beset her characters until she finally learned enough about the English language to put her bitter experiences into words. In 1919 Edward J. O'Brien designated her story, *The Fat of the Land,* the best of the year. She has written two novels, *Salome of the Tenements* (1922), *Bread Givers* (1925), and numerous short stories.

Fannie Hurst, however, is a native American. In 1911 she began to write short stories. Having come to New York, from the Middle West, she quickly realized the wealth of fictional material which the Ghetto offered. *Humoresque* (1918), *Lummox* (1923), and *Appassionata* (1925) deal with Jewish characters, particularly in their strivings toward self fulfillment. She is also author of the scenario of *Symphony of Six Million,* a very sympathetic treatment of an American Jewish family and of the rise of a brilliant surgeon, one of its members.

In 1917 Edna Ferber who, although of Jewish parentage, has been more interested—until her latest autobiographical *A Peculiar Treasure* (1939)—in the aspirations of American Westerners than of Jewish immigrants, published *Fanny Herself.* It is a penetrating study of a Jewish business woman, Fanny Brandeis, who is accepted in a Western Gentile community as one of their own folk. The novel offers some interesting discussions on the business and general characteristics of Jews.

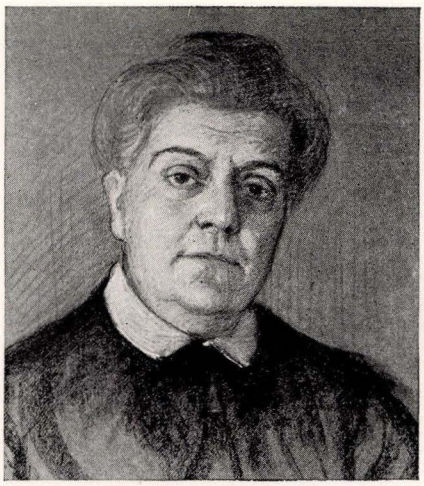
The relation of Jew and Gentile was the subject of Ezra Selig Brudno's *The Fugitive* (1904). Brudno wrote copiously on Jewish subjects, including the novels *One of Us* (1908), depicting the supersensitiveness of a Jewish artist and musician burdened with a physical deformity; and *The Tether* (1908), one of the earliest studies in American fiction of the Jewish writer. Brudno knew the Russian immigrant at first hand, and his *Little Conscript* (1905) is a sympathetic study of the sufferings of the Jewish soldier in the Russian army.

With the stories of Montague Glass the saga of the Jew in America is no longer one solely of tears and struggles. For twenty years his Abe and Mawruss were popular as representatives of the immigrant Jew who had won material success. Beginning in 1910 with *Potash and Perlmutter,* Glass created characters that were almost as well known as Finley Peter Dunne's Mr. Dooley. The fact that he could provide material for them for twenty years, running through the pre-War period, the World War, the Peace Conference, and the post-War prosperity indicates an inventiveness which critics readily acclaimed in the author. These stories were well received by public and critics and represent a distinct contribution to the literature of the immigrant Jew in business in America.

Many of the Russian-Jewish immigrants had been associated with social movements in their native land and before long there arose in New York various literary, debating, and fraternal organizations devoted to fostering social improvement. American Jewish fiction soon responded. Henry Berman's *Worshippers* (1906) delineates the Bohemian existence of the intellectual Russian Jews in New York. *Comrade Yetta* (1913), by Arthur Bullard, presents sympathetically the evolution of a Jewess from worker in a sweatshop to leadership in trade unions and to literary prominence in the workers' cause.

Other types of idealistic Jews were subjects of fictional treatment. James Oppenheim's *Doctor Rast* (1909) delineates the Jewish scientist who thinks more of his science than of his material advancement. Dr. Rast rejects a prosperous practice to minister to the spiritual and physical disabilities of his own people on New York's East Side.

When the immigrant Jew did not remain in New York but travelled into the interior or to the far West, novelists quickly chronicled his trials and tribulations. Elias Tobenkin concerned himself particularly with



Rebekah Kohut, author and communal leader



Mordecai M. Noah, consul, editor and dramatist



Louis Untermeyer, poet

these Jewish pioneers of the twentieth century. *Witte Arrives* (1916), *House of Conrad* (1918), and *God of Might* (1925) are studies in the winning of the West by the new immigrant. The problem of intermarriage is also discussed.

With the rise of Jews economically and socially, the cultured, artistic, and intellectual Jew appeared in American fiction. The Jewish thinker of the 1930's did not speak with any accent, nor was he confined to the New York East Side. As early as 1911 in Augustus Thomas's *As a Man Thinks,* the cultured American Jew had been portrayed in drama. One of the forerunners of these novels was Nyburg's *The Chosen People* (1917), which treated critically though fairly the actions of Jewish groups when confronted by modern social problems. A chronology of the outstanding novels of Jewish life in America between 1920 and 1938 will reveal the main problems which concerned their writers:

1920 Anzia Yezierka's *Hungry Hearts*
1921 John Cournos' *The Wall*
1922 John Cournos' *Babel;* Anzia Yezierka's *Salome of the Tenements*
1923 Anzia Yezierka's *Children of Loneliness;* Fannie Hurst's *Lummox*
1924 Marion Spitzer's *Who Would be Free;* James Henle's *Sound and Fury;* Samuel Ornitz's *Haunch, Paunch and Jowl;* Charles Recht's *Rue with a Difference;* Martha Morton's *Val Sinestra*
1925 Anzia Yezierka's *Bread Givers;* Montague Glass's *Y' Understand;* Elias Tobenkin's *God of Might;* Irwin Edman's *Richard Kane Looks at Life*
1927 Elias Tobenkin's *Lucky Numbers*
1928 Ludwig Lewisohn's *The Island Within;* Paul Rosenfeld's *The Boy in the Sun*
1929 Paul Reznikoff's *By the Waters of Manhattan*
1930 Montague Glass's *You Can't Learn 'em Nothing;* Michael Gold's *Jews Without Money;* Ben Hecht's *A Jew in Love*
1933 Virginia Hersch's *Storm Beach;* Irving Fineman's *Hear, Ye Sons;* Albert Halper's Union *Square;* Nat J. Ferber's *One Happy Jew*
1934 Henry Roth's *Call It Sleep;* Melvin P. Levy's *The Last Pioneers;* Maurice Samuel's *Beyond Woman;* Waldo Frank's *The Death and Birth of David Markand;* Ludwig Lewisohn's *An Altar in the Field;* Daniel Fuchs' *Summer in Williamsburg*
1935 Isidor Schneider's *From the Kingdom of Necessity*
1936 Daniel Fuchs' *Homage to Blenholt*
1937 Myron Brinig's *The Sisters;* Jerome Weidman's *I Can Get It for You Wholesale;* Meyer Levin's *The Old Bunch;* Daniel Fuchs' *Low Company*
1938 Jerome Weidman's *What's in It for Me;* Beatrice Bisno's *Tomorrow's Bread;* Aline Bernstein's *The Journey Down*

Some new themes in fiction were Marion Spitzer's study in the futility of a Jewess's attempt to break away from her own people, with the consequent disillusionments; Samuel Ornitz' bitter study of the life of a New York, East Side judge, and Ludwig Lewisohn's and Paul Rosenfeld's studies of Jewish intellectuals.

Ludwig Lewisohn is a pioneer in the special field of relating the American Jew to his entire racial tradition. His *Island Within* (1928) not only presents the American Jewish intellectual who attempts to achieve an inner poise, but is a contribution to the study of intermarriage in America. Intermarriage is treated also in Rita Wellman's *The Gentile Wife* (1919), Elmer Rice's *Counsellor-at-Law* (1931), in the novels of Elias Tobenkin, and Martha Morton's *Val Sinestra* (1924).

Paul Rosenfeld's *The Boy in the Sun* is a study of a sensitive and brilliant son of German-Jewish parents harassed by the subtle restrictions of Jewishness.

The difference of outlook, social and economic positions between German-Jews and Russian-Jews has been the subject of considerable literature. As described in the early American fiction on this topic, the attitude of the German-Jews was originally one of sympathy to the victims of the Russian pogroms of the 1880's. When competition arose and the economic struggle entered into the field, then the attitude changed. *The Rise of David Levinsky* discusses this antagonism with frankness and understanding. Emanie Sachs in *Red Damask* (1926) offers the prosperous German-American business man, envied by the new Russian arrivals because of his social position.

Three novels of 1934 to win distinction are Waldo Frank's *The Death and Birth of David Markand,* Mau-



Isaac Goldberg, biographer and critic

rice Samuel's *Beyond Woman,* and Ludwig Lewisohn's *An Altar in the Fields.* All three propounded theories for social amelioration and for the solution of the Jewish problem.

With the shutting of the gates to new immigrants during the 1930's, writers on Jewish life in America found their subject-matter from cities other than New York. Myron Brinig in *Singerman* (1929), *Sons of Singerman* (1934), and *The First Book of Michael Singerman* (1935) paints the life of a Jewish family in a town of Montana, while Lawrence Drake's *Don't Call Me Clever* (1929) has its setting in Milwaukee.

4. *The General American Scene.* Although fiction by American Jews was given the greatest impetus in the 1890's and early twentieth century by the huge wave of Eastern Jewish immigration, the output of fiction was soon dissociated from that stimulus when the Jewish immigrants in the course of time lost their picturesqueness, their sentimental and pathetic appeals. Furthermore, as Jewish writers arose in communities where the Jewish population was not very numerous, they turned their talents to the delineation of the American scene as a whole in its present aspect or delved into America's colorful past. In 1900 when a novel by a Jewish author was announced for publication, it was probably concerned with New York's East Side. In 1939, a novel by any one of a hundred Jewish novelists might treat of any American state, past and present, in any one of several styles, and often with considerable mastery of language and form.

The earliest American novelist of Jewish birth was Samuel B. H. Judah, whose book, *The Buccaneers,* appeared in 1827. Judah, however, is an isolated exception. It was not until the 20th cent. that American Jews began to treat the general American scene in fiction. These writers fall into well-defined groupings. Michael Gold, Albert Halper, Nathan Asch, Edwin Seaver and Leane Zugsmith might be classified as "proletarian novelists," a term applied in the depression period (1929) to writers depicting the poverty and misery after the breakdown of the economic order.

America's colorful past has occupied Edna Ferber, Gilbert Gabriel, McKinlay Kantor, and Leonard Ehrlich. Octavus Roy Cohen has specialized in negro life. Konrad Bercovici has written of gypsy life. Ludwig Lewisohn, Marion Spitzer and Emanie Sachs have discussed marital problems. Robert Nathan is perhaps the finest stylist among the novelists.

Michael Gold is primarily interested in social protest and was among the first to write courageously of the sufferings of the American working class.

Albert Halper has followed the American worker in New York (*Union Square,* 1933), in a steel mill (*The Foundry,* 1935), and in a mail-order establishment (*The Chute,* 1937). In *The Company* (1930) Seaver writes this "collective" novel in a skeletonized prose style which conveys the barrenness of lives in dull subservience to a well-run machine, The Company. The only person who views his enslavement to The Company with a cynical and understanding eye that ultimately leads to a self-given freedom is a Jew, Aarons. Written about a similar theme and in a similar pattern is Nathan Asch's *The Office* (1925).

American history has supplied the subject matter for many of the novels of Edna Ferber. Only one novel, *Fanny Herself* (1917), deals with a Jewish subject. More characteristic of the novelist, however, are *Show Boat* (1926), *Cimarron* (1930), and *American Beauty* (1931). She has acquired a reputation for her sympathetic treatment of women in industry and business in such books as *Emma McChesney & Co.* (1925) and *The Girls* (1921).

McKinlay Kantor (whose mother was a non-Jewess) has written *Long Remember* (1934), a study of the Civil War, and *The Voice of Bugle Ann* (1935), *Turkey in the Straw* (1935), *Arouse and Beware* (1937), *The Noise of Their Wings* (1938-39). He is especially gifted in the powers of description, employing a style marked by simplicity and picturesqueness.

Leonard Ehrlich, in *God's Angry Man* (1931), novelized the life of John Brown.

The social and particularly Jewish difficulties are discussed in the section on Jewish Writers on Jewish Life. Jewish novelists occasionally dealt with the general American environment. Ludwig Lewisohn, in *Stephen Escott* (1930), *The Case of Mr. Crump* (1927) and *Don Juan* (1923), and *Forever Wilt Thou Love* (1939) attempted to deal with marital incompatibility. Tess Slesinger, in *The Unpossessed* (1933), delineated a social set whose principal activities seemed confined to the arts of drinking and gallantry.

Ben Hecht's studies of Chicago in *Erik Dorn* (1921), *A Thousand and One Afternoons in Chicago* (1922), *Tales of Chicago Streets* (1924), and *Broken Necks* (1924) are among the most realistic in American fiction.

Waldo Frank, in *Rahab* (1922) and *City Block* (1922), made some important contributions to the structure of the novel. Some of Frank's work abounds in a mysticism which is sustained to the enhancement of the work. *The Death and Birth of David Markand* (1936) is profoundly philosophical in regard to the place of a man in a modern complex society.

At the end of the 1930's the number of Jewish novelists was considerable, including in addition to those already discussed, Edward Anthony, Benjamin Appel,

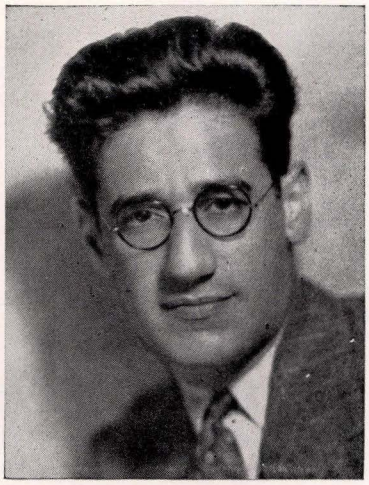
Elmer Rice, playwright





Fanny Hurst, novelist

George S. Kaufman, playwright



Albert Bein, Rion Bercovici, Aline Bernstein, Alvah C. Bessie, Beatrice Bisno, Herman I. Bloom, Maxwell Bodenheim, Lowell Brentano, Catherine Brody, Lester Cohen, Nathalia Crane, Edward Dahlberg, Virginia H. Davis, Babette Deutsch, Herman B. Deutsch, Gertrude Diamant, Lawrence Drake, S. G. Endore, Rose C. Feld, Nat J. Ferber, Rose Franken, David Freedman, Gilbert W. Gabriel, Milton Goldsmith, Joseph Gollomb, Milton H. Gropper, Emanuel Haldeman-Julius, George S. Hellman, James Henle, Joseph Israels II, Aben Kandel, Lincoln E. Kirstein, Manuel Komroff, Louis Kronenberger, Bruno Lessing, Melvin P. Levy, Harold Loeb, Lenore G. Marshall, Miriam Michelson, Sidney Nyburg, James Oppenheim, Dorothy Parker, Charles Recht, Charles Reznikoff, Elmer Rice, William B. Richter, Henry Roth, Maurice Samuel, Isidor Schneider, Gilbert Seldes, A. B. Shiffrin, Viola B. Shore, Louis Sobel, Samuel Spewack, Edith M. Stern, Elizabeth G. Stern, Irving Stone, Simeon Strunsky, L. C. Stone, Louis Untermeyer, Milton Waldman, Rita Weiman, Thyra S. Winslow, Helen Woodward.

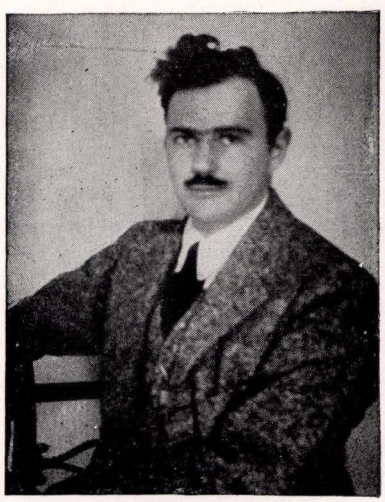
III. Jewish Dramatists in America. Jews have contributed to American drama since the beginning of the nineteenth century. Isaac Harby (1788-1822), the first Jewish dramatist in America, was distinguished also as an editor and dramatic critic. His plays include *Alexander Severus* (1805), a five-act tragedy, which he wrote at the age of seventeen. In 1807 he completed a romantic melodrama, *The Gordian Knot,* based on Ireland's novel, *The Abbess.* In 1819 he wrote *Alberti,* a romantic drama of Renaissance Florence. President James Monroe was present at the first night.

Mordecai M. Noah (1785-1851) was even more active than Harby, having served as consul, editor, orator, sheriff, dramatist, and one of the leaders of New York's Tammany Hall. He wrote six plays, one of which was performed at Columbia University as recently as 1932. He is one of the leaders in the field of the American historical play. *The Fortress of Sorrento* (1808) and *Paul and Alexis* (1812) are early plays. The latter was performed in London in 1814, the second American play to be given that honor. *She Would Be a Soldier* (1819) established his reputation. It was a patriotic play, based on the Battle of Chippewa. It was performed quite regularly until 1848 and revived in 1932.

His experiences as consul in Tripoli led him to write *The Siege of Tripoli* (1820), which was well received in New York. *Marion, or the Hero of Lake George* (1822), reverted to the Revolutionary War for its theme and locale. For ten years it was a favorite on the stages in New York, Philadelphia, and Boston. *She Would Be a Soldier* is included in Montrose J. Moses' *Representative Plays by American Dramatists* (1918). *The Grecian Captive* (1822) was inspired by the struggle of the Greeks for their independence from the Turks.

The contributions of Samuel B. H. Judah (1799-1876) to American drama include *Mountain Torrent* (1820), *The Rose Arragon* (1822), and *A Tale of Lexington* (1823). All were produced in New York city. The dramas of Jonas Phillips (1805-1869) include *The Evil Eye* (1831), *Camillus* (1833), and *Zamira* (1835).

The end of the nineteenth century witnessed the beginning of the careers of several outstanding Jewish dramatists, David Belasco (1859-1932), Charles Klein (1867-1915), and Martha Morton (1865-1925, who was one of the first women dramatists in the United States



Waldo Frank, novelist and philosopher

to obtain success. Her *Helene Buderoff* (1889) was played by Clara Morris; *The Refugee's Daughter* (1886) was played by Cora Tanner. Her other plays include: *Geoffrey Middleton* (1890), *Brother John* (1892), *His Wife's Father* (1893), *A Fool of Fortune* (1894), *Uncle Dick* (1896), *A Bachelor's Romance* (1896), also produced in London, *Her Lord and Master* (1899), *The Diplomat* (1902), *A Four-Leaf Clover* (1903), and *The Truth Teller* (1903).

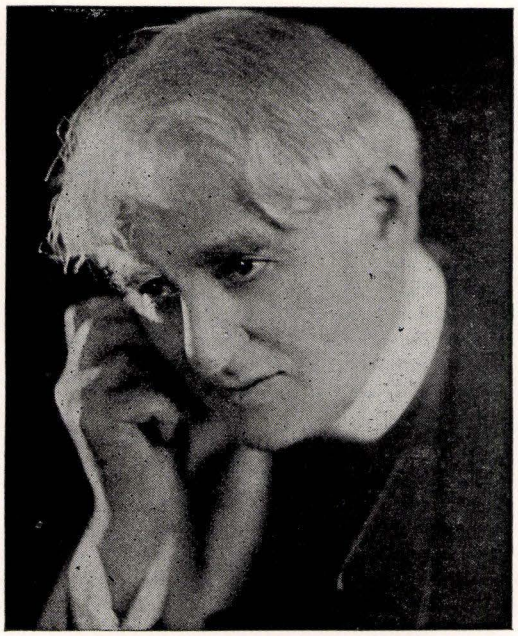
David Belasco began his career as a dramatist with *Jim Black* (1872) and before his death, in 1932, had written several scores of plays, some of them important contributions to the American drama. *The Return of Peter Grimm* (1911) is included in several anthologies of American dramas. He started many prominent actors and actresses on their careers.

Charles Klein's first drama was *A Mile a Minute* (1890), and he became one of the most successful dramatists of the first quarter of the twentieth century with *The Music Master* (1904) and *The Lion and the Mouse* (1905). His abilities were equally adapted to the delineation of lovable characters or to the exposure of political corruption.

By the end of the fourth decade of the 20th cent. more than a hundred American playwrights of Jewish extraction had seen their works produced. The Theatre Guild, one of the most distinguished producing organizations in the world, was founded and directed, with a few exceptions, by Jews: Theresa Helburn, Philip Moeller, Lawrence Langner, Lee Simonson, and Maurice Wertheim. The first three are dramatists; Simonson is a scenic designer; Wertheim is a banker keenly interested in the American arts. The Group Theatre, which began in 1931, is another famous organization owing much of its prominence to Jewish personnel.

The most successful commercially of all American playwrights is George S. Kaufman, who has written over thirty plays, all except *The Butter and Egg Man* in collaboration. Two of his plays, *Of Thee I Sing* (1932) and *You Can't Take It With You* (1936), won the Pulitzer Prize as the best play of each of those years. In 1937 he wrote a musical satire on the New Deal, *I'd Rather Be Right.* Other representative plays which have been reprinted in various anthologies and have taken a more or less important place in American dramatic history are: *Dulcy* (1921), *To the Ladies* (1923), *Beggar on Horseback* (1924), *Merton of the Movies* (1925), *The Royal Family* (1928), *Once in a Lifetime* (1930), *Dinner at Eight* (1932), *Merrily We Roll Along* (1934), and *The American Way* (1939).

S. N. Behrman, acknowledged by the critics as the master of the comedy of manners in contemporary American drama, has written the following plays: *The Second Man* (1927), a study in the conflict in a writer between his devotion to a wealthy widow and his love for a young girl; *Serena Blandish* (1928), an adaptation of a novel of a young lady very anxious to marry a man of wealth; *Meteor* (1929), a portrait of a young man who rises to financial heights by his special gifts of intuition; *Brief Moment* (1932), the story of the marriage of a night-club singer and the scion of a distinguished family; *Biography* (1933), which related the life and loves of a woman who is an artist of the brush and palette as well as of the art of living; *Rain from Heaven* (1934), in which the Hitler persecutions are discussed by a refugee temporarily at safety in England; *End of Summer* (1935), in which the effects of the depression are analyzed with charm and wit; *Amphitryon* 38 (1937), a translation of Jean Giraudoux's treatment of an old Greek legend of the exploits of Jupiter; *Wine of Choice* (1938), another study of the Smart Set on Long Island; *No More Comedy* (1939), a suave and brilliant opus starring Katharine Cornell. He is one of the five dramatists who compose the Playwrights' Company, which was formed in 1938.



David Belasco, playwright and producer

The largest number of American playwrights of Jewish extraction have been concerned with social problems. The most gifted among them in the last half of the 1930's is Clifford Odets, whose plays *Waiting for Lefty* (1934), *Awake and Sing* (1934), *Till the Day I Die* (1935), *Paradise Lost* (1935), *Golden Boy* (1937), and *Rocket to The Moon* (1938) are characterized by a pungent dialogue, realistic character-portrayal, and a socially progressive point of view.

John Howard Lawson has written courageously and powerfully of the difficulties of American laborers in *Processional* (1925), and *Marching Song* (1936); of the international bankers and their war schemes in *International* (1928); of the rise and fall of a Russian-Jewish business man in *Success Story* (1932); of Park Avenue Society in *Gentlewoman* (1933); and an excellent book on dramatic writing, *Theory and Technique of Playwriting* (1936).

John Wexley, in *The Last Mile* (1930), wrote with understanding of the emotions of a condemned man; in *Steel* (1931) he presented the life of the American steel workers, a play which was produced also in Russia; in *They Shall Not Die* (1933) he used the much publicized Scottsboro negro case for his plot and made one of the most stirring pleas for justice in the social theatre of America.

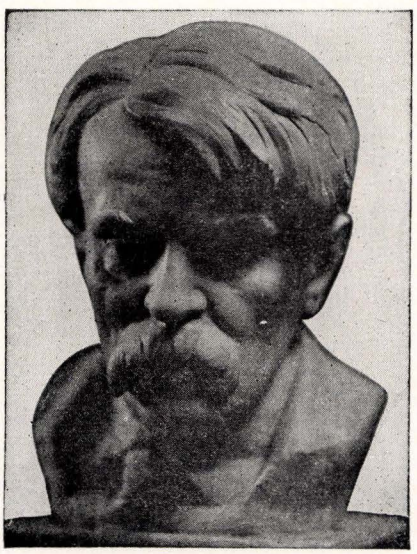
Elmer Rice, after a successful dramatic career of twenty years, beginning with *On Trial* (1914) and ending with *Between Two Worlds* (1935), decided to

cease writing for the stage after the critics condemned his last two plays. In 1937 his novel of New York, *Imperial City,* revealed in a new medium his well-known grasp of the kaleidoscopic life of the metropolis. In 1928 his *Street Scene* won the Pulitzer Prize. His character-sketch of a successful Jewish attorney, *Counsellor-at-Law* (1931), was one of the distinguished plays of the season. *We, the People* (1932) was a frank picture of the effects of the depression on America. His experiences in Paris resulted in the comedy *The Left Bank* (1931). His knowledge of the law is apparent in such a play with legal problems as *For the Defense* (1919), and the effects of the routine of business upon a sensitive young man are described in *The Adding Machine* (1923). He is one of the five playwrights in The Playwrights' Company, which produced his *American Landscape* in 1938.

Sidney Kingsley in *Men in White* (1933) won the Pulitzer Prize with a study of hospital life. *Dead End* (1935) was one of the most sincere dramas of social significance in American literature. As a candid study of the slums of New York it won high praise. *Ten Million Ghosts* (1936) was a carefully documented story of machinations by international munition-makers.

Life in a Southern reformatory was the subject of Alfred Bein's *Little Ol' Boy* (1933), and *Let Freedom Ring* (1935) was an adaptation of Grace Lumpkin's novel *To Make My Bread,* which revealed the plight of Southern textile workers.

Among the guiding spirits of the Theatre Union, a producing organization which flourished in New York between 1933-1937, and which was devoted to plays about the American working class, were Albert Maltz and George Sklar. They collaborated in *Merry-Go-Round* (1932), a study of the corruption in New York politics. In 1933 they wrote *Peace on Earth,* a grim foreshadowing of the effects of the "coming war" upon a liberal American college professor. Sklar collaborated in 1934 on *Stevedore,* one of the few frank plays of the difficulties of negro laborers in the South. In 1935,



Conrad Bercovici, novelist and biographer



Edna Ferber, novelist and playwright

Maltz wrote *The Black Pit,* which candidly portrayed the Slavic coal-miners of West Virginia. It was based on actual observation and won considerable acclaim.

Leopold Atlas in 1934 wrote *Wednesday's Child,* which was included by Burns Mantle in his annual collection of the *Ten Best Plays of 1933-1934.* It dealt with the problem of the child of divorced parents. *But for the Grace of God* (1936) was another play about poor children compelled to work at an early age.

Lillian Hellman wrote a highly esteemed first play, *The Children's Hour* (1934), describing the misfortune resulting from the lies of an unpleasant little girl in a private school. *Days to Come* (1936) presented a problem about strikes. *The Little Foxes* (1939) is a trenchant study of American life in decadence.

Distinguished for their gifts of comedy are Bella and Samuel Spewack, whose *Clear all Wires* (1932) emphasized the comic aspects of a foreign correspondent's life. *Spring Song* (1934) was a sentimental study of a New York East Side Jewish family. *Boy Meets Girl* (1935) was an uproarious farce about the antics of two authors in Hollywood. *Leave It to Me* (1938) was a musical version of *Clear all Wires. Miss Swan Expects* (1939) was a farce dealing with book-publishing.

Arthur Kober, whose studies of Jewish life in the Bronx made him popular with readers of the *New Yorker,* wrote *Having A Wonderful Time* (1937), an amusing picture of an adult summer camp. The more sensational aspects of American life have been the subject matter of Norman Krasna's *Small Miracle* (1933), a gangster-saga, and Louis Weizenkorn's *Five Star Final* (1930).

Annie Nathan Meyer, Rose Franken, Beatrice Kaufman, Rita Weiman, Rita Wellman, Theresa Helburn, Fannie Hurst, Gertrude Tonkonogy, and Edna Ferber are some of the more distinguished Jewesses who are dramatists. Most often they are concerned with the problems of married life. Mrs. Franken's *Another Language* (1932) was mentioned as a candidate for the Pulitzer Prize. Edna Ferber's collaborations with George S. Kaufman include *Minick* (1924), *The Royal Family* (1928), *Dinner at Eight* (1932), and *Stage Door* (1936). Rita Wellman, in The *Gentile Wife*

(1919), wrote an excellent study of intermarriage. Both Mrs. Meyer and Miss Weiman have long and distinguished careers as dramatists. Other dramatists include:

Hyman Adler, Louis K. Anspacher, Arthur Arent, Em J. Basshe, Leonardo Bercovici, Marc Blitzstein, Bertram Bloch, Allen Boretz, Lowell Brentano, Alter Brody, Arthur Caesar, Edward Chodorow, Lester Cohen, Octavus Roy Cohen, Gustav Davidson, Irving K. Davis, Howard Dietz, Nat. N. Dorfman, Julius J. and Philip Epstein, Chester Erskin, Michael Gold, I. J. Golden, Samuel R. Golding, Jules Eckert Goodman, Elmer Greensfelder, Milton Herbert Gropper, Oscar Hammerstein, Moss Hart, Ben Hecht, Aben Kandel, Isaac and Michael L. Landman, Milton Lazarus, Melvin P. Levy, David Liebovitz, Clara Lipman, Richard Maibaum, Frank Mandel, Wallace A. Mannheimer, Max Marcin, Edwin J. Mayer, Philip Moeller, W. J. Perlman, Samson Raphaelson, Arthur Richman, Allen Rivkin, Daniel Rubin, Morrie Ryskin, Maurice V. Samuels, Bernard C. Schoenfeld, Harry Segall, Edgar Selwyn, Irwin Shaw, Samuel Shipman, Bernard Sobel, Victor Wolfson.

IV. Jewish Poets in America. Scores of American poets of Jewish extraction have enriched American poetry. Although a handful won distinction in the 19th cent., it was in the 20th that their number attained significance. Penina Moise (1797-1880), Emma Lazarus (1849-1887), Adah Isaacs Menken (1835-1868), and Rebekah Hyneman published one or more volumes. Considerable poetry was contributed to magazines by Cora Wilburn, Miriam del Banco, and Helen K. Weil.

Penina Moise is one of the first Jewesses in American poetry. *Fancy's Sketch Book* (1833) and *Hymns Written for the Use of Hebrew Congregations* (1856) constitute her collected works. Her poems are written in the classic manner and metres, and compare favorably to compositions of her American contemporaries.

Emma Lazarus' significance in American literature is summed up by Fred Lewis Pattee in his *History of American Literature Since 1870,* in which he writes, "No other American woman has surpassed her in passion, in genuineness of emotion, in pure lyric effect." Her first book, *Poems and Translations,* was published when she was seventeen. She dedicated her second volume, *Admetus and Other Poems* (1871), to Emerson. Seventeenth century Italy was the setting for her poetic drama, *The Spagnoletto.* The persecutions of the Jews in Russia (1879-1883) inspired her to write many poems expressing sympathy for her co-religionists and attacking the forces responsible for the outrages.

Adah Isaacs Menken's *Infelicia* (1868) contains all her poems. She too was aroused by the persecutions of Jews in various countries and expressed her sentiments in vigorous language and in the free rhythms which Whitman was then employing in his own poems. Most of the Jewish poets in the 20th cent. have won permanent places in the various anthologies of contemporary American poetry.

Louis Untermeyer is the best known anthologist of modern American poetry and has played a great part in making the study of contemporary American poetry popular in the schools and colleges.

The themes of the Jewish poets run the gamut of the psychoanalytical studies of James Oppenheim to the translations of the sonnets of Petrarch of Joseph Auslander. Because poetry is a subjective art, the Jewish ancestry of many of these poets has determined the subject matter and the point of view. This has been especially true of Florence Kiper Frank, Robert Nathan and Martin Feinstein.

Among those who have been interested in social problems are Muriel Rukeyser, Michael Gold, and Isidor Schneider. Dorothy Parker, Samuel Hoffenstein, F. P. Adams, and Arthur Guiterman are among the leading writers of light verse. Elias Lieberman, David B. Berenberg, Louis Ginsberg, Morris Abel Beer, and Gustav Davidson are teachers as well as poets. Nathalia Crane (a half-Jewess) became famous as a child prodigy, writing verse and fiction.

The Nation magazine's award for poetry was given in 1922 to Martin Feinstein, in 1925 to Eli Siegel, and in 1926 to Babette Deutsch. Of particular Jewish interest are the poems of Jessie Sampter; David P. Berenberg's narrative poem of a Jewish pugilist *The Kid* (1931); the World War poems of Martin Feinstein, which reveal the effect of the War upon a Jewish soldier; and the later poems of Robert Nathan.

The poetry of most Jewish poets is characterized by a sense of justice, sympathy for the downtrodden, whether the coal-miners of Louis Untermeyer's *Caliban of the Coal Mines,* or Robert Nathan's poems of the persecuted German Jews. Richness of imagery, simplicity of language, nobility of theme are distinguishing traits.

Other American poets of Jewish origin include: Edward Anthony, Walter Hart Blumenthal, Maxwell Bodenheim, Alter Brody, Stanley Burnshaw, Stanton Coblentz, Edward Doro, Kenneth Fearing, James Feibelman, Hortense Flexner, Alfred Haynes, George S. Hellman, Philip Raskin, Thelma Spear, Herman Spector, and Jean Starr Untermeyer.

V. Writers of Non-Fiction. 5. *Biographies.* Jewish authors have contributed many biographies to American literature. Some of the most prominent specialists in this field and their respective works are: Cyrus Adler, *Jacob Schiff* (1928); Konrad Bercovici, *Alexander* (1931), *That Royal Lover* (1931; Carol III of Roumania); Lewis Browne, *That Man Heine* (1927); Stan-



Ludwig Lewisohn, critic, novelist and publicist

ton A. Coblentz, *Villains and Vigilantes* (1936); John Cournos, *A Modern Plutarch* (1928); Virginia H. Davis, *The Youth of Chateaubriand* (1917), *Bird of God* (1929; El Greco); Adolphe De Castro, *Portrait of Ambrose Bierce* (1929); Benjamin De Casseres, *James Gibbon Huneker* (1925), *Spinoza* (1932), *Robinson Jeffers* (1928); Herman B. Deutsch, *Incredible Yangui* (1931; Lee Christmas); Samuel G. Endore, *Casanova* (1929), *The Sword of God* (1931; Jeanne d'Arc); Nat J. Ferber, *Rebels* (1920); Louis Finkelstein, *Akiba* (1936); Fabian Franklin, *The Life of Daniel Coit Gilman* (1910); Gilbert W. Gabriel, *Famous Pianists and Composers* (1928); Michael Gold, *John Brown* (1928); Isaac Goldberg, *Sir William S. Gilbert* (1913), *The Man Mencken* (1925), *The Theatre of George Jean Nathan* (1926), *Havelock Ellis* (1926), *George Gershwin* (1931), *Queen of Hearts: The Life and Loves of Lola Montez* (1935), *Major Noah* (1936); George S. Hellman, *The True Stevenson* (1925), *Washington Irving, Esq.,* (1925); Matthew Josephson, *Zola and His Time* (1928), *Jean Jacques Rousseau* (1931), *The Robber Barons* (1934), *The Politicos* (1938); Alexander Kaun, *Leonid Andreyev* (1924), *Maxim Gorky and His Russia* (1931); Rebekah Kohut, *His Father's House* (1938); Isaac Don Levine, *The Man Lenin* (1924), *Stalin* (1931); Sol Liptzin, *Arthur Schnitzler* (1932); Isaac F. Marcosson, *David Graham Phillips and His Times* (1932), *Charles Frohman, Manager and Man* (1917); Jacob Minkin, *Herod* (1936), *Abarbanel* (1938); Albert Mordell, *Quaker Militant: John Greenleaf Whittier* (1933); David Philipson, *Letters of Rebecca Gratz* (1929); M. E. Ravage, *Five Men of Frankfort* (1929), *Empress Innocence—The Life of Marie Louise* (1931); Richard C. Rothschild, *Jefferson, Lenin, Socrates* (1936); Emanie Sachs, *The Terrible Siren, Victoria Woodhall* (1927); Joseph Sarachek, *Abravanel* (1938); George Seldes, *Sawdust Caesar* (1935-Mussolini); Irving Stone, *Life of Jack London* (1938), *Lust for Life* (1934-Van Gogh); Milton Waldman, *Sir Walter Raleigh* (1928), *Elizabeth* (1933), *Joan of Arc* (1935), *Catherine Medici and Her Children* (1936); M. R. Werner, *Barnum* (1923), *Brigham Young* (1925), *Bryan* (1929); Wm. Frederic Wile, *Emile Berliner* (1926); Avrahm Yarmolinsky, *Turgenev* (1926), *Dostoevsky* (1934).

6. *Autobiographies.* Almost fifty famous American Jews have written their autobiographies. Most of them have been authors, but social workers, business men, legislators, and statesmen are also represented. Alphabetically arranged, the most important Jewish autobiographies are: Benjamin Antin, *The Gentlemen from the 22nd* (1927); Mary Antin, *From Plotzk to Boston* (1899), *The Promised Land* (1912); Albert Bein, *Youth in Hell* (1930); Boris Bogen, *Born a Jew* (1930); Philip Cowen, *Memories of an American Jew* (1932); John Cournos, *Autobiography* (1935); Irwin Edman, *Philosopher's Holiday* (1938); Edna Ferber, *A Peculiar Treasure* (1939); Nat Joseph Ferber, *Exclusive Story* (1937); Joseph Freeman, *An American Testament* (1936); Daniel Frohman, *Encore* (1937); Robert Gessner, *Some of My Best Friends Are Jews* (1936); Samuel Gompers, *Seventy Years of Life and Labor* (1925); Maurice Hindus, *Green Worlds* (1938); Louis J. Horowitz and Boyden Sparkes, *The Towers of New York: The Memoirs of a Master Builder* (1937); Henry H. Klein, *My Last Fifty Years* (1935); Rebekah Kohut, *My Portion* (1925); Lee J. Levinger, *A Jewish Chaplain in France* (1921); Ludwig Lewisohn, *Upstream* (1923), *Israel* (1925), *Midchannel* (1929); Edwin Justus Mayer, *A Preface to Life* (1923); Alice Davis Menken, *On The Side of Mercy* (1933); Henry Morgenthau, Sr., *Ambassador Morgenthau's Story* (1918); *All in a Life Time* (1922); *My Trip around the World* (1928); *I was Sent to Athens* (1929); Marcus Eli Ravage, *An American in the Making* (1917); A. S. W. Rosenbach, *A Book Hunter's Holiday* (1936); Maurice Samuel, *I, The Jew* (1927); Elizabeth G. Stern, *I Am a Woman and a Jew* (1926); *My Mother and I* (1917); Oscar Straus, *Under Four Administrations* (1922); Lillian D. Wald, *The House on Henry Street* (1915), *Windows on Henry Street* (1934); Simon Wolf, *The Presidents I Have Known from 1860-1918* (1918).



Lewis Browne, author and lecturer

7. *Belles-Lettres and Criticism.* One of the first dramatic critics in America was Isaac Harby, who has already been mentioned as a dramatist. Scores of prominent essayists and critics of the nineteenth and twentieth century are of Jewish origin. The works of the contemporary essayists Simeon Strunsky, Waldo Frank, Isaac Goldberg, Ludwig Lewisohn, George Jean Nathan, Paul Rosenfeld, Clifton P. Fadiman and many others are well known. Anthologies frequently include representative examples of their writings. In certain instances, as in the case of George Jean Nathan, these authors are among the acknowledged masters of their specialty.

A few representative volumes from each author will reveal the rich variety of subject matter: Ezra S. Brudno, *The Ghosts of Yesteryear* (1935); Stanley A. Burnshaw, *André Spire and His Poetry* (1933), *The Iron Land* (1936); Stanton A. Coblentz, *The Literary Revolution* (1927); Benjamin De Casseres, *Mirrors of New York* (1925), *Forty Immortals* (1925), *The Superman in America* (1929), *The Muse of Lies* (1934); Babette Deutsch, *Potable Gold: Some Notes on Poetry and This Modern Poetry* (1935), *This Age* (1929); Isaac Goldberg, *A Study of Modern Satire* (1913), *Studies in Spanish-American Literature* (1922), *Brazilian Literature* (1922), *The Drama of Transition* (1922), *The Story of Gilbert and Sullivan* (1928), *Art of Living* (1929), *Tin Pan Alley* (1930), *The German Jews* (1933); George S. Hellman, *Later Essayists* (1921), *The Way It Ended* (1921), *Lanes of Memory* (1927);

Matthew Josephson, *Portrait of the Artist as American* (1930), *Nazi Culture* (1933); Lincoln E. Kirstein, *The Dance* (1935); John Howard Lawson, *Theory and Technique of Playwriting* (1936); Ludwig Lewisohn, *The Modern Drama* (1915), *The Spirit of Modern German Literature* (1916), *Poets of Modern France* (1918), *The Drama and The Stage* (1922), *Expression in America* (1932), *Cities and Men* (1927); Albert Mordell, *The Shifting of Literary Values* (1912), *Dante and Other Waning Classics* (1915), *The Erotic Motive in Literature* (1919), *The Literature of Ecstasy* (1921), *Notorious Literary Attacks* (1926); George Jean Nathan, *Materia Critica* (1924), *Testament of a Critic* (1931), *Passing Judgments* (1935), *Theatre of The Moment* (1936), *The Morning After The Night Before* (1937), and twenty other volumes of criticism; A. A. Roback, *Jewish Influence in Modern Thought* (1929), *Curiosities of Yiddish Literature* (1933); Paul Rosenfeld, *Musical Portraits* (1920), *Discoveries of a Music Critic* (1936) and six other volumes of criticism; Isidor Schneider, *Proletarian Literature in the United States* (1935); Simeon Strunsky, *The Impatient Observer and His Friends* (1911), *Post-Impressions* (1914), *Belshazzar's Court* (1914), *Sinbad and His Friends* (1921).

8. *Philosophy and Ethics.* The philosophical, social, political, and economic problems of the day have stimulated many Jewish scholars. The resulting output ranks with the most important treatments of the respective subjects in American literature.

Morris Raphael Cohen, professor of philosophy in the College of The City of New York, Irwin Edman, of Columbia University, and Sidney Hook, of New York University, are the outstanding Jewish authors of philosophy in America. Hook is the leading student of Marxism and has written several volumes explaining it. Cohen's *Reason and Nature* (1931) and *Law and the Social Order* (1933) are standard books on their subjects. Edman has written on sociology, esthetics, and religion, in all seven volumes.

Horace M. Kallen has probed deeply into contemporary philosophical and social problems, and has written nineteen volumes, including such varied studies as *The Philosophy of William James* (1911), *Why Religion* (1927), *Judaism at Bay* (1932), and *Indecency and The Seven Arts* (1930).

Other authors of philosophical works are Richard C. Rothschild, Benjamin N. Cardozo, Lewis Browne, and Joseph Lewis.

In social and political studies Jewish authors have contributed hundreds of important works, ranging from Edward L. Bernays' definitive books on propaganda to Walter Lippman's perspicacious comments on contemporary problems, such as *A Preface to Politics* (1913), *A Preface to Morals* (1929), and *The Good Society* (1937).

All shades of political and economic opinion are represented in the works of American Jewish political and economic theorists. Michael Gold has fought for the communist cause. George Seldes has exposed intolerance and press censorship. Morris Ernst has defended civil liberties. David P. Berenberg has three volumes on the theory of Socialism. M. E. Ravage has discussed many burning questions of the day, from anti-Semitism to post-war reconstruction. Emil Lengyel discusses international affairs. Social service has been



Walter Lippman, noted American writer on contemporary social and political problems

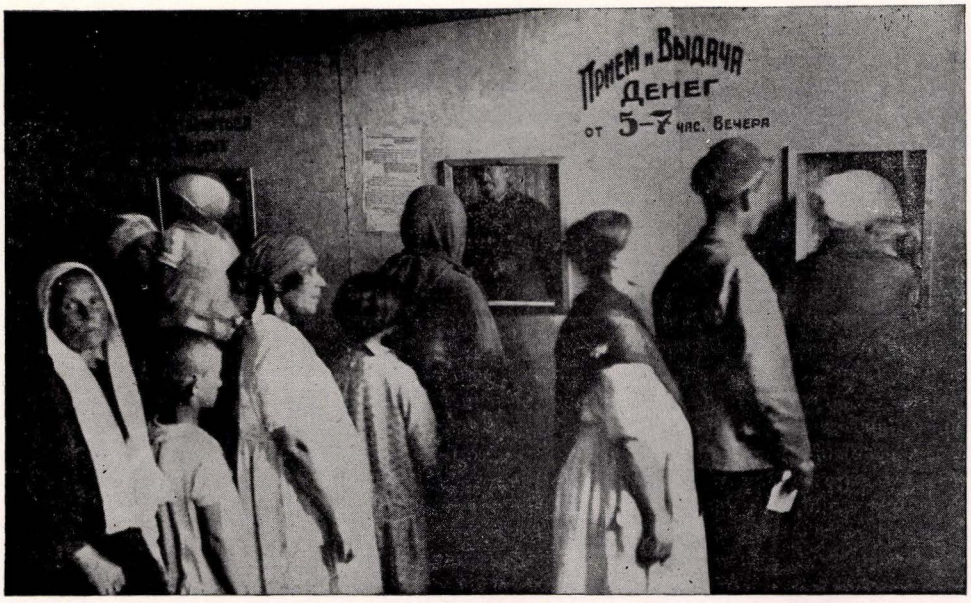
the topic of studies by Maud Nathan, Annie Nathan Meyer, and Rose C. Feld. Max Lerner, formerly editor of *The Nation,* and at present professor at Williams College, has made some outstanding contributions in interpreting the events of our time. George E. Sokolsky has specialized in the labor situation. David Ewen and Lazare Saminsky are interpreters of music.

JOSEPH MERSAND.

Lit.: I. Coleman, Edward D., *The Bible in English Drama* (1931); idem, "Plays of Jewish Interest on the American State," in *Publications of the American Jewish Historical Society,* No. 33 (1934); Schneider, Rebecca, *Bibliography of Jewish Life in the Fiction of America and England* (1916); Rosenbach, A. S. W., "An American Jewish Bibliography," in *Publications of the American Jewish Historical Society,* No. 30 (1926); *Bulletin of the New York Public Library, List of Dramas in the New York Public Library Relating to the Jews,* Jan., 1907; Frank, Florence Kiper, "The Presentment of the Jew in American Fiction," in *The Bookman,* June, 1930; Lebowich, Joseph, "A Bibliography of the Jew in American Fiction," in *American Hebrew,* May 4, 1906; Dobsevage, George, "Classified List of Standard Books in English on Jewish Subjects," in *American Jewish Yearbook,* vol. 25 (1923) 204; "Hundred Best Available Books in English on Jewish Subjects," *ibid.,* vol. 6 (1904) 309; "List of Available Stories of Jewish Interest in English," *ibid.,* vol. 8 (1906) 130; "List of Books and Articles by Jews in the United States," *ibid.,* vol. 7 (1905) 171; vol. 8 (1906) 143; vol. 9 (1907) 443; vol. 10 (1908-9); vol. 11 (1909) 204; vol. 12 (1910) 301; "List of Notable Articles of Jewish Interest," *ibid.,* vol. 9 (1907) 438; vol. 10 (1908) 80; vol. 11 (1909) 194; vol. 12 (1910) 281; "One Hundred Best Available Books in English on Jewish Subjects," *ibid.,* vol. 27 (1925) 260; Bloch, Joshua, "Nazi-Germany and the Jews," *ibid.,* vol. 38 (1936) 260.

II. Manly, John Matthews, and Rickert, Edith, *Contemporary American Literature* (1929); Schwarz, Leo W., *The Jewish Caravan* (1935); idem, *A Golden Treasury of Jewish Literature* (1937); Bodenheim, Maxwell, "Jewish Writers in America," in *Menorah Journal,* vol. 7 (1921); Halper, Albert, "American-Jewish Fiction," *ibid.,* vol. 20 (1932); Paterson, Isabel, "Notes on American Jewish Writers," *ibid.,* vol. 10 (1924); Untermeyer, Louis, "The Jewish Spirit in Modern American Poetry," *ibid.,* vol. 7 (1921). For criticisms of novels consult the annual volumes of the *Book Review Digest.*

III. Mantle, Burns, *American Playwrights of Today* (1929); idem, *Contemporary American Playwrights* (1938); idem, *The Best Plays of 1909-1919* (1933); idem, *The Best Plays* of 1919-20 and later years.



Russian Jews availing themselves of loan kassas established with the aid of the American Society for Jewish Farm Settlements in Russia

AMERICAN PRO-FALASHA COMMITTEE, an organization formed in New York city in 1922, and incorporated in 1923, for the educational and religious rehabilitation of the Falashas, the so-called Jews of Abyssinia (Ethiopia). The organization was formed under the chairmanship of Ephraim Frisch with the collaboration of the late Hon. Mayer Sulzberger, Cyrus Adler, Isaac Landman and Elias L. Solomon, at the instigation of Dr. Jacques Faitlovitch of the University of Geneva, the explorer of the Falashas in Abyssinia, who dedicated his life to the task of strengthening the Falashas in the traditions of their faith, and whose account of this tribe, known also as the "House of Israel," aroused the interest of Jews in many lands. With funds supplied by the Committee a school was established in 1923 in Addis-Ababa, capital of Ethiopia, where young men from various parts of the country were housed, fed, clothed and taught both Jewish and secular subjects, and trained to serve in turn as teachers and leaders in their respective communities. In 1928 Ras Tafari Mekonnen, at that time regent and crown-prince of Ethiopia, presented to Dr. Faitlovitch a gift of five thousand dollars, in recognition of his achievements for the Falashas. With this amount and with funds supplied by him personally, Dr. Faitlovitch secured the new, more adequate quarters for the Falasha school in Addis-Ababa. An extensive curriculum was carried out by the resident teachers for the benefit of the pupils trained in the school. In the course of the period during which the Committee has been functioning, several scores of students have been benefited. By reason of the Committee's educational and religious program, knowledge of Hebrew, formerly unknown to the Falashas, has been increasing among them during the past few years.

Besides the maintenance of the school, the Committee was also instrumental in the last few years in helping to publish and distribute various books dealing with Jews and Judaism, written by Dr. Faitlovitch, in the Abyssinian language for the benefit of the school, the students, and the Falasha communities in general. In addition to the work of instruction in the school, the Committee helped also to provide higher education and care to many promising Falasha students, who were then trained in European countries and in Palestine for future leadership among their people.

The Italo-Ethiopian conflict in 1935 to 1936 affected drastically the work of the Committee. During the clash of arms nothing could be done to further the educational program, although the teachers and pupils of the school unaided fought bravely to carry on their work. In the fall of 1936, however, in response to a call for aid, forwarded by the State Department in Washington, the Committee secured an emergency fund from the Joint Distribution Committee for the relief of the staff and pupils of the school in Addis-Ababa. Since the conquest of Ethiopia by Italy, Italian Jewry has pledged itself to assist the Abyssinian Jews and to cooperate with the American Pro-Falasha Committee in its educational and welfare work amongst the Falashas.

The work of the Committee received the approval and endorsement of the Union of American Hebrew Congregations, Central Conference of American Rabbis, National Council of Jewish Women, United Synagogue of America, National Federation of Temple Sisterhoods, Union of Orthodox Jewish Congregations of America, Women's League of the United Synagogue of America, Women's Branch, Union of Orthodox Jewish Congregations of America.

AMERICAN REVOLUTION, JEWS IN THE, *see* UNITED STATES.

AMERICAN SOCIETY FOR JEWISH FARM SETTLEMENTS IN RUSSIA, INC., an American corporation, organized in November, 1928, to finance the further development of the Jewish land settlement program in the territory of the Union of Socialist Soviet Republics (U.S.S.R.). This activity had been inaugurated in 1924 by The American Jewish Joint Distribution Committee, Inc., and its operating agency, the American Jewish Joint Agricultural Corporation (Agro-Joint).

It was generally recognized by a small group of interested individuals that a continuance of the land settlement program in Russia conducted by the Agro-Joint would be of great advantage to the large numbers of declassed Jews in that country. As a result of the settlement work, large numbers of Jews in Russia were being provided with the means for earning a livelihood. They became full-fledged citizens of the U. S. S. R. instead of being a declassed group without civil or political rights.

Accordingly, in 1928 the Society was organized to take over from the Joint Distribution Committee the financial support for the further enlarged activities of the Agro-Joint agricultural settlement program in the Crimea and the Ukraine. The Society, without resorting to any general appeal, secured $8,000,000 in private subscriptions from a small group of individuals in the United States payable over a period of eight years. To carry on this Agro-Joint program, the Society entered into an agreement with the Agro-Joint and the Komzet —Soviet Government Department for the Settlement of Jewish Workers—whereby the Society agreed to advance for the work of the Agro-Joint approximately $8,000,000 over a period of years from 1928 to 1935. The Komzet agreed to make an equivalent sum in rubles available for activities under that program, and also to extend other facilities. Subsequently the Society, in consideration of its investment in the agricultural settlement programs, received certain bonds from the Government of the U. S. S. R. for the beneficial interest of the subscribers.

The Agro-Joint colonies, with the aid of Society funds, reached the stage where they were not only able to take care of their own needs but were also able to absorb new settlers out of their own resources. The Agro-Joint began the process of winding up its activities in the Soviet Union late in 1927 and the active program of the Society likewise was completed by 1939.

Officers of the Society in 1939 were: James N. Rosenberg, president; William Rosenwald, vice-president; Paul Baerwald, treasurer; Lewis L. Strauss, associate treasurer; Joseph C. Hyman, secretary.

See also: AMERICAN JEWISH JOINT AGRICULTURAL CORPORATION; JOINT DISTRIBUTION COMMITTEE.

AMERICAN SOCIETY FOR MELIORATING THE CONDITION OF THE JEWS, a missionary organization founded by a number of ministers of various Christian denominations in New York city in February, 1820, with the cooperation of a converted Jew, Joseph Simon Christian Frederick Frey. The latter's original Jewish name was Joseph Samuel Levi (b. Mainstockheim, Franconia, Germany, 1771; d. Pontiac, Mich., 1850). He was baptized in 1798 and became a missionary in 1801. The American Society supplanted the short-lived and unsuccessful American Society for Evangelizing the Jews, formed in 1816.

The object of the American Society was "to invite and receive, from any part of the world, such Jews as do already profess the Christian religion, or are desirous to receive Christian instruction, to form them into a settlement, and to furnish them with the ordinances of the Gospel, and with such employment in the settlement as shall be assigned them; but no one shall be received unless he comes well recommended for morals and industry, and without charge to this Society. . . ."

The name American Society for Meliorating the Condition of the Jews was intentionally chosen so as to avoid all appearance of evangelization and proselytization, which, nevertheless, remained its basic object. In 1822 Frey became agent of the Society. In 1824 the Society made an unsuccessful attempt to found a settlement for "agricultural and mechanical operations of its Jews," and a monthly publication was started under the name of *Israel's Advocate.* The Society hired a house and three acres of land in the environs of New York city "as a place of reception for such Jews as may from time to time come to this country, where accommodations will be provided for them as one family at the expense of the Society; and whence, at their option, they may locate on our agricultural establishment, or engage elsewhere in any employment. . . ." Two later attempts to establish a Jewish Christian colony, in 1825 on a 400 acre farm in Harrison, Westchester County, N. Y., and in 1827 on a farm at New Paltz, were soon abandoned.

In 1824 the society had an annual income of more than $17,000, over 200 auxiliary branches, extending from Maine to Georgia, and its organ, *Israel's Advocate,* had a circulation of 20,000. This periodical, although consisting for the most part merely of reprints of European versions of Jewish conversions, speeches and sermons on the subject, of Frey's activities, and of reports from branch societies, was important in that it formed the only source of information regarding the Jews in thousands of American homes, and in that it led to the formation of the monthly *The Jew,* the first Jewish periodical in America, which was edited in New York city by Solomon H. Jackson from 1823 to 1825.

In 1826 Frey resigned as agent of the Society, and went abroad. Upon his return in 1839 the board of the American Society refused to reemploy him as its agent. From 1839 to 1860 the Society continued to drift along, leading a troubled existence of conflict, controversy, and few converts.

Several causes contributed to the decline of the Society. The political activities just before the outbreak of the Civil War overshadowed all religious controversies. The Jewish population had increased to more than 50,000 by 1860 and hence individual Jews were less susceptible to missionary influences. The American people, too, had thereby become better acquainted with the Jews as neighbors, and in general the American horizon had broadened and its missionary zeal had abated. These causes, and the resulting tremendous decline in the income of the Society, led to its gradual dissolution shortly after 1860.

Despite the fact that few or no American Jews at all were converted to Christianity through the American Society, its work had great effect on the American people as a whole in that it formulated the people's ideas about the Jews, and caused them to think about them. On the other hand, through its preachers and auxiliaries throughout the country, the Society created a broad humanitarian feeling for and interest in the Jews, despite its patent efforts to evangelize them.

ABRAHAM SHINEDLING.

Lit.: Friedman, Lee M., *The American Society for Meliorating the Condition of the Jews, and Joseph S. C. F. Frey Its Missionary, A Study in American Jewish History* (1925).



Sadie American, pioneer welfare figure

AMERICAN ZION COMMONWEALTH (Amzic) or Kehillath Zion (Community of Zion), an association founded in 1914 by the American Zionist Organization with a capital of $250,000 for the purpose of redeeming land in Palestine for the colonization of the Jewish people. Having subsequently acquired the Meshek and controlling interest in the Haifa Bay Company, it redeemed 36,250 acres of land, developing them into colonies sold to about 7,000 purchasers.

During the years preceding 1930, the Commonwealth, together with its land purchasers and Palestinian settlers, developed the colonies of Balfouria, Afule and Herzlia with a population of close to 3,500. In cooperation with other associations, it acquired the entire coast from Haifa to Acco, an area of 7,500 acres, which it later transferred to the Jewish National Fund. The organization acquired, in addition, the colonies of Kafretta, Jedda, Kuskus Taboun and Mejdal, an area of 5,000 acres, later transferred to the Keren Hayesod.

It thus reduced its holdings and had the following properties to convey: Balfouria, Herzlia, Afule, Shehunath, Sheinkin, Talpioth, Central Carmel, Hadar Hacarmel, Givat Elijahu, Red Carmel and Western Carmel. The unsecured debt to the Keren Hayesod became a secured debt; and while the Keren Hayesod obligated itself for a large amount to a bank in New York, it came into possession of a large tract of land which increased in value.

Until January 1, 1931, it delivered 461 deeds, and in America, 238 deeds.

In view of the fact that the American Zion Commonwealth had by that time disposed of all of its land holdings in Palestine, its officials recommended, at the thirty-fourth American Zionist convention (Atlantic City, 1931), that the convention liquidate the affairs of the organization. Its function was therefore limited to the maintenance of an office to carry on the business contracted in the days of its activity, in conjunction with the Z. O. A.

Lit.: *Reports of the American Zion Commonwealth; The New Palestine,* Nov. 6, 1931.

AMERICAN, SADIE, communal and civic leader, b. Chicago, Ill., 1862. She was prominently active in numerous social welfare, civic and communal movements, having served as member of the executive committee of the Chicago Civic Federation; member of the executive committee of the South Central District of Chicago; vice-president of the Consumers' League; director of the Cook County League of Women's Clubs; chairman of the Vacation School and Playground Committee of Women's Clubs, and president of the League for Religious Fellowships.

A founder of the Council of Jewish Women, she served as the organization's corresponding secretary from its inception, was president of its New York section and editor of its publication. She mapped out and conducted the Council's immigrant aid work over a period of years, and was the Council's delegate to the National Congress of Women in London in 1899; six years earlier she had served as secretary to the Jewish Women's Congress in the Parliament of Religions at Chicago.

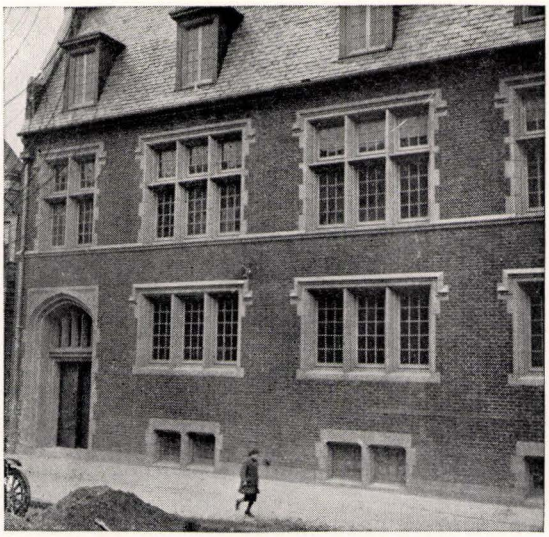
Lit.: Meites, Hyman L., *History of the Jews of Chicago* (1924) 79.

AMERICANIZATION, the conscious, systematic process of adjustment, fostered by and in behalf of immigrants: to integrate our foreign-born in the fundamentals of the American way of life. With refugee newcomers threatened, in the peak migration year of 1939, by drastic curtailments in state educational budgets, Americanization became increasingly a problem of private institutional and individual concern. For more than half a century deliberate measures of Americanization have been pursued by Jewish organizations among immigrant Jews—often in collaboration with official educational bodies. Thus Governor Herbert H. Lehman, of New York state, himself long a factor in Americanization endeavors, spoke with justifiable confidence at commencement exercises (June 12, 1939) of graduates of the Adult Education Classes sponsored by the New York City Board of Education:

"Our nation has become great because races and nationalities have here lived side by side in friendship and in understanding actuated solely by the common interest of love of state and country. They have respected each other's hopes and ideals and racial characteristics because they realize that from all races and all religions come equality, loyalty and devotion to our country. It is this common interest that has created sympathetic understanding between our people and has assured us religious and political equality."

Statistical figures, compiled in 1939, strikingly illustrate the tenacity with which Jews—in contrast with other immigrants—cling to their adopted America. Whereas total departures since 1908 aggregated nearly 5,000,000 (approximately 35%) of those admitted during more than 3 decades, the number of Jews who have left this country during that same period is less than 60,000—no more than 5% of Jewish admissions. In the 59 years since 1881, approximately 2,500,000 Jews came to the United States. But they have not been as affected by fluctuating economic conditions as other groups which immigrated solely for economic reasons.

This evident desire among American Jews for homogeneity with the rest of the population has re-



Council House in New York where the National Council of Jewish Women has conducted Americanization courses

ceived consistent impetus from various Americanizing agencies. The aim has been organically to merge Jews with all other groups—to help fuse all nationalities inhabiting the United States into a culturally and spiritually harmonious entity.

Dr. Maurice J. Karpf devotes a penetrating chapter in his book entitled *Jewish Community Organizations in America* to the complexities of Jewish adjustment. To him the problem basic to all programs of Jewish adjustment in the United States "is that of Jewish survival." He notes the three following groups:

(1) *The Religionists,* who contend that Judaism has kept the Jews apart from the rest of the world; that this contribution to civilization has enabled them to withstand persecutions. The Religionists are nevertheless content to let Jews assimilate with the rest of the population in all other respects.

(2) *The Culturists* believe that Jewish survival and growth depend on the perpetuation of Jewish culture, which they do not clearly define. Religion, in their view, is only one phase of Jewish life. They would have America encourage diverse cultural groups on the theory that American culture, still in the making, is a result of many other cultures. Most representative of this attitude are the Reconstructionists.

(3) *The Assimilationists* hold that the Jews as a separate segment of humanity are doomed to absorption through inevitable and constant assimilation. They are convinced that this process cannot be halted. Yet within this very group are some of the most active factors in the establishment and preservation of Jewish communal, cultural, philanthropic and other strictly Jewish institutions.

Notwithstanding these differences, the vast majority of American Jews regard their destiny inseparably bound up with the weal of Americans in general. They ardently advocate democracy, law, and order.

Earliest among the agencies promoting Americanization among Jews was the Educational Alliance of New York City, founded in 1889. Its basic aims were expressed by Isidor Straus, president of the organization: "We strive to help immigrants understand American ideas—the dignity of American citizenship; to appreciate the American atmosphere of obedience to law and to recognize the rule of the majority."

Kindred institutions, following the example of the Alliance, have been the Hebrew Educational Society of Brooklyn (1899) and the Jewish People's Institute of Chicago (1903). Much of the work of these has been gradually supplanted by courses in adult education conducted by public schools.

The social settlement, non-sectarian in principle and sponsorship, has been another potent Americanizing influence, notably among Jews. Pioneer among those maintaining contact with Jewish families was the University Settlement of New York City (1886) and the Henry Street Settlement, of the same city (1893). Elsewhere, these agencies came into being largely under Jewish auspices. Thus the Neighborhood Center of Philadelphia (1885), the Irene Kaufmann Settlement of Pittsburgh (1895), and the Jewish Sisterhood of Newark (1905) did spade-work in Americanization.

Of more distinctly educational-social value have been the numerous Y.M.H.A.'s and Y.W.H.A.'s, as well as Jewish Community Centers. For them the Jewish Welfare Board prepares programs conducive to cultural improvement in a thoroughly American atmosphere.

Two organizations of particular aid to immigrants from the very day they land—often even before they leave their native lands—are the National Council of Jewish Women (1893) and the Hebrew Sheltering and Immigrant Aid Society of America (1902), known as HIAS. These agencies not only facilitate admissions but also assist the newcomers in their personal and social adjustments. The former has upward of 350 senior and junior branches nationally; most of the adult units foster Americanization through classes in English, civics and through cooperation with local school authorities. From 1921 to 1939 the Council of Jewish Women conducted programs of Americanization in more than 100 cities, and assisted an estimated total of more than half a million persons to learn English, get citizenship papers, and adapt themselves to their American environment. They also publish a periodical entitled *The Immigrant.*

HIAS, which maintains a bureau at Ellis Island and has offices in New York City and in several other cities, extends legal aid to immigrants, secures employment and assists them in naturalization. From 1911 to 1938 HIAS was of service to 216,123 individuals in their applications for citizenship. Apart from this, many thousands were advised as to procedure and were helped to verify their arrivals in order to enable them to apply for citizenship. Classes in English are likewise conducted for new arrivals.

Labor organizations, especially the International Ladies' Garment Workers' Union, maintain educational departments that lay particular stress on Americanization. The Yiddish press, too, makes a conscious effort to impart to its readers an understanding and appreciation of American ideals and institutions. The English-Jewish press, while catering almost exclusively to a native or Americanized clientele, is also alive to the opportunities afforded by the influx of immigrants driven hither by totalitarian persecution. Jewish religious schools are also giving courses in American

history, the Constitution and other subjects to stimulate Americanization and intensified devotion to traditional American principles.

See ASSIMILATION; DEMOCRACY; IMMIGRATION; REFUGEES. LOUIS RITTENBERG.

Lit.: Karpf, Maurice J., *Jewish Community Organizations in the United States* (1938) 29-50; Bernheimer, Charles S., "Jewish Americanization Agencies," *American Jewish Year Book* (1921-22); Berkson, Isaac B., *Theories of Americanization (1920);* Davis, Philip, *Immigration and Americanization (1920); United States Immigration Commission*—Statements and Recommendations Submitted by Societies and Organizations (1911); Addams, Jane, *Twenty Years at Hull House* (1912); Wald, Lilian D., *The House on Henry Street* (1915); Talbot, W., *Americanization* (1917); Burns, Allen T., Americanization Studies (10 vols., 1920-24); Adamic, Louis, *My America* (1938).

AMERICA'S GOOD-WILL UNION, *see* BETTER UNDERSTANDING MOVEMENT.

AMIDAH, *see* EIGHTEEN BENEDICTIONS.

AMITTAI BEN SHEPHATIAH, Talmudic scholar and liturgical poet, one of the first Hebrew poets in Europe, who lived in Oria, Italy, about 900. He composed poems for the synagogues and for special occasions. His "Adonai, Adonai, El Rahum Vehanun," a Selihah (penitential poem), is included in the Neilah (Concluding) Service on the Day of Atonement and is one of the most impressive and best-known poems in the Ashkenazic ritual.

AMITY, the maintenance of friendly relations between individuals, family and social groups, and political organizations, especially nations. Such a state of peace and good-will has always been a cherished aspiration of the Jew.

The law code of the Torah repeatedly insists that the same law is to apply to the home-born (Jew) and to the stranger (non-Jew), and that the latter is to be treated with kindness (*Ex.* 12:49; *Lev.* 19:33,34; 24:22; *Num.* 15:15; *Deut.* 1:16; 19:18-19). The kings of Israel were known as "merciful kings" (*I Kings* 20:31), and Ahab sacrificed the certainty of a dictated peace in favor of a friendly agreement with his defeated enemy. Biblical literature gives its highest praise to righteous non-Jews: Job, Ruth and the repentant people of Nineveh. The prophets again and again painted the picture of the ideal future when "nation shall not lift up sword against nation, neither shall they learn war any more" (*Isa.* 2:4; *Micah* 4:3).

The teachers of the Talmudic period were even more emphatic in inculcating the observance of friendly relations. Hillel expressly urged the love of one's fellowmen (*Aboth* 1:12); his Golden Rule is expressed in the words, "What thine own soul hateth, do thou *to no man*" (*Sab.* 31a). Johanan ben Zakkai and Abaye were careful to give greetings to everyone. The rabbis taught that dishonesty and deception practiced against non-Jews were more despicable than when practiced against Jews, these being desecrations of the name of God. The importance of upholding the honor of one's fellowman was so great that for its sake one might even break a commandment of the Law (*Ber.* 19b and parallels). Compassion for all human beings was a sign that one was a true descendant of Abraham. There was a special blessing for the Jew to recite when he saw non-Jewish sages: "Blessed be He Who hath given of His wisdom to flesh and blood" (*Ber.* 58a). Rabbi Johanan ben Zakkai is quoted in the box above.

JEWISH ADVOCACY OF AMITY 18 CENTURIES AGO

רבן יוחנן בן זכאי אומר הרי הוא אומר אבנים שלמות תבנה אבנים
המטילים שלום בין ישראל לאביהם שבשמים והרי דברים ק"ו ומה
אם אבני מזבח שאינן לא רואות ולא שומעות ולא מדברות על
שהן כטילות שלום בין ישראל לאביהן שבשמים אמר הקב"ה
לא תניף עליהם ברזל. המטיל שלום בין איש לאשתו בין איש לאיש
בין עיר לעיר בין אומה לאומה בין משפחה למשפחה בין ממשלה
לממשלה על אחת כמה וכמה שלא תבואהו פורענות

Rabbi Johanan ben Zakkai declares: "It is said (in the Bible) 'thou shall build the altar of perfect stones.' These stones will bring peace between Israel and Father in Heaven. Just as it is decreed regarding the stones that no iron shall defile them, so also no punishment shall be visited upon the one who fosters peace between husband and wife, man and man, city and city, nation and nation, family and family, and kingdom and kingdom (Mechilta Ex. 20:22).

A still more striking example of the emphasis laid upon amity is the embodiment into the Mishnah of a legal principle known as *mipne darche shalom,* "because of the ways of peace," which may be freely rendered, "in order to promote amity." Thus one passage, after laying down certain laws for the Jews in their relations with one another, such as the order priest, Levite and laymen in the reading of the Torah, the order of filling cisterns from a canal, and the injunction to lend objects even to those suspected of being lax in the observance of the Law, goes on to say: "The poor among the Gentiles are not to be forbidden to participate in the poor man's gleanings and corner of the field; a non-Jew may be helped in his work during the Sabbatical year; and the non-Jew is to be extended a greeting, because of the ways of peace" (*Git.* 5:8-9). Other passages state that the heathen poor must be supported with the Jewish poor, that the heathen sick must be visited as well as the Jewish sick, and the last honors must be paid alike to the Gentile and the Jewish dead (*Git.* 61a; *Yer. Git.* v, 47c). Maimonides gives especial attention to this principle in his *Mishneh Torah* (*Hilchoth Melachim* 10:12), while Joel Sirkes (about 1600) explains the Darche Shalom commandment as a general admonition to Israelites to spread peace and goodwill among mankind, to take part in all efforts to further the welfare of the human race, and to walk in the paths of peace (commentary on *Tur Yoreh Deah* 151 and 367).

Even the stringent regulations of the ritual Law Codes were not allowed to disrupt friendly relations. Thus the Jew, because of the rigid requirements of the dietary laws, could not eat with the non-Jew in the latter's home; but he could—and did—invite the non-Jew to eat with him. The Jews of the Roman empire would not participate in the worship of the emperor; but instead they offered sacrifices and prayers in behalf of the emperor. The Jew could not sell the non-Jew animals that were to be used for idolatrous purposes, or participate in idolatrous worship; but he could send heathens presents on the occasion of their

holidays (*A.Z.* 64b-65a). In the 17th cent. Joseph Caro, who apparently did not like the idea of Christmas presents, suggested that instead Jews should send the Christians their presents on New Year, a week later (*Shulhan Aruch, Yoreh Deah* 148:12). A story of the Middle Ages tells of a friendship between a rabbi and a French king, and how the latter, at the suggestion of Jew-haters, offered wine to the Jewish sage. The rabbi declined the wine, and instead drank the water in which the king had washed his hands, explaining that the strict Jewish law forbade all wine not made by Jews, but not the water which had touched the hands of a righteous king.

In modern times Jews have continued the ideal of maintaining amity by working in the interest of peace among nations and peaceful relations among mankind. Among them have been Zamenhof, who created Esperanto in the hope of bringing nations closer together; Alfred Fried and Tobias Asser, winners of the Nobel Peace Prize; Ivan Blioch, who inspired the Hague Conference; Walther Rathenau, who, prior to his assassination, nearly brought about friendship between France and Germany in the post-War period; and Salmon O. Levinson, who in 1918 began a one-man campaign for the outlawry of war, and whose name is linked with that of Senator Borah in a plan for peace by the mutual renunciation of war by the nations. Jews have always participated gladly and willingly in all movements for good-will and better understanding between themselves and their non-Jewish neighbors.

See also: BETTER UNDERSTANDING MOVEMENT; CHRISTIANS, JUDAISM'S ATTITUDE TOWARDS; GENTILES; NATIONAL CONFERENCE OF JEWS AND CHRISTIANS; PEACE.

SIMON COHEN.

Lit.: Bloch, Joseph S., *Israel and the Nations* (1927); Abrahams, Israel, *Jewish Life in the Middle Ages;* Guttmann, Michael, *Das Judentum und seine Umwelt* (1927); *Jewish Encyclopedia,* vol. 5, pp. 619-26.

AMMI, also **IMMI** in the Palestinian Talmud, a Palestinian Amora of the third generation who lived in the 3rd and at the beginning of the 4th cent. He and Rabbi Assi, who are often cited together, were the two most important scholars in the school of Johanan ben Nappaha at Tiberias. They were called "the most highly esteemed priests of Palestine" (*Meg.* 22a) and "the judges of Palestine" (*Sanh.* 17b). Both came to the decision—perhaps the last decision of the Sanhedrin—which finally declared that the Samaritans must be regarded as heathens (*Hul.* 6a).

When Johanan, their teacher, passed away, Ammi carried out all of the prescriptions of mourning (*M.K.* 25b). When Rabbi Eleazar, Rabbi Johanan ben Nappaha's successor, died in the same year, Ammi was appointed his successor. He was considered an authority on educational matters, having been sent by the Nasi Judah II with Rabbi Hiyya and Rabbi Assi to survey the school system of Palestine, which had fallen on evil days (*Yer. Hag.* i, 76c; *Midrash Lam.,* introduction).

Scholars are in doubt as to whether Ammi was a native of Babylonia (see *M.K.* 25a). The sayings which he quotes in the name of Rab he may have heard during Abba Aricha's stay in Palestine. On the other hand, they may be the results of Ammi's study at the Sura academy. He must have died at an advanced age, for he had relations with Raba (280-352; *Git.* 63b).

Lit.: Hyman, Aaron, *Toledoth Tannaim Veamoraim,* vol. 1 (1910) 219-25; Strack, H. L., *Introduction to the Talmud and Midrash* (1931) 125.

AMMON, AMMONITES, in Hebrew usually *bene 'Ammon,* "the children of Ammon," a Semitic people dwelling in the country east of the Jordan and closely akin to Israel, as the biblical mention of their origin indicates (*Gen.* 19:38). Their god was called Milcom.

According to one Pentateuchal tradition (*Deut.* 2: 17-21), the Ammonites were already residing in the country east of the Jordan when Israel was drawing near on its way to cross the Jordan and enter Palestine from the east. Another tradition, which is supported by other passages and is therefore more authentic, is recorded in *Judges* 11. The Ammonites seem to have been a nomadic tribe or federation of tribes, closely related to the Midianites, Moabites and Edomites. During the period of the Judges, i.e. after Israel had already established itself in Canaan, the Ammonites pushed in from the desert to the east and established themselves first along the border of the desert in the country east of the Jordan. From there they pushed westward slowly and gradually, attracted by the more fertile lands nearer the Jordan. They were repulsed at first by the Gileadites under Jephthah, but apparently after his death they were more successful, for by the time of David the Ammonites were firmly implanted over a considerable district east of the Jordan, and constituted a kind of little kingdom with the capital at Rabbath Bene Ammon (*Deut.* 3:11).

Under the leadership of Joab, the army of David overcame the Ammonites and added their territory to the kingdom of Israel. Later they regained their independence, presumably after the division of the kingdom, and from then on were an extremely troublesome neighbor of Israel (cf. *Zeph.* 2:8). According to *II Chron.* 20, they invaded Judah during the reign of Jehoshaphat, but suffered a grievous defeat. They were conquered again by Jotham and made to pay tribute (*II Chron.* 27:5). During the reign of Jehoiakim (608-597 B.C.E.) Ammonite bands overran Judah and added greatly to its sufferings. In 586 B.C.E., after the destruction of the kingdom by Nebuchadrezzar, the Ammonite king Baalis was one of the conspirators who brought about the murder of the governor, Gedaliah ben Ahikam.

During the post-exilic period the hostility of the Ammonites to the Jews continued without abatement. They are especially singled out—along with the Moabites—by Deuteronomic legislation (*Deut.* 23:4) as eternally denied admission into the "congregation of the Lord." They were defeated in battle by Judas Maccabeus and lost a portion of their country to him (*I Macc.* 5:6-8).

Assyrian historical literature records that the Ammonites were tributary to Assyria in the 9th cent. B.C.E. under Shalmaneser III and again, in the 8th cent. B.C.E., under Esarhaddon. Later, along with Judah and the neighboring states, the Ammonites became tributary successively to Babylonia, Persia, Alexander the Great, the Syrians, and finally the Romans. They seem, however, to have maintained

their existence as a distinct people until about the middle of the 2nd cent. C.E.

When Judas Maccabeus defeated the Ammonites, Jewish warriors married Ammonite women, whose offspring then demanded admission into Judaism. This was forbidden according to the Law (*Deut.* 23:4). Various Talmudic statements bear witness to the discussion which this problem aroused. Thus it is told that when, in the reign of Saul, the question was discussed whether David, as the descendant of a Moabitess (Ruth), had any claim at all to the throne, Ithra (cf. *II Sam.* 17:25; *I Chron.* 2:17), girded with a sword like an Ishmaelite, pressed into the academy and proved, in the name of the prophet Samuel and his court of justice, that Ammonites and Moabites, to be sure, were to be excluded from Judaism, but not Ammonite and Moabite women (*Yeb.* 76b-77a). This decision, here put into the mouth of Ithra, is accepted in Tannaitic law: "Ammonites and Moabites are barred for all time from Judaism, but Ammonite and Moabite women are to be admitted" (*Yeb.* 8:3)—undoubtedly a concession to conditions. Other traditions likewise show a milder attitude toward Moabite and Ammonite women, as for instance the saying that God did not destroy Ammon and Moab because of the two doves, Ruth and Naamah (the mother of Rehoboam), which He had intended those nations to produce (*B.K.* 38b). Indeed, a Halachic decision in the name of Rabbi Johanan makes the daughter of an Ammonite proselyte eligible to marry a priest (*Yeb.* 77a).

JULIAN MORGENSTERN.

Lit.: Kittel, R., *A History of the Hebrews* (1908-9); Meyer, Eduard, *Die Israeliten und ihre Nachbarstämme* (1906); Böhl, Franz, *Kanaanäer und Hebräer* (1911).

AMNON, a son of David who was killed by Absalom's order for an act of violence against his half-sister Tamar (*II Sam.* 13).

In *Aboth* 5:16 the love of Amnon for Tamar is mentioned as an example of a love which does not rest on a permanent inner attachment, but which is of a passing nature, because it is based only on physical desire. The entire Biblical chapter dealing with Amnon was read without translation in the synagogue, because of its unsavory character (*Meg.* 4:10).

AMNON OF MAYENCE, hero of a popular medieval legend, which runs as follows: The archbishop of the district wished to convert Amnon, whom he knew to be of noble descent, well-to-do, and highly esteemed as a scholar, to Christianity. Once Amnon yielded so far as to ask three days' time to consider the matter. At the expiration of that time he declined baptism, acknowledged himself guilty of weakness, and wished to have his tongue cut out as a punishment; but the archbishop had his hands and feet cut off. On New Year's Day Amnon had himself carried into the synagogue, and startled the congregation at the Musaf service with the prayer "Unethanneh Tokef," which he had composed. Scarcely had he ended it when he gave up his soul. This legend, which first appears about 1400, is apparently influenced by the miraculous stories about the Christian saint and martyr Emmeram of Regensburg (about 700). The prayer is certainly much older than the legend.

AMON, the fifteenth king of Judah, who reigned from 640 B.C.E. to 638 B.C.E., a vassal of the Assyrians, the son of Manasseh and father of Josiah (*II Kings* 21:19-26). At the age of twenty-four, after reigning scarcely two years, he was murdered by conspirators. His religious and moral course of life is exactly characterized by the prophet Zephaniah. He had followed the idolatrous ways of his father (*Zeph.* 1:1; *II Kings* 21:18-26; *II Chron.* 33:20-25).

The name Amon is of Hebrew origin (cf. *Prov.* 8:30), and has nothing in common with the Egyptian sun-god of the same name (*Jer.* 46:25).

AMORAIM, AMORA, an Aramaic word derived from the Hebrew *'amar,* "to speak"; it is used in the sense of "speaker" or interpreter, and is employed by the Talmud in the two following meanings:

1. The Amora was the scholar who, standing at the side of the instructor in the school or at other gatherings where the Law was expounded, repeated loudly and clearly the address, which was usually concise and quietly spoken. If the address was given in Hebrew, the Amora translated it into the vernacular, the Aramaic which at that time was in general use. Originally he was called *meturgeman* (or *turgeman,* the term used in the Palestinian Talmud for Amora), "interpreter." It was not until the 3rd cent. C.E. that this word was replaced by Amora.

Some of the prominent men who held the office of Amora in this sense were: Hutzpith, the interpreter of Rabban Gamaliel II; Abdon, in the school of Judah Hanasi; Pedath, transmitter of the teachings of Jose; Judah bar Nahmani, in the school of Simeon ben Lakish. Even Abba Aricha (Rab) was the Amora of Shela in Babylonia after his return from Palestine. Abbahu was of the opinion that no one should be permitted to become an Amora until he had reached the age of fifty (*Hag.* 14a).

2. Amora is the title bestowed on all the teachers from the death of Judah Hanasi (219) to the completion of the Babylonian Talmud (500). It was the task of the Amoraim to explain and expand the brief commandments of the Mishnah and to adapt them to the circumstances of their own times. In this they did not have the independence shown by the Tannaim, the teachers mentioned in the Mishnah, since they had to adhere strictly to the teachings of the Mishnah. The word *tanna* meant verbal repetition, while *'amora* stood for a free exposition of the Halachah (Law). In the Amoraic period, a Tanna was a teacher who quoted laws from memory. The Amoraim of Palestine were usually ordained by the Nasi and had the title "Rabbi"; those in Babylonia were called "Rab" or "Mar."

The teaching methods of the Palestinian and Babylonian Amoraim were fundamentally different. The Palestinians refrained from lengthy discussions since, being in Palestine, they stood nearer to their predecessors the Tannaim, and since the sayings of the Mishnah gave them no linguistic difficulties. The Babylonians, on the other hand, had to begin by explaining the words of the Mishnah. If the content of a Mishnah was not entirely intelligible, they would try to clarify it by citing other views, or by seeking supplementary information from Tannaitic sayings

not included in the Mishnah, the Baraithas. As a result of this lack of understanding of the concise words of the Mishnah, the Babylonian Amoraim involved themselves in intricate discussion, so that it was said of them that they were able to make an elephant pass through a needle's eye (*B.M.* 38b).

In the Palestinian Talmud (Talmud Yerushalmi) no strict lines of demarcation are drawn between the Tannaim and the Amoraim. Even the Mishnah, which is treated in the Babylonian Talmud as a second Bible, since laws are inferred from practically every word of it, is not regarded as absolutely authoritative. Since the Palestinian Amoraim were the direct successors of the Tannaim, they took more liberties with the older traditions. The Nehardea-Pumbeditha academy, which existed prior to Rab's arrival in Babylonia, followed the more intricate method; the academy at Sura, founded by Rab, carried on the Palestinian method of a simpler exposition of the laws laid down in the Mishnah.

The Palestinian Talmud was redacted by Jonah and Jose bar Abin about 370. The discussions of the Babylonian Amoraim were first collected by Ashi and Rabina, and were finally arranged in the order of the Mishnah by later Amoraim, such as Jose, Rabina II and Rabbah Tosefaah, or by the early Saboraim ("reasoners"), as the generations immediately following the Amoraim were called. These redactors omitted much Amoraic material which was incorporated in the Midrashim. During the Amoraic period the famous Palestinian academies were at Tiberias, Sepphoris and Caesarea; the chief Babylonian, at Nehardea, Sura, Mahoza and Pumbeditha.

The older scholars usually counted three Palestinian and six Babylonian generations of Amoraim. Frankel increased the Palestinian generations to six; Strack assigns five generations to Palestine and seven to Babylonia. The latest researches show that there were more than 2,500 Amoraim whose names are known. The table below gives the most important by generations:

1st Generation, about 200 to 250

Palestine	*Babylonia*
Hama bar Bisa	Shela
Hanina (bar Hama)	Abba bar Abba (father of Samuel)
Jannai ("the Elder")	Zeira the Elder
Judah bar Pedaiah	Karna
Hoshaiah (Rabbah)	Mar Ukba I
Judah II Nesiah	Samuel bar Abba (Yarhinaah)
Joshua ben Levi	Rab (Abba Aricha)
Zabdai ben Levi	Rabbah bar Hana
Kahana	Assi

2nd Generation, about 250 to 280

Jonathan ben Eleazar	Mar Ukba II
Johanan bar Nappaha	Huna
Simeon ben Lakish	Judah bar Ezekiel
Hilfa	Adda bar Ahabah
Isaac ben Eleazar	Rabbah bar Abuha
Alexandri	Matnah
Simlai	Jeremiah bar Abba
Hiyya bar Joseph	
Jose ben Hanina	
Measha	
Mani	
Tanhum bar Hanilai	

3rd Generation, about 280 to 310

Palestine	*Babylonia*
Samuel bar Nahman	Huna bar Hiyya
Isaac Nappaha	Hisda
Eleazar ben Pedath	Ulla ben Ishmael
Abbahu	Hamnuna
Ammi (ben Nathan)	Shesheth
Assi	Rabbah bar Huna
Judah III Nesiah	Nahman bar Jacob
Hiyya II bar Abba	Rammi bar Abba
Simon bar Abba	Rabbah bar bar Hama (Hana)
Zeira	
Samuel ben Isaac	Rabbah bar Nahmani
Hela (Ilai?)	Joseph bar Hiyya (d. 320)
Abba bar Memel (Ba)	
Abba bar Kahana	
Hanina bar Pappai	
Aha bar Hanina	
Tanhum bar Hiyya	
Aibu	

4th Generation, about 310 to 335

Jeremiah	Aha bar Jacob
Helbo	Rabbah bar Shela
Aha of Lydda	Abba bar Ulla
Abin I	Rami bar Hama
Hanan of Sepphoris	Idi bar Abin
Yudan	Abaye
Huna bar Abin	Raba
Judah bar Simon	Adda II bar Ahabah
Joshua bar Nehemiah	Nahman bar Isaac
Hanina ben Abbahu	
Ahabah ben Zeira	
Phinehas bar Hama	
Abudimi (Dimi)	

5th Generation, about 335 to 370

Jonah	Papa bar Hanan
Jose bar Zabda (Zebida)	Bebai bar Abaye
Judah IV Hanasi	Hama of Nehardea
Berechiah Hakohen	Dimi of Nehardea
Jose bar Abin	Huna bar Joshua
Abin II	Rafram ben Papa
Mani II	Zebid of Nehardea
Tanhuma bar Abba	
Zeira II	
Azariah	

Babylonia

6th Generation, about 370 to 430

Amemar of Nehardea	Kahana in Pumbeditha
Kahana in Pum Nahara	Aha bar Raba
Rabina I (II?)	Mar Zutra
Huna bar Nathan	Mar bar Rabina
Ashi (d. 427)	

7th Generation, about 430 to 500

in Sura:	*in Pumbeditha:*
Meremar	Rafram II
Idi bar Abin II	Rihumai
Rabbah Tosefaah	Sama bar Raba
Nahman bar Huna	Jose (Sof Horaah)
Mar bar Ashi	
Rabina II bar Huna (III?)	

SCHULIM ABI TODOS.

Lit.: Rapoport, S. J. L., *Erech Millin* (1882) under Amora; Frankel, Z., *Mebo Hayerushalmi* (1870); Weiss, I. H., *Dor Dor Vedoreshav,* vol. 3; Bacher, W., *Die Agada der babylonischen Amoräer* (1913); idem, *Die Agada der palästinensischen Amoräer* (1892-99); idem, *Tradition und Tradenten;* Strack, H. L., *Introduction to the Talmud and Midrash* (1931) 119-33; *Jewish Encyclopedia,* vol. 1, pp. 527-28; *Otzar Yisrael,* vol. 2 (1908); further literature in Dubnow, S., *Weltgeschichte des jüdischen Volkes,* vol. 2 (1925) to §§ 28 and 29; *Encyclopaedia Judaica,* vol. 2, article "Amora," lists 2200 Amoraim.



Amorites, in an ancient Egyptian relief, frequently alluded to in the Bible as "Amurru," a people that ruled Babylonia for 7 centuries B.C.E.

AMORITES, an early people, first recorded in Assyrian inscriptions of the third millennium B.C.E., as "Amurru," and frequently mentioned in the Bible. It is known that they overran Babylonia and founded the dynasties which reigned there from approximately 2450 B.C.E. to 1750 B.C.E.

I. Various theories as to the identification of this pre-Israelite people have been advanced; among the most acceptable are those of:

1) A. T. Clay (*Origin of Biblical Traditions,* 1923), considers them a west Semitic people, who as early as the fourth millennium B.C.E. had a developed civilization, and whose territory originally extended from the Euphrates to the Mediterranean. He is also of the opinion that from them radiated all later Semitic culture.

2) G. A. Barton (*Journal of the American Oriental Society,* 1925, pp. 1-38) sees them as an east Semitic people who in 2800 B.C.E. poured out of the South Arabian desert, attempted to gain a foothold in South Babylonia, were repulsed by the Sumerians, and finally entered Babylonia through the north, surging to the boundaries of Egypt.

3) A. Sayce (*Ancient Egypt,* September, 1924), having noticed a few non-Semitic names of Amorite kings, concludes that they were originally an Indo-European people of Asia Minor, akin to the Lydians and Hittites. Although they may have been autochthonous in Syria and Palestine, they were later overcome by a superior Semitic people who assimilated them, but their name still remained attached to the territory which they had once dominated.

4) T. Bauer (*Zeitschrift für Assyriologie,* December, 1928, pp. 145-70) looks upon them as a small west Semitic group east of the Tigris, and he regards "Amorite" mainly as a geographical term.

5) B. Maisler (*Untersuchungen zur Alten Geschichte und Ethnographie Syriens und Palästina,* 1933, pp. 33-53) is painstakingly ingenious in attempting to prove that the Amorites of the Bible are a mixture of the Horites or Hurrians (an important non-Semitic race who occupied entire North Mesopotamia from 2000 to 1400 B.C.E., until the advent of the Semites) and a Semitic race known as the Amorites.

6) J. Lewy (*Orientalistische Literaturzeitung,* 1927, pp. 744-46) identifies them with the Habiri, a Semitic horde from the North Syrian desert who gained a foothold in Palestine and Syria about 1400 B.C.E.

7) A. Reubeni (*Shem, Ham, Vejapheth,* 1932, pp. 115-54) is of the opinion that the Amorites were a North Syrian Semitic stock, who were later overpowered by a non-Semitic group, but their territory was still called by the original name.

8) Caspar Levias (*Freidus Memorial Volume,* 1929, pp. 404-30), on philological grounds, identifies them as the ancient ancestors of the Abyssinians, which coincides with their Biblical classification as being Hamitic (*Gen.* 10:16).

9) A more historically sustained view is that of Anton Jirku (*Zeitschrift für Rassenkunde,* 1935, part 2, pp. 225-31), who considers them a non-Semitic race who founded an empire in the middle of the third millennium B.C.E. and gradually became Semitized. A branch of these invaded Babylonia, and another branch was powerful in Egypt, Syria, and Canaan until approximately 1500 B.C.E. Afterwards the main group was totally obliterated by the Egyptians. The Amurru mentioned by Nebuchadnezzar and Tiglath-pileser is merely a geographical term.

Another logical possibility, pointed out by William F. Albright (*Journal of the Palestinian Oriental Society,* 1935, p. 218), is that the Amurru mentioned in the Accadian inscriptions of 2300 B.C.E. may have no direct relation whatsoever to the Biblical Amorites who occupied Canaan a thousand years later.

II. In the Bible, Apocrypha, and Talmudic Literature. The Amorites were of the pre-Israelite inhabitants of Palestine (*Gen.* 15:21), and were one of the seven Canaanite nations whom the Hebrews conquered and displaced (*Ex.* 3:8; 23:23; 33:2; *Josh.* 12:8).

The two extensive settlements of the Amorites were:

1) From the hill-country southwest of the Dead Sea north to the vicinity of Hebron (*Gen.* 14:7, 13; *Deut.* 1:7, 19, 44). They may have extended as far north as Jerusalem, for the kings of Jerusalem and Jarmuth are included among the five Amorite kings (*Josh.* 10:5), and it is recorded also that the Amorites wished to occupy Aijalon and Shaalbim, both of which are north of Jerusalem, but were repulsed by the Ephraimites (*Judges* 1:34-36).

2) Their most extensive possessions were east of the Jordan, the territory occupied by the tribes of Reuben, Gad and half-Manasseh (*Num.* 32:33). This territory extended from the river Arnon in the south to Mt. Hermon in the north, and from the Jordan in the west to the desert. It comprised the countries of Sihon the Amorite (*Num.* 21:13, 24), Gilead (*Num.* 32:39; *Deut.* 3:10), and Og of the Bashan Amorites (*Deut.* 3:8-10; 4:47; 31:4).

As the Amorites were the most numerous Canaanite group, "Amorite" is often a designation for the general Canaanite population (*Gen.* 15:16; *Josh.* 10:12; *Judges* 6:10; *Amos* 2:9-10; *B.M.* 25b). It was not until the time of Samuel that the Israelites managed entirely to subjugate the Amorites (*I Sam.* 7:14).

According to the Apocrypha (*Jubilees* 34:2-9; *Testament of Judah* 7), which is probably based on *Gen.* 48:22, Jacob and his sons conquered the Amorites who had come to aid the sons of Esau.

Chapters 7 and 8 of *Tosefta Sabbath* enumerate a number of superstitious practices which Jews should always avoid, because they were "Midarke Haemori" (the ways of the Amorites; *I Kings* 21:26; *II Kings* 21:11). A similar idea is found in the *Chronicle of Jerahmeel,* p. 166, and in Syriac *Apocalypse of Baruch* 60, which describes the Amorites as being past masters of black magic and witchcraft; this is perhaps what *Jubilees* 29:11 refers to when it calls them "an evil and sinful people whose wickedness surpasses that of any on earth" (*Tos. Sab.* 8, at the end).

HIRSCHEL REVEL.

Lit.: In addition to the literature cited in the text, Clay, A., in *Journal of the American Oriental Society* (1924) 119-51; idem, in *Transactions of the Victoria Institute* (1925) 88-111; Barton, G., *Archaeology and the Bible* (1925) 535-43; idem, *Semitic and Hamitic Origins* (1934) 71-76.

AMOS, the first of the great literary prophets, who flourished in the days of Jeroboam II of Israel and Uzziah of Judah, around 760 B.C.E. He lived in Tekoa, in the southern part of Judah, and, in his own words, was "a herdsman, and a dresser of sycamores." Since sycamores do not grow in the barren hills around Tekoa, Amos must have been a migratory worker. His writings show a familiarity with the life of the people, indicating that he traveled widely and observed carefully the economic and social state of the country.

The Kingdom of Israel was then on the crest of a new surge of political success. Under the leadership of the dynasty of Jehu, and especially under Jehoash and his son Jeroboam II, the glorious days of David seemed to be returning. Judah was a humble vassal and its king Uzziah little more than a satrap of Jeroboam; the smaller nations round about Canaan were insignificant. Aram (Syria), the once dreaded foe of Israel, had been beaten to its knees by Jeroboam. His victorious armies were pressing as far as Lo-debar and Karnaim to the east and Hamath to the north. Egypt was but slowly recovering from a long period of decadence; Assyria was not yet a menace, and perhaps even an ally. But beneath this splendid facade the foundations were crumbling. The riches that came from conquest were being spent by the rich in an orgy of pleasure. The farmers, the backbone of the nation, were being crushed under the trickery of the traders and the exactions of the military. The value of human life had fallen so low that a slave brought the same price as a pair of shoes. While the few were enjoying luxurious homes and ivory beds, the masses of the people were harried by debt.

Amos brooded over these injustices until it became an obsession with him that great calamity was in store for the nation. He began to see visions of God preparing various forms of destruction. A series of natural catastrophes—drought, blight and plague—that had come upon the country deepened his conviction. Every object that he saw seemed to be a symbol of the coming doom which his inner being urged him to declare. The counsel of the Lord was being revealed to His servant. The call to speak out became as irresistible to him as the involuntary shudder of one who hears the fearful roar of the lion (*Amos* 3:7-8). He set forth to Beth-el, the holy city and royal residence of Jeroboam, "two years before the earthquake" (*ibid.* 1:1)—the only exact date given in his record, and an indication that his entire preaching career was probably accomplished in that year.

In what seems to have been his first sermon (*ibid.* 1 and 2) Amos began disarmingly by denouncing the sins of the surrounding nations. Starting with the arch-enemy Aram and proceeding country by country, he enumerated the atrocities in warfare they had committed, and predicted their destruction. Then, when he had won the attention of his audience, he launched into a full castigation of Israel. The people of this kingdom were guilty of atrocities in peace, against their own fellow-citizens; they sold the needy for silver, trampled on the poor, used the money they had extorted for revelry, mocked the Nazirites, and disregarded the prophets. Just as God had destroyed the Amorite before them, so would He destroy them; and from this judgment none would escape.

Having thus thrown off the mask, Amos plunged outright into a campaign of accusation. He vigorously lashed the merchants who made their measures small when they sold and their weights large when they bought, who could not wait until the Sabbath and new moon were over to resume their trading (*ibid.* 8:4-6); the pleasure-loving women who constantly asked their husbands for more money with which to feast (*ibid.* 4:1); the oppressors of the poor who turned justice into wormwood and hated the voice of reproach. He bade the people to prepare to meet their God, Who would arise to destroy them, and he warned them that when the day of doom would come, they would be astonished and bewildered, seeking to comprehend the will of God but being unable to understand it.

The message of Amos was blasphemy to his hearers. He was protected, however, by the veneration in which a prophet was held, until he ventured to bring the name of King Jeroboam himself into his denunciations. Then the authorities bestirred themselves. Amaziah, the chief priest of Beth-el, sent word to Amos that he had better flee to Judah and earn his living as prophet there; to which Amos proudly replied that he was no prophet by profession, but "the Lord took me from following the flock and said: Go, prophesy unto My people Israel" (*ibid.* 7:14). He seems, however, to have realized that he could no longer speak his message in public, and instead took the step of



The prophet Amos exhorting the people to righteous conduct

committing his words to writing and gathering them into a book. It is to this resolution that we owe the *Book of Amos,* the first production of its kind in the history of Israel. This brief book is a remarkable contemporary account of conditions in the 8th cent. B.C.E., and a faithful record of the thoughts of the prophet and his revolutionary vision of God.

The ideas of Amos were far different from the religious views of the people of Israel. The God-concept then current was a sort of bargain relationship between themselves and their god. Yahveh was the national God, Who had chosen them as a people, revealed Himself to them, brought them out of the land of Egypt. To serve Him they needed only to come to the sacred shrines and make sacrifice upon the altars; in return for this He would cause the land to produce abundantly and lead their armies to victory. They firmly believed in the coming of a Day of Yahveh, when He would arise to smite their foes, as Deborah and Barak had overthrown Sisera, and Gideon had slaughtered Midian, when He would arise in His might to judge the earth and give them world-power.

Amos, however, had caught the vision of a universal God. True, he says, the Lord had brought the Israelites out of the land of Egypt; but He had performed the same act of guidance for their hereditary enemies the Arameans and the Philistines; in His eyes, the Israelites were no more than the Ethiopians whom they despised. God would punish the nations, yes; but for the wrongs that they had done to one another as well as to Israel. To Amos there was no national God of Israel, but rather a God of the entire world; accordingly, he emphasizes the idea that He is the Creator, and master of nature (4:13; 5:8; 9:6).

The closer relationship of God to Israel does not mean greater favor, but greater responsibility. "Ye only have I known of all the families of the earth; therefore I will visit upon you all your iniquities" (3:2).

This universal God of Amos is not to be bribed by sacrifice. Amos reminds the people that they had no need of sacrifices and burnt-offerings for the forty years that they lived in the wilderness. He sarcastically tells them, "Come to Beth-el, and transgress . . . for so ye love to do, O children of Israel." God hates their feasts, their offerings upon the altar, and their hymns of praise. Instead, "Let justice well up as waters, and righteousness as a mighty stream" (4:4-5; 5:21-25).

Amos is thus essentially the prophet of a social conscience. The ethical principles he maintained were old in Israel's tradition, but his application of them was new. The legislation of Israel contained provisions in behalf of the poorer classes; Samuel had told Saul that obedience was better than sacrifice, and Nathan and Elijah had rebuked David and Ahab for acts of injustice. But whereas the former prophets had addressed themselves to individuals, Amos attacked an entire class; and whereas they had been satisfied with a punishment in the present, Amos looked into the future and saw the destruction of the entire nation. He completely transformed the concept of the Day of the Lord. It would be a day, not of God's judgments in favor of Israel, but of God's judgment upon Israel. Woe unto them who desired it! it was darkness and not light, death and not victory. Amos chants a dirge over the nation: "The virgin of Israel is fallen, never to rise again; prone upon the ground, with none to lift her up" (5:1-2; 18-20).

Amos never states what form he expects the downfall of the nation to take, and it is probable that he did not care. He was not a political forecaster, but a man of deep feelings; he reached his conclusions not by reason, but by intuition. To assume that he had in mind the Assyrian conquest that came a generation later is to read history into prophecy. Actually Amos, though he either names or alludes to all the other nations in the orbit of Israel, never once gives a hint as to Assyria. Nor was he expecting the future triumph of Judah. He hardly notices his native state; the

denunciation in *Amos* 2:4-5 and the predicted restoration of the "tabernacle of David" in 9:8b-15 are so alien both in style and thought to the rest of the book that they have been generally rejected by critics as later additions.

Nor is it clear just what Amos expected to happen after the national doom. In some passages, as in the dirge cited above, he seems to consider the downfall as final. In others he speaks of a "remnant of Joseph" and in one place has God say to Israel, "Seek Me and live" (*ibid.* 5:4-5). It is likewise difficult to understand why he should have taken the trouble to commit his words to writing unless he expected them to have some effect. But he never says so definitely. It remained for the later prophets to round out the picture by visioning a future restoration after the day of judgment had done its work.

The literary style of Amos is remarkably fine. His words are well-chosen, poetic and incisive; the universality and humanity of his message gives it an especial appeal to the modern reader. The influence of the views of Amos and some of his figures of speech can be clearly traced in the words of all the prophets that succeeded him. Humble though his origin, brief as was his career, the herdsman of Tekoa was the initiator of that great prophetic movement that was to transform the religion of the Israelites, and to raise it from an ordinary, tribal cult to a universal faith, an ethical monotheism.

SIMON COHEN.

Lit.: The commentaries, especially Harper, in *International Critical Commentary* (1904); Buttenwieser, M., *The Prophets of Israel* (1914) 211-39; 301-30; Morgenstern, J., "Amos Studies," *Hebrew Union College Annual,* vol. 11 (1936) 75-84.

AMOS SOCIETY, an organization founded in New York city in 1922 by Isidor Singer, originator and managing editor of the *Jewish Encyclopedia.* Its principal aims are social justice and world peace as visioned by the literary prophets of the Jewish people and in keeping with modern social, political and economic problems. The Amos Society derives its name from the Biblical prophet Amos of Tekoa, the first of the great literary prophets, who preached universal peace, ethical monotheism, and social justice at Beth-el about the middle of the 8th cent. B.C.E. Two of its corollary principles are the strengthening of the bonds of good-will and understanding between Christian and Jew in the United States, and the belief in the universal fatherhood of God and the brotherhood of man.

The first president of the Amos Society was Nathan Goldmann, from 1922 to 1924. John H. Finley became its president in 1924. The Amos Society has published: Singer, Isidor, *A Religion of Truth, Justice, and Peace* (1924).

AMRAM ("exalted people"), according to *Ex.* 6:20, the father of Aaron and Moses, and the husband of Jochebed. In chap. 2, which treats of the birth of Moses, neither Amram nor Jochebed is named.

Post-Biblical literature has richly supplemented the brief mention of Amram in the Bible. According to the Apocryphal literature, Amram received his name from his grandfather Levi, who foresaw that through Amram the "exalted people" would be redeemed; he was also one of the few who chose to remain in Egypt when the Hebrews took advantage of a war between Egypt and Canaan to convey the bones of Joseph's brothers to the cave of Machpelah.

According to the rabbis, when Pharaoh issued his edict that all Hebrew male children were to be drowned, Amram decided that under the circumstances it was better for husbands and wives to separate. As president of the Sanhedrin and leading man of his generation, he set the example by divorcing his own wife. This example was followed by others; but Miriam pointed out to Aaron that his own decree was worse than that of Pharaoh, since it destroyed the lives of future male and female children alike, and prevented them from having any share in the world to come; furthermore, that the intentions of the wicked Pharaoh would probably fail, but that the plans of a righteous man were likely to endure. Amram realized the justice of this plea and immediately remarried his wife amid great rejoicing and celebration (*Sotah* 12a). His wife, Jochebed, was his paternal aunt, and was born on the same day as he.

Amram's wisdom was shown by his dealings with the Egyptians. The latter had craftily persuaded the Hebrews to make many bricks by promising them a shekel for each one, and later, when they had them in their power, compelled them to produce the same amount without pay. Amram, who had foreseen this treachery, had never made more than one brick a day, and hence he never had to make more even under the oppression.

An interesting tradition (*Hadar Zekenim,* Leghorn, 1840, p. 55c) maintains that when the Jewish marriage laws were revealed and Amram was thereby compelled to separate from his wife, he married again and his sons from that union were the prophets Eldad and Medad mentioned in *Num.* 11:26-29. Other sources, however, give different versions of the latter's parentage.

Amram was exceedingly pious. According to the Haggadah, the deliverance of the Hebrews from Egypt was due to the merits of Amram and Jochebed. He was one of the four men who never in their lives committed any sin, and consequently his body is preserved forever, untouched by the forces of decay and putrefaction. Amram was also reckoned as one of the seven righteous men through whose good deeds the Divine Presence (Shechinah) was brought down from the seventh heaven to the earth. HIRSCHEL REVEL.

Lit.: Ginzberg, L., *The Legends of the Jews,* vol. 2 (1910) 258-65; vol. 3 (1911) 253; vol. 5 (1925) 394-96; vol. 6 (1928) 89-90; Beer, Bernhard, *Leben Moses nach Auffassung der jüdischen Sage* (1863).

AMRAM BEN SHESHNA, Gaon of the academy at Sura (Mata Mehasya) in the second half of the 9th cent.; d. about 875. He was honored by the title of Gaon while his teacher, Gaon Natronai II of Sura, was still alive, and succeeded the latter on his death about 857.

Amram was the author of more than 120 responsa which are of historical interest. They cover all phases of Jewish law and custom: liturgy, the ceremonies, regulations for Sabbaths and holidays, dietary laws, marriage and civil law. The greater part of these responsa was published in the collection *Shaare Tzedek*

(Salonika, 1792); a collection of fifty-one was published by Prof. Louis Ginzberg in *Geonica* (Philadelphia, 1909). Especially noteworthy is Amram's ruling that non-Jews must be treated exactly the same as Jews in matters of interest on loans. In matters of Jewish law, Amram was inclined to a lenient interpretation in many cases.

His most important work, which makes him a forerunner of Saadia and Maimonides, is his prayer-book, known as *Seder Rab Amram*. His predecessor, Natronai, had previously prepared a brief arrangement of the daily hundred blessings, at the request of the community of Lucena, Spain; Amram composed his work in response to a similar appeal from the community of Barcelona. It is the first complete and orderly arrangement of the prayers for the entire year, as determined by Talmudical authorities and the custom of the later academies; the book further includes all the laws concerning the liturgy as well as regulations for ceremonial observances on Sabbaths and holidays. This standard order of the prayers was accepted as the basis for both Sephardic and Ashkenazic rituals; almost all the medieval authorities appeal to the precedent of the *Seder Rab Amram*. Although prepared for Spanish Jews, it was used extensively by the Jewish authorities of France and Germany.

The *Seder Rab Amram* remained in manuscript for about 1,000 years, but innumerable copies of it were made in different countries. It was regarded as the foundation of Jewish worship to which local prayers, sanctioned by local tradition, might be added. It is divided into two parts, the second consisting of poetical insertions by later poets, such as Solomon ibn Gabirol, Isaac ibn Ghayyat, Moses and Abraham ibn Ezra, David ibn Bekoda and others. N. Coronel was the first to publish the book (Warsaw, 1865); a second edition was issued by Frumkin (Jerusalem, 1912).

JOSEPH MARCUS.

Lit.: Müller, Joel, *Mafteah Litheshuboth Hageonim* (1891) 121-29; Weiss, I. H., *Dor Dor Vedoreshav*, vol. 4 (1904) 107-10; Halevy, I., *Doroth Harishonim*, vol. 3 (1897) 243-59; Ginzberg, L., *Geonica*, vol. 1 (1909) 119-54; vol. 2 (1909) 301-17, 326-45; Marx, Alexander, *Untersuchungen zum Siddur des Gaon R. Amram* (1908).

AMRAM HASIDA, 1 Babylonian Amora of the third generation, who lived in the 4th cent. C.E. He was noted for the fidelity with which he observed every minute detail of the ritual law, and for his extreme piety. Indeed, he once gave a false alarm of fire in order to summon his colleagues and thereby save himself from temptation to sin. On another occasion, he is reported to have expelled the spirit of temptation in the form of a pillar of fire. Hence he received the surname Hasida, "the pious."

2 The same surname was given to a rabbi and ascetic of modern times, Amram the son of Rabbi Moses Nahum, b. Nagy-Vazsony, Hungary, about 1790; d. Safed, Palestine, about 1830. He served as rabbi in Hungary until 1826, when he went to Palestine. His tomb at Safed is situated between the graves of Isaac Luria and Moses Alshech. He wrote glosses to several tractates of the Talmud and various notes on the Torah.

AMRAM OF MAYENCE (not to be confused with the Gaon Amram), a rabbi who is said to have lived in Mayence and later in Cologne, perhaps in the 10th and 11th centuries. According to a legend, he died in Cologne, and his pupils put the sarcophagus with his corpse on a ship that sailed of its own accord up the Rhine and stopped at Mayence. All the efforts of the Christians to draw the ship up to the land were in vain, and only the Jews were able to lift the sarcophagus. Jews and Christians considered Amram a saint, and the archbishop of Mayence ordered a church built over the coffin. The rabbi's pupils later secretly exchanged the corpse for another, and buried Amram in the Jewish cemetery.

This tale is probably based on the legend of the Christian saint and martyr Emmeram (about 700). Otherwise nothing is known of Amram. The same story is told of the death and burial of Rabbi Eliezer ben Nathan.

Lit.: Gaster, Moses, *Maaseh Book* (1934), vol. 2, pp. 641-43, 693; Sofer, Moses, *Hatham Sofer, Orah Hayim* (1879), Responsum 16.

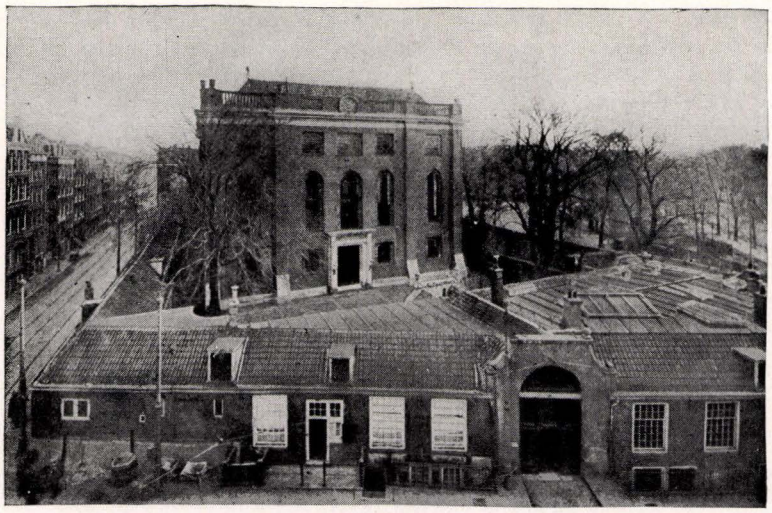
AMRAM, DAVID WERNER, lawyer and writer, b. Philadelphia, 1866; d. 1939. A graduate of the University of Pennsylvania (M.A., 1890), he engaged in the practice of law until 1903, when he was appointed a referee in bankruptcy. Returning to the University of Pennsylvania Law School in 1908, this time as a lecturer, he served in that capacity until 1912, when he was made a professor of law, a post which he held for thirteen years.

While still a young man, Amram became actively engaged in the work of the Philadelphia Young Men's Hebrew Association. He helped organize the Pharisees, a group of young people which produced many leaders in local Jewish life, and was one of its leading spirits. He was a member of the board of governors of Gratz College, was for many years a member of the Publications Committee of the Jewish Publication Society, aided in the furthering of the Jewish Theological Seminary, and was an active Zionist. His articles on topics dealing with Jewish law, which he wrote for the *Jewish Encyclopedia,* are the best presentations in English in this intricate field.

Amram is a frequent contributor to numerous legal, scientific and Jewish periodicals. Among the books written by him are: *Jewish Law of Divorce* (Philadelphia, 1896); *Leading Cases in the Bible* (Philadelphia, 1905); *Makers of Hebrew Books in Italy* (Philadelphia, 1909); *Cases, Rules, Statutes and Forms on Pennsylvania Practise* (1st ed., York, 1914; 2nd ed., 2 vols., Philadelphia, 1930-31); and *Pennsylvania Practise Act of 1915* (Philadelphia, 1920). He has made investigations in American Indian, Aztec and Maya archeology.

AMRAPHEL, king of Shinar, mentioned in *Gen.* 14:1-16 as a contemporary of Abraham. Two views prevail as to his identity. It is frequently held that he is to be identified with Hammurabi, the great Babylonian king who reigned about 2000 B.C.E., and that his country Shinar is to be identified with Babylonia. With regard to the different form of the name, it is to be pointed out that the inscriptions of Biblical times write also "Ammurapi" (with "p"). On the other hand, no satisfactory explanation of the "l" in Amraphel has been given up to the present time.

Some scholars, however, connect Amraphel and the



The Portuguese synagogue (17th cent.) in Amsterdam, one of historic edifices in that city

other kings of *Gen.* 14 with the Amarna period, about 1500 B.C.E. They explain Amraphel as a form of the name Amurru-pal- [idinna], "(the god) Amurru [has given] a son," and find his country in northern Mesopotamia.

See also: ABRAHAM; HAMMURABI.

Lit.: Jirku, Anton, *Altorientalischer Kommentar zum Alten Testament* (1923) 57-58; Barton, G. A., *Archaeology and the Bible,* pp. 320-21; Kittel, R., *Geschichte des Volkes Israel,* vol. 1, pp. 62-63, 283-84.

AMSTERDAM (originally Amstelredam, a form retained in Jewish documents), chief city of Holland, situated in the province of Northern Holland, at the place where the Amstel flows into the Y. It has about 800,000 inhabitants, including approximately 70,000 Jews (1938).

The first Jewish community in Amsterdam was founded by Spanish and Portuguese (Sephardic) Jews, perhaps as early as the end of the 15th cent., directly after their expulsion from Spain and Portugal. The exiles found a refuge in the Netherlands, which was then a part of the German Empire.

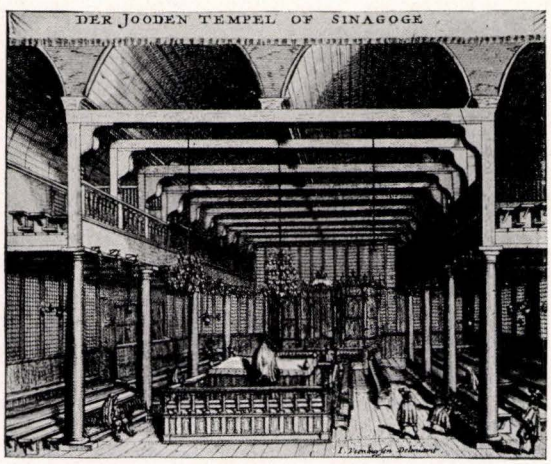
It is not clear whether the Jews of Amsterdam suffered under the Spanish rule from 1555 to 1581. The provinces were largely autonomous, and the government had to devote all of its energies in the endeavor to introduce the Inquisition, an endeavor which ultimately led to the revolt of the Netherlanders. After 1581, when the Spanish rule in Amsterdam came to an end, and with the proclamation of religious freedom by the United Provinces of the Netherlands, Marranos from Spain and Portugal began to migrate to Holland, the first of them arriving in 1593.

The Portuguese Manuel Lopez Pereira and his relatives were the first Marranos to establish themselves in Amsterdam and to return openly to Judaism. The first synagogue was erected in 1598; it was named Beth Jacob after Jacob Tirado, one of its founders. A second synagogue, Neveh Shalom, was erected in 1608 by Isaac Francisco Mendes Madeiros and his relatives. Its first rabbis were Judah Vega, Isaac Uzziel of Fez, and the famous Manasseh ben Israel. The first Jewish cemetery was laid out in 1602, in the suburb called Groede; the second, still in existence, in Oudekerk in 1614. There were constant quarrels between the congregations of the two synagogues, which led, in 1618, to the formation of a third synagogue, Beth Israel; its first rabbis were David Pardo, Samuel Tardiola and Isaac Aboab da Fonseca. A Talmud Torah was established in 1616.

In spite of the toleration accorded them, the Jews were subject to certain regulations. They were not allowed to speak publicly against the Christian religion or to intermarry with Christians. When they appeared before the law courts they had to take a special form of oath. They did not have full liberty to practise any profession save that of physician. They became rich, contributed to the prosperity of the entire city, and in course of time reached a high degree of culture.

Among the occupations of the Jews of Amsterdam in the 16th and 17th centuries were those of physicians, silk and tobacco importers, dealers and workers in precious stones, engravers, bankers, brokers, sugar refiners, and dealers in tropical products.

The Portuguese Jews of Amsterdam took a large part in the upbuilding of the Dutch colonies in America, especially those in Brazil and the West Indies. In 1642, for instance, some hundreds of Jews left Amsterdam under the leadership of Isaac Aboab da Fonseca



Interior of the synagogue at Amsterdam in which German Jews worship, reproduced from a contemporary engraving



Dedication of the Portuguese synagogue (1721) in Amsterdam. From a contemporary engraving by B. Picart

and Moses Raphael de Aguilar to settle in Brazil. Jews owned a large part of the shares of the Dutch East India and Dutch West India Companies, and it was probably due to this fact that the latter company sent orders to Peter Stuyvesant, governor of New Amsterdam, that he admit the Jews who came there in 1654.

The importance of the Jewish community can be estimated from the fact that, in 1656, when Charles II was projecting an invasion into England to overthrow Cromwell, he solicited the aid of the Amsterdam Jews, promising in return to admit Jews into England.

It was during this same period that Uriel Acosta and Spinoza lived in Amsterdam. Both were excommunicated for heterodoxy, the former in 1640, the latter in 1656. At this time the traditional religious customs were strictly maintained and the rabbis wielded great influence. About the middle of the 17th cent. the Cabala and Oriental Messianism began to affect the Jews of Amsterdam, although the rabbis sought to counteract these tendencies by launching a decree of excommunication (Herem).

In 1638 the three Jewish congregations were united. The Beth Jacob synagogue was sold, Beth Israel became a school, and the Neveh Shalom remained the only synagogue in Amsterdam. In 1675 the first great synagogue, a famous sumptuous structure, was built and dedicated with great solemnity and so impressed the non-Jews that they made numerous copperplates depicting the interior and exterior of the building. In this century the art of printing developed into one of the more important occupations of the Jews of Amsterdam, who soon began to furnish books for all the communities of Europe. The first Jewish printing-shop was established in Amsterdam by Manasseh ben Israel in 1626; the first Hebrew book was published there in 1627 by Manasseh ben Israel. From this time on to the beginning of the 19th cent. Amsterdam was the leading center for the production of Jewish books. Its types were so famous that publishing houses in other countries promoted their own products by claiming to use "Amsterdam type." The works of the Amsterdam printers were sold all over Europe, from Memel in the north to Constantinople in the south; they were imported into America, and even to far-off India. The most famous of the local printshops were those of David Tartas, Immanuel Benveniste, Joseph and Immanuel Athias, Uri Phoebus Levi, and Solomon ben Joseph Proops and his descendants.

The most important rabbis of the 17th and 18th centuries were Jacob Sasportas, Solomon de Oliveyra, Solomon Ayllon, David Israel Athias, Isaac Hayim Abendana and Daniel Acohen de Azevedo; under the last the emancipation of the Jews was effected in 1795. In 1637 Saul Levi Morteira founded the Talmud school Etz Hayim, the pupils of which were obligated each month (beginning in 1699) to explain a difficult passage from the Talmud; these solutions were later collected and published as *Peri Etz Hayim*.

An Ashkenazic congregation, according to the records, was founded in 1635, by refugees from Germany. Its first rabbi was Moses Wahl, and it acquired a cemetery in 1642. About 1650 Polish Jews, fleeing from the Chmielnicki pogroms, began to arrive in Amsterdam. They were hospitably received by the Sephardic community and were assisted financially and morally. Nevertheless, discord gradually arose between the Ashkenazim and the Sephardim. In 1660 the Polish community purchased a separate cemetery at Muiderberg, near the Zuyder Zee; this is still in use. The first



Jewish cemetery in Amsterdam, From a painting by Jacob van Ruysdael



A presentday Jewish congregation at Sabbath service in Amsterdam

large Ashkenazic synagogue was dedicated on the first day of Passover, 1671. Probably the most famous Ashkenazic rabbi of the 17th cent. was Moses Judah ben Kalonymus Cohen, called also "Rabbi Leib Harif." During his term of office the first disorders hostile to the Jews of Amsterdam occurred, in 1696, but thanks to his intervention with the authorities they were quickly suppressed.

The Ashkenazic Jews were less aristocratic than the Sephardic Jews, and followed humbler occupations. On the other hand, they brought to the city a more profound scholarship, and soon their libraries, scholar's associations and printing shops established the reputation of Amsterdam Jewry for extensive learning.

The internal life of the Ashkenazic community was filled with petty disputes. Jacob Emden reports that one of its rabbis, Aryeh Judah Kalisch, even died as a result of the continuous agitations, while Zebi Hirsch Ashkenazi (Hacham Zebi) was once excommunicated. As a result of these dissensions the Ashkenazic Jews could not even take up the question of the election of their rabbi; it was accordingly decided that instead of a single chief rabbi there should be an alternation in office. Each one of the committee of seven men (Parnasim) who governed the community was to name a candidate; the public authorities were to choose three from the list of names; the three rabbis were then to exercise their office alternately. The first rabbi elected in this manner was Eleazar of Brody (1735), and a medal was struck to commemorate the occasion. He founded the first Ashkenazic school, Beth Hamidrash, to which a library was attached. The second Ashkenazic synagogue was erected in 1730, at the time when that community was enjoying its greatest prosperity. But the unhappy dissensions within the community continued. The Jews were not satisfied with their Parnasim, and often complained about their actions to the authorities.

A noteworthy resident of Amsterdam at this period was Moses Hayim Luzzatto, who arrived in 1734, after he had been placed under the ban in Italy. Refusing the offer of a post with the community, he supported himself by grinding lenses, and gave his spare time to his pupils. He lived in the city for ten years, during which time he wrote his moral injunctions, *Mesilath Yesharim* (Path of the Upright; 1740) and his allegorical play, *Layesharim Tehillah* (Praise to the Upright), which he composed for the wedding of his pupil, Jacob de Chaves of Amsterdam.

In 1795, when Holland became the Batavian Republic, a few active Jews in Amsterdam founded the "Felix Libertate" club in order to obtain civic rights for the Jews. They were opposed by the Orthodox Jews and by the autocratic Parnasim. Despite this opposition, equality for the Dutch Jews was officially recognized and decreed under the new constitution on September 2, 1796. Much internal friction and controversy followed. As a result, the liberals, mostly from the German community, left the existing synagogue and formed a separate congregation called Adath Jeshurun. In 1799 they dedicated their new synagogue and established their own cemetery, as well as a school patterned after the example of their reformed synagogue. Their first rabbi was Isaac Graanboom, who was in office from 1797 to 1807.

The 19th cent. gradually brought about the complete emancipation of the Jews of Holland. As early as 1834 the Jewish religious school became a state school, receiving the name Nederlandsch Israelietisch Seminarium. The rabbinical functions were exercised by a collegium of rabbis, acting together. Not until 1870 were steps taken to create a central organization



An amulet on parchment, in the collective archives of the Jewish Community, Berlin

of Dutch Jews. The Sephardic Jews, however, retained their own separate organization.

The 19th cent. was distinguished also from the spiritual point of view by a great development in Jewish cultural life. The most prominent exponents of this culture were Moses Lemans (1785-1832), Samuel Mulder (1792-1862), Gabriel Polak (1803-69), the brothers Hirschel, Meir and Akiba Lehren, and Solomon Rubens. The chief rabbi, Joseph Hirsch Dünner, elected in 1874, played an important part. He was given a staff of three assistants and was the first to introduce instruction in Dutch instead of German. In 1875 he founded the first loan-fund, and he formed the first union of Jewish workers among the diamond-cutters. This association was called Bezalel. During his term in office the first union for the advancement of handicrafts among the Jews, under the name Shemirath Shabbath (Observance of the Sabbath), was founded.

A Reform congregation was established in Amsterdam in the middle of the 19th cent. Its spiritual leader in 1939 was Rabbi Mehler.

The first Jewish literary weekly in Amsterdam appeared about 1867, with Meyer Roest as editor; shortly thereafter the first Jewish weekly was published. The first Jewish periodical in Dutch, *Bidragen betrekkelijk den Maatschappelijken Staat der Joden,* was published in Amsterdam from 1806-7, with Moses Cohen Belinfante as editor. From 1835 to 1838 the *Jaarbocken voor de Israelieten in Nederland* was published in the city, and in 1885 the noted *Centraalblad voor Israelieten in Nederland* began publication. There are still many important printing firms in the city. The Jews of Amsterdam have noteworthy libraries, such as the Bibliotheca Rosenthaliana, connected with the University of Amsterdam, the library of the Sephardic rabbinical seminary, and that of the Ashkenazic school Etz Hayim. The Jews of Amsterdam play an influential part in all fields of public life, such as state and city governments, the army, the law-courts, and the universities. The majority, however, are small merchants, white collar workers, artisans or laborers.

Since 1933 they have provided for the needs of thousands of German refugees that have come to the city, and have arranged for the migration of Jewish children from Germany. A notable endeavor has been that of settling refugees in agricultural communities in the Wieringermeer Polder, in land that had been won back from the Zuyder Zee; this was begun in the fall of 1933 under the auspices of the Hilfskomitee voor byzondere jodsche Belangen (Relief Committee for Special Jewish Needs), which has its headquarters in Amsterdam.

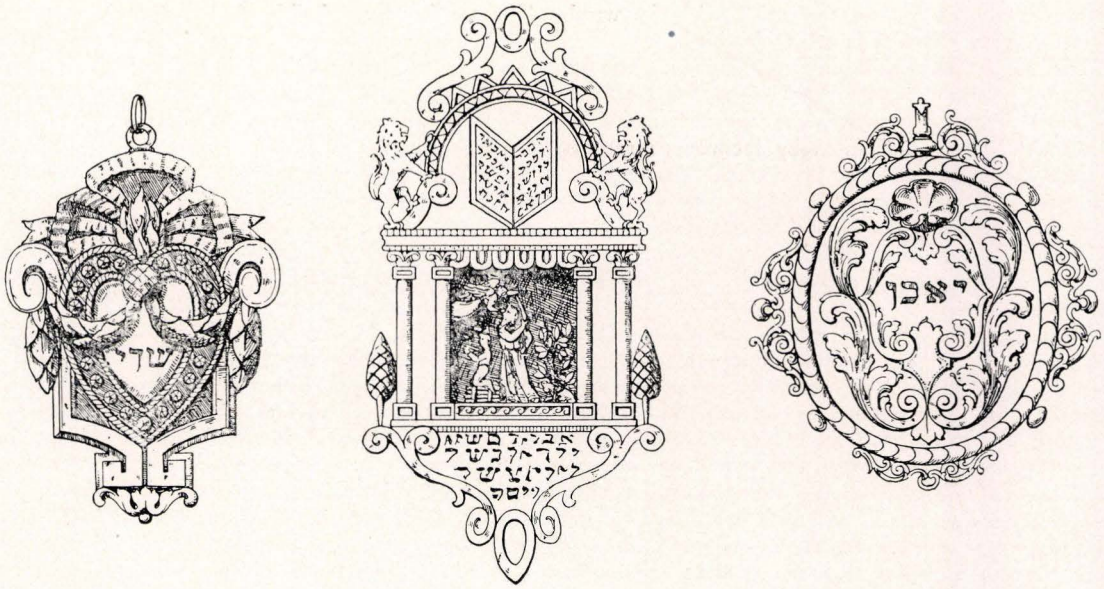
See also: HOLLAND; STATISTICS.

JACQUES GOLDBERG.

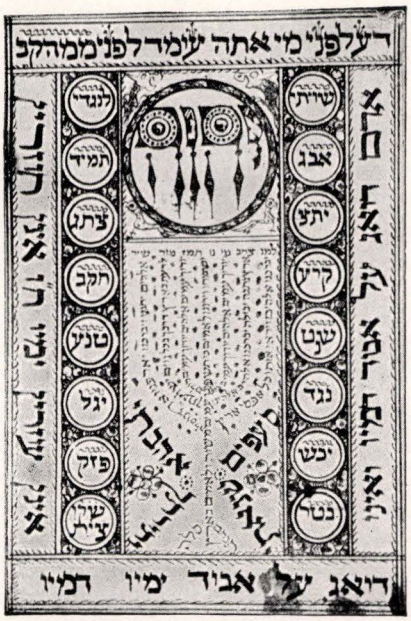
Lit.: Bloom, H. I., *The Economic Activities of the Jews of Amsterdam in the Seventeenth and Eighteenth Centuries* (1937); Koenen, H. J., *Geschiedenis der Joden in Nederland* (1843); Seeligman, Zigmund, "Losse Bydragen tot de Geschiedenis der Joden in Amsterdam," in *Centraalblad voor Israelieten in Nederland,* vol. 15, No. 47 et seq.; idem, in *Mitteilungen zur jüdischen Volkskunde,* New Series, vol. 2, No. 1; "Die Juden in Amsterdam," in *Kölnische Zeitung,* June 6, 13 and 20, 1886; Ullmann, S., *Geschichte der spanisch-portugiesischen Juden in Amsterdam im siebzehnten Jahrhundert* (1907); da Silva Rosa, J. S., *Geschiedenis der Portugeesche Joden te Amsterdam 1593-1925* (1925).

AMULETS, talismans or charms, usually consisting of sacred letters or symbols, vested with magical powers and used for curative purposes, to bring "good luck," or to avert the effect of the evil eye or evil spirits. Objects such as precious stones, metals, herbs and roots, and even parts of a body, human and animal, were deemed to be endowed with talismanic properties.

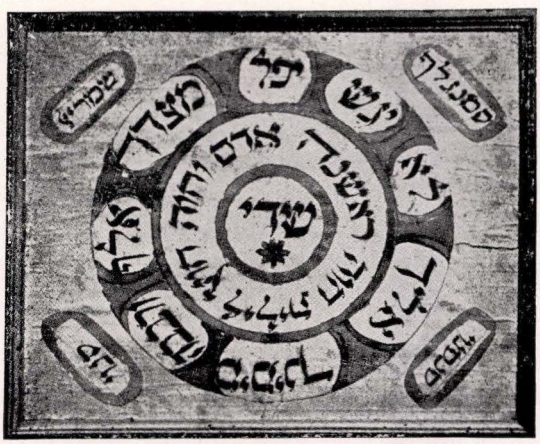
The Hebrew term for amulet, Kamea, is derived from the root *ḳama',* which denotes "to knot" or "to fasten," evidently because the amulets were fastened either around the neck or any part of the body for protection. They were attached also to buildings to ward off diseases or demons. In *Bech.* 30b the word is used in connection with the story of a "woman who was married to a Haber. She fastened (*ḳoma'ath*) the straps of the Tefillin for him." The author of the *Aruch,* Nathan ben Jehiel, expressed the opinion that the word Kamea is derived from the Greek *amma* (knot), with the "k" added in pronunciation. The word "amulet" may be traced to the same origin.



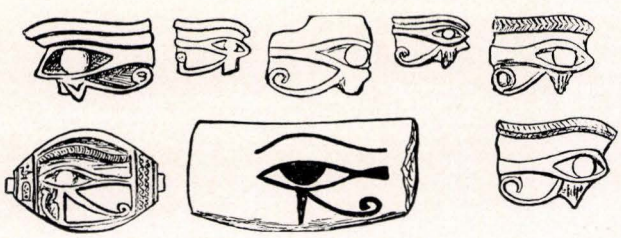
Amulets (of Italian design) in the form of 3 lockets, reproduced from "Über alte Kultusgegenstände in Synagogue und Hause" by Frauberger



A Cabalistic amulet of the 17th century



Written amulet for protection against sickness



Amulets from Gezer for exorcising the evil eye



Bone amulet from Gezer

However, Kamea has no connection with the word "cameo," with which it is often identified.

The use of amulets is universal, prevalent among the most primitive peoples as well as among the most civilized. That the Jews from the very early period of their history were influenced by the nations among whom they lived can not be doubted. Babylonian, Persian and Egyptian cosmological conceptions abound in Jewish folkways. The general scheme of all amulets is practically the same. Each group would use the names of the deities or the symbols held sacred by its people.

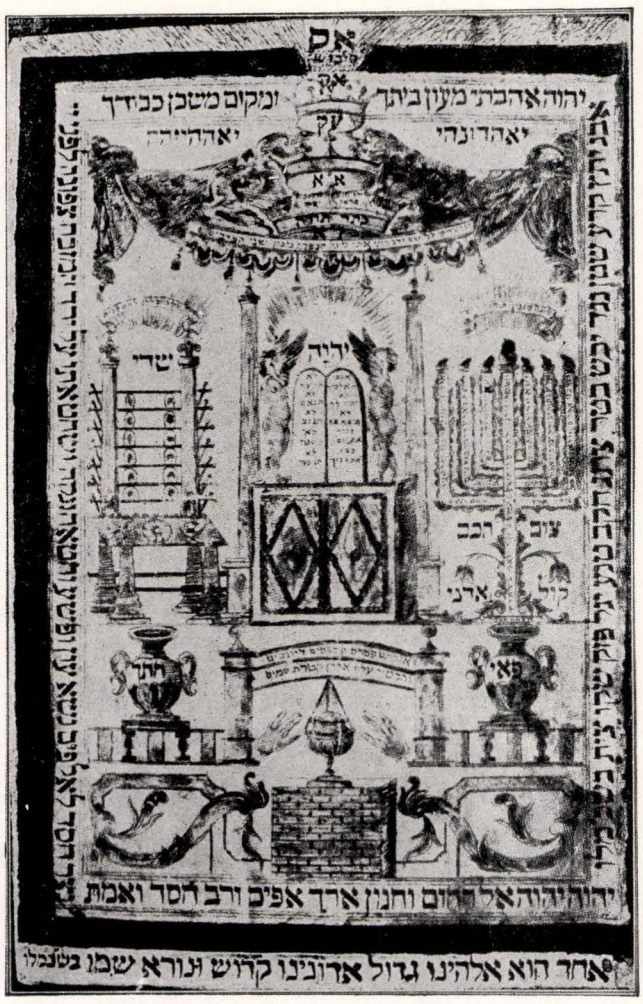
Both the Bible and the Talmud contain abundant references to the use of amulets among the Jews. During the Middle Ages text-books were published containing full instructions for writing Kameas, indicating the verses from the Bible which are to be used for a definite purpose, the permutation of the alphabet and the use of the Tetragrammaton, the proper time when amulets are to be written and worn, the angels and demons who hold sway, and the necessary precautions concerning the practice of magic. The *Maayan Hahachmah* of Moses Botarel, a pseudo-Messiah of the 13th cent., is perhaps the most complete treatise on amulets found anywhere; this unique manuscript is in the library of the Jewish Theological Seminary at New York.

The sign which God gave Cain as protection (*Gen.* 4:15), the Teraphim which Rachel took from her father Laban (*Gen.* 31:19), the cup "with which he divineth" that was hidden in Benjamin's sack at the command of Joseph (*Gen.* 44:2, 5) are all regarded as amulets. The sprinkling of blood on the door-posts and the lintels of the homes of the Hebrews in Egypt was a means of averting the ravages of the angel of death. However, fringes, Tefillin and Mezuzoth were never officially looked upon as amulets in spite of the attitude of many Jews towards them. Their purpose is explicitly stated in *Num.* 15:39: "that ye may look upon it, and remember all the commandments of the Lord, and do them." Amulets are mentioned by Isaiah in the enumeration of the various ornaments worn by the daughters of Zion in his day (*Isa.* 3:18-23). Judas Maccabeus attributed the loss of a battle to the amulets worn by some of the soldiers, because the amulets bore the names of heathen gods (*II Macc.* 12:40).

The Talmud is replete with references to the use of amulets by Jews. "A man shall not leave (his home on the Sabbath) with iron-riveted shoes, nor with one shoe when he has no ailment, nor with Tefillin, nor with a Kamea which has not been made by an expert" (*Sab.* 61a). Then follows a discussion whether a Kamea is regarded as sacred comparable to Tefillin or sacred script, and the conclusion is reached that amulets are not sacred, and that they need not be saved when a fire threatens their destruction. Amulets were worn for medicinal purposes, but more popularly in order to avert the evil eye, as indicated by the following Midrashic passage: "When a king gives his daughter in marriage, what does he do? He gives her a Kamea and says, 'Wear this Kamea that the evil eye shall no longer rule over thee'" (*Midrash Num.* 12).

However, there was strong opposition by the rabbis to the use of amulets, *mishum dareche ha'amori,* "because they savored of heathen or Amorite customs," which were prohibited by the Biblical injunction "neither shall ye walk in their statutes" (*Lev.* 18:3), and by the specific charge not to practise any manner of witchcraft and magic (*Deut.* 18:10-14). In the Mishnah (cf. *Sab.* 67a) it is stated: "It is permissible to carry the egg of a locust, a fox's tooth, and the nail of a cross, for a remedy, but the sages prohibit their use, on account of heathen customs." Of the later rabbinical authorities, Maimonides stands out as the greatest protagonist of pure religion freed from superstition and ignorance. He frowned upon the amulet dealers (*Moreh Nebuchim,* book 3, chap. 37). Nevertheless, during the Middle Ages, as a result of the indescribable persecutions which the Jews endured, amulet-mongers, as well as pseudo-Messiahs and magicians flourished and prospered. Amulet-making became an art and a science. Amulets served a purpose, and probably brought relief to those in distress, particularly those suffering from nervous tension.

All passages in the Bible were, of course, vested with a sanctity efficacious for amulet purposes, but the following are most frequently found: *Gen.* 6:8; 27:28; 49:18; all the verses of the Song of Moses



Cabalistic written amulet, reproduced from "Verzierte hebräische Schrift und jüdischer Buchschmuck" by Frauberger



Two amulets used to protect women in childbirth from evil spirits. From the collection owned by the Jewish Historical Society of Strassburg

at the Red Sea, *Ex.* 15; *Ex.* 14:19-21; the Priestly Blessing, *Num.* 6:24-26; the Shema, *Deut.* 6:4. Another favorite passage was the alphabetical acrostic prayer, "Ana Bechoah," attributed to Nehunya ben Hakanah and recited every Friday evening in some synagogues. The most common use of the amulet, and one which is still practised, is the "Shir Hamaaloth" (*Ps.* 121), which is placarded on the walls of the birth chamber as a protection against Lilith, the she-demon, who is believed to be jealous whenever a child is born.

The following illustration taken from Botarel's textbook on amulets is typical of the general method which was employed: "Inscribe these names, LISH VES HKV YSY YSVH (*Gen.* 49:18) on a lead plate, and hang it on the side of a boat, and the storm will cease. Then take a piece of "Matzah Shemurah" (Matzah which has been prepared with elaborate precautions for Passover) and place pieces thereof in the four corners of the boat, and mention the name AGLA (an acrostic of the words, *'attah gibbor le'olam 'adonai,* 'Thou art mighty forever, O Lord')."

Amulets gradually lost their popularity as a result of the bitter controversy between Jacob Emden and Jonathan Eybeschütz in the middle of the 18th cent. The latter was accused of writing amulets which contained references to Sabbatai Zevi, the pseudo-Messiah whose spectacular career had stirred all European Jewry in 1666, and who had since been generally discredited. Another cause was the contact of the Jews with the outside world, beginning with the 19th cent.

In the Western World of the 20th cent., any use of amulets and objects resembling amulets is but the feeble survival of their former wide-spread use among Jews. The making of amulets has passed from great rabbis and mystics into commercial hands. They show the effect of current ideas. Thus *Tzetelechs,* originally intended as amulets to be placed on the bed after a birth, are no longer written but printed, and sometimes even in different colors according to the sex of the child. Miniature Ten Commandments, six-pointed stars, and Mezuzah capsules are often worn by Jews, and are sometimes called Kameas. It is doubtful, however, whether the wearers value them for their talismanic properties; they are rather the symbol of a confessed adherence to Judaism.

REUBEN KAUFMAN.

Lit.: Hastings, *Encyclopedia of Religion and Ethics,* vol. 3, pp. 439-41; Blau, Ludwig, *Das altjüdische Zauberwesen;* Rodkinson, *History of Amulets, Charms and Talismans* (1893); *Jewish Encyclopedia,* vol. 1, pp. 546-50; Budge, *Amulets and Superstitions* (1930).

AMZALAK, MOSES BENSABAT, economist and historian, b. Lisbon, 1892. Principal and professor of National Economy at the Superior Institute of Commerce in Lisbon, he has done research on little known periods of Portuguese history, pointing out the events in which Jews played an important rôle. He is considered the greatest authority on economics in Portugal, and is co-editor of the Lisbon daily *O Seculo.* In 1927 he read a paper before the joint congress of the Spanish and Portuguese Association for the Advancement of Science, which met at Cadiz, on "Uma Interpretação da Assinatura de Cristóvam Colombo," in which the Jewish origin and Spanish birth of Columbus were suggested by new facts. Amzalak is very active in Jewish affairs; in 1926 he became president of the Jewish Community of Lisbon.



Birthplace of Pope Anacletus, grandson of the Jewish banker Pierloni. This palace, now owned by Count Orsini, is situated in the Roman Ghetto which was largely dismantled by governmental decree under the Fascist regime

He is a member of the Portuguese Academy of Sciences, and vice-president of the Associação Comercial of Lisbon and of other scientific and learned bodies. Among his numerous publications are: *Cálculo sôbre a perda de dinheiro do reino de Alexandre Gusmão* (Lisbon, 1922); *A Tipografia Hebraica em Portugal no Seculo XV* (Coimbra, 1922); *A Santificação do syclo solar, oraçoes traduzidas do Hebraico* (Lisbon, 1925); and *Do estudo e da evolução das doutrinas económicas em Portugal* (1928). He published one volume of a Portuguese Jewish scholarly periodical.

ANACLETUS II (PIETRO PIERLEONI), antipope to Innocent II from 1130 to 1138; called the "Jewish pope" by Voltaire. His wealthy and ambitious great-grandfather, Benedictus Christianus, had been a Jewish money-lender, but had succeeded in gaining admission to the papal court through baptism and through his marriage to a Roman woman of the aristocracy. Anacletus' father, a rich city prefect, educated his son in the priesthood and lived to see him become a cardinal. Anacletus served as the papal legate to France and England, and in the contested papal election of 1130 he was declared pope by a majority of the cardinals, although Innocent II was at the same time elected by a smaller but more influential group of the sacred college. In the struggles which followed, Anacletus was bitterly attacked by many of the prelates of the church, partly because of his Jewish descent and partly because of alleged crimes and acts of oppression. He was condemned also because his family were usurers and it was asserted that they had bribed members of the Roman nobility to uphold his claims. His bitterest opponent, Bernard of Clairvaux, although otherwise a protector of the Jews, declared that "to the profanation of Christ a descendant of the Jews had taken possession of Peter's seat." Despite all these attacks, Anacletus succeeded in remaining on the papal throne until his death.

Anacletus seems to have been favorably disposed toward the Jews of Rome, and this fact, coupled with his well-known Jewish descent, later gave rise to many legends about a supposed Jewish pope.

See also: ANDREAS.

Lit.: Vogelstein, H., and Rieger, P., *Geschichte der Juden in Rom,* vol. I (1896) 221-22, 296; *Catholic Encyclopedia,* vol. I, p. 447; *Jewish Encyclopedia,* vol. I, pp. 550-51; Newman, L. I., *Jewish Influence on Christian Reform Movements* (1925) 249-52 and passim.

ANAGRAM, a word or phrase formed by transposing the letters of another word or phrase. Certain Christian writers of the Middle Ages ascribed the invention of anagrams to the Jews, but it is more probable that the latter borrowed this custom from other peoples. There are said to be several anagrams in the Bible, such as פאר תהת אפר in *Isa.* 61:3. Abundant use of anagrams is found in the Cabala, which sought to find occult qualities in the arrangements of letters, and constructed many amulets on the basis of the permutation of the consonants of Hebrew words.

See also: CABALA; CRYPTOGRAPHY.

ANAKIM, an ethnic group which, according to the Bible, lived in Canaan in the hill-country of Judah (Hebron, Debir, Anab) and in the Philistine plain (Gaza, Gath, Ashdod), before the Israelites had conquered the land. They were defeated and expelled from the hill-country by Caleb, according to one account in the Bible (*Josh.* 15:13-14; *Judges* 1:20), and by Joshua, according to another account (*Josh.* 11:21-22). In *Judges* 1:10 part of the conquest is attributed to Judah. Among the prominent leaders (tribes?) of the Anakim who were defeated are Sheshai, Ahiman, and Talmai (*Judges* 1:10; *Num.* 13:22). It is related, however, that Joshua failed to expel the Anakim from Gaza, Gath and Ashdod (*Josh.* 11:22). They are reported to have been a race of fabulous giants, "men of great stature." "And we were in our own sight as grasshoppers, and so we were in their sight," was the account of them which the Israelite scouts brought back (*Num.* 13:22, 28, 32-33; *Deut.* 1:28; 2:10, 11, 21; 9:2).

The question as to the identity of the Anakim, the children of Anak (*Num.* 13:22, 28, 33; *Deut.* 1:28; 9:2; *Josh.* 15:14; *Judges* 1:20), is uncertain. The real Anakim may perhaps be identified with the Amorites, by whom they may have been absorbed. The legendary Anakim, like the Nephilim and the Emim, may perhaps be thought of as the bogey men, who, according to local mythology, peopled earliest Canaan.

See also: GIANTS; REPHAIM.

Lit.: Garstang, John, *The Foundations of Bible History* (1931) 209; Duncan, J. G., *Digging up Biblical History,* vol. 1 (1931) 214; *The Cambridge Ancient History,* vol. 2, pp. 367, 373.

ANAN BEN DAVID, founder of the sect of the Ananites and subsequently acknowledged as the spiritual head of Karaism, lived in Babylonia; d. between 790 and 800. He was of noble descent and well trained in Talmudic studies. According to meagre and obviously partisan accounts in later literature, Anan found himself, about the year 762, in a bitter personal contest with his younger and more conservative brother, Hananiah, for election to the office of exilarch (official lay leader of the autonomous Jewish community in Babylonia). Although Anan had gathered a considerable group of adherents in support of his candidacy, the academies of Sura and Pumbeditha gave their decisive vote to his rival, and obtained the confirmation of this election by Caliph Mansur. Anan, accused of defying the caliph's decree, was cast into prison, where he came into contact with the great Moslem theologian, Abu Hanifa, who had also been imprisoned by the caliph. Upon the advice of Abu Hanifa, Anan, at an interrogation before the caliph, claimed that he represented a separate sect, distinct from the other Jews, whom he termed Rabbinites. The caliph forthwith released him and recognized him officially as the head of the new sect of "Ananites."

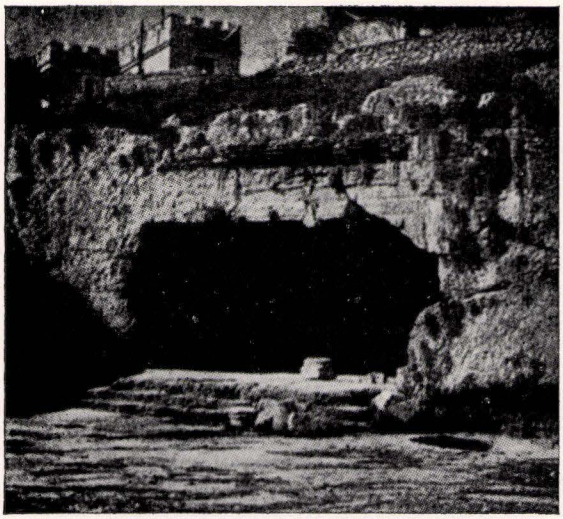
About the year 770 Anan published in Aramaic a *Sefer Hamitzvoth* (Book of Precepts) which contains a full exposition of his system. To a large extent, Anan's teaching was not his own, but was borrowed from older sects, especially the Sadducees and the followers of Abu Isa Isfahani (about 690) and Yudghan (about 710). Thus, from the Sadducees he took the prohibition of fire on the Sabbath and the literal interpretation of the Bible that places the celebration of Shabuoth always on Sunday; from the Isawites (Isunians), his reputed belief in the divine inspiration of Jesus and Mohammed; and from the Yudghanites, the spirit of asceticism pervading many of his regulations. A great deal was derived from Rabbinite sources, but with more or less modification, such as the addition of a thirteenth month (Shebat Sheni or Second Shebat) to the leap year and the transfer of the Fast of Esther to the fourteenth and fifteenth of Adar. In some of his doctrines, such as his supposed belief in the transmigration of souls and his establishment of a fast of seventy days (from the 13th of Nisan to the 23rd of Sivan), he seems to have been influenced by contemporary currents in Islam. His innovations were largely based upon a very free use of the method of analogy (Arabic *kiyas,* Hebrew *hekesh* or *mah matzinu*) in the derivation of new laws from the Biblical text. This method of exegesis, however, was often carried by him to absurd extremes, for he sometimes based his deductions on the similarity of single words, or even single letters.

Anan can in no way be considered a reformer in the modern sense. Although he renounced the Talmudic legislation, he only added to the pressure of the law upon everyday life by his pedantic method of Biblical interpretation and his ascetic tendencies. These often led him to the adoption of some extremely oppressive laws, as, for example, the prohibition of medical treatment as incompatible with implicit faith in the healing power of God. As thinker, jurist, and exegete he lags far behind the later Karaite leaders, Joseph Kirkisani, Daniel ben Moses al-Kumisi, Benjamin ben Moses Nahavendi, and others. Much of Anan's historical fame is probably due to the prestige which his high birth and social position gave to the young anti-Rabbinite movement. His sect was never very numerous, and after his death the Ananites had no leader of importance. At the beginning of the 10th cent., as Kirkisani testifies, they were very few and were constantly decreasing in number. Several prominent Karaite leaders of the 9th and 10th centuries, like Kirkisani, al-Kumisi, and Ismail al-Ukbari, were outspoken in their criticism of much of Anan's teaching. The Ananites were finally absorbed by the more liberal system of later Karaism. For further details, see KARAITES.

LEON NEMOY.

Lit.: Harkavy, A., "Zur Entstehung des Karaismus," in Graetz, H., *Geschichte der Juden,* vol. 5, pp. 477-80, 489-96; idem, "Anan der Stifter der karäitischen Sekte," in *Jahrbuch für jüdische Geschichte und Literatur,* vol. 2 (1899) 107-22; Poznanski, S., "Anan et ses écrites," in *Revue des études juives,* vol. 44 (1902) 161-87; vol. 45 (1902) 50-69, 176-203. Portions of Anan's "Book of Precepts" were published by Harkavy, A., in *Studien und Mitteilungen,* vol. 8 (1903); by Schechter, S., in *Documents of Jewish Sectaries,* vol. 2 (1910); and by Mann, J., in "Anan's Liturgy and His Half-Yearly Cycle of the Reading of the Law," in *Journal of Jewish Lore and Philosophy,* vol. 1 (1919) 329-53. For Kirkisani's detailed and reliable account of Anan, see Nemoy, L., "Al-Qirqisani's Account of the Jewish Sects," in *Hebrew Union College Annual,* vol. 7 (1930) 328-29, 383-86.

ANAN, SON OF ANAN, high priest and leader of the Jewish people in the great war against Rome, d. 68. He was a member of one of the Sadducean families in which the high priesthood was practically hereditary, and was chosen to that office in 62 C.E., in the



Tomb of the royal family whom Ananias of Adiabene helped convert to Judaism during the 1st cent. C.E.

period of utter anarchy following the death of the procurator Festus. Charged with having used his office to cause the death of many persons obnoxious to him, he was deposed after three months. According to Josephus (*Antiquities,* book 20, chap. 9, section 1), James, the brother of Jesus, was among his victims, but the authenticity of this passage is dubious. The great outbreak against the Romans in 66 brought Anan once more into the foreground. He was one of the leaders of the defense of Jerusalem, and Josephus describes his conduct as upright and unselfish. He belonged to the moderate faction of the people who still cherished the hope of reconciliation with Rome, and this brought him into collision with the Zealots who were fighting for complete national independence. Anan penned up the latter in the Temple area, but they succeeded in admitting the fanatical Idumeans into the city. In the disorders which followed Anan was killed.

Lit.: Josephus, *Jewish War,* book 2, chap. 20; book 4, chaps. 3-5; Schürer, E., *A History of the Jewish People in the Time of Jesus Christ,* division 1, vol. 2 (1890) 186, 214, 228-29; division 2, vol. 1 (1890) 182, 201, 204; Bloch, Joshua, "Josephus and Christian Origins," in *Journal of the Society of Oriental Research,* vol. 13 (1929) 139-43.

ANANIAS, *see* PHRASES, BIBLICAL.

ANANIAS OF ADIABENE, Jewish merchant of the 1st cent. C.E., famous for the part which he played in the conversion to Judaism of the royal family of Adiabene. He was in close contact with the court of Abennerig, king of Charax in Mesopotamia, where he made a number of converts to Judaism, including the princess Symacho. She was the wife of Izates, a prince of Adiabene residing at the court of Abennerig. Izates became acquainted with Ananias, accepted Judaism, and invited his friend to return with him to his native country. There Ananias made proselytes of Queen Helena and a number of members of the royal family. Ananias favored a generally less rigorous view of Jewish law, and did not regard circumcision as a necessary requirement for conversion.

Lit.: Josephus, *Antiquities,* book 20, chap. 2 et seq.; Graetz, H., *History of the Jews,* vol. 2 (1927) 216-17.

ANARCHISM. The anarchist movement of the second half of the 19th cent. found a certain number of adherents from the ranks of the Jews, principally those of the working classes whose economic condition was one of extreme poverty and insecurity, and who therefore looked hopefully to any movement which would promise them a better future. For the most part they followed the communistic anarchism advocated by Kropotkin. Separate Jewish anarchist groups were formed in Europe and the United States, and one or two Jews attained leadership in the general movement.

Toward the last years of the reign of Alexander II of Russia (1855-81) the conditions under which the Jews lived became more and more intolerable, and many left the country. By 1871 a large community of these immigrants had already formed in London, and the pogroms of the 1880's brought about a mass emigration from Russia, of which England had its share. These workers, embittered as they were against the Russian government, were ripe material for the violent doctrines of the anarchists, and it was in London that the first Jewish group of that sort was organized. *Der Arbeiterfreind,* a Yiddish weekly founded in 1886, in London, became a pronouncedly anarchistic journal in 1892, and continued this policy until its suppression by the government in 1916. This anarchist group participated in the formation of the Jewish labor organizations and the struggles which followed. In 1903 a federation of Yiddish-speaking anarchists was formed, with headquarters at London, and a number of affiliated groups in the larger industrial centers.

From England the movement was transplanted to Russia and Poland. In 1901 members of the English organization formed groups in six of the larger Jewish centers in those countries, and these conducted a campaign similar to that of the Nihilists, the name under which the Russian anarchists were known. They were subjected to severe measures on the part of the Czarist government. They took part in the revolution of 1917, but found themselves in opposition to the Soviet regime, and were severely suppressed.

The anarchistic movement among the Jews of the United States arose in the 1880's, after the mass immigrations from Russia, and was organized first as the Russian Progressive Labor Association, and then under the Yiddish title Pioniere der Freiheit. A weekly, the *Freie Arbeiterstimme,* appeared in 1890. Two of the outstanding anarchist agitators in the United States were Alexander Berkman and Emma Goldman. The former, in 1892, attempted to kill Henry C. Frick, the manager of the Carnegie Steel Corporation, and was sent to prison for twenty-two years. Both were deported in 1917.

After the World War, the anarchist movement among the Jews practically disappeared. LEO M. REICHEL.

Lit.: Burgin, Hertz, *Die Geshichte fun der Yiddisher Arbeiter Bewegung in Russland un England* (1915); Michalevich, B., *Zichronos fun a Yiddishen Sozialist* (3 vols. 1921-23); *Encyclopaedia Judaica,* vol. 2 (1928) cols. 767-69.

ANATHEMA (Hebrew *nezifah, niddui, shammatta, herem*). The Greek and Latin *anathema* originally denoted an offering to a deity. In the Septuagint, the New Testament, and the writings of the Greek Fa-

thers, the word *anathēma* is used as the equivalent of the Hebrew *herem,* the primary meaning of which is "set apart" for sacred use, or "devoted" to Yahveh for destruction. As the objects or persons under the ban were removed from ordinary contacts, the *herem* acquired the sense of excommunication. In post-Exilic times, the *herem* or anathema came to represent a formal ban or solemn condemnation of an offender either by an individual or by a court. Like a curse, execration or imprecation, it constituted a mode of invoking God's punishment upon the person over whom it was pronounced.

The anathema or ecclesiastical ban was evolved in Judaism as a punitive measure against non-conformists and violators of the Mosaic and rabbinic tradition. It safeguarded religious belief and practice as laid down by the written and oral law, and protected the communities in Palestine and the Diaspora against dissolution. Thus in using the ban as an instrument of penal justice, the rabbis endeavored to enforce the moral, ethical, and legalistic precepts of Judaism with the ultimate aim of commanding respect for their own authority, upholding private and public decency, and maintaining obedience, order, and solidarity within the group.

The origin of the anathema in its highly developed post-Exilic form is veiled in uncertainty. As a specialized method of enforcing Judaism it was employed during and after the period immediately following the decline of the second commonwealth. The Babylonian Talmud refers to a passage in the Song of Deborah (*Judges* 5:23) as its authority for the use of the ban (*M.K.* 16a). The allusion is rather far-fetched, being more properly a poetic homily than a direct authoritative inference.

It is evident that the anathema was not a practice of historic continuity in Palestine, but that it was developed as a disciplinary organ through sheer necessity during the post-Exilic period. There is sound historical ground for this supposition. Prior to the disintegration of the second commonwealth there was no need of excommunication as an instrument of penal justice, particularly in Palestine. Offenders against the law were punished in a manner prescribed by Biblical ordinance. In some instances a ban (the early *herem*) was employed, in which case the property of the culprit was confiscated and destroyed. But when the right of administering punitive justice was finally proscribed by Rome, the judicial institutions which had flourished in former days were completely shattered. Since the ruling power failed to recognize religious insubordination as an offense against the state, the leaders of the communities were literally helpless against the growing tide of religious anarchism which followed the rise of the various sects. Hence some means of enforcing Judaism had to be devised. As a result of this exigency, the ecclesiastical ban was developed by the rabbis as representing the only possible and effective method of commanding respect for and obedience to the historic Jewish religion.

On the other hand, the Palestinian Talmud alludes to *Ezra* 10:8 in justifying the use of the anathema (*M.K.* 3:1). Here is found a combined form of the ban as it was employed in pre-Exilic times, namely, the confiscation and destruction of property, and also as it was applied in later times by the rabbis, namely, the separation of an offender from the congregation. It is therefore very probable that the anathema as a form of excommunication was a practice already known to Ezra. He may have witnessed its use in Babylonia, where such an instrument for enforcing Judaism and solidifying the Jewish communities was a matter of the utmost necessity and expediency. There, too, the local authorities did not consider religious non-conformity to be an offense against the state. Upon his return to Palestine Ezra found a condition of religious upheaval. In order to subordinate the masses to the historic tradition he was compelled, because of a lack of any other means, to combine the Babylonian and the pre-Exilic forms of the anathema. He thereby rescued the community from religious decay. Babylonia may thus be considered the most likely center for the origin of the anathema as a form of excommunication in Israel, and Ezra may well be credited with first introducing the practice into Palestine.

The ecclesiastical ban, however, while undoubtedly perpetuated in Babylonia, fell into rapid disuse in Palestine with the rise of the second commonwealth. The local courts were once more empowered to execute justice in accordance with the Mosaic legislation. When this power was at last taken away for all time by Rome, the anathema was again revived and ultimately became the most expedient organ of law enforcement at the disposal of the rabbis and of the synagogue. Viewed historically, therefore, the anathema represents the mere ghost of an erstwhile autonomy and the last attempt of the rabbis to perpetuate the judicial authority once vested in the Palestinian courts of justice.

The *nezifah* or rebuke constitutes the mildest form of the anathema. It was purely a disciplinary measure directed against disrespect for rabbis or elders of the community. There was no particular formula by which it was applied, but it became automatically applicable when the Nasi or a rabbi commented upon the insolence of any one, either directly by saying "How insolent this man is!" or indirectly by politely asking the insulter to leave the room (*M.K.* 16ab; *Ber.* 63a). In Palestine the *nezifah* lasted for a period of seven days, whereas in Babylonia its time of duration was but one day (*M.K.* 16a; *Tur Yoreh Deah* 334). This difference may have been purely a matter of custom, or it may have been due to the fact that the Palestinian rabbis were more concerned with protecting their personal pride and office than the Babylonians. While the *nezifah* was in effect, the culprit dared not come into the presence of the man whom he had insulted. He was not formally excommunicated from the congregation, but was expected to stay at home as much as possible, refrain from business intercourse, and feel penitent. At the expiration of the period of rebuke no apology was necessary. The ban was lifted automatically just as it had gone into effect automatically. Maimonides observed that the early sages made but little use of the *nezifah,* overlooking personal insults wherever demoralization of the masses was not involved, and applying themselves humbly to their respective duties in the community.

A much severer form of the anathema was the *niddui* (Aramaic *shammatta*), or the separation of the offender from the congregation. The *niddui* could be inflicted as punishment for an outrageous insult to a rabbi (see

examples in *M.K.* 16-17), for insubordination of a rabbi to the jurisdiction of the majority (*B.M.* 59), or for general violations of the Mosaic and rabbinic statutes (*Ber.* 19a; *Yer. M.K.* iii, 81d). Maimonides, on the basis of a rabbinical statement (*Ber.* 19a), enumerated the twenty-four offenses punishable by anathema. The *niddui* was always pronounced in accordance with the formula "May that man live in separation." Some scholars maintained that if the offense were extraordinary in character the *shammatta* was inflicted through the formula "May that man be cursed." Later rabbis, however, did not differentiate between the *niddui* and the *shammatta.* In Babylonia the *niddui* was effective for seven days, while in Palestine it lasted for thirty days, which is further evidence of the greater humanity of the Babylonian schools (*M.K.* 16a). In cases where the offense involved money, the culprit was publicly warned in the synagogue on Monday, Thursday, and Monday successively by a rabbi or by three laymen. If he failed to comply after these warnings the *niddui* was formally pronounced either in his presence or absence.

For religious transgressions, however, the ban was pronounced immediately, and by anyone, even a minor. During the period of excommunication the offender was to conduct himself as though he were actually in mourning and was even to wear the garb of a mourner. None but his immediate family could eat or drink with him, or sit within four cubits of him. He was not permitted to cut his hair, bathe, or wear shoes. Neither could he be included in the quorum (Minyan) required for public worship, or in any other religious function. He was allowed to engage in business but sparingly, and also to study and to teach. If he died within the period of excommunication a stone was placed upon his casket, signifying that he had died under a curse and serving as an object-lesson to the community. In such instances the survivors could not carry out the mourners' rites, such as rending the garments or remaining in seclusion for seven days.

At the expiration of the period of anathema, the offender could request the lifting of the ban, in which case it was formally granted either by a rabbi, a group of three laymen, or by the person who had pronounced it. On the other hand, if the culprit refused to repent, the ban was extended for another thirty days. If he still remained recalcitrant, another month of grace was added and then the *herem* or highest degree of excommunication was pronounced. This ban was indefinite in time and deprived the offender of all but the barest necessities of life. He was, however, permitted to review his studies, and this only for himself.

In cases where the *herem* was employed the rabbis could anathematize any person having contact with the culprit; if they saw fit, they could even bar his wife from the synagogue, refuse to circumcise his offspring, and drive his children from the schools. Thorough repentance was required to free a man from this condition of excommunication. But in order to safeguard the general morale of the community and protect the masses from abuse through precarious applications of the anathema, the rabbis provided excommunication for any person who employed the ban needlessly, either for personal revenge or any other personal but publicly aimless ends.

In post-rabbinic times the *herem* was utilized formally to exclude the non-conformist from the Jewish fold. At such a time an elaborate and morbid ceremony with the blowing of the Shofar was introduced into the synagogue. A letter of indictment was read, after which the offender was formally severed from all relationship with the Jewish community. This form of *herem* was never retracted by the rabbis.

The anathema has fallen into almost complete disuse as well as into utter disfavor with most Jews.

See also: CURSE; EXCOMMUNICATION; MORTAL SIN.

IRVING LEVEY.

Lit.: Wiesner, *Der Bann in seiner geschichtlichen Entwicklung auf dem Boden des Judentums* (1864); Hamburger, J., *Realencyclopaedie für Bibel und Talmud,* vol. 1 (1874) 149-55; Asaf, S., *Haonshin Ahar Hathimath Hatalmud* (1922) 31-35 and passim; Strack, H. L., and Billerbeck, P., *Kommentar zum neuen Testament aus Talmud und Midrasch,* vol. 4 (1928) 293-333.

ANATOLI(O), JACOB BEN ABBA MARI, homilist and Hebrew translator, b. Provence, France, about 1194; d. 1258. He was the disciple and son-in-law of Samuel ibn Tibbon, the translator of Maimonides, who introduced him to mathematics and philosophy. He studied at Béziers and Narbonne, and in 1232 Emperor Frederick II of Germany (1215-50), who was a patron of sciences and whose court in Sicily was a center of intellectual activity, invited him to Naples to render scientific Arabic literature into the more accessible Hebrew language.

Anatoli was not an original philosopher. He translated into Hebrew astronomical and philosophical works, such as the Arabic translation of Ptolemy's *Almagest,* containing the astronomical observations and theories of the ancients, with both Averroes' and Al-Fergani's compendiums to it, and the writings of Aristotle with the Arabic commentaries of Averroes. In Naples he helped Michael Scot, whom he called "my teacher, the great scholar, the Christian Michael," to translate into Latin the works of Aristotle and the Arabic commentaries, as well as Maimonides' *Guide to the Perplexed.*

Anatoli's philosophic views follow those of Maimonides, whom he regarded as inspired, like the prophets, by the holy spirit. His discourses for Sabbaths, festivals and other occasions, giving philosophic interpretations of the Pentateuch, attracted wide attention. He collected these in his *Malmad Hatalmidim* (Goad to Students), which became very popular through its genial and attractive style, but was bitterly attacked by the anti-Maimunists. First published in Lyck, Germany in 1866, it is the most important record of the philosophic interpretation of the Scriptures in the 13th cent. His exegesis is partly rationalistic, as when he explains away many of the miracles on the basis of natural phenomena; partly allegorical, as when he makes the three stories of Noah's ark symbolic of mathematics, physics, and theology; and partly apologetic, since it strives to refute the claims of Islam and Christianity.

The *Malmad Hatalmidim* is also important evidence for the culture of the time. Anatoli deplores the degeneracy of home life and religious observances; he attacks superstitious beliefs and practices. His liberal spirit is revealed in the statement that one should accept the

truth from every man, Jew or non-Jew, for all alike are God's children, and the test of truth is what is said and not who says it. He himself quotes interpretations made by his imperial patron (thus introducing an emperor into the circle of Biblical exegetes), by Michael Scot, and by other non-Jews. All nations, he declares, have missions: the Greeks chose wisdom, the Romans power; Israel's mission is morality. JOSEPH MARCUS.

Lit.: Graetz, H., *History of the Jews,* vol. 3 (1927) 566-67; vol. 4 (1927) 32, 39-41; Karpeles, G., *Geschichte der jüdischen Literatur,* vol. 2 (1921) 37-38; Güdemann, M., *Geschichte des Erziehungswesens,* vol. 2, index; Reinhart, H., in *Hebrew Union College Monthly,* May, 1915, pp. 9-14; Bettan, I., in *Hebrew Union College Annual,* vol. 11 (1936) 391-424.

ANATOLIA, *see* TURKEY.

ANAU, SALVATORE (JOSHUA), Italian Jewish patriot, revolutionary leader and writer, b. Ferrara, Italy, 1807; d. Genoa, Italy, 1874. He was a scion of the most distinguished Jewish family in Italy, a family which traced its descent back to the 10th cent. His own immediate family was wealthy and had large land holdings. During his early manhood he was a leader of the youth in his native town, and as he grew older he maintained this leadership. He was interested in orphanages for children in the rural districts, and in 1846 helped establish one of the first rural orphanages in Italy.

In 1848, when the revolt against Austria broke out and Italy sought its unity and independence, Anau was an outstanding leader. He used his influence to plead for the emancipation of Italian Jewry. In 1849 he was elected and sent to the Constituent Assembly at Rome from Ferrara. After the failure of the Revolution, Anau lost his entire fortune, and was one of the outstanding rebels not amnestied by the Austrians. Having been expelled from Lombardy and the Papal States, he fled to Genoa, where he died.

Lit.: L'Educatore Israelita, vol. 22, pp. 209-11, 233-35; Pesaro, A., *Memorie storiche sulla communità Israelitica Ferrarese,* pp. 94, 120.

ANAV (also **ANAW** and **ANAU,** "modest," "meek"), one of the oldest Jewish families in Italy, prominent in scholarship from the 10th cent. on. A family tradition traced its origin to one of the four distinguished families which Titus had brought to Rome after the fall of the Temple. Hence various branches bore such names as Bethel or its Italian equivalent Casadio ("house of God"), Degli Mansi ("of the house"), and de Synagoga ("of the synagogue") and its Hebrew equivalent Beth Hakeneseth; while others adopted such Italian translations of Anav as Pietosi, Piatelli and Umani.

During the 10th to 14th centuries the family produced more than sixty scholars, heads of academies, wardens of congregations, poets, grammarians, Bible exegetes, physicians and scribes. In addition to those mentioned in the articles following, there were Abraham ben Joab (11th cent.), member of the rabbinical collegium of Rome; Sabbatai ben Solomon (13th cent.), who gave philosophic lectures; and Phinehas Hai ben Menahem (18th cent.), the author of a book of responsa, *Gibeath Phinehas* (Hill of Phinehas). Nathan ben Jehiel, who composed the encyclopedic dictionary *Aruch,* was in all probability a member of the Degli Mansi branch of the family.

Lit.: Vogelstein, H., and Rieger, P., *Geschichte der Juden in Rom,* vol. 1 (1896) 24, 299, 332, 356, 456-58; vol. 2; *Encyclopaedia Judaica* vol. 2 (under Anau), cols. 789-802.

ANAV, BENJAMIN BEN ABRAHAM, liturgical poet and Talmudist of Rome, b. about 1215; d. about 1280. He was the older brother of Zedekiah, who frequently quotes him as a Halachic authority in his ritualistic work *Shibbole Haleket.*

Benjamin's numerous liturgical compositions, especially his penitential poems, are of historical value. The denunciation of the Talmud by the apostate Nicholas Donin before Pope Gregory IX in 1239, the seizure and burning of cartloads of Hebrew books at Paris and Rome in 1244, the introduction of the Jew-badge in 1257, the desecration of Jewish cemeteries in Rome in 1267—such incidents evoked his poetic laments, in which he appeals to God to avenge these wrongs and to deliver His suffering people. However, he possessed also a sense of humor. In an excellent satiric-ethical poem *Massa Ge Hizayon* (Burden of the Vale of Vision) he pillories the people of the upper class, who take pride in their ancestry and their material possessions; in contrast to these, he upholds the good, pious, ethical life, in conformity with the precepts of the Talmud. Another ethical work of his is *Shaare Etz Hayim* (Gates to the Tree of Life), a long acrostic, alphabetic poem of moral sentences, inculcating the personal virtues of temperance, industry, benevolence, and chastity, and praising the virtues of family life.

Benjamin was a student of philology, mathematics and astronomy, as is evidenced by his *Perush Alfabetin,* a commentary on the Aramaic poems for Shabuoth in which he displays a knowledge of Italian, Latin and Greek, and by his *Sod Haibbur* (Rules for Making a Calendar).

Lit.: Vogelstein, H., and Rieger, P., *Geschichte der Juden in Rom,* vol. 1 (1896) 379-82; Güdemann, M., *Geschichte des Erziehungswesens,* vol. 2 (1884) 201; Adler, S., in *Kobetz al Yad,* vol. 1 (1886) 71-74; Schirmann, Jefim, *Mibhar Hashirah Haibrith Beitaliah* (1934) 88-99.

ANAV, JEHIEL BEN JEKUTHIEL, liturgical poet, moralist and scribe, who lived in Rome in the 13th century. He composed an elegy on the conflagration which destroyed a synagogue in Rome, September 26, 1268. *Maaloth Hamidoth* (Excellencies of Virtues), in which he compares twenty-four noble traits of character with their opposites, is considered his most important work; it is a manual of poetic morality, pleading for the love of God, obedience to His commandments, loving-kindness, humility, repentance and peace. Each section begins with "My Children"; the style is simple and intimate. The work concludes with a lengthy poem in which the author relates events from his own tragic life, and how his children deserted him and turned against him. Jehiel was also a scribe; a large part of the Palestinian Talmud, copied in his own hand, is still extant in Leyden, Holland. This manuscript was used for the first printing of the Palestinian Talmud (Venice 1523).

ANAV, JUDAH BEN BENJAMIN (called Judah Yaaleh, with reference to the Hebrew of *Judges* 1:2), rabbi in Rome, b. 1215; d. after 1280. He was

the teacher of his cousin, Zedekiah Anav. He wrote a commentary, still in manuscript, to the *Halachoth* of Alfasi, and a manual on the ritual slaughtering and examination of animals which is extant in numerous manuscripts. His commentary on the Mishnah of the tractate *Shekalim* is printed in the Vilna edition of the Talmud. It is interesting to note that he considers it permissible to follow the reading of the weekly portion in the synagogue with that of an Italian translation; the reason he gives is that, for his Italian contemporaries, the Italian vernacular has the same significance as had the Aramaic version in ancient times.

ANAV, ZEDEKIAH BEN ABRAHAM, rabbi in Rome, younger brother of Benjamin, and author of a work on the ritual, b. about 1227; d. about 1300. He studied in Italy and in Würzburg, Germany. He corresponded on legal matters with many scholars, including Meir ben Baruch of Rothenburg and his teacher Isaiah di Trani the Elder. His main work, *Shibbole Haleket* (Ears of the Gleaning), deals with the ceremonial laws, together with an investigation of their origin. It is not an original work, rather a compilation from the *Halachoth* of Alfasi, the *Pardes* of Rashi, and responsa of earlier and later authorities. The book is divided into twelve chapters and 372 sections, and deals with all phases of the ceremonial law: prayer, benedictions, Sabbath, festivals and fast-days. His accounts of the different customs in various countries are of an especial cultural interest. At the end are the laws of mourning, circumcision, ritual slaughtering, and an enumeration of the animals forbidden for food.

The work was printed early in an abridged form, under the title *Tanya* or *Tanya Rabbathi;* another abridgement, under its own title, was published by Daniel Bomberg (Venice, 1586). The complete original manuscript was first published by Solomon Buber (Vilna, 1886).

Lit.: Vogelstein, H., and Rieger, P., *Geschichte der Juden in Rom,* vol. 1 (1895) 382-86; Güdemann, M., *Geschichte des Erziehungswesens,* vol. 2, pp. 192-95; Schirmann, Jefim, *Mibhar Hashirah Haibrith Beitaliah* (1934) 100-2.

ANCESTOR WORSHIP. The question as to whether the ancient Israelites ever practised ancestor worship is one that has never been definitely answered. The fact that the Scriptures do not speak of such a cult does not prove that it never existed, as the Bible is far more interested in monotheism than in the forms of worship that it superseded. On the other hand, certain passages in the Bible which have been interpreted by some scholars to refer to ancestor worship have been differently explained by others.

Thus in *Isa.* 63:16 occurs the passage: "For Abraham knoweth us not, and Israel doth not acknowledge us; Thou, O Lord, art our Father, Our Redeemer from everlasting is Thy name." This may represent a contrast between the appeal to the true God and to the national ancestors; but it may also be the writer's way of saying that Israel, unlike other peoples, does not worship its ancestors. According to the Biblical narrative, Jacob erected a sacred pillar (Matzebah) on the grave of Rachel (*Gen.* 35:20); since such sacred pillars were always associated with worship, it is possible that the reputed tomb of the ancestress of Ephraim, Manasseh and Benjamin was a venerated shrine. According to the Deuteronomic legislation, the worshipper who brought the first fruits to the sanctuary had to testify that he had not given of them to the dead (*Deut.* 26:14), an indication that even at that time offerings of food were placed upon tombs.

There is also the use of the term "lamp" (*ner, nir*) in the sense of "descendants" in a few Biblical passages (*I Kings* 11:36; *II Kings* 8:19; *II Chron.* 21:7; *Ps.* 132:17). This may, like the later use of the term "Kaddish" to mean "son," represent the substitution of function for person. Evidently it was the duty of the son to light a candle at the tomb of his parents, a custom which still survives in the Yahrzeit light, and which may originally have been an act of worship.

It is uncertain whether or not the frequent practice of necromancy would indicate a worship of ancestors. On the one hand, there is the witch of Endor calling the shade of Samuel a god (*I Sam.* 28:13) and Isaiah (8:19) using the term "gods" in connection with the practice. The phrase for dying is "to be gathered to one's fathers" (*Gen.* 15:15, etc.); it is therefore probable that consulting the dead meant communication with one's ancestors, and that the seeking of an oracle from them was like seeking it from a divine shrine. On the other hand, it is equally possible that the necromancers held the same view as that of spiritualists of modern times, that the great men of the past still have an interest in the living and will give them advice out of the greater knowledge they have achieved in the spirit world. With the exception of the passage in *Isaiah* first quoted, there is no instance where the shades were asked to intercede for any physical aid.

There is no mention of ancestor worship of any kind whatsoever in the Talmudic period, nor in the Jewish writers of the Middle Ages. In some countries, especially those under Mohammedan control, a practice developed of making petitions (for instance, of women for children) at certain venerated tombs. But since these tombs are invariably those of noted rabbis, saints or miracle workers, this rite among Jews, if worship at all, must be classified as hero worship.

Certain other customs which have been claimed as evidences of ancestor worship can be explained much more adequately on other grounds. The teraphim, or household gods in human form (*I Sam.* 19:13-16) which were invoked when a Hebrew became a slave for life (*Ex.* 21:6), were not images of ancestors, as some conjecture, but representations of the national deity (cf. *Judges* 17:5). Mourning customs were not an act of worship but a precaution against the return of the ghost to his former home; the ceremonial burnings (*II Chron.* 16:14) were only an act of purification. The expression used in connection with the Levirate marriage, "to raise up to his brother a name in Israel," does not refer to worship, but to human memory.

Finally, it should be pointed out that such later Jewish customs as that of the Kaddish and the memorial services in the liturgy have no connection whatsoever with ancestor worship.

SIMON COHEN.

Lit.: Schwally, F., *Das Leben nach dem Tode* (1892); Frey, J., *Tod, Seelenglaube und Seelenkult im alten Israel* (1898); Hastings, *Encyclopedia of Religion and Ethics,* vol. 1 (1908) 444-50; Lods, Adolphe, *Israel* (1932) 227-30; Robinson, H. W., in Peake, *The People and the Book* (1925) 376-80.

ANCESTRY, PROOF OF, *see* CASTES.

ANCIENT OF DAYS (*'attiḳ yomin*), a poetical epithet for God, used in Jewish literature. The idiom, which is very common in Aramaic, means "an old man." It is first applied to God in the beautiful apocalyptic vision of Daniel, who sees the Ancient of Days sitting in judgment, "his raiment white as snow, and the hair of his head like pure wool" (*Dan.* 7:9, 13, 22). His white garb and hoary head symbolize the unsullied majesty and venerableness of God. The entire description in *Daniel* seems profoundly influenced by the theophany in *Ezeḳ.* 1, and it, in turn, became the model for later apocalypsists, who applied it now to the Deity, and now to the Messiah. The book of *Enoch* speaks of Mine Elect One, sitting on the throne of Glory (*Enoch* 45:3) and of the appearance of the Head of Days, whose head is white as wool (*Enoch* 46:1), and near whom is another being, the Son of Man (*Enoch* 46:2 et seq.). This is strongly reminiscent of Akiba's dictum that the "thrones" mentioned in *Dan.* 7:9 are predestined, one for God and the other for David (*Hag.* 14a; *Sanh.* 38b). In certain circles, the phrase "Ancient of Days" became a precautionary mode of referring to God, though much less common than "Heaven," "The Place," or "The Holy One, Blessed Be He" (*Pes.* 119a; *B.B.* 91b; *Yalḳut Ruth* 600). In the New Testament, the description of *Daniel* is applied to Jesus, sitting in judgment (*Rev.* 1:13-20). In *Hag.* 14a it is explained that God is young in battle and hoary in council, an idea that meets us again in the mystical Hymn of Glory (line 11), which is chanted at the conclusion of the Sabbath service. This epithet became a favorite name for God in the oldest portions of the Zohar, in which the white, wool-like hair of the head became a prominent feature of the anthropomorphism of the Cabala.

See: GOD, NAMES OF.

Lit.: Montgomery, James A., *International Critical Commentary, Daniel* (1927) 296-98, 300, and commentaries on other passages quoted.

ANCONA, city in Italy, on the Adriatic Sea, southeast of Venice, with about 1,100 Jews out of a total population of about 85,000 (1938). Most of the Jews of Ancona are merchants or are engaged in the various branches of trade; there are few Jewish artisans or professional men in the city.

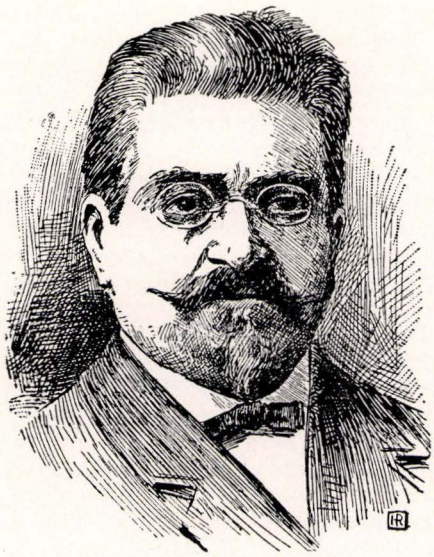
The Jewish community of Ancona appears to date from the end of the 13th cent., when a small number of Jews dwelt there. Beginning with the 14th cent. a limited number of Jews from Germany settled in the city, and were granted equal rights; they possessed their own synagogue and a cemetery. In 1427, due to the influence of the monk Giacomo della Marca, a city ordinance was passed decreeing that the Jews of Ancona had to wear a distinctive Jewish mark (Jew-badge), and reside in a separate street; it would appear that this ordinance was never enforced, and in 1429 Pope Martin V granted the Jews a number of commercial privileges. The street in which most of the Jews of Ancona lived in this period was called Via dei Giudei (Street of the Jews) or Via del Bagno (Street of the Bath).

In 1494 several of the Jews of Ancona were granted the right to carry on banking and conduct money-lending establishments. From 1524 to 1528 the Jews were again compelled to wear the Jew-badge. Beginning with 1532 the Catholic church and the popes exercised direct control over the Jews of the city; at this time a larger proportion of them was engaged in commercial pursuits and in money-lending. In these decades the influx of Marranos augmented this number. Following the expulsion of the Jews from Naples in 1539, many of them were invited to settle in Ancona by Pope Paul III. So many of them took advantage of this invitation that they opened up three new synagogues of their own during this period.

Under Pope Paul IV (1555) the Jews were compelled by ordinance to live in the Ghetto and to wear the Jew-badge; at the same time, they were forbidden to own or buy real estate of any kind. Although at this time a decree was passed forbidding each Jewish congregation in the city to have more than one synagogue and ordering all other synagogues to be destroyed, it would appear that this unusual and harsh law was mitigated in favor of a tax of ten gold ducats to be paid to the church by each of the synagogues in the city. During the papacy of Paul IV, after a number of terroristic acts against the Jews had led to the forced baptism of several score of them, twenty-four Marranos, including one woman Marrano, were burned at the stake in Ancona by the church Inquisition. The commercial ban which as a result was placed upon Ancona and on Paul IV by the Jews of Turkey caused some economic loss to the Jews of Ancona and to the city itself for a short time; however, the boycott was soon lifted due to the intervention of several important Anconan rabbis, who feared reprisals by the pope against all the Jews of Ancona and of the papal state.

Under Pope Pius IV the officials responsible for the burning of the Marranos were punished. During the papacy of Pius V, however, the ghetto regulations were made still more stringent; as a result of this and of other harsh and discriminatory measures, several thousand Jews left Ancona. When, in 1586, under Pope Sixtus V, a number of the stringent laws were repealed, the Jewish community again prospered, and many of the voluntary exiles returned. Two years later the Jewish quarter was enlarged through the addition of several streets. In 1593 Clement VIII repealed many of the remaining anti-Jewish discriminatory regulations, but subsequently, until almost the end of the 18th cent., the Jews were again required to wear the Jew-badge, and on one occasion, in 1753, a large number of copies of the Talmud were confiscated and publicly burned.

The French under Napoleon Bonaparte entered Ancona in 1797, and the rule of the papal state was overthrown for a short period. Napoleon abolished all anti-Jewish legislation, tore down the ghetto walls, and decreed the end of the Inquisitional Courts; the immediate reaction was that three Jews were elected members of the city council, Samuel Constantini, and David and Ezechia Morpurgo. After the downfall of Napoleon and the overthrow of the Anconan republic, the ghetto was again instituted, and a host of discriminatory laws against the Jews' commercial dealings as well as a decree compelling the wearing of the Jew-badge were again put into force. The result was an exodus of Jews from which Ancona never recovered, and the subsequent decay of the Ancona Jewish community among



Alessandro d'Ancona, Italian statesman

the cities of Italy. In 1803 there were only 1,600 Jews living in the city; from 1900 to the present (1938) the Jewish population of Ancona has declined to the small total of about 1,100.

In 1831 the walls of the ghetto of Ancona were permanently demolished, but the anti-Jewish laws in general remained in force. After the revolution of 1848 and the events of 1849, the papal rule was again imposed on the city, and a number of Jews lost their lives; but in 1860 the Jews of Ancona were granted full civic equality and religious freedom when the city became a part of the kingdom of Piedmont and in the following year of the kingdom of Italy. Since that time the history and civic status of the Anconan Jews parallels that of the Jews of the rest of Italy.

There are three large synagogues in Ancona (1938), a Talmud Torah school for boys and girls, and four philanthropic and charitable institutions, including an orphans' home. In past centuries Ancona was noted as the home of many important rabbis and scholars.

ABRAHAM SHINEDLING.

Lit.: Rosenberg, H., "Alcuni documenti riguardanti i Marrani portoghesi in Ancona," in *Israel* (Rome), vol. 10 (1936) 306-23; Zoller, I., "Per la storia delle famiglie ebraiche in Ancona nella seconda meta del settecento," *ibid.*, vol. 6 (1932) 534-45; Radin, Max, *A Charter of Privileges of the Jews in Ancona after the year 1535* (1913) 225-48; Ciavarini, C., *Memorie storiche degli israeliti in Ancona* (1898); Milano, A., "Documents pour l'histoire de la communauté juive d'Ancone," in *Revue des études juives*, vol. 87, pp. 166-76; vol. 88, pp. 51-58; Sonne, I., "Une source nouvelle pour l'histoire des martyrs d'Ancone," *ibid.*, vol. 89, pp. 360-73.

ANCONA, ALESSANDRO D', savant and statesman, b. Pisa, Italy, 1835, of a wealthy Jewish family; d. Florence, Italy, 1914. As a youth of nineteen he wrote a significant social and political essay, *Discorso intorno alla vita e alle dottrine politiche del Campanella* (1854), which rendered him famous. He then became editor of the newspapers *Genio* and *Spettatore Italiano,* and one of the leaders of the liberals in Tuscany; he brought about the political understanding between the liberal party of Tuscany and Cavour in 1855, and, jointly with him and Farini, founded the liberal party of Greater Italy, which he represented in Tuscany. In 1861, having given up his political activity, he became professor of history of Italian literature at the University of Pisa, and was made a senator in 1904. He was one of the most important investigators of Italian literature, and devoted special attention to its national poetry. In 1877 he published *Origini del teatro in Italia,* in which a chapter is devoted to Jewish actors (2nd ed., 1891). He also wrote numerous notices concerning prominent Jewish personalities: Jacob Nissim, Leone Sonnino, Salvatore di Benedetti and others. A list of his scientific writings up to 1901 appeared in a collection dedicated to him and called *Raccolta di Studi Critici Dedicata ad Alessandro d'Ancona.* In 1915 his sons published in his memory a volume entitled *In Memoriam.*

ANCONA, SANSONE D', statesman, brother of Alessandro, b. Pesaro, Italy, 1814; d. Florence, Italy, 1894. He was minister of finance under Ricasoli in Tuscany in 1859, and labored successfully for the union of Tuscany with the rest of Italy. Later he represented the moderate liberals in parliament for a number of years, and in 1882 was appointed a life member of the senate.

Lit.: *Vessillo Israelitico,* vol. 42 (1894) 403-5.

ANDALUSIA, *see* SPAIN.

ANDERSEN, HANS CHRISTIAN, non-Jewish Danish author and story-teller, b. Odense, in the district of Fünen, Denmark, 1805; d. Copenhagen, Denmark, 1875. He was a man of universal humanity, loving all mankind and finding many of his staunchest friends among the Jewish families of his acquaintanceship. Andersen as a child was sent to a school maintained for poor Jewish students; here there was born in him a keen fellow-feeling for the Jews as a group and as subjected individuals.

In 1819 Andersen went to Copenhagen, arriving in the midst of severe anti-Jewish rioting. The dying wave of the persecutions which had swept Europe reached Denmark at that time, and this rioting was suppressed by soldiers after the mob had broken the large shop windows which Jewish merchants had introduced into Copenhagen. The vividness of these first impressions is evidenced by the literary use which Andersen later made thereof.

In 1833, after extended studies and travels, and after the writing of his first several books, he secured a two-year traveling stipend from the king, and traversed France on his way to Rome, where he initiated a lifelong friendship with the sculptor Thorwaldsen. The product of this trip was his best novel, *The Improvisatore* (Copenhagen, 1835), the story of a wandering singer. This novel, which, like all his writings, is autobiographical, shows in addition a keen observation of conditions. Two chapters contain descriptions of the Jewish Ghetto in Rome: chap. 8, in which Bernadetto meets with a ruffian who is forcing an old Jew to jump over a stick, and at the point of his sword forces the ruffian to leap over his own stick, and chap. 9, "The Jewish Girl," a description of a walk through the Ghetto, vivid with its squalor and imbued with Andersen's heartache over the conditions

under which the Jews of the Ghetto were forced to live.

Only A Fiddler (1837), considered by some critics his best novel, is a Danish version of the *Improvisatore* story. It contains a clear picture of the anti-Jewish rioting which the fourteen-year-old Andersen had witnessed, and sympathetic treatment of the Jewish characters.

In 1843 Andersen made an extended visit to Paris, where Alexandre Dumas, père, sponsored him and introduced him into various of the eminent literary salons of the day. Here he met Victor Hugo, Lamartine, Alfred de Vigney, Balzac, Heinrich Heine, and others. There was an instantaneous mutual attraction between him and the gifted Jewish actress Rachel (Madame Elise Rachel Felix), and they kept up a correspondence for some years.

His growing reputation made him sought out by writers who desired access to literary circles of Denmark. One of the writers whom he aided in this capacity was the dramatist and librettist Solomon Herman Mosenthal. Andersen wrote Mosenthal on January 18, 1854 to acknowledge receipt of the latter's play *Sonnwendhof* and to inform the author that it had been presented, in Andersen's translation and with his emendations, at the Casino Theatre in Copenhagen under the title of *En Landsbyhistorie* (A Village Story) before a capacity audience. "The name of Mosenthal has therefore a good reputation in Copenhagen, and I venture to hope that the piece may soon reach Norway and Sweden" (*Hans Christian Andersen's Correspondence,* edit. Frederick Crawford, London, 1891, p. 316).

After the death of his patron and protector, Jonas Collin, Andersen was drawn by his love for music to the home of the Henriques, one of the several highly cultured Jewish families of the capital. The Henriques introduced him into the M. G. Melchior family, where he found his "home of homes." The Henriques and Melchior families offered him a universal sympathy united with Danish warmth and simplicity. The Melchior family in particular shielded him in his old age, and it was in their home, Rolighed (Tranquility), that the author died.

The character which found such union with the Melchiors is seen most clearly in the fairy-tales, his own genre which brought him his most lasting fame. The fairy-tales were, during his lifetime, translated into the European languages and into Hindustani. Andersen's was a pure deism which respected all honest faiths. In such tales as *The Jewish Girl* he indicates this strong belief that all true faiths lead to the same gate of eventual happiness. In all his writings, and throughout his entire life, Andersen had a deep appreciation of the poverty, persecutions and under-estimation which the Jews had frequently experienced.

GEORGE B. WRIGHT.

Lit.: Andersen, Hans Christian, *The Story of My Life* (1872); Toksvig, Signe, *Life of Hans Christian Andersen* (1934); *Hans Christian Andersen's Correspondence,* edit. Frederick Crawford (1891); Ohlman, Arthur, "Hans Christian Andersen and the Jews," in *American Hebrew,* Sept. 3, 1937, pp. 25 and 28; *The Improvisatore* (trans. by Mary Howitt; 1891).

ANDRADE, ABRAHAM, French rabbi of Portuguese origin, b. in the last quarter of the 18th cent.; d. Bordeaux, France, 1836. When Napoleon convoked the Assembly of Notables in 1806, Andrade was a member of the commission of four rabbis and two learned laymen who answered the famous questions which the emperor propounded. He was also one of the committee of nine which was charged with the organization of the Grand Sanhedrin. On August 15, 1806, the birthday of Napoleon, he delivered a French sermon in the synagogue at Paris. In 1809 Andrade was made chief rabbi of Bordeaux, where he remained until his death.

ANDRADE, SALVADOR D', one of the earliest Jewish settlers and merchants of New Amsterdam, his name being first encountered in 1655. He is frequently mentioned in old New York records in connection with petitions and appeals for promoting the civil and political rights of the Jewish settlers. It is stated that D'Andrade purchased a house and lot at auction, in December, 1655, only to have it taken away, his right as a Jew to acquire and own real estate being called into question. Thereafter Salvador D'Andrade became a leader in contesting for sundry rights and privileges. Partly as the result of his efforts, the Director General and Council of the colony issued orders, on April 21, 1657, requiring the authorities of New Amsterdam to grant citizenship rights to its Jewish inhabitants.

D'Andrade appears to have been a man of wealth and engaged in various commercial enterprises. He was listed to pay a personal tax of 100 florins, as against the comparatively small amount of six florins levied upon Asser Levy, to help the authorities of New Amsterdam toward the building of defenses against the Indians. In association with Jacob Cohen Henriques, Salvador D'Andrade is mentioned, on December 23, 1655, relative to the furnishing of a bond to pay duties on tobacco, which they had imported. He was also one of the three signers of a petition which sought for the Jewish settlers in New Amsterdam the privilege of traveling and trading on the South River of New Netherland, at Fort Orange and other places. One may infer from this petition that Salvador D'Andrade had considerable business interests.

Lit.: *Publications of the American Jewish Historical Society,* No. 2, p. 80; No. 6, pp. 87-88; No. 18, pp. 26-27, 29-32; Daly, Charles P., *The Settlement of the Jews in North America* (1893) 18, 19 note, 23, 48 note; *Records of New Amsterdam,* vol. 1, p. 371; *Calendar of Historical Manuscripts in the office of the Secretary of State* (edit. by E. B. O'Callaghan, 1865) 162.

ANDREAS, legendary pope of Jewish descent. According to the legend, he attained so great a reputation through his cleverness and miraculous deeds after his conversion that in a short time he became a cardinal and subsequently pope. While on the papal throne he protected the Jews from the fanaticism of the mob and prevented the outbreak of persecutions. When a delegation of Jews came to thank him, he handed them a penitential prayer (Selihah) in Hebrew which he himself had composed, and requested that it be incorporated into the Jewish prayer-books.

There are a number of versions of the legend. In one the identity of the pope is recognized by his father by a birthmark, in another by a certain move in chess which he taught him while he was still young. His relationship to Christianity and the latter years of his life are also a matter of eager speculation in the legends. His name is sometimes Andreas, sometimes Elhanan.



Mrs. Esther M. Andrews, civic factor

In the latter name there is perhaps a historical reminiscence. For Elhanan was the son of the poet Simeon ben Isaac the Great, who lived in the 11th cent. in Mayence. This Elhanan was kidnapped in infancy; in later years he became pope and contrived to meet his father Simeon.

It is more probable that the legend is due either to a reminiscence of the anti-pope Anacletus II (1130-38), who was of Jewish descent, or of Pope Alexander III (1159-81), who was favorably disposed toward the Jews. Since the legend arose about the 14th cent., the events may have been dimly recollected and fused.

Lit.: Gaster, M., *Maaseh Book,* vol. 2 (1934) 410-18; Güdemann, M., *Geschichte des Erziehungswesens,* vol. 2 (1884) 79-83; *Das Leben Elchanans, oder Elchonons, eines von den Juden erdichteten Papstes* (1753); Vogelstein, H., and Rieger, P., *Geschichte der Juden in Rom,* vol. 1 (1896) 169, 296-98.

ANDREWS, ESTHER M., civic worker, b. Manchester, England, 1861; d. Brookline, Mass., 1938. She was brought to the United States in her infancy. A Radcliffe College graduate, she was elected to the presidency of the Boston Council of Jewish Women in 1902. Her efforts in behalf of a proper solution for juvenile delinquency resulted in the passage of adequate laws dealing with that problem in Massachusetts. She was associated with Judge Harvey H. Baker in the persistent drive which led to the establishment of a Juvenile Court in Boston (1906).

Her keen grasp of legal matters and of problems vital to the community led to her appointment to the legislative chairmanship of the Federation of Women's Clubs. She has been generally active in the civic, cultural, and communal life of Boston.

In 1916 she became a member of the Advisory Prison Board of the state of Massachusetts, serving as its chairman in 1919. Governor Calvin Coolidge appointed her a member of the board of trustees of the Boston Psychopathic Hospital in 1919. She was chairman of the Council for the Protection of Women and Children in Industry. Selected, in 1927, by Governor Alvin T. Fuller as a member of the Governor's Council, she was the first woman to hold that position.

Lit.: Boston Globe, Nov. 3, 1927; *American Hebrew,* Jan. 24, 1930.

ANDREYEV, LEONID NIKOLAYEVICH, story writer and playwright, b. Orel, Russia, 1871; d. Mustamaki, Finland, 1919. Most of his short stories and longer tales, as well as his plays, have been translated into English and Yiddish. During the World War he edited, together with two other prominent men of letters, Gorky and Sologub, a book containing numerous studies, essays, stories and poems by non-Jewish Russian writers, statesmen and economists, as a symposium of protest against official and social anti-Semitism. Originally published by the Russian Society for the Study of Jewish Life, the book is available in English under the title *The Shield* (New York, 1917).

ANECDOTES, JEWISH, *see* WIT AND HUMOR.

ANGEL OF DEATH. Whereas Canaanite polytheism included a functional deity of death, Muth, Jewish monotheism was committed to the belief that God is the author of death as well as of life. Possibly by way of adjusting survivals of older conceptions to the more advanced faith, God was conceived as occasionally delegating His power to a messenger (*mal'ach*). In *Ex.* 12:23b the task of smiting the Egyptians is represented as being carried out by the "destroyer" (*hamashhith*), and *II Sam.* 24:16 reports of a destroying angel (*mal'ach hamashhith*) dealing death in Jerusalem. David is described as seeing him "standing between the earth and the heaven, having a drawn sword in his hand stretched out over Jerusalem" (*I Chron.* 21:15-16). Likewise during Sennacherib's invasion there is reference to an angel of the Lord carrying death to the Assyrians (*Isa.* 37:36; *II Kings* 19:35).

It should be noted that in all these instances the death-bringing role of the angel is purely a temporary one. The Bible never speaks of an angel whose permanent function is that of terminating life. The messengers of death referred to in *Prov.* 16:14, the cruel messenger of *Prov.* 17:11, and the destroyers of *Job* 33:22 are human agents of destruction. Similar personifications of death are found in *Jer.* 9:20-21 as a reaper, in *Ps.* 49:15 as a shepherd, in *Ps.* 91:3 as a fowler laying snares, and as king of terrors in *Job* 18:14.

The conception of a special angel of death (*mal'ach hamaveth*) first emerged in post-Biblical times largely under the influence of Parsee dualism. Once his ghastly figure loomed in the popular mind, he was vested with the forms associated with death in the Bible as well as with drapings from Parsee and other folk-lore.

The development of the idea of an angel of death is bound up with the growth of angelology and demonology in Judaism. The destroying angel of *I Chron.* 21:15-16 is preceded in verse 1 of this chapter by Satan, without the definite article as in *Job* 1 to 2 and *Zech.* 3. His acting as an agent of evil, independent of God, bears a resemblance to Ahriman or Angra-Mainyu. A relation presumably exists between his role as seducer and the consequent destruction of the people. In *Tobit* he appears as Asmodeus, the counterpart

of the evil demon Aesmadaeva of the later Avesta, and slays the seven husbands of Sarah (*Tobit* 6:14; 7:11). Satan came to be regarded as the cause of both sin and death. *Wisdom of Solomon* 2:24 voices the conviction of the Jewish people that "by the envy of the devil death entered into the world." *Enoch* speaks of Gadreel, one of the fallen angels, as having shown to man all the blows and weapons of death and as having led Eve astray (*Enoch* 69:6). Practically the same role is assigned in 8:1 and in 10:8 to Azazel (cf. *Lev.* 16:8-10). Satan rules a host of lesser satans or evil spirits, whose tasks are to tempt to evil (69:6), to accuse the fallen (40:7) and to punish the condemned (53:3; 56:1). In *II Baruch* there is definite reference to the Angel of Death. Baruch prays to God to bring mortality to an end, "and reprove accordingly the Angel of Death and let Thy glory appear . . . and let Sheol be sealed" (*II Baruch* 21:23).

Rabbinic literature also refers to *mal'ache satan.* Satan heads the *mal'ache habbalah* and *mazzikim,* destroyers or demons. His six lieutenants are Ketzef, Af, Hemah, Mashbir, Mashhith and Mechalleh (*Sab.* 55a). A different list is given in *Midrash Ex.* 41:7. The *Maaseh Torah* distinguishes between six angels of death. Gabriel takes the souls of kings, Kaptziel of youths, Mashbir of animals, Mashhith of children, Af and Hemah of both men and beasts (Jellinek, A., *Beth Hamidrash,* vol. 2, p. 98). This may account for the legend that Gabriel was the first angel called to fetch the soul of Moses. In the *Zohar Gen.* 99a Gabriel is the assistant of the Angel of Death. The *Martyrdom of Isaiah* speaks of "Satan and his angels and his powers" (2:2), and identifies him with Samael (1:8, 12) and Beliar, "the angel of lawlessness, who is the ruler of this world" (2:4). His lawlessness consists of witchcraft and magic, divination and auguration, fornication and adultery, and the persecution of the righteous.

The Midrash, too, speaks of him as "lord of satans" and as Sammael (*Midrash Deut.* 11:9; *Midrash Lev.* 21:4), and associates him with the serpent of *Gen.* 3 (*Targum Jonathan, Gen.* 3:6; *Pirke de Rabbi Eliezer* 13). Sometimes he is identified with the "ancient serpent" (*Sotah* 9a; *Sifre Deut.* 323). As the incarnation of evil, he is identified also with the evil impulse in man. Thus Rabbi Simeon ben Lakish teaches: "Satan, the Yetzer Ra, and the Angel of Death are one and the same." His threefold function is: "He descends and misleads, ascends and accuses, and secures God's permission to take the soul" (*B.B.* 16a). Hence he is called Kategor and Satan Hamashhith (*Midrash Ex.* 18:5; *Ber.* 16b).

The human horror of death is reflected in the representations of the Angel of Death. "It is said of the Angel of Death that he is full of eyes. He appears at the head of a person about to die, with a drawn sword from which a drop of poison is pendant. Beholding him, the patient opens his mouth in fright. Thereupon the Angel of Death throws the drop into the mouth. In consequence the patient dies, turns putrid, and his face becomes yellow" (*A.Z.* 20b). His weapon is sometimes represented as a knife, an arrow, or a cord wherewith he throttles the victim. As an angel, he is all fire, and his garment is fire. His stature extends from one end of the world to the other (Jellinek, A., *Beth Hamidrash,* vol. 1, p. 150; vol. 5, p. 49). He has twelve wings, this being twice the number of those of the Seraphim. He flies to earth in eight flights, and in time of pestilence in one. Where he appears there is no remedy. No man has power over him so as to keep him away or to order him to wait for a more convenient time. It is only out of regard for the honor of men that he does not slaughter them like animals. Yet he can slay only in the place and at the time decreed by God. Despite his terrors, he maintained friendly relations with a number of sages, and showed himself to them in human likeness (*Hag.* 4b-5a; *Keth.* 77b). For signs of his appearance and ways of avoiding him, cf. *B.K.* 60b; *Ber.* 51a; *Pes.* 112b; *Sefer Hasidim,* edit. Wistinetzki, p. 113, vol. 372).

In line with the Jewish belief that death constitutes a necessary part of creation, the Angel of Death is said to have been created on the first day, long before the fall (*Tanh.* on *Gen.* 39:1). God's words "And, behold, it was very good" were spoken regarding the Angel of Death (*Midrash Gen.* 9:10). The world needs him. Hence when Rabbi Joshua ben Levi contrived to snatch the knife from the Angel of Death, the heavenly voice ordered him to return it. God gave the Angel of Death power over all human beings save those who have been freed from death through the Torah. Indeed, the Israelites accepted the Torah on condition that the Angel of Death might have no dominion over them. Hence he can not take the soul from a man while he is engaged in the study of Torah. Over Moses he had no power whatever, and God Himself had to draw out the soul of the great lawgiver by means of a kiss (*Sifre Deut.* 305; *Midrash Deut.* 11:10). In the case of David, the Angel of Death had to resort to a stratagem to divert the king's attention from the Torah before taking his soul (*Sab.* 30b). He experienced similar difficulties with Hiyya, Hisda and Rabbah bar Nahmani (*Mak.* 10a; *M.K.* 28a; *B.M.* 86a). His power is checked by deeds of lovingkindness and by the merit of unreserved confession of sin. His rule, which is universal, does not, however, extend to the city of Luz. When the aged of this city grow weary of living, they go outside and die (*Sotah* 46b; *Suk.* 53a; for a similar city see *Sanh.* 97a). A number of personages like Enoch, Elijah and the Messiah escaped death (*Derech Eretz Zuta* 1; *Alfa Beta de Ben Sira,* edit. Traklin, pp. 22-23). With the disappearance of evil, sin and death in Messianic times, the power of the Angel of Death will cease, and he will be slain by the Messiah. In the popular Passover song, the Had Gadya, the Angel of Death is slain by God Himself.

While popular belief still cherishes the above notions, critical thought consigns them, together with all angelology, to the realm of folklore.

See also: ASHMODAI; DEMONS; SAMAEL; SATAN.

SAMUEL S. COHON.

Lit.: Bender, A. F., "Death, Burial and Mourning," in *Jewish Quarterly Review,* Old Series, vol. 6 (1894) 317-47; Kohut, Alexander, *Über die jüdische Angelologie und Dämonologie* (1866); Mills, L. H., *Avesta Eschatology* (1908); Strack, H. L., and Billerbeck, P., *Kommentar zum Neuen Testament aus Talmud und Midrasch,* vol. 1 (1922) 136-49; vol. 2 (1926) 481-83.

ANGEL, MOSES, headmaster of the Jews' Free School, London; b. 1819; d. London, 1898. Educated at University College School, he became master of the



Wood cut of an angel used to illustrate the Prague Haggadah, printed in 1527

upper division of the Jews' Free School in 1840, and soon afterwards headmaster. Under his guidance the school increased in reputation and numbers. He was an excellent administrator and always eager to promote the welfare of his pupils. He was a frequent contributor to the Jewish press, and in 1841, together with David Meldola, was joint editor of the *Jewish Chronicle*. He wrote *The Law of Sinai and Its Appointed Times* (1858), a series of sermons on the Pentateuch.

ANGELS.

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I. In the Bible.[1] Angel (*mal'ach,* literally "messenger, agent, one who performs a *melachah,* a task, or mission or specific work") in the Bible quite frequently designates a human agent or messenger who discharges an ordinary, human mission. In itself, therefore, the word carries no particular implication of divinity. Occasionally the angels are spoken of in the Bible as *ruhoth* ("spirits, winds"), and as *ḳedoshim* ("holy ones"), while in the late Biblical and apocalyptic writings various other terms are employed to designate the different classes of angels, who are the agents or messengers of God and possessed, therefore, of a divine nature.

A. The Earliest Period. The religion of Israel in its earliest period knew nothing whatever of angels. It was openly polytheistic and conceived, on the one hand, of spirits, especially evil spirits who were altogether independent of Yahveh, and, on the other hand, of gods other than Yahveh, some of whom were independent of and hostile to Him, while others were in one way or another subordinate to Him. The latter were developed by tradition and theological doctrine and were gradually transformed into angels. Thus, for example, the customary interpretation of the story in *Gen.* 18 to 19 is that three angels first visited Abraham and announced the birth of Isaac; then, after performing this mission, two of them proceeded to Sodom and rescued Lot and his family from the destruction of that city. Actually, the first part of the story is not concerned with angels, but tells only of the visit to Abraham of three divine beings, one of whom was actually Yahveh Himself. They appear in the guise of human beings and, probably for want of a better term, the story speaks of them as "men." In the continuation of the narrative they are twice called "angels" (*Gen.* 19:1, 15), but the very fact that the story continues to speak of them also and more frequently as "men" (*Gen.* 19:5, 8, 10, 12 and 16) indicates that the term "angel" was undoubtedly substituted by a later age for the original term "men."

On the other hand, *Josh.* 5:13-15 contains the fragment of an ancient legend which told that a divine being, a god of some kind, and, in all likelihood, a manifestation of Yahveh Himself, appeared to Joshua in human form just after Israel had entered into Canaan. Apparently, a later age, with a more advanced theology, took exception to the anthropomorphism of this legend, and suppressed the greater part of it, reducing, at the same time, the character of its main figure to something approximating angelic rank by representing him as the chief of Yahveh's army. It purposely refrained, however, from calling the divine being by the specific name, angel. Similarly, the legend recorded in *Gen.* 32:25-33 told in its original form that Jacob wrestled, not with an angel, as it is usually interpreted, but with an evil spirit, which sought to kill him, but which Jacob overpowered. Again for want of a better term, and perhaps to indicate graphically the form which this evil spirit had taken, the story calls it a "man"; but in no place in the story itself is it called an angel. Hosea, living in the middle of the 8th cent. B.C.E., was the first so to interpret this ancient Israelite legend (*Hosea* 12:5), and he in turn called it an angel, because he did not know what to call it.

B. The Assyrian-Babylonian and Prophetic Periods. By this time, however, the religion of Israel had developed far beyond the primitive stage. Two influences, manifesting themselves positively for the first time during this period, gave rise to a definite concept and an ultimate doctrine of angels in the religion of Israel and in subsequent Judaism. The first of these resulted from the developing contact with superior Assyrian-Babylonian culture. The latter was much older, more highly developed and more widely diffused than the comparatively simple culture of Israel. Naturally, therefore, in the contact between the two, it was the superior Babylonian culture which influenced the latter more decidedly. The Assyrian-Babylonian religion was in many external, formal and theological aspects far in advance of the religion of Israel, even though far inferior to it in inner, spiritual content. The Assyrian-Babylonian religion had long before evolved a highly organized pantheon, consisting of many gods of the first rank attended by other subordinate deities and spirits, their messengers and servants. The picture of Yahveh in *Isa.* 6 shows Babylonian influence, and borrowed almost all its details from a Babylonian original. Yahveh is here represented as having entered the Temple in the form of a radiant, solar deity, and as seated upon His throne and pronouncing judgment upon the nations. He is attended by fiery, divine beings, called seraphim (literally "flaming ones"), each of which has

[1] This section is written from the critical point of view; the following sections, from the traditional.

six wings, two to cover the face, two to cover the loins, and two employed for flying. Their duties were to wait upon Yahveh, to do His bidding, and to proclaim His universal power and glory. They are not called "angels" specifically, yet unquestionably they are angelic beings and represent perhaps the very first definite manifestation in the religion of Israel of the concept of angels.

The second significant influence making for the development of the concept of angels in the religion of Israel was in no way the result of contact with foreign culture. During the 8th and 7th centuries B.C.E. the concept of Yahveh as the universal God, the Creator of the entire universe and the Lord of all mankind, developed steadily. Along with this came naturally a constantly increasing transcendentalism. Yahveh came now to be popularly represented as dwelling in heaven and descending from there only occasionally to commune with man, and especially with Israel. It was felt that He was too exalted, perhaps also too busy with more important matters to concern Himself with affairs of ordinary, individual, or even national life. These matters He entrusted to His agent or messenger, His angel. According to this concept, this transcendent Yahveh had only one angel, therefore known as the *mal'ach Yahveh,* the angel of Yahveh, or, in the Elohistic writings, as the *mal'ach 'Elohim,* the angel of God. This angel was the mediator between the Deity and Israel. As such he discharged many missions. He intervened between the camp of Israel and the Egyptian host, and thus protected Israel from the attack of the Egyptians (*Ex.* 14:19a; see also *Ps.* 34:8). He led Israel through the desert from Mt. Horeb to the Promised Land (*Ex.* 23:20-23; 33:2; *Num.* 20:16); he appeared to Balaam with a message of warning (*Num.* 22), and thrice manifested himself to the camp of Israel and warned them against idolatry (*Judges* 2:1-4); he provided food for Elijah upon his flight to Horeb (*I Kings* 19:7), and again he charged Elijah to bring a message of denunciation to King Ahaziah (*II Kings* 1:15-16); he destroyed the army of Sennacherib suddenly, when it was on the point of conquering Hezekiah and Judah (*II Kings* 19:35; *Isa.* 37:36). He generally assumed a human form, of awe-inspiring appearance (*Judges* 13:6), and occasionally with a drawn sword in his hand (*Num.* 22:23, 31). When he had discharged his mission he usually disappeared miraculously, ascending to heaven in a flame (*Judges* 6:21; 13:20). He never revealed his true name to mortals, nor did he ever partake of mortal food. His divine nature and possibly other considerations as well forbade him to do this (*Judges* 6:21-22; 13:17-20). He was endowed with superhuman wisdom, so that "wise as the wisdom of the angel of God" early became a proverbial expression (*II Sam.* 14:20).

Correspondingly, in many passages in the older Biblical writings which spoke of Yahveh Himself as discharging some function such as these, later editors, prompted by theological considerations of Yahveh's transcendence, modified the original form of the narrative by inserting the word *mal'ach* before *Yahveh* or *'Elohim* and thus made it appear that not the Deity Himself but His angel had performed the service in question. Thus, as the meter of the verse shows unmistakably, in *Judges* 5:23, the word *mal'ach* is a late editorial insertion. Similarly, in many Biblical stories detailed analysis makes it clear that the word *mal'ach* is secondary, and that in their original forms all these stories spoke only of the Deity. Among these are *Gen.* 16:7, 9, 10, 11 (cf. verse 13); 21:17; 22:11, 15 (cf. verses 1, 9); *Ex.* 3:2 (cf. verses 4-15); and *Judges* 6:11-22 (cf. verses 14, 16, 23).

Furthermore, careful comparison of the references to the angel of the Deity in the Jahvist (J) and Elohist (E) Codes of the Hexateuch, coming from this period, seems to indicate that the concept of angels was considerably more active in Northern Israel, with its superior culture, than in Southern Judah. According to E, Israel was led through the wilderness, not by the Deity Himself, as the other codes have it, but by His angel, in whom His name was (*Ex.* 23:20-23; 33:2-3); the Deity revealed His purpose to Jacob by having His angel speak to the patriarch in a dream (*Gen.* 31:11); Jacob in his dream sees the angels of God ascending and descending the ladder between heaven and earth (*Gen.* 28:12). (However, the "angels of God" in *Gen.* 32:2-3 were in all likelihood in the original form of this tradition not angels, but evil spirits.) It is clear from this last narrative that ultimately the belief evolved in the Northern Kingdom that there was not merely one angel, but many angels. All, however, were still represented as the mere, impersonal messengers of the Deity and entirely lacking in individuality.

The Deuteronomic Reformation in 621 B.C.E. marked a turning-point in the evolution of the doctrine of angels in the religion of Israel. Its fundamental principle was absolute and unqualified monotheism, expressed in the axiomatic statement of the Shema: "Hear, O Israel, Yahveh our God, is one Yahveh" (*Deut.* 6:4). This was directed quite as much against the developing and expanding belief in angels as against the recognition of and belief in other gods. It must have been felt that the belief in the existence of angels qualified the concept of the unity and oneness of Yahveh. So long as other beings of divine character were thought to exist alongside of Yahveh, even though subordinate to Him and His servants and messengers, it must have seemed that the absolute oneness of Yahveh as the God of Israel and as the universal God was qualified and questioned. This was the doctrine of all the pre-exilic prophets without exception, for, aside from *Isa.* 6 and *Hosea* 12:5 (both of which passages are not indicative; see above), not a single reference of any kind to angels is found in any of the authentic utterances of these authoritative exponents of the highest phases of the religion of Israel. It is of extreme significance also that nowhere in all Deuteronomic (D) writing in the Bible is there a single reference to an angel, while here and there Deuteronomic writers endeavored consciously to obliterate references to angels in earlier traditions, as, for example, in the tradition in *Judges* 2:1-4.

This prophetic and Deuteronomic attitude toward angels and its tacit denial of their existence influenced greatly much of the thought and theology of early Judaism. Priestly theology, in particular, laid hold of this doctrine with peculiar eagerness. The early post-exilic prophet, Haggai, who, if not a priest himself, was nevertheless closely affiliated with the priestly party, makes no mention whatever of angels. Instead, Haggai



Angels descending the celestial ladder in the vision of Jacob, as conceived by the artist James J. Tissot

himself, in his prophetic capacity as the agent of divine revelation unto Israel, is represented as the *mal'ach Yahveh,* "the messenger of Yahveh." Malachi, whose very name or title (*mal'achi,* "My messenger") seems to be an affirmation of the altogether human character of the messenger of Yahveh, even though he does make one significant specific reference to angels (3:1), nevertheless specifically represents the priest, in his capacity as revealer of divine law and instruction unto Israel, as the *mal'ach Yahveh* (2:7). Deutero-Isaiah, animated by the old prophetic rather than by the new priestly spirit, and who in his prophetic utterances had repeated occasion to refer to angels, had he believed in their existence, not only makes no reference to them whatever, but instead, in the only passage in which he uses the term (*Isa.* 42:19), represents Israel as the *mal'ach,* the "messenger," of Yahveh. Far more frequently, and because it expressed precisely his concept of the character of Yahveh's agent and the bearer of the revelation of His divine purpose with mankind, he employed the term *'ebed Yahveh,* "servant of Yahveh," with application to Israel as Yahveh's chosen people.

Most significant of all is the attitude of the Priestly Code (P) toward angels. Like D, it, too, makes no mention of angels. But its silence is of even greater significance than that of D, since its narrative section is far more extensive, and a number of the traditions which it records parallel traditions recorded in other documents in which angels play an important role. This can be seen by comparing *Num.* 9:15-23(P) with *Ex.* 23:20-23; 33:2-3(E) and *Gen.* 35:9-13 (P) with *Gen.* 28:10-22(JE) and 32:25-32(JE). Other traditions recorded in the other codes, in which angels play a specific role, are completely ignored in P, as, for example, *Gen.* 19 (J) and *Num.* 22: 22-35 (J). This silence is unquestionably purposeful, and reflects the basic Priestly attitude with regard to angels, an attitude which persisted in Priestly circles for well-nigh five centuries and eventuated in the well-known Sadducean antagonism to the belief in the existence of angels (see *Acts* 23:8).

From all this it is quite clear that the belief in angels was not at all native or basic in the religion of Israel. For a considerable period, beginning with the Deuteronomic Reformation in 621 B.C.E., or even earlier, with Amos, and with the rise of the concept of Yahveh as the universal God, and continuing until the gradual disappearance of the priestly Sadducee party and the obsolescence of its distinctive doctrine in the period following the destruction of the Temple in 70 C.E., there was in Judaism a very pronounced opposition to the belief in the existence of angels, based entirely upon theological grounds current in the very important school of prophetic and priestly thought and doctrine.

C. The Post-Exilic Period. With the Babylonian Exile, however, and especially the beginning of the post-exilic period, a natural reaction against the vigorous prophetic-Deuteronomic opposition to the belief in the existence of angels manifested itself. This was due to Assyro-Babylonian cultural influence, which, although somewhat decadent, still persisted in affecting Judaism, and to the beginnings of Persian cultural influence. This influence may be noticed already in the tradition recorded in *Gen.* 3:24, that at the entrance to the Garden of Eden God placed the cherubim to prevent human beings forever thereafter from reentering and winning their way to the tree of life. These cherubim were not angels in the strict sense of the word. They were impersonal, mechanical, divine beings, employed by the Deity for specific, conventional, purposes. According to *Ezek.* 10:1-20, the four mythical, composite, winged animal beings who bore the divine throne (cf. *Ezek.* 1:4-24) were likewise cherubim. Because of this they have been identified, in all likelihood correctly, with the composite winged animal figures which, the excavations have shown, were commonly stationed, in both Assyria-Babylonia and Egypt, at the entrances to temples and palaces to ward off all enemies, demons, and other evil influences. This is the function of the cherubim in *Gen.* 3:24 and also in *Ezek.* 41:18-20. On the other hand, in *Ezek.* 1:4-24 the four cherubim or *hayyoth* (literally "beasts"), as they were called most frequently, are the bearers of the divine throne. From this picture of Ezekiel the authors of the Priestly Code drew their concept of the two



The angels banish Adam and Eve from paradise. From a painting by James J. Tissot (19th cent.)

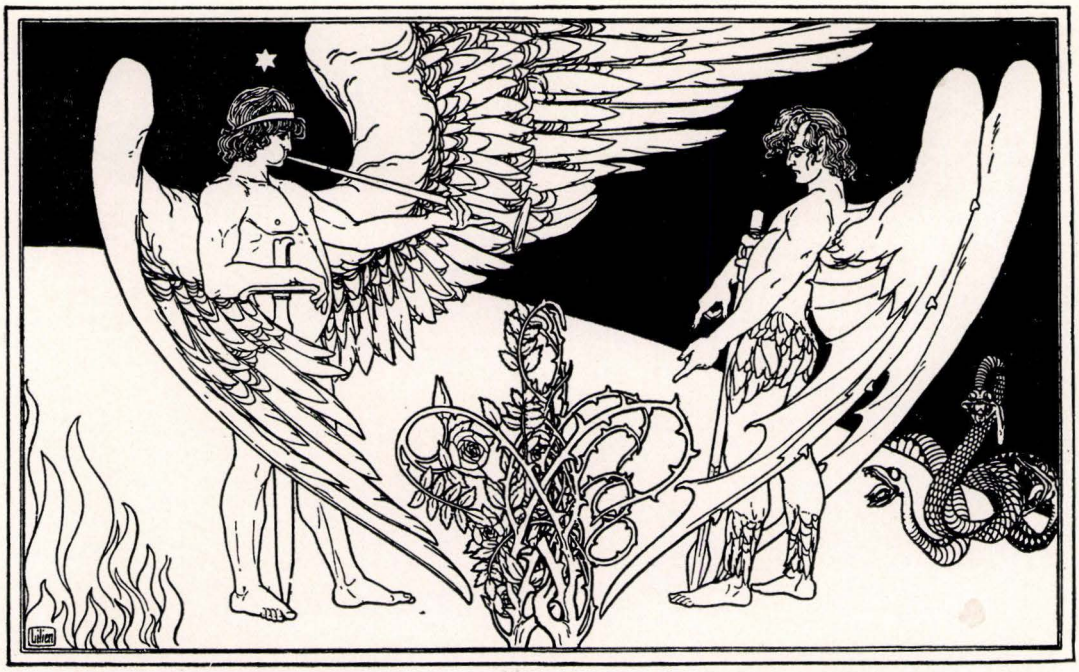
golden cherubim flanking the divine throne in the holy of holies in the Tabernacle in the wilderness and in the Temple, upon which, above the ark of the testimony, Yahveh sat enthroned in all His radiant glory (*Ex.* 25:18-22; 37:7-9; *Num.* 7:89).

To this same period belong the vague pictures of the *bene 'Elohim,* "the sons of God" (or "of the gods"), who stood before Yahveh (*Job* 2:1) and apparently constituted with Him the divine court (see *I Kings* 22:19-22), and who likewise consorted with human women before the flood and had children by them (*Gen.* 6:4). These traditions have ancient, and probably non-Israelite, mythological antecedents. This conclusion is corroborated by the identification of these *bene 'Elohim* with the stars, in *Job* 38:7. Certainly they, too, were in origin not angels in the strict meaning of the word, even though later apocalyptic writings came to regard them as such, and, from the tradition in *Gen.* 6:4 in particular, together with *Isa.* 14:12-15, to develop the legend of the sinning and fallen angels.

Jewish angelology in the truest sense begins in the early post-exilic period and under Persian cultural influence. The Persian religion, Zoroastrianism, was dualistic in character. It conceived of two groups of divine powers, good and evil, which were independent of and mutually hostile to each other. It held that just as the malevolent work of the evil deity Ahriman was carried out and likewise supplemented by countless evil spirits, so the beneficent purpose of the good god Ormuzd was fulfilled by hosts of good spirits or angels. This doctrine reacted positively upon Judaism, despite the latter's general adverse and antagonistic attitude toward Persian religious influence. In consequence the Jewish concept of angels received a new impetus in its development. Now for the first time Judaism conceived definitely, no longer of one, but of a host of angels, many with particular functions and a highly individualized nature, and given individual names.

The first stages of this development are found in the prophet Zechariah. To him God was preeminently a transcendental deity, far too august and supreme to have contact with mortals and too transcendental to speak directly even to the prophet and reveal His will and purpose immediately to him. This was a significant departure from the conception of prophecy and the immediate relation between prophet and God which had existed up to this time. Zechariah conceived of God as revealing His will and plan to an angel, who in turn communicated this divine knowledge to the prophet, that he in his turn might communicate it to the people. Zechariah designated this angel as "the angel who spoke unto me." He accompanied the prophet constantly, interpreted his visions to him, and was the indispensable mediator between him and God. This mediating angel developed in apocalyptic literature into the figure of Gabriel, the messenger angel.

In addition to this "angel who spoke to me," Zechariah conceived of other angels attendant upon God. First of all there was the angel who is called simply by the old name, *mal'ach Yahveh,* "the angel of Yahveh" (*Zech.* 1:8-12), apparently regarded as chief of all the angels and the direct representative of God in contact with earth and men. He is represented as having human form and as riding upon a red horse, being at-



Angels defending the Tree of Life from the menace of earthy evils, as depicted by E. M. Lilien

tended by other angelic creatures in the form of red, bay and white horses, who, obeying his instructions, go forth to do God's work in the world (see also *Zech.* 6:1-8). Later, in the vision recorded in chap. 3, the angel of Yahveh presides over the divine court, precisely the same function which, in the older literature, Yahveh Himself discharged (see *Isa.* 6).

Zechariah referred to still another angelic creature. This creature appeared in human form and was equipped with a measuring line, and it was his task to draft the plan for the new Jerusalem which was to be rebuilt through divine favor. In this picture Zechariah was obviously dependent upon Ezekiel; for that prophet had, somewhat earlier, presented a much more graphic vision of an angelic creature in human form, clad in linen garments and carrying the writing equipment of a scribe, whose task was to pass through the length and breadth of Jerusalem and put a mark upon the forehead of each person destined for destruction. This angelic scribe Ezekiel represented as attended by six other similar angelic creatures in human form, each carrying a weapon of destruction and charged to carry out the devastation which the first angel would indicate (*Ezek.* 9). And again, in his vision of the Temple about to be rebuilt (*Ezek.* 40:3 to 42:20), Ezekiel beheld another angelic creature, again in the form of a man, of shining appearance, with a linen cord and a measuring rod in his hand, whose duty was to prepare the plan of the Temple about to be rebuilt. Although these were all unmistakably divine creatures, Ezekiel characteristically refused to call them angels, but spoke of them only as men. In this one figure Zechariah was dependent upon the earlier prophet, for this one he, too, called only a man, in significant contrast to his free use of the term angel for all other creatures of subordinate divine character.

Quite similarly in another vision (*Zech.* 5:9) Zechariah saw two angelic creatures of the female sex, whose task was to bear away to a far distant land the sealed ephah, in which wickedness personified was enclosed. That these, too, were angelic creatures is beyond question, for they were equipped with wings like those of a stork, with which they were to fly through the air, carrying the ephah to its appointed place. Yet here, too, the prophet scrupulously refrained from actually calling them angels. It is not at all improbable that both Ezekiel and Zechariah regarded these creatures as of the lowest rank of supernatural servants of God, and therefore as not meriting the exalted title of *mal'ach.* Zechariah at least would seem to imply that there were degrees and gradations in rank among these angelic beings, a principle which was clearly established in a later age. It is noteworthy, too, that the two creatures of this last vision are the only instances in all Biblical literature of female angels or of the ascription of sex characteristics to angels (unless *Gen.* 6:4 be regarded as an exception).

In subsequent Biblical literature, with the exception of the book of *Daniel,* angels play a comparatively insignificant and an altogether conventional role. In *Mal.* 3:1, a rather obscure passage, the "angel of the covenant" seems to be a manifestation of the Deity Himself, while the messenger who prepares the way before him has been supposed by scholars to be Elijah in his expected second coming as the forerunner of the Messiah (see verses 23-24). All this is, however, problematical. In *Ps.* 35:5-6, the "angel of Yahveh" punishes the wicked, while *Ps.* 78:49 personifies Yahveh's wrath and indignation as "angels of evil" sent against the unrighteous. On the other hand, according to *Ps.* 91:11, the angels of Yahveh act as the guardian spirits of the faithful. And according to *Ps.* 29:1; 103:20; 148:2, their chief function, precisely like that of the seraphim in *Isa.* 6, is to sing Yahveh's praise. In passing it may be noted that the customary rendering of *Ps.* 8:6, "Thou hast made him (man) but little lower



Jacob wrestling with the angel, as conceived by E. M. Lilien

than the angels," is inexact, and that a correct translation would be "but little lower than God (or gods)," and that accordingly the verse makes no reference whatever to angels.

Careful consideration of all this evidence establishes beyond question that in all the Biblical literature earlier than *Daniel,* with the exception of the books of *Ezekiel* and *Zechariah,* and perhaps also of the E Code, where, however, the conception is rather an expression of popular belief and fancy than a basic religious doctrine, the belief in angels is quite incidental and inconsequential. To the prophetic and priestly formulators and exponents of Judaism it seemed an unessential and even dangerous and unwelcome doctrine; chiefly, no doubt, because of its implied qualification of the unity and universality of the Deity, and perhaps also because of the inherent overemphasis of the principle of the absolute transcendence of God, with the consequent limitation upon the principle of divine immanence so fundamental to the true spirit of Judaism.

D. In Apocalyptic Literature. But in the book of *Ezekiel,* or at least in certain portions of *Ezekiel* of which the Ezekelian authorship has been seriously questioned, and in *Zech.* 1 to 8 and *Daniel,* an altogether different realm of thought and theology with regard to the doctrine of angels is found. It is the thought and theology of Jewish apocalyptic literature. And quite naturally the development of that positive Jewish angelology, which had its definite beginnings in *Ezekiel* and *Zechariah,* reached its climax, so far as Biblical literature is concerned, in the book of *Daniel.* In *Daniel* there is found a presentation of a world of angels without number and organized into ranks and degrees, according to their varying character and functions. Two angels even have individual names, Michael and Gabriel. The latter is identical with "the angel who

spoke to me" of Zechariah. He appears in human form, clad in a linen garment, with a girdle of finest gold about his waist. His appearance is marked by a variegated radiance emanating from all parts of his body, and the sound of his voice is like that of a great multitude (*Dan.* 10:5-6; 12:6-7). Strangely enough he is subject to physical weariness (*Dan.* 9:21). He is the constant mediator between the Most High and Daniel and the unfailing interpreter of Daniel's apocalyptic visions (*Dan.* 8:13-17). Quite characteristically, and representing a fantastic advance over the ideology of Zechariah, only Daniel himself could behold Gabriel (*Dan.* 10:7), and only in a state of trance could he hearken to and understand the angel's words (*Dan.* 8:18; 10:8-10, 15-19).

A further advance beyond Ezekiel and Zechariah is the concept of national guardian angels. Each nation had its own guardian angel, known as *sar* (literally, "military chieftain"). These angels are unquestionably nothing but the old national gods of the various peoples, necessarily greatly reduced in divine rank because of the principle of the universality and absolute unity of Yahveh, and with an accompanying forfeiture of all individuality. They no longer bear individual names, but have become merely the colorless *sarim* of Persia, Greece, and other lands (*Dan.* 10:13, 20). They fight against each other, just as their respective nations fight, and all of them fight against the *sar* of Israel, even as all the nations fought against and sought to oppress Israel. The *sar* of Israel is Michael, the most exalted of the angels (*Dan.* 10:13; 12:1). But unlike the other *sarim,* he is obviously not a reduced national deity, but corresponds rather to the *mal'ach Yahveh* of Zechariah, the chief of the angels and Yahveh's immediate representative in His dealings with man.

Other, more conventional angels appear likewise in *Daniel,* descending from heaven, carrying the divine decree unto mankind (*Dan.* 4:10, 14). These particular angels bear the significant class names *'ir* ("watcher") and *ḳaddish* ("holy one"). They seem to be of the very highest rank and to constitute the heavenly court, with which God takes counsel. They can even initiate decrees affecting human beings (*Dan.* 4:14). Other angels, presumably of lower rank, and therefore designated simply by the old conventional title *mal'ach,* protect against all danger Yahveh's faithful servants, the three young men in the fiery furnace (*Dan.* 3:25, 28), and Daniel in the lions' den (*Dan.* 6:23). Even the fantastic, composite, supernatural beasts of *Ezekiel* are not lacking in *Daniel,* but here, characteristically, they symbolize the powers of evil, the nations hostile to Israel (*Dan.* 7:3-8).

All these angelic manifestations in *Daniel* find further and extensive development in the subsequent apocalyptic writings, particularly in *Enoch, Jubilees, The Testament of the Twelve Patriarchs,* and the *Sibylline Oracles.* But it is a development so disorganized and unsystematic as to indicate that in these writings the concept of angels, quite like that of demons, had gotten beyond the limits of systematic theology and entered the realm of fantastic, almost unbridled speculation. On the other hand, with but a single exception, in all the non-apocalyptic apocryphal books angels are mentioned only conventionally and with even less frequency than in the Bible: but once in *Sirach* (48:21), three times in *Maccabees* (*I Macc.* 7:41; *II Macc.* 11:6; 15:22-23), and once in the *Wisdom of Solomon* (18:15). The single exception is in the book of *Tobit,* where Raphael, the archangel, appears as the omnipresent protector of Tobit.

In the apocalyptic writings angels play a dominant role. They are of countless number and of varying characters and ranks. All the phenomena of nature, frost, rain, and the like are represented as spirits or angelic powers (*Enoch* 60:17-21; *Jubilees* 2:1). Various classes or ranks of angels are designated by the Biblical terms cherubim, seraphim, and ofannim (see *Ezek.* 1:15-21; *Enoch* 61:10; 71:7). Supreme of all the angels are the archangels, occasionally regarded as four in number, Michael, Uriel, Raphael, and Gabriel (*Enoch* 9:1), or Michael, Raphael, Gabriel, Phanuel (*Enoch* 40:2-10), but usually represented as seven, Uriel, Raphael, Raguel, Michael, Saraqael, Gabriel and Remiel (*Enoch* 20:1-8). Each of these seven archangels has his own particular sphere of dominion and authority within the universe. Michael is their chief. They are the "watchers" (*'irin*) of *Daniel,* the "angels of the presence" (*mal'ache hapanim,* based upon an incorrect but general misinterpretation of *Isa.* 63:9), the "ministering angels" (*mal'ache hashareth*) of rabbinic literature and theology. Among the angels of this apocalyptic literature the fallen angels (see *Gen.* 6:4; *Isa.* 14:12-15), those who had sinned with human women and had therefore been cast out from heaven into the netherworld to suffer everlasting punishment (*Enoch* 21:1-10), hold a particularly interesting place.

It would be futile to attempt detailed analysis and systematization of this apocalyptic scheme of angels. The very contradictions within the book of *Enoch* with regard to the number and names of the archangels are convincing evidence of the confused, unorganized and fantastic imaginings of either single individuals, or at the most of small groups. Quite probably Kaufmann Kohler was correct in regarding these apocalyptic writings, with their confused, angelic ideology, as the products of Essene speculation. Certainly they were altogether at variance with Sadducean doctrine, while even Pharisean theology, less formal and priestly and more popular in character, could hardly have sanctioned such fantastic vagaries. Yet unquestionably this apocalyptic speculation influenced subsequent Jewish as well as Christian theology profoundly, and its influence continued to be felt even down to the present day. One of the most difficult and persistent problems of medieval Jewish theology was to bring some semblance of order and system, and perhaps also of moderation, into this fantastic chaos of apocalyptic angelology. JULIAN MORGENSTERN.

II. In the Talmudic Period. As Judaism came into more intimate contact with foreign nations, its ideas concerning angels were more fully developed. The sect of the Essenes had an independent angelology, with the secrets and mysteries of which only the initiated were entrusted. In most places where a person or a personal agent is lacking in the various narratives of the Bible, the Haggadah attempted to explain this lack through the assumption that an angel was the



The angels are being welcomed by Abraham—from a 19th cent. painting by Karl Pavlovich Brulov

agent. In Haggadic literature, therefore, angels play an important role in the creation of man, in the sacrifice of Isaac, and in the story of Esther. In addition, they appear frequently as the advocates or defenders (Sanegor) of man and of the human mode of thought. According to the view of Rabbi Akiba, even the angels are not privileged to see the glory and majesty of God; only the sages are higher in rank than these heavenly beings. In contrast with all the earthly creatures, who are called the *tahtonim* (literally, "the lower beings"), the angels are called the *'elyonim* ("the upper beings").

In the Talmud the information is given that "the names of the angels were taken with them from Babylon" (*Yer. R.H.* i), indicating that the Babylonian and Persian influence upon Israel was very strong. The Babylonian magi, with their mystic lore, were able teachers in the science of angelology, and Mazdaism was the source of many of the beliefs in the potency of the heavenly hosts in governing the actions of men. However, in the Talmudic and Gaonic period the Jews, in keeping with strict monotheism, relegated the angels to a subservient position, deriving their powers from the Supreme Ruler of the Universe. The angels were regarded as the messengers of God, executing His will. Even the angels of destruction (*mal'ache habalah*) were portrayed as obeying the command of God, inflicting punishment in accordance with His judgment.

In Talmudic literature both demons and human beings are compared with the angels and are considered to have the characteristics of angels in three respects. Demons, like angels, have wings, are able to fly, and know the events of the future; human beings are like the angels in that they have reason, walk erect, and speak Hebrew (*Hag.* 16a). According to one conception, the angels are made of fire; according to another, of fire and water both; yet these conflicting elements are at peace within them (*R.H.* 58a). In general, the angels are good, in the moral sense; they have no will of their own (*Midrash Gen.* 48), and for the most part appear in human form, but occasionally, too, in the form of animals. By nature they are very tall (as tall as the world itself), but only the one to whom they come on their mission can hear and see them. The number of angels amounts to many billions. Each Jew is accompanied by 2,000 angels; according to another view, by 11,000.

In the view of the Talmud, the angels were not created until the second day of the creation, in order to avoid all suspicion that they had participated in God's work of creation. They are members of God's council, loyal and trusted servants of their Master, and fulfill His will; only in exceptional cases does God Himself execute the sentence of punishment, as, for example, in the killing of the first-born of Egypt. The angels love Israel and the pious, insisting that the saintly among men be given their reward whenever this is withheld from them.

In Talmudic literature there are many more classes of angels than there were in the Bible. Thus the heavenly city of Jerusalem, too, has a sanctuary in

which angels minister; this also is implied in the term *mal'ache hashareth* ("ministering angels"). There are seventy angels in heaven, corresponding to the seventy nations of the world. Michael is Israel's guardian angel. All these seventy angels, with the exception of Gabriel, are called by the name of their nation, for example, Javan, Edom, and the like. Even the elements, the seasons, and human qualities have their angels. Each of the archangels, or the highest of the angels, who are the intermediaries who bring the prayers of human beings before God, is distinguished by the name *mal'ach hapanim* ("the angel of the presence" i.e. of God).

Parsism, also, exercised some influence over Judaism in the matter of angelology; but whereas its dualism led to the distinction between the good angels and the evil angels, or, more accurately, between angels and demons, in Jewish lore even the demons serve the will of God.

The "fallen angels" form a special group within the ranks of the "intermediary beings." The notion concerning the fallen angels may very well be based on *Gen.* 6:1-4, where it is stated that "the sons of God saw the daughters of men that they were fair; and they took them wives, whomsoever they chose. . . . The sons of God came in unto the daughters of men, and they bore children to them; the same were the mighty men that were of old, the men of renown." The Hebrew word for these giants or mighty men is *nefilim,* a name which rabbinic legend derives from the Hebrew verb *nafal,* "to fall." The Apocrypha and Pseudepigrapha of both Jewish and Christian origin, especially *Enoch* and *Jubilees,* give many details concerning the subject of the fallen angels; they mention their number, and give the names of their leaders, Semyasa, Azazel, and Satanael. These are represented as ever intent on the seduction of human women, and are pictured as the corporealization of evil. The fallen angels and the giants of antiquity are very closely connected; sometimes the fallen angels are completely identified with the giants, while at other times the former are regarded as the deceased giants' souls, which have become demons. Legend represents the fallen angels as the possessors of a considerable number of human cultural and artistic achievements; thus they are credited with being able to fashion weapons and to work in all manner of metals, ornaments, and the like; they teach humans, especially women, magic and witchcraft. MAX WIENER.

III. In the Medieval Period. In the discussion of the idea of angels in the medieval period, a distinction must be made between the Cabalistic and the rationalistic view. In the Cabala, in turn, a distinction must be made between the so-called practical Cabala and the speculative or theoretical Cabala. In practical Cabala there was no analysis or discussion of the essential nature of angels. They were of course regarded as beings intermediate between God and man who were able to control the forces of nature, and hence by means of incantations attempts were made to enlist their favor and protection, although worship of angels was forbidden. The speculative Cabala was influenced by the Neo-Platonic doctrine of emanation, and the angels were placed in that stage of the emanatory process known as *yetzirah* (formation) and regarded as inferior to man, the microcosm and image of God. The angels were conceived as spiritual beings and yet visible to man by reason of a garb of light with which they were clothed for that purpose.

Rationalists, like Ibn Daud, Maimonides, Gersonides and others, found in the Aristotelian cosmology a basis for their conceptions of the angelic being. As God is the "unmoved mover" of the outer heaven, the sphere of the fixed stars, so there were other subordinate Intelligences (pure intellects) who were responsible for the peculiar motions of the planetary spheres. These were the same as the angels of the Bible. They were immaterial minds, and the lowest of them, the Active Intellect, is in charge of the sublunar world in which we live, controlling the natural forces and also endowing man with the ability to acquire intellectual knowledge. Not merely is the natural knowledge of the philosopher made possible through the assistance of the Active Intellect, but also the supernatural or prophetic knowledge of the seer is due to the Active Intellect, thus putting the two on a comparable level.

In general the Jewish philosophers of the Middle Ages were rather rationalistic in their views regarding the angels. In particular, Saadia (892-942) placed mankind on a higher level than the angels, and emphasized the position of man as the main object of the creation of the world by God, and thus as the center of the universe. Saadia regarded the angels, rationalistically, as the manifestations of prophetic visions rather than as natural mundane realities, and averred that the angels were created mainly for the fulfillment of a definite task or mission, which each had to complete. This was a view shared two centuries later by Judah Halevi (1080-1141), with the exception that the latter regarded the angels of the so-called "higher world" as eternal instead of existing just for a period during which they were performing a certain task. It is of interest that of all the Jewish philosophers of the medieval period, Maimonides alone (1135-1204) believed that there were ten classes of angels; in this he adopted the view of the Cabala which posits the existence of the Ten Sefiroth (spheres or degrees of emanation) or Intelligences. However, Maimonides insisted that the Sefiroth and the angels had not been created for the sake of man. ISAAC HUSIK.

IV. In the Cabala. The development of the belief in angels reached its most elaborate system in the Cabala. In spite of the injunction found in *Yer. Ber.* ix, 13a that man must not appeal to the angels for help, but only to God, the practical or theurgic Cabala as well as the theoretical or speculative Cabala assigned a definite role to angelic influences on the affairs of men and the cosmic phenomena. In the Cabalistic books of the *Zohar,* the *Sefer Raziel, Hechaloth,* and others, long lists of angels are given, the task to which each is assigned, the time of day when their influence is particularly effective, their place in the Zodiac, in the heavenly spheres, and in the cosmic plan of the Adam Kadmon, the aboriginal or archetypal man.

In the diagram of the En Sof, the "Infinite," descriptive of the Deity before the creation, the Ten Sefiroth, or emanations, are represented in the Heavenly Hosts by the following angels: Metatron, archangel of the Hayyoth Hakodesh; Raziel, archangel of the Arelim;



The angel arrests Abraham's hand on the verge of sacrificing Isaac—reproduced from a 19th cent. painting by A. P. Lossenko

Zadkiel, archangel of the Hashmalim; Kamael, archangel of the Seraphim; Michael, archangel of the Shinanim or Malachim; Haniel, archangel of the Tarshishim; Raphael, archangel of the Bene Elohim; Gabriel, archangel of the Kerubim. The tenth Sefirah is represented by Metatron, as is the first. In the *Zohar, Exodus* 43a, there is a different list given, assigning the chief angels to other groups. In fact, there are no two authors who agree as to the order of the angelic hierarchy. There is also a chief angel controlling the planets (*Raziel* 38a, 61a), each to his appointed sphere, and also angels over the twelve signs of the Zodiac (*Raziel* 52a, 61a).

In the Cabala, angels are usually of the masculine gender. There are very few female angels. Lilith is the outstanding female demon. She is jealous of all married couples, beginning with the first couple, Adam and Eve. Angels are never regarded as superior to men. On the contrary, they came into being in the lower stage of creation (Yetzirah), while man was created in a higher stage, in the world of Beriah.

It is in the realm of practical Cabala that the use of

angels became most popular. On the amulets, the names of the angels were inscribed often with a prayer to them for deliverance and relief. A few illustrations taken from the *Mayan Hahochmah* of Moses Botarel are typical of the form which they almost invariably assumed. A cure for stupidity: "Take a piece of parchment made of kosher deer, and suspend it on your right arm. Fast that day, and inscribe the following upon it: 'I perform a cure from heaven, and may the stupid heart be opened up, in the name of AHAH, LH, AT, AG, AZ, BV, GH, and in the name of Michael and Gabriel, Ashriel and Shamshiel, and Zuriel and Azariel, and Samhiel and Kabniel, and Hodiel and Berachiel, and Peniel and Anabiel, and Tarpiel, that the stupid heart shall be opened which is harder than that of an ox, and he shall study and not forget. Amen, Amen, Selah. Hallelujah.'"

The Jews were often accused of being angel worshippers, and undoubtedly the impression was gained from some of the incantations and conjurations which were found in the magical practices of the miracle workers. The following is a simple illustration: "After the Eighteen Benedictions, let him say, 'May it be thy will, O noble and revered Prince, Sagnazgael, prince of the Torah, that my heart and my reins be opened, to understand, to hear, to learn, to observe and to execute all the words of the Torah of God.'" References can be brought from the Bible and Talmud prohibiting such practices. One of the creeds of Maimonides distinctly condemned prayers to anyone but God.

Even today, in the Orthodox prayer-book, the names of individual angels or groups of angels are still mentioned, and petitions are addressed to them, as in many of the Selihoth and Shofaroth passages, in the liturgical section addressed to the *mal'ache hashareth* ("ministering angels") ushering in the Sabbath, and in the liturgical prayer addressed to the *mal'ache harahamim* ("angels of mercy"). The Malache Hashareth hymn, known as Shalom Alechem Malache Hashareth ("Peace be with you, O ye ministering angels!"), is sung either in the synagogue, or at home on Friday evening, after the conclusion of the Evening Service. Prayers embodying the belief in angels are even today incorporated in such prayers as the Kedushah (Sanctification) recited in Orthodox synagogues in the Musaf (Additional) Service for the Sabbath and holidays (*na'aritzecha venakdishecha kesod siah sarefe kodesh*), as well as in the invocations to various angels recited during the blowing of the Shofar on Rosh Hashanah.

The names of the angels in the Cabala are legion. As a rule, the method of formulating the name was simple. The word "El," meaning "God," was added to an attribute or quality, such as "mercy," Rachmiel; "strength," Gabriel; "blessing," Berachiel, etc. However, many names were taken over from some other language, such as the Greek Sandalphon, derived from the word *synadelphon* (twin brothers) and Ashmedai, from the Persian *Aeshma, aeshmadao.*

REUBEN KAUFMAN.

V. Modern View. The contact of the Jews with modern science and philosophy in the 19th and 20th centuries essentially weakened the Cabalistic belief in angels among all groups of Jewry. The telescope that scanned the sky, the microscope that plumbed the secrets of matter, detected neither angelic hosts nor legions of demons; experimental research showed that the forces of the world operated in accordance with definite laws, which left no scope for the miraculous intervention of celestial beings. The philosophers and theologians recognized God as a Spirit Who can be approached directly by the human heart, and therefore felt no need for any spirits or divine powers in addition to Him. As these views reached various groups of Jewry, they began turning away from the mystic angels of the Cabala, and returning to the rationalistic views of the Deuteronomists, the later prophets, the Sadducees, and medieval Jewish philosophers.

Reform prayer-books have excised practically all references to angels, leaving only the barest hints about them in certain passages in order not to break with the traditional language of the prayers. Conservative prayer-books have removed most of the Cabalistic additions, though retaining the older prayers in which angels are mentioned. The Orthodox still retain the old liturgy, but attach little significance to the words of the mystic passages. Bible stories in which angels play a part are still taught in Jewish schools; but they are taught more and more as stories and less and less as literal truth. The system of the practical Cabala, with its invocations to celestial beings, its summoning of angels by magic words, its amulets and its formulas, has almost completely lost its hold on the mind of the Jew.

The belief in angels is no longer a matter of doctrine, but rather one of psychology and of poetic imagery to clothe the idea that God has many messengers to execute His will. As Kaufmann Kohler has summed it up, "A world of law and process does not need a living ladder to lead from the earth below to God on high."

It may be further noted that a widespread modern belief, to the effect that the souls of the righteous, after death, become angels, has never been a part of Jewish thought.

See also: ANGEL OF DEATH; CHERUB; DEMONS; GABRIEL; LILITH MERKABAH; MESSIAH; MICHAEL; RECORDING ANGEL; SANDALPHON; SATAN; SERAPHIM.

Lit.: Kohut, Alexander, *Über die jüdische Angelologie und Dämonologie in ihrer Abhängigkeit vom Parsismus* (1866); *Jewish Encyclopedia,* vol. 1, pp. 583-97; Kohler, Kaufmann, *Jewish Theology* (1918) 180-88; Barton, G. A., "Demons and Spirits (Hebrew)," in Hastings, James, *Encyclopaedia of Religion and Ethics,* vol. 4, pp. 594-601; Moore, G. F., *Judaism in the First Centuries of the Christian Era,* vol. 1 (1927) 401-22; Jung, Leo, *Fallen Angels in Jewish, Christian and Mohammedan Literature* (1926); Husik, I., *A History of Mediaeval Jewish Philosophy* (1916); Franck, A., *The Cabala;* Schwab, Moise, *Vocabulaire de l'Angelologie.*

ANGER. The Hebrew language contains a number of terms for the expression of various shades of anger, ranging from mere displeasure and disgust to violent fury and wrath (thus *'af,* "anger"; *za'am,* "indignation"; *za'af,* "rage"; *hemah,* "rage," "fury"; *haron,* "burning anger"; *hari,* "burning"; also in combinations: *haron 'af* and *hari 'af,* "fierce anger," "burning anger"; *ka'as,* "anger," "vexation"; *'ebrah,* "fury"; *ketzef,* "wrath"; *rogez,* "excitement," "raging").

Anger is a human passion arising from opposition, harm, hurt or injustice experienced. It usually vents itself in the form of a violent emotion which aims to

suppress or destroy the particular act and individual who has aroused it. It lacks in moderation and operates instinctively, without regard to consequences, or consideration of counter action by the one attacked.

Physically, anger manifests itself by giving rise to organic sensations and physical disturbances, both externally and internally, which in turn react upon the emotions of man. Psychically, it appears in the form of a mental disturbance of a painful kind aroused by the injury received. Since anger often leads to retaliation and revenge, it involves ethical considerations. In itself, however, it is not a purely evil passion. It is simply an instrument which can be productive of evil and occasionally also of good.

Ethical and religious considerations demand that anger, like other passions, be subjected to the control of reason. Uncontrolled temper injures the person who displays it, and causes harm to others. It may lead to hatred, retaliation, revenge, and even to furious vindictiveness. The Bible therefore condemns anger and admonishes against giving vent to it. Jacob denounced the wrath of his sons Simeon and Levi in the words: "Cursed be their anger, for it was fierce, and their wrath, for it was cruel" (*Gen.* 49:7). The book of *Proverbs* associates anger with strife: "A wrathful man stirreth up discord; but he that is slow to anger appeaseth strife" (*Prov.* 15:18). Anger is both the cause and the result of folly and lack of understanding. "A fool's vexation is presently known" (*Prov.* 12:16). "But the fool behaveth overbearingly" (*Prov.* 14:16b). On the other hand, "He that is slow to anger is of great understanding" (*Prov.* 14:29) and "is better than the mighty" (*Prov.* 16:32). Hence Ecclesiastes admonishes: "Be not hasty in thy spirit to be angry; for anger resteth in the bosom of fools" (*Eccl.* 7:9).

At the same time, the Bible realizes that anger may serve a useful purpose as well. Sometimes it assumes the form of a sudden outburst of righteous indignation at the sight of a crime which outrages the human conscience. The anger of Phinehas (*Num.* 25:13) and of Elijah (*I Kings* 19:10, 14) is highly esteemed. It assumed the character of *ḳin'ah,* zeal for God. In the Maccabean revolt Mattathias manifested the same spirit. At the sight of the profanation of the altar "his zeal was kindled, and his heart quivered (with wrath); and his indignation burst forth for judgment" (*I Macc.* 2:24-26). Zeal for the Law was the ideal of the Hasidim in their struggle against Antiochus Epiphanes and of the Zealots in their struggle against Rome. The rabbis, too, recognized the value of anger when it takes the form of righteous indignation. Had David shown a little anger in his treatment of Adonijah and of Amnon, they would have been spared much trouble (*Midrash Eccl.* 7:3). The anger of the learned man is brought on by his zeal for the Torah. "It nevertheless is one's duty to train oneself to be gentle, as it is said (*Eccl.* 11:10): 'Remove vexation from thy heart, and put away evil from thy flesh'" (*Taan.* 4a).

The Apocrypha and Pseudepigrapha continued the Biblical attitude toward anger, condemning it in even stronger terms. Ben Sira warns that anger leads to destruction. "Unrighteous wrath (or a wrathful man) can not be justified, for the wrath of his anger (will prove) his ruin" (*Sirach* 1:22). He observes also that "there is no wrath above the wrath of a woman" (*Sirach* 25:15).

The *Testament of Dan* (chaps. 1-5) deals extensively with the twin evils of lying and of anger as the sources of all wickedness. The spirit of anger, says Dan, "persuaded me to crush Joseph as a leopard crusheth a kid. . . . Unless ye keep yourselves from the spirit of lying and of anger, and love truth and longsuffering, ye shall perish. For anger is blindness, and does not suffer one to see the face of any man with truth. For though it be a father or a mother, he behaveth towards them as enemies; though it be a brother, he knoweth him not; though it be a prophet of the Lord, he disobeyeth him; though a righteous man, he regardeth him not; though a friend, he doth not acknowledge him. For the spirit of anger encompasseth him with the net of deceit, and blindeth his eyes, and through lying darkeneth his mind, and giveth him its own peculiar vision. . . . For anger is an evil thing, my children, for it troubleth even the soul itself. And the body of the angry man it maketh its own, and over his soul it getteth the mastery, and it bestoweth upon the body power that it may work all iniquity . . . a two fold mischief is wrath with lying; and they assist one another in order to disturb the heart; and when the soul is continually disturbed, the Lord departeth from it, and Beliar ruleth over it."

The Talmud generally refers to quickness of temper as a species of folly or wickedness, and praises highly the control of one's temper. Hillel considered an irritable man as incapable of teaching (*Aboth* 2:5). Rabbi Eliezer ben Hyrcanus counselled not to be quick to anger (*Aboth* 2:10). The Mishnah speaks of four types of character: "Easy to provoke and easy to pacify, his gain is cancelled by his loss. Hard to provoke and hard to pacify, his loss is cancelled by his gain. Hard to provoke and easy to pacify is a Hasid (saint). Easy to provoke and hard to pacify is wicked" (*Aboth* 5:11). The Essenes are characterized by Josephus and Philo as restraining anger and showing a mild disposition (*Jewish War,* book 2, chap. 8, section 6; Philo, *On the Virtuous Being Also Free,* section 12).

The three criteria by which man's character is tested are expressed in the terse aphorism: *ḳiso, ḳoso, ḳa'aso,* in spending money, in drinking and in anger. Anger greatly interferes with the religious life of man, for with anger come error and sin. The mysterious "forty-two" lettered name of God is entrusted only to him who never grows angry (*Kid.* 71a). God loves him who does not yield to anger (*Pes.* 113b). The angry man has no regard even for the Divine Presence. He forgets his learning and grows foolish. His sins are more numerous than his merits, and he is subjected to "all kinds of Gehinnom" (*Ned.* 22ab; cf. *Ber.* 29b; *Pes.* 66b). He who in his wrath tears his garments, destroys his utensils and scatters his money is like a worshipper of idols (*Sab.* 105b). Anger also affects the state of one's life and the length of one's days. Commenting on *Prov.* 15:15: "All the days of the poor are evil," the Talmud says that it refers to the quick-tempered (*B.B.* 145b; see also *Pes.* 113b; *Kid.* 41a; *Midrash Eccl.* to 11:10).

The admonition of Ecclesiastes: "Remove vexation (anger) from thy heart" (*Eccl.* 11:10), is the theme

of the Jewish moralists (see *Taan.* 4a; *Ned.* 22a; *Sefer Hasidim,* edit. Jehudah Wistinetzki, p. 122). Nahmanides (13th cent.), gives the following exhortation in the opening portion of his Ethical Will: "Accustom thyself to speak in gentleness to all men, at all times. Thus wilt thou be saved from anger, the fertile cause of sin. . . . Being delivered from anger, there will arise in thy heart the quality of humility, better than all things good" (*Hebrew Ethical Wills,* edit. Israel Abrahams, part 1, pp. 95-96).

Moses Hasid of Prague (about 1700), in his Ethical Will, warns against permitting anger to master man, and adds: "A father must guard himself against hasty temper in his treatment of his children and household. On the Sabbath, particularly, he must be very patient in his home, lest he destroy the Sabbath rest which should pervade his heart. It is a wise habit not to reprove a child immediately on the offence. Better wait until irritation has been replaced by serenity." In his judgment, anger, even more than irreverence, obstructs the reception of the Shechinah (*ibid.,* part 2, p. 291). The Hasidic rabbi Nahum of Chernobyl (18th cent.) considered anger as a form of idolatry which comes of vainglory and pride. "It is the poison of the ancient serpent" (Zweifel, Eliezer Zebi, *Shalom Al Yisrael,* vol. 1, Zhitomir, 1868, p. 75). Rabbi Nahman of Bratzlav spoke of a quick-tempered man as a seeker of honor. Even his fulfillment of the commandments is prompted by his love of honor (*Sefer Hamiddoth,* Book of Ethics, Warsaw, 1927, article Kaas, pp. 77-78).

Rabbi Leon Modena regarded anger as one of the roots of social divisions, warfare and rivalry which are the opposites of peace, the fountain of all good (*Zemah Zaddiḳ,* Righteous Sprout, New York, 1899, chap. 11, pp. 18-20). Moses Hayim Luzzatto treated anger as a species of unreason, evil in itself and in its consequences. He upheld the ideal of Hillel, who was never moved to anger. Even when a father or a teacher is to correct his son or disciple, he must not indulge in anger; and the anger which he manifests shall be only facial, but not of the heart (*Mesillath Yesharim,* English trans. by M. M. Kaplan, *The Path of the Upright,* Philadelphia, 1936, chap. 11, pp. 106-9).

For the anger of God, see WRATH OF GOD.

See also: HATRED; HUMILITY.

FREDERICK A. DOPPELT.

Lit.: Bialik, C. N., and Ravnitzki, S., *Sefer Ha-aggadah,* vol. 5 (1922) 166-68; Bedaresi, *Hotham Tochnith,* edit. Pollak, G. I. (1865) 63-65; Brown-Driver-Briggs, *Hebrew and English Lexicon of the Old Testament,* under the individual Hebrew words given above.

ANGLO-HEDJAZ AGREEMENT, *see* HEDJAZ.

ANGLO-JEWISH HISTORICAL EXHIBITION, *see* MUSEUMS.

ANGLO-ISRAELISM, a theory that the English-speaking peoples are to be identified with the descendants of the Ten Tribes which were exiled by Sargon, king of Assyria, in 721 B.C.E. This doctrine is still accepted by many persons, and active propaganda is carried on by organizations and publications to gain fresh adherents. The chief organizations are the British-Israel World Federation of London. The Anglo-Saxon Federation of America, with headquarters at Detroit, propagates somewhat similar ideas; but it is anti-Semitic and its views and ideas are distinctly different from that of the genuine proponents of the doctrine of Anglo-Israelism.

The fate of the Ten Tribes has always excited the interest of both Jewish and non-Jewish writers, and traces of them have been supposedly found in all parts of the world. Thus in the 13th cent. Matthew Paris related a legend of how Alexander the Great had shut them up in the Caspian mountains; Sir John Maundeville (14th cent.) located them in the mountains of Scythia; Giles Fletcher (16th cent.) identified them with the Tartars. The American Indians were also favored candidates for the role of being descended from the Ten Tribes. It is noteworthy that the Karaites of Russia claimed to be descendants of these tribes and that on this basis they were granted immunity from the restrictions imposed upon the other Jews, since they had no share in the crucifixion. This article, however, deals only with the theory that the Ten Tribes gave rise to the Anglo-Saxon race.

John Sadler, a student of Oriental literature, published in 1694 his *Rights of the Kingdom,* in which he endeavored to show that the constitution of England had been derived from that of Israel, and in which he implied that the English are the descendants of Israelites. He explained the name "Britain" as being derived from the Phoenician *Berat Anac,* which he declared to mean "The Field of Tin and Lead." He was evidently influenced by the tradition that in the time of Solomon, Phoenician traders, accompanied by Hebrews, reached as far as England and bartered their wares for the tin obtained from the mines of Cornwall. England was therefore known to the Israelites and they may have sought a refuge there after the fall of their kingdom. Sadler was a close friend of Oliver Cromwell; it is believed that the former's view that elements of the English population might be traced back to the Ten Tribes swayed the mind of the Protector to give a favorable reception to Manasseh ben Israel's plea for the readmission of the Jews.

These various ideas were systematized and raised to the dignity of a creed, out of which the modern Anglo-Israelite movement has grown, by Richard Brothers (1757-1824), a man of unstable mind, who spent a period of eleven years in asylums. His eccentricity is evidenced by the title which he gave himself, "The Nephew of the Almighty," and the tracing of his descent from David. He claimed to be a prophet, and foretold the imminent reestablishment of Israel in the Holy Land with himself as their king and ruler of the world. He issued fifteen volumes or pamphlets in support of his theory, the most notable being *Revealed Knowledge of the Prophecies and Times* (1794) and *A Correct Account of the Invasion and Conquest of This Island by the Saxons* (1822). Among his immediate disciples were a member of Parliament named Nathaniel Brassey Halhed, and a Scotch lawyer, John Finlayson.

The movement spread rapidly, and by the middle of the 19th cent. had secured a firm hold. In 1840 appeared *Our Israelitish Origin* by John Wilson, which is the first clear exposition of the theory. It was adopted by C. P. Smyth, the Astronomer-Royal of Scotland, who supported it by observations in connection with the Great Pyramid. A work by Edward

Hine, *Identification of the British Nation with the Lost Tribes* (1871), became exceedingly popular, and a quarter of a million copies were sold. Since then there has been a constant flow of books and brochures on the subject.

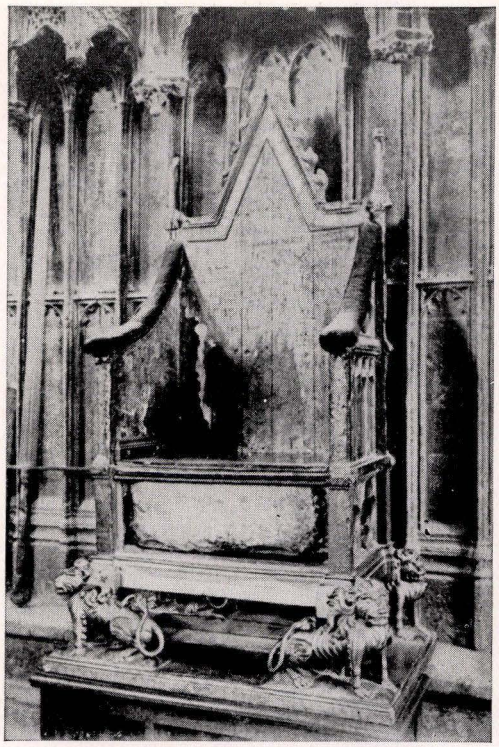
The tribes are traced to England in the following manner: The Assyrian records tell of a race called the "Khumri." They are identified with the population of the Northern Kingdom of Israel, and the name reappears in Greek as the Cimmerioi and in Latin as Cimbri. It occurs also in place-names like Crimea, Cumberland and Cambria. A section settled in Russia, and the tribe of Dan was responsible for the designation of the rivers Don, Danez, Dnieper, Dniester, and Danube. Under attack from the Romans, they trekked to the north, and the tribe of Gad appears in course of time as the Goths, while the Danes are assumed to have been descendants of the tribe of Dan.

Other branches of the "Khumri" were the Scuthae or Scythians, who founded the population of Scotland, and the Sacae, who are now called Saxons, i.e. sons of Isaac! A part of the tribe of Dan wandered to Ireland under the leadership of Baruch, the scribe of Jeremiah. Among them was an Israelite princess, named Tephi, of the House of David, who married an Irish chieftain, and from the union sprang the present reigning family of England. These wanderers brought with them the Bethel Stone, i.e. the stone which Jacob used as a pillow. It had been rescued from the Temple at the time of its destruction and now rests in Westminster Abbey, London, where it is used in the crowning of English monarchs.

Such, in outline, is the fantastic theory. "Proofs" in corroboration are discovered in abundance in the Hebrew Scriptures, provided that the Authorized Version, which does not always accurately represent the original text, is used, and that passages are given the required interpretation. The predictions of the prophets with regard to the future of Israel have only been fulfilled, it is alleged, in the experience of the British Empire. For instance, Israel's name would be changed and the people grow exceedingly numerous (*Hosea* 1:18-25) and glorify the Divine Name "in the isles of the sea" (*Isa.* 24:15), which is interpreted as referring to the British Isles. They would dwell in the north (*Jer.* 3:12), and establish many colonies (*Isa.* 49:20-21; 54:3). The prophecy that one of the tribes, Manasseh, would become an independent power (*Gen.* 48:19) has been certainly verified in the establishment of the United States of America, especially as the American eagle is indicated in *Ezek.* 17:3 and the British emblem of the unicorn and lion in *Num.* 24:8-9.

Further "proof" was discovered in the derivation of the English language from Hebrew. The accepted authority on this subject is R. Govell's *English Derived from Hebrew*. His work rests upon the principle, not accepted by philologists, that similarity of sound indicates identity of origin. Thus, for example, he traced *bar,* "son," in bairn; *peri,* "fruit," in berry; *ḳaton,* "little," in kitten; and British is merely a transcription of *Berit-ish,* "covenant-man!"

It is useless to try to submit such far-fetched hypotheses to critical investigation, because instead of the theory's having been deduced from the evidence, the evidence has been painfully collected and distorted to support the theory.



The British coronation chair, within the seat of which is the "Bethel Stone," claimed to be identical with the stone which Jacob used as a pillow and which was brought to England by wanderers

See also LOST TRIBES. ABRAHAM COHEN.

Lit.: The literature, as indicated above, is of enormous extent. In addition to works already quoted, mention may be made of: Senior, H. W. J., *British Israelites and the Ten Tribes* (1885); Poole, H. W., *Anglo-Israel* (1889); Howlett, T. R., *Anglo-Israel and the Jewish Problem* (4th ed., 1894); Pain, H. H., *Englishmen Israelites* (1896). Of special Jewish interest is Hyamson, Albert M., "The Lost Tribes, and the Influence of the Search for Them on the Return of the Jews to England," in *Jewish Quarterly Review,* vol. 15 (1902-3) 640-76; Roth, Cecil, *The Nephew of the Almighty* (1933).

ANGLO-JEWISH ASSOCIATION (A.J.A.), English political and philanthropic organization, founded in 1871 in connection with, although independent of, the Alliance Israélite Universelle. After the outbreak of the Franco-Prussian War of 1870-71, influential Jewish circles of London felt it necessary to found a separate English Jewish body, independent of the Alliance Israélite Universelle, in order to promote the work of Jewish education and for the protection of the civic and political rights of the Jews in the Oriental countries. The Anglo-Jewish Association has worked jointly with the Board of Deputies of British Jews in political affairs since 1878, and the Joint Foreign Committee of these two corporate bodies has always enjoyed the support of the British government in protecting the interests of oppressed and persecuted Jews. The Association has twenty branches, located throughout the British Empire and in China, Japan and Iraq.

In 1932 the Anglo-Jewish Association granted subventions to Jewish schools in the following fifteen places: Baghdad, Basra, Beirut, Bombay, Corfu, Damascus, Haifa, Hamadan, Hillah, Isfahan, Jaffa, Jerusalem, Salonika, Shanghai, and Tetuan. Of the sum total of £7,856 expended by the Association in subventions, £5,225 was applied for the Evelina de Rothschild School in Jerusalem. A legacy of £121,824 which the Association received in 1924 from Sir Ellis Kadoorie, of Shanghai, for educational purposes made it possible for it to expand its activity in this field. As a result of the legacy of Baron Maurice de Hirsch, the Association owns 4,595 of the 20,000 paid-up shares of £100 each of the capital of the Jewish Colonization Association (ICA) in Paris, and is thereby entitled to appoint a member to the administrative council of the ICA.

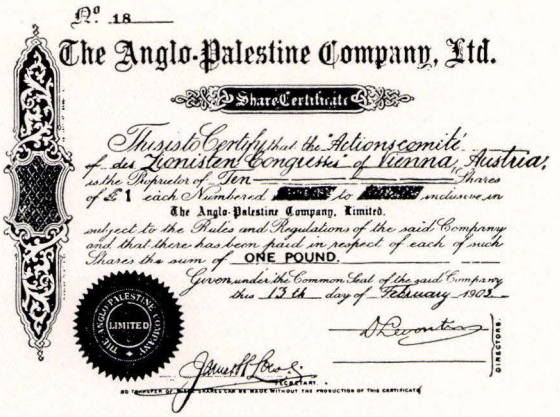
Originally the Anglo-Jewish Association was not in favor of the Zionist movement, and in May, 1917 it published in *The Times,* through the "Conjoint Foreign Committee," a declaration opposing the Zionist demands. Later, however, the Association supported the British Mandate for Palestine, and in 1925 adopted a resolution expressing its readiness to support the Jewish Agency for Palestine in accordance with Article Four of the British Mandate.

The first president of the Anglo-Jewish Association was Jacob Waley; his successors have been Baron de Worms (Lord Pirbright), from 1872 to 1886; Sir Julian Goldsmid, from 1886 to 1895; Claude G. Montefiore, from 1895 to 1921; Osmond E. d'Avigdor-Goldsmid, from 1921 to 1926; Leonard Goldsmid Montefiore, since 1927. PAUL GOODMAN.

Lit.: Reports of the Anglo-Jewish Association since its founding.

ANGLO-PALESTINE BANK LTD., THE (formerly the Anglo-Palestine Company, Ltd., abbreviated A.P.C.), a banking institution which was founded at London in 1902 and at Jaffa, Palestine, in 1903 by the Zionist Organization as a subsidiary of the Jewish Colonial Trust in order to serve as a financial instrument for carrying out the practical objects of Zionism, and which at once came to assume great importance for the economic development of Palestine. In addition to the central office of the Anglo-Palestine Bank at London and the main branch at Tel-Aviv, there are branches at Jerusalem, Haifa, Jaffa, Safed, Tiberias, Petah Tikvah, Hederah and Rehovoth.

The Anglo-Palestine Bank is a stock company with stock issued in shares in the sum of £1. At the end of 1935 its stock capital amounted to more than £550,000, of which a large part was in the hands of the Jewish Colonial Trust. At this same time the reserve fund amounted to £140,000. During the years before the World War the bank paid dividends of 4 1/6 per cent; since the War its dividends have gone as high as 4½ per cent on the preferred, and 8 per cent on the common stock. In addition, it carries on the various credit operations of a bank. For the purposes of granting such credit, it organized the colonists into mutual credit associations; the number of such associations at the time of the outbreak of the World War was forty. The bank advances loans to agriculturists on their products, and lends money on long terms for building and colonization purposes.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The Anglo-Palestine Company, Ltd.

Share Certificate

This is to Certify that the Actionscomité of the Zionisten Congress of Vienna, Austria, is the Proprietor of Ten Shares of £1 each Numbered to inclusive in The Anglo-Palestine Company, Limited. subject to the Rules and Regulations of the said Company and that there has been paid in respect of each of such Shares the sum of ONE POUND.

Given under the Common Seal of the said Company this 13th day of February 1903

THE ANGLO-PALESTINE COMPANY LIMITED

SECRETARY

DIRECTORS

An early stock certificate issued by the Anglo-Palestine Company

During the World War the Turkish military commander Jemal Pasha proscribed the checks of the Anglo-Palestine Company as illegal banknotes. For these checks were actually in circulation at that time and formed an important economic substitute for banknotes by reason of the great lack of currency and means of payment then prevailing. Jemal Pasha finally forbade the bank to carry on any of its activities at all, and a time for its liquidation was set. However, the bank succeeded in continuing certain branches of its commercial activities, and immediately after the beginning of the British occupation of Palestine, the normal functions of the Anglo-Palestine Company were resumed. In 1934 the bank took over the banking business of its parent company, the Jewish Colonial Trust.

The main fields of the bank's activity are commerce and industry. Its manager (1939) is S. Hoofiën. Its authorized capital is £1,000,000; at its inception its share capital was £40,000, and since that time more than £500,000 has been paid in. On December 31, 1937 the Anglo-Palestine Bank reported a reserve of £218,643 and a balance from profit of £97,047. The current deposits were £6,747,872. The net profit for 1935, after deductions for all items, was £130,196.

Lit.: Annual Reports of the *Anglo-Palestine Company* (or *Bank*), 1903 et seq.; reports of the Congresses of the Zionist Executive.

ANGOLA, Portuguese colony in West Africa, bordered on the north by Belgian Congo, on the east by Belgian Congo and Northern Rhodesia, and on the south by what was formerly German Southwest Africa. Its area is estimated at 487,000 square miles, and its population, except for 40,000 to 45,000 Europeans, numbers about 3,250,000 (1938), consisting of two distinct races, Bantu and Bushmen. The lowlands of Angola are unhealthful and unsuited for European settlements, various diseases, especially malaria and sleeping-sickness, being prevalent. But the plateau climate is healthful, and many diseases known in Europe are practically unknown there.

The Portuguese government, unable through lack of both manpower and capital to develop this vast country, realized that unless European colonists came and served as a barrier against the native population, Angola would be lost to the Portuguese. Therefore an

official of the colonial office, in 1911, invited the Jews to settle there. Terlo, a Russian Zionist from Palestine residing at Lisbon, helped influence Portuguese deputies in favor of the plan, the Jewish Territorial Organization became interested, and a group of three men from Switzerland and Russia sent to Lisbon reported favorably. Israel Zangwill, president of the J.T.O., went to Lisbon and negotiated directly with the Portuguese government. According to the bill passed unanimously by the Chamber of Deputies in June, 1912, authorizing Jewish settlements in Angola, every immigrant was to receive 250 hectares of land provided that he became a naturalized Portuguese citizen and learned the Portuguese language. Those under ten at the time of their naturalization were to be liable to military service, and the language taught in the public schools to be established in the Jewish colonies was to be exclusively Portuguese.

At the J.T.O conference at Vienna in 1913 a resolution was passed declaring individual settlements, as demanded by the Portuguese government, impracticable. "The project," the resolution read, "could only be carried to success, if at all, by an organization armed with the necessary powers and guarantees. . . ." This project of settling Jews in an unhealthful though fertile land among Negro peoples and under the protection of a weak Portuguese government was opposed by Jewish public opinion and the Jewish press. Opposition to a Jewish mass settlement on the highlands of Angola was voiced also in the Portuguese press. The *Diario de Noticias,* a Lisbon daily, on July 29, 1912, sharply criticized the project from national and imperialistic motives. The plan soon died a natural death, and this was followed by the dissolution of the J.T.O. at the end of the World War.

RICHARD J. H. GOTTHEIL.

Lit.: Gregory, J. W., *Report on the Work of the Commission sent out by the Jewish Territorial Organization under the Auspices of the Portuguese Government to Examine the Territory Proposed for the Purpose of a Jewish Settlement in Angola* (1913).

ANHALT, former duchy, now a part of the German Reich; population 331,000, principal city Dessau. The earliest reference to Jews in the duchy is in the 14th cent., and the first synagogue was built near Bernburg in the 15th. The position of the Jews in Anhalt was somewhat more favorable than in other parts of Germany, though they were subject to spoliations and discriminatory laws from time to time, and were not completely emancipated until 1867. The present community at Dessau dates from 1672, and not long after this settlement the Jews were permitted to build a synagogue and establish a cemetery and a hospital. In 1932 there were 1,140 Jews in Anhalt, of whom about 400 were living in Dessau. The Dessau synagogue was destroyed in November, 1938.

Several early Jewish printshops were located in Anhalt; the Dessau one was established in 1694-96 and that at Jessnitz in 1718. Dessau had the first Jewish public school which was supported by non-Jewish authorities; the first Jewish publication in German, *Sulamith,* was founded there in 1808. The notable Jews of Anhalt include the court factor Moses Benjamin Wolff (1690-1729); the philosophers Moses Mendelssohn, Hayim Steinthal, and Hermann Cohen; the theologians Gotthold Salomon and Ludwig Philippson; the historian Isaak Markus Jost; the mathematician Efraim Salomon Unger; and the philanthropist, Baronin Julie von Cohn-Oppenheim.

Lit.: Wäschke, Hermann, *Geschichte Anhalts* (1903-09); Freudenthal, Max, *Aus der Heimat Moses Mendelssohns* (1900); Specht, R., *Bibliographie zur Geschichte von Anhalt* (1930).

ANI MAAMIN, *see* CREED; MAIMONIDES.

ANILAI AND ASINAI, two Jewish brothers, originally journeymen weavers from Nehardea, Babylonia, rulers of a Jewish state in Mesopotamia which lasted from 18 to 33 C.E. According to the account given by Josephus (*Antiquities,* book 18, chapter 9, sections 1-9), they took advantage of the disordered state of the Parthian empire to gather around them a band of malcontents, to levy tribute upon the surrounding country, and eventually to found a small state near the upper division of the Euphrates. Their fortifications there were so strong that the Parthian king Artabanus III, after vainly trying to defeat them, was compelled to accept them as a tributary independent state.

This good fortune ended after fifteen years. Asinai was poisoned by a Parthian woman whom Anilai had married, who was jealous of his hold over her husband. Anilai, left alone, plunged into wars and was finally defeated by Mithridates, the son-in-law of the Persian king, who was burning to avenge the insult of his previous capture by the brothers. Anilai fled, and his band dwindled to nothing. The result of the defeat was that the Babylonian populace now avenged the wrongs they had suffered under the brothers by attacking the Jews. There was a massacre of the Jews of Seleucia in 41, and such terrible persecutions occurred that entire communities had to leave their homes and seek new places of residence.

Lit.: Graetz, H., *History of the Jews,* vol. 2 (1927) 202; Dubnow, S., *Weltgeschichte des jüdischen Volkes,* vol. 2 (1925) 503-05.

AN'IM ZEMIROTH ("I Shall Intone A Lovely Song"), opening words of a hymn which is called also Shir Hakabod ("Hymn of Glory"). The song apparently originated among the group of mystics who flocked to the sage Judah ben Samuel Hehasid of Regensburg. The poem, which is written in the glowing colors of mystical faith, depicts the majesty of God and the inner longing of the human soul to behold it and become one with it. The hymn is rhymed and is in the form of an alphabetical acrostic. In the Ashkenazic ritual it is recited on Sabbath after the Musaf service.

Lit.: Singer, S., and Abrahams, I., *The Authorised Daily Prayer Book of the United Hebrew Congregation of the British Empire* (1922) 78-79, lxxxix-xc; Idelsohn, A. Z., *Jewish Liturgy* (1932) 145, 237.

ANIMAL WORSHIP. Animal worship is a subject concerning which there is much uncertain and confused thinking. It is well known that among many primitive peoples various animals were regarded as sacred, but for just what reasons and in just what respects is not always clear. Among the different Semitic peoples the majority of the domestic animals enjoyed varying degrees of sanctity: the camel, the

bull and cow, the sheep, the swine, the horse, the dove; this was true also of certain non-domestic creatures, notably the serpent.

There have been various hypotheses to account for this sanctity, but all with questionable probability. The hypothesis most widely accepted was that of an ancient, pre-historic, Semitic totemism, of which, however, only scanty, sporadic elements have survived in the religious beliefs, practices and superstitions of historic times. This hypothesis was first propounded by W. Robertson Smith in his pioneer work *The Religion of the Semites* (1st ed., Edinburgh, 1889). In recent years, however, it has been convincingly disproved and has been completely abandoned by all but a few of the leading scholars. It is becoming more and more apparent that no one theory or principle will account satisfactorily for the worship of animals among the Semites.

Moreover, it must be constantly borne in mind that animals might be regarded as sacred for a great variety of causes, and that the mere fact that an animal was so regarded, or even that it was sacrificed, does not mean necessarily that this sanctity was of primary character, that the animal was regarded as a god or as partaking in any way of a primarily divine nature. Even where an animal seems to have been accorded a certain measure of worship, this may have been due entirely to secondary associations with some deity rather than to an original divine character.

There is little positive evidence of any animal worship being native to Israel. Tradition has ascribed the cult of the brazen serpent (*Num.* 21:9) to the desert period, and it is not altogether impossible that this tradition may have some historic basis in a primitive serpent-cult existing among some element, some clan or tribe of pre-historic Israel. While possible, however, this hypothesis is not very probable. Excavations in Palestine have brought to light a number of bronze serpent images dating from the pre-historic period, i.e. from before the advent of the earliest Semites, the forerunners of the Canaanites and Phoenicians, about 2500 B.C.E. This indicates that the cult of the serpent was observed by the pre-Semitic, pre-historic inhabitants of Canaan and that from them it passed to the Canaanites, and from them in turn to the Israelites after their settlement in Palestine. The fact that the traditional Israelite serpent image was made of bronze, rather than iron, which came into use in Palestine only about 1200 B.C.E., tends to confirm the assumption of the great antiquity of this cult of the brazen serpent, and that it was of non-Israelite origin. King Hezekiah (721-693 B.C.E.) destroyed the brazen serpent which had been preserved in the Temple up to his time.

As the result of contacts with other religions, particularly with those of Canaan and Assyria-Babylonia, various animals came in time to enjoy a certain measure of sanctity in Israelite religious practice. The bull, from of old the common symbol of the Canaanite agricultural deity Baal, naturally became likewise the symbol of the syncretistic agricultural Yahveh-Baal.

Moreover, in the Bible, Yahveh is called not infrequently *'abbir Ya'aḳob,* which some translate in its earlier meaning of "the bull of Jacob" (*Gen.* 49:24; *Isa.* 1:24; 49:26; 60:16; *Ps.* 132:2, 5); and in the Temple of Solomon images of bulls or oxen played a symbolic role (*I Kings* 7:44). Likewise, as the result of Assyro-Babylonian religious influence, the horses and chariot of Shamash, the sun-god, were accorded a place in the Temple at Jerusalem in the period preceding the religious reformation of King Josiah in 621 B.C.E. (*II Kings* 23:11). On the other hand, the swine, known to have been the sacred animal of Tammuz-Adonis and of the old Babylonian deity Ninurta, seems never to have been regarded by Israel as sacred, but only as an animal unclean and abhorrent, and even of demoniac character.

In the period of political and religious confusion immediately preceding and subsequent to the overthrow of the kingdom and the destruction of the Temple by the Babylonians in 586 B.C.E. and the resultant cessation of the cult, various strange, foreign rites crept into the religious practice of Israel. Among these were certain mystery cults, in which the eating of various unclean animals, particularly the swine and the mouse, as well as wringing the neck of a dog, seem to have played a peculiar role (*Isa.* 65:4; 66:3, 17). Likewise in this same period, preceding shortly the destruction of the Temple, various animals and reptiles were depicted upon the inner walls of the Temple in the customary Assyro-Babylonian manner (*Ezeḳ.* 8:10). All this, however, does not imply necessarily that these creatures were actually worshipped. Moreover, all this was, as the Biblical evidence indicates, but a temporary aberration in the religious practice of Israel; it disappeared quickly, leaving almost no trace.

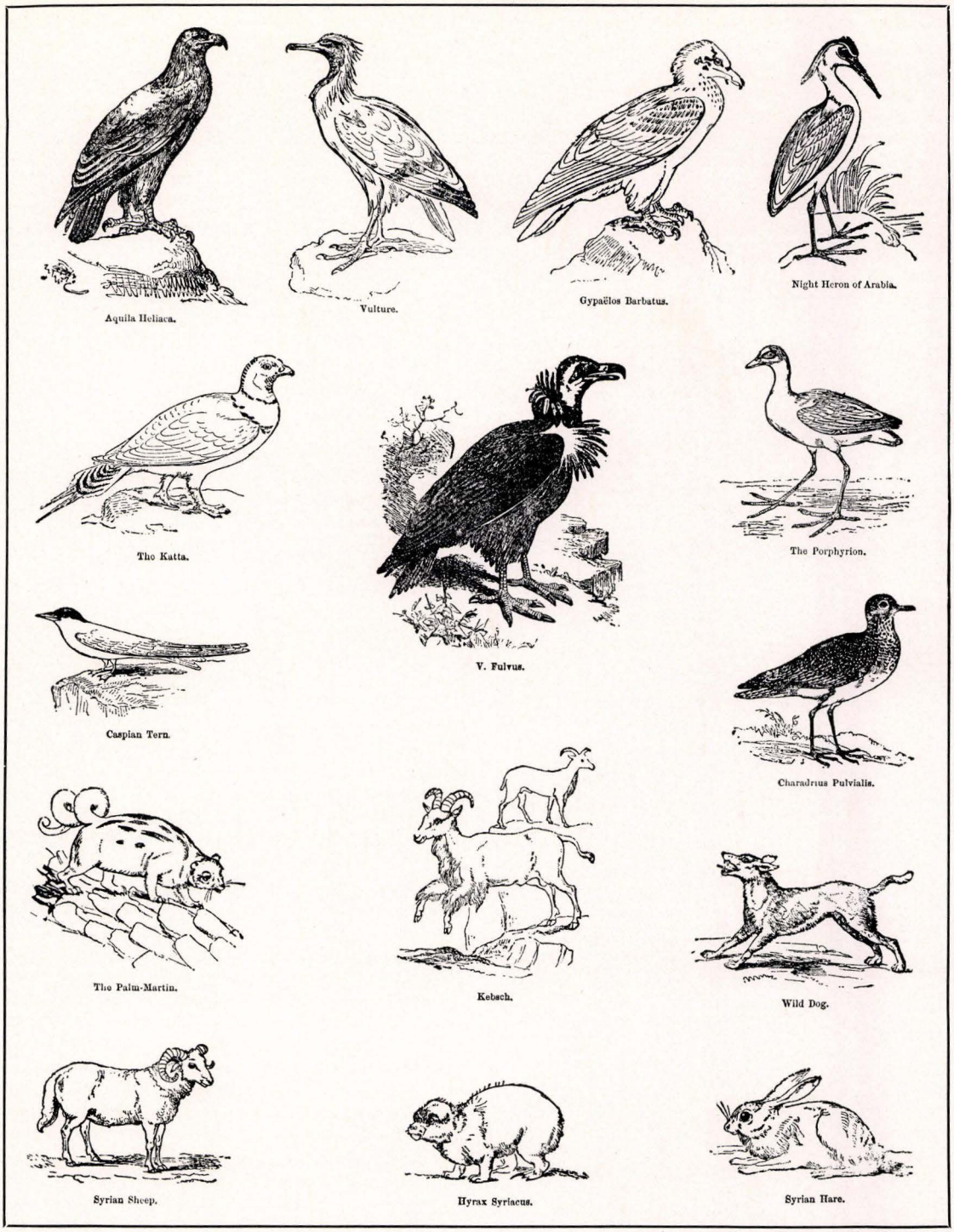
The distinction between clean and unclean animals, or better, between animals permitted and forbidden for food, in *Lev.* 11 and *Deut.* 14, does not imply that any of these animals were forbidden because they were regarded as inherently sacred in the religion of Israel, or were associated with non-Israelite cults, with the possible exception of the swine.

Finally, the oft-mentioned tradition that in the Temple at Jerusalem the head of an ass was worshipped, first referred to and refuted by Josephus (*Against Apion,* book 2, section 7), is universally recognized as a deliberate falsehood and libel against the Jews by malicious and unscrupulous enemies. True, among the early Arabs the wild-ass seems to have enjoyed a certain measure of sanctity; but in Israel, from the very earliest times, the ass was regarded as an animal whose flesh could not be eaten and which could not therefore be sacrificed to Yahveh or used in any way in His worship (*Ex.* 34:20). This is one of the earliest and most famous libels in the history of anti-Semitism.

See also: AZAZEL; BRAZEN SERPENT; BULL WORSHIP; CALF WORSHIP; GOLDEN CALF; SERPENT; TOTEMISM.

JULIAN MORGENSTERN.

Lit.: Bochart, Samuel, *Hierozoicon* (1675); Smith, W. Robertson, *The Religion of the Semites* (3rd ed., 1927); idem, "Animal Worship and Animal Tribes Among the Arabs and in the Old Testament," in *The Journal of Philology,* vol. 9 (1880) 75-100; Wellhausen, Julius, *Reste arabischen Heidentums* (2nd ed., 1927); Hastings, James, *Encyclopaedia of Religion and Ethics,* vol. 6, p. 755a-b; vol. 3, p. 181a-b; vol. 9, pp. 890b-891a; vol. 1, pp. 665b-666a; Ginzberg, L., Legends of the Jews, vol. 7 (1938) 39-41.



From "Brown's Family Bible"

A variety of birds and animals native to Bible Lands

ANIMALS. I. In the Bible and Apocrypha. A. Animals in Law. Domestic animals were regarded as an extremely important form of property. The ox and the ass, as the most common domestic animals, are used in legal terminology to denote domestic animals in general. Biblical legislation deals with such questions as the damage done by goring oxen and the destruction of crops by grazing animals. Everyone was obligated to come to the assistance of an animal that had broken down under its load, and to send back strays, even though in either case the animal belonged to an enemy. Oxen that were threshing were not to be muzzled, and all animals were to rest on the Sabbath. The prohibition of ploughing with an ox and an ass together may have been either from humanitarian reasons or else on the general principle of avoiding the conjunction of different species. The gelding of animals was forbidden, and a rather late law put a ban

on cross-breeding. The Biblical narrative traces the permission to use animals for food back to Noah, to whom it was granted in return for his saving their lives in the Flood; a sharp distinction was made between those animals which might be used for food and those which were prohibited.[1]

B. Animals in Literature. Biblical literature contains a number of allusions to animals and their characters. They became subjects for proverbial sayings, or symbols for human conduct. These references reveal the judgment passed by the ancient Hebrews upon the life and ways of the various species, and are remarkable not only for what they include but also for what they omit.

1. *Domestic Animals.* Sheep are generally regarded as patient, mild and stupid. They are totally helpless without a shepherd; they are peaceful by nature and easily led to the slaughter. The relation of God to Israel is more than once depicted as that of a shepherd to his flock. There is an allusion to lambs as household pets, and another to the joyful gamboling of sheep in pastures. On the other hand, there is a reference to the ferocity of rams, which in one passage symbolize oppressors; in *Daniel* the ram is the symbol of the victorious kingdom of Persia, slowly but surely butting its way to rule over the world.

References to goats are comparatively infrequent, and generally to he-goats. These, as impetuous and quarrelsome creatures, become symbolic of oppressors. In *Daniel* the he-goat is the symbol of the fiery assault of Alexander the Great. There is also an allusion to this animal's stately gait.

Cattle are universally the symbols of wealth and strength. The prophet Amos calls the luxury-loving women of Israel "kine of Bashan (the great cattle-breeding region of Palestine)." A proverb points out the fact that while oxen require much food, they are the support of the farmer. The thoroughness with which an ox consumes herbage is used as a symbol of complete conquest. Heifers as well as bulls performed the work of ploughing and threshing; hence we have Samson's complaint that his friends have "ploughed with his heifer" and Hosea's figures of the stubborn heifer that rebels against the yoke and of the well-broken heifer that is perfectly satisfied to thresh. The picture, in *Jeremiah,* of Egypt as a fair heifer tormented by a gadfly is reminiscent of the Greek myth of Io. There are also allusions to the gamboling of calves and heifers, and to the unsuspecting ox that is led to the slaughter.

The horse is emphatically the animal of war. The splendid description in the book of *Job* gives a vivid picture of the war-horse rushing eagerly into battle. Horses were used to draw chariots and for cavalry, but never for work; it is not until the book of *Esther* that there is a definite reference to a horse being ridden for pleasure. With *Hosea* and *Isaiah* the horse becomes the symbol of Egypt, since that country owed its military prowess to its chariots. The lover in the *Song of Songs* compares his beloved to a beautiful mare. *Sirach* alludes to the stubbornness of an unbroken horse.

In contrast to the horse, the ass is the animal of peace, and for this reason becomes the mount of the Messianic king. It was regarded as a willing worker and able to bear heavy burdens; as such it became the symbol of the tribe of Issachar. There is no indication whatsoever that this animal was considered stupid; on the contrary, it is the only one of the larger animals which is ever reported to have been accorded the gift of speech. As between the horse and the ass, the latter was regarded as being more tractable; the horse needed the blows of the whip, while a bridle was enough to guide the ass. It is only *Sirach* who insists on "fodder, stick and burdens for the ass." Both asses and stallions are given as symbols for lust.

There are few allusions to mules, which were generally the mount of royal and distinguished persons. One passage in the *Psalms* notes that neither the mule nor the horse has sufficient sense to guide itself, but must be directed by the bit and the bridle. There is no hint that the animal was regarded as unduly stubborn.

Camels were the mount of the nomad, and little is said about them. In one place only is the she-camel described as a symbol of lust. No notice is taken of the camel's malicious disposition, its ability to go without food and water, or its ungainly shape.

The dog, the scavenger of the Orient, is always regarded with abhorrence. The epithet "dog's head," "dead dog," or the like, is one of the gravest insults. Dogs are symbolic of evildoers, and the returning of the dog to his vomit is the symbol of folly. There is one possible allusion to the graceful walk of the greyhound. There is no indication whatsoever of the dog as the guardian of the flock or as the faithful companion of man; the reference to the dog as such in *Tobit* is due to a scribal error.

There is only one allusion to the pig, and then as a symbol of unworthiness. No allusion is made to the greediness of the animal nor to its fondness for mire.

2. *Wild Animals.* The wild animal most frequently mentioned is the lion, which appears hundreds of times and under a dozen different names. It is the symbol of royalty, power, pride, strength and destructiveness. In *Nahum* it becomes the symbol of bloodthirsty Assyria. In the Blessing of Jacob, on the other hand, the lion is the symbol of the royal tribe of Judah. The book of *Proverbs* calls the lion the king of beasts, who walks with a stately stride. The roar of the lion is described as the sound that makes all men fear. The tribe of Dan, in the Blessing of Moses, is likened to the ravenous lion of Bashan. Although the animal is described as terrible, majestic and supple, there is no indication that the lion was regarded as especially beautiful.

Other beasts of prey receive much less attention. The bear is also described as destructive, and a she-bear robbed of her whelps as the most dangerous animal for a man to encounter. The wolf, destructive, fierce and ravenous for prey, becomes the symbol of the tribe of Benjamin. The swiftness of the leopard is noted, and his spots give rise to the famous figure of

[1] This article is limited to a discussion of the place of animals in law and literature. For a physical description of the animals of Palestine, see FAUNA OF PALESTINE. For the worship of animals, see ANIMAL WORSHIP; GOLDEN CALF; SERPENT; TOTEMISM. For animal names, see NAMES; TOTEMISM. For sacrificial animals, see SACRIFICE. For clean and unclean animals, see PURITY, RITUAL; DIETARY LAWS. For mythical animals, see ANIMALS, FABULOUS; MYTHOLOGY.



From "Brown's Family Bible"

A variety of animals and insects mentioned in the Bible

Jeremiah: "Can the Ethiopian change his skin, or the leopard his spots?" The "foxes" which Samson used to destroy the grain of the Philistines were probably jackals; but the *Song of Songs* alludes to the fondness of the fox for grapes. There is no reference anywhere to this animal's proverbial reputation for slyness.

The wild ass is noted as a solitary animal, making no friends, but hostile to all other species, and hence a fit symbol for the nomadic Ishmaelites. It is the most free of all animals and sharply differentiated from the domestic ass in that it refuses to be tamed. It appears occasionally as a symbol for lust, and *Sirach* mentions the fact that it is assailed by lions.

The horns of the *re'em,* an extinct species of wild-ox, were symbolic of great power and glory, and were thus applied to victorious Israel; the animal itself was regarded as living in freedom and was considered untamable. There is one allusion to the destructiveness of the wild boar. The stag and the antelope are several times mentioned as patterns of speed and grace.

The longing of the soul for God is likened to the panting of the hart for refreshing streams. There is no reference to the hyena until *Sirach,* and then only as the enemy of the dog.

The Syrian hyrax, or rock-badger, is praised in the book of *Proverbs* for the fact that although it is feeble, it maintains itself in the clefts of the rock. There is no allusion to the hare, although its manner of jumping, color and cowardice make it a ready object of comparison.

The Behemoth of the book of *Job,* famed for its strength, is evidently the hippopotamus. The Leviathan, noted for its invincibility, is undoubtedly the crocodile there; but elsewhere the Leviathan seems to mean a species of whale, and in still other passages it becomes a mythological dragon. Although the Israelites made much use of ivory and hence undoubtedly knew of the elephant, there is no reference to this animal; this is surprising, since it would have been a most appropriate animal to be included with the other marvelous beasts. Nor is there any reference to the characteristics of apes, although these animals were brought to Palestine as early as the time of Solomon.

3. *Birds.* The chief characteristics about birds which seem to have impressed the Biblical writers were their readiness to rush into a snare, their swiftness of flight, their feebleness, and their mournful cries. The robbing of a bird's nest is a symbol of easy conquest. Moaning is compared to the cries of the dove, the swallow and the swift. The sparrow that makes her nest on the altar is noted by the Psalmist. The pelican of the wilderness, the owl of the waste places and the sparrow on the housetop are all symbols of loneliness. There are two allusions to the widespread belief, now known to be erroneous, that the ostrich abandons its eggs. Ravens figure in the story of Elijah, and are represented as being dependent upon the beneficence of God. *Sirach* contains an allusion to a decoy partridge in a cage.

A number of birds of prey are included in the term "eagle," a bird described as fierce, swift, lordly and as building its aerie upon inaccessible cliffs. There are references to two fabulous stories about the eagle: one that it carries its young on its pinions, the other that it becomes young again by growing new feathers. The book of *Job* contains a possible allusion to the fabled immortality of the phoenix. There are several references to the vulture, describing how it comes from long distances to devour carrion and how it swoops down upon its food.

The dove is generally regarded as a beautiful bird and becomes a term of endearment. One passage makes it a symbol of innocence; another, however, speaks of the bird as being silly.

There are but scant references to poultry. The book of *Proverbs* contains a possible reference to the strut of the cock, and the book of *Job* a possible allusion to its intelligence in announcing the sunrise. It is not until *II Esdras* that the figure is found of the hen protecting her chickens under her wings.

4. *Insects.* The ant, because it lays up stores for the winter, becomes the symbol of economy, industry and thrift. On the other hand, there is no mention of the equally striking social organization of the bee; the only references speak of the multitudes of swarming bees and how they settle everywhere. There are allusions to bees attacking men, and how they are driven off by smoke raised by setting thorns on fire. There is no direct reference to the sting of the bee, and no poetic use of the fact that it makes honey, except in *Sirach.*

The chief points of interest about the spider, to the Biblical writer, are that its web is frail and that the insect is found even in the palaces of kings; there is no reference to its venom or to the use of the web in trapping flies. The moth appears more than once as the insect that destroys garments, but never as one that is attracted to a flame. There is a reference to the bloodsucking tendencies of the leech. The steady march of the locust hordes more than once suggests an army, especially in *Joel.* The fly is also the symbol of multitudes; there is a reference to the fly of Ethiopia, whose wings have a metallic clang. The gadfly is used as the symbol of the invader. The Israelites, in attacking Palestine, are assisted by a mysterious "hornet-swarm" which gradually destroys the Canaanites; this last may be symbolic of some human agency. The flea is mentioned twice, either as an insect that is difficult to catch, or else as something extremely insignificant.

5. *Creeping Things.* The serpent occurs frequently in Biblical literature. It is characterized as destructive and treacherous, and in this capacity becomes the symbol of the tribe of Dan. The asp and the basilisk become metaphors for destructive conquerors; the exact allusion in *Isaiah* is uncertain. The intoxication caused by wine is compared to the benumbing effect of snakebite. There is one allusion to the deafness of the asp. In the story of the Garden of Eden, the serpent is described as the craftiest of all animals, equipped with the gift of speech; it is punished for its mischief-making by being condemned to crawl upon its belly and to eat dust. The story in its original longer form may have referred to the belief that snakes were immortal, renewing their youth by shedding their skins.

There is one reference to the snail as leaving behind it a slimy track, from which it was believed that it melted away as it traveled; there is no allusion to its proverbial slowness of gait. The worm generally appears as the symbol of corruption, since it feeds upon buried corpses; in one place, however, it is the symbol of humility.

6. *Fish.* There are no allusions to fish, except that they live in the sea and are caught by nets. In the book of *Tobit,* the plot of the story includes a marvellous fish, the heart, liver and gall of which drive away the demon Asmodeus and cure the blindness of Tobit. The story of Jonah tells of an immense fish that swallows up the prophet, a bit of symbolism which is no longer clear.

II. In Rabbinic Literature. A. **Animals in Law.** A large portion of the rabbinic laws dealing with animals consists of an extension and amplification of Biblical laws. The unclean birds which the Bible mentions as unfit for food are carefully described and noted, and the law of prohibited mixtures is made to apply to the goose and the wild goose, the wild ass and the domestic variety, the peacock and the hen. Considerable attention is paid to the regulations for the slaughtering of animals and the inspection of carcasses to see



From "Brown's Family Bible"

Some of the birds described in poetic passages of the Bible

that animals are fit for food. The prohibition of the eating of meat and its products with milk and its products is thoroughly established; although certain rabbis held that this prohibition did not apply in the case of birds, the majority were of the opposite opinion. The Biblical rule that clean fish are those which have fins and scales is simplified to the requirement that they have scales, since the Mishnah holds that all fish that have scales have fins as well.

In the earlier legislation the peacock was allowed to be eaten, but this was reversed in later times; in modern times there was a dispute as to the turkey, Isaiah Horowitz declaring it unclean, but the majority allowing it as food. The fabulous barnacle-goose produced many curious arguments as to whether it was to be regarded as an animal or a plant; Rabbenu Tam ruled that it must be slaughtered according to the Jewish ritual. The breeding and keeping of swine was definitely forbidden by rabbinic ordinances, and limitations were placed on the selling to heathens of such

animals as white cocks, which were known to be used for idolatrous sacrifices. Those who bet on dove races were placed in the category of gamblers and were declared incapacitated as witnesses. The presence of a fly in food was admitted as a suitable ground for a husband's divorcing his wife. A famous argument between Beth Hillel and Beth Shammai centered about the egg which a hen had laid on the Sabbath and whether it was permitted as food.

Many of the enactments of the rabbis were inspired with the thought that animals should be given humane treatment. The owner of animals was to feed them before he himself ate, and one should not buy animals unless he had on hand a supply of food for them. The medieval moralists speak again and again of the duties of providing a homeless animal with food and shelter, and of the wickedness of such acts as overloading a beast of burden, tormenting a dog or cat, or giving spurs to a horse. Isaac Luria, for instance, was so scrupulous that he was careful never to kill a living creature, even an insect or a worm.

B. **Animals in Literature.** About the close of the period preceding the common era, the Jews began to be acquainted with the animal fables of other nations, especially those current in India and Greece. The Talmud relates that Johanan ben Zakkai studied the Mishloth Shualim and the Mishloth Kobesim. The former, the fox fables, probably refers to some Greek collection such as that of Nicostratus; the latter is probably to be read as the fables of Kybises, a Libyan whom the Greeks knew as the reputed author of a collection of animal fables similar to those later ascribed to Phaedrus and Aesop. The Talmud contains a number of such Aesopic animal fables, and its version is generally closer to the Indian form of these tales than to the Greek. In the post-Talmudic period a number of animal tales were current in Jewish literature, including the fables of Berechiah Hanakdan, the *Sefer Hashaashuim* (Book of Delights) of Joseph Zabara, and in Yiddish, the *Kuh Buch* and the collections of Abraham ben Mattathias and Moses Wallich, and the Mashal Hakadmoni.

The consequence of this infusion from non-Jewish sources was that the rabbinic viewpoint about animals more closely approaches the ordinary modern view. There are, however, a number of statements that are original. For instance, a Talmudic passage declares that if man had not been taught the laws of propriety he might have learned them from the animals: honesty from the ant, which does not steal the stores of other ants; decency from the cat, which covers its excrement; manners from the cock, which courts the hen by promises and duly apologizes when he is not able to fulfill them; cheerfulness from the grasshopper, which sings although it knows it is fated to die; piety from the stork, which guards the purity of its family and is kind to its fellows; chastity from the dove. Another statement represents all the animals as engaged in a constant song of praise to God, and interprets the cry of each one of them in terms of a Biblical doxology (*Perek Shirah*).

Animals were frequently used in divination, the weasel, birds and fish being especially mentioned. The Cabalists and their successors the Hasidim believed in metempsychosis and that the souls of men after death frequently passed into animals. Their stories are full of this theme, which Isaac Erter cleverly imitated and ridiculed in his *Gilgul Hanefesh* (Metempsychosis).

1. *Domestic Animals.* As might be expected from the gradual change in the occupations of Jews during the Talmudic period, rabbinic literature has proportionately less to say about agricultural animals and more about domestic pets and beasts familiar to townsmen. Sheep are generally considered a valuable asset; it is regarded as profitable to sell a field to acquire them, and not vice-versa. Goats are remarkable for their impudence, pluck and endurance. The ox is generally considered a dangerous animal because of its tendency to bite and gore, although Mar Samuel limits the danger to that from a black ox in the month of Nisan. Swine are the emblem of filthiness; but it is noted that they grow stronger with age. They are also a source of wealth, so that breeders of swine are compared to usurers, because they become rich quickly. A late legend declares that swine were first created in the Ark of Noah, for the purpose of eating up the filth that accumulated there.

The horse is regarded as a highly important animal; one should not live in a city where its neighing is not heard. The Talmud states of the horse that it is extremely lustful, loves war, is high-spirited, needs little sleep, consumes much food, has but little excrement, and has a tendency to kill its master in time of war. A white horse decorated with red reins was regarded as unusually beautiful.

The ass in rabbinical literature is in his familiar role of the most stupid of animals. He is not particular about food, eating such things as bushes and thistles; a Talmudic proverb states that "the ass freezes in the month of Tammuz." He is regarded as a burden bearer, and in the fables he is a butt for the cleverness of the fox. To be called an ass was a grave insult. On the other hand, the legends speak of the sacred ass which carried Abraham and Moses and is preserved to become the destined mount of the Messiah; and there is a story of the intelligent ass of one of the rabbis which refused to eat fodder because the tithe had not been paid on the grain.

The treatment of the dog is interesting as showing the gradual transition from contempt to regard. In some places the dog is charged with being the most shameless of animals, and considered impudent and quarrelsome; for human beings to have "the face of a dog" is the sign of degeneracy. Elsewhere, however, allusions are found to the faithful service of the sheep dog, and to the fact that the dog is more affectionate than the cat. A Jewish tale runs parallel to the story of the faithful dog of Gellert; still another statement says that one should not live in a city where the bark of a dog is not heard.

The cat, which is not mentioned at all in the Bible, frequently appears in later literature. It is regarded as somewhat dangerous, especially to babies. The enmity of the cat and the dog is accounted for by a story laid in the time of Adam; the dog had promised not to interfere with the cat's living with Adam, and did not keep its word. A similar story of a partnership between the cat and the mouse and the underhanded conduct of the latter endeavored to explain the enmity



Shepherd tending his flock of sheep and goats in the wilderness

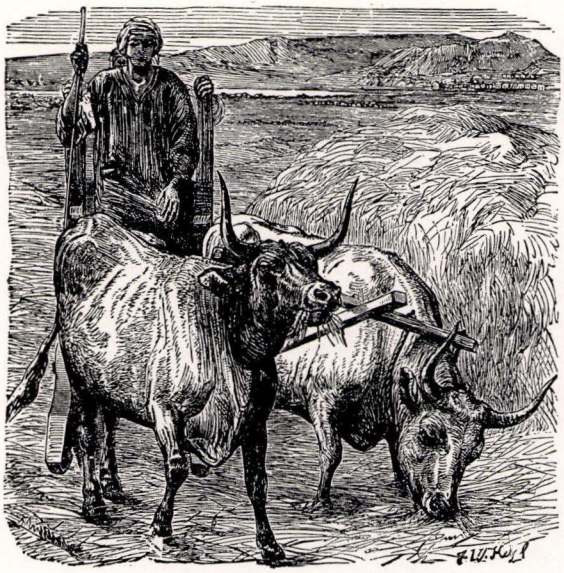
between these two animals. An Arabic Jewish legend, however, relates that the cat was created as an afterthought, in order to subdue a plague of mice. Jewish literature often comments on the fact that a cat will forget its master, explaining this as due to the fact that it eats mice, which will cause a loss of memory; in Russia, Jewish boys were not allowed to stroke a cat for fear that they might forget what they had learned. The black cat was associated with witchcraft, and its ashes, properly employed, were the means by which one could see demons. The Solomon and Marcolf tales contain a report of a cat which was trained to hold a lighted taper; Marcolf, in order to prove that nature was stronger than training, let loose some mice, and the cat dropped the taper and ran after them.

The mouse appears as the symbol of theft, and of loss of memory. A miser among his coins is compared to a mouse, since mice often carry away bright objects to their nests.

2. *Wild Animals.* Wild animals for the most part appear in the fables and then as personifications of various classes of men. The lion is always the king of beasts, the wolf (or leopard) the stupid villain, and the fox the clever deceiver. The fox, which is hardly mentioned in Biblical literature, becomes the favorite of the later stories. Akiba answered the advice to forsake the Law in time of persecution by telling the fable of the fox that tried to persuade the fishes to leave the water. A theme which occurs in a number of forms in literature is the account of the fox which pretends that he keeps his heart elsewhere when the Leviathan wants to eat it to acquire his wisdom; on the other hand, the Talmud has a statement that eating the hearts of animals will make one forget what he has learned.

There are other passages in Jewish literature, however, where there seems to be a more original judgment of wild animals. Here the lion is the symbol of mental greatness, but also the shape of the spirit of temptation to idolatry; while the fox is considered typical of the small minded person. A Tanna has as his favorite saying, "Better be the tail of lions than the head of foxes." The loss of a reputation for greatness is summed up in the proverb, "The lion has become a fox." The leopard is mentioned for its fierceness and immodesty; the hyena is dangerous and can change itself into other forms. The wolf is ferocious, but can be tamed. The weasel is regarded as dangerous, attacking fowls and animals larger than itself, and human corpses but not living men. It is the only animal that dares face the dreaded basilisk. The cat and the weasel are natural enemies, hence a treacherous friendship is described as that of the weasel and the cat.

3. *Birds.* The references to wild birds are comparatively few. The keen sight of the vulture, the piercing cry of the crane, the cruelty and irascibility of the heron, and the use of the falcon in hunting, all receive mention. The eagle is the king of the birds, yet it is afraid of the fly-catcher. There is a tale of a dialogue between a free bird and a caged bird which resembles the well-known fable of the town mouse and the coun-



Oxen in Bible times were among the most useful animals

try mouse. The hoopoe plays a prominent part in the legends clustering around Solomon and the Queen of Sheba.

The dove and the raven receive the most attention in rabbinic literature. The former is the symbol of conjugal fidelity, of persecuted Israel, of female beauty, and of the Divine Spirit. The latter becomes the villain of the Flood story, and is therefore punished; its croaking was regarded as an ill omen. It lost its ability to walk properly by trying to imitate the gait of the dove. Its young are born white and are therefore pushed out of the nest by their parents, and have to depend upon the help of God. There is a proverbial story of a raven who took coals to warm its nest and ended by setting it afire. On the other hand, it is related that it was the raven that first taught Adam how to bury the dead; for that reason God protects young ravens and answers when the ravens pray for rain.

The cock is described as impudent, quarrelsome, lascivious, unwilling to brook rivals, and vicious. The hen takes care of her children when they are young, but after that tells them to go out and scratch for themselves. The honking of geese becomes the symbol of gabbling talk, and old and selfish judges are compared to white geese. That the goose was regarded as a delicacy is seen in the fact that very fat geese were part of the meal of the righteous in the world to come.

4. *Insects.* The bee is noted for its honey, also its sting; hence a proverb which suggests dispensing with both. There are many descriptions of the sagacity and resourcefulness of the ant. Simeon ben Halafta made experiments to see how ants would behave under certain conditions, probably the only entomological experiments in Jewish literature. In the post-Talmudic period Arabic influence predominated, and such stories occur as the well-known tale of Solomon and the ants, put into verse by Whittier, and Berechiah Hanakdan's tale of the ant and the wasp, which has the same moral as La Fontaine's story of the ant and the grasshopper.

The fly appears in various stories. Thus, for example, the woman of Shunem recognizes that Elisha is a holy man because no fly crosses the table when he is present. A fly in a cup of wine used symbolically to describe the infidelity of a wife. A legend represents David as wondering why certain insects, such as the fly and the spider, were created, and tells how he is saved by their help. The gnat appears in a Talmudic tale as the feeblest of God's creatures, which He uses to punish Titus for his presumptuous defiance.

5. *Creeping Things.* As in the earlier literature, the serpent is the symbol of all that is bad and venomous. Of a bad wife it is said, "no one can live in the same basket with a snake." The serpent produces a venomous poison, grows stronger with age, and has a keen sense of hearing. It is the only one of the animals that does injury without any gain for itself, hence it becomes the symbol for slander. Its most dangerous enemy is the cat, which is immune to its poison. The Midrash contains the story of the quarrel between the head of the snake and its tail and how it suffered by falling into fire and over a precipice when the latter attempted to take the lead.

Rabbinic literature repeats the usual legends about the salamander, which, it says, is produced from a fire kept burning continuously for seven years. Its blood protects from fire; it was by this means that King Hezekiah was saved when his father offered him as a burnt-offering to Moloch. One of the medieval legends about Maimonides tells how a patient had a worm which was gnawing his brain and how it was skilfully removed by the great physician.

SIMON COHEN.

Lit.: Tristram, H. B., *Natural History of the Bible* (8th ed., 1889); Jahn, John, *Biblical Archaeology* (1853) 52-62; the articles on the various animals in the *Jewish Encyclopedia* and Hamburger, *Realenzyklopädie;* Ginzberg, L., *Legends of the Jews;* Lewysohn, *Zoölogie des Talmuds.*

ANIMALS, FABULOUS. Jewish literature contains frequent references to fabulous animals of various kinds. Some of these go back to early Semitic mythology, others are the creation of the Jewish imagination, while still others are borrowed from Asiatic or European peoples. Stories about or allusions to such fabulous animals are found in the Bible and Apocrypha, the Midrashic literature, and in Jewish popular tales. The following are the principal fabulous animals that appear in Jewish literature:

1. *Adne Hasadeh,* an animal in the shape of a man, attached to the earth by a navel-string through which it derives its sustenance and which is its only vulnerable part. It has been conjectured that this idea goes back to some primitive notion of a demon that inhabits the fields, and that the obscure words *'abne hasadeh* ("stones of the field," *Job* 5:23) originally read *'adne hasadeh.* On the other hand, the Mishnah (*Kil.* 8:5) speaks of the carcass of this animal as subject to the same degree of uncleanliness as the corpse of a man; hence it may be not a fabulous animal, but one of the anthropoid apes. There is an interesting resemblance between the name of the earthbound fabulous monster and the Greek legendary giant Antaeus, who was invincible so long as he kept contact with the earth.

2. *Barnacle-Geese,* geese which develop on trees, hanging there by their bills until fully grown, when they break off and swim away. This legendary goose,

borrowed from contemporary European folklore, is first mentioned in the *Sefer Haittur* of Isaac ben Abba Mari of Marseille (about 1170). Several legal authorities of the period even gravely discuss the question whether such a bird is clean and should be ritually slaughtered. There is even an American responsum on the subject, by Rabbi Bernard Illowy. It is published in his *Sefer Milhamoth Elohim,* edited by his son Henry (Berlin, 1914), pp. 48-51.

3. *Basilisk* or *Cockatrice,* a small serpent with a cock's head, the glance or touch of which was fatal to men and to all animals except the weasel. This legendary reptile appears also in Midrashic literature. Where the word "basilisk" is used in the English translation of the Bible, however, it refers merely to some venomous form of adder or viper, and not to a mythical animal.

4. *Behemoth,* an expression used in many places in the Bible for quadrupeds in general, and in *Job* 40:15-24 for the hippopotamus. In the eschatological literature, however, Behemoth becomes the equivalent of the Shor Habar, the fabulous wild ox that is the largest of all animals. Only one male and one female of the species are in existence, and these can produce no offspring, as otherwise they would devastate the world. After the Last Judgment the righteous will be permitted to witness (as reward for not attending gladiatorial combats) a magnificent spectacle. First the angels will attack Leviathan and Behemoth, and will be repulsed; then these two animals will fight and kill each other, after which the flesh of both will be served up at the celestial banquet of the blessed.

5. *Dragon,* the usual translation of the word *tannin,* which occurs in the Bible in several meanings. In some places (*Ex.* 4:3; *Deut.* 32:33; *Ps.* 91:13) the dragon appears to be a serpent that lives on the land; in others, its home is in the waters (*Gen.* 1:21; *Pes.* 148:7). In *Ezek.* 29:3, as the emblem of Egypt, it appears to be the crocodile. However, in certain passages (*Isa.* 27:1; *Jer.* 51:34; *Job* 7:12) there is reference to a specific dragon which dwells in the sea; it is the adversary of God and is crushed by Him; this may be a reminiscence of the monster Tiamat in Assyrian and Babylonian mythology. The apocryphal book *Bel and the Dragon* speaks of a monster which devours human beings and was overcome by Daniel, who fed it pitch and caused it to burst asunder; in the apocryphal additions to *Esther,* Mordecai has a dream of a combat between two dragons. In the *Testament of Job* (chap. 12) there is a great red dragon which pursues the divine child; this may go back to the Oriental myth which explains eclipses by the attempts of a dragon to swallow the orb. The same dragon appears in *Rev.* 12, which was originally part of a Jewish apocalypse, with the addition of a combat between it and the archangel Michael.

6. *Koi,* an animal described in the Mishnah (*Bik.* 2:8-11) as being neither a wild nor a domestic animal, and supposed by the commentators to be a cross of a wild and a domestic species. Jastrow, however, believes that it was a kind of bearded deer or antelope.

7. *Leviathan,* a term in the Bible which in some places denotes a mythical serpent and in others a mythical fish. In *Job* 40:25 to 41:26 the Leviathan is certainly the crocodile; but in 3:8 of the same book it seems to be a fabulous, destructive creature which can be conjured forth by incantation. In later literature Leviathan figures as the king of fishes and a destined part of the final duel and banquet described under Behemoth. Leviathan is male, the female of the species having already been killed and preserved in salt in preparation for the delectation of the righteous.

8. *Phoenix,* an immortal bird, mentioned in *Job* 29:18, noted for its long life. Later legend stated that this bird refused to eat of the fruit of the tree of knowledge when Eve fed it to all the other animals, and thus retained its immortality. According to another legend, a bird called urshana, which may be the same as the phoenix, was made immortal by Noah because it was patient in waiting for its food. *II Enoch* describes the phoenixes as celestial flying creatures, with feet and tails of lions and heads of crocodiles, purple in color and 900 measures long.

9. *Rahab,* mentioned in various Biblical passages as another adversary destroyed by God. Since such allusions usually contain a reference to the dragon, Rahab may be a similar mythological monster.

10. *Reem,* a word used in the Bible to denote a species of wild oxen. It is sometimes translated unicorn, but the usual unicorn legends do not appear in Jewish literature. Instead, the Reem is described as a gigantic animal, so huge that it could get no more than the tip of its horns into the Ark of Noah, being thus towed along and saved from the flood. Only two of the species exist, as otherwise they would depopulate the world. The male and female are separated and copulate only once in seventy years. In this act the male is bitten by the female and dies as a result. The female in turn dies in giving birth to twins, a male and a female, who immediately separate until it is time for them to renew the species.

11. *Satyrs,* translation of the Hebrew word *se'irim,* which ordinarily means he-goats, but in some passages refers to beings that live in uninhabited places and are objects of idolatrous worship. They are either some kind of fabulous goat-creatures or demons with goat-like features.

12. *Shamir,* in Midrashic literature, a tiny worm that has the power of splitting the hardest stones.

13. *Tahash,* an animal whose hide was used for the outer covering of the Tabernacle, probably some form of badger. The Midrash, however, makes it a fabulous animal, and states that it had a single horn, was colored like a turkey-cock, belonged to the clean animals, and disappeared after the completion of the Tabernacle.

14. *Werewolf,* a wolf that is a magician in disguise. This creature figures in various more recent Jewish legends, which are very similar to European folk-tales.

15. *Ziz,* a term derived from a misunderstanding of the word in *Ps.* 50:11 and described as the greatest of all birds. (It is also variously called Sechvi, Renanim, Bar Yochni, and Ben Netz.) Its pinions can darken the sky; once, when one of its eggs broke, the contents flooded sixty cities.

See also: LEVIATHAN; RAHAB; SHAMIR.

SIMON COHEN.

Lit.: Ginzberg, Louis, *Legends of the Jews,* vol. 1 (1909) 27-35; vol. 5 (1925) 41-54; vol. 7 (1938) index.

ANIMALS, FUTURE REWARD AND PUNISHMENT OF. The problem of retribution for animals in the future world is a point in Jewish doctrine which has never been satisfactorily solved. Post-Biblical scholars deduced from certain passages in the Bible (*Lev.* 17:11; *Eccl.* 3:19-21) that animals have souls, but could not decide whether they would be requited in a future life. The Apocrypha specifically states that animals are more fortunate than human beings, for having no judgment to expect, they will receive neither reward nor punishment (*IV Esdras* 7:66; *Slavonic Enoch* 58:5). This problem is not discussed in the Talmud proper, but other rabbinic passages maintain that brute creatures will have no share in the world to come (*Kallah Rabbathi,* chap. 2, edit. Coronel, p. 4; *Midrash Eccl.* 3:18).

Aptowitzer, after gathering a number of legends which describe rewards granted to animals, concludes that the Haggadah believed in some measure of divine reward to be meted out to animals. But, as there is not even one instance of an animal's receiving reward after death, the theory remains unproved. Apparently, the authoritative Talmudic stand on this matter is that the animals are endowed with intelligence (*Tanhuma Vayakhel* 4), have inclination to both good and evil (*Ber.* 61a; *Sforno* to *Deut.* 22:26), and are capable alike of good deeds and misdeeds; nevertheless, God has decreed a future existence and reward only for humankind, not for the animal kingdom (*Sifre Deut.* 306, Friedman ed., p. 131a, top).

The Mutazilitic Kalam teaches that animals, as well as human beings, are subject to retribution. The early Karaites, generally following the theology of the Kalam, favored this view (Hadasi, Judah, *Eshkol Hakofer,* section 30, 20c); while the later Karaites, for example, Aaron ben Elijah, rejected it (*Etz Hayim,* 135b et seq.).

Saadia Gaon (*Emunoth Vedeoth,* end of chap. 3, Josefow ed., p. 122), speaking about sacrifices, avers that inasmuch as slaughtering causes more pain than natural death, God will grant these animals a corresponding measure of compensation. This affirmation, as he carefully points out, is not based on any rabbinic teaching, but only on the ground of reason. Another Gaonic responsum (*Teshuboth Hageonim,* Harkavy ed., no. 375, p. 191), by either Sherira or Hai, states: "We are of the opinion that all living creatures, the slaughtering and killing of which God has permitted, have a reward they may expect."

Maimonides (*Moreh Nebuchim,* vol. 3, section 17, views 4-5) caustically attacks this doctrine of requital for irrational creatures, claiming that there is no mention of it in rabbinic traditions, and that several of the later Geonim adopted this teaching from the Mutazila and adhered to it. Likewise the majority of medieval Jewish scholars (Nahmanides to *Gen.* 9:5; *Minhath Kenaoth,* Kaufmann ed., pp. 46-47) reject the doctrine of requital as contrary to reason. In mystical and Cabalistic writings the problem is bound up with the notion of metempsychosis. HIRSCHEL REVEL.

Lit.: Aptowitzer, V., "The Rewarding and Punishment of Animals and Inanimate Objects," in *Hebrew Union College Annual,* vol. 3 (1926) 117-55; Malter, Henry, *Saadia Gaon* (1921) note 482, pp. 210-11; Engel, Joseph, *Beth Haotzer,* vol. 1, pp. 119-21.

ANIMALS, PROTECTION OF (*tza'ar ba'ale hayim*). The Jewish attitude toward animals has always been governed by the consideration that they, too, are God's creatures. It holds that God created the animals to be of service to man (*Gen.* 1:28; *Ps.* 8:7-9), but at the same time laid upon the latter the obligation to respect and consider the feelings and needs of these lower creatures.

The Biblical laws contain many provisions which are made solely for this purpose. Thus animals must have their Sabbath rest the same as man (*Ex.* 20:10), and must not be muzzled while threshing (*Deut.* 25:4); two animals of different species must not be yoked together, because, as Ibn Ezra explains, the uneven steps would cause discomfort to the larger animals and distress to the smaller. The feelings of parenthood in animals are recognized in the provision that a young animal can not be slaughtered in the first seven days of its life (*Lev.* 22:27). Again, a passing wayfarer who sees an animal staggering under a burden too heavy for it must stop and unload it, even though it belongs to his enemy (*Ex.* 23:5).

That a similar thoughtfulness for animals was considered the duty of an honorable man is evident from the Biblical narratives. Thus Rebekah is shown to be the proper wife for the son of Abraham by the fact that she remembers to bring water not merely to his servant but to his camels as well (*Gen.* 24:14). The parable with which Nathan rebuked David (*II Sam.* 12) takes for granted that a lamb would become a household pet; "it did eat of his own morsel, and drank of his own cup, and lay in his bosom, and was unto him as a daughter." The righteous man is merciful to his beast (*Prov.* 12:10); God reminds Jonah that the animals of Nineveh by no means merit destruction (*Jonah* 4:11) and is pictured as being constantly concerned with providing for the needs of animals (*Ps.* 36:7; 104:14, 147:9). The worshipper's utter trust in God is expressed by the figure of a flock and its shepherd (*Ps.* 23). In the same way, the non-canonical writings strongly urge kindness toward animals, declaring that one who harms an animal harms his own soul (*Slavonic Enoch* 59:5; *Testament of Zebulun* 5:1).

This considerate attitude toward animals has remained in all later Jewish literature and life. Hunting, as a sport, was never popular among Jews; Esau and Nimrod were regarded unfavorably because they were too fond of the chase. The prohibition against eating flesh from a living animal (*'eber min hahai*) was regarded by Talmudic authorities as one of the seven commandments given by Noah (*Sanh.* 56a); at the same time they condemned hunting as a surrender to one's lower passions (*A.Z.* 18b).

Many Jewish sects were strict vegetarians, and the Talmud recommends that meat be eaten only when one has an overwhelming desire for it (*Hul.* 84a). Jewish authorities down to the present day have always argued in behalf of the Jewish method of slaughtering (Shehitah) on the ground that it is the most painless method. The Haggadah is full of maxims and stories which plead for consideration for the lower creatures. Thus a man is not to eat before he has fed his animals (*Ber.* 40a); both Moses and David were chosen as leaders because God had noted their gentle

and understanding treatment of their flocks (*Midrash Ex.* 2:2). The story is told of Rabbi Judah Hanasi that he suffered a toothache for thirteen years because he refused to help a calf that was being taken to the slaughter, and was cured of it only when he saved the lives of a litter of kittens (*B.M.* 85a and many parallels).

Although the laws enjoining rest on Sabbath and holidays were as a rule strictly observed, some of them might be set aside temporarily in order to help and protect animals (*Sab.* 128b, 154b-155a; cf. *Matt.* 12:11). The customary blessing recited on first putting on new garments is omitted in the case of leather shoes and furs, since they were obtained only at the cost of the life of an animal (*Orah Hayim* 223:6). Finally, it may be noted that Jewish ethical literature again and again repeats the duties of care and protection to which every animal, if not actually dangerous, was entitled. HIRSCHEL REVEL.

Lit.: Petersen, W. W., *Das Tier im Alten Testament* (1928); Unna, Isak, *Tierschutz im Judentum* (1928); Wohlgemuth, Josef, *Das Tier und seine Wertung im alten Judentum* (1930) 41-87; Daiches, Samuel, "Man's Duty to Animals," in *Jewish Forum,* Jan., 1931, pp. 10-13; Heller, Bernhard, "Tierschätzung im Bibelwörterbuch," in *Monatsschrift für die Geschichte und Wissenschaft des Judentums* (1934) 41-55.

ANIMISM, *see* RELIGION OF ISRAEL.

ANISIMOV, ILIA SHARBATOVICH, author, b. Tarki, province of Daghestan, Caucasia, Russia, 1862. His father was the first of the Caucasian mountain Jews to attend the Volozhin Yeshiva. He spent three years in Palestine, and later served as rabbi in several Caucasian Jewish communities.

Contrary to his parents' wishes, Anisimov attended the Gymnasium in Stavropol and the Moscow Technical Academy (1884). Stimulated by the renowned orientalist Vsevolod Miller, he lectured on the customs of the Caucasian mountain Jews, and acquainted Miller with their vernacular, the Tatt dialect. As the result of a trip undertaken to the Caucasus in 1886 on behalf of the Moscow Archeological Society, he published a statistical and ethnographical work, Kavkazkiye Yevrei-Gortzy (Caucasian Mountain Jews; Moscow, 1888). Until the outbreak of the Russian Revolution, in 1917, Anisimov was the only mountain Jew who had enjoyed a higher secular education.

ANJOU, former duchy and ancient province of France, situated in the northwestern part of the country, and bounded by Poitou, Brittany, Maine and Touraine. It is probable that Jews settled in this region at a very early date, although very little is known about their history. Joseph ben Samuel Tob-Elem, who died about 1050, was one of the earliest rabbis of this region of whom there is definite record. He seems to have had a large sphere of influence, for he bore the title of chief of the community of Limousin and Anjou. The rabbis of the province are recorded as having participated in a synod prior to 1171, over which Rabbenu Tam presided.

Contemporary documents mention massacres of the Jews of Anjou in 1236, perpetrated probably by crusaders. About 3,000 were killed at this time and 500 submitted to baptism in order to save their lives. It is clear, however, that this blow did not destroy the Jewish community, for it is mentioned again in documents of 1239 and 1271. At the latter date the Jews of the province addressed complaints to Charles I, the reigning duke, that they were compelled to wear the "wheel," or Jew badge, and that certain persons, on the decease of Jews, had seized their property, thus defrauding the rightful heirs. The duke protected them from the greed and arbitrary acts of the bailiffs. In 1288, however, the Jews were expelled by Charles II on the stereotyped charges of engaging in usury, trading with Christians, and making religious propaganda.

A number of Jews returned to Anjou in the 14th cent., but all that is known of them is that they were subject to many stringent and vexatious regulations. There is no trace of any Jewish community after that period. Several localities in Anjou have preserved the names of streets or quarters which bear witness to the former presence of Jews there.

Lit.: Gross, H., *Gallia Judaica* (1897) 64 et seq.; Graetz, H., *History of the Jews,* vol. 3 (1927) 377, 380, 409, 570; *Revue des études Juives,* Index 1910, p. 17.

ANKAWA (ANKAVA), RAPHAEL, rabbi and author, b. Salé, Morocco, 1848; d. Salé, 1935. Ankawa claimed direct descent from such prominent Spanish rabbis as Israel ben Joseph Ankawa (Alnaqua), author of the *Menorath Hamaor,* who was martyred by the Inquisition in the early part of the 15th cent., and as Ephraim ben Israel Ankawa (Alnaqua), who founded the Jewish community of Tlemcen, Algeria, before the year 1442.

At an early age Ankawa married the daughter of Rabbi Issachar Acerraf, chief rabbi of Salé, studied under his father-in-law for years, and upon the latter's departure for Palestine in 1880, Ankawa was appointed Salé's chief rabbi; this position he occupied the rest of his life. In 1918, when the French government began the work of organizing Jewish courts (tribunals) in Morocco, Ankawa cooperated and was appointed president of the Supreme Rabbinical Tribunal for Morocco. In 1929, for his patriotic activity, he was made a chevalier of the French Legion of Honor.

Ankawa's writings include notes to a number of the tractates of the Talmud, and various Halachic responsa and commentaries.

ANNIVERSARY OF DEATH, *see* YAHRZEIT.

ANNULMENT OF MARRIAGE, *see* MARRIAGE.

ANOINTED, THE, *see* MESSIAH.

ANOINTING, the act of smearing the head or body with oil, a common practice in the Orient from the earliest times to the present day. Anointing the body with oil is cleansing and refreshing in character and closely parallels washing with water. On the other hand, anointing the head with oil frequently has a specific, symbolic and religious significance. Biblical Hebrew distinguishes quite clearly between these two forms of anointing. The first, the purely physical form of anointing, is designated by the verb *such,* while the second form, symbolic and religious in character, is designated by the verb *mashah.* Very rarely in Biblical literature are the two terms confused.

The practice of anointing is found only among peoples who have reached at least the agricultural

stage of civilization, since in the Orient, at any rate, this practice involves the use of olive oil. Anointing with oil, therefore, could have been in vogue but little, if at all, among the primitive Semites or among those living, as did the majority of the Israelite clans and tribes before their entrance into Palestine, in the nomadic or semi-nomadic stages of civilization. The Israelites acquired the custom only after their settlement in Palestine.

In its ordinary, secular use anointing the body with oil was a regular act of the toilet, particularly in the period of the cultural progress and refinement of life which began with the reigns of David and Solomon. Anointing with oil often supplemented bathing in water. This oil frequently had a fragrant odor, either because it was made from various fragrant plants such as cinnamon, myrrh, aloes and spikenard, or because fragrant spices had been mixed with it. Such oil was deemed so valuable as to warrant its being kept in the king's treasury, along with his other most precious possessions (*II Kings* 20:13). Anointing of this kind was customary upon occasions of unusual character, particularly occasions of rejoicing (*Ezek.* 16:9; *Ruth* 3:3; *Esther* 2:12; *Susanna* 17; cf. *II Sam.* 12:20; *Isa* 61:3; *Eccl.* 9:8; *Ps.* 23:5; *Judith* 10:3). Correspondingly, therefore, persons in a state of mourning refrained from anointing themselves (*II Sam.* 14:2; *Dan.* 10:3).

Oil was used extensively also for medicinal purposes, particularly for wounds or diseases of the skin (*Isa.* 1:6; *Luke* 10:34; *James* 5:14). The Assyrians and Babylonians as well as the ancient Israelites also believed that oil was possessed of apotropaic powers. Anointing with oil was, therefore, employed extensively in magical rites, primarily those designated to expel evil spirits from the sick body (*Lev.* 14:15-18; *Luke* 10:34).

In its specific, religious and symbolic sense anointing with oil, poured upon the head, was a rite of consecration, which raised a person high above the condition of ordinary, profane existence to a state of sanctity and investiture with the divine spirit. The custom was of pre-Israelite, and probably of Egyptian origin. The Tell-el-Amarna Tablets (37:4-7) tell of a Canaanite king of the 14th cent. B.C.E. who was installed in his high office by Amenhotep III of Egypt by having oil poured over his head.

The classical instances of the ceremony in the Bible are those described in *I Sam.* 10:1 and 16:12-13. They tell that when, by divine command, Samuel had anointed Saul as king over Israel, the spirit of the Lord came upon the new king so that he became a changed being. By virtue of the presence of the divine spirit within him, he was thought able to foresee future events, to practice divination, and to consort with ecstatic devotees of the Deity. These powers, resident within him, as well as his changed and exalted personality were immediately recognized by all the people. Later, when the Lord became displeased with Saul, and when Samuel, again by divine command, had anointed David in his place, the spirit of the Lord departed from Saul and came upon David. In consequence Saul became once more a mere, ordinary, profane person, while David in turn became the exalted, sanctified and, in a sense, even semi-divine being (see also *Acts* 10:38). From David, too, this sanctified, semi-divine nature passed in turn, with the rite of anointing, to the kings after him.

During the exilic and post-exilic periods the confidently awaited king of Davidic stock, who, with divine help and in accordance with divine purposes, was to throw off the oppressive, foreign yoke and restore Israel to freedom, was also pictured as being inducted into his divinely appointed kingship by the act of anointing. Therefore he came to be known as the Messiah (*Mashiah,* literally "anointed one"). By virtue of the anointing, the spirit of the Lord would rest upon him, as upon his pre-exilic predecessors and traditional ancestors, and in consequence, as *Isa.* 11:2-5 pictures him, he would be possessed of perfect knowledge and wisdom, would rule rightly and dispense justice unerringly. He would be of irresistible might and of supernatural powers, not an ordinary mortal, but truly a supernatural, semi-divine being.

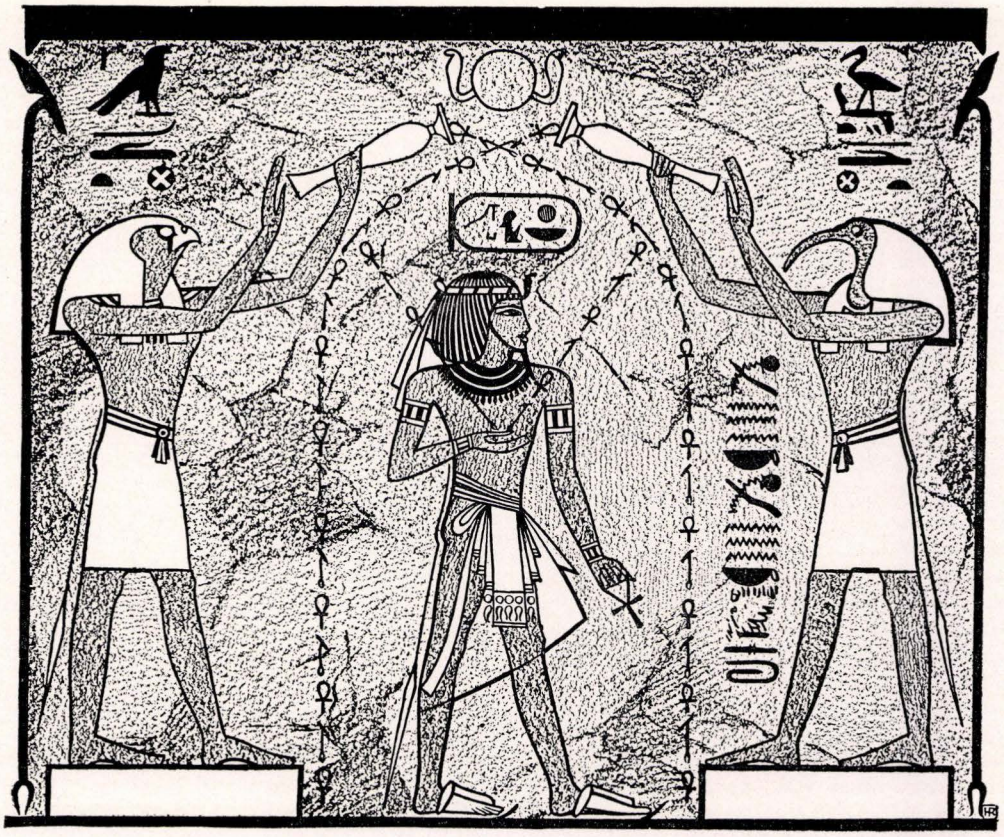
The rite of anointing was apparently not reserved for kings alone. Occasionally certain others who were thought to stand in peculiarly close relation to the Deity, and upon whom a measure of the divine spirit was thought to rest, also were consecrated by the rite of anointing. According to *I Kings* 19:16, Elijah was commanded to anoint Elisha eventually to become his successor in the prophetic office.

It would be precarious to infer from this single instance that professional prophets were regularly inducted into their prophetic office or guild by the rite of anointing. On the other hand, it is beyond all question that these professional prophets were inducted into their office or guild with some formal ceremony of consecration; and since the spirit of the Deity was undoubtedly thought to rest upon the prophet (see *Isa.* 61:1), and this was so intimately associated with the rite of anointing, it becomes fairly probable, even though by no means certain, that the professional prophet, or perhaps at least the supreme head of each professional prophetic guild or group, was formally consecrated by the rite of anointing (*Ps.* 105:15; *I Chron.* 16:22).

In this same spirit, during exilic and early post-exilic times, the particular agent of the Deity, charged by Him with a peculiar and significant task on behalf of His people Israel, such as Cyrus, the king of Persia, for example (*Isa.* 45:1), was regarded as having been anointed by the Deity Himself, and was therefore known as "His anointed." In this same sense, perhaps, Israel as God's chosen people was called "Thine anointed" (*Hab.* 3:13).

Biblical legislation likewise provides for the installation of the high priest in his exalted and sacred office by the rite of anointing (*Ex.* 30:30-33; *Lev.* 6:15; 8:12; 21:10). In consequence he was designated not only by his regular title, *hakohen hagadol* (literally, "the great priest") but also by the secondary title *hakohen hamashia,* "the anoinaed priest" (*Lev.* 4:3, 5, 16). Thus the high priest was to receive the same degree of sanctity by reason of anointment as the king.

According to the critical view, this exaltation of the high priest is of a comparatively late date. The critics hold that during the period of the First Temple it was the king who was the nominal head of the religion, and that there was no high priest, only a chief priest, *kohen harosh* (*II Kings* 25:18), who performed the



Anointing of a king in ancient Egypt. Reproduced from a sketch made by Wilkinson from an Egyptian painting

actual ritual as representative of the king. The idea of anointing the high priest arose, they believe, in the time of the Second Temple, after the attempt to restore the kingship in the person of Zerubbabel had failed (about 520 B.C.E.) and when the high priest had become the actual head of the nation. Accordingly all of the above legislation is referred by them to the time of the Second Temple, an attempt on the part of the priests to safeguard the primary position which they had secured.

Not only holy persons who were imbued with the divine spirit were anointed, including the priest "anointed for war" in time of battle, but also holy objects, with which the Deity was closely linked. This custom is of great antiquity and undoubtedly of pre-Israelite origin, as is attested by the tradition that Jacob anointed the sacred stone at Beth-el (*Gen.* 28:18; 31:13; 35:14). According to the ritual of the Priestly Code, the Tabernacle in the wilderness, together with all its sacred equipment, was similarly anointed (*Ex.* 30:26-29; *Lev.* 8:10; see also *Dan.* 9:24). Likewise, various forms of *minhah* ("grain-offering") had to be anointed with oil as a regular part of the sacrificial ritual (*Lev.* 2:1, 6, 15).

According to Talmudic tradition, the oil of anointing was prepared only once, by Moses, at divine command, in quantity sufficient for the anointing of all future kings and high priests of Israel. During the reign of Josiah it was hidden away, in anticipation of the destruction of the Temple by the Babylonians. Consequently it was missing, and, therefore, not used in the Second Temple. But it is destined to be restored and to have its supreme use at the coming of the Messiah, the "Anointed One" par excellence (*Hor.* 11b and 12a). With the destruction of the Second Temple by the Romans in 70 C.E. and the consequent termination of the priesthood, the rite of anointing as a symbolic religious ceremony, particularly of the induction of the high priest into this sacred office, naturally came to an end.

See also: KINGDOM; MESSIAH. JULIAN MORGENSTERN.

Lit.: *Encyclopaedia Britannica,* vol. 2 (1930) 6; Hastings, James, *Dictionary of the Bible* (1927) 35; idem, *Encyclopaedia of Religion and Ethics,* vol. 1 (1922) 555-57; Smith, W. Robertson, *The Religion of the Semites* (with notes by Stanley A. Cook; 1927) 232-33, 383-84, 582-83; Morgenstern, J., "The Doctrine of Sin in the Babylonian Religion," in *Mitteilungen der Vorderasiatischen Gesellschaft,* 1905, No. 3, pp. 61-63; Palmer, A. Smythe, *Jacob at Bethel,* pp. 133-61; Ginzberg, L., *Legends of the Jews,* vol. 1, p. 371; vol. 3, pp. 33, 179; vol. 4, pp. 5, 7, 246; vol. 7, p. 42.

ANSARI, ABU ALI UMAR IBN IBRAHIM AL-ANSARI AL-AWSI (incorrectly called in some manuscripts Abu Ishak Ibrahim al-Awsi al-Ansari, and confused by some with a Spanish judge Ibrahim al-Awsi al-Mursi), Arab writer, who lived probably in the 14th cent. He was the author of a large romance dealing with the history of Joseph, entitled *Book of Flower Blossoms Concerning the History of Joseph* (in Arabic, *Kitab Zahr al-Kimam fi Kissat Yusuf*) and based upon Jewish traditional material incor-

porated in the Koran and in the Arab biographies of the prophets. The *Book of Flower Blossoms* consists of seventeen chapters, called "assemblies" (majalis), well spiced with old traditions, exegetical excursuses, pious exhortations, short moralizing stories, and a large number of charming pieces in verse. The episode of Joseph and Zulaykha, the wife of Potiphar, popular in all Mohammedan literature, is here, too, related at great length and with fine poetic skill. The work enjoyed great popularity among the Arab-reading public, and even called forth a vastly inferior imitation, which was composed by an anonymous writer and was circulated under the same title. Several manuscripts of the *Book of Flower Blossoms* are extant in libraries in Europe and in the East; one is at Yale University.

Lit.: Nemoy, L., *Selected Poems from the Kitab Zahr al-Kimam* (New Haven, 1930); see also Neumann, E., *A Muhammedan József-monda* (1881).

ANSELL, DAVID ABRAHAM, Canadian diplomat, b. London, 1834; d. Montreal, 1914. He was educated in England and Germany, and came to Canada about 1866. He was an ardent British imperialist, and his acquaintanceship with the great Canadian statesmen Macdonald and Cartier dated from pre-Confederation days. In his *Welding the Links of Union* he unfolded a scheme similar to the one afterwards advocated by Joseph Chamberlain. In 1888 he was appointed consul-general for Mexico in Canada, from which post he resigned in 1913 because of old age. Ansell was long a familiar figure in the dominion and was keenly interested in Jewish educational and philanthropic work. He was first chairman of the Canadian committee of the ICA, and for many years president of the Baron de Hirsch Institute, Montreal, of which he was also a charter member. He wrote also *Retrospective and Prospective Conservatism*; *Politics as Viewed from the Fence,* and other political essays.

Lit.: Morgan, H. J., *Canadian Men and Women of the Time* (1912) 30; Sack, B. J., "David Abraham Ansell: A Remarkable Jewish Personality," in *Kanader Yid,* Dec. 11 and 14, 1914; Hart, A. D., *The Jew In Canada* (1926) 200.

ANSHE KENESETH HAGEDOLAH, *see* SYNAGOGUE, THE GREAT.

AN-SKI, S., *see* RAPPAPORT, SOLOMON.

ANSORGE, MARTIN CHARLES S., lawyer and legislator, b. Corning, N.Y., 1882. He began his legal and political career in 1906, shortly after the completion of his education at Columbia University. A member of the Draft Board during the World War, he enlisted for overseas duty and was in Camp Meigs when the Armistice was signed. In 1918 he was appointed chairman of the Triborough Bridge Committee, serving in that post until 1921, when he was elected Representative for the Twenty-First New York Congressional District; he served as Representative until 1923. He was defeated for re-election by ten votes, after a recount before the House of Representatives. In all, he was five times the Republican candidate for Representative.

Ansorge was the author of the Edge-Ansorge Port of New York Authority Bills in Congress, and in addition he introduced legislation against blocs and combinations in restraint of legislation. He advocated the amendment of the Volstead Act and submitting the question to a national referendum. Among other important legislation sponsored by him was a bill for a permanent non-partisan tariff court, which would take tariff-making out of politics. In 1924 he was candidate for the office of Judge of the Supreme Court.

ANSPACHER, LOUIS KAUFMAN, dramatist, lecturer and publicist, b. Cincinnati, 1878. He studied law and political science at Columbia University. In 1901 he was appointed to the faculty of the League for Political Education, and the next year he joined the staff of the Brooklyn Institute of Arts and Sciences.

Principal Works: Tristan and Isolde, a tragedy, 1904; Embarrassment of Riches, 1906; Anne and the Archduke John, 1907; The Woman of Impulse, 1909; The Glass House, 1912; The Washerwoman Duchess, 1913; Our Children, 1914; The Unchastened Woman, a comedy in 3 acts, 1915 (included in The Best Plays of 1909-19); That Day, 1917; Madame Cecil, 1918; The Rape of Belgium (with Max Marcin), 1918; Daddalums, 1919; All the King's Horses, 1920; The New House, 1921; Dagmar, 1923; Rhapsody, 1930; This Bewildered Age (with an introduction by Charles C. Baldwin), 1935.

ANTHEMS, *see* MUSIC, SYNAGOGAL.

ANTHOLOGIES, *see* COMPILATIONS, LITERARY.

ANTHROPOMORPHISM, the ascription of human form and other human qualities to God. The Bible is for the most part frankly anthropomorphic despite such expressions as "God is not a man, that He should lie; neither the son of man, that He should repent" (*Num.* 23:19) and "For My thoughts are not your thoughts, neither are your ways My ways, saith the Lord" (*Isa.* 55:8). Crude anthropomorphisms are found where the Bible speaks of God's hand, foot, or ear, or of God's walking, smelling, and the like. These make it appear that God has corporeal form like man.

A more refined anthropomorphism, but anthropomorphism none the less, is indicated in the imputing to God of such spiritual attributes as will or wisdom. A special kind of anthropomorphism is the ascription to God of human feelings or emotions, such as love, anger, regret. This is called anthropopathism.

It is difficult to tell how many of these various anthropomorphic expressions in the Bible were intended to be taken literally. No doubt the point of view varied in the course of the Biblical period itself. It is clear, however, that as early as the Septuagint in Alexandria (2nd cent. B.C.E.) and the Aramaic translation of the Pentateuch which goes by the name of Onkelos (2nd cent. C.E.) it was found necessary, in accordance with a more refined conception of the nature of the deity, to tone down these anthropomorphisms by means of skilful paraphrase. Aristobulus, the author of the *Wisdom of Solomon* and Philo went further in the same direction. In Philo's philosophy God became the transcendent and unknowable being, and all descriptions of Him were to be understood metaphorically.

In Palestine and Babylonia, however, no progress was made until the beginning of the philosophic movement with Saadia (10th cent.). From Saadia to Albo (15th cent.) the elimination of anthropomorphism was

one of the motives of the doctrine of attributes, and Maimonides (12th cent.) was not far behind Philo in insisting on the absolute transcendence of God. However, Cabalistic literature, in some of its aspects, does not object to anthropomorphism. The modern Jewish view is the same as that of the philosophers.

See also: ATTRIBUTES OF GOD; LOGOS; THEOLOGY.

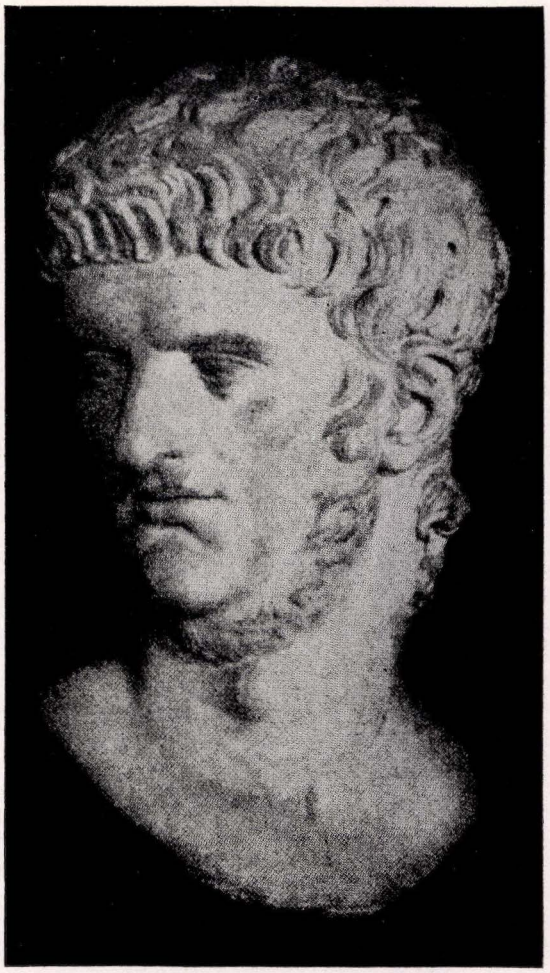
Lit.: Kaufmann, David, *Geschichte der Attributenlehre* (1877) index; Husik, I., *A History of Mediaeval Jewish Philosophy* (1930) index; Moore, G. F., *Judaism in the First Centuries of the Christian Era,* vol. 1 (1927) 420-21, 437-38; Kohler, K., *Jewish Theology* (1928) 74-76, 115-16.

ANTICHRIST, in Christian theology, the adversary of Christ, who will oppose him at his second coming and be vanquished at the end of days. This concept of an arch-fiend, one of the most important Christian eschatological beliefs, symbolizes the rise and conquering sway of evil powers which will precede the establishment of the Kingdom of God. It is applied sometimes to historical personages, at others it becomes merely a symbolic figure for evil doctrines. Antichrist is called by various names: Man of Sin, Son of Perdition, Lawless One (Beliar or Belial), Worker of Error. He will enthrone himself in the Temple of God, proclaiming that he is God, but will finally be slain by the breath of the mouth of the Messiah.

The name first occurs in the New Testament, in the Johannine Epistles (*I John* 2:18, 22; 4:3; *II John* 7), but the idea is found in other New Testament writings, in "the little apocalypse," *II Thess.* 2:1-12, in the Pauline Epistles and in *Rev.* 13, where the Antichrist is identified with the Beast of the mysterious number 666, or, according to some ancient authorities, 616.

Many of the features of the figure of Antichrist go back to much older sources, especially Jewish ones. The idea of an evil antagonist waging a duel with a triumphant god is found in early Babylonian mythology in the story of Marduk and Tiamat, and appears as the eternal war of Ahura Mazda and Angro-Mainyus in the Persian religion. Similar ideas are found in Jewish thought in the place assigned to the great world powers Assyria and Babylon (*Isa.* 10:5-12), or to the imaginary Gog, prince of Magog, in *Ezek.* 38 and 39. In *Zech.* 14 God appears in Zion to battle with His adversaries; in *Joel* 4 there is a day of judgment in the valley of Jehoshaphat.

As the Jewish people encountered successive oppressors, each in turn was identified with the great enemy, and considered as producing the days of evil which were to usher in the final judgment. The book of *Daniel* gives such a role to Antiochus Epiphanes (*Dan.* 7:8, 19-25; 8:9-12; 11:21-45), the first historical figure to be identified with the type of God-opposing tyrant. In the *Psalms* of *Solomon* (1st cent. C.E.), it is Pompey, who presumed to enter the Holy of Holies, who is described as the insolent dragon of chaos (2:26 et seq.; 8:15 et seq.). In later times it was the self-deifying Caligula, who menaced the Jews with death if they would not worship him, who assumes this role (*II Thess.* 2:4; *Ascension of Isaiah* 4:6-11); and finally the concept found its incarnation in Nero, detested as matricide and incendiary, the monster of wickedness. It has been generally held that the numbers 666 (or 616) in the book of *Revelation* are merely the summation of the values of the Hebrew letters making up the words Nero Caesar.



The Antichrist incarnated in Nero, who was abominated by Christians as a matricide and a monster of evil. The early Christians believed that the Emperor Nero, at whose behest Peter and Paul, disciples of Jesus, met their death, was a natural embodiment of the Antichrist

At the same time, a change in the conception occurred. The previous enemies had all definitely perished, and their passing had put an end to their identification with the evil one. But the death of Nero was disbelieved; it was held that he had hidden himself away in the East, and would return with its peoples to reclaim his throne. He is accordingly described by a Jewish sibyl of the end of the 1st cent. C.E. (*Sibylline Oracles V*) as "a direful serpent, causing grievous war . . . then he shall return, making himself equal to God," when a terrible war will convulse the world.

The early Christians were confident that the end of the world would take place in their own time (*Matt.* 16:27-28; *Mark* 9:1; *Luke* 9:27), so that the Emperor Nero, under whose orders the chief apostles Peter and Paul had met their death, was a natural embodiment of the Antichrist. As time went on, however, and the period of the end was indefinitely postponed (cf. *II Peter*), Antichrist became a mysteriously unknown figure, that might be identified with any opponent or enemy of the church. At various times

the Jewish people or their Messiah was identified with Antichrist. In other cases such well-known figures as Mohammed, the Pope (with the Protestants), Napoleon I, Napoleon III, and, in modern times, Kaiser Wilhelm II and Adolf Hitler, have been "recognized" as Antichrist.

Antichrist was expected to be a descendant of the tribe of Dan; for this reason the tribe is not numbered in *Rev.* 7:5-8 among those that are saved. This belief arose from the rabbinical exposition of *Deut.* 33:22; *Gen.* 49:17 and *Jer.* 8:16, which identifies the lion and the serpent, to which the tribe of Dan is compared in these passages, with Belial.

For the later Jewish development of this idea, *see* ANTI-MESSIAH; ARMILUS. JOSEPH MARCUS.

Lit.: Bousset, W., *The Antichrist Legend* (trans. by A. H. Keane; 1895); Friedlaender, Michael, *Der Antichrist* (1901); Charles, R. H., *Ascension of Isaiah* (1917); Schürer, E., *Geschichte des jüdischen Volkes im Zeitalter Jesu Christi,* vol. 2, division 2, p. 165.

ANTI-DEFAMATION LEAGUE, an organization founded in Chicago in 1913, under the auspices of the B'nai B'rith. It has for many years concerned itself with the problems of group relationships, the building of good will and understanding between the elements which make up the American people. The League has constantly fought defamatory attacks upon the Jewish people. It cooperates with all agencies aiming to promote sympathetic understanding between groups in America, as well as with those organizations and societies which seek to secure reaffirmation of loyalty to the principles of American democracy and fight against subversive movements.

The League maintains a research department and a speakers' bureau. It circulates literature, bearing upon the problems of democracy and the threats against it. In addition, it endeavors by educational means to establish the truth in regard to all anti-Jewish libels and defamation, a task which is a considerable factor in the League's office program. Thus it has called attention to stage and screen representations of the Jews which tend to present an unfair picture, helped to introduce legislation against offensive advertising, and aroused enlightened public opinion in the United States to answer an anti-Semitic campaign launched by the *Dearborn Independent* in 1920.

Since 1933, because of the repercussions from the rise of the Hitler regime in Germany, the program of the League has broadened considerably. It has combatted discrimination against Jews in employment, as well as the verbal and written attacks of social and academic anti-Semitism.

The League seeks to ascertain all available facts concerning organized anti-Semitic groups, as well as to establish the falsity of the charges contained in scurrilous propaganda. Factual material is supplied to ministers, public officials, and others who seek to be adequately informed in order properly to correct public opinion. Many thousands of important books and brochures have been placed in libraries throughout the country. 10,000 copies of a pamphlet by the chairman of the League, proving the fraudulent nature of the *Protocols of the Elders of Zion,* were thus distributed; other books deal with Nazism, the history of the Jews of Germany, and the ideals of democracy and their interpretation in the field of Christian-Jewish relations. Since 1935, it has been investigating and disproving allegations that refugees from Germany were displacing native-born employees.

In 1939 the officers of the League were as follows: Sigmund Livingston (who was the creator of the League), chairman; Richard E. Gutstadt, national director. The national headquarters of the League are in Chicago; the principal branch is in New York city.

Lit.: Reports of the Anti-Defamation League, 1933 to 1938; *B'nai B'rith Manual* (1926) 359-72; Gutstadt, R. E., "Defamation Must be Fought," in *B'nai B'rith Magazine,* vol. 50 (1936) 110.

ANTIGONUS, son of John Hyrcanus I and brother of Aristobulus I, *see* ARISTOBULUS I.

ANTIGONUS (Hebrew, Mattathiah), second son of King Aristobulus II, and the last Jewish king of the Hasmonean dynasty, d. 37 B.C.E. After the death of his brother Alexander in 49 B.C.E., he became head of the movement against the Idumean Antipater and his sons Herod and Phasael, the virtual rulers of Judea. Defeated in his first attempt in 42, after the death of Antipater he succeeded, in 40, in gaining the throne, with the aid of the Parthians. His reign of three years was a series of conflicts with Herod, who had in the meantime been appointed king by the Romans. Jerusalem fell before Herod in the summer of 37 B.C.E., and Antigonus, at the suggestion of Herod, was taken to Antioch and put to death by means of the executioner's ax. It was the first time that the Romans had ever inflicted such a punishment upon a king.

ANTIGONUS OF SOCHO, the earliest sage mentioned in Talmudic tradition, and at the same time the first Jewish teacher who bore a Greek name. According to *Aboth* 1:3, he was a pupil of Simeon the Just (Simeon II), and lived probably about 200 B.C.E. His maxim was: "Be not like servants who serve their master for the sake of a reward, but be like those who serve their master not for the sake of a reward; and let the fear of God be upon you." This maxim contains the principal doctrine of Pharisaism, that virtue is its own reward, without reference to the future or to the result. The legend in the fifth chapter of *Aboth de Rabbi Nathan,* according to which two of Antigonus' pupils were the founders of the sects of the Sadducees and the Boethusians, is not a genuine tradition, but inspired by later events. It was intended to show that the Sadducean denial of immortality arose out of a misunderstanding of Antigonus' maxim.

Lit.: Moore, G. F., *Judaism in the First Centuries of the Christian Era,* vol. 1 (1927) 35, 69-70; vol. 2 (1927) 95-96.

ANTI-LEBANON, the name of the mountain-chain passing through Syria and running north and south to the east of and parallel to the Lebanon. Today it is called Jebel es-Sherki ("eastern mountains"). The highest elevation of the Anti-Lebanon is represented by the southern mountain-block, which is designated as Mount Hermon (Jebel es-Shech, 9,050 feet high). Between the Lebanon and the Anti-Lebanon lies the table-land el-Bika, the ancient Coele-Syria ("Hollow Syria"), the northern part of the "Syrian trench," which continues southward into the valley of the Jordan. The Anti-Lebanon is intersected

by the Nahr Barada, which flows toward the east and waters the oasis of Damascus. In the Bible both this river (*II Kings* 5:12) and the portion of the Anti-Lebanon in which it has its source (*Song of Songs* 4:8) are called Amana. The Amanus of the ancients, however, is the Syrian mountain-range which extends from the Cilician Taurus along the gulf of Alexandretta. The river Helbun (the Helbon of *Ezek.* 27:18) also has its source in the Anti-Lebanon.

In 1920 this area was incorporated into the state of Great Lebanon, in the French mandated territory in Syria.

ANTI-MESSIAH, legendary opponent of the Messiah and leader of the heathen forces in the battle against the latter which will take place at the end of time. Such a figure, under the name of Armilus, becomes a definite part of Jewish eschatology by the 8th cent. C.E.; he is to be the offspring of the wicked Gentiles and of a marble statue of a woman at Rome, will overcome and destroy the Messiah of the house of Joseph and rule over the entire world, but will ultimately be defeated and slain by the Messiah of the line of David. In *Pesikta Rabbathi* (edit. Friedmann, p. 161b) the Anti-Messiah is apparently identified with Satan and the Angel of Death.

Scholars are divided on the question of how far such a conception can be traced back in the world of Jewish ideas. According to Bousset and Moritz Friedlaender, the idea of an Anti-Messiah goes back to Persian eschatological ideas and to Ezekiel's prophecy of Gog, the prince of Magog, who was to attack Israel and to be miraculously overcome (*Ezek.* 38 and 39). The pseudepigraphic writings describe him as a powerful tyrant, with the characteristic traits of Antiochus Epiphanes, Herod the Great, Caligula or Nero, or else as a false prophet, who established his power by means of deceptive signs and miracles (*Ascension of Moses* 8; *IV Esdras* 13:33 et seq.; *Sibylline Oracles* 3:46-92).

Klausner, on the other hand, denies that this doctrine is of Jewish origin. He admits that the role of Satan and the fallen angels in *Enoch* and of Satan in the *Ascension of Moses* furnishes material for the development of the figure of the Messiah's opponent, but holds that the development found in the 8th cent. was due to Christian influence. He states that "the early Talmudic and Midrashic Haggadah as well as the whole Palestinian Messianic literature know nothing of an Anti-Messiah." Strack holds the same view. However, it is not impossible that the idea of an Anti-Messiah appeared merely in the small groups which cherished the pseudepigraphic literature as a sort of esoteric doctrine, and that from these on the one hand it passed to Christianity through the Essenes, and on the other to the Jewish people as a whole after the failure of their political hopes, following the Bar Kochba rebellion in the 2nd cent. C.E.

See also: ANTICHRIST; ARMILUS. SIMON COHEN.

Lit.: Hastings, James, *Encyclopaedia of Religion and Ethics,* vol. 1 (1922) 578-81; Bousset, W., *The Antichrist Legend* (trans. by A. H. Keane; 1895); Friedlaender, Moritz, *Der Antichrist* (1901) 126-29; Strack, H. L., and Billerbeck, P., *Kommentar zum Neuen Testament aus Talmud und Midrasch,* vol. 3 (1926) 637-40; Klausner, Joseph, *Haraayon Hamashihi Beyisrael* (1927) 232, 260, note 5; Jellinek, A., *Beth Hamidrash,* vol. 4 (1857) 124-25.

ANTILLES, *see* WEST INDIES.

ANTIN, BENJAMIN, lawyer and legislator, b. Russia, 1884. He received his legal training at the New York Law School, and became active in politics. Antin was Assemblyman of the New York State Legislature (1920-22) and served as State Senator from 1922 to 1926. He is the author of important legislation concerning the education, care and protection of children, and wrote various articles dealing with child and public welfare. He is also author of an autobiography, *The Gentleman from the 22nd* (New York, 1927).

ANTIN, MARY, authoress, b. Plotsk, White Russia, 1881. She came to the United States in 1894 and was educated at the public schools of Chelsea and Boston, Mass., and at Teachers' College, Columbia University. Her first work, *From Plotzk to Boston* (Boston, 1898), is a record of her voyage from her native town to the American shore. Her best-known work is *The Promised Land* (Boston, 1912), an autobiography. Her *At School in the Promised Land* (Boston, 1916), consisting of chapters from her *The Promised Land,* was for a time used by the Massachusetts School Board as a text book. In 1913 several of her short stories appeared in the *Atlantic Monthly* (January, pp. 31-41; August, pp. 177-90). She wrote also *They Who Knock at Our Gates* (Boston, 1914). In 1923 she became resident worker at Gould Farm, Great Barrington, Mass.

Lit.: Wade, Mary H., *Pilgrims of To-Day* (1920) 112-41.

ANTI-NAZI LEAGUE, *see* NON-SECTARIAN ANTI-NAZI LEAGUE.

ANTINOMIANISM. Strictly speaking, the word antinomianism, meaning "opposition to law," was applied by Martin Luther to the opinion of a fellow reformer named Agricola, who had maintained that the Jewish law, including its moral precepts, was not binding on Christians. Although Agricola withdrew from his position, his views were subsequently adopted by a school in Protestantism. However, the principles involved in the controversy are far-reaching.

The Christian religion in very early days found itself diverging from rabbinic legalism. Even Jesus had provoked hostility by his attitude to the Sabbath; and Paul raised the whole question as to how far his Gentile converts were bound to keep the Law of Moses. Although Paul himself observed even the ceremonial law, he steadfastly denied that it had the power of salvation, which could be obtained only by the grace of God and through faith in Jesus Christ. In opposing the legalized system of the church in his day, Luther adopted the position of Paul, and, denying the power of "good works" to save the soul, promulgated his doctrine of justification by faith. Some followers of both Paul and Luther pushed their views of salvation to a logical extreme.

In the early church there were Gnostics who had dispensed with the moral law as binding on Christians. Marcion (150 C.E.), the ablest of them, said that the whole law of the Old Dispensation was the work of an inferior God, and that the true God and Jesus Christ, His son, had nothing to do with it. In these ancient

days the early Gnostics represent the unmoral side of Gnosticism, and Marcion its anti-Jewish, though not its anti-moral, aspect.

After Luther, Protestants frequently appeared to declare that to stress the laws of morality inculcated in the Old Testament results in the denial of the power of God's grace to grant free salvation. This antinomianism was twofold. On the better side, it was due to a desire to emphasize the goodness of God and the utter inability of man to merit the grace which He bestows on His servants. On the other side, it was used by those who, relying on the possession of the supposed favor of God, claimed immunity if they broke the moral law.

In the 16th cent. antinomianism was denounced by the Council of Trent (Sixth Session). In modern times, antinomianism caused disquiet in the 17th cent. in New England, the principal leader being Mrs. Anne Hutchinson (d. 1643). She was expelled from Massachusetts and took refuge in Rhode Island. Ralph Cudworth in 1647 preached a famous sermon against antinomianism before the House of Commons. In the 18th cent. Fletcher of Madeley, the friend of John Wesley, published his *Four Checks to Antinomianism* (1771-75).

Antinomianism in its original sense raised the question whether the old Law of Israel had been superseded for Christians by the new revelation in Christ. The verdict of the Catholic church is that the ceremonial law has been set aside but the moral precepts remain obligatory. The Articles of the Church of England state the orthodox view, that, although the laws of Moses concerning rites and civil polity which they prescribe are not binding, "yet notwithstanding no Christian man whatsoever is free from the obedience of the Commandments which are called moral." There has, however, always been a certain antagonism between hyper-spiritual Christianity and the supposed harshness of certain parts of the ancient code. At the same time, experience has shown that any Christianity which is lacking in an Hebraic element is almost certain to prove anaemic in character.

Thus far the antinomianism here dealt with is religious and depends upon the view taken of the revelation of God in the Bible. In its modern form it appears to be an attack on all law, whether human or divine. It is a protest against restraint of every kind, including that imposed by those conventions which make human society possible. Perhaps this may be traced back to Jean Jacques Rousseau, whose original, if unpractical, idealism exerted such an immense influence in France in the 18th cent. Rousseau's philosophy demanded that there should be a reexamination of what had previously been accepted by the civilization of his age as the fundamental principles of morality. In the 19th cent. this non-Christian antinomianism was further elaborated by Friedrich Nietzsche, particularly in his *The Transvaluation of All Values.*

Judaism, with its defined code of religion and morals, is absolutely opposed to antinomianism. In Christianity, on the other hand, the demand for spiritual freedom may lead men in the direction of repudiating law altogether. The contrast between the two faiths may easily lead to misapprehension. The Jew can no more be described as a slave to an arid legalism than the Christian can be accused of license in the guise of spiritual freedom. No society can maintain itself without law, and a lawless state or a religion which is really antinomian is equally unthinkable.

Judaism appears to be the antithesis of antinomianism. The House of Israel and its religion owe their permanence alike to a marvellous idealism and to a legalism which is intensely practical. Their coherence and their faith have been preserved by a law which aims at being a guide to life and a safeguard of religious truth. It is not possible to deny that this polity has worked. Christianity, on the other hand, claims greater liberty and a fuller scope for spiritual guidance. Yet it is impossible for it to ignore the necessity of the salutary restraint of law, and the antinomian attitude proves destructive of its very existence and its power to continue as a living force. The two religions may have different conceptions of the principle of law, but are equally committed to its preservation.

F. J. FOAKES-JACKSON.

Lit.: For the alleged opposition of Jesus to the Law, see Klausner, J., *Jesus of Nazareth* (English translation, 1925) and Montefiore, Claude G., *The Synoptic Gospels,* 2 vols. (1927). For the views of Paul, see Lahe, *Earlier Epistles of St. Paul* (1911). For the New Testament generally, see Kohler, Kaufmann, article "Antinomianism" in *Jewish Encyclopedia.* For antinomianism generally, cf. the article in Hauck's *Realencyclopädie* and Blunt, J. H., *Dictionary of Doctrinal and Historical Theology* (1872). For Anne Hutchinson, see Adams, C. F., *Antinomianism in the Colony of Massachusetts Bay* (1894) and *Three Episodes of Massachusetts History* (1896). For Marcion and Gnosticism, see Harnack, A., *Dogmengeschichte,* vol. 3. For a wise remark on Rousseau, see McGiffert, *The Rise of Modern Religious Ideas,* p. 111.

ANTIOCH, a Syrian city on the river Orontes, built about 300 B.C.E. by King Seleucus I (Nicator), and named in honor of his father. It developed into the capital of the Seleucid kings, and became the metropolis of Asia Minor. The Jews settled there at the time of its founding, enjoyed the favor of the later kings, and apparently received full citizens' rights. The city had a great attraction for the pro-Hellenistic Jews of Palestine.

Under King Antiochus IV (Epiphanes), the Jews of Antioch were seriously persecuted. (It is alleged that the martyr Eleazar and the seven sons of Hannah were executed there; up to the 6th cent. C.E. their tombs were revered there.) Later kings atoned for this injustice and gave the Jews of the city the brazen vessels of which the Temple in Jerusalem had been plundered by Antiochus Epiphanes. These vessels were installed in the synagogue in Antioch. About 145 B.C.E. the people in the city revolted against King Demetrius II and were suppressed by 3,000 Jewish warriors sent by the Hasmonean high priest Jonathan.

In 63 B.C.E. Antioch was incorporated into the Roman empire; at this time the Romans recognized the citizenship of the Jews. Later, when Jews were forbidden to use heathen oil and many Jews for this reason refused to use the oil given free in the municipal baths, they received the right to obtain a money subsidy from the city. The number of Jews increased by natural growth, immigration and the conversion of many heathens. The high regard for the Jews was greatly furthered by the gifts which Herod I made to Antioch. (He paved the main street, and erected a magnificent covered gallery along it.) The organization



Antiochus III



Antiochus IV



Antiochus V



Antiochus VII

of the community was similar to that of the Jewish community in Alexandria; at the head was an archon, with a staff of elders.

The great increase in the number of Jews and the rising influence of their religion caused a counter-current, and in the middle of the 1st cent. opposition to them appeared in the city. For all that, in 66 C.E., when massacres of Jews were raging in many cities of Syria, the Jews of Antioch were troubled but little. Later they suffered greatly because of a renegade named Antiochus, who wished to caricature Antiochus Epiphanes. The Roman authorities put a stop to these religious persecutions. Titus, who visited the city in late autumn of the year 70, after the destruction of Jerusalem, rejected the request of the citizens of Antioch to expel the Jews who were settled there or to withdraw their citizenship.

At the end of the 1st cent. Christianity came to the fore in Antioch, and the city was later a bulwark of the Eastern church, at the head of which was the resident patriarch. From the 4th cent. on the Christians began to persecute the Jews. The massacres and excesses undermined the Jewish community, particularly under Emperor Zeno, and eventually caused its destruction. After the conquest by the Arabs in 638 the once important Jewish community of this city, sunken into a parish town, became only a memory.

JAKOB NAPHTALI SIMCHOWITSCH.

Lit.: Schürer, E., *Geschichte des jüdischen Volkes im Zeitalter Jesu Christi,* vol. 3 (4th ed.) 10, 49, 85, 117, 122, 126, 140, 167; Boettcher, *Topographisch-historisches Lexicon zu Josephus* (1879) 25-27; Graetz, H., *History of the Jews,* vol. 2 (1927) 417.

ANTIOCHUS III (The Great), a king of Syria of the dynasty of the Seleucidae; reigned from 223 to 187 B.C.E. He waged war with the Ptolemies of Egypt over the possession of Palestine. Although defeated at Raphia in 217, he won a battle at Panion, near the sources of the Jordan, in 198, after which Judea became part of the Syrian empire. According to Josephus (*Antiquities,* book 12, chap. 3), he was very favorably disposed toward the Jews and accorded them great privileges; some details of the decrees quoted by Josephus have been questioned, but there is no doubt as to their general tenor. He transplanted 2,000 Jewish families from Mesopotamia to Phrygia and Lydia.

ANTIOCHUS IV, Epiphanes, second son of Antiochus III; ruled over Syria from 175 B.C.E. to 164 B.C.E.

Antiochus is represented in the literature of his time as a whimsical tyrant of rash and impetuous nature, contemptuous of religion and the feelings of others. Smitten with the desire of unifying his kingdom through the medium of a common religion, he tried to root out the individualism of the Jews by suppressing all the Jewish customs. He removed the old orthodox dynasty of high priests in Jerusalem and installed Hellenistic high priests in the Temple. In 170 B.C.E. he plundered the Temple and sent the sacred vessels to Antioch, his capital.

Two years later, enraged by Roman interference with his ambitions concerning Egypt, he resorted to still more stringent measures against the innocent Jews. Jewish worship was forbidden, the scrolls of the Law were confiscated, and the most characteristic Jewish religious acts, such as the Sabbath rest, circumcision and the dietary laws, were prohibited under penalty of death. In December, 168, the altar at the Temple was polluted and sacrifices were made to the Olympian Zeus, whom he ordered all the Jews to worship. The result was the great uprising under the leadership of the Hasmoneans, signalized by the victories of Judas Maccabeus. Antiochus, engaged in wars with the Parthians, was unable to send the full force of his kingdom against the Jews, and died while the rebellion was still in progress (*I Macc.* 1 to 5; *II Maccabees*).

The appellation "Epiphanes" means "manifest God"; several of the Seleucidae received similar titles. The epithet "Epimanes" ("madman") was given to Antiochus by a contemporary historian, Polybius; it is a parody of the former title and indicates the almost unbalanced mentality of the king.

See also: HANUKAH; MACCABEES.

ANTIOCHUS V, Eupator, son of Antiochus IV; reigned over Syria from 164 to 162 B.C.E. He was only a boy when he came to the throne, and was simply a tool in the hands of his field marshal and guardian Lysias. He continued the war of his father against the Jews, but in 163 B.C.E. granted them religious liberty and political autonomy in exchange for their submission to his rule (*I Macc.* 6; *II Macc.* 11 to 13).

See also: LYSIAS.

ANTIOCHUS VII, Sidetes, member of the dynasty of the Seleucidae; ruled over Syria from 138 to 129 B.C.E. During the time when he was trying to wrest the throne from Tryphon, a former officer who had slain Antiochus VI and seized the crown, he showed favors to Simon Maccabeus, and promised to acknowledge the independence of Judea. But after he had gained possession of his own kingdom, he sent an army to conquer Judea under his general Cendebeus; the latter, however, was defeated by the two sons of Simon, Judah and John. Early in the reign of John Hyrcanus (134 or 133 B.C.E.) he made another attempt which



Antiochus IX, co-ruler of Syria, who was defeated during an invasion of Palestine, allowing the Jews to capture Samaria and Scythopolis

was more successful. Jerusalem was besieged and taken by him, and Hyrcanus was compelled to pay tribute and to send contingents to the aid of Antiochus in his campaign against the Parthians. Antiochus was at first successful in this war, but was finally defeated and slain; upon his death, Judea recovered its independence in 128 (Josephus, *Antiquities,* book 13, chaps. 7 and 8).

ANTIOCHUS IX, Cyzicenus, son of Antiochus VII; he was co-king of Syria from 111 to 96 B.C.E. In 108 he marched into Palestine in answer to a call for help from the Syro-Hellenes of Samaria, but was defeated by Antigonus and Aristobulus, the sons of the high priest John Hyrcanus. According to a tradition, the latter was in the Temple at the time and heard a divine voice announcing the victory (Josephus, *Antiquities,* book 13, chap. 10). As a result of this victory, the Jews were enabled to take possession of Samaria and Scythopolis (Beth-shean) in the following year.

ANTIOCHUS, SCROLL OF, known also as the Scroll of the Hasmoneans, a brief account of the Maccabean victories over Antiochus Epiphanes, composed about the 7th cent. It is written in Aramaic, in a style strongly reminiscent of *Daniel.* It was translated from Aramaic into Hebrew during the Middle Ages. It possesses no historical value, but adds certain legends which find no parallels in the other sources for the Maccabean revolt. It is quoted in the Gaonic code *Halachoth Gedoloth* (8th cent.) and is mentioned by Saadia (10th cent.) and Nissim of Kairwan (11th cent.). During the 13th and 14th centuries it was read in the Italian synagogues on Hanukah as the book of *Esther* is read on Purim, while the practice may have become customary in the Orient at an earlier time; it is still a part of the liturgy of the Yemenite Jews. In some localities the blessing "Who has commanded us concerning the reading of the Scroll" was recited, notwithstanding the strenuous objections of the rabbinical authorities. Many manuscripts of the Bible contain the Scroll of Antiochus, sometimes joined to the Pentateuch and sometimes to the five scrolls (Megilloth).

Lit.: Hebrew version in *Abodath Israel* (Rödelheim, 1868), and in *Otzar Hatefilloth* (1928). Aramaic and Hebrew versions are in Filipowsky, H., *Mibhar Peninim* (1851); in Jellinek, A., *Beth Hamidrash,* vol. 1 (1853) 142 et seq.; vol. 6 (1877) 4 et seq.; and in Eisenstein, J. D., *Otzar Midrashim* (1915) 185-89; Gaster, M., *Transactions of the Ninth International Congress of Orientalists,* vol. 2 (1893) 3-32.

ANTIPAS, properly Herod Antipas, son of Herod the Great and Malthace of Samaria. After his father's death in 4 B.C.E., he became tetrarch of Galilee and Perea. He founded the city of Tiberias on the Sea of Galilee (24-26) and made it his capital. His territory was the scene of the preaching of both John the Baptist and Jesus, about the year 30. In 39 C.E. the emperor Caligula banished him to Gaul on a charge of planning rebellion against Rome. His wife Herodias, who was the daughter of his half-brother Aristobulus and the former wife of his brother Herod, followed him into exile.

It was Antipas who ordered the execution of John the Baptist. The gospels (*Matt.* 14:3-11; *Mark* 6:17-26) relate that Antipas did this only in fulfilment of a rash promise made to Salome, the daughter of Herodias; but Josephus states plainly (*Antiquities,* book 17, chap. 5) that Antipas had John slain because he feared that his great influence with the people might lead them to rebellion.

Lit.: Brann, M., "Die Söhne des Herodes," in *Monatsschrift für die Geschichte und Wissenschaft des Judentums,* vol. 22 (1873) 241-47, 305-21; the commentaries to the Gospels; the general Jewish histories for the period.

ANTIPATER, son of Antipas and father of Herod the Great, virtual ruler of Judea from 63 to 43 B.C.E. According to the most reliable accounts, he was of an Idumean family which, like the rest of the nation, had been forcibly converted to Judaism under John Hyrcanus; a hostile Jewish legend traced Antipater's descent from an Ashkelon slave, while his flatterers claimed that his ancestors traced their descent back to the noblest Jewish families in Babylonia.

Antipater's father was a governor of Idumea under Alexander Jannaeus and Salome Alexandra, and Antipater probably succeeded him in this position. In the civil war between the sons of Alexandra, in 67, he became the friend and adviser of the elder brother, Hyrcanus II. When the latter was about to yield to the more ambitious Aristobulus II, Antipater persuaded him to flee for aid to the Nabatean Arabs. Aided by Arab contingents, Hyrcanus and Antipater gained the upper hand, and when Pompey was called in to arbitrate between the brothers, Antipater adroitly persuaded the Roman to decide in favor of Hyrcanus. After assisting in the battles of 63 B.C.E., when Aristobulus II was completely defeated, Antipater became the real governor of Judea, while Hyrcanus was content to exercise the office of high priest.

While in power, Antipater preserved the independence of Judea by craftily shifting, at the right time, from one lord of the Roman republic to the other. During the civil war between Pompey and Caesar, he at first favored the former; but after the battle of Pharsalus, in 48, he changed sides and rendered great services to Caesar during his conflict with Ptolemy of Egypt. Antipater received his reward the following year, when Caesar appointed him procurator of Judea. He at once proceeded to make his sons governors of districts, and thus paved the way for his descendants to attain the throne. When Caesar was assassinated in 44 B.C.E., Antipater espoused the cause of Brutus and Cassius, but in 43, just as he was at the height of his power, he was poisoned by a certain Malich, who aspired to his position.

Lit.: Minkin, Jacob S., *Herod: A Biography* (1936).

ANTIQUITIES, *see* ARCHEOLOGY; CATACOMBS; CEREMONIAL OBJECTS AND INSTITUTIONS; LIBRARIES; MUSEUMS; OSSUARIES; PALEOGRAPHY; SYNAGOGUE.

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I. Concept and Theory 1. Definition and Origin. The term anti-Semitism is employed specifically to denote the movement to degrade Jews to an inferior position in all branches of life in the countries in which they live. Generally, it is applied to individual and group incitation and action aiming to circumscribe the civil, religious and political rights of the Jews; also to hinder normal relations between Jews and non-Jews.

The coining of the word anti-Semitism ushered in a new era in the history of anti-Jewish agitation. It supplied Jew-baiting with an attractive catchword and a rationalization, apparently derived from science. It gave impetus to an antagonism that had until the middle of the 19th cent. been nourished by religious bigotry, but which at this time was rapidly losing its potency, in the face of political and economic liberalism.

The term first appears in Germany toward the close of the financial panic which grew out of the wild speculation following the Franco-Prussian war (1870-71). The word was probably first used by Wilhelm Marr, said to have been a converted Jew, in *Der Sieg des Judentums über das Germanentum,* a pamphlet which he published in 1879, the same year in which he founded the Anti-Semitic League; two years later, he began publication of *Zwanglose antisemitische Hefte.*

The idea conveyed by the word anti-Semitism, namely, that hatred of the Jew is a manifestation of racial antipathy, was enunciated long before Marr employed the term. According to Grattenauer's *Wider die Juden* (1803), the Jews of Germany were, as early as that period, regarded as "Asiatic immigrants." In 1858, Otto Wigand, challenging Abraham Geiger's thesis that the Jews were purely a religious group, insisted that "the wall separating Jew and Christian stands unshattered, for the watchman who guards it never sleeps—that watchman being the race difference between the Jewish and Christian populations. . . ." Wigand goes on to say: "How can the race difference between a German and a Slav or a German and a Dane be compared to the race antagonism between the children of Jacob, who are of Asiatic descent, and the descendants of Teut and Hermann, who have inhabited Europe from time immemorial! Between the proud and tall blond Aryan and the short, black-haired, dark-eyed Jew! Races which differ in such degree oppose each other instinctively, and against such opposition reason and good sense are powerless."

The notion of instinctive racial hostility was also enunciated in 1872 by Friedrich von Hellwald in the Austrian weekly *Ausland,* in which he declared that "the Jews were not merely a separate religious community but—and this is the most important factor—an altogether different race. The European feels instinctively that the Jew is a stranger who migrated from Asia. . . . and possesses a certain cleverness which makes him master of the honest Aryan."

The concept of anti-Semitism is based on an erroneous and no longer scientifically accepted classification of mankind which became very popular in Germany about the middle of the 19th cent. when a Frenchman, Count Joseph Arthur de Gobineau, published a four-volume treatise entitled *Essai sur l'inégalité des races humaines.* Gobineau held that, of all races, the white was the only civilized one; that, of this race, the family called "Aryans" was the source of "everything great, noble, and fruitful in the works of man;" and that the most creative branch of the "Aryans" was the Germanic. Gobineau contrasted the tall, blond, civilizing "Aryan" with the short, swarthy, parasitic "Semite."

Gobineau's views were based upon uncritical inferences from certain discoveries of ethnologists made early in the 19th cent. These discoveries dealt with the kinship between most of the modern European languages and those of Central Asia as well as ancient Sanskrit. The inferences led to the assumption that these tongues were all derived from a common ancestor, which came to be designated Indo-European and, by some, "Aryan," from the name "Arya" (noble) which the speakers of Sanskrit gave themselves.

The similarity between Hebrew, Syriac, Arabic, Ethiopic, and other eastern languages had already been noted and this group of tongues had come to be called "Semitic," on the assumption that the peoples who spoke them were descendants of Shem, son of Noah.

In spite of the wide differences in physical characteristics between the members of the groups speaking the Aryan languages, on the one hand, and those speaking the Semitic tongues, on the other, the earlier modern ethnologists identified language and race. This identification gave currency to the theory that the Aryan-speaking peoples of today are descendants of an ancient Aryan race, and those who speak the Semitic languages are descendants of an ancient Semitic race.

Some scholars went further. On the basis of language analysis, they attributed certain qualities to the "Aryan" peoples, and other traits to the "Semitic" race. Thus, Christian Lassen declared in his *Indische Altertumskunde* (1844) that "history proves the Semites do not possess the harmony of psychical forces which distinguishes the Aryans"; and Ernest Renan, in his *Histoire des langues sémitiques* (1855), averred that "science and philosophy were almost foreign to the Semites" and that "The Semitic race, compared to the

Indo-European, represents in reality an inferior composition of human nature." Although Renan later denied that the Jews of today are Semites or even a race, his high reputation as an objective scholar lent respectability to such views as those of Gobineau.

The entire Aryan theory has since been repudiated by science. The famous Oxford philologist F. Max Müller, who at one time believed in the theory, denounced it as "a downright theft" (*Biographies of Words and the Home of the Aryas,* 1888). Despite the rejection of Aryanism by science, however, the theory continued to have many believers, notably in Germany, especially among the aristocracy. It is worthy of note that these racial theories were applied only to Jews, and not to any other of the Semitic groups.

Gobineau had explained that, in referring to "les Germains" as the most creative branch of the Aryan family, he had in mind a primitive people and not "les Allemands," the modern Germans who, he said, "were not Germanic at all." Nevertheless, his thesis was eagerly adopted by the German composer Richard Wagner and his Bayreuth circle, who raised it to the plane of a cult. At the same time, Germany's rise to a first-class world power, after the Franco-Prussian War, served to promote the notion of German superiority and stimulated the production of pseudo-scientific works which set out to prove this superiority. By far the most imposing of such works was *Die Grundlagen des neunzehnten Jahrhunderts* by Houston-Stewart Chamberlain, British son-in-law of Richard Wagner, published in 1900 (English translation published in 1911). Although National Socialist race theorists, including Hans Günther, their leader, now regard Chamberlain's views as scientifically untenable, it is nevertheless generally admitted that his book was the inspiration of the National Socialist race dogma, which is the alleged basis of the National Socialist anti-Jewish policy.

2. Factors Underlying Inter-Group Hostility. Anti-Semitism, as has already been stated, is a phase of the general phenomenon of inter-group hostility, which springs from a combination of a number of human traits, the chief of which may be described as follows:

a. Dislike of the Unlike. There is a general dislike noticeable among human beings for those who are different, whether this distinction be one of race, color, creed, manner of dress, customs, class, language, economic status, or even residence. Its most deeply-rooted form is one that does not affect the Jews, namely the repugnance toward those of a different color, but every other form is represented in anti-Semitism. One form of this dislike is the antipathy toward immigrants, especially if their language, religion, customs, and manners are distinctly different from those of their new country. In respect of differences of language, it is noticeable that the speaking of the local language in a corrupt or even a dialect form is generally as much and sometimes even more disliked than speaking a language which is altogether foreign. Other examples of this particular psychological quirk are the well-known antagonism between urban and rural populations, between the worker and the banker, employee and employer, and aristocrats and plebeians. This dislike is often increased by a secret admiration of the ways of others, an admiration against which the egotism of the majority revolts, and hence inverts into a sort of defensive hatred; this factor is particularly noticeable in the German form of anti-Semitism.

b. Group Inferiority Feeling. Closely allied to the first factor is the tendency on the part of every group to exalt itself by casting aspersions upon others, to nourish its own ego by proclaiming the unworthiness of all those who are different. This is apparent in the production of chauvinistic race theories, of distinctions between "Nordics" and "non-Nordics," "Aryans" and "Semites," white and colored races. It is particularly prevalent among the lower classes, which, not being able to rise to higher levels, compensate for this inability by casting about for some group which they may hate and despise. Such hatred becomes especially violent when the group held inferior is believed to be successful, influential, or otherwise powerful.

c. Danger of Antagonism. The masses of humanity can more easily be moved by antagonism than by friendship. Mob psychology is potent when it is directed against a specific institution or group, and most individuals are more strongly conscious of what they are not than of what they are.

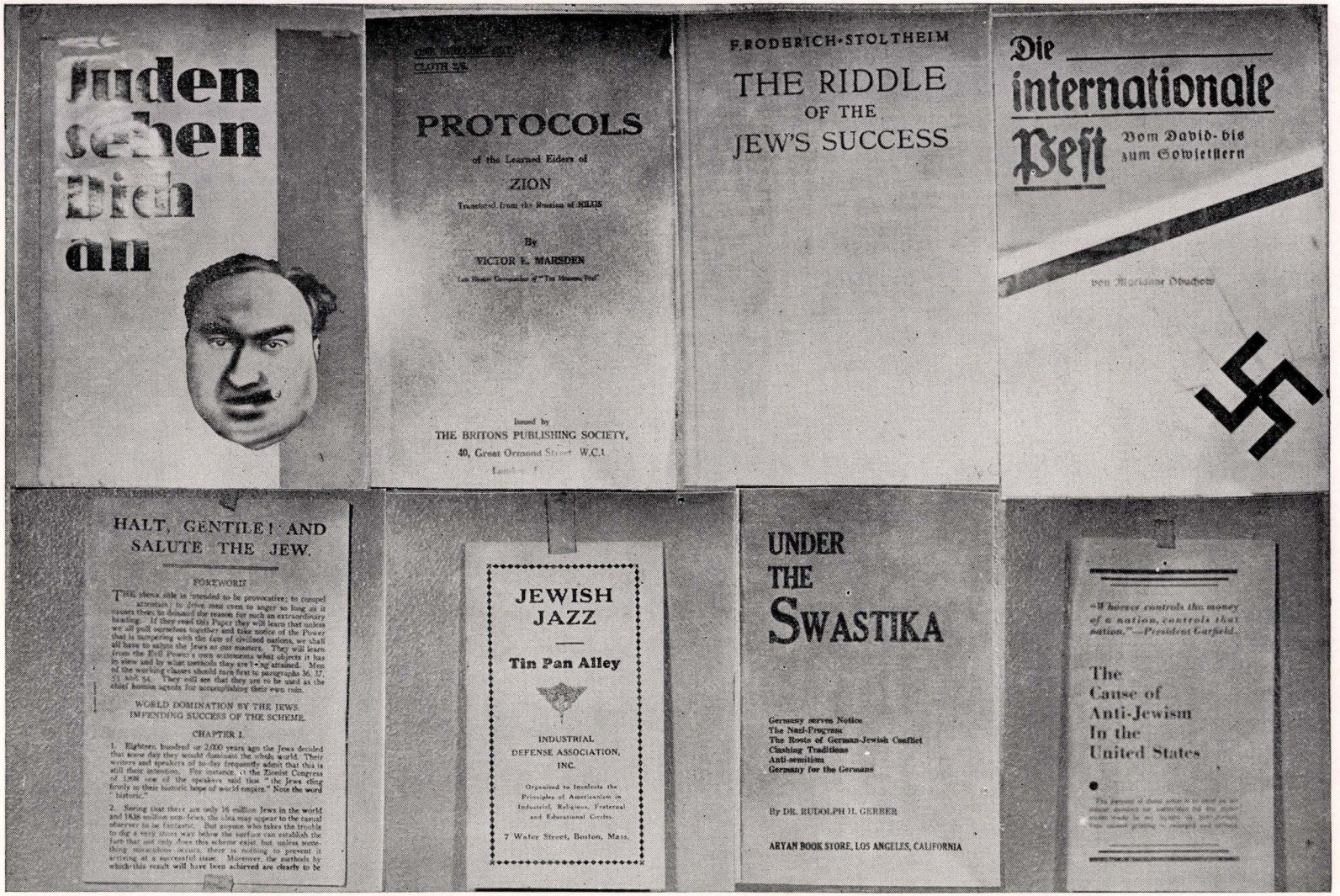
d. Shifting the Blame. The tendency of individuals and groups is to blame others for their own misfortunes, especially when these are the consequences of their own errors. This tendency is the basis for the scapegoat technique, employed in times of crisis by nationalist demagogues to inflame the masses against a group or class which is already the object of a latent prejudice. Coupled with this tendency is the eagerness of the ignorant and unthinking to accept over-simplified explanations—linked with alleged misdeeds of such unpopular groups—for complex social, political and economic phenomena. To these factors may be traced the charges that Jews poisoned wells at the time of the Black Death, that Jews were responsible for Germany's defeat in the World War, that all revolutions and wars are manifestations of a world-wide conspiracy of Jews, Catholics or Freemasons, or the result of machinations of "international bankers."

e. Destruction vs. Building. There is a definite psychological satisfaction in destruction, which affords a quick, immediate compensation for the feeling of frustration and repression. In contrast to this, the process of building is slow and laborious, and its results are remote and often never realized in the lifetime of the individual. Hence, many will join in a movement of rioting, pillage and even murder, against those with whom as individuals they have been living peacefully.

f. Tendency to Generalize. There is a universal tendency to judge a whole group by the actions of an individual, particularly if that individual is of an obnoxious character and hence makes his presence irritating. A common example of this is the attitude of the natives of a country towards foreign tourists, or the contempt expressed for the *nouveau riche.*

3. Special Factors Underlying Anti-Jewish Hostility. All the foregoing factors appear again and again in human relations. At various times and in greater or lesser degree, they affect all minority groups. There are, however, several factors which render the Jews especially vulnerable to the effects of these tendencies. The most important of these factors follow:

a. Traditional Ill-Feeling. Antipathy to Jews is the oldest hostility of its kind. It has been preserved by



Anti-Semitic books of hate. A small representation of Jew-baiting literature distributed during the height of Hitlerism in all parts of the world. These books and booklets carry the poison of prejudice, falsehood and bigotry, which the democratic forces have had to combat with increasing vigor

tradition and by its frequent revival in times of national crises in one or another country. As a result, in virtually all countries there exists a latent if not an active anti-Jewish prejudice to which appeal can be made more or less successfully by elements which seek to derive an advantage from exploiting such prejudice.

b. Charge of Alienism. The concept of the political state as an entity identified with a particular ethnic group is still prevalent. Inasmuch as, in most countries, Jews were, until recently, regarded as a foreign nationality, the tradition of their being "alien" still prevails. For this reason, the civil equality of the Jew, though legally established, is not always completely recognized by the masses who still think of the Jew, if not as an alien, at best as an outsider who lives among them on their sufferance. This attitude exposes the Jews of many countries to outbursts of that latent hostility which is felt toward all outsiders.

c. Religious Differences. As has already been mentioned, difference of religion is one of the factors underlying group hostility in general. For a number of reasons, the difference between Judaism and Christianity is a more potent factor of hostility than differences, say, between Catholics and Protestants, or between various Protestant sects. From the orthodox Christian point of view, the Jew is an unbeliever in the true faith and, as such, is "lost." Furthermore, the eternal responsibility imputed to the Jews for the crucifixion of Jesus, their rejection of him, their condemnation to homelessness as the penalty for their unpardonable offense, and their Divine preservation as living witnesses of his career, are still dogmas of orthodox Christianity. They continue to be the subject of sermons and religious school lessons. These teachings, bound up as they are with impressive symbols, ceremonies, and celebrations, are bound to have an influence, if only a subconscious one, on the minds of those exposed to them, especially children. Moreover, external differences of religious observance, such as the observance of the Sabbath on different days of the week, the absence of Jews from their places of business, schools, etc., on important Jewish holy days, and the non-observance by Jews of such popular Christian festivals as Christmas, tend to accentuate differences of creed.

d. The Minority Issue. Because of the geographical dispersion of the Jewish people, Jews are a minority in every country. Not only are they an ethnic or cultural minority but also a religious one. This fact tends to preserve notions of the strangeness or "otherness" of the Jews, and exposes them to hostility of which all such minorities are the natural object.

e. Clinging to Identity. Whereas other ethnic or cultural minorities sooner or later become assimilated by the majority group, the desire of the Jewish minority to preserve its traditional distinctiveness, without sacrifice of patriotism, tends to arouse the dislike of the unlike to which reference has been made above.

f. Ignorance Concerning Jews. The fact that the religious beliefs of Jews and their lore are virtually unknown to the overwhelming majority of non-Jews, and the further fact that, except for the Jewish Bible, the religious literature of the Jews is not readily available in the modern vernaculars make it possible for agitators to arouse hostility to Jews by charges that Jewish teachings contain anti-social or anti-Christian elements. The credulity arising from ignorance of Jewish beliefs, teachings, and practices was, in former times, one of the most fertile fields for the seeds of anti-Jewish hostility and persecution. At different times, such baseless accusations gained credence as that Jews have secret writings and doctrines, that they worship an ass, that they require Christian blood for ritual purposes, and that their mode of slaughtering animals is inhumane. Even today, Jews are reproached with the biblical "eye for an eye" dictum, the ritual murder doctrine continues to crop out in backward countries, and Talmudical forgeries are an important part of the stock-in-trade of anti-Jewish agitators.

g. Charge of Disloyalty. Their geographical dispersion has additional consequences. The fraternal interest of Jews of one country in the welfare of co-religionists in other countries lays the Jews open to the charges of lack of patriotism, divided loyalty, or internationalism as opposed to nationalism.

h. Conspiracy Allegation. Furthermore, again because of this dispersion, the political or financial activities of Jews in various countries furnish anti-Semites with material upon which to base false charges of international financial or political Jewish conspiracies.

i. Outlandish Ways. In some countries, especially the United States, considerable sections of the Jews are newcomers. This fact not only makes the immigrants themselves conspicuous because of their outlandish speech, customs, and manners, but also leads to the generalization that all Jews of the country are alien.

j. Bogey of Domination. In countries in which Jews have been measurably free from economic, professional and political restrictions, they tend to become distributed in various businesses and professions, and to be active in politics. In times of crisis, it is the tendency of demagogues to exploit the popular feeling that the Jews are "outsiders." They point to the presence of Jews in commercial and industrial fields, especially in positions of prominence. They raise the cry of Jewish domination of the industrial life of the nation. Yet, as a matter of fact, the activity of Jews is an organic part of the activity of the country, a contribution to the country only, and not beneficial to any outside group or nation. The presence of Jews in positions of political prominence is exploited at such times to support the corresponding charge of actual or impending Jewish political domination.

k. Success Resented. On the other hand, in countries having less developed economic systems, in which Jews are still largely concentrated in a few occupations, into which they were forced by earlier restrictions, they are attacked as an unproductive and parasitic element. In such countries, Jews who succeed in reaching higher economic, social, and political positions are regarded with resentment as upstarts.

l. Absurd Contradictions. The fact that, in most countries, Jews are found in practically all economic, social, and political strata makes it possible for agitators, by exploiting the universal tendency to judge an entire group by some of its individual members, to accuse the entire Jewish population of responsibility for whatever movement or situation happens to be unpopular at the time. This technique often leads to ludicrous contradictions such as the simultaneous charge that both capitalism and communism are the creation of



БОГ, НАЦІЯ, ТРУДЪ.

РУССКІЙ РУССКОМУ ДРУГЪ И БРАТЪ!

НАШ ПУТЬ

ЕЖЕДНЕВНЫЙ ОРГАНЪ РУССКОЙ НАЦІОНАЛЬНОЙ МЫСЛИ ЗА РУБЕЖОМЪ.

№ 65.

Годъ изданія I.

ПЯТНИЦА 8 декабря 1933г.

Цѣна 10 цент.

Харбинъ

Русское населеніе Харбина горячо протестуетъ противъ еврейскихъ навѣтовъ.

Дѣйствія французскаго вице-консула Шамбон вызываютъ всеобщее негодованіе.

Двери Маньчжу-Го широко открыты... для выѣзда евреевъ

ЕСЛИ ИМЪ ЗДѢСЬ НЕ НРАВИТСЯ.

Г. Сато.

Японское общественное мнѣніе возмущено еврейской наглостью

Доктора Кауфмана выслать изъ Маньчжу-Го!

Якубинскій и Микиевъ—жертвы еврейскаго изувѣрства СССР.

Наглое поведеніе евреевъ и иностранцевъ

отмѣну экстерриторіальности.

An anti-Semitic publication in Russian printed and circulated extensively with the aid of Nazi funds, in many parts of the world

Jews. In the early years of the Bolshevik regime in Russia, while anti-Semites in other countries were charging that Jews had engineered the Bolshevik revolution, the leaders of that revolution found it necessary to engage in a widespread campaign to teach the Russian masses that not all Jews were capitalists. While arousing hostility against Jews, agitation identifying them with unpopular movements, groups, or individuals tends to increase the unpopularity of such movements, groups, or individuals. The recognition of this tendency inspired the National Socialists in Germany to spread false reports that Maj. General Charles G. Dawes, originator of the Dawes Plan, and J. P. Morgan, head of the American banking firm which played the chief role in the implementation of that plan, were Jews, and to refer to the Weimar Republic as the "Jewish republic."

m. A Vicious Circle. Finally, both the spread and the persistence of anti-Semitism are also traceable, in part, to the effects acting as cause, thus creating a vicious circle. Awareness of anti-Jewish agitation tends to render Jews increasingly Jew-conscious, and non-Jews increasingly non-Jew conscious. The natural reaction of the Jews, namely, to draw together for mutual protection, tends to bring to the surface in the mind of the non-Jew the latent idea of the "otherness" of the Jew, rendering the former more susceptible to suggestions prejudicial to the latter. Where anti-Semitism leads to actual persecution or deprivation of rights, Jews are often forced, for self-preservation, to go into occupations held in contempt, or to adopt attitudes and mannerisms of timidity and cringing. These occupations and attitudes, in turn, serve as pretexts for anti-Jewish hatred. Such pretexts persist even after the original persecution and restrictions are removed.

4. Factors Controlling Growth and Decline. A survey of the history of anti-Semitism shows that there are certain general conditions under which group hostility in general and anti-Semitism in particular tend to flourish, and others which have the contrary effect:

a. Susceptibility of Unstable Nations. Anti-Semitism tends to appear in a nation which, not being sure of itself, is anxious to create a national spirit. This phenomenon is particularly noticeable in Germany, which has always been conscious of the fact that it is a late arrival among the world empires, and that its own culture was achieved only after it had thrown off foreign influences; hence it has readily accepted racial theories

which flatter it. On the other hand, anti-Semitism does not strike deep root with peoples that are sure of themselves and of their place in the world, such as modern France, England, and the United States.

b. Democracies Relatively Immune. Anti-Semitism is readily seized by tottering ruling classes as a prop wherewith to save themselves from downfall. This is apparent, for instance, with the Czarist government in Russia after 1905. Anti-Semitism tends to diminish in countries where the governments are fundamentally democratic and relatively free from corruption.

c. Economic Factor. Anti-Semitism tends to persist in countries with a static economy, and crops out elsewhere in times of economic contraction. On the other hand, it tends to diminish with economic expansion and during recovery from depressions.

d. Blight of Wars. Anti-Semitism frequently spreads immediately after great wars. The vanquished countries are seeking a scapegoat to blame for their defeat. The victorious countries, disappointed in their expectations, and with a reaction from the sacrifices demanded by patriotism, also look for a scapegoat to blame for their being drawn into war. Anti-Semitism generally disappears in the wave of patriotic enthusiasm at the beginning of a war, when all classes forget their differences. On the other hand, if the war is unduly prolonged, it may reappear during the conflict, and it nearly always grows after the war is over, particularly in defeated countries, so that, on the whole, wars are always disastrous for the Jews.

e. Consequences of Conflict. Anti-Semitism tends to arise immediately after a deep and bitter conflict, in which the Jews have not been involved, has been brought to a conclusion. It is as if the excess of hatred which has developed in the groups seeks a new object upon which to discharge itself. Examples of this may be seen in the persecutions in Spain after the overthrow of Arianism, and in the events in Austria after the language struggle of the 1890's.

f. Effects of Wholesale Immigration. Anti-Semitism generally increases after a large influx of Jewish immigrants, as was the case during certain periods in Germany, England and the United States. This is, of course, not so much the case in undeveloped countries where, or during periods of expansion when, immigration is welcomed.

g. Attack on Minority Religions. Anti-Semitism is usually prevalent when one religion is in an overwhelming majority; it is then a part of a general attack on all minority religions, as can be seen in the history of Russia. Anti-Semitism is less prevalent in countries where the various religions are fairly equal in numbers and there is none which seeks to maintain a position of dominance.

h. Caste Lines. Anti-Semitism flourishes in countries where class lines are sharply drawn, and where certain classes, such as the military and the hereditary nobility, are extremely jealous of their privileges and resentful of outsiders, especially when such outsiders appear to be successful in acquiring wealth and position. Anti-Semitism is less virulent in countries where class lines are not so distinctly drawn, where the rise from poverty to riches in a single generation is not an unusual phenomenon, and where ability opens the way to a career. There is generally little or no anti-Semitism in countries which have themselves been subject to severe persecution, as in the case of Holland, which, as early as the 16th cent., set up the standard of religious tolerance, and certain of the American colonies.

i. Disillusionment of Masses. Anti-Semitism usually tends to diminish after a period in which the anti-Semites are in power, when their promises of better times are not realized, and the corruption and internal dissensions which follow tend to produce a reaction.

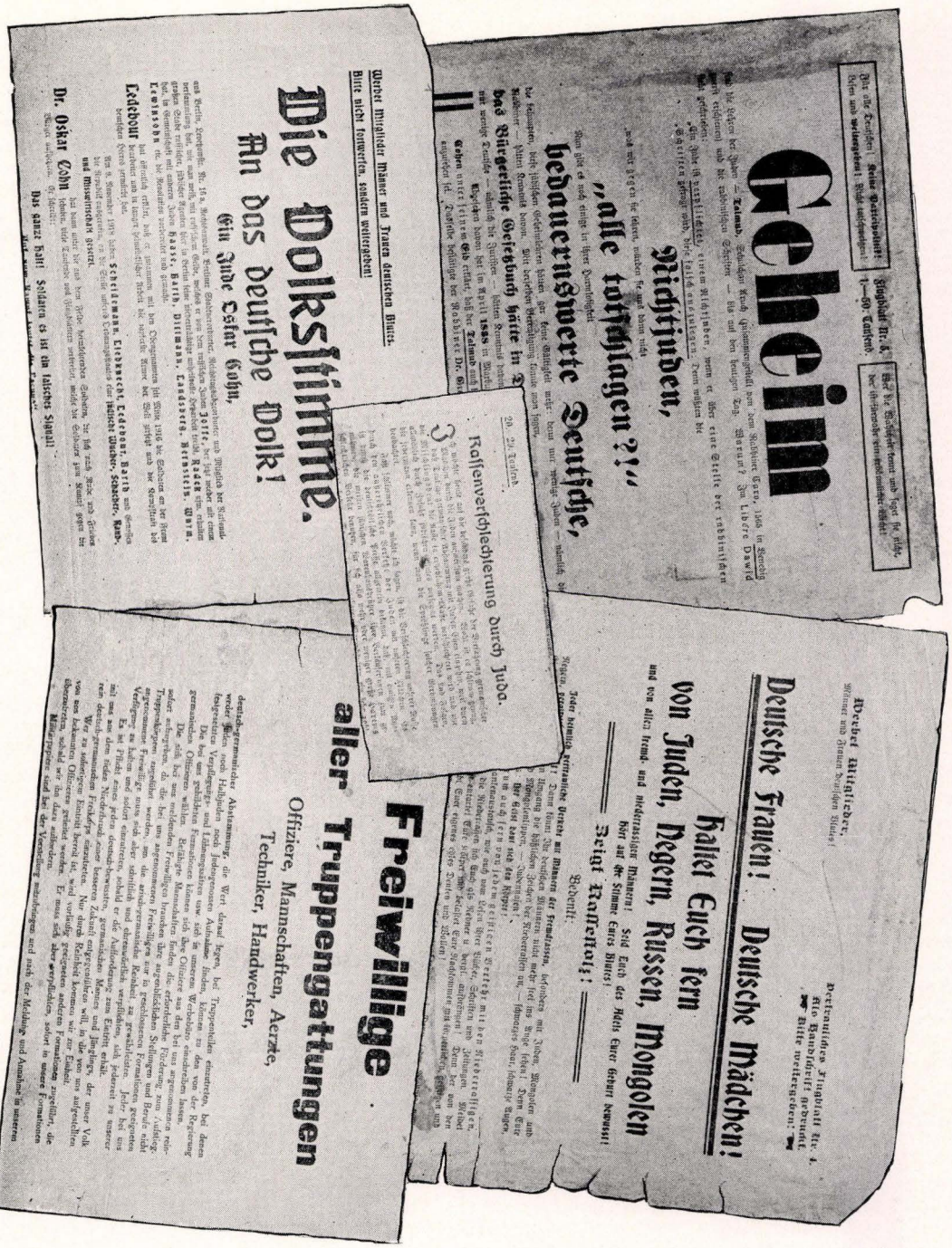
5. Exploitation of Anti-Semitism. In modern times, existing anti-Jewish prejudice is utilized and exploited by individuals and groups to subserve various ends. The most important of these are the following:

a. Political. During times of political strife, the adherents of one party appeal to the anti-Jewish prejudices of the masses to win them away from the opposition party. The groundwork is often laid by the circulation of various anti-Semitic canards, such as the spurious *Protocols of the Elders of Zion,* or garbled and forged quotations from the Talmud and Jewish literature. The myth of Jewish world domination is employed to cast suspicion on the designs of the opponents. The opposition party may be attacked because among its leaders are Jews; when there are no Jewish leaders, the non-Jews may be assailed as the "tools of the Jews." This technique was employed by the conservatives in Germany in Bismarck's time to discredit the Socialist movement; by the Royalists and clericals in France to discredit the Republic (cf. the Dreyfus Case); by the National Socialists in Germany against the Weimar Republic; by the anti-Bolsheviks, within and outside of Russia, to discredit the Soviet regime.

Governments whose stability is being threatened by a revolt of disaffected masses sometimes stir up violent outbreaks against the Jewish population to provide a safety-valve for the pent-up discontent of the people. The most notable examples of the employment of this technique were the anti-Jewish massacres or pogroms in Czarist Russia, and the unsuccessful attempt by the Russian government to convict all the Jews of the guilt of "ritual murder" in 1913. The advocacy by the Polish Government, beginning in 1936, of the policy of the mass emigration of Jews as a "superfluous" population also had the effect of providing the general population with an outlet for their dissatisfaction with the then existing economic situation of the country.

That anti-Semitism can also be employed as an instrument in international politics is seen in the studied effort of the Nazi Government in Germany to create hostility to Soviet Russia, not only within Germany but also abroad, by charging that the Soviet regime was established by, and is under the control of, Jews.

b. Nationalistic. The leaders of movements to intensify national solidarity appeal to the anti-Jewish prejudices of the people in order to unify them by supplying them with an alleged common enemy. The most notable example of this is the Nazi anti-Jewish campaign in Germany which studiously followed the practice of charging that all opposing parties were openly led or secretly manipulated by Jews, and that Jews were responsible for all divisive movements. It is in the service of promoting nationalism that race dogmas are formulated which hold that the majority populations belong to a superior "race" whereas the Jews are either



Typical anti-Semitic propaganda employed by the Nazis during the early years of the Hitler movement

an inferior "race" or composed of a mixture of inferior "races," exerting a corruptive influence.

c. Economic. It is in the economic field that appeals to anti-Jewish prejudice are most frequently made. In fact, anti-Semitic agitation for political and nationalistic purposes is often prompted by economic causes. Individual businessmen and firms have been known to advertise themselves as Christian or Gentile in order to draw away from Jewish competitors the trade of anti-Jewishly prejudiced elements. During the economic depression of the 1930's a considerable part of the anti-Jewish agitation, even in western countries, including the United States, employed such slogans as "Buy Gentile!" or "Buy Christian!" In some parts of Central and Eastern Europe this movement became an organized boycott, in which lists of Jewish business or professional men or firms are circulated, the business premises of non-Jews are marked with a distinctive sign, and even pickets are placed before the premises of Jews to prevent customers from entering. In parts of Germany, customers entering the shops of Jews have been photographed and their portraits published as "pillories" in the newspapers.

In countries suffering from the results of the process of economic deflation or of a disastrous war, or whose economic system is unable to support the entire popu-

lation, anti-Semitism is sometimes utilized to reduce unemployment among the dominant population at the expense of the Jewish minority. The elimination of Jews from the civil service and the professions in Nazi Germany was largely dictated by this motive. In Poland and Roumania, similar results are achieved by legislation which, while not referring to Jews, is so designed as to bring about the elimination of many Jews from business and the professions.

In countries such as Poland, in which economic changes cause a movement away from agriculture to commerce and urban industry, there is increasing competition between non-Jews newly entering these fields and Jews long engaged in these occupations as a result of historical development. Boycotting and the creation of non-Jewish producer and consumer cooperatives are employed to oust Jews. Where the overcrowding of other fields or other factors causes an increase in the number of aspirants for the professions, there follows an augmentation of the number of non-Jews in institutions of higher learning. Appeals are made to anti-Jewish prejudice to bring about the limitation of the admission of Jews to the professions and of the enrollment of Jews in such institutions.

6. Manifestations. The manifestations of anti-Semitism may be grouped in two classes,—popular and governmental. The most frequent popular manifestations are:

a. Agitation, through leaflets, books, newspapers, speeches, and similar agencies.

b. Employment Discrimination. Non-Jewish employers frequently deny employment to Jewish applicants solely because of the descent of the latter. This practice is often explained or rationalized by various pleas, such as that Jewish employees are too aggressive, or over-ambitious, or have too many holidays, or that they are not congenial to the non-Jewish employees.

c. Boycott. Boycotting of businesses conducted by Jews or of Jewish professional men; boycotting has sometimes been extended to musical and dramatic and cinematic productions.

d. Social Exclusiveness. This takes various forms such as opposition of employees to working with Jews; exclusion of Jews from residential buildings or neighborhoods; exclusion of Jews from positions as officers in the military, because of opposition of non-Jewish officers on social grounds.

e. Academic Discrimination. This may spring from economic causes as explained above, or may be a form of social exclusiveness. It takes the form of limitation of the enrollment of Jews as students in educational institutions, open to non-Jews without distinction as to creed or ancestry, or the limitation of the employment of Jews on the teaching staffs.

f. Outbreaks of Violence.

The most frequent governmental manifestations are:

g. Discriminatory Legislation. Jews are debarred from all governmental services and monopolies, or from various businesses and professions, especially those which have a part in moulding public opinion, such as the press and the schools.

h. Numerus Clausus. The number of Jews permitted to attend schools, or to engage in business or professions is limited to a definite percentage norm, usually based on the proportion of Jews in the population.

i. Legislation Directed Against Jewish Religious Practices. In legislation of this type Jews are never mentioned by name, but there is a studied effort to make life in the country impossible for them. The chief examples are the legislation requiring that animals be stunned before being killed, which is aimed, under the pretext of humanitarianism, against Jewish ritual slaughtering (Shehitah); and the introduction of compulsory Sunday rest.

j. Deprivation of Citizenship. This is usually directed against naturalized citizens, and is often accompanied by pressure to cause them to emigrate.

k. Creation of a Ghetto. Either legislative or administrative regulations may forbid Jews to reside in specified areas or may limit them to certain sections.

l. Administrative Actions. A wide leeway may be given to administrative officials to use measures, authorized by legislation or not, to force Jews to give up their businesses or professions, or to migrate.

m. Toleration of Attacks on Jews. The administrative authorities may show their anti-Jewish feeling by patently failing to take measures against the anti-Semites among the people, and thus encourage them in their campaign of Jew-baiting.

7. Effects of Anti-Semitism. The presence of anti-Jewish feeling in so many countries and for so many centuries has not failed to have a distinct effect upon the Jews themselves. The numerous acts of hostility and expressions of dislike have given some Jews a feeling of insecurity and strangeness, the fear that they are accepted only on sufferance, and that they must constantly be on their guard against insults and outrages. This fear has made them more subject to nervous diseases, neuroses, and psychoses, and has otherwise interfered with their physical well-being. Many Jews are seized with a feeling of resentment because of their undeserved inferior position which expresses itself, on the part of some, in fierce self-assertion, rudeness of manner and speech, or in an antipathy to non-Jews in general which is just as unwarranted as is the hatred against Jews in general. In other cases there is a tendency to court favor and to fawn, to show an undue amount of gratitude in return for small concessions, to undervalue that which is characteristically Jewish, and to overvalue everything else. The many restrictions to which the Jew has been subjected have even led individual Jews to set a disproportionately high value upon money. These unpleasant features tend to disappear within a few generations of fair treatment.

Anti-Semitism has also served to force the Jews into a closer solidarity for self-preservation through mutual helpfulness, and has inculcated a sense of the responsibility of the individual for the welfare of the group. Anti-Semitism has also had the effect of increasing the attachment of Jews to their religion and culture and has thus served to preserve the Jews as a religious and cultural group. The obstacles placed in their way to success in life have spurred many Jews on to greater achievements. The *Weltschmerz* produced by the existence of anti-Semitism has often expressed itself in artistic forms, and has sharpened the Jews' powers of criticism, quickened their sense of justice and their understanding of real values.

It is upon the non-Jew that anti-Semitism brings a series of unrelieved ills. These include national mega-

lomania which results in disastrous wars, submission to grinding tyranny or to the dominance of demagogues, corruption in government, and stagnation of civilization and culture. Lying and slandering become so prevalent that the national standards of truth and honor are destroyed. There is a general atmosphere of suspicion, hatred and nervous tension.

8. Future of Anti-Semitism. Anti-Semitism is more than a Jewish problem; it is part of the general problem of humanity. Some Jews hold that anti-Semitism will never cease as long as the Jewish people exists; their aim is, therefore, to provide a sort of *modus vivendi* by arranging for permanent Jewish minority rights. Others feel that, despite the negative force of anti-Semitism, the Jewish group cannot survive in a hostile environment, and that the only hope for group survival lies in the re-creation of the Jews as a nation in a territory which shall be theirs of right and not of sufferance. This feeling is the force underlying the modern Zionist movement. Others feel that anti-Semitism will disappear in time with the spread of universal education, with the rise of understanding and toleration, the creation of a more stable world-order, both political and economic, and the correction of existing injustices. Jews who hold this view contrast the very brief period of Jewish emancipation with the long centuries of persecution during which anti-Semitism was cultivated, and they regard the resurgence of anti-Semitism in Germany and some other countries as serious but temporary recessions in human progress that cannot long stifle the impulse in the direction of universal brotherhood. They realize that Jew-baiting is only a symptom of general barbarism and political oppression and believe in the efficacy of all efforts to create better understanding as between religious, cultural, and national groups, and to promote the success of democratic government based on the principles individual liberty and human equality.

See also: BOYCOTT AGAINST JEWS; CANARDS, ANTI-JEWISH; CHRISTIAN STATE, DOCTRINE OF; DISABILITIES; DISCRIMINATORY LAWS; ELDERS OF ZION, PROTOCOLS OF; NUMERUS CLAUSUS; and the articles mentioned in the following sections.

Lit.: The literature on anti-Semitism is practically endless. The following selection, which furnishes a general survey of the field, will be found useful not only for this section, but also for the remainder of the article: Lazare, *Antisemitism* (1903); Leroy-Beaulieu, *Israel Among the Nations* (1895); Gottheil, *Antisemitism* (1925); *Sokolow, Sinath Olam Leam Olam* (1882); Levinger, *Antisemitism, Yesterday and Tomorrow* (1936), Hastings, *Encyclopaedia of Religion and Ethics,* vol. 1, pp. 593-99; *Encyclopaedia Britannica,* vol. 2, pp. 74-78; *Encyclopaedia Judaica,* vol. 2, cols. 956-1104; *Jewish Encyclopedia,* vol. 1, pp. 641-49; Zangwill, *The Voice of Jerusalem* (1921); Bloch, J. S., *Israel and the Nations* (1922); Jacobs, *The Jewish Question* (1885); *American Hebrew,* April 4, 1890, pp. 165-74, 191-97; Valentin, H., *Antisemitism,* trans. A. G. Chater (1936).

II. History. 1. Ancient Times. In the period of Israel's independence, there was, of course, no occasion for a distinct anti-Semitic feeling, although there were hostilities between Jews and other nations. Even after the loss of independence and the exile of the Jews, there were still no traces of any universal anti-Jewish feeling. The Babylonian Exile was not a harsh one, and the Persian overlords were generally tolerant. The story of Esther, in which Haman employs typical anti-



Was tun wir mit den Juden?

Fürchtet Euch nicht vor dem Schlagworte „Kein Gewalt-Antisemitismus", denn die Juden können heute

nur noch durch Gewalt

beseitigt werden.

Auf allen Gebieten muß das Erste sein: Fort mit den Juden! Die Juden sind wirklich an allem Schuld! Fängt man die Reformarbeit mit etwas anderem an, so verderben es wieder die Juden. Deshalb muß immer und überall das Erste sein: **Weg mit den Juden! Dies zur Mahnung für alle Neuaufbau-, Reform- und Wiederherstellungsbestrebungen!** . . . .

Juda — abgeschafft! Das deutsche Volk hat mit seinen jüdischen Gästen die schlimmsten Erfahrungen gemacht. Hinaus mit diesen landfremden Subjekten aus dem deutschen Vaterland. Und überall in Deutschland muß es jetzt heißen:

Jüdischer Zutritt verboten!

2. Hand- und Werkzettel des deutschen Volksrats
Dr. Heinrich Pudor, Leipzig, Roßstr. 10.

An anti-Semitic Nazi poster calling for the elimination of Jews by violence

Semitic tactics, can not be regarded as historical, but is rather a concealed description of the anti-Jewish movements in the Greek period. The first outburst against Jews recorded in history, that accompanying the Egyptians' attack against the Temple at Elephantine in the fifth pre-Christian century, was an isolated outburst of religious fanaticism, and was directed not so much against the Jews as against foreign religions in general.

A change came after the 4th cent. B.C.E., when the Oriental world fell before the prowess of Alexander of Macedon and his successors. The Greeks, a proud, fiercely self-assertive people, endeavored to impose their own form of civilization, including religion, upon all the peoples of the East. One nation alone, the Jews, refused to accept the Greek religion or customs. This refusal, aggravated by political difficulties, aroused mutual resentment and bitter ill-feeling between these two brilliant but differently motivated civilizations. Antiochus Epiphanes (Antiochus IV) used all the forces of the government in a vain attempt to blot out the Jewish faith (168 B.C.E.), and the Greek cities in Palestine were centers of anti-Jewish feeling. The tension was aggravated by the missionary movement of the Jews in the Greek-speaking Diaspora, which devoted a large part of its literature to the mockery of pagan rites. The anti-Semitic movement was headed by the Stoics, who found in the Jews a dangerous rival. Furthermore, after the annexation of Egypt by the Romans in 30 B.C.E., Alexandria lost much of its importance as a commercial center, and the resulting loss of prosperity was blamed upon the Jews, who had for the most part favored the Romans. For these reasons, both the Syrian Greeks and the Egyptians were aroused

against the Jews. It was from them that there now proceeded a number of accusations in the form of an anti-Semitic literature in Greek. The ridiculous charges were made that the Jews hated all other peoples, that they worshipped an ass, that they annually slaughtered a pagan, that they were the descendants of lepers. From this time on, every revolt of the Jews was marked by violent clashes between Jews and Greeks, like those at Alexandria (37 C.E.), at Caesarea (66) and in Cyrenaica and Cyprus (115).

The Roman rule, which succeeded the Greek, was not at all anti-Semitic. While the Romans good-naturedly despised all other peoples, they found it to their interest, in connection with their wars with the Eastern empires, to cultivate the friendship of the Jews. Hence, we find that Roman expressions of antipathy against the Jews were much milder than those of the Greeks. The anti-Jewish references of Cicero in his oration defending Flaccus were at most an individual opinion, and not typical. Julius Caesar and Augustus certainly were very friendly to the Jews, and when Tiberius banished 4,000 Jews (or Jewish proselytes) from Rome, this was probably owing more to the disclosure of certain scandals than to any particularly hostile feeling. The bitter hatred of Caligula against the Jews is to be explained as the rancor of a monomaniac. Even in their suppression of Messianic movements, their extortionate government, and their suppression of revolts, the Roman rulers were no more drastic in their treatment of Jews than they had been to other conquered peoples. While Roman armies were destroying the Temple at Jerusalem, Jews were peacefully living in Rome itself; the oppressive measures of Hadrian applied only to those parts of the empire where the Bar Kochba revolt had won a following. When the Temple tax, after 70 C.E., was turned into a special tax (Fiscus Judaicus) to be collected by the Romans, the motive was not hatred of the Jews but rather the need of a new source of imperial revenue. It is true that such Roman poets as Horace, Martial and Persius, and such a satirist as Petronius directed their gibes against the Jews, and that the mimes in the theatres ridiculed them, but this wit was not so much malicious as intended to amuse.

But, while the Romans themselves were comparatively tolerant, a new force was growing up which, in the course of time, produced a series of violent anti-Semitic measures. This was the rapidly growing Christian church. At the outset Judaism and Christianity were not hostile, except in places where they were rival missionaries. But after the Bar Kochba revolt of 135, the two sects were separated by a bitter enmity. Some parts of the Christian Scriptures were written under the stress of this mutual hatred. In these parts, the enemies of Jesus are no longer hypocritical laymen and soulless priests, but the Jews as a whole, while the guilt of the crucifixion is transferred from the Roman governor to the Jewish people. Some of the Jews, in their turn, are reported to have retaliated by denouncing the Christians to the Roman government during periods when the former were being persecuted.

When Christianity came to power in the 4th cent., it was already a movement embittered by more than two centuries of persecution and racked by internal dissension. It signalized its success by the immediate degradation of all those who had a different theology: its own heretical sects, pagans and Jews. It was the policy of the church to reduce the Jews to an inferior civil status in order, at the same time, to draw a sharp line of distinction between nascent Christianity and the older, Jewish religion which was also seeking converts, and to stimulate the conversion of those Jews to whom such inferior status was intolerable. The Jews who had heretofore been Roman citizens were barred from all offices in the state; their oaths were not accepted when against Christians, and they were forbidden to make converts. Synagogues were torn down or turned into churches. The Jewish center in Palestine was broken up, and the focus of Jewish life shifted to the Persian empire. The church fathers developed a literature in which the Jews were held up to scorn and charged with various crimes, notably that of obstinate unbelief and the crucifixion of the Christ, but it is noteworthy that neither the blood accusation nor the charge of usury appears in these polemics.

There was less anti-Semitic feeling in the Arian countries in Western Europe than in Eastern Europe where the Athanasian view prevailed. The Arians, who felt that the doctrine of the Jews was nearer to their own, protected them; their defeat by the Athanasians was accompanied by persecutions of the Jews.

In the lands east of the Roman Empire, the Jews met less enmity. The Parthians were a tolerant people and, save for a few minor local disturbances, the Jews of Parthia were not molested. The conquest by the Sassanids (226), who were fanatical fire-worshippers, was followed by a persecution of all other creeds, but this was not of long duration. Another short period of persecution came during the brief triumph of the fantastic communistic sect of Mazdak during the reign of Kobad (about 500). On the whole, however, neither the Persian rulers nor their subjects were animated by any special hostility, and the enlightened conduct of Chosroes Anushirwan (6th cent.) was in striking contrast to the bigoted rule of the Byzantine emperor, Justinian.

See also BAPTISM, COMPULSORY; CHRISTIAN WRITERS ON JEWS; CHURCH COUNCILS; CHURCH FATHERS; DISABILITIES; DISCRIMINATORY LAWS; GREEK WRITERS ON JEWS; ROMAN WRITERS ON JEWS; TORAH, BURNING AND DESECRATION OF.

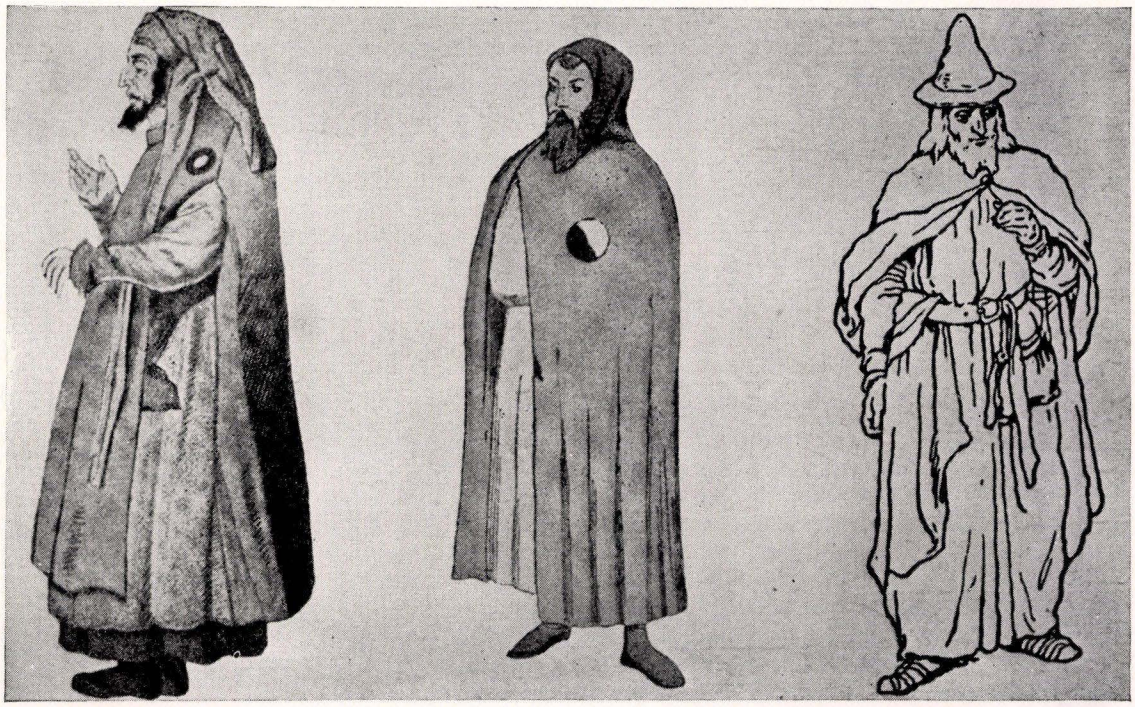
Lit.: See the literature cited in the preceding section, and the Jewish histories covering this period; Radin, *The Jews Among the Greeks and Romans* (1915); Juster, *Les Juifs dans l'empire romain,* 2 vols. (1913) especially vol. 1, p. 31 et seq.; J. Heinemann, "Antisemitismus," in *Pauly-Wissowa,* Supplement V, cols. 3-43 (chief historical article for anti-Semitism in the Hellenistic-Roman period); Harnack, *Mission und Ausbreitung des Christentums in den ersten drei Jahrhunderten* (1902); Werner, *Geschichte der apologetischen und der polemischen Literatur der christlichen Theologie,* 4 vols. (1889); Ziegler, *Der Kampf zwischen Judentum und Christentum in den ersten drei Jahrhunderten* (1907); Krauss, *Jewish Quarterly Review,* 1893-94; Klentz, *Der Kirchenväter Lehren und Ansichten über die Juden* (1894); Parkes, *Conflict of Church and Synagogue;* Lucas, *Zur Geschichte der Juden im vierten Jahrhundert.*

2. Middle Ages. The history of anti-Semitism during the Middle Ages is in many respects identical with the history of the Jews in general. The entire period is one of discriminations and disabilities, of violence, persecution and expulsions. In fact, it was during this period that those notions of the Jew were cultivated which, handed down by tradition, underlie much of the



From contemporary illustrations in "Das Judentum in der Deutschen Vergangenheit"

The burning of Jews (1493) Nuremberg, home of the most drastic latter day Jew-baiting, legalized discrimination and other acts of inhumanity



Anti-Semitic symbols of degradation: Jew-badges (from left to right) a German Jew in the year 1500 wearing a yellow badge; a French Jew in the 14th cent. wearing a red and white badge; a Jew of Prague in the 12th cent. wearing a peaked hat as a mark of shame

prejudice which is the basis of the anti-Semitism of today. Within the limits of this section only the outstanding events can be noted, the occasions when hatred of the Jews was at its height and led to the direst consequences.

For a time, after the beginning of the 7th cent., when Pope Gregory the Great enunciated the principle that they were not to be converted by violence, Jews enjoyed comparative security; they had to yield to the exclusive canonical legislation, but they were granted security of life, property and faith. In Spain, however, with the end of the struggle between Arians and Athanasians, there began, in the 7th cent., a series of efforts to convert Jews to Christianity by force, accompanied by violent persecution. For this reason, the Jews of Spain were not averse to the conquest of that country by the Moors, adherents of Islam, which had begun in the 7th cent. as a movement of forcible conversion, but had modified its initial intolerance in the series of laws ascribed to Omar, under which the adherents of other faiths were permitted to live under somewhat degrading conditions.

Elsewhere in Europe, the Jews were comparatively free from active persecution from the 7th to the 11th cent. But agitation against Jews on religious grounds was frequent, finding expression especially in the pronouncements of the church councils, which tried to enforce a social separation between Christians and Jews. Beginning with the 11th cent. this agitation began to bear fruit, when the population, which had suffered greatly from repeated famines and the dislocation caused by a change from a barter to a mercantile economy, were easily stirred up by the accusation that the Jews had helped the Mongols to violate the Holy Sepulchre. Frustration and fanaticism joined hands in venting their wrath upon the Jews. The climax came with the Crusades, which greatly stirred up mass religious insanity; the ignorant multitudes, aroused to the pitch of intense zeal, hurled themselves upon Jewish communities from Trèves to Jerusalem.

The Jews, who had hitherto been permitted to live at peace with their neighbors, were now the prey of terrible excesses. Even the temporal rulers under whose protection the Jews were compelled to place themselves, considered them mostly as objects for extortion. Encircled in their economic activities, they were forced into the occupations of money-lending and speculative trading. They became a separate and distinct class in the community, a distinction which the church emphasized when it imposed upon them, in 1215, the compulsion of wearing a distinctive dress or badge. All these results made them a more ready prey to oppression, exposed them to the effects of resentment arising from economic motives, and stimulated the circulation of all sorts of malicious canards.

The first blood accusation was raised in England in the 12th cent., and by the 13th cent. this libel had become widespread. It is worthy of note that it was fostered chiefly by the local clergy and authorities, and that a number of popes issued bulls against it. Charges of desecration of the Host, of the poisoning of wells, and of usury, grew and multiplied. The Talmud was denounced by apostate Jews as blasphemous to Christianity, and was confiscated and burned, or censored.

In the 14th cent. the anti-Jewish feeling in Europe reached its climax. The mercantile class, rapidly growing in its power, was anxious to exterminate its Jewish rivals. The kings, who had come to look upon Jews as sources for extortion, now prepared to seize all their property in the course of banishing them. The moneyless masses and the impoverished nobility were desperately anxious to be freed of the necessity of repaying the sums they had borrowed from the Jews. The feudal system was breaking up into anarchy, the church had lost its unifying force, governments were powerless to check disturbances, and the fear of the Mongols was not yet dissipated. The Jews were again and again subjected to violent attacks. The outstanding instances were: the expulsion from England in 1290; the Rindfleisch outrages in 1298; the attacks made by the Pastoureaux in France and the Armleder groups in the Rhine countries; the annihilation of hundreds of Jewish communities in the time of the Black Death (from 1348 on); the excesses of the Flagellants; the uprisings within Spain in 1391; and the expulsion from France in 1394. In the following century the Jews of the Iberian peninsula became the prey of the Inquisition and were expelled from Spain and Portugal. In Central Europe, due to the lack of a strong central government, there was no general act of expulsion, but city after city and country after country drove out their Jews after stripping them of their possessions, and nowhere were they safe from extortion, looting and violence.

The art of printing, invented in the 15th cent., though destined to be the bearer of enlightenment, was at first an agency for disseminating further accusations against the Jews. One of the first stories to be printed and circulated was that of the "ritual murder" of Simon of Trent, and the resulting hatred led to the expulsion of the Jews from several countries of Central Europe. Down to the 18th cent. the Jew was represented in literature as a soulless monster, pitiless in revenge and diabolical in purpose; the *Jew of Malta* of Marlowe is a typical specimen; the "Shylock" of Shakespeare is the only fictional Jew of the period to whom human feelings are attributed.

Anti-Jewish feeling in Poland, a country which had at first welcomed Jewish exiles from other lands, began to grow rapidly from the 15th cent. Here the prime movers against the Jews were the clergy. It was, however, not until the merchant class and the lower classes began to hate the Jews as rivals and as agents of the oppressive nobility, respectively, that this feeling took a violent form. Expulsions, taxations and various forms of disability increased in violence as the Polish kingdom drew nearer to dissolution. The high points were the Chmielnicki revolts of 1648, the disorders caused by the wars with Sweden (about 1700), and the Haidamack outrages of 1768.

But, beginning at the close of the 16th cent., there was a gradual change of feeling, in Western Europe. Holland opened its doors to Jews in 1593, and England followed this example in 1657. The Protestant Reformation and the ensuing religious wars ushered in a period of religious toleration. The growing prosperity of the 17th and 18th centuries and the strengthening of governments brought better times and with these an abatement in ill-feeling. The Jews were not accepted by any means, but they were tolerated. True, the tolera-



From contemporary illustrations in "Das Judentum in der Deutschen Vergangenheit"

Expulsion of the Jews from the ghetto of Frankfort, Germany, in the year 1614

tion was generally based on the idea that they were useful; but the fear "lest they multiply" led to restrictions upon marriage and limitations as to occupations. Yet the age of violent persecutions had passed, and the medieval accusations lost much of their potency.

The end of the Middle Ages for the Jews came with the close of the 18th cent. Liberal doctrines now prevailed in Europe, and with the enunciation of the American Declaration of Independence in 1776, but more especially following the French Revolution, came an increasing recognition of the doctrines of freedom, political equality, fraternity and the inalienable rights of men. It was a time of the destruction of absolute power and antiquated shams, of the replacement of the hereditary aristocracy by the aristocracy of talent. While the movement was not entirely sincere or complete, the Jews won their freedom through it, and the first three quarters of the 19th cent. saw the sweeping away of most of the expressions of medieval anti-Semitism. There were temporary setbacks, as after the Napoleonic Wars, and occasional outbreaks, as in the Hep! Hep! riots of 1819. But on the whole, in Western Europe the period was marked by decreasing outward manifestations of anti-Semitism and by the civil and political emancipation of the Jews of France, England, Austria (1867), Germany (1871) and the provisions of the Treaty of Berlin (1878), intended to effect the emancipation of the Jews of the Balkan countries. It was precisely at this time in modern history, when the Jews had attained their most favorable position, that the new anti-Semitic movement began.

See also: ALMOHADES; ARMLEDER; BAPTISM, COMPULSORY; BLACK DEATH; BLOOD ACCUSATION; CENSORSHIP; CHMIELNICKI; CHRISTIAN WRITERS ON JEWS; CHURCH COUNCILS; CONFISCATION OF HEBREW BOOKS; CRUSADES; DISABILITIES; DISCRIMINATORY LAWS; FLAGELLANTS; HAIDAMACKS; HEP! HEP!; HOST DESECRATION; INQUISITION; JEW BADGE; REPUDIATION OF DEBTS; SIMON OF

TRENT; TALMUD, BURNING AND DESECRATION OF; and the articles on the various countries.

3. Modern Times. A. Eastern Hemisphere. The fourteen countries listed and dealt with below are those in which significant anti-Semitic movements have flourished. In contrast to these, there has been comparatively little anti-Jewish feeling in the Scandinavian countries, Holland or Belgium.

The Arab-Jewish conflict in Palestine can not be regarded as the result of anti-Semitism, as Arab leaders have themselves avowed they have no animosity against the Jews, and do not desire to expel them.

There have been anti-Jewish excesses in Persia. The situation of the Jews in many countries of Asia and Africa is often mortifying, due to Mohammedan fanaticism; but in all these countries there are no anti-Semitic movements of any serious character.

(For late developments other than recorded in this survey see also individual articles on the respective countries treated in this and subsequent volumes of the Universal Jewish Encyclopedia.)

(a) Austria. The anti-Semitic movement in Austria began about the same time as that in Germany. In 1871, Dr. August Rohling, of Prague, professor of theology, published *Der Talmudjude,* which, although proven a hodgepodge of shameless inventions and forgeries, exercised a very strong influence. Austria was indeed a fruitful field for the anti-Semitic propaganda. The crazy-quilt structure of the empire, the clashing aspirations of the various nationalities, and the weakness of the government in the face of determined minorities, not only favored a general feeling of discontent, but also gave scope to the unconscionable agitations of politicians who were seeking advancement. In Austrian anti-Semitism there are repeated instances of politicians taking up the movement in order to secure a following and abandoning Jew-baiting when they had achieved power.

The first definitely anti-Semitic party, formed about 1880, under the leadership of Reichsrat deputy Georg Ritter von Schönerer, was both anti-Hapsburg and pro-Hohenzollern, and was racially anti-Jewish. The chief center of the anti-Semitic activity was Vienna, and the main protagonist of the movement was the lawyer Karl Lueger, who desired to win the petty bourgeois vote in order to defeat the Liberal Party, then in control, which was being supported by most of the Jews of Vienna. Through his skill as an orator and his ability as a demagogue, Lueger succeeded in this, and with the aid of a number of the clerical high nobility, under the leadership of Prince Liechtenstein, Lueger formed the Christian Socialist Party. The Catholic clergy saw in this movement the opportunity for winning the masses, and in 1895, on the eve of the elections, the pope sent his blessing to Liechtenstein. The election, for the seats in the Vienna City Council, proved a triumph for the Jew-haters, and the anti-Semites won ninety-two seats out of 138. In 1896 they gained the majority in the Landtag of Lower Austria, and they had a powerful group in the lower house of the Reichsrat. This success compelled the government to give official recognition to the Christian Socialist party. Emperor Francis Joseph twice refused to confirm the election of Lueger as mayor of Vienna (1895), but was compelled to do so when Lueger was elected a third time. The anti-Semitic party held its grip on the affairs of Vienna for twelve years, after which there was a reaction to its misrule, and it was overthrown.

In the meantime, however, the party had changed its tactics and its measures. In his early days, Lueger had courted agitators such as Schneider, Gregorig and Vergani, had indulged in provocative speeches and encouraged open rioting. Once he had attained power, however, he gradually dropped his former associates and became more moderate. However, the Jews of Austria definitely felt the results of the anti-Semitic agitation, particularly in their economic life. They were systematically excluded from all municipal contracts, were no longer employed in public works, and those holding such positions were deliberately forced out.

The parties which, at one time or another, carried on the anti-Semitic agitation in Austria were the Christian Socialists, the Pan-Germans, the Deutsch-Radikalen, under the leadership of Wolf and Pacher, the German National Party, and the National Socialists. The students' corps, which had a nationalistic bias, also took a prominent part in the anti-Semitic movement, and there were repeated excesses at the universities, in which Jewish students were subjected to harassing annoyances, violently attacked or driven out of the schools. The Waidofen meeting of the students' corps in 1897 adopted a resolution to the effect that Jews "had no honor," and hence could not seek satisfaction for insult through duelling. This declaration still remains in force among anti-Semitic student bodies.

Anti-Semites in the Reichsrat repeatedly delivered inflammatory speeches against the Jews and demanded that their rights be curtailed. Thus in 1907, a resolution for a *numerus clausus* restricting Jewish enrollment in the gymnasia, or intermediate schools, in the modern language schools, and in vocational schools, was supported by all the anti-Semitic groups, but was defeated only with the aid of the Slavic parties. Bielohlawek, a member of the Vienna City Council, who coined the dictum: "Science is what a Jew copies from others," and Jerzabek, leader of the violent elements among the Christian Socialists, were among the chief agitators. Nevertheless, anti-Semitism gradually declined up to the outbreak of the World War, when it cropped out again with the arrival in Vienna of thousands of Jewish refugees from Galicia, who had been forcibly "evacuated" in the path of the invading Russian armies. In 1915 anti-Semitic agitation succeeded in limiting the number of Jews admitted to the Vienna bar, in order to prevent refugee Jewish lawyers from practising in Western Austria.

Agitation against the Jews, especially those who were refugees from Eastern Europe, increased at the end of the World War. In 1918 the Jews were compelled to organize for self-defense against repeated anti-Semitic demonstrations and excesses. Riots took place in Vienna on the occasion of the Zionist Congress held in August, 1925, and quiet was restored only through the presence of large military and police forces. Anti-Semitic agitation in Vienna at that time was fomented chiefly by Nationalist emissaries from Germany, although the native Christian Socialist and Pan-German parties then were in control of Austria. The periodicals published by the latter were filled with scurrilous attacks against Jews, and the program of the Christian Socialist party, pub-



Expulsion of the Jews from Vienna in the year 1670



From contemporary illustrations in "Das Judentum in der Deutschen Vergangenheit"

Jews driven from the city of Prague in the 17th cent.

lished on New Year's Day, 1927, still retained the typical anti-Semitic attitude, despite the fact that the Christian Socialists, under the leadership of Seipel and Ramek, sought the support of Jews.

Directly after the provisions of the St. Germain peace treaty went into effect, thousands of Jews were refused admission to citizenship on the ground that they "were not German by race." Attempts were made to force the Jews out of the higher schools; in some cases a virtual numerus clausus went into effect, as in the school of



Austrian victims of anti-Semitism: ten-month-old refugees on their arrival in England (1939)

agriculture, where many obstacles were thrown in the way of Jews seeking admission. In 1925 a conference of rectors of universities held at Vienna endorsed the anti-Semitic students' demand that no Jew be allowed to attain an academic position. Religious belief was also an important consideration in the appointment of professors and assistant professors. Despite the fact that, from 1919 up to early 1934, the Social Democrats controlled the Vienna City Council, its sessions during these years were not far from anti-Jewish politics.

In December, 1928 a group of anti-Semites broke up the sessions of the (non-Jewish) International Institute for Bible Research, held at Innsbruck, and a number of the audience were injured. The Vienna police thwarted efforts by Austrian anti-Semites to bring ritual murder accusations against the Jews through mass-meetings just before Passover, and confiscated a huge quantity of anti-Jewish ritual murder literature. Violent university riots against the Jewish students occurred at the Universities of Graz and Vienna early in 1929, and many Jewish students were injured. In May of that year, the University of Vienna had to be closed for a time, and the aid of the police had to be invoked in the restoration of order. Again in 1930, in addition to anti-Jewish disturbances at election time, there were anti-Jewish riots at several universities, especially at the University of Vienna, which once more had to be closed for a time. In a pamphlet printed in March, 1930, Dr. Franz Joseph Weiss declared that Austrian Jewry was being deliberately destroyed by means of a war of economic extermination, that thousands of Jewish merchants had been excluded from business or commerce and had been compelled to become peddlers, that an increasing number of newspaper advertisements for help stated "Only Aryans are wanted," and that many Jews were being excluded from all government offices and from the professions of teaching and medicine.

During this year the public prosecutor of Vienna confiscated several hundred thousand copies of a leaflet urging an anti-Jewish boycott, and anti-Jewish placards were posted in several parts of Vienna. Early in May, 1932, representatives of Jewish organizations met in Vienna to devise means of combating the increasing anti-Jewish agitation, and the silent but extremely effective boycott against Jewish employees in both private business and in government positions.

Shortly after the rise of the Nazis to power in Germany, early in 1933, a strong Nazi party developed in Austria, increased considerably by the immigration of German Nazis into Austria. These native and imported Nazis sought to seize political control of Austria and attach it to Germany. Chancellor Engelbert Dollfuss resisted these efforts and succeeded in maintaining Austrian independence. At the same time, however, the anti-Jewish boycott and governmental discriminations against Jews in appointments to the civil service continued. Thus, when early in 1934, following a brief but sanguinary civil war between the Austrian Socialists and the Dollfuss government, office-holders, among them a number of Jews, were dismissed, no Jews were appointed to replace former Jewish Socialist office-holders. Subsequently no Jews were appointed or promoted in the hospitals or other welfare institutions in Vienna, or as teachers in the public schools.

After the assassination of Chancellor Dollfuss, on July 25, 1934, in the course of an unsuccessful Austrian Nazi coup, which followed a barrage of propaganda from Germany, Kurt Schuschnigg was appointed chancellor. Despite his pledge that the Jews of Austria would never be deprived of their rights of Austrian



Austrian Nazis force Jews to scrub walls in public during the first anti-Semitic wave following Anschluss

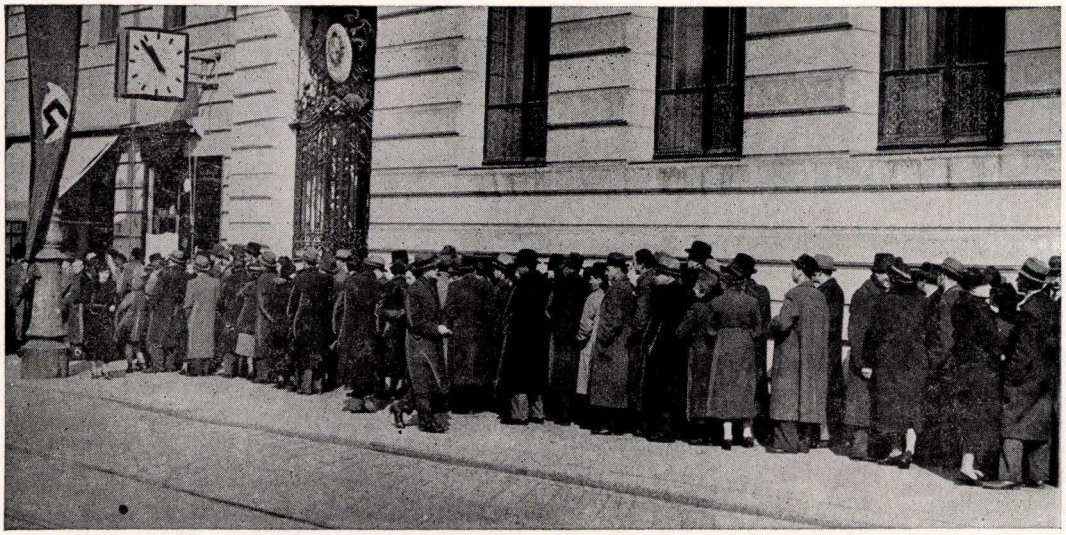
citizenship nor be discriminated against in any way, the government took steps to segregate Jewish children in government schools. In November, 1934 a new trade law was enacted, authorizing only the state's economic corporations, from which Jews were barred, to issue certificates to those deserving to engage in commercial undertakings, and barring itinerant merchants, canvassers and salesmen, of which there were at that time about 10,000 among the Jewish population.

In July, 1935, a social insurance reform was adopted, barring Jewish physicians from medical committees. In November, the government announced that, in future, it would appoint the officers of the Vienna Bar Association who had formerly been elected by the members, and removed the president, who was a Jew. In December none of the Jewish members of the Board of Directors was renominated. During the latter months of 1935 and the early part of 1936, anti-Jewish agitation increased in extent and virulence, and the participation of Catholic lay and clerical leaders was pronounced. These voiced repeated demands for the social and economic ostracism of Jews and the introduction of a numerus clausus for converted Jews in the civil service and the professions. This intensification of anti-Jewish agitation was caused, in part, by the exposure of irregularities in the management of the Austrian Phoenix Insurance Company, a few of whose officers were Jews.

In 1937 the economic condition and the political status of the Jews of Austria grew steadily worse. The problem of the Jewish unemployed in Vienna became very serious, and many Jews emigrated to Palestine and other countries. At the same time agitation increased for an anti-Jewish boycott and for the elimination of Jews from public life, although their number had become extremely small. The year 1938 (March 12) saw the elimination of Austria as an independent state through forcible annexation by Nazi Germany. For the Jews it wrote one of the most disastrous chapters in their millennial history. The immediate consequence was a wave of brutal persecution, suicide, arson, plunder, confiscation, wholesale arrests and destruction of Jewish property. The notorious "cold pogrom" was likewise introduced with the direst results. Marshal Hermann Goering expressed the stark inhumanity facing the Jews of erstwhile Austria in the open boast: "Vienna shall be free from Jews." Other Nazi leaders curtly added, "There is always the Danube!"



An ominous reminder that the Jewish owner of this Vienese shop was transferred to a concentration camp



Polish Jews in Vienna were compelled to seek the protection of the Polish consulate following the advent of the Nazi anti-Semitic rule in Austria

For the subsequent fate of these harried hosts, see the article dealing with the Jews in "Greater Germany."

Lit.: *Österreichische Wochenschrift,* 1884 to 1896; J. Bloch, *Akten und Gutachten im Prozess Rohling contra Bloch,* 1890-91; Rohling, *Der Talmudjude* (1871); *Mitteilungen des Vereins zur Abwehr des Antisemitismus,* 1892-96; Kannengiesser, *Juden und Katholiken in Österreich-Ungarn; Die Juden in Österreich* (1908); Dubnow, *Neueste Geschichte,* vol. 2; *American Jewish Year Book,* vols. 31-40 (under heading Review of the Year, under Austria).

(b) Czechoslovakia (Bohemia, Moravia, Silesia). During the 19th cent. the Jews of the Sudeten countries, comprising the districts of modern Czechoslovakia, universally took the side of the Germans against the Czechs in the current language controversies. Hence, as the Czechs gained political power in the second half of the century, they came into direct opposition to the Jews, especially in such larger cities as Prague, Brünn and Pilsen. Thus the Jews were caught between two fires; on the one hand, the Czechs were growing stronger, and on the other, the German parties, who were the logical friends of the Jews, were becoming affected by race hatred.



Czechoslovak grandfather protecting his grandchild during the wholesale banishment of Jews following the annexation of Sudetenland

With the exception of the Progressives and the Social Democrats, all the German parties, such as the Pan-Germans, the Agrarians, the Christian Socialists and the old National Socialist Labor Party, were more or less anti-Semitic. With the establishment of Czechoslovakia as an independent country after the World War these parties changed their names but did not abandon anti-Semitism. On the other hand, despite the fact that the Czechs and Jews clashed at times, neither the Old Czechs nor the Young Czechs had an anti-Semitic program; only the Czech Clericals and the Czech National Socialists were hostile to the Jews.

Nevertheless, anti-Semitism was prevalent among the masses, as is shown by the anti-Semitic utterances of the historian Palacky, a leading Czech who is famous for the large part he played in the national renascence of his people. Judophobia had previously been aroused by the writings of Rohling, professor at the University of Prague, which had been translated into Bohemian.

In 1897, after the fall of the Badeni ministry, and the repeal of the language laws, against which the Germans had successfully fought in the Reichsrat, there were riots, and the Czech masses which united in a demonstration against the Germans in Prague committed excesses against the Jews as well. Jewish places of business were pillaged in the Königliche Weinberge and Zizkov suburbs, and attacks were made on Jewish synagogues. The proclamation of martial law succeeded in quelling the disturbances, but not before they had extended far into the surrounding districts. The principal towns affected at that time were Chrudin, Königgrätz, Melnik, Laun, Tabor, Deutschbrod, Nachod, and Holleschau.

In the same year there were excesses against the Jews by the German Nationalists in Eger and Saaz. The climax of Czech anti-Semitism was reached in the Hils-



No man's land on the Czechoslovakian-Hungarian frontier (1939) when victims of anti-Semitism could barely carry along their mattresses and the clothes on their backs

ner trial, in which the Prague lawyer Baxa and the agitator Breznowsky raised the cry of ritual murder. Thomas Masaryk, the first president of the Czecho-Slovak Republic, who was at that time professor of philosophy at the University of Prague, was the only person of prominence to protest against Jew-baiting. In 1899 there were further anti-Semitic excesses in Prague and the rural districts.

After the armistice following the World War, there were riots in Prague and a serious outbreak in the town of Holleschau in Moravia. Serious disturbances occurred in 1919 in Slovakia, where many stores and factories under Jewish ownership were pillaged and destroyed. After that, however, the sway of anti-Semitism over the masses in Czechoslovakia became considerably weaker, and the Jews suffered but little economic injury on the whole. However, anti-Semitism still flourished among the Germans of Czechoslovakia, especially among the German students, who were organized on a Nationalist and National Socialist basis in Prague and Brünn and received encouragement and aid from German professors, who frequently barred high academic positions to Jews.

In 1929, at Bratislava (Pressburg), the Union of Czechoslovak Students adopted resolutions opposing all attempts to introduce a numerus clausus for Jewish students in the universities and professional colleges of Czechoslovakia. The subsequent attempts of several student associations to introduce the numerus clausus were combatted vigorously by the national convention of the Federation of Czechoslovakian Lawyers.

From 1930 on, with the increase of Nazi power in Germany, anti-Jewish propaganda in Czechoslovakia was greatly encouraged. In 1930 the Nationalist press carried on a violent but inefficient anti-Jewish agitation. With the aid of agitators from Germany a large and vociferous Nazi party was established in Czechoslovakia; the government outlawed the party.

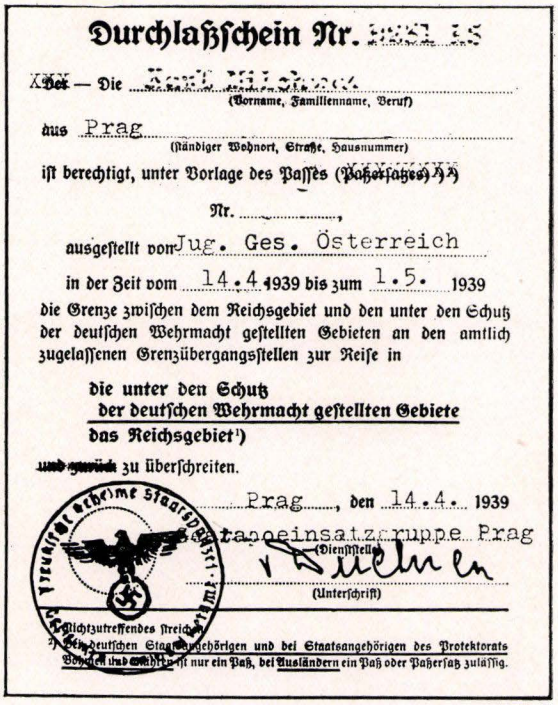
Konrad Henlein's pro-Nazi agitation in Sudetenland, as well as Father Hlinka's tactics at the head of Slovakian extremists, resulted (1937-39) in many anti-Jewish manifestations. These were vigorously combatted by the government. Thousands of Jews were terrorized and threatened with economic destruction at such cities as Prague, Aussig, Brno, Karlsbad, Eger, Teplitz, Bratislava, Theusing and elsewhere. President Eduard Benes valiantly sought to safeguard the civil and religious rights enjoyed by Jews under his illus-



Juvenile victims of the anti-Jewish drive in Czechoslovakia under the Nazis (1939)



Improvised shelter for Jews driven across the border of Brataslava and Uzhorod during the reoccupation of Carpathia by Hungary (1939)



Durchlaßschein Nr. [illegible]

~~Der~~ — Die [illegible]
(Vorname, Familienname, Beruf)

aus Prag
(ständiger Wohnort, Straße, Hausnummer)

ist berechtigt, unter Vorlage des Passes (~~Paßersatzes~~)[2])

Nr. .....,

ausgestellt von Jug. Ges. Österreich

in der Zeit vom 14.4. 1939 bis zum 1.5. 1939

die Grenze zwischen dem Reichsgebiet und den unter den Schutz der deutschen Wehrmacht gestellten Gebieten an den amtlich zugelassenen Grenzübergangsstellen zur Reise in

die unter den Schutz
der deutschen Wehrmacht gestellten Gebiete
das Reichsgebiet[1])

~~und zurück~~ zu überschreiten.

Prag, den 14.4. 1939

Staatspoeinsatzgruppe Prag
(Dienststelle)

[illegible]
(Unterschrift)

[1]) Nichtzutreffendes streichen.
[2]) Bei deutschen Staatsangehörigen und bei Staatsangehörigen des Protektorats Böhmen und Mähren ist nur ein Paß, bei Ausländern ein Paß oder Paßersatz zulässig.

A one-way pass to freedom, issued by the Gestapo at Prague to a Jew, giving him permission to leave Czechoslovakia. Note the striking out of the two words above the seal, indicating that the bearer can never return

trious predecessor, the late Thomas G. Masaryk.

Czechoslovakia was also one of the most hospitable countries to receive large numbers (circa 20,000) of German and other refugees. But in January, 1939, following ceaseless pressure in the evil spirit of the post-Munich Pact (September, 1938), the government was reported to have voted $2,500,000 to hasten Jewish refugee emigration. In Slovakia hundreds of Jews were thrown into concentration camps, and numerus clausus restrictions were applied in the professions, government service, banks and various enterprises. On February 23rd, a decree prohibited emigrating Jews from taking along property worth more than $200. Acts of hooliganism and vandalism occurred more and more frequently.

On Tuesday, March 16th, 1939, under threat by Hitler, Slovakia was granted independence. Nazi troops compelled the dissolution of the Czechoslovak republic, making Bohemia, Moravia and Slovakia German protectorates. Intense panic, physical violence, looting, mass arrests, suicides, incarcerations and other anti-Jewish excesses among the more than 350,000 Jews of what was once Czechoslovakia followed. During April Kosher slaughtering of animals (Shehitah) was legally forbidden and Jewish children were segregated in the public schools in Bohemia-Moravia, while a rigid numerus nullus for Jewish journalists and numerus clausus for lawyers were instituted in Slovakia.

The "Aryanization" process in all fields of endeavor was in full swing at the time this volume went to press.

Lit.: Masaryk, *Die Notwendigkeit der Revision des Polnaer Prozesses* (1899); Anonymous, *Die Bedeutung des Polnaer Verbrechens für den Ritualaberglauben* (1900); *Die Stimme,* Vienna, No. 3, 1928; *American Jewish Year Book,* vols. 31-40 (under heading Review of the Year, under Czechoslovakia); *Encyclopaedia Judaica,* vol. 2, cols. 1051-52.

(c) England. Following the Resettlement of the Jews in England in the days of Cromwell in the middle of the 17th cent., there was a long period of quiet progress in which they consolidated their position as a community. With it arose the demand for equality in civil and political life which resulted in a long struggle, but it was not until 1858, with the admission of professing Jews to the House of Commons, that the Jew found himself on a footing of complete equality with his fellow-citizens. Many of them rose to positions of dignity, and no social discrimination was exercised against them.

There was, however, a shadow lengthening over European Jewry which had unfortunate reactions. The Russian pogroms led to an influx of refugees into Great Britain, some as transmigrants but others remaining and creating new problems. In London, the East End became their centre, which incidentally they changed from a lawless district into a law-abiding one. At the same time there was the economic aspect to be considered. England was no longer the world's factory; other countries had learned from its technique and unemployment was gradually increasing. There were allegations that these immigrants were taking bread out of the mouths of Englishmen. The fact that these immigrants created new trades, such as cheap furniture-making and clothing manufacturing, was not taken into consideration.

At the same time another unfortunate factor played its role. In 1899 came the Boer War. It revealed incapacity on the part of the authorities; it was bitterly opposed by many sections of the English people and there was widespread prejudice in view of the allegations made that the financial interests concerned were mainly Jewish. All these combined to create anti-Jewish feeling, which grew stronger and culminated in the Royal Commission on Alien Immigration in 1902. This led to the Aliens Act of 1905 and subsequent legislation which, for the first time, changed the traditional English policy of the open door.

The agitation, however, that had resulted in this legislation gradually died down and Anglo-Jewry rarely enjoyed a more happy period of prosperity in every way than in King Edward VII's reign and in the early days of George V.

Then came the Great War. It must be remembered that, though in England immigration had considerably decreased, there was still a large number of Jews of Russian and Polish origin, many of whom were not naturalized, and many of whom were in no mind to fight even for England on the same side as their former oppressor, Russia. A good deal of bad feeling was engendered thereby and there was rioting in the East End in which German and Jewish shops were impartially wrecked.

In 1917 came the deflection of Russia from the Allies. It came at a time of considerable depression, when the issues of the War were still in the balance. Some of the Bolshevik leaders were known to be of Jewish origin,—though much fewer than alleged by Jew-baiters—and this contributed considerably to the amount of anti-Semitism already in being.

To add to all this, there suddenly appeared on the scene, in the first instance from Germany, that notorious forgery, the *Protocols of the Elders of Zion*. Though the London *Times* (in 1921) exposed them for what they were, the mischief had been done; but it helped to accentuate the racial hatred exaggerated by the super-nationalism that followed the end of the War.

There was then already in existence in England a society known as the Imperial Fascist League, which was rabidly anti-Jewish, and which did its very best to propagate the *Protocols* with the assistance of other bodies of somewhat better standing in that they had the support of people of importance who, in the guise of fighting Bolshevism, were in reality one hundred per cent anti-Semitic. It was a few years later that Sir Oswald Mosley emerged. He was an able young man of good social position who, after being a Conservative, had joined the Labour party which he had left because of their refusal to accept his employment scheme. The party he founded, the British Fascists, was not originally anti-Semitic; indeed, it welcomed Jews within its ranks. But he found little acceptance either for his economic or political theories; and, in 1933, following the example of Hitler, he developed a new policy which at its basis was definitely anti-Semitic in that it regarded British citizens of the Jewish faith as aliens in England only on sufferance. All of the old charges against the Jews were trotted out by him and his meetings gradually became centres of disturbances.

It must always be remembered that no rights are so valued in England as those of free speech and free assembly, and every party was loath to take the first move to check what was undoubtedly becoming a dangerous situation. In October 1936, however, Mosley, who had by this time adopted the uniform of the Italian Fascists (his party having become known as the Blackshirts), announced his intention of marching in procession through the East End of London in force. The districts through which he intended to parade were chiefly Jewish, and it was quite obvious that his intention was merely provocation. The Labour party, and indeed all Left Radical elements in London, determined to prevent the march. The result was the most serious riot in the East End within living memory; and future marches forbidden by the authorities. The Government determined to put an end to this nuisance; and the Public Order Act (1936) was passed which forbade the wearing of uniforms by any political party and gave the police wider powers to control the conduct of open-air meetings.

The result has been a distinct diminution in the influence of the Mosley party. Mosley, himself, a demagogue of great oratorical powers, still attracts audiences and declaims on the virtues of the corporate states and the evils of the power of international finance, the euphemism for world-Jewry. The general situation, however, has in a measure deteriorated not through Mosley but on account of the overwhelming attack on Jewry by the Nazi propaganda bureau.

Other societies have made their appearance in England, devoted to attacking what they allege to be the influence of the Jews in finance and in the press and in public life, though these charges have been shown by non-Jewish authorities to have no foundation in fact. As far as the press is concerned, no paper of importance can be described as anti-Semitic, though that does not mean that anti-Semitic articles do not appear

on occasions, mostly written in a spirit that attempts to convey that the English Jew is not attacked. Of publicists, Hillaire Belloc, G. K. Chesterton, and others, have been the leaders in this anti-Jewish publicity. The *Fichte-Bund* of Hamburg, the *World Service* of Erfurt, and *News from Germany* all pour material into England intended not only to show that Germany is in reality the friend of England, but that the enemy of both is the Jew. In addition, other societies—such as The Anglo-German Fellowship and The Link—contribute to this campaign in an equally assiduous, if more diplomatic, form. That it has not met with the success it had hoped for is due to the spirit of fairness, the deep reverence the English people have for Biblical tradition, and for the general indignation aroused by atrocities in Germany not only against Jews but against liberals and all supporters of democratic principles.

The position has been rendered even more difficult by the refugee problem. These unhappy people have provided a most powerful handle for the anti-Semite in that it is continually alleged they are taking work from Englishmen and that money is being spent on them that might be more usefully employed in saving the natives from unemployment. It is, therefore, but natural that, as long as there are unemployed, there will always be a powerful opposition against the entry into Britain of people for whom work might be created while Englishmen are without employment.

Anti-Semitism in England is not social, not political, but there is a growing difficulty in obtaining situations for Jewish workers. Yet the heart of England is still sound; the heads of the churches, the British Government, and practically all the leaders in every walk of life have not hesitated to denounce anti-Semitism as fundamentally opposed to the traditions of English life.

(d) France. The modern anti-Semitic movement in France has never been deep-seated or extensive. It arose about 1882, and its chief exponent was the journalist Edouard Drumont, who, in *La France Juive* (1886), charged that the French Jews were responsible not only for the prevailing anti-clericalism and for the expulsion of the Jesuits, but also for the French Revolution of 1789, and the defeat of France in the war of 1870. The movement gained impetus through the Wilson scandals and the suffering caused by the collapse of the Panama canal scheme, which came as a climax to a series of financial scandals. A league of anti-Semites was founded, and various libels were disseminated by the publications *La Libre Parole, L'Anti-Juif* and *L'Antisémitique*.

The movement climaxed in the Dreyfus affair of 1894-1906. The efforts of those who attempted to disprove the charges against Dreyfus were denounced as an attack on the army, and the hysterical excitement of the French expressed itself in actual attacks on stores owned by Jews. In 1898, after Zola had published *J'Accuse,* there were anti-Semitic demonstrations at Paris, Marseille, Bordeaux and Lyon, and in Algiers, where the civic equality extended to the Jews had offended the native Mohammedans.

When, however, the truth about the Dreyfus affair was disclosed, a reaction set in which proved a strong deterrent against the spread of anti-Semitism. In 1932 and 1933, François Coty, perfume manufacturer, attempted to revive anti-Semitism through agitation in newspapers owned by him, but these efforts failed. On the other hand, anti-Jewish persecution in Germany under the Nazis enlisted the virtually unanimous sympathy, in behelf of the Jews, of the population of France.

In 1939 the anti-Semitic movement in France was carried on only by a small band of Royalists under the leadership of Léon Daudet and his *L'Action Française*. In 1936, efforts by this group and other extreme reactionaries to stir up antagonism against the liberal parties by anti-Semitic attacks upon the then newly-appointed premier, Leon Blum, a Jew, proved abortive. In the Chamber of Deputies Edouard Herriot, as spokesman of the Chamber, vigorously castigated those who assailed Blum, saying: "I know neither Jews, Protestants, nor Catholics—only Frenchmen."

In August, 1934, severe anti-Jewish riots took place in the Jewish quarter of Constantine, in the northeastern section of Algeria, a French protectorate in northern Africa. Twenty-seven Jews and five Arabs were killed, 300 Moslem Arabs and Jews were wounded, and many houses and stores owned by Jews were looted, wrecked and burned. The French authorities soon put an end to the riots, with the aid of French and colonial troops; martial law was proclaimed for several weeks throughout the whole of Algeria; the ring-leaders among the rioters were arrested, and seventy of them were subsequently sentenced to prison for inciting to violence and for murder. It is believed that these riots, which were an unusual occurrence, and the first such outbreaks since those which occurred during the Dreyfus affair, were caused by anti-Jewish Moslem Arabs who exploited the economic difficulties from which all strata of the Algerian population were suffering. Similar riots, but not nearly as serious, broke out in February, 1935, this time at Setif. These outbreaks led to the imposition of severe penalties for the spreading of subversive, particularly Nazi, propaganda.

Despite the infiltration of Nazi influence and Nazi control of certain Paris newspapers, anti-Semitism in France has made very little headway. There have been minor manifestations of Jew-baiting throughout the late 1930's. On the other hand, the French Council of State frustrated an official attempt (March, 1936) to interfere with Shehitah in Valenciennes. A month later Michel Pares, a candidate for the Chamber of Deputies, was overwhelmingly defeated because he sought to gain office on an anti-Semitic platform.

In August, 1936, French authorities banned *L'Action Française* from Morocco because of its anti-Semitic agitation. On September 20th of the same year Paris was the scene of an International Conference against Race Prejudice and Anti-Semitism, attended by representatives from twenty countries. Sponsored by eminent figures, it was generally regarded as a challenge and demonstration against the Nuremberg Nazi Congress held a week earlier.

In September, 1937, occurred the demise of *L'ami du Peuple,* François Coty's anti-Semitic journal. In December the police exposed the machinations of the Cagoulards, a hooded band of anti-Semitic terrorists financed partly by the Nazis. During the same month the Chamber of Deputies resounded with strong denunciation, by all parties, of the Nazi racial theory. In February, 1938, the authorities forbade a public meeting to have been held under anti-Semitic auspices. Colonel

François de la Rocque's Croix de Feu, anti-Semitic Fascist organization, had been dissolved long before.

September 24th witnessed anti-Jewish riots in Strasbourg, Nazi agitators blaming the Jews for the international crisis. A month later the government drafted legislation to curb Paris and vicinity of "undesirable aliens." A few days thereafter Edouard Herriot called upon his party to fight against racial ideas.

In November, 1938, there was wide-spread indignation over anti-Jewish excesses in Germany following the assassination, in Paris, of Ernst vom Rath, a secretary at the German Embassy, by a young Polish Jew, Herschel Grynszpan.

On April 25, 1939, the French government invoked a stringent law prohibiting the publication of alien propaganda and revilement of race or religion. (These were reported to be financed and fomented by German and Italian sources.) Accompanying the decree was a citation from the government's parliamentary declaration (October 4, 1938) that "all that incites hatred, all that pits Frenchman against Frenchman cannot but be regarded as treason."

(e) Germany. The emancipation of the Jews of Germany was achieved only after a long and bitter struggle. It was made possible solely because the sectarian bigotry which underlay the medieval phases of anti-Semitism was no longer potent enough to retard the march of progressive ideas in regard to human relations. But the old traditional attitude toward Jews still had a large public, led by those who had opposed and resisted the emancipation. It was, therefore, to be expected that, although the hostility of these elements might remain latent or dormant during ordinary times, it would become active again as soon as any pretext offered itself that could serve as a rationalization for this vestigial prejudice. Such an opportunity came almost immediately after the nominal emancipation of the Jews of Germany.

The resurgence of anti-Semitism as a movement at that time was the outgrowth of two factors, namely: (1), the counter-offensive of the Catholic Church against the assaults of Bismarck in the famous Kulturkampf, and (2), the efforts to find a scapegoat for the financial panic of 1873 in that country. Asserting that the National Liberal Party with which Bismarck was then allied was led by Jews, and that the latter were the inspirers of the Chancellor's anti-church stand, the Catholic press of that period attacked the Jews as a corrupting influence in German life and advocated their relegation to their former civil and political status.

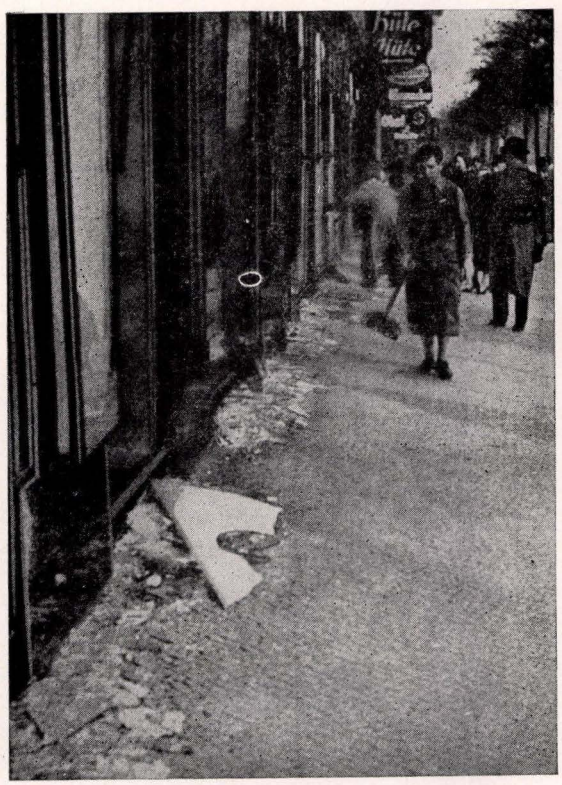


Leaders of the Jewish community at Baden-Baden were compelled (Nov. 11, 1938) to march to a concentration camp, carrying the Mogen David with the inscription "The Lord will not forsake us"

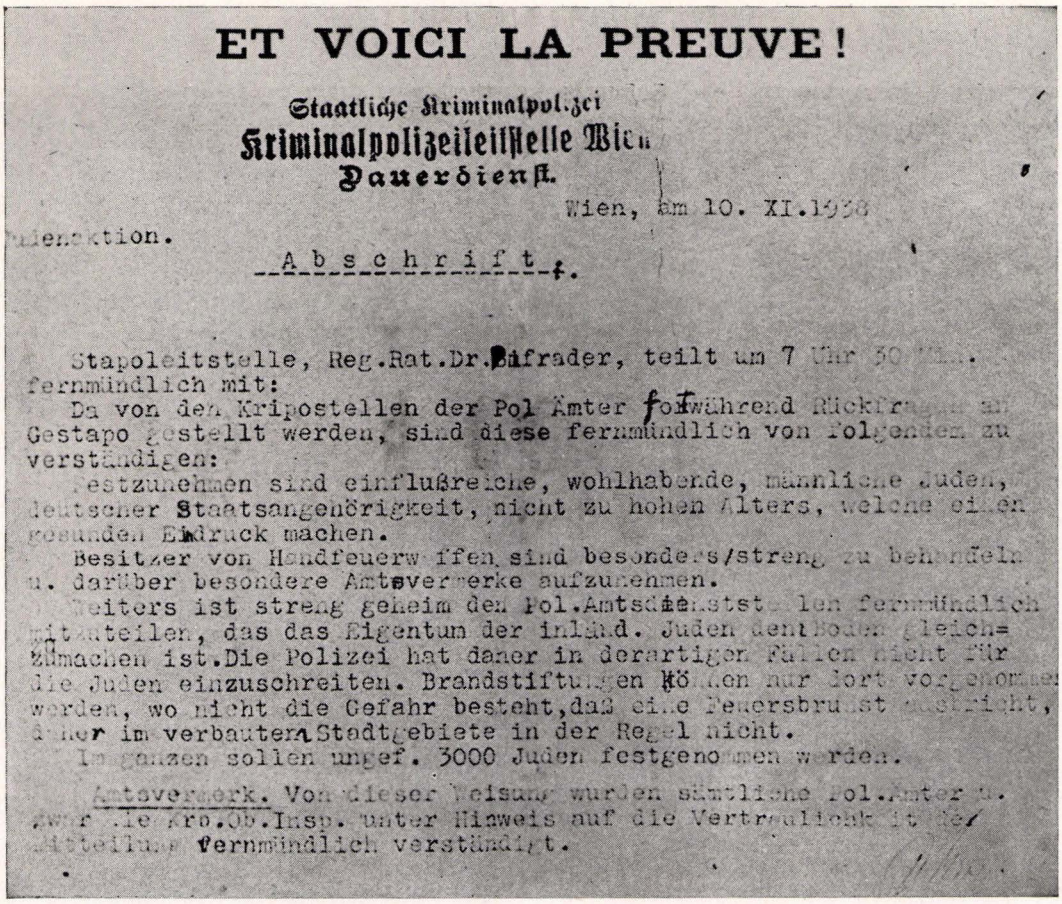
Following the payment by France of the indemnity exacted by Prussia after the Franco-Prussian War, there was a brief period of rapid industrial expansion accompanied by wild speculation. In the *Krach* (crash) of 1873 which resulted, a great many investors suffered heavy losses. The presence of some Jews among those involved in financial scandals which were subsequently exposed made it easy for agitators who con-



Nazi storm troopers in Berlin enforce boycott against Jewish shops



The havoc wrought in the attacks upon Jewish stores in Berlin



ET VOICI LA PREUVE!

Staatliche Kriminalpolizei
Kriminalpolizeileitstelle Wien
Dauerdienst.

Wien, am 10. XI.1938

Sektion.

Abschrift.

Stapoleitstelle, Reg.Rat.Dr.Bifrader, teilt um 7 Uhr 30 [illegible] fernmündlich mit:

Da von den Kripostellen der Pol Ämter fortwährend Rückfragen an Gestapo gestellt werden, sind diese fernmündlich von Folgendem zu verständigen:

Festzunehmen sind einflußreiche, wohlhabende, männliche Juden, deutscher Staatsangehörigkeit, nicht zu hohen Alters, welche einen gesunden Eindruck machen.

Besitzer von Handfeuerwaffen sind besonders/streng zu behandeln u. darüber besondere Amtsvermerke aufzunehmen.

Weiters ist streng geheim den Pol.Amtsdienststellen fernmündlich mitzuteilen, das das Eigentum der inländ. Juden dem Boden gleichzumachen ist. Die Polizei hat daher in derartigen Fällen nicht für die Juden einzuschreiten. Brandstiftungen können nur dort vorgenommen werden, wo nicht die Gefahr besteht, daß eine Feuersbrunst entsteht, daher im verbauten Stadtgebiete in der Regel nicht.

Im ganzen sollen unges. 3000 Juden festgenommen werden.

Amtsvermerk. Von dieser Weisung wurden sämtliche Pol.Ämter u. zwar die Kro.Ob.Insp. unter Hinweis auf die Vertraulichkeit der Mitteilung fernmündlich verständigt.

Documentary proof of the deliberate nature of the attacks of November, 1938. Police order giving instructions to arrest 3,000 Jews, to raze Jewish property, and to take measures against fire only when there is danger of a general conflagration. This evidence was obtained by the French periodical, "Races et Racisme"

tinued to be opposed to the emancipation of the Jews to blame them alone for a misfortune which had arisen from widespread economic factors.

At the same time, the rise of the nationalistic spirit which followed the victory over France and the establishment of the Reich prepared the ground for the acceptance of a new and pseudo-scientific rationalization for the old and outworn pretexts for anti-Jewish hostility. Thus, pamphlets charging the Jews with responsibility for the panic of 1873 were soon followed by tracts preaching the so-called racial inferiority of the Jews. The former charge was made, among others, by Otto Glagau in his *Der Börsen- und Gründungsschwindel in Berlin* (Leipzig, 1876) and in his *Der Börsen- und Gründungsschwindel in Deutschland* (Leipzig, 1877). These were followed in 1879 by a pamphlet entitled *Der Sieg des Judenthums über das Germanenthum* written by Wilhelm Marr, an obscure journalist, who stated that the Jews of Germany ought to be eliminated as being composed of elements which could not possibly be assimilated and standardized to the so-called national German type. The term anti-Semitism began to appear about this time, and the chief demands of the movement were the limitation of Jewish immigration and the exclusion of the Jews from public office. Racial anti-Semitic theories contrasting German and Jew to the disadvantage of the latter were advanced by Eugen Dühring and Professor Heinrich von Treitschke; the first gave anti-Semitism a foothold in philosophy, the latter had tremendous influence with the students and educated classes.

To several groups in the country, the new anti-Semitic movement offered a welcome opportunity. The clericals, smarting from their recent defeat in the Kulturkampf, saw in anti-Semitism a weapon of revenge; Bismarck, who had in the meantime made peace with the Church and deserted the Liberals, regarded it as a club with which to belabor the Socialists. Other groups were resentful of the great influence which some Jews had obtained in public affairs, of the success of some Jews in business, and of the predominance of Jews in the journalistic field where, the Jew-baiters complained, they did not hesitate to inject their opinions into matters which were of a purely Christian nature.

Bismarck's open rupture with the National Liberal Party, in 1879, led to the development of a tremendous anti-Jewish feeling, and to the formation of a definitely anti-Semitic political group under the leadership of the court preacher Adolf Stöcker, who saw his chance thus to become a power in politics. In 1878, Stöcker began to make charges that the Jews were undermining religion and morals, founded the Christian Socialist Party, and, although dismissed from his position in



Anti-Semitism attempts to extirpate enlightenment contained in books. Storm troopers take truck-loads of the classics and of modern literature to be burned publicly

1893 and publicly repudiated by the emperor the following year, Stöcker continued the movement in the Reichstag from 1881 to 1908, and attempted to form an international anti-Semitic alliance.

An ally of his, the ex-officer Liebermann von Sonnenberg, later separated from him and formed the racially anti-Semitic Socialist Party, which in 1894 joined the Hessian People's Party, headed by Böckel, to form the German Social Reform Party. This party flourished in Hesse, where it was definitely a middle class movement; in large cities it gained followers from among the adherents of the chauvinistic racial theories of Gobineau and Chamberlain, and the philosophical ideas of de Lagarde. Stöcker founded also the Union of German Students, introducing anti-Semitism into university circles, where eventually the fraternities and students' corps abandoned their former liberality and agitated for the exclusion of Jews.

In 1893, there were sixteen anti-Semitic deputies in the Reichstag, representing 263,861 votes. By 1901, their support had grown to 461,000, but by 1912 it had diminished to 376,000. The chief centers of the movement were Hesse and Saxony; in the latter state, laws were passed against the Jewish method of ritual slaughtering. The anti-Semites in the Reichstag made capital of the murder of a student named Winter (1900) and endeavored to prove that this was a case of ritual murder, as their press had previously vainly attempted in the Xanten trial (1891).

Violence was injected into the movement by the activities of two new agitators, Hermann Ahlwardt and Count Pückler. The savage and unscrupulous anti-



An orgy of book burning followed soon after the advent of Nazism in Germany. All libraries were plundered of volumes being at all suspect of progressive content

Semitic agitation of the former, especially, left a definite impress upon the German people. Ahlwardt, who was a member of the Reichstag from 1893 to 1898, wrote a series of pamphlets, one of them called *Judenflinten,* in which he charged that the munitions furnished the government by Ludwig Löwe and Company, a Jewish manufacturer, were defective; for this and for the crime of blackmail he was convicted and sentenced several times and finally left the country. Pückler, who called himself "the threshing count," and indulged in the most unbridled attacks against Jews, was declared insane in 1908. Under these two men, the anti-Semitic movement ventured to use sensational distortions and unscrupulous misrepresentations. At the same time, some of the leaders of the movement were convicted of various crimes. These factors weakened, for a time, the influence of anti-Semitism and alienated the better elements. In 1910 the *Kreuzzeitung,* which had been its chief organ, announced the abandonment of its anti-Semitic policy.

From then until the outbreak of the World War, anti-Semitism as a movement was comparatively unimportant. But literature dealing with German superiority and Jewish inferiority continued to grow. Marr's pamphlet was followed by many others, including the *Judenspiegel* (1883) by Dr. Justus, the pseudonym of Aaron Briman, a baptized Jew; *Das Gesetz des Nomadentums und die heutige Judenherrschaft* (1887) by Gustav Adolf Wahrmund; *Der Verzweiflungskampf der arischen Voelker mit dem Semitentum* (1890) by Ahlwardt, and *Wenn ich der Kaiser wär'* (1913) by Daniel Frymann.

In 1887, Theodor Fritsch published his anti-Semitic catechism which ran through many editions, later under the title *Handbuch der Judenfrage.* Fritsch also issued *Antisemitische Korrespondenz,* a news service, and later *Der Hammer,* a weekly anti-Jewish sheet. Another significant contribution to the literature of anti-Semitism was Heinrich von Treitschke's *Ein Wort über unser Judentum* (1880) in which he gave currency to the slogan *Die Juden sind unser Unglück.* Other contributors were Paul de Lagarde, Eugen Dühring and Eduard von Hartmann. In 1900 appeared the *Grundlagen des neunzehnten Jahrhunderts,* already referred to, of Chamberlain (Richard Wagner's son-in-law) and in in 1911, Werner Sombart's *Die Juden und das Wirtschaftsleben* in which the author, though he was no vulgar anti-Semite, defended the thesis that all the evil features of the capitalistic system were introduced by the Jews.

The outbreak of the World War and the "truce" of all party contentions proclaimed by Wilhelm II forced anti-Semitism temporarily underground. But as the War dragged on, and Germany's hopes for a speedy victory were unfulfilled, anti-Semitism again came to the surface in charges that the Jews were prolonging the War and failing to do their share for the country; these charges reached their climax in the entirely unwarranted census of the Jewish soldiers (Judenzählung) made by the Prussian Ministry of War in 1916 and the subsequent publication of arbitrary statistics of this census.

The collapse of the German army, the end of the War, the rapid revolution, and the degraded position of Germany and her privileged classes, after the Treaty of Versailles, initiated a new period of disorder and unrest which proved a most favorable time for the regrowth of anti-Semitism. The connection of Deputy Haase with the mutiny of the German fleet (1918) led to the slander that Jews had "stabbed Germany in the back" to bring on the revolution. The fact that certain Jews, such as Kurt Eisner, Toller and Leviné, had been leaders of Communist movements, while others, such as Walther Rathenau, had been prominent among the republicans, gave the conservatives the opportunity of proclaiming that the Jews were responsible for the national misfortunes and disorders. The Weimar republic was belittled as the "Jews' republic," and the republican banner, revived from 1848, as the "Jews' flag."

After the collapse of Communism in Bavaria, Munich became for a time the center of the "Nationalist movement." New organizations were formed which openly proclaimed their hostility to the Jews, and advocated their exclusion from all public offices and power. Many of these organizations were working at the same time for the overthrow of the republican regime. Numerous acts of vandalism were committed against Jewish cemeteries. Anti-Semitism began to spread among the growing youths, particularly in university and sport circles, where a line was drawn between the "purely German" and other elements. Thus, in 1924, the German and Austrian sections of the Alpenverein pressed the resolutions that only "Aryans" were to be allowed as members, and excluded the *Donauland* section, which had contained many Jews; thereupon most of the Jewish members of the Berlin section resigned. The publication of the fraudulent *Protocols of the Elders of Zion* and the translations of the articles contained in the *Dearborn Independent* were widely circulated for the purpose of increasing hostility against the Jews. The climax of the national movement was reached in the assassination of Minister Walther Rathenau by members of an anti-Semitic organization, the *Schutz- und Trutzbund* (June, 1922). The resulting investigation by the Reichstag opened the eyes of the sensible part of the nation to the dangers inherent in such agitations, and this gradually led to a temporary counter in the Reichsbanner, which for a certain time checked the anti-republican forces. As the educated classes, except the Catholics, were anti-republican, many Jews obtained official positions, in the administration, the courts, the universities, and the schools.

In more recent times the history of German anti-Semitism and the rise of the National Socialist party to power in Germany are bound up with the career of Adolf Hitler. Hitler, a young Vienna draftsman, began his career in 1919 by founding the National Socialist German Workers' Party (Nazi Party) at Munich. He made use of the unrest in Germany which had arisen out of resentment against the crushing provisions of the Treaty of Versailles, and found a convenient scapegoat in the Marxists and the Jews, who were "the criminals of November, 1918" and the "enemy within" who had to be exterminated. His doctrine as expressed in his writings and speeches was founded on a practically psychopathic hatred of the Jews. Not content with charging them with every crime under the sun, he accused them of aiming at world dominion, dominating the press, betraying the nation by means of

pacifism and the leadership of Social Democracy, and of defiling the "pure Aryan race." Whatever enemies he could observe in opposition to his own plan of German world-domination—whether bourgeoisie, capitalists, or labor leaders, French, English or Russians, intellectuals or ignorant—he unhesitatingly branded as being Jewish, or under Jewish domination. Relying upon what he had discovered by observation—that the masses are susceptible to the reiteration of a lie that is big enough—he ceaselessly exploited this myth of Jewish influence and sinister Jewish aims. His tactics were those of dissimulation as to his real aims. His goal was the separation of the Jews from the Germans, their elimination from cultural, social and economic life, and the seizure of their property by use of force.

The tactics of the Nazi party were at first frankly violent, with organizations and methods derived from the Italian Fascists, with distinctive uniforms, battalions and pass-words. In November, 1923, at the height of the inflation period, there was a violent attack on the Jewish quarter (Grenadierstrasse) in Berlin. Three days later, Hitler and Ludendorff attempted a "Putsch" in Munich, which was suppressed by Commissioner von Kahr with ridiculous ease. Hitler was thrown into prison, where he wrote *Mein Kampf,* later to become the Nazi Bible of hate. However, his movement appeared to be so insignificant that shortly afterwards Hitler was released by the government.

Subsequently abandoning its plans for a coup, his party took part in the parliamentary elections. At first they won brilliant successes, but soon dissipated their strength in futile opposition and disputes among the leaders. In 1924, the allied anti-Semitic parties elected



The historic synagogue at Baden-Baden fell prey to anti-Semitic vandalism



Synagogue burning (1938) in Germany that shocked the civilized world: The Fasanenstrasse synagogue of Berlin



The synagogue on Prinzregentenstrasse, Berlin, was among the many burned

thirty-six representatives to the Reichstag and polled over two million votes; but by the end of the year their support had declined to less than a million. Hitler did not have much success until about 1929, when it became clear that the French had abandoned Briand's appeasement policy, and the League of Nations had taken no steps toward the promised disarmament. Distressing conditions in Germany and the rapidly increasing unemployment made the public increasingly receptive to Hitler's promises of salvation, and the Nazi party grew by leaps and bounds. It must not be forgotten, of course, that this growth by no means entirely represented anti-Semitic sentiment, but was rather a protest against the provisions of the Versailles treaty, the inefficiency of the parties in power, and the desire on the part of some for the return of the monarchy. The opposition to Hitler was in part maintained by the Catholic Center party, the Social Democrats, and Communists. Besides the National Socialist Party, the conservative Nationalists, led by Hugenberg, as well as the large industrialists and leading financiers, also favored an anti-Semitic policy.

Desecrations of cemeteries and attacks on synagogues, stirred up by repeated anti-Semitic agitations among the masses and in the Nazi press, occurred in many cities, such as Essen (Ruhr District), Düsseldorf, Braunschweig, Oppenheim, and at Arensberg, where the synagogue was damaged. There were anti-Jewish riots in Hannover and Bremen. The University of Munich suffered several anti-Jewish disturbances, and on several occasions the ugly ritual murder charge was brought against the Jews by the Nazis in 1928-29.

In the September, 1930, elections, the National Socialists succeeded in having 107 of their members elected to the Reichstag; previously the Nazis had had only fourteen deputies in the Reichstag. In the same year there was an anti-Semitic regime in Thuringia, which issued many measures against the Jews, but fell before the opposition of the central government.

In September, 1931, a violent street attack was made on the Jews in Berlin on Rosh Hashanah. Many Jews were beaten, and the rioters were with difficulty suppressed by the police. In April, 1932, Hitler announced himself as candidate for President of the German Republic in the spring elections; although he was defeated by President von Hindenburg, Hitler and his National Socialist Party polled thirteen million votes out of a total of thirty-five million; thus the Nazis had again made great gains since the September, 1930 Reichstag elections. In May, 1932, the Nazis made considerable gains in the elections to the Prussian Diet, and although they did not secure a majority, they elected more representatives than did any other party. This resulted soon afterwards in the fall of the Bruening cabinet. From this time on, the tide of Hitlerist propaganda began to increase overwhelmingly, and all efforts to stem it were unavailing.

The short-lived government of Chancellor Franz von Papen proved utterly unable to cope with the Nazis. In the elections of July 31, 1932, a total of 230 Nazi deputies were elected to the Reichstag.

New elections were held on November 6, 1932, in which the number of Nazi deputies elected to the Reichstag declined from 230 to 195, and the total vote of the National Socialists diminished from 13,750,000 to 11,700,000. Nevertheless, the political confusion of the time increased greatly, and the von Papen cabinet was ousted. A new government, headed by Kurt von Schleicher and bitterly opposed by the National Socialists, lasted for only two months, and utterly failed to achieve political unity. On January 30, 1933, President von Hindenburg appointed Adolf Hitler chancellor of a new coalition government of twelve cabinet members, only two of whom were Nazis. However, these two were Dr. Wilhelm Frick, who became minister of the interior in charge of the police, and Hermann Goering, who was appointed deputy commissioner of the interior for Prussia.

From this day dates the control of Germany by Hitler and the National Socialist party. Those most responsible for Hitler's appointment to the chancellorship were the financial and industrial magnates, who hoped to employ the chancellor for their own purposes. A serious blunder on their part, however, was their giving the Nazis control over the Prussian semi-militarized police force. New elections were set for March 5, 1933. The Nazis appealed to the masses to save the country from the menace of Communism. The burning of the Reichstag building on February 27, 1933, said to have been the work of Nazi agents, was utilized by Hitler, who, as chancellor, had full control of all the media of publicity, to arouse popular indignation against the Communists. Hitler found it an easy task to induce the aged Hindenburg to impose a censorship of the press and to suppress all Socialist and Communist assemblies. This decree, dated February 28, practically proclaimed martial law throughout Germany, and abolished all rights of free speech, assembly, and all personal liberty. With all this, in the elections on March 5th, the National Socialists attained less than a majority, 288, of the 647 seats in the Reichstag; the Hitler government, however, possessed a clear majority with the aid of the fifty-two seats won by the German Nationalist Party.

The success of Hitler in the elections was the signal for the outbreak of numerous outrages all over Germany against individual Jews and Jewish communities. Jewish store windows were smashed and their wares looted, Jews were attacked and beaten. So scandalous did these riots become that on March 12 Hitler himself was compelled to broadcast a statement over the radio condemning such excesses and declaring that they were no part of the party program. Nevertheless, they continued all through the month of March, to the indignation of the Western world. A boycott against Jewish stores was proclaimed to start on April 1, in retaliation for the anti-German boycott in the United States and other countries; however, this was limited to a single day. At this time the Nazis already had a complete file of Jews and those who had married Jewish women, whom they could boycott, discharge, arrest or deprive of citizenship.

On March 28th the Reichstag, a two-thirds majority for the purpose having been attained by arresting all the radical deputies, conferred upon Hitler dictatorial powers for a term of four years. A week later, on April 4, the legislative pogrom against the Jews began. In a series of decrees, issued in deadly succession in the ensuing months, "non-Aryans," as Jews were called in the legislation of that period, were excluded from the civil service, from admission to the legal profession,

from acting as notaries public and tax consultants, from jury service, from panel practice in the national health service (which represented 9/10 of the income of German physicians), from tax assessorships and from commercial judgeships, and from teaching in public or semi-public schools. An exception was made at that time in favor of those Jews who had been appointed before 1914 or who had fought at the front during the World War or were the fathers or sons of those who had fought at the front. On the other hand, Jews were completely barred from every association in the news and editorial department of the German press and from the stage.

On April 26 the numerus clausus was for the first time introduced in Germany, in a decree limiting the number of Jews admitted to public educational institutions to 1.5%. Jewish professors at German universities were at first given a vacation; later those who had been appointed before 1914 or had served at the front were restored to their posts, if they were not active Communists, Socialists, or pacifists.

These legislative decrees depriving tens of thousands of Jews of their means of livelihood were backed up by the actions of National Socialists in administrative positions and by business organizations. Official after official, burning to show his zeal for the new regime, issued decrees imposing still further restrictions upon the Jewish inhabitants of his district; various trade associations expelled Jews from membership or passed resolutions debarring them from their own occupations. Town after town used all measures to force the Jews to leave, in order that they might be able to report themselves *judenrein;* as a result of this the Jewish population became more and more concentrated into the larger cities, and century-old communities were extinguished. Jewish children were subjected to insults in the public schools; they were set apart, forced to listen to anti-Jewish teachings, and even compelled to ask for milk during the general distribution, in order that they might publicly be refused it. No Jew was safe from the constant threat of arrest, without charges, often in the dead of night, at the whim of an administrative official. Thousands were sent to concentration camps, some of them notorious for the sadistic ferocity of their jailers, and subjected to brutalities,



Anti-Semitism in Germany (1936) thus flaunted its ugly head to an international gathering of sportsmen and athletes



A Jewish store in Germany wrecked and pillaged under Nazi inspiration

even done to death. Every effort was made to force Jewish owners of businesses, banks and industrial establishments to relinquish their ownership, and to yield up their property to be "Aryanized."

As a result of all these discriminations, an estimate, made at the beginning of 1935, showed that about 2,000 civil employees had been discharged, about 4,000 Jews in the legal profession had been ousted, that 2,000 former physicians were dependent upon charity, that 10,500 Jews in public health and social service had been dismissed, that 800 university professors had been compelled to resign, that 900 Jewish teachers in public schools had been discharged, and that 1,200 Jewish journalists and about 2,000 Jewish actors, singers and stage entertainers were debarred from following their profession. 30,000 Jews employed by business firms had been dismissed, while 90,000 Jewish shopkeepers had been so affected by boycotts and other coercive measures that they had been compelled to ask for aid. Over 60,000 German Jews and more than 25,000 of foreign nationality had left the country.

Anti-Semitic propaganda was permitted full swing. While all protests were again and again suppressed, Paul Joseph Goebbels, Minister of Propaganda, and Julius Streicher, the publisher of *Der Stuermer,* the leading anti-Jewish weekly, were permitted to make any and every accusation against the Jews, and even to incite the population to boycott, insult and violence. On May 1, 1934 *Der Stuermer* issued a twelve page supplement reviving the canard of ritual murder, and since that time has repeated it as a stock charge. Anti-Semitic text-books were made compulsory in the public schools.

Though no attempt was made at that time to interfere with Jewish services, a law was passed in 1933, forbidding Jewish ritual slaughtering (Shehitah), forcing Orthodox Jews to import their meat.

A new series of outbreaks began in 1935. The first of these was in Munich on May 25, and on July 15th mobs attacked Jews along the fashionable Kurfuerstendamm in Berlin. Sporadic attacks went on all through the month, and beginning in August thousands of Jews were arrested all over Germany and certain businesses e.g. the numerous ice cream shops or cinemas were forbidden to Jews. These events led up to the passage of the Nuremberg Laws of September 15, 1935, which

established a permanent status for the Jews of Germany. The designation "non-Aryan" was definitely dropped. Jews were to be no longer *Reichsbürger* (citizens of the Reich) but merely *Staatsangehörige* (subjects of the state). There were further regulations to prevent "racial defilement" (*Rassenschande*), including the provision that households with male Jews may not employ German female domestics under forty-five years of age. The former exemption of War veterans and their relatives was removed, thus causing the further dismissal from office of hundreds who had escaped the sweeping decrees of 1933; they were, however, granted pensions.

In September of the same year a decree was issued that all Jewish children were to be educated in separate schools by the year 1936; however, this proved a measure difficult to carry out, and only fifty-two per cent of the Jewish children were so segregated by the end of 1936. In October Streicher began a new anti-Jewish crusade with a traveling circus exhibit, "World Enemy Number One—Jewish Bolshevism"; this was later succeeded by "The Eternal Jew" (beginning in November, 1937), successively exhibited in all the cities of the Reich. In April a ban was laid upon all Jewish meetings, except for religious purposes, for sixty days; the B'nai B'rith was outlawed, its lodges suppressed and its property confiscated. Nazi storm troopers visited Jewish services in many synagogues to prevent the rabbi from making any utterances in his sermons that might be construed as offensive to the government.

After the assassination of the Nazi Wilhelm Gustloff in February, 1936, the radical wing of the Nazi Party came into power, headed by the secret police (Gestapo) and Streicher. A crusade for wholesale emigration or extermination of the Jews began; these emigrants had to leave one-fourth of their fortune, and got the rest in blocked marks.

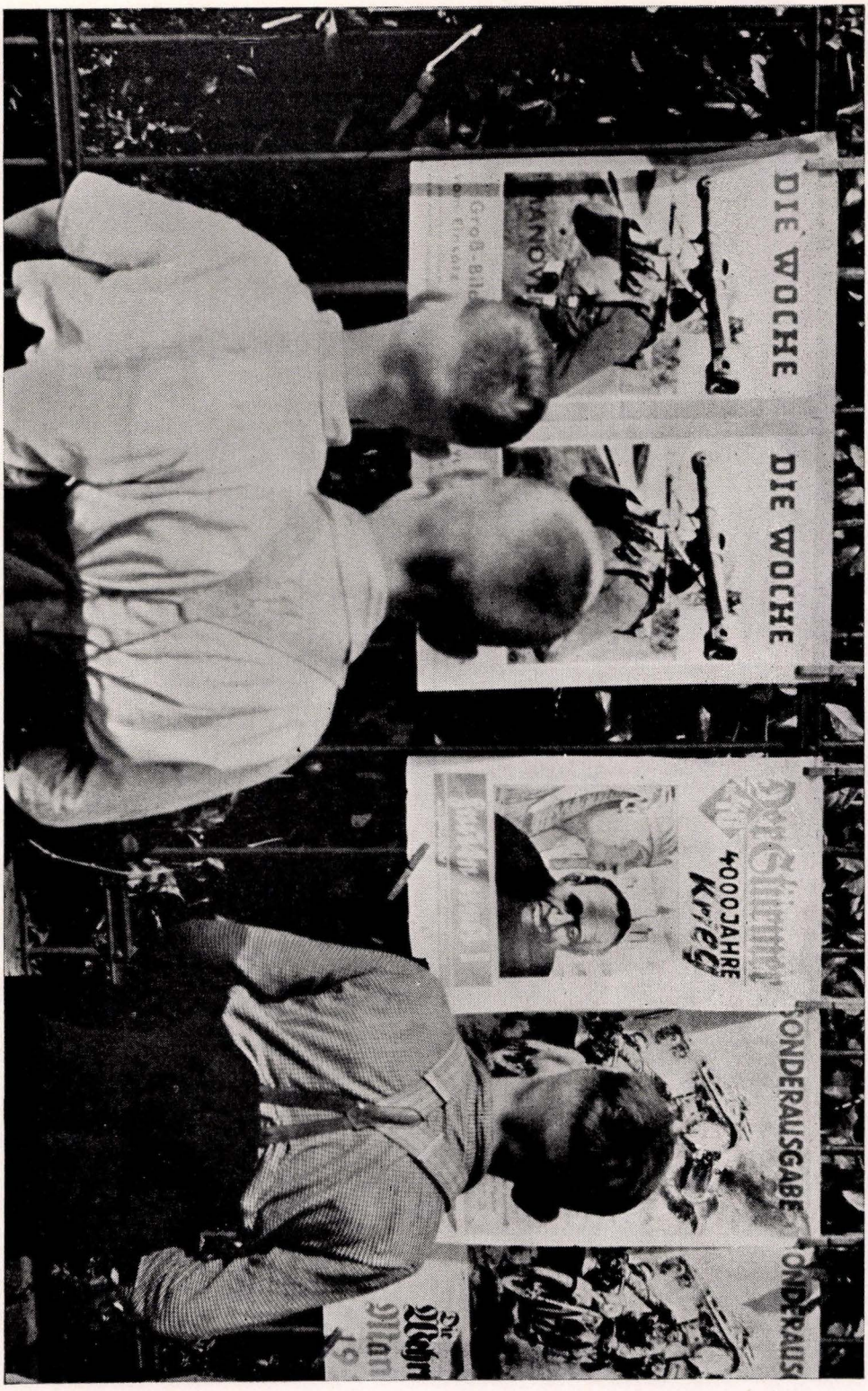
The Olympic games in Germany in 1936 brought a temporary cessation of anti-Jewish measures. The more violent publications were suspended, and overenthusiastic Jew-baiters were repressed. This period of comparative calm continued after the end of the games, although the lot of the Jews was far from enviable. It it noteworthy that many Germans at this time, notwithstanding official frowning, consulted Jewish physicians and dentists, and purchased from Jewish shops. This lasted until November, 1937, when a new acceleration of repressive measures began after the resignation of Schacht. These measures were aimed primarily at forcing Jews out of all business enterprises and depriving them of their property while urging them to emigrate.

The extraordinary successes of Hitler in the expansion of the Reich during the year 1938 were accompanied by the greatest sufferings of the Jews who were already or who then came under his sway. The march of the German armies into Austria in March was followed by the imposition of the Nuremberg laws upon the Jews of the new "Ostmark," and by outbreaks and arrests, more violent, more brutal and more ruthless in their confiscations than those that had taken place in Germany itself. In April a decree was issued requiring that all Jews of Greater Germany had to register their property, forecasting still further demands. At the end of May there were raids in restaurants in Berlin, and by the middle of June more than 2,000 had been cast into prison or concentration camps. Mob violence increased in the wake of this official reign of terror. In July a decree was issued requiring every Jew to carry an identification card; while in August emerged the law on names: Germans were not to use Jewish names in a list given, while Jews who did not possess names to identify them as Jews were to add specifically Jewish names, Israel in the case of men, and Sara in the case of women.

The occupation of the Sudetenland in October was marked by a number of excesses against the Jews, both of that region and nearby. On the 18th there was an assault on a synagogue in Vienna, and on the 30th on stores throughout the Reich. New restrictions were issued: the requirement of special Jewish passports, the limitation of Vienna Jews to 330 physicians, 100 dentists and 172 "legal consultants." With the exception of a certain number permitted to attend the needs of Jews, Jewish physicians, lawyers and dentists were forbidden to practice in Greater Germany. All Jewish-owned jewelry stores in Vienna were closed, and the Vienna Jewish Museum was seized and its contents confiscated.

In November occurred the "synagogue pogrom," the culmination of anti-Jewish violence. As early as July 21 *Der Stuermer* had demanded the destruction of Jewish houses of worship. The first synagogue to be destroyed in response to this demand was in Austria; then Hitler ordered the demolition of the Munich synagogue, and Streicher followed suit at Nuremberg. A favorable opportunity for wholesale destruction was furnished by the shooting of Ernst vom Rath, a secretary of the German embassy at Paris, by a German-born Polish Jewish youth, Herschel Grynszpan. Vom Rath died on November 9, and immediately, beginning 2 A.M. the next morning, a wave of violence, arson, destruction and looting against Jews broke out all over Greater Germany. Despite the attempts to represent this as an act of popular indignation over the crime, the marks of deliberate preparation were all too evident: the arrival of Storm Troopers and party members in automobiles, in uniform, and with the protection of the police; the systematic work of destruction; the release of children from school to see the spectacle; the simultaneous outbreaks in hundreds of different communities; the sparing of certain historic synagogues, or those the destruction of which would endanger the public buildings. More than 500 synagogues were destroyed, and thousands of stores attacked and looted. Over 50,000 Jews were arrested all over the Reich, including at least 15,000 in Vienna. In many places the Jews were even forbidden to purchase food.

Immediately afterwards the Nazi government issued orders that the Jews were to be fined one billion marks ($400,000,000) as penalty for the assassination of Vom Rath, and that all damages had to be repaired by the owners at their own cost—both of which decrees were later somewhat modified because they proved impossible of execution. In addition, by January 1, 1939 all Jews were to be barred from operating retail, mail-order or handicraft establishments, or to be "shop-leaders." On November 14 all Jews were barred from high schools and universities, and the Jewish automo-



Juvenile minds in Nazi Germany exposed to the impact of virulent anti-Semitism

© Non-Sectarian Anti-Nazi League



Mother and child in flight: victims of anti-Semitism in Nazi Germany

bile club was dissolved, preventing Jews from using automobiles. Two days later all Jewish children were dismissed from the public schools. In December further restrictions forbade the Jews to own or drive automobiles, and Berlin for the first time established a sort of ghetto by banning the Jews from a number of districts in the city. More and more Jewish businesses were entirely closed, more property was confiscated on various pretexts, and hardly any means of livelihood remained for the greater number of the Jews of Germany.

In January, 1939 the government signified approval of a program for the emigration of 150,000 heads of German Jewish families and of relief for the remaining Jews. Negotiations for this purpose dragged along for several months between the German administration and George Rublee, Chairman of the Inter-Governmental Committee on Refugees; at the beginning of July a decree was issued under which all Jews were organized into a "National Jewish Association." This was to conduct its own charities, operate its own educational system, and strive to prepare the Jews for emigration. In the meantime acts of confiscation and violence continued throughout greater Germany. Synagogues were destroyed in conquered Czechoslovakia, where property was being confiscated after the fashion of Germany and Austria; over 10,000 Jews from Poland, residing in Germany, were rounded up, and ordered deported in May; Jews were evicted from their homes in special sections of Berlin and other cities; and arrests of prominent Jews continued. The Nazi party was evidently bent on forcing the exodus of all remaining younger Jews from the country.

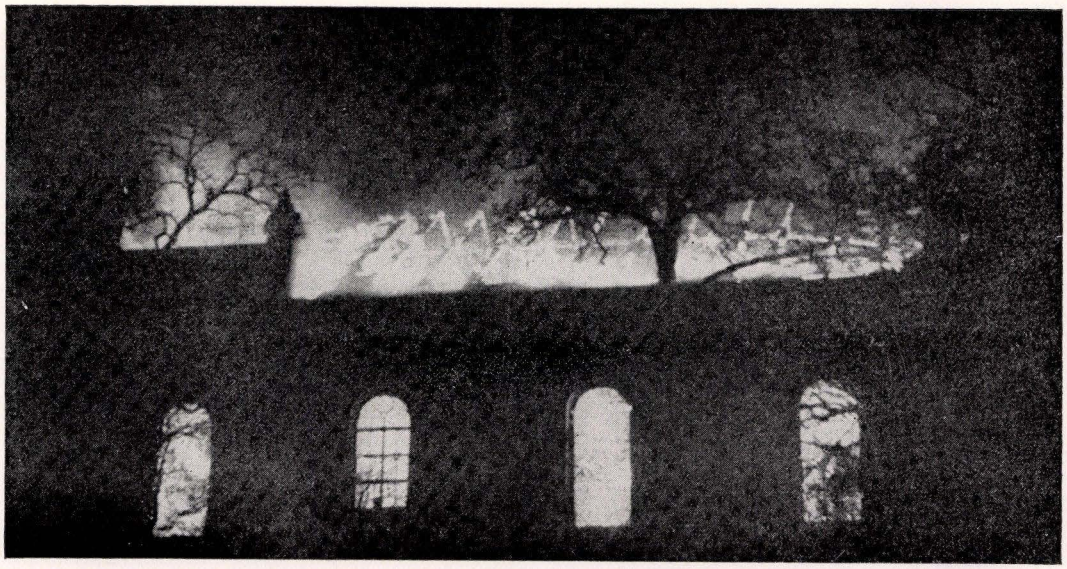
A striking feature of German anti-Semitism, particularly in its Nazi phase, has been the amount of propaganda that it has conducted outside of Germany. In this it differs from other anti-Semitic forms, which are usually content with agitation for legislation within their own boundaries. But the Nazi revolution, with its claim upon the Germans everywhere, and its fantasia of "Jewish world-domination," has continued fomenting agitation against Jews wherever there are German settlers, or wherever there is a discontented minority that can be deluded into believing in the reality of the "Jewish menace." In many of the countries of southern and eastern Europe, in parts of Asia, in the United States and in South America, much of the anti-Semitism to be observed is really the result of German influence, and persists mainly in those elements which are alien in thought and in speech to the majority of the population.

Lit.: The following books are a selection from the extensive literature on the subject, especially since 1933: Marcus, Jacob R., *The Rise and Destiny of the German Jew* (1934) 3-51, 279-300, 339-95 (with additional literature); Lowenthal, Marvin, *The Jews of Germany* (1936) 289-421; Kastein, J., *Jews* in Germany (1935); Snyder, Louis L., *From Bismarck to Hitler* (1935); Wawrizinek, K., *Die Entstehung der deutschen Antisemitenparteien* (1926); *Brown Book of the Hitler Terror* (1933); Heiden, Konrad, *History of National Socialism* (1935); idem, *The New Inquisition* (1939); *The Yellow Spot* (1938), documentary study issued by Knight Publishing Co., with an introduction by the Bishop of Dunelm; American Jewish Committee, *The Jews in Nazi Germany; the Factual Record of Their Persecution by the National Socialists* (1933); idem, *The Jews in Nazi Germany. A Handbook of Facts Regarding Their Present Situation* (1935); Mann, Erika, *School for Barbarians* (1938); *American Jewish Year Book,* 1929-1938 (under Review of the Year, under Germany); *Contemporary Jewish Record,* Sept., 1938 to July-Aug., 1939. For additional literature, see Jacobs, J., *The Jewish Question, 1875-84* (1885); Bloch, Joshua, "Nazi Germany and the Jews," in *American Jewish Year Book,* vol. 38 (1936) 135-74; Warburg, Gustav, *Six Years of Hitler* (1939).

Shrinkage in Germany's Jewish Population

The following figures, taken from the *Philo-Atlas* (Berlin, 1938), show graphically the diminution in the Jewish communities (an average of 20%) as a result of the anti-Semitic regime in Germany:

City	Jewish Population	
	1933	1938
Vienna	176,034	165,000
Berlin	160,564	140,000
Frankfort	26,158	21,500
Breslau	20,202	16,000
Hamburg-Altona	18,891	14,000
Cologne	14,816	13,000
Leipzig	11,564	9,500
Munich	9,005	6,400
Nuremberg	7,502	3,600
Mannheim	6,402	4,400
Hannover	4,839	4,200
Düsseldorf	5,053	4,000
Dresden	4,397	3,300
Stuttgart	4,490	3,400
Essen	4,506	3,100
Königsberg	3,170	2,200
Dortmund	4,108	2,600
Karlsruhe	3,119	2,300
Beuthen	3,148	2,100
Wiesbaden	2,713	1,700
Wupperthal	2,471	1,600



© "Races et Racisme", Paris

The burning of one of a number of synagogues in Sudetenland during the period of annexation by the Nazis. The house of worship above was in the town of Komotau

(f) Greece. There were continuous anti-Jewish movements in Greece toward the end of the 19th cent., reaching their climax in terrible excesses in Corfu, forcing the emigration of a large number of the Jews living on that island. These "Corfiotes" settled chiefly in Trieste, and the community which they founded is still in existence. When Greece acquired Salonika after the Balkan War (1912-13), a movement was started to force the Jews out of their positions. Despite protest by native Jews and various foreign Jewish organizations, compulsory Sunday rest was inaugurated, thus dealing a blow to the economic position of the Jews. The exchange of fugitives with Turkey after the World War resulted in the forced emigration of a number of Jews to make room for repatriated Greek refugees.

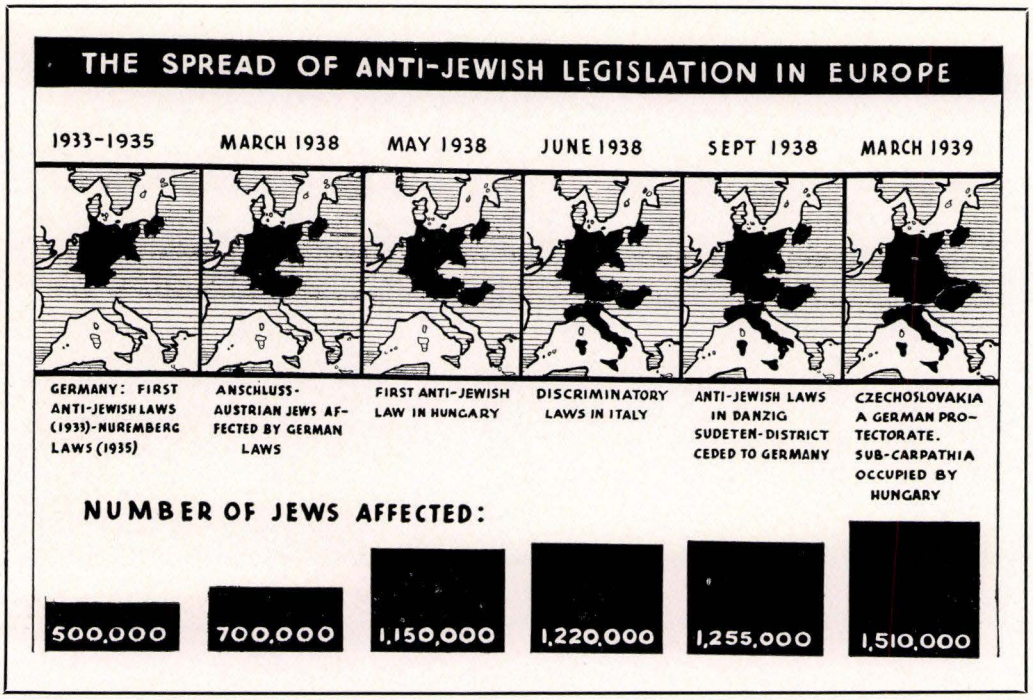
Nevertheless, from 1918 to 1931 Greece had been almost entirely free of anti-Semitic agitation. In April, 1929, a ritual murder accusation raised in Salonika was easily disproved and had no consequences. Furthermore, as a result of protests by the Jews there, the Greek Parliament, in January, 1929, abolished the law which had required Jews to vote as a separate group in national elections. This special electoral law had been a source of distinct irritation to Jews.

In 1931, *Makedonia,* a newspaper published in Salonika, charged the Jews with disloyalty, and aroused the populace to such a pitch of excitement that a mob attacked and burned one of the Jewish quarters. The government took vigorous action to prevent similar outbreaks and indemnified the victims of the fire. For several years thereafter, anti-Semitic agitation was carried on by the Liberal party, led by the former premier, Eleutherios Venizelos, who, though formerly friendly, turned hostile because some Jews were active in the conservative party, and especially in the movement to restore the monarchy, which was violently opposed by the Venizelists.

The *curia,* political Jewish ghetto, was abolished on July 3, 1933. In 1934, following governmental efforts to thwart them, a group of extreme nationalists organized the E E E, the Greek National Liberty movement, equivalent to the German Nazis, which was active in propagating Jew-hatred on the German Nazi pattern. Especially after the restoration of the monarchy in October, 1935 the government has taken vigorous measures to suppress the activities of this and other organizations, and in December, 1935 promulgated a decree declaring the defamation of any religious community, in the press, a criminal offense. During the following year Jewish communities hailed with satisfaction inclusion of a clause (June 20, 1936) in the Greek Constitution prohibiting conversion of persons under twenty-one years of age.

Further tokens of improving relations came in the form of a governmental appropriation (August, 1936) of 7,000,000 drachmas for the construction of low-rental quarters for Salonikan Jews; assurances by General John Metaxas, Greek dictator, fostering "sentiments of sympathy for Jewish citizens"; increase of the government grant to Jewish schools (March, 1937) to 500,000 drachmas; appointment (May, 1938) of six Jewish graduates of military schools as officers in the Greek Army.

(g) Hungary. From 1867, when the Jews of Hungary obtained equal rights, to the end of the World War, they were a rather powerful group, since they were needed to help the Budapest government maintain the hegemony of the Magyars over the national minorities, especially in the border districts where the latter were numerous. Nevertheless, there was an anti-Semitic faction in Hungary even at that time. Its leader toward the end of the 19th cent. was the deputy Istoczy, who was active in the rural districts and sent petitions to the Parliament asking for the abrogation of the equal rights which had been granted the Jews. In 1882 the deputy Onody presented a petition against the Jewish immigrants who had fled from the Russian pogroms. Neither won any great success.



In the same year, however, occurred the ritual murder trial at Tisza-Eszlar, which produced great public excitement. Serious disturbances took place at Pressburg (Bratislava), and subsequently at Zalaegerszeg, Sopron and Budapest; these disturbances had to be suppressed by military force and did not cease until a court-martial had taken place. With the exception of the agitation in connection with the reform of the Hungarian matrimonial legislation in the 1890's, the Jews of Hungary suffered but little from anti-Semitism until the World War.

During the War itself there were attacks on the Jews from Eastern Europe who had fled from Galicia before the Russian invasion or who had been evacuated. But there was no real enmity against the Jews in Hungary until after the downfall of the Communist regime, in which several Jews had taken part, in 1920.

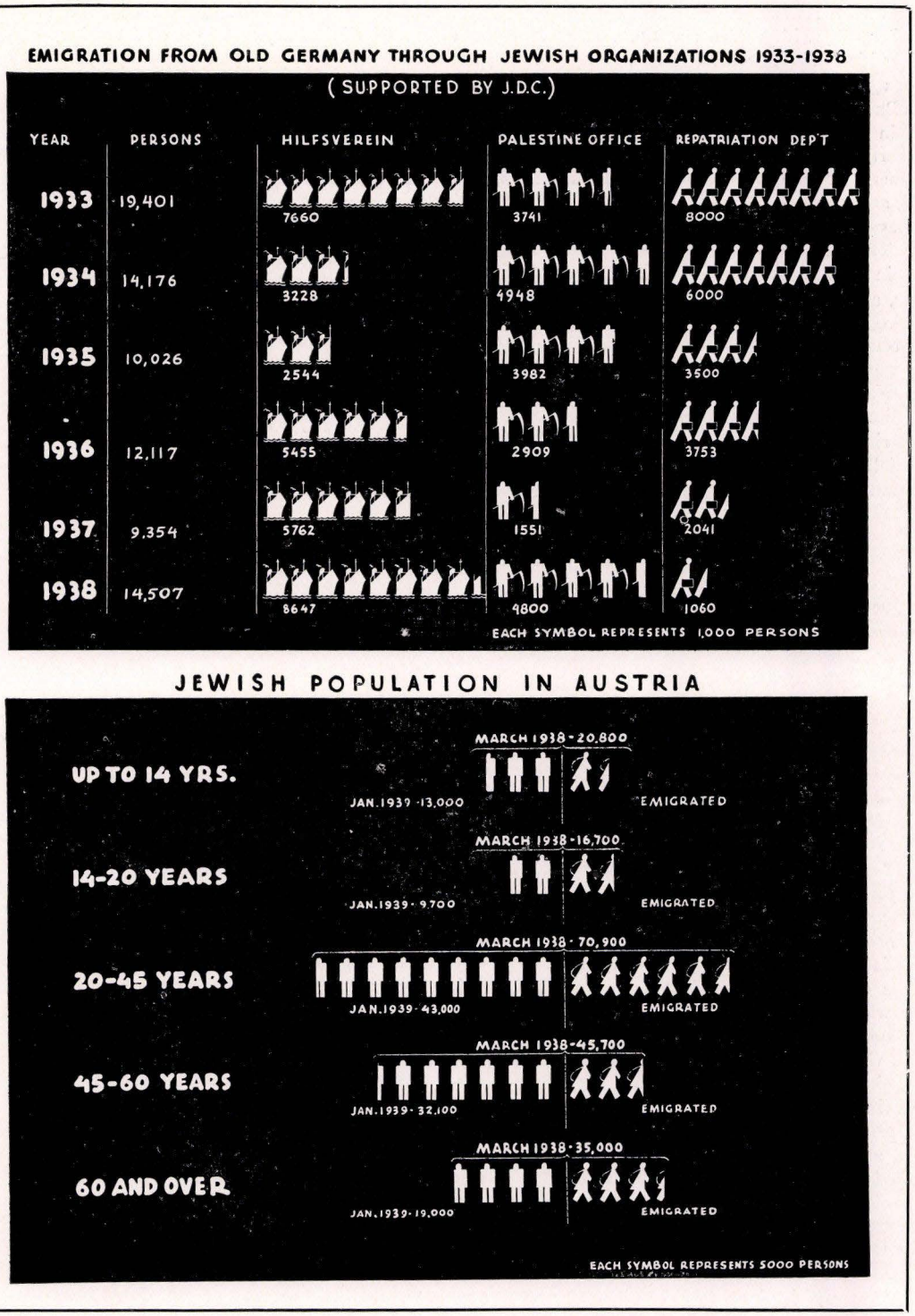
The sudden outbreak of this hostility and its intensity were startling in a country where the complete equality of the Jews seemed a thing assured. Within the national army under the leadership of Admiral Horthy, which utilized the methods of the "White" terror against the "Red" or Communist terror, the detachments of Lieutenant Ivan Hejjas and Baron Pronaj were especially conspicuous in committing horrible atrocities against the Jews. Scores of Jews were murdered, often tortured in bestial manner; most of these Jews disappeared without leaving any trace and without having had a legitimate trial. In Budapest, Debreczen, Szegedin and other cities and villages of the provinces, many Jewish communities were destroyed and many Jews lost their lives. The Awakening Magyars, or Protectors of the Race, the equivalent of the German Hakenkreuzler, established a veritable reign of terror, especially in Budapest. Jews no longer dared to appear on the streets or to travel by railroad. Jewish prisoners who had been sustained under suspicion of being Bolshevists were horribly tortured; many of them were killed and their bodies thrown into the Danube.

So great was the pressure of anti-Semitism and so widespread its hold upon the Hungarian people during these years, that Hungary was the only country in which the numerus clausus was established by law (1920). A measure was passed which gave Magyar students from the former Hungarian provinces the preference over Jewish students attending the higher institutions of learning. The few Jewish students remaining were assaulted, Jewish teachers were removed from their posts, thus suffering the loss of their official pensions, and Jewish state and municipal officials were dismissed. Protests on the part of the League of Nations and the international Jewish organizations were unavailing to check these measures. In the 1926 elections to the Hungarian Parliament, however, the Bethlen ministry in control obtained an overwhelming majority, and both the left wing and the extreme anti-Semites were defeated; nevertheless, Hejjas, the "hero" of the pogroms, was re-elected.

In 1928, the numerus clausus law was changed to a system of admission to universities by classification of parents' occupations, an arrangement under which many Jewish students were still systematically barred. In addition, there was a definite impoverishment of the Jewish masses, due in part to an anti-Jewish boycott, and leading Jewish capitalists lost their hold on the banking system.

During the last part of 1928 and the early part of 1929, there were several anti-Jewish riots at some of the universities in Hungary, especially at the Universities of Szegedin, Debreczen and Budapest, regarding the numerus clausus and its abolition by the educational law just passed; as a result these three universities were temporarily closed. Shortly thereafter the anti-Jewish disturbances were renewed, but the agitation ceased when the government intervened.

In February, 1929, the Budapest criminal court con-



fiscated the entire edition of the Hungarian translation of the spurious *Protocols of the Elders of Zion*. Anti-Jewish student attacks were again made at the Universities of Pecs, Szegedin and Budapest.

In October, 1931, at an address delivered by the papal representative in Hungary at a special meeting of the Union to Convert Jews to Catholicism, the Catholic priests were advised against encouraging anti-Jewish propaganda and activities, on the ground that the work of converting the Jews would thereby be hampered.

Despite the statement of the short-lived Karolyi cabinet late in 1931 that the government of Hungary stood on a "Christian national" basis, but without religious distinctions, the savagely anti-Jewish "Awakening Magyars" carried on violent anti-Jewish propaganda; on several occasions in 1931-32 the government was compelled to suppress these energetically. Again, late in 1933, following a statement by the Hungarian minister

of education referring to the "alarming increase of the number of Jewish students at the various Hungarian universities," short-lived but severe anti-Jewish student riots again occurred at the Universities of Debreczen and Budapest. There were anti-Jewish riots at this time also in the cities of Pecs and Szegedin.

Shortly after the rise of the Hitlerites to power in Germany in 1933, the Hungarian Nazis were organized, and carried on intensive anti-Jewish and pro-Nazi propaganda and agitation in various parts of the country. The new Hungarian premier, Julius Goemboes, who in 1920 had been a leader of the anti-Jewish outrages, announced his intention of suppressing and forbidding all anti-Jewish and other agitations. The official Nazi paper, *Nemzet Szava* (Voice of the Nation), was suppressed, the use of the swastika was forbidden, and Nazi leaders were sent to prison or forced to promise to stop their agitations. Despite continued student riots and various violent Nazi party campaigns, especially in 1936, the government refused to change its position or pass any new measures against the Jews.

At the beginning of 1937, the Daranyi ministry began to show signs of a swing to an anti-Jewish policy, as a result of the growing influence of Nazi Germany in the affairs of Hungary. There were anti-Jewish excesses in June at the city of Hodmezovarsarhely, due to a new anti-Jewish organization, the Arrow-Cross, and sporadic student riots continued. The final government surrender to the anti-Jewish agitation took place in the spring of 1938. In April the government ordered that all cattle be stunned before slaughtering, thus in effect preventing Jewish ritual slaughtering (Shehitah). Numerous anti-Jewish measures were proposed almost daily during the session of Parliament. The government accordingly, on April 7, introduced a measure to reduce the participation of the Jews in the business world and in the professions to twenty per cent within five years; it was passed in May, and in June the government began to take steps to carry it out. In July the first order, affecting Jewish newspapermen, actors and musicians, was published.

The government thus adopted the anti-Semitic policies while at the same time keeping a firm hand on the anti-Semitic parties, who were restrained from more virulent activities. Nevertheless, the violent press campaign continued. In November the study of Hebrew in Jewish schools was forbidden, and Shehitah was prohibited in the newly acquired Slovakian territory, although the twenty per cent clause was not applied there. In the first six months after the passage of the 1938 law, 5,000 bread-winners were discharged, creating a wave of hysteria among the Jews.

In December, 1938, a new anti-Jewish measure was introduced, intended to reduce, within a period of four years, the participation of Jews to six per cent in professional and twelve per cent in business activities. After months of discussion and renewed agitation, during which a number of Jewish publications were banned in January, 1939, the main synagogue at Budapest was bombed in February, and the anti-Semitic premier Imredy resigned when the fact of his Jewish descent received notoriety, the anti-Jewish bill was passed at the beginning of May. The disastrous results of such a measure can be seen from a survey of the Jewish participation in business and professional life, which is fairly high because of their urbanization: 16.8% of the lawyers, 26.7% of the artists, 30.4% of the civil engineers, 31.7% of editors and journalists; 29.6% of the artisans, and 57.6% of independent merchants. A reduction of their numbers to the quotas provided in the law will deprive nearly a quarter of a million people of their means of livelihood. Nevertheless, the anti-Semitic Arrow Cross party was still dissatisfied with the law, and influences from Nazi Germany were still agitating for a reduction of Hungary's industries, which would have a further destructive effect upon the economic life of the Jews of Hungary.

Lit.: *Report of the Secretariat and Special Delegate of the Foreign Committee, League of Nations* (1921) p. 39 et seq.; *ibid.* (1922) p. 30 et seq.; *ibid.* (1923) p. 16 et seq.; *The Jewish Minority in Hungary,* report presented to the Board of Deputies of British Jews (1926); *American Jewish Year Book,* vols. 31-40 (under heading Review of the Year, under Hungary); *Contemporary Jewish Record,* Sept. 1938 to July-Aug., 1939.

(h) Italy. In the last half of the 19th cent. and the first third of the 20th cent. Italy was a country where anti-Semitism was practically non-existent. Italian Jews were a small group, closely identified with their non-Jewish neighbors in language, society and culture; they took a prominent part in the political, economic and intellectual life of the country. This situation remained unchanged with the Fascist revolution of 1922. Many Jews occupied positions in the Fascist party, and participated in its corporate rule. While Mussolini showed the Jews no especial favors, he deprived them of no rights; when Hitler came to power in 1933, the official Italian press expressed contempt for Aryan racial theories.

The first alteration of this favorable condition took place in September, 1936, when *Il Regima Fascista* of Cremona, under the editorship of Roberto Farinacci, former secretary of the Fascist party, made an attack on "Jewish subversive influence." Similar attacks continued in the following months, although in January, 1937, Mussolini's *Il Popolo d'Italia* of Milan issued an article praising the Jews; in March, *Il Tevere* of Rome joined in the onslaught, stressing the high percentage of Jews in literature and the professions. Nevertheless the government, while permitting the publication of anti-Jewish articles, gave assurances that the government would not change its attitude toward the Jews.

A more ominous occurrence was the participation of a delegation of Italian Fascists in the anti-Semitic conference at Erfurt, Germany, in September, 1937. In November a new and cheap edition of the *Protocols of the Elders of Zion* in an Italian translation appeared. In January, 1938, there was a general demand in the Italian press that Jewish refugees should be forbidden to settle in Italy; at the same time the anti-Semitic measures of Premier Goga in Roumania received commendation. In February a new anti-Semitic weekly, *Il Giornalissimo,* appeared, with an attack on the "dangers of international Jewry." Despite official reassurances on the part of the government, rumors of impending measures against the foreign Jews in Italy continued, especially as Farinacci became a minister in June; and a final definite stand appeared in July, 1938, when a group of professors who had been invited to study the race question, pronounced in favor of a distinction between the "Aryan" Italians and the "Asiatic" Jews.

This pronouncement proved to be the fore-runner of a number of measures against the Jews residing in Italy. On August 3 the government announced that foreign Jews would no longer be admitted to Italian universities; on the 20th a Jewish census began, and a Jewish paper in Trieste was "Aryanized"; the next day an order was issued barring most Jewish teachers from public, grade and high schools. In September all foreign Jews and those who had acquired citizenship since 1919 were ordered to leave the country in six months, Jewish teachers of all schools and universities were ordered deprived of their positions, and Jewish children were segregated in the schools.

On October 7 the Grand Council of the Fascist party adopted a series of decrees closely resembling those of Germany, including prohibition of mixed marriages, membership in the Fascist Party, management of enterprises employing more than 100 persons, or ownership of large land holdings. Three days later Jewish ritual slaughtering (Shehitah) was placed under the ban. These decrees were put into effect in November, depriving an estimated number of 15,000 Jews of their livelihoods. In December all Jews were required to register their real estate and industrial properties. This was followed in February, 1939, by a decree that Jews must give a list of all their possessions and business activities within nineteen days.

The campaign to drive out Jewish business men, which had been proceeding during the past months, continued; in the same month of February it was reported that 80% of the Jewish-owned business in Milan had been liquidated. However, the proposed expulsion of foreign Jews, scheduled for March and April, did not prove feasible, and was postponed; according to a March report about half of the 12,000 destined for expulsion remained in Italy. New restrictions were laid upon Jewish professionals, prohibiting them from offering their services to "Aryans"; on the other hand, the Jews of Libya were spared from the prohibition of Shehitah and part of the legislation, and many of the Jewish officers dismissed from the army were later re-enlisted in April.

Italian anti-Semitism is unique in being government-inspired, and without roots in any extensive popular movement. It has been severely condemned by the Pope and the Catholic church and has been unpopular



Scene at Milan, Italy (1939) showing anxiety of Jews unable to take their savings out of the country

with the Italian people as a whole. It has been explained as being due to the dependence of Italy upon its German ally since its Ethiopian and Spanish adventures, as well as the repercussions of the civil war in Spain and the Fascist anti-British campaign to stir up the Arabs in Palestine and the East.

Lit.: *American Jewish Year Book,* vols. 39-40 (under Review of the Year, under Italy); *Contemporary Jewish Record,* Sep. 1938 to May-June, 1939.

(i) Lithuania. After the World War the Jews enjoyed political equality and cultural autonomy in Lithuania. In 1925, however, autonomy came to an end with the dissolution of the Jewish Ministry and the Jewish National Council. In recent years Lithuanian Jews have suffered economic setbacks under the rule of the parties of the right in the Sejm. After 1928, anti-Semitism in Lithuania appeared to be on the increase, but most manifestations of public anti-Semitism were of a minor character. In 1928, there were anti-Jewish excesses at Wilkowishki and at Newl, near Kovno. A secret organization called "The Iron Wolf" was established which for a time terrorized Jews living in some of the smaller towns.

In 1929, there were several ritual murder scares, which the public prosecutor bitterly denounced. A Jewish cemetery in Memel was desecrated by anti-



The largest Jewish department store in Rome, Italy, liquidated in 1939



A professor expelled from the University of Florence gives advice to a former official of the Bank of Rome

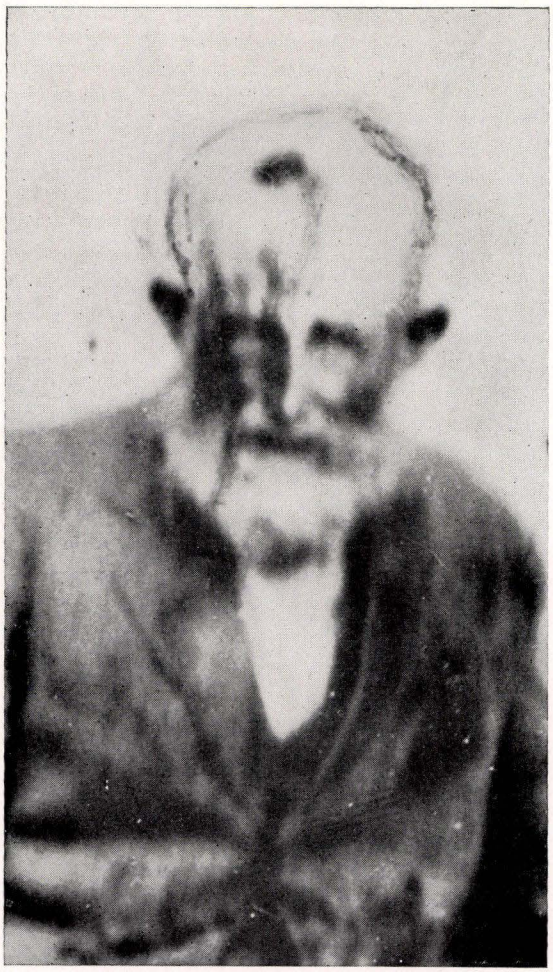
Jewish vandals in August, 1931, and another Jewish cemetery, at Alita, was desecrated by vandals in April, 1932. Especially since 1933, when German Nazis began carrying on anti-Jewish propaganda, economic anti-Semitism has been increasing in Lithuania. In March, 1932, an association of Lithuanian merchants urged an anti-Jewish occupational boycott on the ground that the Jews were monopolizing the commercial, industrial and trade fields. A convention of merchants and manufacturers held at Kovno in May, 1932, definitely favored the exclusion of all Jews from all branches of industry and trade.

While the government took vigorous measures to suppress anti-Jewish agitation in the shape of ritual murder accusations, and to quell outbreaks of violence against Jews, which were especially prevalent in 1935 and 1936, the government encouraged the efforts of nationalist groups to oust Jews from the economic and cultural fields. It likewise condoned open and violent Jew-baiting. But in December, 1935, the Lithuanian National Front, the government party, made an appeal "to exterminate anti-Semitism." In 1935, the government took over the flax export trade which had been principally in the hands of Jews, cancelled the customary subsidy for the only Jewish teachers' seminary in the country, and, yielding to the agitation of anti-Semitic students, excluded Jews from the medical school of the University of Kaunas (Kovno). Anti-Jewish riots (January, 1936) among peasants resulted in thirty-three Jews being injured in the vicinity of Telshy. A ritual murder libel (March) was sharply condemned by the government. Difficulties were also placed in the path of Jews desiring to practice law and, in April, 1936, a decree was promulgated requiring all artisans, sales persons, and business men to possess certificates attesting their general and professional knowledge and proficiency in the Lithuanian language. The decree caused grave concern in Jewish circles which feared that it would be employed as a device for shutting Jews out of trade and industry.

During the same month the government refused to recognize the Rabbinical Association as a confessional representative body. The Ministry of Education also ordered the closing of all Jewish teachers' institutes. Soon thereafter the government adopted a statute (June, 1936) restricting Jewish children to Hebrew and Yiddish schools only. On May 20th, following official repudiation of charges that the government is "waging war upon Jews," two Jews were nominated (but not elected) for Parliament.

In January, 1937, the government publicly protested against a statement by Dr. Chaim Weizmann before a British Royal Commission (December, 1936), allegedly including Lithuania among anti-Semitic countries. Minister of Interior Caplikas declared that "under no circumstances is it justified to list us among countries where official anti-Semitism prevails; Jews of Lithuania enjoy formal and actual equality, Jewish organizations receive government subsidies, and the government reacts promptly against irresponsible elements attempting to stimulate anti-Jewish riots." In February the governor of Memel vetoed a bill passed by the German majority in the Sejm which would have imposed occupational disabilities upon the Jews.

The new Lithuanian constitution, enacted on February 16, 1938, does not include minorities clauses contained in the earlier charter. But it does guarantee equality of citizens irrespective of race or creed. Refugees entering illegally from Germany were granted (August 30, 1938) temporary asylum. On October 26th, Nazis in Memel engineered an anti-Semitic riot, injuring many Jews. Less than a month later Nazi storm troops were formed in Memel, demanding full police powers in order to "fight the Jew." As a result of this and other threats, more than 800 Jewish families quit the Memel district on December 15th. Throughout January and February, 1939, various government officials made efforts to combat anti-Semitic tendencies, but Nazi strength grew rapidly; refugees received notice that their residence permits would not be renewed. On April 5th Premier Jonas Cernius declared in Parliament that agitation against minorities would be curbed. But Memel a few days later was in Nazi hands and, while Aryanization was carried through swiftly, virtually all Jewish families fled from Memelland.



One of the victims of a latter day pogrom in Poland. From October 1935 to the following April, 79 Jews were killed and 500 wounded, especially in the anti-Semitic excesses of Przytyk. Other victims are pictured on page 381

Lit.: *American Jewish Year Book* (under Review of the Year, under Lithuania), vols. 21-40.



Devastation wrought in a Jewish newspaper office by the Polish pogroms of 1936

(j) Poland and Galicia. The courses taken by the anti-Semitic movements in Galicia and Poland, prior to their reunion in 1919, were so dissimilar that they must be separately narrated.

When the Galician Jews obtained their final emancipation in 1867 with the rest of Austria-Hungary, the dominant elements in the province were the Conservatives under the leadership of the nobility and the great landed proprietors (Szlachta), and the clergy. Only in the cities did the more liberal groups hold the power. These latter, under the leadership of Smolka, Romanowicz, Rutowski and Szczepanowski, were for the most part friendly to the Jews. The Szlachta still inclined to the medieval notion that Jews were pariahs and inferiors, but cannot be said to have been anti-Semitic, in the modern sense of the term.

The Jews of Galicia generally took the German side in the language war, and their first representatives in the Reichsrat were members of the German Liberal Party. The Polish groups, in order to increase their own power and carry out their program, sought to have the Jews designate their nationality as Polish (though 95% of the Jews were Yiddish-speakers). The result was that the Poles maintained—at least outwardly—friendliness towards the Galician Jews.

During the first thirty years after 1867 there were only minor expressions of hostility towards the Jews. The chief anti-Semitic leader was Representative Teofil Merunowicz, of the Galician Diet, who openly advocated anti-Semitic measures in the 1880's. In 1882, when a Polish girl was murdered in a village of western Galicia, a Jewish couple named Ritter, for whom the girl had worked, were charged with ritual murder and sentenced to death by the court at Rzeszow. The charge of ritual murder was later dropped, but only after the execution of the sentence had twice been postponed were the accused discharged by order of the Supreme Court. Subsequently a storm of indignation broke out all over the country when a Jew acquired a large landed estate, but this eventually subsided.

A radical change took place in 1898, when the government widely extended the right of sufferage by adding a new class of parliamentary electors. A Polish National Party arose under the leadership of Jan Stapinski. A decided radical, he attacked the Szlachta and the clergy; at the same time he made anti-Semitic utterances, alleging that the Jews in the rural districts aided those in power in oppressing the "people."

In the elections of the same year, the Jews of Cracow and Lemberg supported the candidates of the Social Democrats, thus arousing the dislike of certain governmental groups. The enemies of the Jews grasped this opportunity. Actual pogroms were organized in 1898 in the cities of Chodorow and Shodnica, as well as in the villages of the Sanok-Jaslo district of western Galicia. It was not until the movement began to assail the manors of the large estates that the authorities saw fit to intervene.

The principal instigator of these agitations was a priest named Stojalowski, who had originally posed as a champion of the liberties of the people and had thereby become involved in a violent conflict with the government, the Szlachta and the clergy. Next he became a violent anti-Semite, hoping to win over the ignorant masses and at the same time to ingratiate himself with the high government officials. He was not successful and eventually lost all his political power, but primarily because the Szlachta and clergy hated him.

When the Jews, under pressure of this sort from the Poles, began to take the side of the latter in the elec-

tions, they aroused the hostility of another minority group, the Ukrainians, and this hatred burst forth in an actual pogrom at Uhnow. It was only later, after the Zionists had begun to direct the Jewish policy and had entered into an agreement with the Ukrainians for the 1907 elections, that the anti-Semitic tendencies abated. The suppression of the Ruthenians by the government and the Poles had the effect of making the Ukrainians less aggressive toward the Jews and they frequently sided with the Jewish Club in the Reichsrat.

The condition of the Jews became considerably worse when the Polish National Democrats, or Pan-Poles, gained the ascendency. This party shared the anti-Semitic views of the Poles in Russian Poland; bitterly opposed to the Austrian government and its policy of Germanization, they distrusted the Jews, whom they felt were in support of the government. At the same time, the National Democrats did not openly hoist the anti-Semitic banner, and even always had a few "display" Jews in their ranks. However, their tactics were decidedly anti-Jewish, and they did not hesitate to ally themselves with obstreperous anti-Semites.

The party politics of the period just before the War were strongly influenced by economic considerations. The National Democrats drew their support from the middle class business men, lawyers, teachers and officials. These regarded the Jews as dangerous business competitors, and the main organ of the party, the Lemberg *Slovo Polskie,* directed by Stanislaus Grabski (later premier of Poland), even proclaimed a boycott against the Jews. The Jews, for their part, supported the Polish Conservatives and Polish Democrats in the elections.

The breaking out of the World War in 1914, and the consequent invasion of Galicia by the Russian forces, produced further causes of divisions between the Jews and the Poles. The Jews were sincere Austrian patriots and had much to fear from a Russian victory; the Polish National Democrats, while not actually traitorous to Austria, sympathized with the cause of Russia, in the hope that a Russian victory would reunite the Poles under a single government, even though it should be under the sovereignty of Russia. The Polish divisions in the Austrian army, recruited mostly from those intellectual classes who were adherents of the National Democrats, committed excesses against the Jews. Toward the end of the War there were serious outbreaks in Cracow and Rzeszow.

In 1918-19, when the Poles finally assumed rulership of Galicia, they celebrated their triumphs in horrible pogroms at Lemberg and other places. The Polish National Democrats were completely triumphant, since the other Polish parties, the Conservatives and the Democrats, had taken the side of the Central Powers; hence anti-Semitic excesses were entirely unchecked.

Nor had Poland proper been free from anti-Semitism, even before the World War. Ever since the abortive Polish revolt of the 1860's, in which the Jews had at first participated and then withdrawn, there had been a smouldering feud between the Poles and the Jews, which had kindled into an anti-Jewish boycott, beginning in 1911. After the War, this anti-Semitism, fanned by the rising Polish national spirit, became rampant. Immediately after the War there were more than 150 pogroms, and the government passed measure after measure that adversely affected the Jews. A Draconian Sunday observance law was passed. Jews were excluded from public office and removed from state posts; they were barred from state contracts, and their organizations and business men were refused state or public credits. Jewish soldiers were placed in detention camps, and the number of Jews admitted to the public schools was restricted. The Poles were the first to make the demand that Jewish medical students provide Jewish bodies for their studies in anatomy.

The period from 1919 was characterized by further excesses against the Jews, particularly during the period of the Russo-Polish War of 1920-21, when the Jews were accused of favoring the Bolsheviks. There were frequent individual attacks on Jews, especially in railroad trains. The most serious of these outrages were committed by the Rozwoi organization. A specialty of Polish anti-Semitism was the forcible cutting off or pulling out of Jews' beards; this soon became a favorite sport in streets and on railroads, and the soldiers of the Haller army and the legionaries were noted for it.

When Narutowicz was elected president in 1922 with the aid of Jewish votes and in opposition to the candidates of the National Democrats, he was violently persecuted, and a few days later was assassinated by a chauvinist. In 1924, when a Ukrainian tried to kill his successor, Wojciechowski, at Lemberg, the dastardly attempt was attributed to a Jewish student named Steiger; no stone was left unturned in the attempt to convict him, but he was eventually acquitted. The false accusation was used by the anti-Semites as the basis for a further campaign of incitation.

Actual physical violence and pogroms against the Jews of Poland gradually diminished in the period from 1924 to 1929, but were replaced by an increase in measures to drive the Jews out of the economic life of the country. In 1924-25, when President Grabski undertook the first stabilization of Polish currency, the burden of taxation was placed not only on those trades and handicrafts in which the Jews were active, but also directly upon Jewish merchants and artisans. Many Jewish businesses were destroyed, and people formerly well-to-do were reduced to beggary. An agreement (Ugoda) made by the Jewish Club in the Sejm and the government provided for economic relief for the Jews. This came to nothing with the coup d'etat of Marshal Joseph Pilsudski in 1926.

The Pilsudski government at first attempted to treat the Polish Jews with a greater measure of justice, and to bring into realization the cultural rights granted by the minority provisions of the peace treaties of 1919. It took steps to modify the compulsive Sunday observance laws. However, the Pilsudski dictatorship was still dependent upon its popularity with the masses, and when the opposition began to assault the government as pro-Jewish, the latter promptly ceased its efforts. The business decline beginning in 1928 increased the anti-Semitism in the economic field, and did further damage to the Jewish merchants.

In December, 1928, the government confiscated an issue of the official organ of the Rozwoi which urged a strict economic boycott of Jewish stores during the Christmas season. In the same year, new ritual murder charges against the Jews were raised, and several synagogues were desecrated, including that at Warta.

In June, 1929, the false charge was made that Jewish



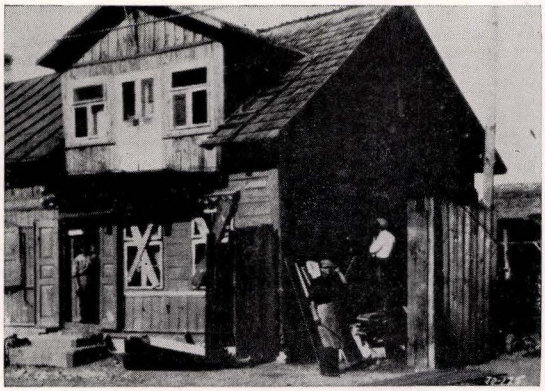
One of the many innocent victims of anti-Semitic riots in Poland in 1936

high school girls had mocked a Catholic procession at Lemberg; as a result, bands of youths of the National Democratic Youth Organization as well as university students attacked the Jewish quarter of Lemberg on June 3, wrecking ten synagogues and damaging other buildings owned by Jews. Despite vigorous countermeasures taken by the government, and the complete exoneration of the Jews, the incident led to an increase in anti-Semitic agitation and propaganda, and to several severe economic boycotts against the Jews in Posen.

During 1931 and 1932 university students made attacks on Jewish students or the general Jewish population in Cracow, Warsaw, Vilna, Lemberg, Lublin and some of the smaller cities of Poland. As a result of this agitation the government several times closed down the universities where the worst riots were being fomented. During the same years there was a revival of the boycott against Jewish merchants.

In 1933-34 two new anti-Jewish parties were formed, the Endeks and the Naras (National Radicals). Despite the decree of the government outlawing both the parties, the Naras made several attacks on Jews and Jewish stores in Warsaw and its vicinity; night raids were made on the crowded Jewish section of Warsaw and many Jews were injured. The government failed to hold the Naras in check until the murder of Minister of the Interior Bronislaw Pieracki, noted as a firm opponent of anti-Semitism, by an unknown Nara party member in 1934. Thereupon a stringent decree was issued forbidding the Naras, arresting their officials and banning their publications. Despite this, anti-Semitic agitations recurred from time to time; student riots, more barbarous than ever, recurred all through the term of 1934-35.

The death of Pilsudski in the first half of the year 1935 led to an increase in the power of the anti-Semites. The government, deprived of the commanding personality of the marshal, could no longer dam the rapidly rising opposition and was forced to compromise with it. Its policy during the next four years was characterised as that of *owszem* (literally, "all right"; first used in a speech by the premier, June 4, 1936), meaning, that the government tacitly permitted the economic fight against the Jews, while attempting to repress more overt outbreaks. Nevertheless riots continued, the most noteworthy being at Lodz in August, 1935 and at Przytyk in January. During the month of March, 1936, there was an explosion of anti-Jewish excesses throughout the country; in all 79 Jews were killed and 500



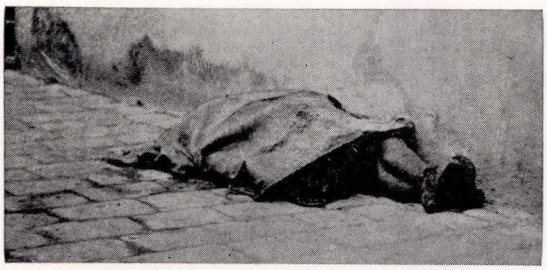
Jews of Poland defended themselves behind barricades

were wounded, in disorders from October through April, 1936. These led up directly to the passage of a law ordering that cattle be stunned in slaughtering, which was aimed directly at Jewish ritual slaughtering (Shehitah). The protests of the Jewish community secured an amendment permitting the Jews to kill enough animals by Shehitah to take care of their own needs; but even this concession was not enough to revive the former trade of the Jews in meat with thousands of non-Jewish purchasers.

In February, 1937, the newly launched government party, the Camp of National Unity, gave a somewhat vague sanction to anti-Semitism. On the one hand, it deplored the excesses; on the other it insisted on the fulfillment of the striving of the Polish people for economic self-sufficiency. In May, 1938, the Supreme Council of the Camp passed a resolution declaring that the Jews were a foreign element in the Polish nation, and that the problem could only be solved by a mass emigration of the Jews.

This attitude was paralleled by increasingly anti-Jewish legislation. In March, 1937, non-Catholics were forbidden to manufacture or distribute Catholic religious objects. In the fall of the same year "ghetto benches" were for the first time instituted in universities and professional schools. A law regulating the meat trade, adopted in June, 1938, increased the restrictions upon the Jewish dealers.

At the same time popular agitation proceeded apace. Jews were ousted from various trade organizations by the voting of an "Aryan paragraph" into the requirements of membership. The economic boycott, now become an expression of Polish nationalism, grew by leaps and bounds. There were riots at Brzesc in May,



A grim reminder of the brutality of a pogrom in Poland, 1936

1937 and at Czestochowa in June, in which pogroms considerable Jewish property was destroyed. After this there was a temporary reaction, but in the month of August there were more than 350 attacks on Jews, the most severe being at Bransk on the 23rd. Other attacks occurred at Bielsk, Polish Silesia (Sept. 17-22), Dabrowa (April 5, 1938), Vilna (April 29), Warsaw (June 8 and 15), Tarnopol (June 11-12) and Przemysl (June 13).

In 1939 the government began to press for the adoption of a new bill which would completely outlaw Shehitah, by reductions in successive stages which would lead to its abolition by 1943. The bill was adopted by the Sejm on March 22, and was sent to the Senate for action in May. However, the increasing tension between Poland and Germany, over the question of Danzig, then became an all-absorbing issue, and temporarily put a check to further anti-Semitic measures.

Lit.: *Encyclopaedia Judaica,* vol. 2, cols. 998-1007, 1062-68; Ringel, *Antysemityzym w Polsce* (1924); *American Jewish Yearbook,* vols. 31-40 (under Review of the Year, under the heading Poland); *Contemporary Jewish Record,* Sep., 1938 to May-June, 1939.

(k) Roumania. In Roumania, which first was created in 1861 by the junction of Moldavia and Wallachia, provinces under the control of the Turkish government, anti-Semitism was in the beginning directly fostered by the government. The condition of the Jews there was very unfavorable, because they were considered "foreigners," even though they had been in the country for generations. Roumanian legislation of the early period never mentioned the Jews by name, but the laws against foreigners applied solely to them.

In the 1860's there were violent agitations and pogroms, particularly after 1866, when Prince Carol of Hohenzollern ascended the throne. Accordingly, when the end of the Russo-Turkish war of 1878 brought independence to Roumania, the great powers of Europe used the occasion to intervene in behalf of the Jews. The Congress of Berlin recognized the independence of Roumania on the express condition that it grant equality to all its Jewish citizens. The Roumanian government, however, evaded this obligation by starting out on the basis that all Jews were foreigners, who could not be naturalized en masse, but one at a time and by bills to be passed through Parliament in each individual case. Thus the promised citizenship was granted to only a few hundred favored individuals; for the great masses of Jews, it became entirely impossible. The powers made various interventions without effect, and later let the Roumanian government do as it pleased about the naturalizations.

Thus the Jews of Roumania remained a "people without a country." They were aliens in the state, and were the object of a long series of restrictions against foreigners, which marked Roumanian legislation from 1878 to the World War. As foreigners Jews were limited in the exercise of the free vocations; they were denied the right to engage in certain forms of commerce; they were not allowed to act as government agents in the tobacco traffic, to own drugstores or to deal in drugs, to be stock exchange or commercial brokers, to farm the taxes, to hold responsible positions in national banks, or to serve in custom houses. They were helpless against the chicaneries that might be practiced against them by officials or rival non-Jewish business. Jewish merchants were not allowed to elect representatives to chambers of commerce; the majority of the board of directors in any stock company had always to be Roumanians; in factories owned by Jews, two-thirds of the workers had to be Roumanians. The government did not conceal its anti-Semitism, frankly stating that Roumania was for Roumanians only. Yet its leading men were themselves not native Roumanians, but Greeks, Bulgars or Russians.

Anti-Semitic propaganda after the fashion of Central Europe was first begun by the deputy Jorga (who later renounced his anti-Semitism). Following the example of Russia, restrictions were placed on the number of the Jews in the schools, but Jews were compelled to serve in the army; a number of expulsions also took place. In 1895 a Roumanian league of anti-Semites, the Alianta Antisemitica Universalla, was founded; its members were committed to use every possible means to make the condition of the Jews intolerable and thus compel them to emigrate. The propaganda of this league incited pogroms in Bucharest and Galatz in 1897, and at Jassy in 1898. As in Russia, the Jews were compelled to flee in masses.

In 1907 agrarian disturbances broke out, and the peasants rose against the boyars. But their first victims were the Jews, especially the Jewish leaseholders, who were held responsible for the exploitations of the peasants by the boyars. It was only after the peasants began to attack the boyars themselves that the government intervened to suppress the revolt. These events led to the passing of a bill forbidding the leasing of rural estates to "foreigners," and hundreds of Jews became destitute. The Jews who had fled during the disturbances were not allowed to return to their former residences. The emigration of Jews continually increased, and the government did nothing to make their position in the state a more happy one. Organized Jewish communities were not recognized by the state, and the creation of a Jewish union of communities was forbidden.

Many persecutions and oppressions occurred in Roumania during the World War. As "foreigners" many Jews were interned, and they were exposed to reprisals of all sorts. Anti-Semitism did not cease after the peace treaty, when Roumania had attained the goal of its aspirations and had added Transylvania, Bucovina and Bessarabia to its territory. The acquisition of these territories was accompanied by violence against the Jews; but after the peace treaties, and under the influence of the great powers, Roumania passed a law in 1920 granting citizenship to all the Jews who were domiciled in the country.

Post-War anti-Semitism was characterized by efforts to diminish these newly granted rights of the Jews. Its chief leader was the deputy Cuza, who led a violent anti-Semitic movement among the students at the universities. The Roumanians followed the Poles in demanding that Jewish students in anatomy be required to dissect Jewish corpses only. In the decade from 1922 to 1932 there were pogroms and attacks on Jews and Jewish property in many of the larger cities of Roumania. In 1926 a Roumanian student, Totu, deliberately shot and killed a Jewish student named Falik; however, he was acquitted under the pressure and threats of the anti-Semitic student body, and was hailed as a national hero by the populace. One of his advo-

cates was Iliescu, who murdered the prefect of Jassy, yet was acquitted; another was Lieutenant Morarescu, who had been commander of a post on the Dniester, where he had murdered, tortured or robbed many Jewish fugitives at the time of the pogroms in the Ukraine, yet was acquitted by a military court. In 1927 the excesses against the Jews in Roumania aroused world indignation, but the authorities failed to hold the anti-Semites in check.

In 1928 the anti-Semitic Bratianu government was succeeded by a government headed by Juliu Maniu, of the Peasant Party. This government made serious efforts to enforce the equality of all citizens, and as a result anti-Semitic attacks were less prevalent for two years. Late in 1929 and in 1930 anti-Jewish riots broke out among the peasants in Southern Bucovina and in Bessarabia, chiefly due to agitators who were taking advantage of the economic depression to inflame the peasants. Student riots took place in Bucharest and Jewish places of business in the city suffered damages. In 1932 there was a violent outbreak in Jassy, fomented by the anti-Semitic organization, the Iron Guard; the synagogue and many Jewish shops were wrecked. In the same year, a Jewish deputy was assaulted by an anti-Jewish deputy for venturing to interpellate the government on student riots against the Jews. A brutal torturing of a Jew, Samson Bronstein, occurred at Yedinez, Bessarabia, in May; but the Jorga government, now in power, lacked the courage to take a firm stand against the anti-Semitic groups.

In the latter half of 1933 there were further riots directed by the Iron Guard and by the "Cuzists," or followers of Cuza, at Bucharest, Constanza and Jassy; there was bloodshed and wrecking of shops. The government, headed by Carol II and Premier Ion G. Duca vigorously resisted the anti-Semites, and pronounced itself in favor of the suppression of anti-Semitic organizations. However, while the government from 1932 to 1935 showed friendliness to the Jewish groups, it was too weak to prevent excesses, or to check the impoverishment of the Jewish masses, due in a large part to economic anti-Semitism.

At the elections held in December, 1933, Duca's government gained a decided victory, and all the anti-Semitic parties together received only five per cent of the total vote. Shortly thereafter, the Iron Guard organization was outlawed by the government, and its leader, Zelea Codreanu, was forced to flee the country. The murder of Premier Duca by the Iron Guardists in no way changed the situation. The new premier, George Tatarescu, publicly reaffirmed his opposition to the Iron Guardists and Cuzists, and to all similar anti-Semitic Roumanians, and King Carol himself issued statements declaring that he totally disapproved of all racial and religious discrimination in Roumania.

Nevertheless, early in 1935 anti-Jewish student riots at Bucharest and minor anti-Jewish demonstrations in Transylvania occurred. Attempts were made to organize a boycott of all stores owned by Jews in Bucharest and in other Roumanian cities. This boycott, the first of its kind in Roumania, was sponsored by the former premier, Vaida-Voevod, a notorious anti-Semite, who wished to introduce many commercial and educational restrictions against the Jews; but all of them were strongly opposed by the government. Two governmental measures, passed in 1935, were of great importance for the Jews of Roumania. First, in June, the cabinet approved regulations intended to prevent anti-Jewish outbreaks at the universities by increasing the penalties for incitation to riot and keeping strict control over the political activities of students. Second, partly yielding to anti-Semitic agitation, the government introduced a numerus clausus for the minorities in Roumania in regard to admission into Roumanian medical, commercial and law colleges.

From 1935 to the end of 1937 there was a growing tendency to attacks on the Jews, or threats against their rights of citizenship. The government made high sounding speeches and promised to maintain order, but its actions were but half-hearted and failed to halt either agitation or violence. In December, 1936, a United Parliamentary Party was founded by Cuza, Goga and Vaida-Voevod, and became the third largest in Parliament. While not overtly anti-Jewish, it appealed to a racial nationalism that could only mean the ultimate elimination of Jews from trade and politics.

There were a number of riots or anti-Semitic demonstrations: at Czernowitz (Oct. 20, 1935); at Cudin, Bucovina (March, 1936), where seven Jews were seriously injured; at Bucharest, Kishinev, Beltz and other cities (June, 1936); at Salina (fall, 1936), where a veritable reign of terror prevailed; at Bucharest and Bacau (February, 1937); at Sinaia (April, 1937); at Siret and Panciu (July, 1937); at Buhusi, Suczawa and Tighina (September); and at Radautz and Pocni (December). On November 8, 1936 the National Christian Party staged the greatest anti-Semitic demonstration in the history of Roumania, with more than 280,000 parading through the streets of Budapest. Jews were at the same time gradually being forced from business and professional life by resolutions of local associations.

A catastrophic change took place on December 18, 1937, when King Carol, after an election which gave no party the majority, suddenly summoned Goga, the anti-Semitic leader, to become premier. Goga's regime lasted but six weeks, due to the economic dislocation that it had produced; but in that time blow after blow was struck at the status of Roumanian Jewry. Three democratic dailies in Bucharest, all Jewish owned, were suppressed; others were suppressed elsewhere, and decrees drawn up to drive Jews out of journalism in Roumania. Other measures confiscated land owned by Jews, canceled their licenses to sell liquors, tobacco and salt, prohibited Jews from becoming merchants in villages, revised pre-war naturalizations, and banned Jews from all governmental offices. Orders were issued to revise the list of licensed physicians, engineers and architects, with the intention of limiting the number of Jews permitted to practice these professions. Steps were taken in preparation for the elimination of Jewish actors and singers from all theatres subsidized by the government. At the same time a revision of the citizenship rolls, already begun in September, 1937 was pressed, with the result that it was estimated in July, 1938, that forty per cent of the Jews had been disenfranchised.

The Christea regime, which succeeded that of Goga on Feb. 10, 1938, was less violent, though still noticeably anti-Jewish. On the one hand it rescinded or held in abeyance a number of the measures of the Goga government; on the other it suspended all Hebrew and

Yiddish newspapers. In the same month King Carol proclaimed a new constitution, restricting minority rights to those groups who had been for centuries in Roumania and promising equality to all citizens regardless of race or religion. Jews were permitted to vote in the ensuing plebiscite without hindrance. The National Christian Party and similar groups were outlawed, and Zelea Codreanu was arrested, convicted and slain in an attempted escape (November 30).

The dictatorship proclaimed by Carol in October, 1938, showed an effort to protect the Jews from the more violent anti-Semitic attacks. However, these did not entirely subside, and the movement to displace the Jews from business and professional life was by no means abated. In the meantime, the government, in March, 1939, was planning to establish a representative body for the country's 900,000 Jews; 150,000 Jews, pending denationalization, were marked for emigration.

Lit.: Verax, *La Roumanie et les juifs* (1903); Dubnow, *Neueste Geschichte,* vols. 2 and 3; *The Jewish Minority in Rumania* (1927); *American Jewish Year Book,* vols. 31-40 (under heading Review of the Year, under Roumania); *Contemporary Jewish Record,* Sep., 1938 to May-June, 1939.

(I) Russia. From its earliest times the policy of the Russian government was that of complete exclusion of the Jews from its territories. Ivan IV refused to allow Jewish merchants to travel in Russia; Elizabeth expressed her attitude in the sentence: "From the enemies of Christ I desire neither gain nor profit." Even the liberal empress Catherine II felt that the sentiment against the Jews was too strong to be changed, although she did grant some privileges to Jewish settlers of the newer provinces of the empire. But with the acquisition of large sections of Poland in 1772 and thereafter, Russia was compelled to accept the presence of Jews in its midst.

From that time on the attitude of the government was to hem in the Jews as much as possible. They were limited to a Pale of Settlement and were excluded from the merchant guild (1791). The Jewish code of Alexander I (1804) forcibly deprived them of certain occupations, and contemplated a transference of their domicile to the larger cities, which proved impossible of execution. Nicholas I instituted the Cantonist regime, intended to bring about the conversion of Jewish children, and promulgated a new code in 1835, with measures to effect the "betterment" of the "obnoxious" Jewish element. The tendency of the period is reflected in the Velizh ritual murder trial, which dragged on from 1824 to 1835, and in the Jewish types depicted in contemporary Russian literature, such as the writings of Bulgarin, Pushkin and Turgeniev, who always present the Jew in the most unfavorable light. This whole period, however, properly falls under the Middle Age type of anti-Semitism.

Anti-Semitism of the modern type in Russia can be said to have begun in the reign of Alexander II (1855-81). The opening of his reign was liberal. Despite the ritual murder trial of Saratov, the whole tendency was for a more free and liberal interpretation of the legislation about Jews, and a gradual relaxation of the provisions regarding the Pale of Settlement. But in the second half of his reign, reaction began to gain the upper hand, and the hopes of the Jews for emancipation faded.

Prejudice against the Jews was once more on the increase. The apostate Jacob Brafmann was allowed to publish his scurrilous book, *Kniga Kahal* (Book of the Kahal; 1869-71), the monk Hippolyte Liutostanski revived the blood accusation fable, and there was another ritual murder trial at Kutais in 1879. A favorite canard was the absurd charge that the Alliance Israélite Universelle was a "Jewish Internationale," desirous of world conquest and entirely inimical to Russia. These charges won adherents in the upper circles of Russia and among the masses alike.

In 1871 there was an extensive pogrom in Odessa. In 1874, when general military conscription was adopted, the Jews were accused of being shirkers, although many of them had fought in the Crimean War. The hostile sentiment against the Jews was increased by the fact that some Jews had participated in the revolutionary movement of the 1870's.

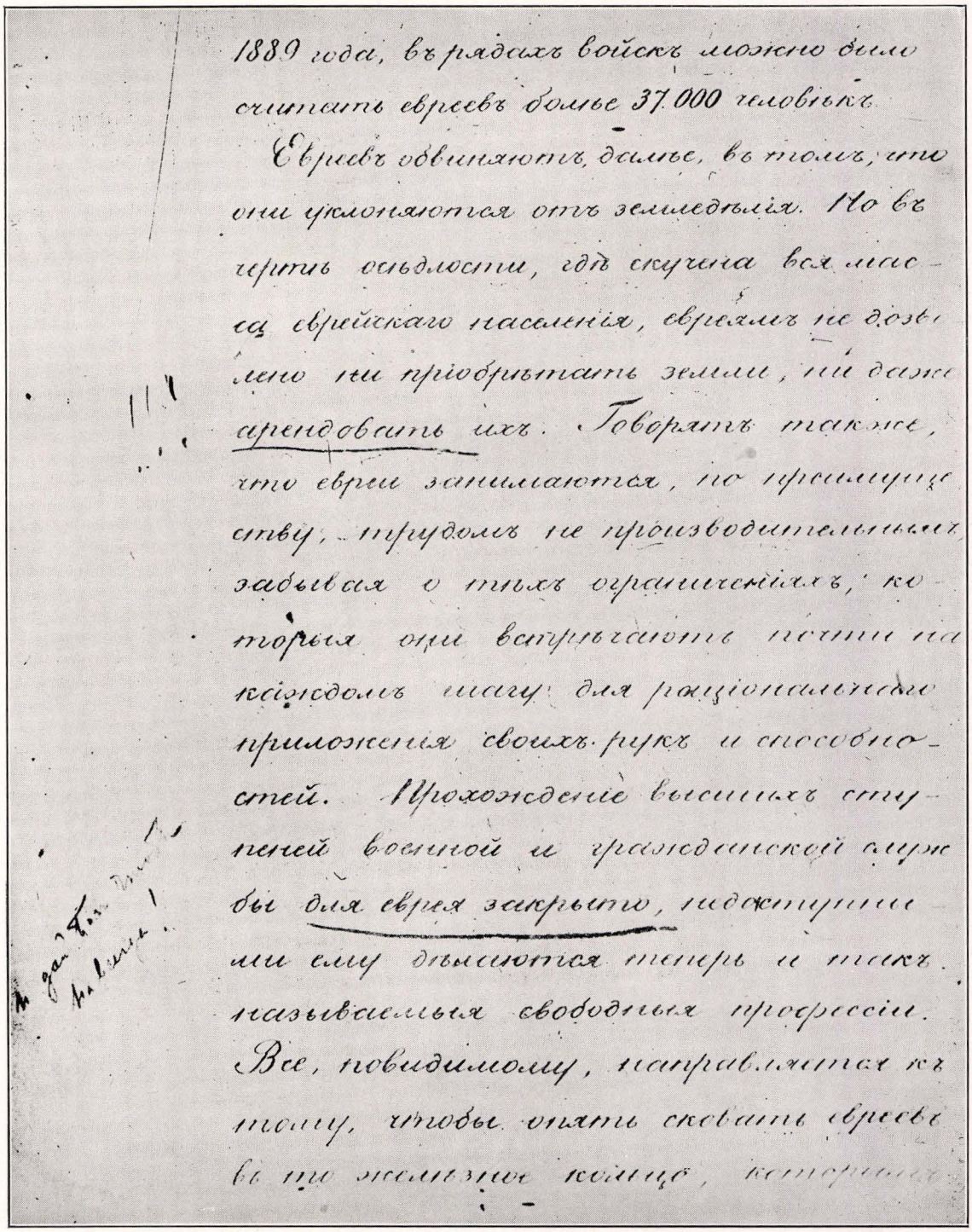
The climax of this hostility came after the assassination of Alexander II on March 1 (13), 1881. The fact that a Jewess had played a tiny part in the preparations for this crime was used to implicate the entire Jewish people in the responsibility for the assassination.

Alexander III, a prejudiced bigot, readily embraced the suggestion, and the masses needed only the tacit consent of the authorities to break forth. The years 1881 and 1882 witnessed a series of pogroms of unusual violence. The government, far from suppressing these vigorously, allowed them to take their course; it showed its sentiments by imposing but light sentences upon the rioters. The official press explained the pogroms as the elementary outpouring of the popular wrath against the exploitation of Russians by the Jews. The Jews who had dared to defend themselves in the riots were disarmed by the police and were punished, and this encouraged other assaults in the following years. The government, seizing upon these pogroms as an excuse, now proclaimed the "temporary laws" of May, 1882 (the notorious May Laws), which provided that Jews were no longer to settle outside of cities, forbade Jews to purchase or lease real estate in rural districts, or to trade on Sundays and Christian holidays.

With these measures, the government became actively anti-Semitic. The official organs were full of accusations, the chief being that the Jews were exploiters and that of ritual murder. There were further limitations of the number of Jewish physicians, lawyers and tradesmen. Jews were brutally expelled from their homes, one of the most rigorous of these actions being the expulsion of the Jews from Moscow in 1891, inspired by Grand Duke Sergius and carried out with unsurpassable cruelty. Another step in the systematic degradation of the Jews was their exclusion from the Zemstvos (local and county assemblies).

Anti-Semitism was openly encouraged by the higher circles in the empire. The czar made a note on the report of an official describing the sufferings of the Jews: "But we must not forget that it was the Jews who crucified our Lord and spilled his priceless blood." Members of the court clergy publicly preached that a Christian ought not to cultivate friendly relations with a Jew. The press, headed by the *Novoye Vremya,* which possessed a semi-official standing, systematically poisoned the public opinion of Russia.

The reign of Nicholas II (1895-1917) continued the policy of oppression and ignored all pleas for a more



1889 года, въ рядахъ войскъ можно было
считать евреевъ болѣе 37.000 человѣкъ.
Евреевъ обвиняютъ, далѣе, въ томъ, что
они уклоняются отъ земледѣлія. Но въ
чертѣ осѣдлости, гдѣ скучена вся мас-
са еврейскаго населенія, евреямъ не дозво-
лено ни пріобрѣтать земли, ни даже
арендовать ихъ. Говорятъ также,
что евреи занимаются, по преимуще-
ству, трудомъ не производительнымъ,
забывая о тѣхъ ограниченіяхъ, ко-
торыя они встрѣчаютъ почти на
каждомъ шагу для раціональнаго
приложенія своихъ рукъ и способно-
стей. Прохожденіе высшихъ сту-
пеней военной и гражданской служ-
бы для еврея закрыто, недоступны-
ми ему дѣлаются теперь и такъ
называемыя свободныя профессіи.
Все, повидимому, направляется къ
тому, чтобы опять сковать евреевъ
въ то желѣзное кольцо, которымъ

A document of significance out of the Czarist archives, unearthed by the Soviet government. The page above is from a petition presented by the late Baron Horace Günzburg to Czar Alexander III in behalf of the Jews of Russia. The lower part of this illuminating find reads "It is claimed, that Jews engage in primarily unproductive labour, forgetting the restrictions which they met at every attempt of rational application of their efforts and abilities. Study for a higher degree of military or civil service is forbidden to Jews." Underlining the last words with a red pencil, Alexander exclaims, "May the Lord grant, forever!"

liberal treatment. The Jews were systematically expelled, restricted or subjected to the malice of grafting officials; their economic misery was so great that there was a tremendous immigration to foreign countries, and many more would have sought escape had they the means. There were sporadic pogroms at Spola in 1897 and at Nikolaev in 1899, while a ritual murder trial at Vilna in 1900 ended in an acquittal.

In the meantime the revolutionary tendency in Russia was growing, and the government attempted to choke it with the blood of the Jews. Officialdom saw its opportunity in the savage Kishinev pogrom of 1903, which had been produced by the unbridled libels of the editor Krushevan, and was allowed to run riot through the acquiescence of the local authorities. A persecution of the Zionists was instituted by the government, fearful lest the national movement among the Jews might join hands with the revolutionaries. A pogrom of huge proportions took place at Homel. No compensation was made to those who had been ruined, and those Jews who had attempted to defend themselves were punished, together with some of the instigators of the riots.

Although thousands of Jewish soldiers fought for their country in the war with Japan (1904-5), the anti-Semites used it as an occasion for attacking the Jews. At the very beginning of the war, families of Jewish soldiers who had been drafted were expelled from the interior provinces, on the basis that they had lost their right of residence by the "departure" of the heads of their families. The Jews were charged with high treason and with plotting with the Japanese, to whom they were said to be racially akin (!). Russian soldiers detailed for field service showed their bitter feeling against the Jews by raiding and pillaging Jewish homes. The anti-Jewish feeling grew more intense when the Russian army and navy suffered defeat after defeat.

After the partially successful revolution had forced the czar to grant a constitution in 1905, the Jews suffered still more. They were systematically used as a vehicle with which to work off the popular resentment against the government. Headed by the "Black Hundreds," organized by governmental officials, mobs attacked the Jews in more than fifty places (October 18 to 25). These pogroms surpassed all previous attacks in their ferocity; the Jews were murdered, abused and robbed according to a systematic plan, and Nicholas II publicly accepted the "Black Hundreds."

The Imperial Duma, which convened in the following year, deliberated concerning these pogroms; yet a few weeks later the Bialystok pogrom occurred. The reactionary wave became more and more powerful; the Jewish representation in the succeeding Dumas became less and less; only a few deputies tried to protect the Jewish interests.

The reactionaries, represented by the Union of the Russian People, now formed the real government of the country, and the anti-Semites vigorously continued their agitations. The legal restrictions imposed upon the Jews were not only continued in force but even were made more stringent. In 1911-13 the government made an attempt to prove the ritual murder accusation in the famous Beilis case. Beilis was acquitted, but the verdict betrayed an attempt to fasten the crime on the Jews. Exasperated by its failure, the government vented its rage upon the liberal-minded intellectuals and the newspaper men; this resulted in a verdict against twenty-five lawyers who had protested against the proceedings. Simultaneously there were anti-Semitic movements in Poland and Finland.

During the World War various restrictions, especially those regarding rights of residence, were virtually set aside. But the many evacuations based on accusations that the Jews were aiding the enemy were generally thoroughly anti-Semitic in nature. The Revolution of 1917 resulted in the granting of equal rights to the Jews, but did not end anti-Jewish hostility. The White armies which opposed the Bolshevik government linked Jews and Bolsheviks as common enemies. New pogroms followed in Ukraine, White Russia and other provinces in 1919 and 1920, far more horrible than the massacres of 1905. Thousands of Jewish lives and millions of dollars in Jewish property were destroyed, especially in Kiev and other cities and villages of the Ukraine. The reaction to these excesses was Jewish support of the Bolsheviks, to whom hitherto they had been rather lukewarm. The defeat of the Whites ended the reign of terror.

In the Soviet Republic the Jews became full citizens. The anti-Semitism of the czarist regime disappeared; the Bolshevik persecution of Jewish religious organizations and of the Hebrew language was not due to anti-Semitic motives; it was rather part of a general governmental scheme. Despite its unfriendliness to organized religion, the Soviet government stressed the policy of equality toward all minority groups, and firmly suppressed anti-Semitic agitation.

Some anti-Semitism continued to exist among the Russian people, and even within the Communist party, as was frankly admitted by some of its prominent leaders in 1926 and 1927. Reports of anti-Semitic excesses by individuals appear now and then, and the government has been compelled to stigmatize anti-Semitism as one of the chief evils against which it appeals. Russian emigré groups abroad, however, are still for the most part as anti-Semitic as under the czars, and have mainly been responsible for the canard attributing Communism to "international Jewry."

Beginning in 1928, the Communist press has issued numerous and violent denunciations of anti-Semitic episodes, either violence or discrimination. All such cases have been scrupulously investigated and the offender punished, as in the Barshay case of discrimination, and in the Odessa chemical factory case. In March, 1929, two anti-Semitic judges at Krasnoyarsk, Siberia, were dismissed; in April, the Kharkov court condemned to death five Ukrainian peasants who were convicted of raiding a Jewish colony and of killing several Jews. In April, 1934, three men who had persecuted a Jewish engineer were jailed; in 1935 a court ruled that anti-Semitism in Russia was a penal offense.

It is worthy of note that the campaign against the Jewish religion, part of the anti-religious campaign, which was waged vigorously in the early days of the Soviet, began to weaken in 1936. On the other hand, the liquidation trials of the same period and in 1938 practically wiped out all the Jews who had been among the "old Bolsheviks."

In February, 1939, there were reports of anti-Semitic agitations among the Ukrainians in Soviet Russia.



Jewish refugees uprooted from their homes and driven out of the country by the armies of the Czar during the collapse of the Russian front in the World War

These were obviously due to Nazi German propaganda and were of but little effect.

Lit.: Dubnow, S., *History of the Jews in Russia and Poland,* vols. 2 and 3; Yarmolinsky, A., *The Jews and Other Minor Nationalities under the Soviets* (1928); Dennen, *Where the Ghetto Ends; Jews in Soviet Russia* (1934); *American Jewish Year Book,* vols. 31-40 (under heading Review of the Year, under Russia).

(m) Switzerland. Before the World War, many Russian Jews had found refuge in Switzerland, where they were readily admitted to the universities. After the War, there was a reaction which resulted in the curtailment of such privileges. The prohibition of the Jewish ritual slaughtering of animals (Shehitah) has been in force since 1893, when it was incorporated into the federal constitution after a popular referendum.

Since the rise of the Nazis in Germany and the spread of their propaganda throughout Europe, many attempts have been made to introduce Nazi propaganda into Switzerland. In January, 1932, anti-Jewish boycott leaflets were distributed throughout Geneva; this led to a strong counter-protest on the part of a large group of non-Jewish Swiss citizens.

When the Nazis of Germany came into power in January, 1933, the Nazis in Switzerland redoubled their anti-Semitic activities. Several Swiss Nazi organizations were formed.

Of world-wide interest was the suit brought in 1934-35 by four prominent Jews of Berne, including J. Dreyfus-Brodsky, president of the Swiss Federation of Jewish Communities, and by Chief Rabbi Marcus Ehrenpreis, of Stockholm, against several of the Swiss Nazi leaders and anti-Semites, including Theodor Fritsch, German anti-Semitic publisher, and Dr. A. Zander. The Swiss Nazi leaders were accused of disseminating anti-Jewish libels in the form of copies of the spurious *Protocols of the Elders of Zion,* which they asserted was authentic and genuine Jewish literature. The trial, twice postponed at the instance of the Swiss Nazi defendants, was finally concluded early in May, 1935. Several of the defendants were fined, and the presiding judge declared the *Protocols* to be "a forgery, a plagiarism, and trashy literature." Upon appeal by the defendants the Berne Cantonal Court cancelled some of the fines, but branded the *Protocols* as rank forgeries, denied the appellants' rights to damages from the plaintiff, the Jewish community, and held the *Protocols* not to be "trash." However the higher court further declared that "attacks such as contained in these writings are particularly vile, not only because they attack Jewish belief and certain Jewish attitudes, but because they are directed against a race. . . . The court recognizes the inciting character of the writings distributed."

An epidemic of defamation of Jews and vandalism followed, including the bombing of synagogues and the desecration of cemeteries. These events were deeply resented by local, cantonal, and federal authorities. Early in 1935, the federal government prohibited the formation of Nazi storm troops and, in April, 1935 the government of the Geneva canton prohibited libels against the Jewish race or religion. The vigorous opposition of the government was due in large part to

the fact that the Nazi German government had been guilty of a number of acts which were violative of Swiss neutrality.

In February, 1936, the assassination of Wilhelm Gustloff, chief Nazi agent in Switzerland, by David Frankfurter, a Yugoslavian Jew, served to increase the tension between the Swiss and the German governments.

During the convention of the World Zionist Organization (August, 1937), anti-Jewish agitation occurred in Zürich. Indeed, one of the meeting halls was found to be covered by swastikas. Zionist delegates were routed from one of the cafes by tear-bombs hurled by Nazis.

Always a nation known for its traditional hospitality to the persecuted, Switzerland nobly lived up to its reputation during the worst of the Hitler and Mussolini years. Although, in 1938, it manifested considerable impatience with German refugees, requiring the intercession of Assistant High Commissioner Lord Duncannon, the government also redoubled its efforts to combat illegal Nazi activity during 1938-39.

(n) Yugoslavia. The Jews have not suffered much from anti-Semitism in the new kingdom of Yugoslavia. There were a few excesses on the part of the "Green Bands" in Croatia, soon after the World War. However, this seems to have been an agrarian movement merely. In 1928 there was a ritual murder accusation against the Jews in Petrovo Selo; the police intervened energetically, and the church heads made public a letter vigorously condemning the charge as utterly groundless. In 1937 and 1938, despite the growing German influence in the country, both government and people showed a marked resistance to any agitation of an anti-Jewish nature. In January, 1939 Premier Milan Stojadinovic denied that there was any anti-Semitism in the country even if political refugees were barred. Despite an attempt to give wide circulation to a translation of the *Protocols of the Elders of Zion* in March, 1939, and an obviously German-inspired anti-Jewish propaganda among the Slovenes, there was no noticeable amount of anti-Semitism in the kingdom.

B. Western Hemisphere. Anti-Semitism, or Jew-baiting, in the Americas is distinctly less deeply-rooted than on the European continent. This is so mainly because the western countries, notably the United States, have been steeped in traditions of freedom and equality virtually since their beginnings. The democratic spirit prevalent in the United States has discouraged anti-Semitism of a virulent character not only in its own realm; it has also exerted a preventive influence among neighboring nations. During the comparatively brief history of the Americas, Jews and non-Jews have inter-mingled freely, have performed their civic duties on an equal footing and have demonstrated the unity of their sense of patriotism.

Anti-Semitic manifestations in South America, during the late 1930's, being palpably the result of Nazi propaganda among German colonists, are not to be regarded as indigenous to the soil of that country.

Of similar inception and backing was much of the anti-Semitic agitation in the United States, as revealed (1934-39) in Congressional investigations, and in certain sections of the press.

(o) Canada. The history of anti-Semitism in Canada generally parallels that of the same movement in the United States. There is no doubt that traditional anti-Jewish prejudice, brought with them from European countries, especially France, by some of the earlier settlers, was largely responsible for the fact that, although Jews established homes in Canada as early as 1760, it was not until 1832 that Jews acquired complete civil equality, after a struggle which began in 1807 when one, Ezekiel Hart, was denied the right to sit in the Quebec Legislature, to which he was twice elected, because he would not take a Christian oath before assuming his seat.

Generally speaking, however, relations between Jews and Christians were amicable until the influx of a considerable number of Jews after 1880.

As was the case in the United States, the arrival of so many strangers brought latent prejudices to the surface, and caused an outburst of anti-Jewish expression in the press. Goldwin Smith, former professor of history at Oxford University, England, contributed a series of anti-Jewish articles to the Toronto *Weekly Sun* press, which made a considerable impression. At about the same time, the Dreyfus Affair in France had unfavorable repercussions in Canada, especially in the province of Quebec, with its large population of French descent. Several French newspapers in this province reprinted the anti-Jewish tirades of Edouard Drumont and other French anti-Semites. An Irish Catholic paper, *The True Witness,* also took up the anti-Jewish cry. It was primarily to refute anti-Jewish charges in the press that, in 1897, Lyon Cohen and S. W. Jacobs of Montreal established the *Jewish Times,* a fortnightly periodical, which continued until 1910.

The anti-Jewish agitation evoked by the increase in Jewish immigration and by the Dreyfus case gradually ceased. But a residue of anti-Jewish feeling remained, which could be exploited by agitators in times of unrest. This was especially so among certain elements of the population of French ancestry in Quebec, among whom anti-Jewish hostility was motivated chiefly by resentment of the competition of Jews in business, and the feeling that Jews were adding to the Protestant influence in the province.

As in the United States, there was a flare-up of anti-Jewish agitation in Canada, especially in the Province of Quebec, after the World War, stimulated largely by propaganda which identified Jews with Bolshevism. That anti-Jewish feeling existed also among Protestants was shown in the public discussions on the vexatious question of the education of Jewish children in Quebec Province, which have been going on for many years.

These discussions also stirred up certain French Canadian groups. Thus, in 1930, several French Canadian newspapers conducted a campaign of vilification and slander as well as boycott against the Jews of Montreal who had been opposed to a proposed law regulating the instruction of Jewish children in the public schools. Several attempts to enforce minor boycotts against the Jews failed. In March, 1930, in a radio address, the Jews of Canada were accused of spreading Bolshevism throughout the country, and the speaker implied that the *Protocols of the Elders of Zion* were authentic. Another campaign of vilification against the Jews was carried on in 1931 and 1932 by the

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La race d'Israël est la plus dégénérée du monde

Révélation écrasantes des statistiques officielles et des grands savants. — La démence précoce, la démence périodique, l'idiotie, l'imbécillité, la dégénérescence héréditaire atteignent chez les Juifs des chiffres hors de toute proportion. — Affaissement affreux de la morale. — Textes de médecins mondialement connus. — Les auteurs non-juifs. — Péril très grave dont les races saines doivent se garer. — La "race-élue", la race supérieure ne l'est que dans la décomposition et la dépravation.

LES COUCHES SUPERIEURES JUIVES SONT LES PLUS FORTEMENT ATTEINTES

La race juive est, à plusieurs points de vue, un danger constant pour les races au milieu desquelles elle se développe. Danger spirituel d'abord, parce qu'au sein des sociétés chrétiennes elle fait oeuvre d'anti-christianisme; danger moral parce qu'au sein des races occidentales elle entretient un foyer de contamination par les moeurs orientales les plus dépravées; danger économique, parce qu'elle s'est spécialisée dans le parasitisme et l'absorption des richesses matérielles par le moyens les plus abjects et les plus dépourvus de scrupule; danger social et hygiénique parce qu'elle est la race la plus dégénérée, physiquement et mentalement. Il suffit, à ce dernier point de vue, de consulter les autorités médicales, juives et non-juives, pour en trouver la preuve indiscutable.

Le célèbre médecin juif HANS ULLMANN, dans "Archive fuer Rassen und Gesellschafts Biologie", donne pour l'Allemagne les statistiques suivantes des proportions de chrétiens et Juifs internés dans les hôpitaux d'aliénés en Allemagne, chiffres confirmés par "Preussische Statistik", XXX, 7, et Konfessionstatistik ebenda", p. 80-81 :

Année	Chrétiens	Juifs
1871	22	28
1881	29.7	92.2
1890	39.7	120.4
1895	58	145.6
1900	63.3	163.1

Et les statistiques allemandes, que l'on est à compiler pour les années qui suivent, accusent une progression plus grande encore, affirme-t-on.

En Italie, dans la "Revue critique de clinique médicale", le DR SILVAGNI, donnant des statistiques semblables à celles de l'Allemagne, écrit :

"A l'immunité que montrent les Juifs par rapport aux grandes épidémies populaires correspond le fait qu'ils sont spécialement sujets à d'autres maladies, par exemple les maladies du système nerveux et du cerveau".

Aux Etats-Unis, le docteur juif MAURICE FISHBURG écrit; dans "Eugenic Factors in Jewish Life" :

"Les Juifs ont un nombre disproportionné de faibles d'esprit, d'idiots et d'imbéciles. C'est un fait notoire que les Juifs ont un fort pourcentage des neurasthéniques et des névroses. En Europe, la cécité, la surdité, le mutisme, l'idiotie et l'insanité sont de deux à cinq fois plus fréquentes chez les Juifs que chez les Gentils".

Dans "Zeitschrift fuer Sozialwissenschaft", 12ème année, 1909, p. 663, le célèbre médecin juif RUDOLF WASSERMANN écrit :

"Nous possédons, en chiffres, un matériel copieux qui montre que les Juifs, tout particulièrement, sont sujets aux maladies cérébrales et dans la doctrine spécialiste, il y a unanimité pour le reconnaître". Et il ajoute des tableaux statistiques en preuve de son affirmation.

Pour la Russie, le DR RAJASANSKI, dans "Aertl Zeitschrift", 1920, souligne particulièrement la disposition des Juifs-russes pour les maladies mentales.

(Suite à la page 6)

"VISA LE NOIR, TUA LE BLANC"

Le bill David contre les "agitateurs".

Nos ministres de Québec se grattent la tête et se tordent la moustache afin de tordre le cou à ceux qu'ils considèrent comme communistes. Ils ont fait adopter une législation l'année dernière pour arrêter les agissements d'Albert Saint-Martin et de son école. Il est vrai que Saint-Martin prêchait l'anticléricalisme, l'abolition de nos institutions religieuses et de notre système capitalisme, au su et au vu de tout le monde, en plein Palais de Justice, ou en plein Champ de Mars, depuis vingt-cinq ans quand on s'est aperçu qu'il pouvait faire du mal. On avait pourtant, auparavant, passé à Québec toutes sortes de législations draconniennes: loi Roberts, restrictions des clauses de la loi du libelle, loi du libelle radiophonique, bill philosémite contre le "Miroir" et le "Goglu", etc.

Malgré la loi de l'année dernière destinée à tuer l'Université ouvrière de Saint-Martin, ses disciples continuent leurs cours de démolition sociale, sous divers noms, et la police Jargailles paraît être impuissante à les mâter.

Cette année, M. David proposera paraît-il, un nouveau bill par lequel les chefs de police devront approuver, au préalable, toutes les circulaires convoquant des assemblées. On espère par là empêcher les "agitateurs" de rassembler des auditeurs.

Mais comment les chefs de police, ou leurs substituts (le plus souvent obtus) pourront-ils découvrir une convocation communiste dans les termes d'une simple annonce ? Ces "coquins" leur joueront certainement "des tours", comme dit la chanson.

En attendant la rédaction définitive du Bill David, mettons-nous en garde contre la vague du bill.

Quel sens veut-on donner au mot "agitateurs" ?

Sont-ce les gens qui critiquent le pouvoir ?

Sont-ce les fascistes ?

Sont-ce les "Jeune-Canada" ?

Avec un texte de loi aussi vague on pourra arrêter n'importe quel orateur "bona fide" et empêcher la tenue d'une assemblée contre les Juifs ou contre les trusts, par exemple.

Que M. David n'aille pas renouveler l'aventure du chasseur de la chanson :

"Visa le noir, tua le blanc"

L'unité nationale sera possible par le PARTI NATIONAL SOCIAL CHRETIEN

Le premier article du programme du Parti, qui apporte une formule nouvelle et définitive à la question nationale, sera expliqué par M. Adrien Arcand, le 22 février prochain, au grand ralliement du Monument National. — Autres questions capitales qui seront discutées, en regard des revendications du Parti de la renaissance canadienne. — Les billets s'enlèvent rapidement. — Evénement qui restera mémorable.

Tout fait prévoir qu'il y aura une foule considérable, au Monument National, le 22 février prochain, lorsque le programme du Parti National Social Chrétien sera exposé pour la première fois. Les billets s'enlèvent plus rapidement que pour tout autre ralliment précédent. Les fervents du mouvement ne se contentent pas de réserver des sièges pour eux-mêmes, ils en prennent aussi pour leurs amis et ceux qu'ils croient que cette soirée intéressera. L'élément féminin, qui a à se prononcer sur les questions nationales, semble devoir être bien représenté.

Pourquoi n'avons-nous jamais eu d'unité nationale, sous aucun régime, pourquoi met-on même en doute la valeur de la Confédération canadienne, qu'est-ce qui doit être fait pour parvenir à l'unité nationale, sans rien sacrifier de nos caractéristiques ethniques? Voilà des questions d'une extrême importance qui font l'objet du premier article du Parti National Social Chrétien, et que M. Adrien Arcand développera, au grand ralliement du 22 février.

Mais la question nationale n'est pas la seule qu'embrasse le programme du Parti National Social Chrétien. Il y a aussi la question impériale, qui existe, que l'on a toujours embrouillée mais qu'il faut définir clairement une fois pour toutes, afin de n'avoir qu'une seule mentalité nationale à son sujet; il y a aussi la question sociale, qu'il est urgent de régler dans le meilleur sens, si l'on veut éviter qu'elle soit réglée dans un sens anti-canadien et anti-chrétien; il y a la question économique, qui doit être restaurée de façon à empêcher dans l'avenir les injustices, les exploitations, les abus, les désorganisations dont la population a eu toujours à souffrir sous la démocratie; il y a la question financière, qui doit prendre un aspect nouveau, tout en tenant compte des progrès et des besoins modernes. Toutes ces questions font l'objet d'articles clairs, précis et catégoriques, dans le programme du Parti National Social Chrétien. De même sont clairs et catégoriques les articles du programme qui concernent les réformes parlementaires, gouvernementales, agricoles, etc., que réclame le Parti des temps nouveaux, le Parti de l'avenir, le Parti de la renaissance canadienne.

Le programme du Parti National Social Chrétien sera toute une révélation pour ceux qui attendaient un cri d'espoir et de confiance, en ces temps troublés, ce sera une vive satisfaction pour tous les esprits inquiets qui se demandaient si rien ne serait fait pour conjurer le grand péril qui bouleverse le monde et menace notre beau pays.

Les billets sont en vente, aux prix de 10, 25 et 50 sous (loges, $1.), aux bureaux du "Patriote", 1725, rue Saint-Denis, HArbour 8216. Les Juifs ne sont pas admis à cette soirée, pas plus que dans les rangs du Parti. (Les commandes par téléphone sont remplies sur paiement).

Front page of an anti-Semitic publication in Canada, issued under the auspices of the Nazis who have sought to transplant the poison of anti-Semitism to that dominion. "Le Patriote" has been cited in a court of law for inciting against the public peace

French press of Montreal in connection with renewed discussion of the perplexing matter of separate Jewish schools there. In February, 1931, the Quebec Legislature adopted a resolution which stated that it "wishes to express its opinion that this campaign, which is destined to create racial and religious dissension, be condemned as deplorable, and is not meeting with the approval of the Legislature."

The Nazi anti-Jewish campaign in Germany had its reverberation in Canada in the appearance of violent anti-Semitic periodicals published and edited by two notorious anti-Semites, Adrien Arcand and Joseph Menard. The first to appear, in April, 1929, *Le Miroir* (*Journal du Dimanche*), continued publication until the end of 1932. The attacks of *Le Miroir* on the Jews of Canada were unusually scurrilous, including the ritual murder libel, and calling for a world-wide anti-Jewish boycott. In the same year *Le Goglu, Journal Humoristique* began publication, also edited by Arcand and Menard and just as rabidly anti-Jewish. In March, 1930, *Le Chameau,* a third anti-Jewish newspaper, began publication, continuing until the latter part of 1932. These violent agitational sheets were supported partly from advertisements by French Canadian shopkeepers, by several of the Canadian public utilities, and by both leading political parties.

Although these attacks on the Jewish minority in Canada were utterly unwarranted and unjustifiable, none of the leading French or English newspapers of Canada, and none of the Canadian political or intellectual leaders protested or disapproved, and the Bercovitch Bill, introduced by Peter Bercovitch in the Quebec Provincial Legislature, for the purpose of checking such agitation, by prohibiting publications defamatory of any nationality, race or creed, was overwhelmingly defeated in February, 1932. Efforts to reintroduce this bill were suspended and several suits of individual Jews against these anti-Semitic publications were stopped in March, 1933, when the weeklies in question suspended publication.

In April 1934, the Winnipeg Provincial Legislature passed a bill, introduced by Marcus Hyman, which made "the publication of a libel against a race or creed . . . tending to raise unrest or disorder among the people" actionable for an injunction and damages.

On June 1, 1933, the publication in *Le Devoir,* an important French Canadian newspaper, of the groundless report that the Zionists were collecting a fund of $35,000,000 to be used for the settlement of 650,000 German and other Jews in Canada and other countries helped to spread ill-feeling against the Jews in Canada. The resulting agitation led the Quebec City Council, in August, 1933, to request the Canadian Ministry of Immigration to bar German Jewish refugees from Canada. Similarly, in October, 1933, the Montreal City Council adopted a resolution opposing immigration in general, but it was evident that the resolution was aimed at German Jewish refugees.

A fourth violent anti-Semitic journal, *Le Patriote,* began publication on May 4, 1933; its editors were the same Arcand and Menard. *Le Patriote* published violent anti-Jewish attacks, repeating all the discredited and exploded anti-Semitic lies and slanders of the past century. In addition, it urged a boycott of all Canadian Jews. In November, 1933, the same interests began publication of the *Le Restaurateur,* a weekly devoted to anti-Jewish boycott agitation, which survived until March 22, 1934. On March 28, 1934, the same persons began publishing *Le Bon Sens,* a daily, rabidly anti-Jewish, but lasting only to April 6, 1934.

In addition to these organs conducted specifically on anti-Jewish lines, other periodicals have published anti-Jewish attacks, from time to time. Among these are *L'Action Catholique,* influential Catholic daily of Quebec, and *Le Journal,* a conservative agricultural weekly, *La Semaine Religieuse,* official organ of the Cardinal of Quebec; *La Revue de Granby; Le Progrès de Villeray; L'Action Patriotique* of Quebec. Even *L'Action Médicale,* monthly magazine of the French Canadian medical profession of the Province of Quebec, gave evidence of a pronounced Jew-hatred in commenting on the Notre Dame Hospital interne strike in May, 1934. At that time seventy-five French Canadian internes at Notre Dame Hospital and forty-four in four other French Canadian hospitals went out on strike when the directors of Notre Dame Hospital refused to dismiss Dr. C. Rabinovitch, a Jew, who had been appointed one of thirty-two internes of that hospital. Dr. Rabinovitch finally resigned in order not to embarrass the management of the hospital or impair its work, even indirectly, and the striking students were reinstated after signing an apology.

In October, 1935, despite an increase in anti-Semitic propaganda, anti-Jewish candidates for the parliament were overwhelmingly defeated. A year later, there was a brief anti-Jewish demonstration in Montreal on the part of about 500 students. In 1937 and 1938 there was an increase in anti-Semitic activities, which appeared for the first time in such English-speaking provinces as Ontario and Manitoba. The leader of the propaganda was Arcand of the National Socialist Christian Party, and his tactics of distribution of anti-Jewish leaflets, placarding of the walls of buildings and mass meetings aroused intense opposition from other Canadians. In November, 1938, *La Semaine Religieuse* expressed its regret for the publication of an anti-Jewish article, and *La Nation* completely reversed its former anti-Semitic attitude. Arcand continued his campaign, aiming chiefly to curb Jewish immigration; on the other hand, government steps at the beginning of 1939 to investigate Nazi agitation in Canada sounded a warning against anti-Jewish agitators.

In 1939 there were a number of Fascist and Nazi groups in Canada, some important, others unimportant, whose character may be thus briefly summarized:

(1) "Blue Shirts of Canada," confined to the maritime provinces, with headquarters at Halifax, N. S. Its organizer is N. M. Rolfe, of Halifax, a nerve-shocked World War veteran, and it boasts a membership of 25,000. However, its activities have been negligible.

(2) "White Shirts," organized in Toronto, and the parent organization of two daughter movements in Western Canada.

(3) "National State Party" (N. S. P.) or "Dominion State Party" (D. S. P.), one of the offspring of the "White Shirts," active in southern and central Saskatchewan, a region populated by Germans and Ukrainians. Although it attempts to dominate politics in its district, this group has no political influence.

(4) "The Canadian Nationalist Party," the second

and more powerful offshoot of the "White Shirts," with headquarters at Winnipeg. Its party uniform is the brown shirt. Its organ *The Canadian Nationalist* was denounced by Magistrate R. B. Graham as constituting defamatory libel, and was ordered to suspend publication by permanent injunction secured in February, 1935, under the Winnipeg group libel law, in a suit brought by William Tobias against William Whittaker, leader of the Party. Since then, "The Canadian Nationalist Party" has distributed anti-Jewish pamphlets.

(5) A "Mosley Party," centering in Saskatchewan and patterned after Sir Oswald Mosley's "British Union of Fascists" in England.

(6) "National Union Party" (until 1938 "National Socialist Christian Party"), wholly a French group organized in February, 1934, and concentrated in the Montreal district. It is headed by Adrien Arcand and Joseph Menard, editors of *Le Patriote,* and has adopted many of the ideas and the insignia of the German Nazis, including the brown shirt and the "Croix Gammée" (the swastika). Despite meetings held in Montreal and at smaller neighboring towns, at which violent verbal attacks were made against the Canadian Jews, the French population as a whole has repudiated this organization and its methods. In the Montreal mayoralty elections of April, 1934, the Party campaigned intensively for the anti-Semitic candidate Salluste Lavery. The Party organ *Le Patriote,* an eight-page weekly sheet, attacks Jews and democracy and sings the praises of Hitler and the Nazis; this sheet is believed to be subsidized by German Nazi funds.

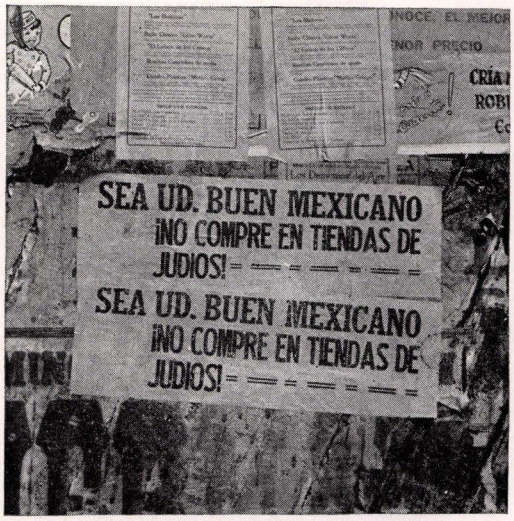
(7) "Association des Restaurateurs de Montreal, Quebec," which, for a period in 1933-34, published as its official organ the now defunct *Le Restaurateur.*

(8) "Association des Casques d'Acier (steel helmets) de la Province de Quebec, Inc.," commanded by Col. L. Sincannes and Lieut. Col. C. Julian. This is usually regarded as a section of the PNSC, with its full name "Le Casque d'Acier Troupes de Choc du P. N. S. C." (Steel Helmet Shock Troops of the P. N. S. C.). For a short period this group and the "Restaurateur" organization published jointly *Le Restaurateur et le Casque d'Acier,* which suspended early in April, 1934.

(9) "Fédération des Clubs Ouvriers de la Province Quebec," headed by J. Ancelet Chalifoux, and with its members drawn mostly from the ranks of unemployed French Canadians. Members of this group, which lacks all influence, wear brown shirts as their uniform.

(10) "Le Jeune Canada," an organization of French Canadian middle-class young men led by Andre Larendeau and George Etienne Cartier. Its program includes agitation against Jews and in favor of a dictatorship of the Nazi variety. This organization has published a sixty-seven page pamphlet *Politiciens et Juifs* replete with "scientific" anti-Semitism, as well as a monthly newspaper *Vivre.* The first leading article in the new sheet, entitled "Israel," by Pierre Chaloult, was a violently scurrilous attack on the Canadian Jews.

Owing to the activities of the Canadian Jewish Congress, the Association of Blue Bird Advertising Stores, the members of which pledged themselves not to employ any Jewish help and not to buy merchandise from Jewish firms, went out of existence. A serious menace to the economic life of Canada is the growing "L'Achat Chez Nous" organization, whose slogan urges buying only from French Canadians. This boycott movement against the Jews is backed by "Le Jeune Canada," the Catholic Unions of the Province of Quebec, the St. Jean Baptiste Society of the Province of Quebec, and a host of anti-Jewish publications in Quebec.



A Jew-baiting placard in Mexico, where the anti-Semitic forces under Nazi influence, have been carrying on vicious agitation

The Canadian Jewish Congress is seeking, among other legislation, to prevent the passage of a bill introduced into the Quebec Legislature which would provide for the strict observance of Sunday; this bill represents a decidedly unfriendly attack against the right of worship without economic punishment or penalization. The Canadian Jewish Congress is seeking also to aid in inducing the Canadian government to pass remedial legislation preventing the spread of Nazi and anti-Semitic propaganda, and the abuse of the mails through the spreading by this means of disruptive and race-hatred publications.

Lit.: Martin Wolff, "The Jews of Canada," *American Jewish Year Book,* vol. 27 (1926) 154-229; Arthur Daniel Hart (compiler and editor), *The Jew in Canada,* especially pp. 24-36, 74-77.

(p) Mexico. The 15,000 or 16,000 Jews in Mexico are regarded as nationals (members of a national minority) by the general population, and the Jews in Mexico accept this view. For this reason, there is a Jewish Chamber of Commerce in Mexico City, with a membership of several hundred tradesmen and merchants. The Jewish population of Mexico consists principally of Jews from Russia and Poland who immigrated into the country since the World War. Since February, 1934, Jewish immigration into Mexico has been entirely suspended.

Up to 1930, Mexico was entirely free from anti-Semitism and from anti-Jewish agitations, when it began on a relatively small scale. In 1930 there was organized the so-called "National League Against Chinese and Jewish Penetration," the members of which blatantly and insistently demanded that all business licenses granted to Jews and to Asiatics be suspended at once. At this time, too, several local Mexican newspapers, chiefly in Mexico City, carried on anti-Jewish



These signs in the streets of Mexico attempted (in the late 1930s) to inflame the populace against the Jews

propaganda, chiefly along economic and commercial lines. A petition presented to Ortiz Rubio, who was then president of Mexico, demanded the expulsion of all foreign market-men, especially the Jewish, as detrimental to Mexican commerce, and the charge was made in this petition that such foreign traders dealt in smuggled goods. As a result perhaps of this petition, minor anti-Jewish vendor riots occurred in the Laguinilla Market at Mexico City.

Early in 1931 the Mexican Jews greatly feared a possible anti-Semitic outbreak in Mexico City and in several of the larger centers of the country. The press contained indications that such a movement was being intentionally fostered by Mexican merchants and manufacturers who were jealous of the growing competition of the Jewish immigrants and of the fact that a very large share of Mexican manufacturing is in the hands of Jews, who have brought the cost of clothing and of other necessities within the reach of the poorer Mexican classes of the population. Thus on April 22, 1931, the police, supported by several of the newspapers and by a mob, commenced to expel all foreign Jews from the public market places and prevented them from carrying on their businesses; over one hundred Jewish merchants were driven out of their booths by the police, and some of them were beaten. Appeals to the United States State Department by the B'nai B'rith, American Jewish Congress and American Jewish Committee halted the evictions and all anti-Jewish action, and brought from President Rubio the explanation that those Jews who had been expelled from the market-places were foreigners who were doing business in a forbidden zone. While this anti-Jewish ordinance was not repealed and several other Jewish traders were driven from their places of business, the general anti-Jewish hostility on the part of newspapers and the mob soon died down. The high officials of the Mexican government stated publicly that the occurrences had but little significance, that they were not at all indicative of any anti-Jewish sentiment or agitation in Mexico, and that the interests of the Jews and their safety would be protected.

On June 1, 1931, at a large procession held in Mexico City to celebrate the annual "Dia del Commercio" (Business Day), many anti-Jewish and anti-foreigner banners and placards were carried, with no results. However, since 1931, there has been little or no systematic agitation or attacks against the Jews of Mexico. Since the advent of the Hitlerite Nazi regime in Germany, German propagandists have attempted to carry on anti-Jewish agitations in Mexico, but their efforts have met with scanty success, despite the existence of a strong pro-Nazi minded colony of Germans in Mexico City. However, late in 1934 there was organized along the same lines as the Nazis in Germany a Mexican group which called itself the "Golden Shirts." It was nationalistic in character, and was headed by Nicolas Rodriguez, and one of its most important leaders was Raquez Gonzalez Garcia, a former president of Mexico. The organ of the "Golden Shirts" was *La Defensa,* an anti-Semitic weekly. Early in 1935 the "Golden Shirts" organization was bitterly denounced by President Cardenas of Mexico as a menace to Mexico's safety and prosperity. In June, 1935, the "Golden Shirts" presented to the president a petition requesting that the Mexican Jews be deprived of their citizenship, that factories owned by Jews be confiscated by the government, and that a new law be passed prohibiting Jewish residents of Mexico to vote or to take part in any religious activities. Needless to say, this petition was ignored by the government, and in 1936 the Golden Shirts and similar organizations were banned by President Cardenas.

In 1938 the Vanguardia Nacionalista made a campaign against the Jews, and Nazi propaganda in the country was increased. In January, 1939, there was a riot instigated by Fascists, in which a store was wrecked and windows were smashed. The government immediately took measures to prevent further disorders.

(r) United States. In his article on anti-Semitism in the *Jewish Encyclopedia* (1901), Prof. Gotthard Deutsch took the position that there was then no such movement in the United States. There was also substantially the view of Lucien Wolf in his article on the subject in the *Encyclopedia Britannica* (1910). These observations were true, since such anti-Jewish feeling



At various Nazi camps on American soil, the spirit of regimented hate was being drilled into young Americans of German parentage—patterned upon similar practices in National Socialist Germany

as there was in the United States, till after the World War, manifested itself only sporadically, and chiefly in the exclusion of Jews from certain clubs, summer hotels, private schools, colleges, and the like.

When the first Jewish settlement in the United States was made in New York (then New Amsterdam) in 1654, the Dutch governor Peter Stuyvesant, who was opposed to all "alien" religious groups, sought to expel these arrivals, but he was promptly overruled by his superiors, the directors of the Dutch West India Company in Holland; and even the limitation which they suggested, based on prevailing customs in Amsterdam, that Jewish worship be private, was never enforced.

Long before Washington became president, in 1789, Jews in the United States enjoyed in practice full civil and political rights. The standard set by the Constitution of the United States, forbidding any religious test for public office and any law for the establishment of any religion, was promptly followed in all the States in which any appreciable number of Jews resided. Even before this, in 1740, England had expressly authorized the naturalization, without taking the Christian oath, of non-conformist Christians and Jews settling in the American colonies. Although a sectarian oath was then prescribed for public office, its administration was so foreign to the American atmosphere that Jews served without question, decades before the Revolutionary War, in the legislatures of Pennsylvania, South Carolina and Georgia. The requirement of a Christian oath for office-holders barred Jews from official life in Maryland to 1825, and in North Carolina (officially, but not actually) to 1868.

However, the "Know Nothing" movement of the 1840's and early 1850's, which sought to limit all immigration and office holding by foreigners in America, carried with it occasional aspersions on Jews. Actually, Roman Catholics and aliens coming to the United States in considerable numbers, chiefly German and Irish, were the chief target of this movement which soon ran its course.

In December, 1862, during the Civil War, considerable discussion was caused by the issuance by General Ulysses S. Grant of "General Order No. 11" expelling from his department, which comprised an extensive territory, "the Jews, as a class," and "within twenty-four hours." The order was evoked by the presence near the army lines of many civilians who had come to buy cotton in Southern territory which had been opened by the Federal army. The language of the Order was considered offensive by many Jews, and groups in Paducah, Ky., sent a protest to President Lincoln who ordered the Order revoked. Grant himself later expressed deep regret over the incident and, when president, became active in combatting anti-Jewish persecution in Roumania. Notwithstanding occasional derogatory allusions to them, Jews in the North were prominent in the Union cause, and in the South in the cause of the Confederacy, some even reaching the rank of general. The ranking officer in the Navy when the Civil War broke out was Commodore Uriah P. Levy, who had shortly before been restored to office by a special naval court after having been removed, partly, as was contended, on account of animosity against him because of his being a Jew.

Many years later, in December, 1891, in a letter in the *North American Review,* a writer denied that the Jews had actively participated in the Union Army during the Civil War. This charge was conclusively refuted by Simon Wolf who instituted an investigation the results of which were published by him in his book, *The American Jew as Patriot, Soldier and Citizen* (1895).

The form of anti-Jewish discrimination associated with summer hotels attracted wide attention in 1877, when members of the well-known Seligman family of New York city were excluded from a summer hotel at Saratoga, New York, controlled by A. T. Stewart



Newspaper headlines aroused American public opinion against anti-Semitic onslaughts in various countries abroad during the latter part of the 1930's

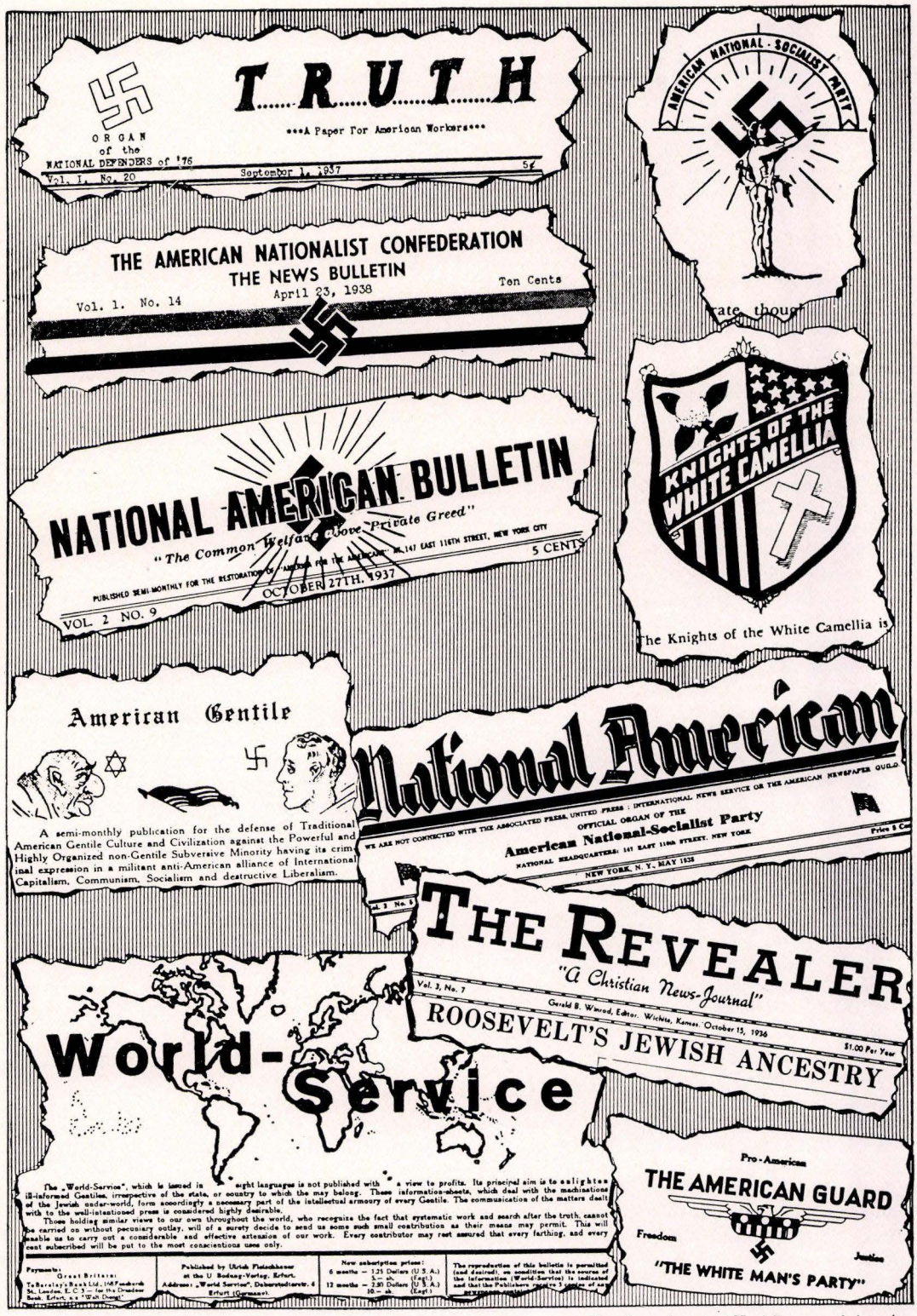
and Judge Hilton who publicly referred to Jews (other than the Portuguese Jews) as undesirable guests. Shortly after this, a well-known hotel at Manhattan Beach, in the immediate vicinity of New York city, publicly adopted the same policy. These incidents aroused much public discussion which was largely unfavorable to the two resorts and reacted to their detriment. One of the earliest leaders publicly to denounce this form of exclusion was the famous Christian minister Henry Ward Beecher, whose sermon "Jew and Gentile," delivered in his church in Brooklyn on June 24, 1877, was extensively reprinted then and since. In 1892, Zebulon B. Vance, a famous Southern orator and Senator from North Carolina delivered a pro-Jewish address, *The Scattered Nation,* which has often been reprinted. Robert G. Ingersoll, the agnostic orator, also bitterly denounced this type of discrimination as incompatible with American ideals.

This form of social discrimination continued, however, and the blackballing of a Jew, solely because he was a Jew, by the New York City Bar Association in 1877 induced another famous American orator and writer, George William Curtis, to denounce the movement in an article in *Harper's Magazine,* July, 1877, entitled "What We Owe to the Jews," reprinted in Simon Wolf's above-cited work; the Association named has latterly counted Jews among its chief officers.

On April 4, 1890, a symposium on the general subject, contributed to by the chief Christian clergymen, writers, and statesmen of the United States, was published by *The American Hebrew* in a special number, entitled "Prejudice Against the Jews" (issued in book form in 1928 by Philip Cowen). The matter was discussed soon afterwards by one of the contributors, the famous writer Oliver Wendell Holmes, in *Over the Teacups,* and not long afterwards by the distinguished humorist Mark Twain in a paper reprinted in *The Man That Corrupted Hadleyburg.* Both Holmes and Twain severely denounced anti-Jewish prejudice. Professor Nathaniel S. Shaler's treatment of the subject in his work *The Neighbor,* and Professor Josiah Royce's, in his essay *Race Questions and Prejudices* (1908), also attracted considerable attention.

Meantime the Jewish population of the United States increased enormously by immigration from Eastern Europe. The fact that the language, customs, and mannerisms of nearly all the new arrivals were foreign and strange sometimes made them the target of abuse. Soon after this migration began, Goldwin Smith, a British-Canadian publicist, published several anti-Jewish magazine articles, subsequently included in a book entitled *Essays on Questions of the Day* (1897). Several other persons issued publications against the Jews, based largely on the writings of Edouard Drumont, Houston Stewart Chamberlain and other German and French anti-Semites. German academic anti-Semitism was soon imitated in the United States by Greek-letter fraternities at various colleges and by various university clubs. The extension of this form of social ostracism to a political club took place when the wealthiest Republican club of the United States, the Union League Club of New York city, blackballed well-known Jews, although a Jew had been Republican candidate for Mayor of New York; but the incident was strongly deprecated.

In 1895, Hermann Ahlwardt, notorious German Jew-baiter, came to the United States for the purpose of organizing anti-Semitic agitation. His plans failed utterly, however, and Theodore Roosevelt, then police commissioner of New York city, turned his first public



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An assortment of anti-Semitic periodicals appearing, in the United States, mainly under the influence of Nazi propaganda and backing. Note the swastika in most of the mastheads, clearly denoting the source of direct and indirect sponsorship

meeting into opera bouffe by assigning Jewish policemen to maintain order.

An episode which helped to crystallize sentiment in New York city in favor of a central community organization or Kehillah was the publication, in September, 1908, in the *North American Review,* of an article by Theodore A. Bingham, then police commissioner of New York city, in which he stated that Jews contribute fifty per cent to New York's criminal classes, although they constitute only twenty-five per cent of the total population. The article was widely discussed and evoked much comment, largely unfavorable to Jews. The American Jewish Committee confronted Bingham with statistics which moved him to publish an unqualified retraction in the October issue of the *North American Review.*

Important practical checks have been placed on the anti-Semitic movement from time to time. One occurred when Melvil Dewey, a public official of New York State in charge of its school for librarians, was forced (1906) to retire because he persisted in excluding Jews from a summer hotel club at Lake Placid, which he conducted. More important was the amendment effected by the American Jewish Committee, under the leadership of Louis Marshall, of the "Civil Rights Law" in New York in 1913 (and similar measures in various other states), making it unlawful to exclude persons in non-private hotels, schools, colleges, theatres, etc., because of their race and creed, and to publish or circulate notices to that effect. This has resulted in the removal of offensive notices from newspapers and other advertising media.

Generally speaking, although there continued to be sporadic manifestations of anti-Jewish feeling, especially in the form of social ostracism of Jews, relations between Jews and Christians in the United States up to the World War were, on the whole friendly, and there was little opposition to the appointment of Jews to high public office, including posts in the diplomatic service and in the president's cabinet. The general friendly attitude toward American Jews and the sympathy for those oppressed in Russia were widely expressed on a number of occasions, especially in 1903 at the time of the Russian massacres; in 1905, on the occasion of the celebration of the 250th anniversary of the settlement of Jews in the United States; and in 1911, in the enthusiastic public response to the agitation which led to the abrogation of the treaty between Russia and the United States, because of Russia's discrimination against Jewish and other holders of American passports.

The World War greatly aggravated anti-Jewish prejudice in the United States. It gave rise to intense nationalistic feelings and hatred of particular races. The known antagonism of American Jews toward Czaristic Russia, and the German extraction of many prominent Jews in the United States caused some people to doubt the loyalty of Jews, when the United States entered the War. These doubts were set at rest when, as a result of statistical work undertaken by the Office of War Records set up by the American Jewish Committee in cooperation with the Jewish Welfare Board, it was established that the number of Jews who gave active service in the army and navy and in civilian life considerably exceeded the ratio of Jews to the total population. Some discriminatory references to them in official publications by minor officials were promptly repudiated by leading Government officers.

Following the Bolshevik revolution in Russia and especially after the termination of the World War, foes of the Soviet regime in a number of countries, often led or instigated by so-called White Russians, i.e., emigré Russian opponents of the revolutionary government, conducted campaigns of hostile, vicious propaganda and spread the allegation that the revolution was essentially a Jewish movement. This movement encouraged the resuscitation of the spurious *Protocols of the Elders of Zion* which had been issued in Russia in 1905 but had not been exploited there even at such periods of intense anti-Jewish agitation as that of the Beiliss trial (1913).

The backwash of this anti-Bolshevik agitation also reached the United States where an English translation of the *Protocols* appeared in 1920. This was followed by several other editions. At the same time, a well-known publishing firm in New York city issued a scurrilous work, based upon the *Protocols,* entitled *The Cause of World Unrest,* which had been previously published serially in the London *Morning Post.* These and other anti-Semitic fabrications were also freely drawn upon by Henry Ford's weekly, *The Dearborn Independent,* in a series of anti-Jewish articles, beginning in May, 1920. Some of these articles were reprinted in four booklets, bearing the general title, *The International Jew.*

This agitation caused profound concern among American Jews. On December 1, 1920, ten prominent national Jewish organizations, under the lead of the American Jewish Committee, joined in issuing a denial of these calumnies entitled "The Protocols, Bolshevism and the Jews" (reprinted in the *American Jewish Year Book,* 1921-22, pp. 367-79). This was widely commented upon by the American press which unanimously condemned the agitation. On January 16, 1921, 119 of the leading Christian citizens of the country, headed by former Presidents Wilson and Taft, issued a widely published protest, entitled "The Peril of Racial Prejudice," vigorously denying these calumnies (*American Jewish Year Book,* 1922-23, pp. 332-38). This was drafted and the signatures for it were gathered by the Christian publicist John Spargo, who published also a refutation of anti-Semitism entitled *The Jew and American Ideals* (1921). A few weeks previously, the Federal Council of the Churches of Christ in America had adopted resolutions denouncing the anti-Jewish agitation.

Meantime the Ku Klux Klan, a secret organization, became quite powerful in several parts of the United States. The announced purpose of the Klan was the elimination of Catholics, Jews and Negroes and all foreign-born Americans from the political and business life of the country. Laws enacted against this secret organization in several states, the criminal prosecution of some of its leaders for grave offenses, and, what was even more effective, the sober sense of the American people, rapidly led to the decline of the Ku Klux Klan. Efforts to revive the movement in the years 1928-35 proved abortive.

Much attention was aroused also by a series of articles on "The Jew in America," published by Burton J. Hendrick in 1922-23 in the *World's Work,* and sub-

sequently in book form, denouncing the Polish Jew in America in particular. His arguments were repeatedly refuted, perhaps most fully by Max J. Kohler in a series of articles in February and March, 1923, in *The American Hebrew* and other Jewish papers, and reprinted in pamphlet form by the Anti-Defamation League. At about the same time, more elaborate works in defense of the Jew began to appear in America. Particularly noteworthy are Ada Sterling's *The Jew and Civilization* (1924), S. W. McCall's *Patriotism of the American Jew* (1924), and articles by various writers in the *Nation* in 1923-24, and by Norman Hapgood in *Hearst's International Magazine,* in 1923.

It was in the midst of this agitation that considerable public discussion was aroused, when, in June, 1922, President A. Lawrence Lowell of Harvard University raised the question whether the problem created by the growing inadequacy of accommodations for students at that institution might not be met by limiting the enrollment of Jews. The discussion of this suggestion was put at rest on April 23, 1923, when the University trustees adopted the report of a committee in favor of the University's maintaining "its traditional policy of freedom from discrimination on grounds of race or religion." "Any action liable to interpretation as an acceptance of the principle of racial discrimination," the report stated, "would to many seem like a dangerous surrender of traditional ideals."

On June 30, 1927 (some months after an abortive suit for libel brought against him by Aaron Sapiro had come on for trial), Henry Ford delivered to Louis Marshall an apology to the Jewish people for, and a complete retraction of, the calumnies which *The Dearborn Independent* had published. Pursuant to his promise, Ford's anti-Semitic campaign ceased, and all unsold copies of his publications were destroyed.

Although the various anti-Jewish agitations in the United States following the World War were of comparatively short duration and were not supported by decent public opinion, they nevertheless seriously damaged the generally favorable attitude toward Jews which had existed before the War. There is good ground for the belief that the immigration restrictionist movement which became very strong after the War, resulting in the establishment of the quota policy, was partly a reflection of anti-Jewish feeling, although the restriction was essentially a reaction to the fear of a mass influx of impoverished Europeans and was also, in part, aimed at Roman Catholics, Italians and Slavs.

The anti-Jewish agitation in the earlier nineteen twenties also prepared the ground, to some extent, for the anti-Jewish movements which grew out of the economic depression which set in late in 1929, the opposition to the policies of the administration of President Franklin D. Roosevelt, and the repercussions of the



United States customs officials are shown here confiscating anti-Semitic literature shipped to America surreptitiously on German boats



Membership card of the pro-Hitler Friends of the New Germany, which was the forerunner of the Nazi Bund, repeatedly investigated, especially during 1939

National Socialist (Nazi) revolution in Germany.

The Ford apology brought an end to the only systematic anti-Jewish agitation in the United States until that time. Beginning in 1933, a number of similar movements were initiated and several still existed in 1939. In the intervening years, however, there were occasional sporadic manifestations of anti-Semitism.

The first recorded outcropping of the ritual murder accusation occurred in Massena, St. Lawrence County, New York, in September, 1928, when, upon the disappearance of a four year old girl, a state trooper summoned the rabbi of the local congregation for questioning by the mayor as to whether the custom exists among Jews to offer human sacrifices in connection, presumably, with Yom Kippur which was to be ushered in on the evening of the day on which the child disappeared. The girl, who had lost her way while searching for a brother, was found on the following day. The incident engaged the attention of several Jewish organizations and was the subject of press comment.

In 1930 and 1931, efforts were made by small groups in a few cities to spread National Socialist (Nazi) ideas. In October, 1930, several Nazi groups joined with German Stahlhelm (steel helmet) units, and a woman's organization, Bund Koenigin Luise, in publishing *Vorposten,* a German-language monthly devoted to propagating Naziism. This had a very limited circulation and suspended publication in March, 1932. In June of that year, one issue of *The American Guard,* an English-language Nazi organ, was published in Brookline, Mass., its only appearance.

In the fall of 1930, it was publicly charged that Rutgers University, New Brunswick, N. J., had adopted a policy of limiting the enrollment of Jews. A joint committee representing several Jewish organizations was granted a hearing by the State Board of Regents, at which an oral argument was presented, and a brief prepared by Max J. Kohler was submitted. Subsequently it was announced that the authorities of the University had assured the State Board of Regents that there was no intention to limit enrollment on a percentage basis as had been charged.

In February, 1932, the *Army and Navy Register,* an unofficial weekly publication, printed an anonymous article in which the patriotism of American Jews was impugned in a highly scurrilous manner. Many protests against, and refutations of, these charges were filed with the editor, who published an editorial entitled "Recantation," disclaiming responsibility for the views of the anonymous writer, and Secretary of War Patrick J. Hurley issued a statement denouncing the anonymous attack.

In March, 1932, the New York Academy of Medicine announced that the trustees had rejected the offer of a large bequest for grants to individuals engaged in medical research, because it was to be stipulated in the will of the donor "that no grants should be made to Jews or any other individual working in an institution which had a Jew as a member of its board."

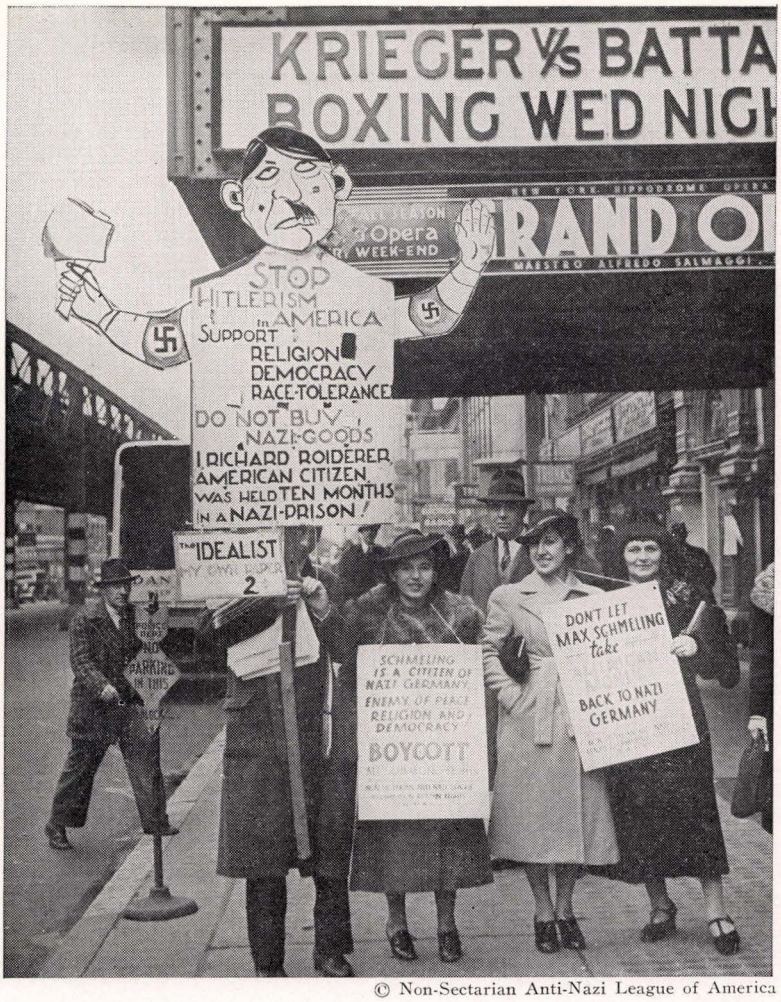
In an article in the *Jewish Tribune* in August, 1930, Dr. A. J. Rongy, who had investigated the subject for the National Conference of Jews and Christians, reported that only one of every three Jewish applicants is admitted to medical schools.

In contrast with this, in a nationwide survey, requiring three years to complete, the Medical Committee on Research of the Conference on Jewish Relations, it is revealed (*Jewish Social Studies,* 1939) that in the year 1936 there were 420 American communities with populations of 10,000 and over, in 45 states, without any Jewish physicians. The report concludes that only in metropolitan areas was the number of Jewish physicians large and that movements for the extension of medical service to the poorer classes and smaller communities would be of great assistance to the Jewish physicians seeking to settle in small towns. Hence it may be said that limitation of Jewish enrollment to medical schools cannot be justified on grounds of overcrowding.

Discrimination in employment was the subject of conferences held in New York city in December, 1930, and January, 1931, which resulted in the formation of a National Conference on Jewish Employment, in which, besides B'nai B'rith, the organizations represented were the American Jewish Committee, the American Jewish Congress, the Independent Order B'rith Abraham, the Jewish Welfare Board, the National Council of Jewish Women, and the United Hebrew Trades of New York city. Owing to the incidence of, and the preoccupation of the community with, the Nazi crisis in Germany, the Conference on Jewish Employment has been inactive. The matter has been dealt with locally, however, in several cities, notably in Chicago where the local B'nai B'rith organized a special committee to deal with it, and in New York city where the American Jewish Congress has taken remedial action in individual cases.

The question of vocational guidance as a partial solution to the problem of discrimination in employment has become increasingly important. Several communities have set up employment and vocational guidance services for the youth. Coordination of research and activities on a national scale has been attempted and finally achieved by the Conference on Jewish Relations, the Council of Jewish Federations and Welfare Funds, the American Jewish Committee, the American Jewish Congress and other national organizations. A conference of economists took place in New York city, in May, 1934, at the initiative of the Conference on Jewish Relations. This was followed by another conference of representatives of national organizations, economists as well as people engaged in vocational services, which took place on May 14-15, 1938, in New York city. In June, 1939, the Jewish Occupational Council, in which national organizations of importance are cooperating, was established.

With the accession to power in Germany of the National Socialists (Nazis) in 1933, such sporadic manifestations as those just described continued to crop out now and then, but were of minor importance compared with the events which indicated the existence of more or less organized and systematically conducted movements to create and spread anti-Jewish feeling. Though somewhat interrelated, these movements may be classified into two groups: 1) those which were direct repercussions of events in Germany; 2) those which, while they acquired impetus and inspiration from the Nazi anti-Jewish policy, were in essence attempts to apply the same scapegoat technique to divert public attention from the economic



American victim of Hitlerite brutality: Richard Roiderer, a non-Jewish citizen of the United States, who underwent the tortures of a Nazi concentration camp between June, 1934 and May, 1935, who is here shown (behind the tall placard) dedicating himself to warning American public opinion against anti-Semitism

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conditions causing great unrest in the United States.

The former movements were motivated by the desire to defend Nazi policies in Germany and especially to justify the anti-Jewish phases of those policies. In their efforts to obtain sympathy for the Nazi regime in Germany, Nazi apologists at first endeavored to spread falsehoods about the Jews in Germany to support the explanation that the Nazi anti-Jewish policy was evoked by the desire of the people to curtail the influence of Jews in governmental, financial, industrial and intellectual fields. This propaganda, however, was effectively combated by the publication, by many individuals and organizations, of the facts regarding the history and position of the Jews of Germany. Numerous public meetings held throughout the country, under Jewish and inter-denominational auspices, and the attendant newspaper publicity, also served to educate the public regarding the real causes of the upheaval in Germany and the real aims of the Nazi dictatorship. As a result of these and other factors, despite the propaganda of the Nazis, much of it imported from Germany, American public opinion has been virtually unanimous in condemning the suppressive policies of the Nazi regime, especially when it became clear that Naziism did not only contemplate the extermination of Jews but also of Christians of Jewish descent, and that it aimed also at the overthrow of principles of individual liberty and democratic government which underlie American institutions. Revulsion against Naziism was intensified by various events abroad, such as the "blood-purge" in Germany at the end of June, 1934, the assassination by Nazis of Chancellor Engelbert Dollfuss of Austria in July, 1934, the Nazi rearmament program, the support given by Germany to the insurgents in the civil war which broke out in Spain in July, 1936, the persecution of Protestant and Catholic clergymen, the Nazi efforts to substitute paganism for Christianity, the occupation of Czechoslovakia in March, 1939, and the general menace of Nazi Germany to the democracies.

In the meantime, Nazi sympathizers continued their efforts, largely among Americans of German origin or descent, to gain sympathy for Nazi principles. While these efforts, on the whole, have not been very successful they have led to considerable friction between Jews on the one hand and non-Jews of German stock on the other, especially in New York city and vicinity and on the Pacific Coast. The activities of Nazi organizations in 1933 and 1934 caused so much public discussion that, in March, 1934, the House of Representatives adopted a resolution, introduced by Samuel Dickstein of New York city, then chairman of the House Committee on Immigration and Naturalization, authorizing the appointment of a special com-

mittee to conduct a nation-wide investigation of Nazi activities in the United States. The committee which was appointed by the speaker of the House was headed by Representative John McCormack of Massachusetts. The committee held numerous hearings in various parts of the country and on February 15th, 1937, submitted a report, under the title "Investigation of Nazi and Other Propaganda." In this report, the McCormack committee recommended several legislative measures to curb Nazi and other propaganda deemed to be subversive of American institutions, but up to August, 1939 none of these measures had been adopted by the Congress. On April 8, 1937, the House of Representatives rejected a resolution, introduced by Mr. Dickstein, providing for a similar investigation.

The pro-Nazi propaganda in the United States, of which anti-Semitism is an organized part, has been directed and led by organizations of which the most active has been the Friends of the New Germany, organized in the summer of 1933. In December, 1935, the Nazi party in Germany ordered all Germans in the United States who were not yet American citizens to withdraw from politically active bodies such as the Friends of the New Germany. In March, 1936, that organization changed its name to the German-American Bund and limited its membership to American citizens of German origin. The eighty odd cells (1939) of the organization publish newspapers in the German language or in German and English, conduct meetings and rallies, distribute leaflets and broadsides, carry on agitation for the boycotting of Jews, and engage in other activities of a similar nature. Some units are uniformed and conduct military drills.

Of particular importance are its summer camps, about 22 in number in 1939. Such camps usually aroused the resentment of the local communities. For instance, on November 23, 1938 the citizens of Southbury, Conn., voted at a town meeting against permitting the Bund to set up a camp nearby. Mr. Roy W. Monahan, of the Disabled American Veterans of the World War, brought out at the annual convention of this organization held in Boston on July 31, 1939, the fact that these camps were generally located strategically in the immediate vicinity of important military and industrial centers, stating that this location was selected with a view of military espionage, and possibly sabotage.

The Bund organization had been most active in New York city, where it held an unsuccessful street parade on October 30, 1938, and where its celebration of Washington's Birthday on February 20, 1939 at the Madison Square Garden aroused wide comment and national condemnation. It was active also in Chicago and Los Angeles, and claimed to have branches in many other cities. It had not made much headway in such cities of considerable German population as Cincinnati, Milwaukee and St. Louis, where its midwestern regional convention could not be held in 1938 because of the objection of the local Americans of German origin. In a number of cities, the activities of pro-Nazi organizations have been openly opposed by German-Americans who have established societies to counteract them.

The German-American Bund suffered a sharp decline in its prominence in 1939. The reasons for it were the more vigorous activities of native anti-Semites, the passage of the Alien Registration Act, a federal law requiring registration with the State Department of all agents of foreign governments, as well as the disclosure by the Dies Committee in January 1939, of the un-American character of the Bund and its Nazi government affiliations. A report of the Federal Bureau of Investigation, made public in April, 1939, revealed that the membership of the Bund did not exceed 8,300.

Parallel with the activities of the Nazi propagandists and their adherents there has been anti-Jewish agitation fostered by native American groups and individuals. This agitation has been largely political, having been essentially an effort to discredit the policies of the administration of President Franklin D. Roosevelt by exploiting existing anti-Jewish prejudice. These agitators, employing an old and tested anti-Semitic technique, seek to disseminate the notion that these policies are inspired by a fictitious Jewish influence which aims to change the economic system from a capitalist to a communist one. As proof of these allegations, attention has been called to the Jews attached to the administration. In order to make the number of these more terrifying to those who have anti-Jewish prejudices, these agitators have added to the very few Jews who occupy positions of prominence a list of others who are subordinates, including many who have been in service during previous administrations and whose work is purely scientific or statistical, without any direct connection with government policies; finally, to make their argument still stronger, these propagandists pretend that many of the non-Jewish officials are protegés, or mere puppets, of Jews.

These agitators have also charged that "the Jews" are rapidly gaining control of the country's business and already dominate in banking and in several other fields. In addition to this, it has been charged that Jews are responsible for labor troubles and radical political movements including Communism. At the same time, the false charge was made that refugees were taking jobs away from Americans.

The slogans employed by these agitators demand a boycott of Jews, their elimination from public office, and the establishment of a "Christian government." The propaganda material is drawn from the spurious *Protocols of the Elders of Zion,* from the series *The International Jew* which appeared in Henry Ford's *Dearborn Independent,* and from German anti-Semitic literature, from which many distortions of Talmudical passages are drawn. There have also been outright inventions such as a supposed speech by Benjamin Franklin, at the Constitutional Convention, pleading for the exclusion of Jews from the United States. (See Charles A. Beard, "Exposing the Anti-Semitic Forgery About Franklin" in the *Jewish Frontier,* March, 1935, and the special supplement "The Franklin Forgery, An Exposé of a Current Libel" in the *Contemporary Jewish Record,* November, 1938.)

General attention to this type of propaganda was first invited by a speech delivered in the House of Representatives on May 29, 1933, by Louis T. McFadden of Pennsylvania, which quoted approvingly from the *Protocols* and from the *Dearborn Independent* articles. A telegraphic protest by Cyrus Adler, presi-



Former Ambassador William E. Dodd, who while representing the United States in Berlin was outraged by first-hand knowledge of Nazi barbarities, is shown frankly telling representatives of the American press just how he felt

dent of the American Jewish Committee, against the inclusion in the *Congressional Record* of "extracts from a forged document" was made part of the Record, and several members of the House condemned McFadden's speech. The latter was reprinted and distributed by the Order of '76, an anti-communist organization with headquarters in New York city. Following his failure to secure re-election to Congress in November, 1934, McFadden attempted to organize an Independent Republican National Christian Committee, which was to nominate him for president in 1936, on a platform including the slogan "Christianity Instead of Judaism," but the attempt proved abortive.

An ambitious attempt to establish a nation-wide anti-Jewish organization for political purposes was that of William Dudley Pelley, editor and publisher in Asheville, N. C., of *Liberation,* a weekly devoted to spiritualism. Early in 1933, Pelley began the publication of anti-Jewish articles in this periodical; at the same time he took steps to organize the "Silver Shirts," later called the "Silver Legion," whose members were to wear a distinctive uniform. At one time, Pelley claimed a membership of 2,000,000, undoubtedly a gross exaggeration. In January, 1935, Pelley was convicted of fraudulent stock transactions and given a suspended sentence. For a time, the publication of *Liberation* was interrupted, but at the end of 1935 it was resumed. At the same time, he organized the National Christian Party which, in November, 1936, offered him as candidate for President, but only in the state of Washington where he polled less than 1,000 out of a total of almost 700,000 votes cast. In 1939 he was continuing his activities particularly in the field of publication of anti-Jewish propaganda in pamphlet form.

Mention should also be made of the activities of the Rev. Gerald Winrod of Wichita, Kansas, a Christian minister whose anti-Jewish attacks, based on the charge that "Jewish Bolshevism" is plotting the destruction of Christianity, have been widely spread in the middle-west and southwest through the medium of two periodicals *The Revealer* and *The Defender.* Winrod has also published a number of pamphlets containing the same sensational charges.

An attempt to measure the extent of the anti-Jewish movement in the United States was made in an article entitled "The Jews in America," published in the February, 1936 issue of the monthly magazine *Fortune,* subsequently printed in book form. The editors of *Fortune,* referred to as the writers of the article, declared that organized anti-Semitism in this country is impotent. "Although an estimated half million people may attend occasional anti-Semitic meetings, etc.," the writers declared, "there are probably no more than 15,000 loyal Jew-hating group members in the whole United States and many of these are loyal only in a negative and receptive way." Declaring that anti-Jewish agitation gained a following chiefly by asserting that industry, commerce, finance, and the professions in the United States were largely under the control of Jews, the writers produced the results of a survey which had led them to conclude that "there is no basis whatever for the suggestion that Jews monopolize United States business and industry." The writers also denied that Jews preponderate in the Communist movement in the United States.

In May, 1936, the existence of a secret society of

night riders, known as the Black Legion, was bared during the investigation of a murder in Detroit, Michigan. It was disclosed that membership was restricted to former members of the Ku Klux Klan, and that prospective members were asked if they would "take up arms against Jews, Negroes and Catholics." The activities of the Black Legion were investigated by the local authorities, and a number of the ringleaders were brought to trial, convicted, and sentenced to imprisonment.

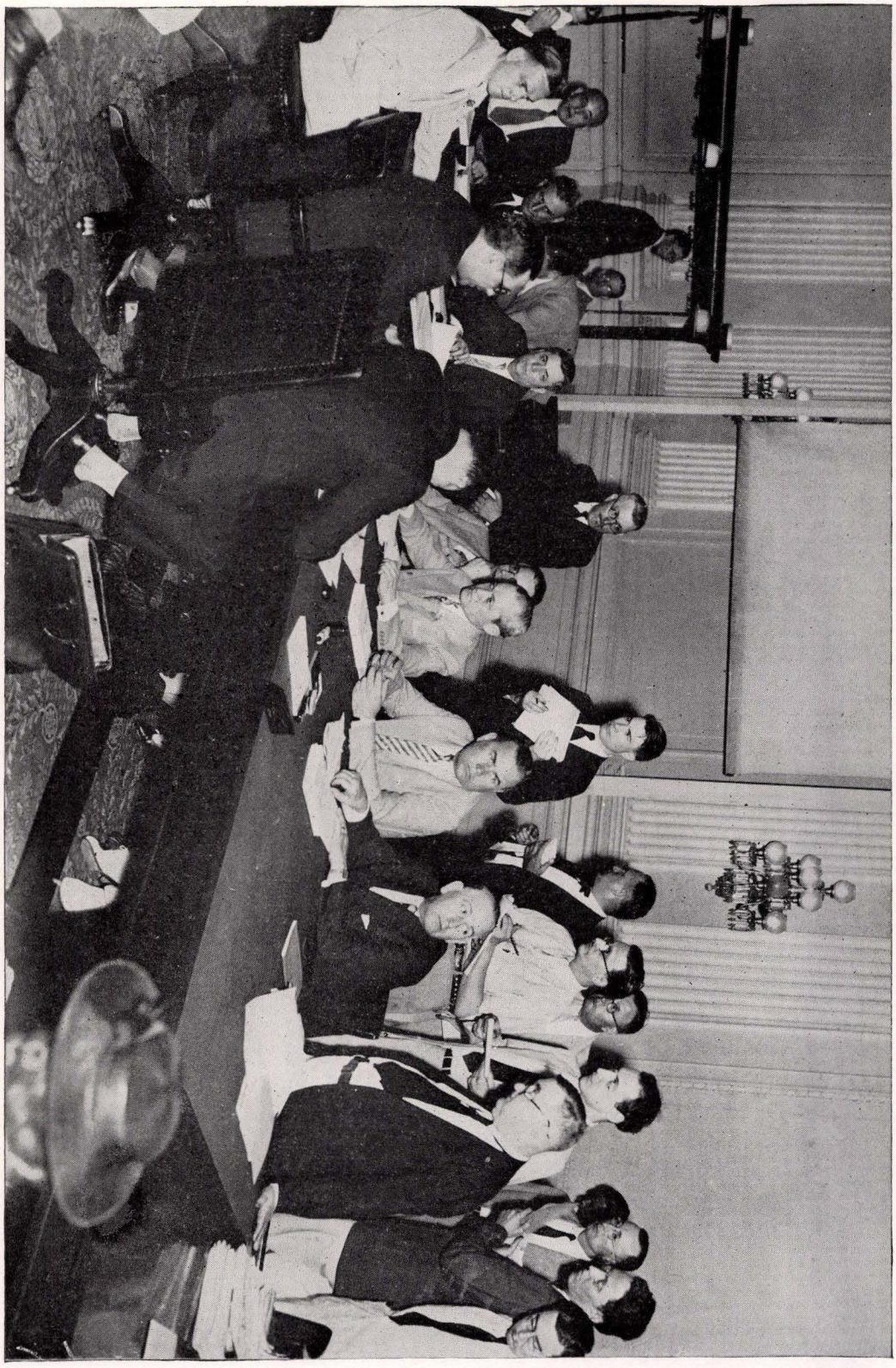
Before and during the election campaign of 1936, numerous independent agencies, engaged in opposing the policies and the re-election of President Franklin D. Roosevelt, endeavored to exploit anti-Jewish prejudice, and distributed a great many scurrilous anti-Jewish publications. These activities were publicly repudiated by the Republican Party, the candidates of which, especially Alfred M. Landon, presidential nominee, repeatedly disavowed any anti-Jewish bias. After the campaign, many of these agencies suspended their activities or went out of existence. Among the most active were James True of Washington, D. C., a newspaperman, who issued weekly *Industrial Control Reports* which were anti-administration assaults in which attacks on Jews, both as individuals and in the mass, played a large part. Robert Edward Edmondson of New York city, another anti-Jewish pamphleteer, suspended temporarily his publishing activity after he had been indicted in June, 1936, for criminal libel on the complaint of Mayor Fiorello H. LaGuardia. In a statement to the press, Edmondson declared that he had started his "educational campaign" for "Americanism" in 1934, and that he had thus far circulated 5,000,000 copies of his pamphlets. In April, 1938, a number of organizations, Jewish and non-sectarian, acting as *amici curiae* ("friends of the court"), requested the Court of General Sessions that the indictment be dismissed so as not to infringe the right of freedom of speech and of the press. Judge James Garrett Wallace dismissed on May 10 all three indictments and characterized Edmondson's writings as "outbursts of a fanatical and bigoted mind." Whereupon Edmondson resumed his publication and other anti-Jewish activities.

In 1938 there was an attempt to inject the anti-Semitic issue both during the primaries preceding the nominations for the fall elections and in the subsequent campaign. In Kansas, Rev. Gerald B. Winrod sought the Republican nomination for United States Senator. Although he avoided repeating his anti-Semitic utterances, he was denounced and repudiated by such party leaders as John D. Hamilton, Republican National Committee chairman, William Allen White of the *Emporia Gazette,* and a committee of eleven Christian clergymen representing different denominations in the state. Notwithstanding his reputed large following, Winrod ran a poor fourth.

In the State of New York, a whispering campaign was fomented against Herbert H. Lehman, Democratic candidate for the governorship for the fourth consecutive term. This campaign was vigorously denounced by the responsible leadership of both the Democratic and the Republican parties, and in particular by Thomas E. Dewey, Governor Lehman's Republican opponent.

The activities of anti-Semitic organizations and individuals increased particularly during the years 1938 and 1939. A great deal of the responsibility for this increase can be traced to the efforts of Nazi propagandists to utilize the Jewish issue for their political campaign against the democracies, as they have done abroad. The shift in the activities of the propagandists and agitators from their formerly clandestine methods to the invasion of the home through the radio and the street through sellers of literature, was due in large measure to the activities of Father Charles E. Coughlin, a Catholic clergyman, as were also corner meetings of organized groups, attacks on individuals (including some stabbings), particularly in New York city, and the pasting of scurrilous stickers. During the presidential campaign of 1936, Father Coughlin, who espoused the candidacy of William Lemke of Fargo, N.D., had made remarks of an anti-Semitic nature (e.g., allusions to "international bankers" in which mention was made of Jewish bankers only) in addresses at various conventions and mass meetings on July 16 and July 18. These remarks evoked the criticism of Catholics, Protestants and Jews. The Catholic Laymen's League, for instance, called him an "alien adventurer," and condemned his "cowardly Jew-baiting and shameless use of his cloth to insult the President." Following the results of the presidential election Father Coughlin announced his withdrawal from "all radio activity in the best interests of all the people." He resumed his broadcasting, however, and turned his attention during 1937 and the first half of 1938 to fighting the C.I.O. On June, 1937, he announced the organization of "Workers Councils for Social Justice," to be open to Christians only.

In the middle of 1938 Father Coughlin embarked upon a direct anti-Jewish campaign of propaganda and organization. The publication in the July and August issues of *Social Justice,* his weekly magazine, of the spurious *Protocols of the Elders of Zion* with explanatory comment by Father Coughlin attempted under the guise of "factuality" to place the responsibility for the present world conditions on the Jews. This attack was followed by the first anti-Semitic attack ever delivered over a radio network in the United States. In his radio speech of November 20, Father Coughlin attempted to exonerate the Nazi pogrom wave of November, 1938, by distortions of historical facts and by asserting that the Jews of Germany were persecuted because Naziism was a defense mechanism against Communism for which Jews were responsible. A demand by station WMCA in New York city that he submit the text of his address at least forty-eight hours in advance was rejected by Father Coughlin. The facilities of this station and several others in various cities were denied to him. His followers in New York city thereupon commenced, on December 18, mass picketing of station WMCA on Sunday afternoons, followed by attacks on Jewish passersby. These have continued to date (August, 1939). Vigorous protests by leading citizens of all denominations followed. Thus, in a radio announcement on December 11, 1938, Cardinal George Mundelein of Chicago declared that Father Coughlin in no way represented the opinion of the Catholic Church. His efforts were condemned and charges refuted in radio broadcast sponsored by the General Jew-



A Congressional committee, probing (in 1934 under the chairmanship of Representative John W. McCormack) Nazi and other un-American activities

ish Council, on December 11, by Frank J. Hogan, President of the American Bar Association. The Council also published a documented analysis of the radio priest's statements in a pamphlet entitled *Father Coughlin—His Facts and Arguments,* in which, among other facts, his heavy borrowing from a speech by the Nazi Minister of Propaganda, Joseph Goebbels, previously revealed by a New York paper, was demonstrated.

Probably as a result of indignant public opinion of America, Father Coughlin soon ceased his direct attacks against Jews over the radio. But his magazine *Social Justice* continued his campaign of contempt for the democratic form of government and utilized the Jewish issue as a spearhead in this campaign in the customary Nazi fashion.

An intensive drive to sell *Social Justice* on the streets of the larger cities brought about the application of the Nazi technique of discrediting democracy through street riots, which were launched particularly in New York city. Vendors of the magazine were planted in the most congested streets. Their vociferous methods of selling, in which the shouting of anti-Semitic slogans played a large role, brought about a counter-reaction in the form of the vending of anti-Coughlin magazines, such as an issue of the *Commonweal,* a Catholic magazine containing articles by George N. Shuster and Msgr. John A. Ryan; the *Churchman* (June 1, 1939 issue); the *Voice,* published by the Committee of Catholics to Fight Anti-Semitism; and *Equality,* a non-sectarian publication. Clashes aroused by deliberate rioting of the Coughlinites ensued frequently. New York policemen were flatly accused by the *Nation,* a liberal weekly in the July 22, 1939 issue, in an editorial on "LaGuardia's Police," of favoring the Social Justice vendors and of failing to arrest attackers of anti-Coughlinites. Furthermore, magistrates usually suspended the sentences of the arrested vendors and members of the usual "goon squads" set to protect them, or fined them lightly. A change of attitude on the part of the police was observed in August, 1939, following a vigorous protest in New York city in the Yiddish press, in Protestant denominational papers, and in some Catholic publications.

Closely associated with the *Social Justice* vendors are the various units of the Christian Front organization which has been conducting meetings in various sections of New York city and other Eastern cities. A program of expansion for this organization had been foretold by Father Coughlin in his *Social Justice,* in July, 1939. The Christian Front was instrumental in issuing the *Christian Index,* a list of Christian merchants in one section of New York city, where it fosters the "Buy Christian" campaign against Jewish merchants. Two of its chief supporters are Father Edward Lodge Curran, president of the International Catholic Truth Society, and the Brooklyn *Tablet,* a Catholic weekly. The predominant participation of Catholics, mainly of Irish descent, in the Christian Front and in *Social Justice* vending has led observers to view these anti-Semitic movements as distinctly Catholic, and predominately Irish.

A direct outgrowth of both Coughlin and Nazi propaganda was the increasing, yet relatively small number of attacks against individual Jews and desecrations of synagogues, particularly in the Eastern part of the country in 1939. On February 22, a Jewish young man was stabbed in a New York city subway station by anti-Semitic ruffians.

On June 9, a 15-year-old high school student was assaulted by fellow students at Baltimore. On the next day, a Jewish high school teacher was stabbed by a *Social Justice* vendor in New York city. These sporadic manifestations suggested an increasing application of the well tried Nazi methods on the American scene.

Another anti-Semitic group which received a great deal of notoriety through the revelations of the Dies (Congressional Investigating) Committee in May, 1939, was that of a group led by Major General George Van Horn Moseley, U. S. army, retired; Dudley P. Gilbert, wealthy New Yorker; George Deatherage, chief of the Knights of the White Camelia, and others. Deatherage admitted before the Committee that he had invited Moseley to become the leader in a fascist seizure of power. General Moseley repeated his anti-Jewish views, expressed previously at meetings, and evoked ridicule in the press by his exhibitionism and in particular by his fear of "poisoned" glasses of water. Prevailing opinion as expressed in press editorials agreed that the Dies evidence served the useful purpose of bringing the tactics and arguments of the Fascist-Anti-Semitic alliance into the open. Closely connected with General Moseley was Representative Jacob Thorkelson (Republican, Montana) whose anti-Semitic remarks appeared in the June 22, 1939 issue of the *Congressional Record,* and aroused the resentment of many members of the Congress.

The relative failure of anti-Semitic movements in the United States may be traced to several factors. Chief among these were, first, the absence in the United States of an age-old tradition of anti-Semitism, largely because of the fact that the immigrants up to the middle of the 19th cent. came chiefly from Great Britain and Ireland, which, from the time of the expulsion of the Jews from England in 1290 up to their readmission in 1655, and thereafter, had not, like other European countries, had a history of Jewish persecution; second, the fact that a great many of those who emigrated to the country came in search of freedom from religious persecution abroad and implemented the principle of freedom of conscience and human equality, regardless of creed or ancestry, in the organic law of the nation and of the several states; third, the public condemnation of anti-Semitism by many Christian churches and groups, especially since 1933; and, fourth, the effect of the movement for better understanding between Christians and Jews in America which began in the 1920's, and, since 1928, of the National Conference of Christians and Jews in the positive direction of creating good-will between the adherents of the various religions in the United States. In this connection, mention should also be made of the activities of Jewish organizations such as the American Jewish Committee, the American Jewish Congress, and the B'nai B'rith through its Anti-Defamation League.

The increase of anti-Jewish agitation in the United States since 1933 has suggested to various groups, including Jews, who have been the target of religious and racial attack, that it might be possible to secure additional protection against the dissemination of defamatory propaganda. In 1934, a bill aimed at such

propaganda, after having been introduced by Assemblyman John J. Rafferty, was passed by the New Jersey legislature. This legislation, however, was very unpopular because of its implied limitation of traditional freedom of expression, and it was condemned by the press of the state. Similar measures have been introduced from time to time in other state legislatures, but have never reached a vote.

Jewish circles are divided as to the advisability of such legislation. Some feel that the menace is so grave that it has become vitally necessary to prohibit propaganda against those of any race, color or creed. Others feel that legislation of this type will infringe upon the American ideal of civil liberties, and prefer to trust to existing laws on libel, and the common sense of the American people.

Lit.: In addition to works cited in this section, see Levinger, L., *Anti-Semitism in the United States* (1925); Lasker, B., editor, *Jewish Experiences in America* (1930); Spivak, J. L., *Plotting America's Pogroms* (1934); reports of the Anti-Defamation League of the B'nai B'rith; annual reports of the Board of Delegates of American Israelites; Kohler, Max J., *Selected Addresses and Papers of Simon Wolf* (1926) 334-55; Wolf, Simon, *Presidents I Have Known* (1918); Shulman, C. E., *Problems of the Jews in the Contemporary World* (1934), chap. 2; Wiernik, P., *History of the Jews in America* (1912; revised ed., 1931); Levinger, L., *History of the Jews in the United States* (1st ed., 1931; later editions bring material up to date); *American Jewish Year Book* (report of American Jewish Committee); *Contemporary Jewish Record,* Sept. 1938 to July-Aug., 1939.

III. International Anti-Semitic Congresses. As early as the 1880's such anti-Semitic leaders as Stöcker in Germany and Istoczy in Hungary had urged an international union of all anti-Semites in all countries against the Jewish international organizations. The first anti-Semitic Congress was held at Dresden in September, 1882, was attended by delegates from Hungary, Germany and Austria only, and came to nothing. No other congress took place until October, 1925, when Bavarian, Viennese, Hungarian and Roumanian anti-Semites met at Budapest. The deliberations were kept secret because the delegates from Roumania, including the notorious Professor Alexander Cuza, were participants, and the Hungarians were afraid of the charge that they had made an alliance with the Roumanians, the enemies of Hungary. Accordingly, it was officially announced that the delegates had assembled for a meeting of ornithologists. This congress having proved a fiasco, another was held the following August near Copenhagen. Representatives from Germany, Denmark, France, Great Britain, Holland, Austria, Poland, Switzerland, Czechoslovakia, Hungary and the Russian emigrants were present. The resolutions of this Congress were kept secret, and nothing further resulted from the meeting.

In 1933, after the advent of Hitler in Germany, there was an anti-Semitic Congress, again in Copenhagen; in the following year, at Budapest. Delegates from many European countries attended the secret sessions.

In September, 1937, another anti-Semitic congress convened at Erfurt, Germany. Proceedings of this meeting were kept secret, and no details have been ascertained as to its resolutions or as to what countries attended. A news dispatch from Rome announced that Italian delegates (headed by Farinacci) had been present, and that none of the Islamic countries had sent representatives. The notorious Nazi *Weltdienst* bulletin announced (August, 1939) an international anti-Semitic Congress to be held at Frankfort in the spring of 1940.

IV. Defense Against Anti-Semitism. Defense against anti-Semitism may be defined as efforts made to protect the Jewish people from slanderous charges, hostile laws, and attacks of all kinds—whether literary, verbal, economic or physical. However, it does not include the defense of the Jewish religion as a religion, which properly comes under the head of apologetics. Its purposes are rather the securing of a fair position for the Jews wherever they live, the creation of a better feeling between Jew and non-Jew, and the dissemination of authentic information about the Jews.

Defense against anti-Semitism may conveniently be grouped under the following heads: 1. refutation of accusations; 2. appeals to the ruling powers; 3. self-defense against violence; 4. proper presentation of Jewish life; 5. movements for good-will between Jews and non-Jews.

In ancient and medieval times, down to the 19th cent., such work was for the most part undertaken by individuals, Jewish and non-Jewish; since the beginning of the 19th cent. it has been supplemented by the efforts of various national and international Jewish associations. The first definite instance of a defense against anti-Semitism in ancient times is the famous work of Josephus, *Against Apion.* In this the Jewish historian not only defends the antiquity and integrity of the Jewish people, but also takes up one by one the accusations against them which had been made by Apion, Manetho and other calumniators, and refutes them by pointing out the absurdities in anti-Jewish statements. The impression which this work must have made is shown by the fact that wherever the Roman historian Tacitus, in discussing the Jews (*Historiae,* vol. 2) says anything good about them, his material is evidently drawn from the pages of Josephus.

During the Middle Ages the chief method of defense against anti-Semitism consisted of appeals to the ruling powers. Thus the main method with which the Jews fought the blood accusation was by appealing to the popes to refute this slander, and as a result of their efforts a series of bulls was issued for this very purpose. Appeals were made to the kings, especially the German emperors, who took the Jews under their direct protection and issued orders against their being molested, forcibly converted, or expelled from cities and provinces. In one instance at least, the Jews of neighboring countries organized a boycott (1555-56), headed by Gracia Mendesia, against the city of Ancona for its persecutions of the Jews.

A number of Jewish writers published books intended to overcome prejudices and harsh judgments, including the *Magen Abraham* (Shield of Abraham) of Abraham Farissol (latter part of the 15th and early part of the 16th cent.), defending the taking of interest on loans by the Jews, the *Consoloçam as Tribulaçoes de Ysrael* of Samuel Usque (16th cent.) against the blood accusation, the *Vindiciae Judaeorum* of Manasseh ben Israel (1656), and the *De Medico Hebraeo* of David de Pomis, defending the Jewish physician.

The defense of the Talmud against the attacks which were made upon it fell to the non-Jewish writer Reuch-

lin, whose *Augenspiegel* (1511), written against the renegade Pfefferkorn, was not without weight in stopping the calumnies which were circulated against Jewish writings and in encouraging Christians to study Judaism. The history of the Jews written by Basnage (1706-11) also contributed to the creation of a more sympathetic feeling toward the Jews, and thus served to lessen the ancient prejudices.

Toward the end of the 18th cent. the question of the admission of the Jews to citizenship produced a number of defensive writings in answer to anti-Semitic charges. On the Jewish side such men as Mendelssohn, David Friedländer, Gabriel Riesser, Zalkind Hurwitz and others pleaded for a fairer treatment of the Jews and defended their character; such non-Jews as Mirabeau and Dohm urged that they be granted full civic and political rights. Two plays issued at this time, *Nathan der Weise* by Lessing (1779) and *The Jew* by Richard Cumberland (1794) marked the change from the medieval conception of the Jew to a realization that he could possess high traits of character and nobility. Scholars such as Zunz, Frankel, Geiger and Graetz protested against the restrictions and disabilities which still beset the Jews, and gave the world a clear picture of Jewish history and life. The latter half of the 19th cent., with the increasing emancipation of the Jews of Europe, saw the founding of many organizations which had as their aim the combatting of anti-Semitism, such as the Alliance Israélite Universelle (1860), the Israelitische Allianz zu Wien (1873), the Anglo-Jewish Association (1871), the B'nai B'rith (1843), the Oesterreichisch-Israelitische Union (1913), the Verein zur Abwehr des Antisemitismus (non-Jewish, 1890); the Central-Verein Deutscher Staatsbürger Jüdischen Glaubens (1893), and the American Jewish Committee (1906).

The modern defense against anti-Semitism takes into consideration all the various forms of attacks made against the Jews in various countries of the world. Its most immediate task is the refutation of the many canards issued by the anti-Semites. The most elaborate book of this nature is Joseph S. Bloch's *Israel und die Völker* (Berlin and Vienna, 1922; *Israel and the Nations,* Berlin and Vienna, 1927), a careful and minute dissection of all the important slanders against the Jews and a solid proof of their utter absurdity. A number of books have taken up the subject of the blood libel, the most important being Hermann Strack's *The Jew and Human Sacrifice* (New York, 1909). The fictitious *Protocols of the Elders of Zion,* with its imputation of secret Jewish plotting, was exposed by the London *Times* in August, 1921, as a rank forgery, and has been thoroughly dealt with in Herman Bernstein's *The History of a Lie.* As a result of various libel suits brought in Berlin (1923), Johannesburg (1934) and in Berne, Switzerland (1934-35), anti-Semitic utterances, together with the *Protocols* were branded as spurious. The fable of an international conspiracy on the part of the Jews to control the world has been answered in such books as Israel Zangwill's *The Voice of Jerusalem* (New York, 1921) and Lucien Wolf's *The Myth of the Jewish Menace in World Affairs* (New York, 1921). Hugo Valentin's *Antisemitism* (New York, 1936) refutes a number of anti-Jewish allegations. Alexander Guttmann's *Enthüllte Talmudzitate* exposes the distortion of Talmudic passages. The falsity of asserted Jewish responsibility for and leadership in Communism has been shown in a number of periodical publications, such as *Fortune* (Jan. 1936), *The American Hebrew* (Aug. 18, 1934 and Nov. 1, 8 and 15, 1935), *Bolshevism is Not Jewish* (1937), issued by the Jewish Information Bureau, and *Father Coughlin: His "Facts" and Arguments* (1939). A still more recent fabrication, the supposed utterance of Benjamin Franklin against the Jews, was quickly exposed, as by Charles A. Beard, in his essay *Benjamin Franklin Vindicated* (1938). Various other articles dealing with anti-Semitic lies have been penned by both Jewish and non-Jewish authors in current publications, and numerous pamphlets on the subject have been circulated.

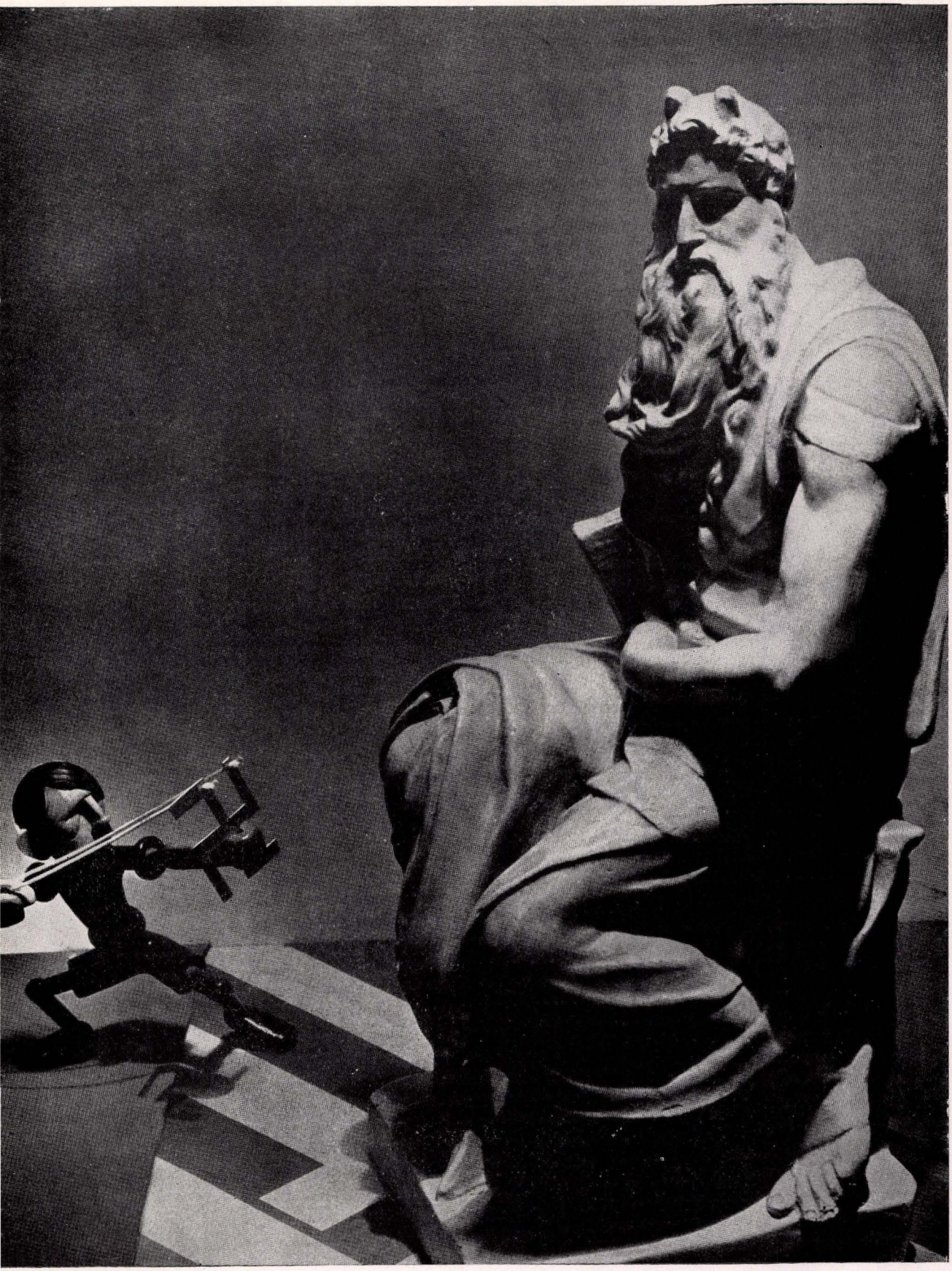
Another line of defense has been the refutation of the chauvinistic theories of Gobineau, Chamberlain and the Nazi "scientists" on the question of racial superiority. The most complete answer to these is Friedrich Otto Hertz' *Race and Civilization* (London, 1928). Maurice Fishberg's *The Jews* (London, 1911) brings weighty evidence to refute the accusations made against the Jews as a race, and numerous works by competent anthropologists have been brought forward to show the errors of the racialists.

An important branch of the work of defense has been the protection of the Jews against attacks on the stage, screen and radio. Action against defamatory utterances on the radio has generally taken the form of protests, or of answers to specific charges.

The work of securing the aid of governments has likewise assumed different forms in modern times. As early as the Damascus Affair (of 1840), Jews of various countries secured the aid of their governments in bringing the true facts to light, and since that time the more liberal governments, such as England and the United States, have repeatedly intervened, at the request of their Jewish subjects or citizens, on behalf of the latter's oppressed coreligionists. But, since governments generally resent interference in their internal affairs, most of this work has been done in countries by their own citizens.

In Western countries, such as the United States and England, the brunt of the task has been the protest against anti-Semitic provisions in the immigration laws, and writings and speeches defending the refugees against attacks. In Central Europe, prior to the advent of Hitler in 1933, there was much more elaborate planning in order to win over public opinion, including participation in election campaigns, opposition to anti-Semitic candidates, issuance of pamphlets, delivery of special speeches, and invoking the government to suppress violent actions on the part of anti-Semites. In the countries farther east, where the Jews have minority rights, the usual method of defense is through Jewish representatives in parliaments, who by means of interpellations, arrangements with governments, or coalitions with other parties, seek to enforce provisions of treaties protecting the minorities.

Another similar movement has been the endeavor to curb anti-Semitism by making it an offense under the



© Vanity Fair, New York

Willi Noell, modern artist, here combines his gift of satire with the immortal art of Michelangelo Buonarrotti in his "Herr Hitler and the Immemorial Moses"



Catholics Answer 'Social Justice' Lies

See Page 6

"His Holiness calls us to the defense of our democratic government in a constitution that safeguards the inalienable rights of man."
Pastoral Letter of the American Catholic Hierarchy, Nov. 24, 1938.

The Voice

CATHOLICS IN DEFENSE OF HUMAN RIGHTS

"Equal and exact justice to all men, of whatever state or persuasion, religious or political . . . freedom of religion; freedom of the press; freedom of person."
Jefferson's Inaugural Address, March 4, 1801.

VOL. 1. NO. 1 NEW YORK, N. Y., JULY, 1939 Price, 5 Cents

BISHOPS CONDEMN ANTI-SEMITISM

A contemporary organ of defence against anti-Semitism in America: masthead of an influential Catholic publication issued under the auspices of the Committee of Catholics for Human Rights

law to libel a racial or religious group. In Russia, anti-Semitic acts are treated as criminal offenses. However, in most countries which safeguard freedom of speech, it has been difficult to draft a law that would not infringe upon this principle. The proposal of Guido Tedeschi for a world conference to outlaw anti-Semitism met with no response. On the other hand, the laws decreed in France (in 1939) did prohibit the revilement of race and religion, and there have been various measures by governments outlawing the use of uniforms by various groups, aimed especially against the violent tactics of modern anti-Semites. The use of the boycott against anti-Semitic countries has come into prominence since the rise of Hitler, and factual news reels have brought home to the public the barbarism and brutality of anti-Semites in power.

The combatting of anti-Semitism as expressed in schools, public institutions and employment offices has now and again been undertaken by such agencies as the Board of Deputies of British Jews in England, the American Jewish Committee and American Jewish Congress in the United States. *Christians Only* (1931), by Heywood Broun and George Britt, both non-Jews, was a damning indictment of prejudice in employment. In Canada, the Canadian Jewish Congress, since its inception in 1934, has been active in defending the rights of the Canadian Jew in matters of education, discrimination and immigration; it has vigorously opposed various anti-Semitic groups, organizations and publications, and keeps a watch against legislation aimed directly or indirectly against the Jews.

The work of actual physical self-defense has been attempted in countries wherever anti-Semitism has taken a violent form. Thus in Russia, during the pogroms of 1905 and after, the Jews were compelled to organize in order to halt their assailants. In Germany this task of defense was undertaken for a time by the Jewish war veterans' association, the Reichsbund Jüdischer Frontsoldaten, which rendered valuable service in the Berlin riots of November, 1923. Since the rise of the Nazis to power in Central Europe, however, such self-defense has been rendered impossible.

The positive work of presenting the Jewish people and its life in its true colors can be touched upon only briefly here. In addition to presentations made by Jewish writers, there are such outstanding books by non-Jews as Madison Peters' *Justice to the Jews* and John Spargo's *The Jew and American Ideals* (New York, 1921). Travers Herford's *Pharisaism* not only gave a fair presentation of Jewish life in ancient times, but did much to relieve the harsh impression created by the New Testament account of the trial and crucifixion of Jesus. Joseph Jacobs' *Jewish Contributions to Civilization* (Philadelphia, 1919) and Cecil Roth's *Jewish Contribution to Civilization* (London, 1938) present a positive argument in the form of showing what the Jew has contributed to the science, institutions and culture of the western world. Bettauer's *Die Stadt ohne Juden* (Vienna, 1922), as well as numerous novels, short stories and plays written since 1933, have presented the case of the Jew in a more vivid and artistic form than mere facts and figures. Hundreds of works of lierature in the 19th cent. and after, from the *Daniel Deronda* of George Eliot and the *Ivanhoe* of Scott down to the present day, have drawn lifelike representations of Jewish characters and thereby have served to teach ever larger circles of readers that the Jew is after all a human being, not without his faults, but possessing many solid virtues.

The final method of combatting anti-Semitism, that of fostering good-will movements between various races and creeds, is still in its infancy. In Central Europe the outstanding attempt in this direction was that of Irene Harand in Austria, which came to an end with the Nazi triumph in 1938. In the United States considerable headway has been made in good-will meetings and conferences, sponsored by Catholics, Protestants and Jews alike.

In 1939 the following organizations—Jewish and non-sectarian—were especially active in promoting the defense of the Jews against anti-Semitism:

United States: American Boycott Against Aggressor Nations, American Civil Liberties Union, American Committee for Anti-Nazi Literature (which distributes the London publication, *Germany Today*), American Committee for Democracy and Intellectual Freedom, American Committee on Religious Rights and Minorities, American Council Against Nazi Propaganda (issues a mimeographed publication, *The Hour*), American Film Foundation, American Guild for German Cultural Freedom, American Jewish Alliance, American Jewish Committee, American Jewish Congress, American League for Peace and Democracy (publishes *The World*), American League for Tolerance, American Protestant Defense League (issues a bulletin, *American Protest*), American Society for Race Tolerance, American Youth Congress, Anti-Defamation League of the B'nai B'rith, Bureau for Good Will Between Italians and Jews in America, Committee of Catholics for Human Rights (publishes *The Voice*), Council Against Intolerance in America, Descendants of the American Revolution, Federal Council of the Churches of Christ in America, Film Audiences for Democracy, all having offices in New York; Friends of Democracy, Kansas City, Mo.; German-American League for Culture, New York (issues a paper in German, the *Volksfront*), Hollywood Anti-Nazi League for the Defense of American Democracy, Hollywood, Cal.; International League for Truth in Germany, Jewish Labor Committee, Jewish War Veterans of America, League for Fair Play, New York; National Catholic Welfare Council, Washington, D. C.; National Conference of Christians and Jews, National Council of Women of the United States, Non-Sectarian Anti-Nazi League to Champion Human Rights (issues the *Anti-Nazi Bulletin*), all of New York; Non-Sectarian League for Americanism, Chicago; Service Bureau for Intercultural Education, Volunteer Christian Committee to Boycott Nazi Germany, New York; Women's International League for Peace and Freedom, Washington, D. C.



A. M. du Chayla, who was the principal witness for the prosecution in the "Protocols" trial at Berne, Switzerland, in 1934-35

Canada: Canadian Jewish Congress, Montreal.

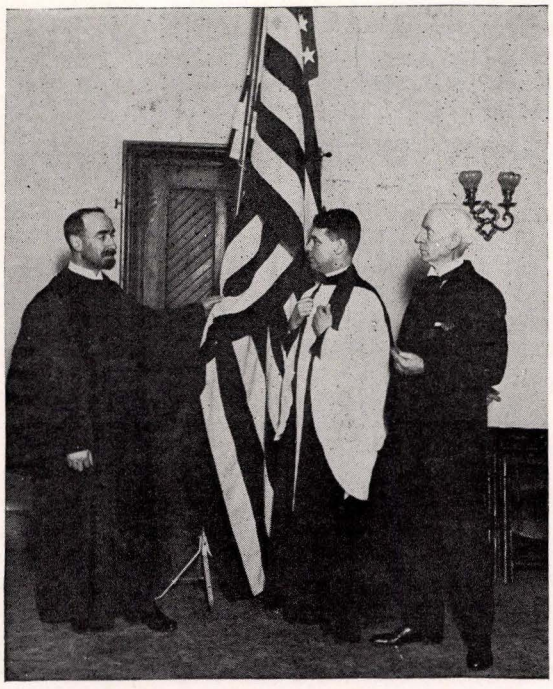
England: Jewish Defense Committee, London Area Council (Board of Deputies of British Jews), Jewish People's Council Against Fascism and Anti-Semitism, Joint Foreign Committee, all of London.

Poland: Federation of Polish Jews.

Roumania: Union of Roumanian Jews.

International: Alliance Israélite Universelle, Paris; World Jewish Congress, Geneva.

See also: APOLOGETICS; BETTER UNDERSTANDING MOVEMENT; BULLS, PAPAL; CANARDS; EMPERORS, GERMAN, AND THE JEWS; RACE, JEWISH; SELF-DEFENSE; and articles on persons and organizations in this section.



Constructive defence against anti-Semitism: Rabbi David de Sola Pool presents American flag to the Grace Church in New York

(The foregoing survey of anti-Semitism is a product of collaboration. Each section has been written as a result of the consultation and contribution (here and abroad) of two or more individuals, meeting over a period of several years. The chief task of shaping the material into final form was performed by Harry Schneiderman. The following participated in the work as writers, editors or compilers of research material: Hanane M. Caiserman, Simon Cohen, Abraham G. Duker, Ismar Elbogen, Felix Goldmann, Siegmund Kaznelson, Bruno Kirschner, Max J. Kohler, Jonas Kreppel, Wilhelm Levinger, Josef Meisl, Louis Rittenberg, Sidney Salamon, Abraham Shinedling, Arnold Tänzer, Max Wiener and Arnold Zweig.)

ANTI-SLAVERY MOVEMENT AND THE JEWS. 1. *General and Introductory.* Although the Jews, in common with other peoples of antiquity, tolerated the institution of slavery, its form among them was mild and was attended by provisions which modified its rigors. The Biblical law provided that a Hebrew slave had to be manumitted at the end of six years, and Jeremiah poured out a scathing rebuke upon those who violated this provision (*Jer.* 34:8-22). During the period of the Second Temple slavery among the Jews was almost non-existent, and Herod owed a part of his unpopularity to the fact that he had sold some of the people into slavery. The Essenes, a Jewish sect which arose in the 2nd cent. B.C.E., were the first religious group to make a definite pronouncement against holding slaves, and their sentiments are echoed in the Talmud (*Kid.* 22a). On the other hand, after the destruction of the Second Temple and during the Middle Ages, Jews were frequently engaged in the slave trade, and Jewish law, for the most part, confined itself to preventing possible abuses.

In the 19th cent. there were a number of Jews who participated in the growing movement for the emancipation of slaves. As early as 1838 a Jewish resident of Jamaica in the British West Indies, Daniel Hart, liberated the slaves which he owned. In 1840 the French statesman Isaac Adolphe Crémieux took a prominent part in an anti-slavery convention, and in 1848 had the privilege of announcing the abolition of slavery within the lands owned by France. Moses Montefiore rendered valuable service to the cause of emancipation within the British empire.

2. *In the United States.* Some of the first Jews to settle in New York and New England owned slaves, and there are some references to early Jews who were slave traders. On the other hand, Judah Touro (1775-1854) brought about the emancipation of a number of slaves during his residence in New Orleans, and Solomon Heydenfeldt, living in Alabama in 1849, sent a communication to the governor proposing an amendment to prohibit the further importation of slaves into the state.

During the years 1850 to 1862, when the slavery question became a burning issue, the Jewish people as a whole took no definite stand, but a number of Jewish individuals were active in the cause of abolition. A Mr. Lazar, who presumably was a Jew, was prominent in an anti-slavery meeting held in New York in 1853. Michael Heilprin (1823-88) participated in anti-slavery meetings in Philadelphia several years before the Civil War. Moritz Pinner (b. 1828), who established the *Kansas Post* at Kansas City in 1859 and was its first editor, made the paper an anti-slavery organ, although the territory was definitely pro-slavery. John Brown, the abolitionist, had several Jewish associates, notably August Bondi. David Einhorn (1809-79), who came to Baltimore as rabbi in 1855, held that the spirit of Judaism demanded the abolition of slavery, which menaced the existence of the nation. He attacked slavery so bitterly from his pulpit and in his writings that his life was threatened, and on April 22, 1861, after the clash between the Union soldiers and the mob, he was compelled to flee by night to Philadelphia. Other rabbis who supported the anti-slavery cause before and during the war were Bernhard Felsenthal and Liebmann Adler of Chicago, Sabato Morais of Philadelphia, Benjamin Szold of Baltimore and Samuel M. Isaacs of New York. A number of Jews assisted in the work of the "underground railway," which aided fugitive slaves to escape to Canada, particularly in the states of the Middle West. Sigismund Kaufmann of New York (1824-89) addressed an anti-slavery meeting at the age of twenty-seven, and was later a Republican member of the electoral college of 1860. Philip J. Joachimsen, assistant United States district attorney of New York, secured the first conviction for slave-trading; he was a warm admirer of Lincoln, and later raised a regiment of troops in the war. Abraham Kohn, city clerk of Chicago and president of the Anshe Maariv congregation, was described as "one of the blackest of Republicans and abolitionists." During the war he sent to Lincoln a flag on which the Hebrew original of *Josh.* 1:3-9 was inscribed. Louis N. Dembitz of Louisville was a delegate to the Republican convention of 1860 which nominated Lincoln.

Like their Christian compatriots, the Jews of the period spent some time in discussing the Biblical and religious sanction or disapproval of slavery. On January 4, 1861, Rabbi Morris J. Raphall of New York delivered a pro-slavery address, "The Bible View of Slavery," from his pulpit, and later before the New York Historical Society. Raphall's sermon was so widely circulated that its delivery and the prominence of Judah P. Benjamin and some other Jews in the Confederate cause led to Senator Wade's much heralded pronunciamento about "Israelites with Egyptian principles." Einhorn and Michael Heilprin answered Raphall in vigorous fashion. A thesis by Moses Mielziner (then in Copenhagen), "Slavery Among the Hebrews," was translated and published by the *American Theological Review* in its April and July numbers, 1861; the essay was copied by other papers and did much to further the anti-slavery cause.

See also: SLAVERY; SLAVE-TRADE. SIMON COHEN.

Lit.: Kohler, Max J., "The Jews and the American Anti-Slavery Movement," in *Publications of the American Jewish Historical Society,* No. 5 (1897) 137-55; No. 9 (1901) 45-56; Markens, Isaac, "Lincoln and the Jews," *ibid.,* No. 17 (1909) 109-65; Hühner, Leon, "Some Jewish Associates of John Brown," *ibid.,* No. 23 (1915) 55-78; Wiernik, P., *History of the Jews in America* (1931) 206-17; Mielziner, E. M. F., *Moses Mielziner* (1931) 20-23, 64-103 (Mielziner's thesis), 212-24 (Raphall's address), 224-50 (Heilprin's and Einhorn's replies).

ANTI-TALMUDISTS, *see* KARAITES; FRANK, JACOB LEIBOVICZ.

ANTI-ZIONISM, *see* ZIONISM.

ANTOINE, NICOLAS, French Christian theologian and pastor, a convert to Judaism, b. Briey, Lorraine, about 1602; d. Geneva, Switzerland, 1632.

Born of Catholic parents, he studied for five years at the College of Luxembourg; later he prepared for the Jesuit order at the Jesuit schools of Pont-à-Mousson, Trèves, and Cologne, but soon decided to become a Protestant, joining the French Reform Church at Geneva. However, he became convinced through his Old Testament studies that religious truth and inspiration were to be found solely in the Jewish Scriptures and he applied to the rabbis at Metz for admission to Judaism. The rabbis refused him, fearing that the gen-

eral populace would resent his conversion and take vengeance for it on the Jews.

Antoine then went to Italy, but the Jewish communal leaders at Venice and Padua likewise refused formally to convert him to Judaism. They, too, feared reprisals on the part of bigots and fanatics for an action which would have signified a serious offense against a state which barely tolerated Jews. Antoine then obtained a post as teacher at the Academy in Geneva, and as pastor of a church in Divonne, France. In his sermons there, however, he avoided the name of Jesus as much as he could, preached the uniqueness or unity of God, secretly recited his prayers in Hebrew and practised some of the Jewish rites. He held that those dogmas of Christianity which differed from the tenets of the Old Testament were necessarily erroneous, and that there was no basis in the Old Testament for the doctrine of the trinity.

When he proclaimed from his pulpit that he was a Jew, attempts were made by the Calvinistic clergy to induce him to renounce his heretical views. When these proved futile, charges of heresy and blasphemy were brought against him. Then he was committed to a lunatic asylum. Finally he was imprisoned and later condemned to death. Despite the pleadings of various pastors and theologians for clemency and against the severity of the sentence, and because he remained deaf to the very last to all efforts to persuade him to recant, he was strangled and then burned at the stake at Geneva on April 20, 1632. Antoine's sincerity in his self-conversion to Judaism is evidenced by the fact that while in prison he summarized his religious beliefs in twelve articles of faith which he presented to the ecclesiastical court, adducing eleven philosophical arguments against the doctrine of the trinity.

Lit.: Roth, Cecil, in *Jewish Chronicle Supplement,* April, 1932; *Encyclopaedia Judaica,* vol. 2, cols. 1104-5; Sammter, in *Allgemeine Zeitung des Judentums* (1894) Nos. 4-5.

ANTOKOLSKI, MARK MATVEYEVICH, sculptor, b. Vilna, Russia (now Poland), 1842; d. Homburg, Germany, 1902. Born in unfavorable circumstances, of a poor family, Antokolski displayed unusual talent at an early age. After he had attended Heder until the age of thirteen, his parents apprenticed him to various tradesmen. Finally he entered the shop of a woodcarver, where his love for the work was revealed by his unusual progress.

A wood-carving of *The Head of Christ* attracted the attention of Madam Nazimov, wife of the governor-general of Vilna. Having learned the identity of its maker, she resolved to help him, and young Antokolski was sent to St. Petersburg (now Leningrad), where he obtained admission to the Academy of Art in 1862. Studying at the Academy, under Pimenov and Reimers, he came in contact with other young talented artists, among them Kramskoi and Repin. His friendship with the latter, with whom he shared living-quarters for several years, led Antokolski into the realistic movement in art.

His earliest works, completed while he was still a student, sprang from the impressions of Jewish life which were still fresh in his memory. Among the most successful are: *Jewish Tailor,* which was awarded a silver medal in 1864; *The Miser,* which gained a stipend



Mark Matveyevich Antokolski, Polish sculptor and art critic famous during the latter part of the 19th cent. Among his best known works were statues of "Peter the Great", "The Dying Socrates", "Spinoza", "Mephistopheles", and representations of Jewish figures

for him in 1865; and *Talmudic Discussion* (1868). The daring work *Inquisition* (1863-69), submitted for his examinations, was unfavorably received by the conservative professors, and Antokolski, hurt by the unfriendliness of the Academy, left for Berlin in 1868.

Upon his return to St. Petersburg, he began to investigate the historic literature of Russia, which later influenced the creation of his statue *Ivan the Terrible* (1870). This work won the admiration of his great contemporaries Turgenev and Stasov, who hailed it as the beginning of a new era in Russian sculpture. Antokolski was made an academician, and the statue was bought by Alexander II and placed in the Hermitage.

During this period Antokolski was accepted as a member of the most cultured circles in the Russian capital, and his fame spread through Europe. But strenuous work had undermined his health, and in 1872, after marrying the daughter of the Vilna merchant Apatov, he left for Italy, taking his pupil Ilya Ginzburg with him. While there he created the statues *Peter the Great, Christ Bound before the People,* and *The Dying Socrates.* However, life in Rome did not satisfy him, and in 1876 he left for Paris.

Having completed the *Head of John the Baptist,* Antokolski submitted all his works, in 1878, to the Paris Exposition, where a jury composed of artist-delegates from all nations awarded him the Médaille d'Honneur, and he was made a member of the Legion of Honor. Two years later his exhibition in St. Petersburg won for him the title of professor of sculpture, but the press, being very antagonistic toward him because of his Jewish origin, prevented his appointment to an official position as instructor at the Academy. Bitterly disappointed, Antokolski returned to Paris in 1882. He established his studio there and executed many of his most famous compositions: *Spinoza, Mephistopheles, Jaroslav the Wise, Nestor* and *Yermak.* These works, expressed with marvelous technic and form, are thoroughly Russian in spirit and true to their historic period. Antokolski was the first Russian sculptor to introduce reality into Russian art, and his productions are embodiments of powerful realism.

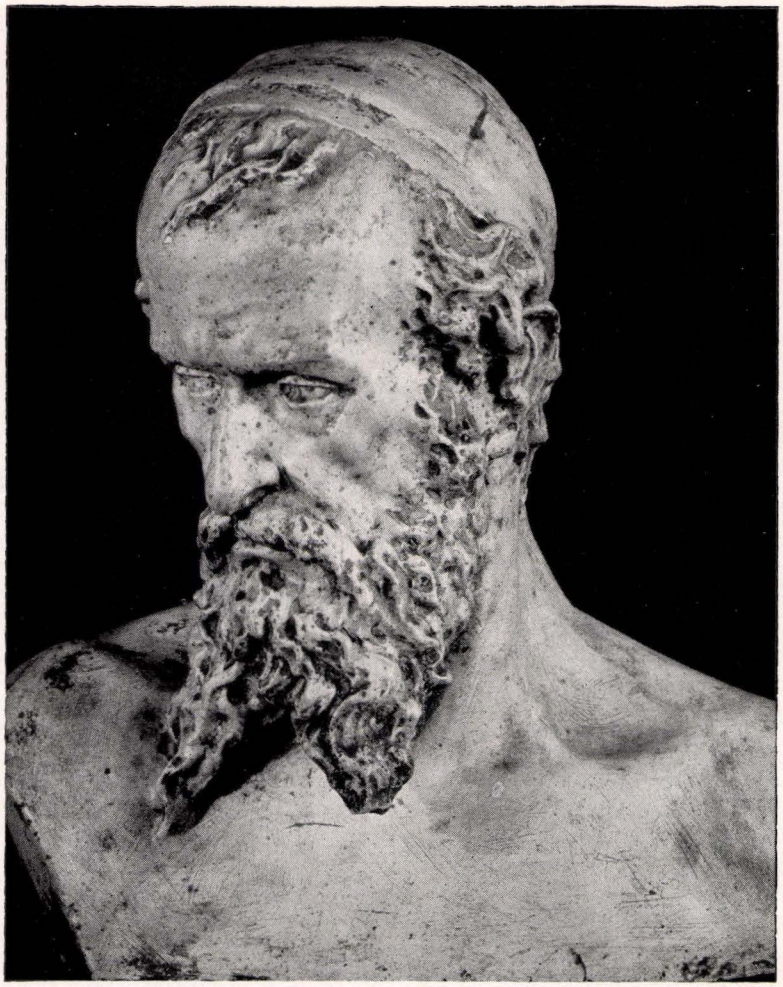
In 1893 Antokolski again exhibited in St. Petersburg, impressing the Russian Academy with the individuality and bold fearlessness with which he handled subjects so closely connected with the history of Russia. His preeminence as a sculptor grew, and in 1900 he was again awarded the Médaille d'Honneur at the International Exposition in Paris.

To his last period belong several compositions on general themes, and the monuments of *Alexander II, Alexander III,* and *Catherine II.* On the eve of his death Antokolski was planning a cycle which was to be called *World Tragedy,* but his illness became critical in 1902, and he went to Frankfort for a cure. He died in Homburg, and his body was transferred to St. Petersburg for burial.

Besides his autobiography, Antokolski wrote many articles on art for Russian newspapers and periodicals and an unfinished novel, *Ben-Isaak,* the manuscript of which is in the Leningrad Public Library. His works are found in the Russian Museum, Leningrad, in the Tretiakov Gallery, Moscow, and in the Kensington Museum, London.

LEON SHUBITZ.

Lit.: Stasov, V., *Mark Matveyevich Antokolski* (1905); Nikolski, V., *History of Russian Sculpture* (1923); Ginzburg, I., *From the Past* (1924); *Iskustvo,* February, 1936; Maggid, David, *Mordecai ben Mattithyahu Antokolski* (Hebrew; 1897); Ginsburg, Saul M., *Historische Werk* (3 vols., Yiddish; 1937).



A vigorous conception of a Jewish scholar sculptured by Mark Antokolski. This was discovered in the late 1920s as a work unknown theretofore in the famous collections by this artist

ANTON, KARL, originally Moses Gerson Kohen, Jewish apostate, professor of Hebrew at the University of Helmstedt, b. Mitau, Latvia, 1722; date of death unknown. After studying for seven years under Jonathan Eybeschütz in Prague, he spent some five years traveling in the Orient. On returning to Europe he was converted to Protestantism in 1748 through the influence of his patron, the prince of Brunswick, who secured him his professorship. Although he occasionally reproached his former coreligionists, he never openly attacked them, but on the contrary strongly combatted the attacks of Eisenmenger. He issued an apology for his former teacher Eybeschütz during the latter's famous dispute with Jacob Emden over the matter of amulets; in this he was prompted by the Danish king, who desired to put an end to the controversy. Anton wrote a book on Jewish customs, and translated into German the *Lekah Tob* of Abraham Jagel.

ANTONIA, name of a fortress built by Herod I on the site of the Hasmonean fortress Baris, in the northwestern corner of the Temple area. He named it in honor of the Roman triumvir Mark Antony (Josephus, *Antiquities,* book 15, chap. 8, section 5). In the Mishnah the fortress is called Birah, the name which had previously been used in the Bible (*Neh.* 2:8; 7:2). Although the Mishnah considers the fortress as an adjunct to the Temple, Josephus relates that a Roman garrison was stationed there, in order to watch the crowds which used to assemble, especially on the pilgrimage festivals. The fortress played an important part in the war against the Romans (66 to 70 C.E.).

ANTONINUS, a Roman emperor mentioned in the Talmud and Midrash. According to the various legends, Antoninus was on terms of close friendship with Judah Hanasi, generally called Rabbi. The stories relate that Antoninus was nursed by the mother of Judah and had thus imbibed a love for Judaism; when he grew older, his foster-brother Judah was his guide and companion; according to some accounts, he was even converted to Judaism.

Antoninus is reported to have engaged in various disputes with Judah, questioning, for instance, the Last Judgment and the idea of resurrection, to which Judah answered with the famous comparison of the soul and the body to the blind and the lame watchmen of a vineyard. One account of these friendly intellectual encounters has Judah explaining to Antoninus why the sun rises in the east and sets in the west and why there should be special times for prayer. Another relates how Antoninus, with good arguments derived from

common sense, vanquished Judah in discussions as to when the soul enters the embryo and when the evil inclination begins to exert its influence.

The visits of the emperor to the rabbi are said to have taken place in secret, and occasionally the two friends even resorted to sign language in order to convey their ideas. But there are also reports of sumptuous banquets which they prepared for each other, and of presents which the emperor gave to the rabbi.

Eight Roman emperors bore the name of Antoninus, and scholars have in turn identified practically every one of them with the Antoninus of the Talmud. However, it is not necessary to accept the stories as of any historical value. This Antoninus is rather one of the famous non-Jewish characters which Jewish folklorists, not only in the Midrash and Talmud, but in medieval and modern Jewish legends as well, employ to exalt popular Jewish leaders and to contrast Jewish and non-Jewish teachers. Thus arose the legends about Alexander the Great and the high priest Jaddua (or Simon the Just); about Ptolemy Philadelphus and the high priest Eleazar; about Shapur I of Persia and Samuel of Nehardea; about Godfrey of Bouillon and Rashi. In more modern times there are stories telling how Frederick the Great of Prussia was on terms of close friendship with Moses Mendelssohn; that Napoleon consulted with Rabbi Hayim of Volozhin on his campaign; that Czar Paul of Russia visited Shneur Zalman in his cell; or that Queen Victoria of England made Nathan Adler chief rabbi of England because of important services rendered to the government.

In the case of Antoninus the probable facts underlying the legends are the abrogation of the oppressive acts of Hadrian by Antoninus Pius; the well-known friendship of Judah Hanasi with Roman officials; reminiscences of the story of the emperor Heliogabalus; and the favors granted the Jews by Alexander Severus, who lived in the time of Judah Nesiah, often confused with Judah Hanasi. Moreover, there is evidence in the Antoninus legends that the Haggadists put into the mouth of the learned Roman various criticisms and objections levelled against Judaism in those times in order to have them triumphantly refuted by Rabbi.

SIMON COHEN.

Lit.: The passages referring to Antoninus are: *A.Z.* 10b; *Yer. Meg.* i, 72b; *Sanh.* 91ab; *Yer. Kil.* ix, 32b; *Yer Keth.* xii, 35a; *Midrash Gen.* 11:4 and 67; *Midrash Esther* 1:3; Jellinek, Adolph, *Beth Hamidrash,* vi, 130; Krauss, *Antoninus und Rabbi;* Goldin, *Book of Legends,* vol. 3, pp. 359-67; Bodek, *Marcus Aurelius Antoninus als Zeitgenosse und Freund des Rabbi Jehuda ha-Nasi* (1868).

ANTONINUS PIUS (Titus Aurelius Fulvus Bionius Arrius Antoninus), Roman emperor from 138 to 161, b. 86; d. 161. He reversed the repressive policies of his predecessor Hadrian, and put an end to the persecution of those Jews who maintained the rites of their religion. An embassy sent by the Jews of Judea to Rome immediately after his accession succeeded in procuring an order that the dead of the Bar Kochba revolt should be buried, an occasion which was celebrated long after (*Megillath Taanith* 12; *Yer. Taan.* iv, 69a; *Taan.* 31a). Half a year later the severe laws against the practice of Judaism in Palestine were repealed. An assembly was held at Usha in order to restore the shattered condition of Palestinian Jewry and to reassert its authority. Little else is known regarding Antoninus' treatment of the Jews. According to an unreliable source (*Historia Augusta, Antoninus Pius,* chap. 5), there was a revolt of the Jews during his reign, but there is no trace of it in Jewish sources.

It is probable that the lenient treatment of the Jews in the reign of Antoninus gave rise to the Talmudic legends of the intimacy of Judah Hanasi and Antoninus. *See* ANTONINUS.

Lit.: Radin, Max, *The Jews among the Greeks and Romans* (1915) 345, 348; Krauss, Samuel, *Antoninus und Rabbi* (1910); Juster, Jean, *Les Juifs dans l'empire romain,* vol. 1 (1914) 263 et seq.; vol. 2 (1914) 194-95.

ANTWERP (Anvers), capital of the Belgian province of the same name and the country's most important port. In 1938 it had about 300,000 inhabitants, mostly Flemings, including about 35,000 Jews from a number of countries, the majority being immigrants from Poland and Hungary. It is probable that in the 14th cent. Jews resided in Antwerp. In the second half of the 15th cent. many Marranos came to the city in order to escape the persecutions of the Inquisition. In 1480 the city authorities granted them the right to live there provided that they would always earn an honest living, furnish no occasion for discord, and never create any public offense.

There was another influx of Marranos in the first half of the 16th cent., when Charles V permitted them to settle in the Netherlands, among whom were members of the well-known Nasi family. Some of this family became bankers and contributed to the prosperity of the city. They even sent large sums of money to Portugal and Italy in order to prejudice the Inquisition in favor of the Marranos.

The edict of expulsion issued by Charles I in 1549 was not strictly enforced. The communal authorities were afraid that the absence of Jews would ruin local commerce. The 17th and 18th centuries witnessed a trickling migration of Jews into the city. Many Marranos openly began to profess Judaism. From 1794, after the French occupied Belgium and brought their revolutionary ideas of equality into that country, Jews were permitted to settle in Antwerp freely.

Up to the 19th cent., however, the number of Jews living in Antwerp was insignificant. After the downfall of Napoleon, Belgium was united with Holland, whereupon Dutch Jews began to migrate to Antwerp. In 1828 the Jews acquired a cemetery of their own and opened a school which was recognized by the state. But it was not until Belgium became an independent state, in 1830, and the political conditions of the country improved, that the number of the Jewish inhabitants was increased by immigration from the neighboring countries. About 1850 the Jews formed a well-organized community. Its first religious head, or administrator of the rabbinate, was David Samuel Hirsch of Holland, who died in 1916. During the last years of the 19th cent. Antwerp became increasingly a goal of Jewish immigration from Eastern Europe.

Two separate communities, each administered by its own organization, are officially recognized in Antwerp: a Conservative community and an Orthodox one. The former has a splendid synagogue in the Dutch style and a fine school called "Tahkemoni," where the lan-

guage of instruction is Hebrew; the members of the latter have their own house of worship in which they pray according to the Ashkenazic ritual, and a school maintained by the Jews from Eastern Europe. The Conservative community is called Shomre Hadath (Guardians of the Faith); the Orthodox community is called Mahzike Hadath (Upholders of the Faith).

Over 80 per cent of the Jews living in Antwerp are in the diamond trade. Jews own a great number of grinding-mills and cutting-machines for diamonds, employing many thousands of workmen.

At the beginning of the World War many Austrian and Polish diamond workers were deported to Holland. The city completely lost its active character and trade stagnated. In 1918, after the Armistice, the Belgian government sent a delegation to Holland to negotiate with the Jews there and invite them to return to Antwerp and resume their former occupations.

Two Jewish weekly newspapers are published in Antwerp at present, *Die Presse* in Yiddish and *Hatikvah* in French; there are a number of active religious, social, and philanthropic associations. The philanthropic organizations are united into a federation, called "Administration Centrale de Bienfaisance Juive." Its yearly budget, during the last few years, amounted to nearly $30,000; it grants loans and maintains a hospital and a kitchen for the poor. Considerable sums of money are spent on the thousands of Jewish emigrants who travel to America via Antwerp.

ISRAEL GÜNZIG.

Lit.: *Revue des études juives,* vol. 7, pp. 118, 254, 265; vol. 8, pp. 218, 225-34; vol. 49, p. 103; Ullmann, S., *Studien zur Geschichte der Juden in Belgien bis zum achtzehnten Jahrhundert* (1909) 20-45; idem, *Histoire des juifs en Belgique jusqu'au 19e siècle* (1934) 29-33; Goris, I. A., *Étude sur les colonies marchandes méridionales (portugais, espagnols, italiens) à Anvers de 1488 à 1567* (1925).

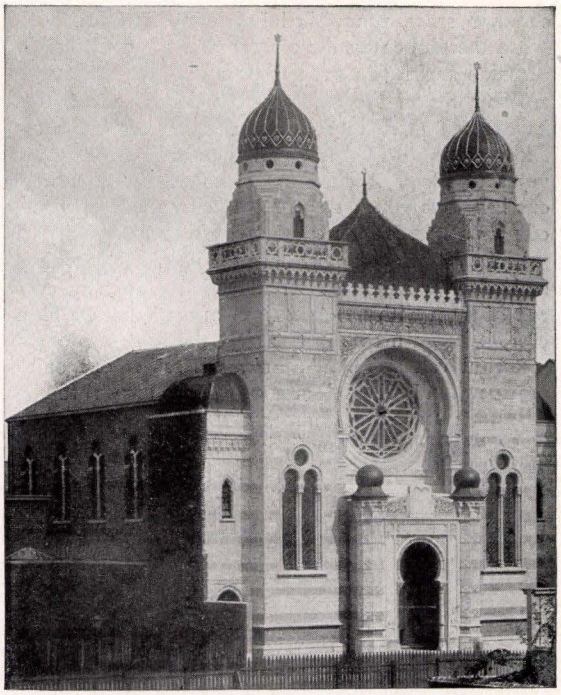
ANUSIM, Hebrew term for Jews who were forcibly compelled to embrace another faith; see BAPTISM, COMPULSORY; CHUETAS; MARRANOS.

APELLA, the real or fictitious name of a character mentioned by Horace (*Satires* i, 5, line 500), *credat Judaeus Apella, non ego* ("The Jew Apella may believe this, but not I"). Roman writers generally believed that the Jews, with their peculiar religious practices, were extremely credulous. Apella was a name that was common in the period and does not seem to have had any special significance.

It should be pointed out that the use made of this allusion by Lion Feuchtwanger in his *Josephus*—that Judaeus Apella was a stock name for a burlesque of the Jew on the Roman stage—is purely imaginary.

APFELBAUM, GERSON, *see* ZINOVIEV, GREGOR.

APHEK, the name of several cities in Palestine in antiquity. The best-known are: (1) Aphek in the plain of Sharon, the camp of the Philistines in the battle against Israel at the time of Eli—probably the present Mejdel Jābā (old ruin), southeast of Antipatris. (2) The site of an old Aphek in the East Jordan territory is designated today by Fik, not far to the east of the Lake of Gennesaret, where the Aphek mentioned in the battles between the Arameans and the Israelites (*I Kings* 20:26; *II Kings* 13:17) was perhaps situated. An Aramaic inscription and representations of the seven-branched candlestick prove it to have been Jewish in the Talmudic period. (3) With reference to the site of the battles with the Arameans, as well as to the Aphek of *I Sam.* 29:1, some scholars suppose that a place by that name lay in the plain of Jezreel, the location of which can not be more exactly determined.



One of the historic synagogues in Antwerp, Belgium

Lit.: Klein, Samuel, *Jüdisch-palästinisches Corpus Inscriptionum,* vol. 2 (1920) 13; Dalman, Gustaf, *Orte und Wege Jesu* (1924) 181, 239; Albright, W. F., in *Journal of the Palestine Oriental Society,* vol. 2, p. 184 et seq.

APHORISMS, *see* PROVERBS.

APHRAATES, Christian monk of the 4th cent., known also as "the Persian Sage." He is best known for his twenty-three homilies in Syriac (edited by W. Wright as *The Homilies of Aphraates the Persian Sage,* 1869), written to provide Christians with controversial weapons wherewith to defend their belief against Jewish objections. The religious point of view of Aphraates, which was that of the church in Persia, is far different from Graeco-Roman Christian theology and approximates more closely that of the early Christians. Although a Gentile by birth, Aphraates was influenced by rabbinical Judaism, and he depended upon it for his doctrine of God, creation, man and the soul, sin and eschatology. He quotes and interprets the Scriptures in the rabbinic manner.

Lit.: Gwynn, *Select Demonstrations of Aphrahat in Nicene and Post-Nicene Fathers,* second series, vol. 13 (1898) 345-412; Ginzberg, L., *Die Haggada bei den Kirchenvätern* (1900); Gavin, Frank, in *Journal of the Society of Oriental Research,* vol. 7 (1923) 95-166.

APHRODISIACS. The Bible relates the tale of how Reuben found some "dudaim" in the field, which he brought to his mother Leah. Rachel desired them and obtained them from Leah in return for conceding

her connubial rights for that night (*Gen.* 30:14-16); and it is perhaps significant that soon afterwards Rachel, who had long been barren, gave birth to Joseph. "Dudaim" here and in *Song of Songs* 7:14 is identified with "mandrakes" both by the Septuagint and Josephus (*Antiquities,* book 1, chap. 19, section 7). The mandrake is a low-lying plant, with dark leaves, purple flowers, and a tomato-like fruit, found abundantly in Palestine. It is generally accepted that "dudaim" is derived from the root *dod,* "love," which indicates that the Bible was aware of the aphrodisiac properties of mandrakes, a point emphasized in rabbinic literature. Oriental, Greek, and Latin medieval sources contain some references to the aphrodisiac properties of the mandrake, or *atropa mandragora.*

In modern times the belief in the aphrodisiac qualities of the mandrake has been regarded as a medieval superstition, despite the fact that Jews have continued, up to the present century, to import mandrakes for the cure of impotence (*American Antiquarian and Oriental Journal,* vol. 23, 1901, p. 267). Only recently (1933) has David I. Macht, the American pharmacologist, proved that methoxyl-methyl piperidin, a constituent of the mandrake root, actually exhibits aphrodisiac properties, thus verifying the Biblical-rabbinical claim.

Abaye, a famous Amora of the 4th cent., recommends as an aphrodisiac a certain preparation of safflower, successful in the case of Rabbi Jonathan (*Git.* 70a). Israel's lapse into immorality at Shittim (*Num.* 25:1-9) is explained by the rabbis as being partly due to certain wells found there, which were called "wells of lewdness" because their waters contained certain aphrodisiac minerals. It was from the same wells that the people of Sodom drank (*Midrash Num.* 20:21).

Some modern Biblical scholars have suggested that the fruit which Adam and Eve ate (*Gen.* 3:6) was conceived of as having aphrodisiac properties, since they immediately realized that they were naked; but this assumption is hardly logical.

Lit.: Macht, in *American Druggist,* Dec., 1933; Löw, I., *Die Flora der Juden,* vol. 3 (1924) 363-68; Ginzberg, L., *The Legends of the Jews,* vol. 5 (1925) 297, note 189; Preuss, Julius, *Biblisch-Talmudische Medizin* (1911) 538-40; Perlman, *Midrash Harefuah,* vol. 3, pp. 59-61; Frazer, J. G., *Folk Lore in the Old Testament,* vol. 2 (1918) 372-97.

APIKOROS, *see* EPICURUS.

APION, Alexandrian grammarian, enemy of the Jews, b. in the Great Oasis of Egypt, between 30 and 20 B.C.E.; d. probably at Rome, between 45 and 48 C.E. Apion was a leader of the Stoic school of philosophy at a time when the Stoics were making a lively propaganda for adherents in rivalry to the proselytizing endeavors of the Jews. This probably led Apion to include a bitter attack upon the Jews in the third book of his five-volume history of Egypt. In this, following Manetho, he declared that leprosy was a disease indigenous to the Jews, that the Jews were devoid of any gift for government or the arts, that their laws were abominable and full of hatred for others, that they annually sacrificed a foreigner and that they worshipped the golden head of an ass.

It was in answer to these charges that Josephus wrote his celebrated *Against Apion,* in which he refuted these slanders. Josephus stigmatized Apion as a scurrilous mountebank and charlatan, and the evidence



Mandrakes of Palestine, the Biblical "love-plants"

of non-Jewish contemporaries shows that this characterization was not far from the truth. Apion had some skill as a grammarian, but was inordinately vain, quarrelsome and unscrupulous. In addition to his writings, Apion stirred up the Alexandrian populace against the Jews by impugning the loyalty of the latter when they refused to worship the image of Caligula. He was the head of the embassy sent by the Alexandrians to the emperor in opposition to the Jewish deputation headed by Philo. Apion is known also as the transmitter of the story of Androcles and the Lion.

Lit.: Radin, Max, *The Jews Among the Greeks and Romans* (1915) 168-70, 189-90; Bentwich, Norman, *Philo* (1910) 63-69; idem, *Josephus* (1914) 206-8, 227-29; Abrahams, Israel, *By-Paths in Hebraic Bookland* (1920) 32-38.

APIS. Apis, a form of Ptah, the Egyptian sun-god, was represented in the temple of Memphis (Biblical *nof,* also *mof, Hosea* 9:6; *Isa.* 19:13; *Jer.* 2:16; 44:1; 46:14; *Ezek.* 30:13, 16) in the form of an idolatrously worshipped black bull (Egyptian Hap), whose consecration was solemnly celebrated in all of Egypt, whose death was generally mourned and whose carcass was interred with princely honors. It was formerly believed that the worship of the Golden Calf by the Hebrews (*Ex.* 32:1-35) represented an imitation of the Apis-cult. The presence of bull-worship among the agricultural Semites, however, accounts sufficiently for the origin of the background of the Golden Calf story. The Egyptians, moreover, worshipped the living animal. It was not Ptah, but the Palestinian sun-god, Baal, who was represented by the brazen calf-figures



The ravening beasts of the Apocalypse, a recurring representation in the literature of the ancient Jewish mystics. Reproduced from a rare Dutch Bible

at Dan and Beth-el. Many of these images have been found in the Nile delta, as well as in Goshen, where the Semite deities were native. The golden calf and the Apis-bull had in common the basic idea that the young bullock signified the embodiment of all power and manhood. There may be a reference to Apis in *Jer.* 46:15, where a widely accepted emendation gives the reading "Why hath Apis fled?"

Lit.: Breasted, J. H., *A History of Egypt* (1912) 46, 557; *The Cambridge Ancient History,* vol. I (1923) 272-74; Kuenen, A., *The Religion of Israel,* vol. I (1882) 235-36.

APOCALYPSE, Anglicized form of the Greek word ἀποκάλυψις, which means literally an "uncovering," "making known." It came to mean a "revelation," "manifestation," or a book containing such a revelation. The earliest yet discovered occurrence of the Greek noun is in *Sirach* (11:27; 22:22; 42:1) late in the 2nd cent. B.C.E., where it is used in the sense of a disclosure of secrets. As the title of a book the word appears first toward the end of the 1st cent. C.E. in the New Testament book *Revelation,* known also as the *Apocalypse of John,* and in the Jewish apocryphal work *Apocalypse of Baruch* (the Syriac Baruch, known also as *II Baruch*).

Common usage confines the word first to revelations secured in a dream or by some alteration of the emotional condition of the subject resulting in a psychological state which is regarded as due to divine seizure or inspiration; and second, in modern literature, to revelations which are concerned not with the individual nor this life, but with the future of the world or society in general and with life after death.

An apocalypse is thus a supernatural revelation of eschatology (the doctrine of "last things," or the future). Although certain apocalypses have to do with the secrets of the universe (for instance, *Enoch,* section 3, chaps. 72 to 82), all are definitely religious in intention and the vast majority are motivated by a desire for knowledge of the future course of history and the conditions of the soul after death, or the character and ways of the Deity. Sometimes all these themes are combined in one apocalypse.

Apocalypse, strictly understood and used, is to be distinguished from all types of divination and oracle on the one hand and from prophecy on the other. Divination attempts by various mechanical means, such as the casting of lots and the interpretation of dreams, signs and omens, to learn the decrees of fate and the will of the gods. Oracles are usually occupied with the same problems but use less mechanical means. However, these various ideas were not kept distinct in ancient usage. Prophecy, apocalypse, oracle and divination were all alike in that they were regarded as means of knowing the divine will. The common function of these revelations of deity was to advise men what to do in a given emergency. This easily passed over into prediction, into political advice, or into religious instruction. The prophet often foretold the future, although in the Old Testament his chief function was to proclaim social morality and true religion. The apocalyptist can not be sharply delimited, but his chief function was usually that of depicting the coming of divine judgment and the reign of righteousness.

Apocalypse is usually treated only in relation to

Judaism and Christianity. But the religio-historical significance of the phenomenon, even within this limited area, can be understood only in a much larger context. In all parts of the world supposedly supernatural visions and voices had been held to be the vehicle of divine revelation. Such beliefs are to be found among the most primitive peoples, such as the American Indians (see Lowie, R., *Primitive Religion,* New York, 1924, pp. 3-32). The trances of the shaman and dervish, the hallucinations of participants in various tribal ceremonies, the visions of ascetics and mystics, all these and other psychical experiences have been thought to provide knowledge of matters which could not be known through the ordinary channels of human cognition. A remarkable example of a religious reformer of a high order who combined patriotism, moral exhortation, and political prophecy with visionary experiences and serious attempts at a philosophical formulation of religious truth is to be found in the Japanese Buddhist, Nichiren (1222-82 C.E.), a man whose life almost parallels that of Jeremiah, except for a happier ending (see Anesaki, M., *Nichiren, the Buddhist Prophet,* Cambridge, 1916).

Among the ancient Greeks certain persons, such as Calchas and Cassandra, were regarded as gifted with second sight, or were sometimes possessed by a deity and thus were able to reveal the secrets of fate. Under the influence of Dionysiac or other orgiastic rites, of Orphic mysticism, and doubtless of the Orient, the belief in mystic visions received in dreams, ecstasy and trance became widespread. Persons who had fallen into trances, on returning to consciousness, related journeys to the heavenly and infernal regions. Such a vision is reported in the late Persian *Book of Ardâ Vîrâf.* These may also be called apocalypses.

In the Semitic world ecstatic or inspired prophecy is known from very early times. In Egypt it appears in some form not definitely described in the oldest known apocalyptic document, the "Vision of Neferrohu" (about 2000 B.C.E.). In Palestine and Syria examples begin with the Egyptian tale of Wen-amon, who reports an oracle delivered at Byblos by an ecstatic prophet in a scene laid in the 11th cent. B.C.E., and with the Bible accounts of the contemporary ecstatic experiences of Saul and the "sons of the prophets" in Israel. The content of this early Israelite "prophecy" is not indicated, but the phenomena seem to be closely connected with a revival of nationalism. Many Israelite prophets of the ecstatic type merely served as substitutes for the casting of lots, their revelations being intended only to indicate whether a proposed action was according to divine will or not (see *I Sam.* 10:1-13; 19:18-24; *I Kings* 13:20; *II Kings* 3:15; 9:11).

It is impossible to know whether Micaiah ben Imlah (*I Kings* 22) and the earlier writing prophets spoke in trance or ecstasy. It seems probable that at times possibly all, certainly many of them did so. Amos repeatedly refers to visions (*Amos* 7:1, 4, 7; 8:1-3; 9:1), and Isaiah's call came in a vision (*Isa.* 6:1; cf. *Micah* 3:5; *Jer.* 23:25). With Ezekiel the matter becomes clear, and his full and naive record of his experiences leaves no doubt (cf. Buttenwieser, M., in *Hebrew Union College Annual,* vol. 7, 1930, pp. 7-17). Probably later prophets and apocalyptists, both Jewish and Christian, had similar experiences. But from their descriptions it is impossible in a particular instance to ascertain whether a real experience is involved or the writer is using a literary device.

Scientific investigations of examples of trance states and of automatic writing and speaking prove that the claims of the apocalyptist are not necessarily fictitious, but that it is entirely possible for a certain type of mind to speak, write and even answer questions, when the unconscious subject apparently is exercising no control over the results. Others, when in a conscious state, are able to recollect and reproduce the experiences of the cataleptic state.

To be sure, it has never been satisfactorily demonstrated that such experiences produce entirely new ideas. Rather, it seems that such minds have a remarkable ability to recollect and reproduce impressions received long ago or conveyed perhaps by someone else unintentionally and unwittingly. Yet while the memory may have retained the impressions thus received, it may have completely forgotten their source, and the peculiar trance condition, with its removal of normal inhibitions and controls, may make possible entirely new combinations of old ideas.

The mind seems at times to reach solutions of problems by subconscious processes. The profound student of human affairs who has brooded long over social and religious problems will sometimes find solutions suddenly coming to the surface when he least expects them. Moreover, while in dreams and trances the normal level of mental activity is usually lowered, in certain ecstatic states it is heightened, and the subject may produce ideas entirely beyond his ordinary capacity. He may, therefore, believe with all honesty that some outside power or spirit has controlled him. Since in ancient times catalepsy, epilepsy, and even insanity were generally regarded as due to seizure by a spirit, either infernal or heavenly, the sincerity of the apocalyptist may be above suspicion and the faith of his followers may appear to rest on a firm basis. This in part explains the vogue of apocalyptic literature.

In such cases as these the vision or audition would be conditioned by the mental and emotional environment of the subject during his conscious periods. The prophet or apocalyptist who was in the pay of a monarch would produce a "revelation" acceptable to his master; the seer who had pondered earnestly over moral and religious questions would deliver a message based on higher religious principles. Each might honestly feel that he was expressing the will of the Deity.

See also: Apocalyptic Literature; Divination; Prophecy; Revelation. C. C. McCown.

Lit.: Rohde, E., *Psyche,* 4th ed., vol. 2 (1907) 1-102; Buttenwieser, M., *The Prophets of Israel* (1914) 138-63; Pratt, J. B., *The Religious Consciousness* (1920) 45-67; Robinson, T. H., *Prophecy and the Prophets in Ancient Israel* (1923) 39-49; McDougal, W., *Outline of Abnormal Psychology* (1926) 507-17; Micklem, N., *Prophecy and Eschatology* (1926) 1-82; Fascher, E., *Prophets* (1927).

APOCALYPSE OF ABRAHAM, *see* Abraham, Apocalypse of.

APOCALYPSE OF ELIJAH, *see* Elijah, Apocalypse of.

APOCALYPSE OF MOSES, *see* Adam, Books of; Jubilees, Book of.

APOCALYPTIC LITERATURE, writings in which the recipients of apocalypses record their revelations; in particular, writings which describe the end of the world, the events of the future, or the realms of the dead and non-human spirits, under the form of dreams, visions and auditions.

I. General Description. The term Apocalyptic Literature, though often restricted to the post-prophetic revelation literature of Judaism and Christianity, is in reality a literature with a long history. It begins at least as far back as 2000 B.C.E. and exerts a remarkable influence on politics, ethics and religion down to the present moment. It may be defined as a "type of writing which criticizes the present evils and promises future improvement under the guise of denunciations and predictions that are usually based upon supposedly supernatural visions and revelations."

This definition is purposely so phrased as to include (1) certain Egyptian writings, (2) the Hebrew prophetic, and (3) post-Exilic apocalyptic literature, (4) certain early Christian writings, and (5) Neo-Hebraic apocalyptic literature, all of which are generally related. To apocalyptic literature belong also (6) early Christian and Jewish writings which describe heaven and hell and other secrets of the universe, and (7) medieval and modern literature derived from the older apocalyses, but not sharing all their characteristics.

1. Egyptian apocalyptic literature is the earliest yet discovered. The *Vision of Neferrohu,* which begins the long series, seems to have been written under the Twelfth Dynasty (about 2000 B.C.E.) and to have been very popular in the time of the Eighteenth Dynasty (about 1500 B.C.E.). Somewhat similar to it is the imperfectly preserved *Admonitions of Ipuwer,* also written under the Twelfth Dynasty and preserved in a manuscript of the Nineteenth (about 1300 B.C.E.). These two documents are part of an abundant and impressive social literature which arose in Egypt apparently about 2000 B.C.E. and which denounced the social evils and misgovernment of the land. This literature is marked by vigorous and picturesque language, extreme pessimism as to current conditions, and sudden, unexplained transitions from pessimism to optimism, from catastrophe to restoration. It differs from Hebrew prophetic and apocalyptic literature in that it is partisan to the ruling classes and the established social order, though sympathetic with the wrongs and injustices from which the poor suffer.

During Greek and Roman times there developed in Egypt another type of apocalyptic literature which expressed the hopes of Egyptian patriots who were languishing under the foreign and to them oppressive rule of the Ptolemies and Romans. It includes two Demotic documents, the *Demotic Chronicle* (to which *Daniel* presents remarkable resemblances), and the *Curses upon Egypt of the Sixth Year of Bocchoris* which are represented as spoken by a lamb, as well as several other Greek works, such as the *Apology of the Potter to King Amenophis,* a prophecy of an Amenophis to a king of that name, and an oracle to Mycerinus.

2. Hebrew prophetic literature is often contrasted with apocalyptic literature, but it has this in common with both the older Egyptian and later post-Exilic Jewish apocalyptic literature, that it is intensely concerned with social wrongs and predicts a fearful social or cosmic catastrophe, the "day of Yahveh," in the near future, to be followed by a glorious restoration (*Amos* 5:18-20; 9:7-15; *Hosea* 14; *Micah* 2:1-5; 3:9 to 4:8; 7; *Isa.* 1:1 to 2:4). This fixed historical scheme links the Hebrew prophetic with the much earlier Egyptian apocalyptic literature.

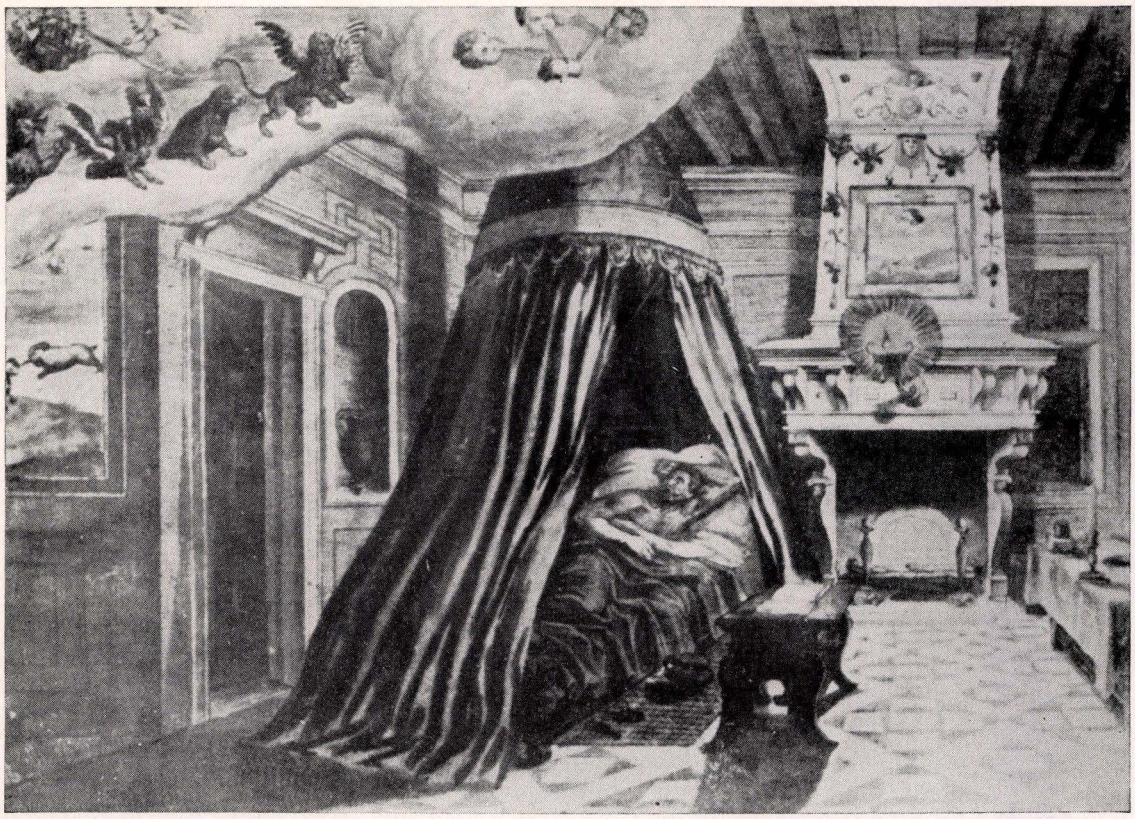
How far the prophetic predictions were based on supposedly supernatural visions and auditions can not be determined, but certainly such phenomena are frequently described (cf. *Amos* 7 and 8; *Isa.* 6). Thus in a way the prophets carried on the older Egyptian apocalyptic tradition, although far surpassing it in religious and ethical content. Ezekiel is especially to be noted as a prophet who explicitly acknowledges abnormal physical experiences such as trance and levitation. He is the first to describe events of the "last days" as the fulfillment of previous prophecy (*Ezek.* 38:17).

3. The period between 200 B.C.E. and 100-150 C.E. is the hey-day of the typical Jewish and Christian apocalyptic literature, and the term is often restricted to this period. Jewish apocalyptic writings show an astonishing resemblance, as yet unexplained, to Egyptian apocalyptic literature. They are the source of innumerable later writings and of various political and social movements. They have exercised a most unusual influence upon the evolution of religion, for from them Christianity was born. It was a peculiar emphasis upon and interpretation of apocalyptic ideas which caused Christianity to separate from Judaism.

One feature which characterizes the greater part of the Jewish apocalyptic literature of this period and differentiates it sharply from the Hebrew prophets is that the works are issued under a false name or title, and therefore are called Pseudepigrapha. Partly because the age of inspired prophecy was thought to be passed, partly to give their productions greater vogue, partly because much of the material was really old, the actual authors concealed their identity and ascribed their visions and revelations to famous ancient worthies such as Enoch and Baruch.

If the supposed writings of such ancient saints were to deal with current conditions—and this was the chief interest of their writers—it must be by way of prediction. To demonstrate the truth of the supposed prediction and also to use past history in ethical warnings and exhortations, the pseudonymous apocalypses describe under the guise of prophecy the course of history from the time of the ancient hero whose name was borrowed down to the period of writing. The time of the actual writer can usually be determined by a sudden break between clear allusions to known historical events and the confused and generalized descriptions of the evils of the "last days."

In Jewish apocalyptic literature, the basic conception of the world and history rests upon a vivid faith in God's sovereignty and a fatalistic acceptance of the doctrine of predestination. Since the glorious expectations of restoration held by the prophets had not been realized, all the ancient prophecies of both weal and woe were yet to be fulfilled. The "present evil age" is under the control of Satan and therefore is passing from bad to worse. Its wickedness will culminate in the evils of the "last days," the "last woes," sometimes called the "birth-pangs of the Messiah," which will come upon all men, both good and bad. The approach of the end of



Daniel's vision, typical of Apocalyptic Literature. From a painting by Gerard de Jode

"this age" will be known by wars, commotions, and social disorders and by terrifying and destructive signs in the heaven and on earth. At the end will come the day of final judgment, the "great assize," when all will receive their due reward. The "future age" is described in glowing terms. According to the common cyclic theory, the primitive Paradise was to return.

As to details, these writings exhibit the wildest disagreement. Some are narrowly particularistic, promising the glories of the future age only to Jews and indeed only to good Jews. Others are magnanimously universalistic, including true worshippers of God from every nation.

The figure of the Messiah, who appears in some of the Old Testament books and in some of the apocalypses as a perfect prince, usually a scion of the Davidic dynasty, is variously treated, being the Maccabean prince, John Hyrcanus, in the *Testament of Levi* (8:11-15; 18:2-13; about 125 B.C.E.) and becoming in the Similitudes of Enoch (*Ethiopic Enoch* 34 to 71; before 63 B.C.E.) the "son of man," the "Elect One," the great Judge, who comes on the clouds of heaven to punish the wicked and reward the good.

In some apocalypses mention is made of a kingdom of God, a period of messianic or divine rule on earth of varying length, 400, or 100 years, or eternal. The glories of this period are described with a wealth of sensuous hyperbole. According to one often repeated statement, the earth will be so fruitful that a single vine will bear ten thousand branches, each branch ten thousand twigs, each twig ten thousand shoots, each shoot ten thousand clusters, every cluster ten thousand grapes, and each grape will produce two hundred and twenty-five gallons of wine—certainly a wine-grower's millennium.

If this period is thought of as temporary, it is to be followed by an eternal heavenly existence. For such writers the end of the "present age" is not at all the end of the world, but merely of the evil in the world. The "future age" is still earthly, but not evil. Some apocalypses regard the material world as inherently evil and expect it to be destroyed or miraculously changed so that the "future age" will be heavenly, or transcendental. For such apocalypses the "end of the age" is also the "end of the world."

Out of the idea of four ages, gold, silver, bronze, and iron, found in Greece, Persia, and India, and certain references in the prophets to definite periods of suffering before the end (*Jer.* 25:12, seventy years; *Dan.* 9:24, seventy weeks) arose the belief that the end of the age could be calculated and definitely fixed. Complicated calculations have become a large part of the apocalyptic stock in trade. Even so great a scientist as Sir Isaac Newton calculated the end as coming in the very near future.

Partly to avoid danger from powerful persons or groups attacked, partly to secure an impressive air of mystery, apocalyptic writers were accustomed to use highly figurative language, elaborate allegory, and complicated and grotesque symbolism. Thus in parts of *Enoch* and *Daniel* angels and superhuman beings are spoken of as men, while men are animals, the enemies of Israel being called beasts, the Jews themselves sheep or cattle, and their leaders rams and bulls.



"The Elect are called to Heaven", according to Apocalyptic Literature. From a 16th cent. painting by Lucca Signorelli

Cryptic and unintelligible allusions to historical events and personages are numerous. Following in the footsteps of the prophets, they borrow motifs and figures generally from Iranian, Semitic and Greek mythology to fill in their pictures of the future. Out of this complex of ideas the figure of the Antichrist, sometimes human, sometimes superhuman, arose.

Jewish apocalyptic literature includes *Joel; Isaiah* 24 to 27, and 33 to 34; *Zechariah* 9 to 14; and especially *Daniel* 7 to 12, the last being in every way a typical apocalypse. The dates of the first four of these are difficult to determine, but *Daniel,* a product of the Maccabean struggle, was written about 165 B.C.E. and predicts the speedy advent of the divine kingdom.

The most important non-canonical apocalypses are: the Book of Noah (included in *Enoch*); *1, or Ethiopic, Enoch,* a collection of several originally separate works (from about 200 B.C.E. to about 63 B.C.E.); the *Testament of the Twelve Patriarchs* (about 140-125 B.C.E.); the *Assumption of Moses* (4 B.C.E. and 7 C.E.); *2, or Syriac Baruch* (40-90 C.E.); *II Esdras* (*4 Ezra*; 40-100 C.E.); the *Apocalypse of Abraham* (about 100 C.E.); *3, or Greek, Baruch* (2nd cent. C.E.). Many more have been lost. All of these were probably written originally in either Hebrew or Aramaic, but none of them has been preserved in the original, but rather in translations, in some cases a second remove from the originals.

The *Sibylline Oracles* iii to v (about 140 B.C.E. to 100 C.E.) are Jewish propaganda under a heathen mask, being oracles and apocalypses written in Greek and ascribed by Jewish authors to the famous, half-mythical heathen prophetess, the Sibyl. For detailed accounts of these books, see the corresponding articles.

4. Most of this apocalyptic literature was eventually rejected by Judaism, but it was preserved by Christianity, which began as an apocalyptic movement. Under Christian hands it underwent more or less extensive editorial changes and adaptation to Christian views and so in its present form it represents, in a sense, a phase of Christian evolution.

In the New Testament, material which carries on the Jewish apocalyptic tradition is to be seen in *Mark* 13; *Matt.* 24 and 25; *Luke* 17:20-37; 21:5-36; *I Thess.* 4:13 to 5:11; *II Thess.* 2:1-12; *I Cor.* 15:20-28; *Romans* 8:18-25. The *Book of Revelation* and considerable sections of the Christian *Sibylline Oracles* are implicitly or explicitly the product of supernatural revelations and therefore true apocalypses in every sense of the word. They are Christian adaptations of the typical apocalyptic beliefs written up in typical apocalyptic manner. The *Apocalypse of Thomas* describes the end of the world. Other Christian documents which contain apocalyptic matter are the *Shepherd of Hermas,* the *Ascension of Isaiah,* and *5 and 6 Ezra.*

5. With the 2nd cent. C.E. both Jewish and Christian apocalyptic literature entered upon a new phase, quite unrelated to any of the preceding. The majority of Christians lost interest in the end of the world and the coming of the new age. Instead they turned their

attention to the future life and the condition of the soul in the other world. The result was numerous apocalypses which picture the conditions of the righteous in heaven and of the wicked in hell. Such are the apocalypses of Peter, Paul and of the Virgin. The possibly Jewish *Apocalypse of Elijah* and *3, or Greek, Baruch* are concerned with the same subject.

6. The ancient Hebrew and Christian apocalypses already described by no means exhaust the list of such literature. There is an extensive Neo-Hebraic apocalyptic literature. It differs very little in its fundamental conceptions from the earlier Jewish apocalyptic literature, being the product of the same hopes and fears, utilizing practically the same ideas and literary forms, and serving the same purposes of comfort and encouragement. Works of this kind were assigned to Enoch, Moses, Elijah, Daniel, Zerubbabel, and to various rabbis such as Joshua ben Levi, Akiba, and Simeon ben Yohai. There is also the *Wars of the King Messiah* and the *Midrash of the Ten Kings.* They reflect the major political and social crises from the time of Bar Kochba (132-35) down to medieval times.

7. Visions of heaven and hell and predictions of the end of the world are by no means uncommon in later Christian literature. Great political, economic, or cosmic disturbances have repeatedly called forth the belief that the world was speedily to come to an end, and chiliasts, or premillennialists, believing that the thousand year reign of Christ predicted in *Revelation* 20:3 was soon to begin, have repeatedly produced descriptions of the expected crisis which might well be ranked with the ancient Jewish and Christian apocalyptic literature, except for the fact that they are plainly derived from the older literature and were not so influential.

It need hardly be said that such pseudonymous literature as has been described could not have been a mere record of visions and auditions received in a state of trance or ecstasy as the name apocalypse implies. In most of them the paraphernalia of vision and dream is but a thin disguise, a literary fiction, as far from fact as the names of the supposed seers. Many of the apocalypses (for instance, *Enoch*) are great collections of smaller books or fragments. The Christian *Book of Revelation* systematizes eschatology on a Christian basis.

It is nevertheless true that many of the recorded visions of apocalyptic literature may have been real psychical experiences of the writers. The state of dream, trance or ecstasy allows the subject many liberties. As the modern medium believes that he speaks under a control, so the ancient ecstatic may have thought that he spoke in the name of Enoch or Moses. A commonly accepted theory of the spirit world or inspiration acts as a powerful suggestion on a certain type of mind. Apocalyptic literature was the expression of the sufferings and disappointments of earnest believers in the ultimate righteousness of the world order. Its form was determined by the theological conceptions and literary taste of the ages in which it arose. C. C. McCown.

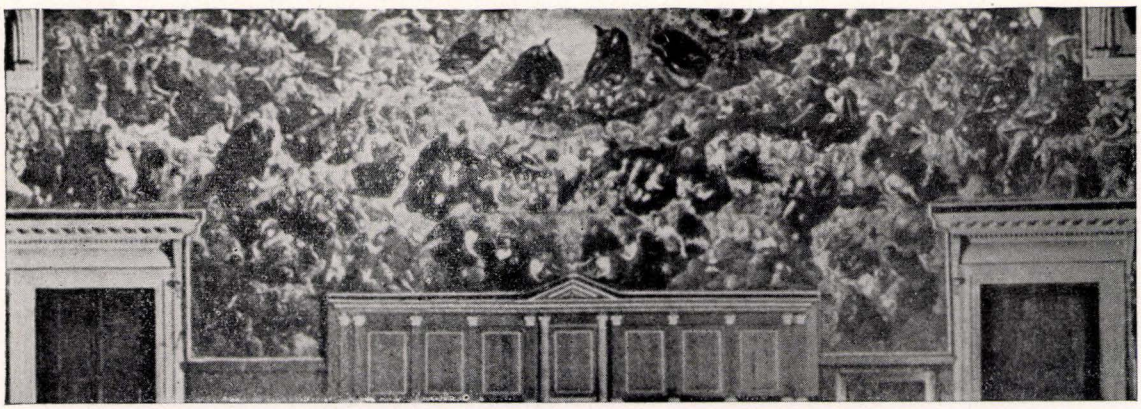
II. Inner Development. The bulk of what is known as Jewish apocalyptic literature was written in the period from the 3rd cent. B.C.E. to the end of the 1st cent. C.E. The literary form, however, occurs much earlier in Hebrew literature.

The Blessing of Jacob (*Gen.* 49), which recounts the fortunes of the tribes of Israel under the guise of a prophecy by Jacob on his death-bed, is a true apocalypse, though not dealing with the end of the world. It makes use of the very term "latter days" (*'aharith hayamim*) which was such a favorite in the later writings, and its allusions are as cryptic as any in the later literature. If the reference to Shiloh (verse 10) means the prophet Ahijah of Shiloh who fostered the cause of Jeroboam (*I Kings* 11:29-39), this poem arose soon after the division of the kingdom (about 935 B.C.E.).

The last section of the prophecy of Balaam (*Num.* 24) with its description of the fate awaiting Israel and the nations, likewise exhibits the character of an apocalypse. The poem, according to the critics, was used by the J and E writers of the 9th to 8th centuries B.C.E., but arose in a much earlier period. Such poetry was no doubt current in ancient Israel, serving as a reminder of past history and strengthening the belief in divine revelation.

A new turn came with the rise of the literary prophets in the 8th cent. Amos took an old popular concept, the "day of Yahveh"—in reality merely an expression for an outstanding triumph of Israel over its enemies, and something that might occur again and again—and made it a crisis in the national history, a day when God would visit justice upon Israel and the nations alike. Hosea added to this the idea that after Israel had been properly punished there would be a period of national regeneration when the people would return to God. These ideas were taken up by the other pre-Exilic prophets, whose message from that time on consisted of a dual prophecy, first of doom, then of restoration.

While apocalyptic literature took over these two conceptions from the literary prophets, the two forms of literature are markedly different in underlying concepts. Apocalypse rises as prophecy declines; it inherits the ideas of its predecessor, but uses them in a way that has less of burning inspiration and more of laborious calculation. The prophets always addressed their message to the people, and made them part of the action; the restoration was conditional upon the people's returning to God and following the ways of righteousness. The apocalyptists, however, made both catastrophe and restoration an act of God in which the people had but little or no part. The alternation of punishment and reward, as envisioned by the prophets, was as natural as life itself; as described by the apocalyptists, it was as cold and lifeless as a machine. The prophets begged and pleaded that the nation should awake, that it should work actively for justice and righteousness among humanity; the apocalyptists advised individuals to shun "this wicked age" and to await the end, and to them the observance of the ritual was just as important as that of the moral precepts. The Messiah of the prophets was an ideal king, mortal, reigning on earth; the Messiah of the apocalyptists was a mystic being of celestial origin, who would descend to execute judgment upon earth. The prophets sketched out their predictions along bold outlines, and were so little concerned as to their exact fulfillment that they even wrote down the prophecies which did not literally come true. But exact fulfillment was the very essence of apocalyptic ideas; everything must be as planned, and literal accomplishment was the test of revelation. For this reason, the apocalyptists had to go back to some



The Heavenly Jerusalem described in the Apocalypses. From a 16th cent. canvas by Tintoretto

seer of ancient times and to place their words in his mouth; for it was only by appealing to past events which they claimed to have predicted that they could secure attention to their vaticinations for the future.

It is generally agreed that the contact with the Persian religion on the part of the Jews had a powerful effect upon the course of apocalyptic literature. The Persian scheme of world-history, with its two warring divinities, with its definite cycle of six (or twice six) millennia, ending with the triumphant intervention of its savior, the Saoshyant, had a profound effect upon Jewish mystic thought. It gave the impetus to many eschatological descriptions of the wars of God and of the Messiah against Satan. Those sections of the Bible which are of an apocalyptic nature bear the stamp of the arithmetical and mechanical nature of the expected future; for numbers are at the very heart of apocalyptic literature. In contrast to the prophetic idea of regeneration by natural methods, we find striking supernatural interventions and catastrophes: wars, earthquakes, famines, celestial appearances and the like.

Apocalyptic literature was never universally circulated. It seems to have been the prized possession of a small group rather than of the people as a whole. *Daniel,* for instance, voices the views of the Hasideans who believed in passive resistance and looked askance at the heroic efforts of the Maccabees, to which there is a sneering reference in *Dan.* 11:34. Later apocalyptic literature seems to have developed among the Essenes, who possessed a store of secret books, and claimed the power of prophecy through their self-denying and sequestered life. From the Essenes it passed over to Christianity. It is probable that Jesus himself believed in the speedy approach of the end of days, since his ethics are "interim ethics" in preparation for the day of judgment and much resemble those advocated in apocalyptic literature.

Nearly all of the extant apocalypses have been reworked by Christian hands; thus the main part of *Revelation* is readily recognizable as a combination of two Jewish apocalypses, with Christian symbols and allusions substituted for Jewish ones.

With the growing hostility to Rome in the 1st cent. C.E., apocalyptic literature won new adherents among the Jewish people. It inspired the Zealots and the false messiahs of that period to desperate revolts. Even during the last of these, the Bar Kochba uprising (132-35 C.E.), they still felt that God would miraculously intervene when the enemy was about to triumph. The Pharisaic teachers, and the School of Hillel in particular, seem to have felt the danger of this mad enthusiasm. They issued warnings against excessive speculation with regard to the future and against calculations as to the end of days. The closing of the canon, which took place about this time, may have been impelled by the desire to check the flood of apocalyptic literature that was being poured forth; the line was drawn so as to exclude nearly all of it.

With the subsidence of the last violent revolts in the 2nd cent., Jewish apocalyptic literature began to decline; its traces, however, are found again and again in Talmudic and Midrashic literature, and a Neo-Hebraic apocalyptic literature continued for many centuries. It was the refuge of the oppressed, the joy of the mystics, the inspiration for sporadic pseudo-Messianic movements. But by the end of the 2nd cent., the mass of the people had turned away from such mysterious revelations and was concerned with other things—with the study of the Torah, with the exposition of Jewish philosophy. SIMON COHEN.

Lit.: Breasted, *Development of Religion and Thought in Ancient Egypt* (1912) 191-226; McCown, C. C., in *Harvard Theological Review,* vol. 18 (1925) 363-405; Erman, E., *Egyptian Literature* (1927) 86-131; Gressmann, *Der Messias* (1929) 417-45; Dieterich, *Nekyia* (1893); Charles, *A Critical History of the Doctrine of Future Life in Israel, Judaism and Christianity* (1899); Buttenwieser, M., *Outline of Neo-Hebraic Apocalyptic Literature* (1901); Schürer, E., *Geschichte des jüdischen Volkes im Zeitalter Jesu Christi* (1909), vol. 3, pp. 258-370, 555-95; Charles, *Apocrypha and Pseudepigrapha,* vol. 2, pp. 163-624; James, *Lost Apocrypha of the Old Testament* (1900); idem, *The Apocryphal New Testament* (1924); McCown, C. C., *The Promise of His Coming* (1920); *Encyclopaedia Judaica,* vol. 2, cols. 1142-61; Kohler, K., *The Origins of the Synagogue and the Church* (1929) 43-48, 164-99, 238-40; Burkitt, F. C., *Jewish and Christian Apocalypses* (1914).

APOCRYPHA (Greek ἀπόκρυφα, "secret," "hidden"). In general, the term apocrypha refers to books which are similar in nature or content to the Biblical writings, but which have been excluded from the Bible canon. Specifically, it refers to fourteen books which are included in the Septuagint and Vulgate but not in the Hebrew Bible. These are the following: *I* and *II Esdras, Tobit, Judith,* the *Additions to Esther, Wisdom of Solomon, Sirach* (*Ecclesiasticus*), *Baruch, Epistle of*



A scene from the tale of Tobit, as related in a book of the Apocrypha. From a rare Dutch engraving

Jeremiah, the three *Additions to Daniel,* the *Prayer of Manasseh,* and *I* and *II Maccabees.*

The term apocrypha, already applied to books in the sense of esoteric, was first used in something like its modern sense by the church father Jerome, and is probably a translation of the Hebrew *genuzim,* literally "hidden." During the period of the Second Temple there was no fixed canon except for the Torah and the Prophets; but there were many books besides these, both in Hebrew and Greek, which could be regarded as sacred. About the 1st and 2nd centuries C.E., however, a definite canon of Hagiographa, or Holy Writings, was established. Only those books were admitted which were held to have been written before the time of Ezra when, according to tradition, the Holy Spirit ceased in Israel. The apocrypha, being known to have been written later than Ezra's time, were not regarded as sacred; but since they contained many mentionings of the name of God (*'azkaroth*) they could not be destroyed like ordinary books, and were therefore stored away. Accordingly, they received the somewhat euphemistic designation of *sefarim genuzim,* "books that must be stored away," "books that are to be hidden." Another probable term for apocrypha is *sefarim hitzonim,* "books outside (of the canon)," which, according to *Sanh.* 10:1, were not to be read aloud in the synagogue as a Scriptural portion, under penalty of loss of one's share in the world to come.

The fourteen books grouped under the name Apocrypha were written in the last centuries B.C.E. and the 1st cent. C.E. and were for the most part originally composed in Hebrew or Aramaic. However, *II Maccabees* and *Wisdom of Solomon* were certainly written in Greek. All the books were probably of Palestinian origin, with the exception of *Tobit, Wisdom of Solomon,* and *II Maccabees,* products of Egypt.

On the whole, the books of the Apocrypha do not reach the high spiritual level of the Bible, although they contain some important Jewish conceptions, such as the praise of truth (*I Esdras*), the duty of burying the dead (*Tobit*), the denunciation of idolatry (*Baruch*), the immortality of the soul (*II Maccabees* and *Wisdom of Solomon*), the honor due to the student of the law and to the physician (*Sirach*). It is noteworthy that prayer plays a great part in all the Apocrypha. *I Maccabees* has great historical value.

While Jews consistently rejected the canonicity of the Apocrypha, it was regarded as sacred by the Catholic church, and its presence in the Christian Bible was not challenged until the Protestant Reformation. Today Protestant sects do not regard the Apocrypha as canonical, while the Catholics have adopted the strict canon of the Septuagint, thus rejecting *II Esdras,* which is extant only in Latin, and the *Prayer of Manasseh,* which occurs only in the Septuagint group of "Odes." Some Protestant communions, such as the Anglican, use parts of the Apocrypha.

See also: BARUCH; DANIEL, ADDITIONS TO; ESDRAS,

Books of; Esther (section 2); Judith; Maccabees, Books of; Manasseh, Prayer of; Sirach; Tobit; Wisdom of Solomon; Canon; New Testament (for the apocrypha to the New Testament); Pseudepigrapha.

C. C. McCown.

Lit.: Swete, H. B., *The Old Testament in Greek* (Greek Text) vol. 3 (1894); *The Apocrypha,* Revised Version (Oxford Press, 1895, Thos. Nelson and Son, 1894); Charles, R. H., *The Apocrypha and Pseudepigrapha of the Old Testament,* vol. 1 (1913; containing English translation); Kautzsch, E. F., *Die Apokryphen und Pseudepigraphen* (1921); Oesterley, W. O. E., *An Introduction to the Books of the Apocrypha* (1935); James, M. R., *Lost Apocrypha of the Old Testament* (1920); Hughes, H. M., *Ethics of Jewish Apocryphal Literature* (1909).

APOLANT, HUGO, physician, b. Berlin, 1866; d. Frankfort, 1915. He followed Ehrlich to Frankfort, where he became his co-worker in the institute for experimental therapeutics. His writings, which deal with the study of tumors, include: *Über die Entstehung eines Spindelzellensarkoms im Verlauf lange Zeit fortgesetzter Karzinom-Impfungen bei Mäusen* (Berlin, 1905); *Die experimentelle Erforschung der Geschwülste* (Berlin, 1906); and *Über künstliche Tumormischungen* (Berlin, 1907).

APOLANT, JENNY (née Rathenau), wife of Hugo and champion of women's rights, b. Berlin, 1874; d. 1925. In 1907 she was made the director of the information bureau for communal offices for women in Frankfort, and in 1920 she became a member of the Frankfort city council. She published a number of essays and reports on the part to be taken by women in the care of the poor and of orphans, in school administration, in the inspections of dwellings, and others informing women as to their rights as citizens. She introduced social service work in Frankfort in connection with the hospitals, and founded temperance restaurants. She wrote *Stellung und Mitarbeit der Frau in der Gemeinde* (Leipzig, 1912) and *Das kommunale Wahlrecht der Frau in den deutschen Bundesstaaten* (Leipzig, 1918).

Lit.: The works of Jenny Apolant; *Die Frau,* vol. 23, No. 6; *Jenny Apolant zum Gedächtnis,* issued by the Allgemeiner Deutscher Frauenverein (1926).

APOLLOS, an Alexandrian Jew, "an eloquent man, and mighty in the Scriptures," mentioned in *Acts* (18:24-28; 19:1) and in *I Corinthians* (1:12; 3:4-6, 22; 4:6; 16:12). He came to Ephesus in 54 to 56 C.E., and also visited Greece. The accounts concerning him are somewhat contradictory. In *Acts* he appears to be an adherent of John the Baptist. He was therefore not considered as one who had accepted the entire Christian doctrine completely; his converts had to be rebaptized by Paul.

In the writings of Paul himself Apollos figures as a rival of the apostle, and the head of one of the four dissenting Christian schools. Since a considerable part of *I Corinthians* is devoted to a denunciation of human wisdom as utterly insignificant before God, and since Apollos came from Alexandria, the cradle of Philonic philosophy, his figure assumes a new importance. He may have been a champion of the movement which eventually found its expression in the gospel of *John* (*John* 1:1-18). If this is so, the conciliatory tone of Paul is readily explained by his endeavor to bring together the two widely diverging currents in the early church: the Judaizing Christianity of Peter and James, and the mystico-philosophical tendency influenced by the Philonic doctrine of the Logos which was promulgated by Apollos.

On this hypothesis, the passages in *Acts* representing Apollos as subordinate to Paul are later accretions. They are further contradicted by the fact that Apollos took his own time to come to Corinth at the request of Paul. However, this very request shows that Paul considered Apollos his ally, since he wrote: "I have planted, Apollos watered; but God gave the increase."

Apollos is regarded by Luther and many later authorities as the author of the *Epistle to the Hebrews.*

Lit.: Foakes-Jackson, F. J., and Lake, K., *The Beginnings of Christianity,* vol. 4 (1930) 231-33; *Encyclopaedia Biblica,* vol. 1, pp. 262-63.

APOLOGISTS AND APOLOGETICS. Apologetic literature may be defined as that branch of writing which has for its purpose the defense of a given people, state, or system of belief. Since the Jewish people has been constantly in contact with non-Jews, it naturally met with considerable attack upon its religious doctrines and ways of life, as well as upon the racial character of its members. Jewish apologetics therefore assumes a double form, a defense of Judaism as a religion and a culture, and a defense of the Jews as worthy members of the human race. The emphasis laid upon one or another of these factors varies with the period and the nature of the attack.

There was little necessity for Jewish apologetics up to the 2nd cent. B.C.E., because up to that time religions and peoples entertained a generally tolerant attitude toward each other. It was in Egypt, in the 2nd cent., that the Jewish community first came into conflict with the heathens of Greek culture.

Inspired by missionary zeal to convert the heathens to their point of view, the Jews had scathingly denounced the folly of idolatry and the wickedness of heathen practices. This provoked a counter attack on the part of the defenders of alien belief, particularly the Stoics. Such writers as Manetho the Egyptian priest and Apion the teacher of rhetoric asserted various slanders against the Jews, ranging from an accusation that they had been expelled from Egypt as lepers to that that they sacrificed a foreigner every year. It is in answer to these and other ridiculous charges that the Jewish historian Josephus wrote the only extant work of Jewish apologetics of ancient times (1st cent. C.E.), the famous *Against Apion.* The book is mainly devoted to showing the ancient lineage of the Jews and the high regard in which they were held by various sovereigns, and to the refutation of the various slanders. There may have been other similar works in Greek written by the Jews of Alexandria, but none has survived. It is to be remembered that most of the writings of the Jewish Hellenistic school were composed with an eye to the conversion of the heathens, and hence were in themselves a glorification and defense of Judaism.

From Josephus in the 1st cent. C.E. until the time when Christianity became the supreme power in the 4th cent., there seems to have been no special need for Jewish apologetic literature. While the pages of the

Talmud record many arguments between Jews, pagans and heretics (Minim), some of whom may have been Christians, these were merely good-natured discussions and no Jewish teacher felt obliged to compose a defense of the Jews and Judaism. But when Christianity rose to power, and undertook its assault against all other forms of belief, the Jews were once more compelled to defend themselves. The literature of this period has unfortunately been lost, since such writings were suppressed by the church. However, it is interesting to note than in 680 Julian of Toledo complained about the influence of Jewish apologists, and that the chaplain Bodo, who became a proselyte about 835, wrote in defense of Judaism.

The chief concern of the Jewish apologists during the early Christian period was to prove that the numerous passages in the Bible which the Christians interpreted as prophesying the advent of Jesus were not intended to convey any such meaning by their authors. Philosophical and theological questions, such as the unity of God, original sin, and the Messiah, as well as a historical review of the origins of Christianity were the bones of contention for the apologetes. Exegetes, philosophers and theologians took up the cudgels, answering the objections of their opponents and advancing arguments to show that Judaism and its revelation were immutable and eternal. There were controversies with baptized Jews who sought to defame their former coreligionists. When the new rival religion arose in Islam, the controversies with Mohammedan writers were neither so frequent nor so violent, for these were concerned principally with the recognition of Mohammed and the Koran.

The vindication of the superiority of Judaism over Christianity and the refutation of the claim of the abrogation of the Law made by both daughter-religions were taken up by the philosopher Saadia ben Joseph, Gaon in Sura (882-942), the first Jewish apologist of the Middle Ages. In his *Emunoth Vedeoth* (Beliefs and Dogmas) he refutes the Christian interpretation of the Bible, proves the immutability of the Torah and the eternity of the Jewish people. Several Karaite scholars also came to the defense of Judaism and exposed the fallacies of Christianity in their day.

In Spain the poet and philosopher Judah Halevi (1086-1140), in his philosophical work *Kuzari* (Book of Proofs and Arguments in Defense of the Humiliated Religion), refutes the arguments of the Mohammedan and Christian representatives and makes an excellent exposition of the principles of Judaism. He answers the argument advanced by both dominant religions, that the low state of the Jews proves that God had forsaken them, by noting that both these religions speak of the poor and humble as being closer to God than the rich and powerful.

The first work entirely devoted to apologetics was written by Jacob ben Reuben about the year 1170 under the title *Milhamoth Adonai* (Wars of the Lord). It contains, besides a refutation of the Christian arguments, a thorough criticism of the Gospels and the Acts of the Apostles. In the 12th cent. Nathan ben Joseph Official held frequent debates with dignitaries of the church, even with Pope Gregory X. His son Joseph, the Bible commentator Joseph ben Isaac Bechor Shor, and Samuel ben Meir (Rashbam), in their commentaries on the Bible, fearlessly demonstrated the futility and invalidity of the Christian interpretation of Scriptures. Other Jewish scholars in Northern France expressed themselves very candidly regarding Christianity, laying aside all hesitation and reserve. For it was the time of the Crusades, when fanaticism broke loose and the Christian clergy began making use of baptized Jews to convert the Jews.

A scientific refutation of the Christian dogmas was undertaken by the grammarian and Bible commentator Joseph ben Isaac Kimhi (1110-75) in his work *Sefer Haberith* (Book of the Covenant), written in the form of a dialogue between a believer (Maamin), i.e. a Jew, and a heretic (Min), i.e. a Christian. His son, the famous Bible commentator David Kimhi (1160-1235), left a small polemical work entitled *Vikkuah* (Disputation), containing the gist of the arguments presented in a debate which he held with a Christian scholar. He incorporated numerous long polemical passages in his Bible commentaries against the Christian interpretation, especially on *Psalms;* these were collected and printed in a separate book under the title *Teshuboth Lanotzerim* (Arguments Against the Christians). Defensive writings were composed by Moses ibn Tibbon in Montpellier (flourished about 1250) and by Solomon ben Abraham Adret in Barcelona (1235-1310). The need for Jewish apologetics was frequently due to baptized Jews who, after their conversion to Christianity, composed most virulent attacks against their former religion and coreligionists. Almost all the public disputations arranged by the authorities were occasioned by spiteful anti-Jewish writings on the part of these renegades.

In the disputation of Paris in 1240 Rabbi Jehiel of Paris was opposed to the apostate Nicholas Donin, whose attacks against the Talmud were victoriously repulsed. In the public disputation held at Barcelona in 1263 the celebrated Moses ben Nahman (Nahmanides) appeared against the apostate Pablo Christiani. Refuting the arguments of the baptized Jew, he even made several attacks on certain principles of Christianity, among them that of original sin and that of redemption by the blood of Jesus.

In a disputation held in 1375 at Avila, Spain, for the purpose of converting the Jews, Moses Cohen Tordesillas opposed the baptized Jew Alfonso of Valladolid (Abner of Burgos). The main substance of his debate he wrote in the form of a dialogue between a Jew and a Christian, *Ezer Haemunah* (The Help of the Faith). A great disputation, held at the papal palace at Tortosa in 1413, under the presidency of Pope Benedict XIII, terminated with the victory of the Jewish spokesmen Don Vidal Benveniste and Joseph Albo over the baptized Jew Geronimo de Santa Fe, whose name had previously been Joshua Lorki, and who, while a Jew, had defended Judaism.

Isaac Pulgar (14th cent.), in his apologetic work *Ezer Hadath* (The Help of the Religion), argues that the smallness of the Jewish people is not a proof of its unimportance. The more lofty a religion, the fewer there are who can grasp its principles. Israel's sufferings and tribulations are tests of its faith.

It was to confute the attacks of the apostates and to teach the Jews how to defend themselves that Shemtob ibn Shaprut wrote his apologetic book *Eben*

Bohan (The Touchstone; 1380). Solomon ben Reuben Bonfed, rabbi in Saragossa, directed in 1391 a violent work against the baptized Jew Maestro Astruc Raimuch, whose name as a Christian was Francisco Dios Carne, and against other apostates who were then attempting to convert their Jewish friends. "You prove the Trinity from the Bible," Bonfed argued; "you could also prove a four-fold Godhead if you believed it so." The philosopher Hasdai Crescas (1340-1410) wrote a philosophical refutation of the dogmatic theology of Christianity in the Spanish language at the request of certain Christian grandees, as well as a small book in which he defended Jewish dogmas against the attacks of the apostate Paul of Burgos. This work was translated into Hebrew by Joseph ibn Shemtob in 1451 under the title *Bittul Ikre Hanotzerim* (Refutation of the Dogmas of Christianity).

One of the most famous polemical writings is Profiat Duran's (Ephodi) satirical letter *Al Tehi Kaabothecha* (Be Not Like Your Fathers), called by Christians *Alteḳa Boteḳa,* written in 1392 to his former friend David Bonet Bongiorno, who had gone over to Christianity. It is a masterpiece of satirical writing, for each of its sections begins with the formula "Be not like thy fathers," which gives at first, with subtle irony, the impression that it is a glorification of Christianity. In fact, Christians were for a long time misled by this satirical work as a glorification of Christianity and regarded it as an admonition not to return to Judaism, but later on it was proscribed and burned by order of the clergy. Duran wrote also *Kelimath Hagoyim* (The Shame of the Gentiles), a treatise on the untenability of the Christian dogmas.

Simon ben Zemah Duran (1361-1444), rabbi in Algiers, delivered mordant polemics against both Christianity and Islam in his work *Kesheth Umagen* (Bow and Shield), called also *Setirath Emunath Hanotzerim* (Refutation of the Christian Faith). Solomon Duran, his son and successor in office (1400-67), in his work *Milhemeth Mitzvah* (Battle of Duty), defended the Talmud against the attacks of the apostate Geronimo de Santa Fe (Joshua Lorki).

Many other important men in the 15th cent., for the most part Spanish Jewish scholars, were active as apologists. The most important of these were the physician and poet Hayim ibn Musa of Bejar (1390-1460), who disputed with Nicholas de Lyra of Paris and composed an apologetical book *Magen Veromah* (Shield and Spear) in 1456; Don David Nasi of Candia, who wrote *Hodaath Baal Din* (Admission of the Plaintiff), a highly esteemed work in which for the first time the attempt was made to confirm the theological dogmas of Judaism by means of statements of the New Testament; Isaac Nathan ben Kalonymus, of Arles, author of two apologetical writings, *Tochahath Matteh* (Correction with the Rod) and *Ir Mibtzar* (Fortified City); the author and preacher Joseph ibn Shemtob of Castile (b. 1400; d. 1460 as a martyr), a learned man and master of Christian theology, who wrote a treatise *Sefeḳoth Baikḳarim Al Maaseh Yeshu Hanotzri* (Objections to the Doctrines About Jesus) and who composed a commentary on Profiat Duran's epistle *Al Tehi Kaabothecha*; the religious philosopher Joseph Albo (1380-1444), who composed, besides his work on the philosophy of religion, the *Ikḳarim* (Principles), an apologetical discourse in Spanish on religion; Don Isaac Abravanel (1437-1508), who published a learned apologetical work *Yeshuoth Meshiho* (The Salvation of His Anointed), which contains a collection of all Messianic passages of the Bible and their interpretations, and who attacked the blood accusation in his commentary on the book of *Ezeḳiel;* the geographer Abraham Farissol of Ferrara (1451-1526), author of an apologetic book *Magen Abraham* (Shield of Abraham), in which he wrote down the gist of his disputation with the Dominican friars. He defended Judaism against both Christianity and Islam. He explains that the popes granted the Jews permission to take usurious interest in order to be able to demand higher taxes of them.

In the 15th cent., in Germany, Lippmann Mühlhausen, rabbi in Prague, wrote his apologetical book *Nitzahon* (Triumph), an outgrowth of his frequent disputations with representatives of the Church and Jewish converts. It is not only a polemic against Christianity, but a complete apology and defense of the ethical teachings of Judaism and its laws. The book made a great impression in Christian circles. It was translated immediately into Latin.

At the beginning of the 16th cent. a Christian scholar for the first time came forward as a defender of Judaism in the person of the German humanist Johann Reuchlin, who ushered in a new era by his courageous defense of Jews and Talmud in his *Augenspiegel.*

In Poland, the Karaite Isaac of Troki (near Vilna, 1533-94) became renowned as an apologist through his work *Hizzuḳ Emunah* (Fortification of Faith), written in the spirit of the *Nitzahon* of Mühlhausen. It enjoyed a considerable vogue and was translated into Latin, Spanish, English, French and German, and produced a number of Christian rejoinders. Voltaire, in his *Mélanges,* praised it extravagantly as one of the most effective refutations of Christianity.

There were several preeminent apologetic writers in Italy during this period. Leon de Modena (1571-1648), rabbi in Venice, often disputed with Christians. His work *Magen Vehereb* (Shield and Sword) deals with such subjects as original sin, the Trinity and Jesus and Mary. Samuel Usque, poet and historian, was the author of *Consolations for the Tribulations of Israel,* in Portuguese. Isaac Cantarini, physician and poet, wrote in Latin *Vindex Sanguinis,* a reply to a work on blood accusation, besides other works in Hebrew in defense of the Jews. David d'Ascoli, Italian writer, was the author of *Apologia Hebraeorum,* protesting against the decree of Pope Pius IV that Jews in Catholic countries dress in orange or yellow to distinguish them from Christians. David de Pomis wrote *Apologia pro Medico Hebreo* when Pope Gregory XIII prohibited Christian sick to call in Jewish doctors. Simon Luzzatto in his *Discorso circa il stato degli Hebrei* made an innovation in the field of Jewish apologetics in that he discussed the problem of the Jews instead of the problem of Judaism. The philosopher and physician Isaac Cardoso defended his coreligionists in his work *Las Excelencias de los Hebreos,* praising the philanthropy, chastity and faith of Israel.

There were apologists also in Holland. Rabbi Saul Morteira (17th cent.) wrote a defense of Judaism and attacks against Christianity. Manasseh ben Israel,

rabbi in Amsterdam, wrote several works in vindication of his people, including *The Hope of Israel.*

In the 18th cent., especially after efforts at emancipating the Jews had already begun, the material of Jewish apologetics was greatly increased and enlarged, since it now began increasingly to touch on the political. Moses Mendelssohn blazed a new trail as an apologist for Judaism; his *Jerusalem, oder über religiöse Macht und Judentum* evinced a new tendency not only in the content, but also in the form of Jewish apologetics. He inspired respect for the Jew which is reflected in Lessing's play *Nathan the Wise.* Mendelssohn's letter to Lavater and his introduction to the translation of the *Vindiciae Judaeorum* (Vindication of the Jews) of Manasseh ben Israel possess a purely apologetic character. The epistle of apologetic content which Jacob Herschel Emden directed to the Council of Four Lands in Poland (in the preface to his edition of the *Seder Olam,* 1757), as well as Isaac Pinto's work against the caustic attacks of Voltaire on the Jews and Judaism, were composed in the spirit of these times.

The number of Jewish apologists and their writings from the beginning of the 19th cent. to the present has been exceedingly great. The uninterrupted attacks on the Jews and Judaism launched by modern anti-Semites brought into the controversial arena numerous Jewish scientific writings which possess in some way or other an apologetical tendency, so that many men of Jewish learning may be claimed as apologists. Even in works devoted purely to literature the tendency toward apologetics has often made itself felt. To this there must be added the fact that in the struggle for equal rights the concept of Jewish apologetics, although not leaving its old forms, nevertheless became a little fluid. The method of the anti-Semites, i.e. that of directing attacks on the Jews and Judaism at the same time, justifies the view that every defense against anti-Semitism means at the same time an apology for Judaism. On the other hand, knowledge of Judaism and of the Jewish people has progressed essentially, as is proved by the considerable number of Christian savants and investigators, statesmen and writers, who have come forward as defenders of Judaism more recently.

Among the men who have energetically repelled anti-Jewish attacks in independent scientific or literary works, as well as by effective personal intervention, there may here be mentioned:

Joseph S. Bloch, whose work *Israel and the Nations* is a succinct manual of Jewish apologetics; Daniel Chwolson, a Russian Jewish scholar, the first converted Jew who vigorously defended the Jews and the Talmud; Coudenhove, Michael Creizenach, Gotthard Deutsch, David Friedländer, Abraham Geiger, Hirsch Goitein, Heinrich Graetz, Karl Friedrich Heman, David Hoffmann, Adolph Jellinek, Manuel Joel, Isaac Marcus Jost, Eduard König, Emil Lehmann, Anatole Leroy-Beaulieu, Isaac Baer Levinsohn, Gustav Levinstein, Cesare Lombroso, Thomas G. Masaryk, George Foote Moore, Theodor Nöldeke, Ludwig Philippson, Isaac Samuel Reggio, Joseph Salvador, L. S. Steinheim, Hermann L. Strack, Jacob Tugendhold, J. Willheimer, August Wünsche.

For writings against Jews, see POLEMICS; for polemics between Jews, see CONTROVERSIES; for interdenominational polemics, see DISPUTATIONS. *See also:* ANTI-SEMITISM; APOSTASY; BLOOD ACCUSATION.

SAMUEL MEISELS.

Lit.: Steinschneider, M., *Polemische und apologetische Literatur* (1877); Friedländer, M., *Geschichte der jüdischen Apologetik* (1903); Wohlgemuth, J., *Aufgabe und Methode der Apologetik im jüdischen Religionsunterricht* (1918); Daiches, Samuel, *Aspects of Judaism* (1928) 143-59, 330-59; Newman, Louis I., *Jewish Influence on Christian Reform Movements* (1925) 330-59; Eisenstein, J. D., *Otzar Havikkuhim* (1928); Bloch, Joseph S., *Israel and the Nations* (1927); Parkes, James W., *The Conflict of Church and Synagogue* (1934).

APOLOGY (Hebrew *piyyus*), an excuse or expression of regret for a wrong done to a fellow human being or for an act of insult or humiliation inflicted upon another, or for sins which a person has committed. In the case of a wrong done to a person, an apology can be made only in connection with an indemnification for whatever harm has been done, provided that the person who has been wronged desires it in addition to such indemnification. The reason for this is that no wrong which has been committed can, according to Jewish law, be made good by a mere apology alone. Even for humiliating a person Jewish law stipulates that a money indemnity must be paid. This is determined by the Beth Din (court of law) on the basis of the position occupied both by the person who offered the insult and by the one insulted.

In cases where the individual humiliated has died in the interim, the apology may be made at the grave and in the presence of several persons, usually ten (a Minyan), or in the synagogue. In such cases a money indemnity may be offered, but only for the benefit of the bereaved heirs. An apology for the violation of Jewish religious laws is possible only when it is accompanied by actual repentance. This inner change of heart, or repentance, is the essential feature, since the main purpose of such repentance or such apology is the determination never to repeat the offense. Accordingly, the favorite time for the expression of such apology has been just before or on the Day of Atonement, since it is most fitting for the day which is dedicated to reconciliation with both fellow man and God (*Yoma* 8:9). For apology in the sense of a literary or spoken defense of Judaism and its teachings and literature, see APOLOGISTS AND APOLOGETICS.

See also: FORGIVENESS; JUSTIFICATION; RECONCILIATION; REPENTANCE.

Lit.: *Orah Hayim* 606:1-2; *Hoshen Mishpat* 1:2, 5, 6; 420:38; 422.

APOSTATES. The word "apostate" is derived directly from a Greek root which originally meant a deserter or a political rebel, but soon came to mean one who forsook his religion. The Septuagint (*Num.* 14:9; *Josh.* 22:19; *Isa.* 30:1; *1 Kings* 21:13 and other places) uses verbs of the same root to denote acts of rebellion against the Law and the God of Israel. The term apostate has a more unfavorable connotation than that of convert; whereas the convert may have acted from conviction or self-protection, the apostate is felt to have changed his religion for selfish purposes. The word apostate here denotes those Jews who subsequent to their embracing another religion displayed an active hostility toward Judaism and the Jews.

While there were frequent defections from the ancestral faith and from the worship of the national God all through the period of the settlement in Palestine and the reign of the kings, one can hardly speak of



Mattathias slaying the Apostate. From an engraving by Paul Gustave Dore

apostates from Judaism until it became a definite organized religion, at the close of the Babylonian Exile. It was not until the 2nd cent. B.C.E., in the Greek period, that we read of any individuals who definitely made it their aim to subvert the Judaism in which they were reared. About 170 B.C.E., during the time when Antiochus Epiphanes was attempting to crush the Jewish religion, there were those among the extreme Hellenists who willingly furthered his plans to compel the worship of Greek deities with ritual and sacrifice, and to persecute those Jews who were still loyal to their faith. It was such an apostate whom Mattathias cut down at the altar at Modin as a signal for the beginning of the Maccabean uprising.

The success of the Maccabean revolt seems to have checked any further apostasy from Judaism; in fact, the period which followed was marked by numerous accessions to Judaism from the ranks of those of other faiths. The only conspicuous example of a Jew accepting the Roman religion was Tiberius Julius Alexander of Egypt, who, although he is held responsible for a massacre of his former coreligionists, acted rather as a Roman officer suppressing a riot than as a distinct enemy of the Jews; in the famous council of Titus before the close of the siege of Jerusalem, he voted in favor of sparing the Temple. A still more enigmatic figure is that of Elisha ben Abuyah of the 1st cent. C.E., otherwise known by the opprobrious epithet of Aher ("the other"); yet while he was regarded as an outcast and as one who had no share in

the world to come, he was not an apostate in the sense of our definition, as is shown by the continued intimacy with and respect for him by Rabbi Meir.

The rise of Christianity, first as a sect of Judaism and then as an independent religious group, attracted to its growing numbers many Jews, some of whom might be classed under the category of apostates. Unfortunately, Christian literature on this subject is scanty and was written at the time of hostility between Jews and Christians, while Jewish information is almost non-existent. It is hardly likely that the Christians of the 1st cent. C.E. were regarded as apostates, as is evidenced in the tolerant view expressed by Gamaliel I and upheld by the council of the Jews (*Acts* 5:34-40). On the other hand, Paul frequently claims to have been subjected to persecution by Jews (*Acts* 9:23; 13:50; 14:2, 19; 17:5, 13; 21:27-28; 25:1-3; *II Cor.* 11:24), and Stephen was certainly killed (*Acts* 6 and 7); but the charge against them was rather that of blasphemy than apostasy. Jacob of Kefar Sekanya, a known Christian teacher of the 1st cent., was treated with respect. It was probably not until the time of the Bar Kochba revolt (135 C.E.), when the Christians naturally declined to follow the Jewish Messiah, that real bitterness between the two religions was noticeable, as in the vigorous denunciations of Rabbi Tarfon (*Sab.* 116a).

Rabbinic literature has many expressions for those who have abandoned Judaism, and some of these were applied to apostates in particular. It should be noticed, however, that the term *min* properly means one who belongs to a heterodox group, and not a non-Jew or an apostate. *Poshe'a yisra'el,* "one who has fallen away from Israel," is applied to him who violates the Jewish commandments or customs; *kofer be'ikkar,* "denier" (the same word as the Mohammedan Kaffir), is generally applied to an atheist. A stronger term is *'apikoros,* literally meaning "Epicurean," that is, one who scoffs at the idea of a world ruled by God and devotes himself to a life of pleasure (some scholars connect the word with the Hebrew *hefker,* "ownerless," that is, an *'apikoros* is one who believes that there is no God who owns the world).

A genuine apostate, one who definitely accepts another religion, is generally called *meshumad,* from which is derived the expression "to shemad oneself" for "to apostatize." So deep a stigma did this word confer that when the rabbinic literature was subjected to censorship, the censors, themselves usually apostates, changed it in many instances to the milder form *mumar,* "convert." The occasional connection between *meshumadim* and *malshinim,* "informers," and the fact that in the twelfth benediction of the Eighteen Benedictions the latter word has been inserted in place of the older term *minim,* indicate that in the minds of the Jews there was a close connection between the two ideas, and explain the general detestation in which converts were held.

Details are meager as to the activities of apostates from Judaism in the early centuries of the Christian era. The Jews who accepted Islam from the 7th cent. on, whether because of the superior Arabic intellectual achievements or as an escape from fanatical persecutions, never displayed a fanatical hostility toward their brethren and hence are not to be classed as apostates. The probable reasons for this are the consistent toleration for Jews shown by the Moslems and the similarity of the two religions in their emphasis on monotheism.

The converts to Christianity during the early Middle Ages seem to have indulged in no attacks on Judaism. On the contrary, those Jews of Spain, Provence or the Byzantine empire who became Christians generally did so because of fear of death; they continued to regard themselves as Jews despite the fact that the way back to Judaism was barred to them, and they constantly reverted to Jewish practices. Jewish authorities, especially the great rabbinical leader Gershom of Mayence (960-1040), issued ordinances to secure consideration for such unwilling converts. When his own son, who had been forcibly converted, died in 1012, he performed the usual rites of mourning for him; by a misunderstanding this incident was later taken as the authority for the practice of mourning for real apostates as though they were dead.

It was not until the 12th cent. that Jewish history records apostates who propagandized against the Jews and Jewish teachings. Moses Sephardi (1062-1110), who was baptized under the name of Petrus Alfonsi, wrote dialogues attacking Judaism and defending Christianity, which were highly praised by Raymund Martin in his *Pugio Fidei.*

Of greater significance was Nicholas Donin, whose apostasy, like that of many others, was apparently caused by pique due to the treatment which he received from the Jewish community. Donin was banned by Rabbi Jehiel of Paris in 1225 because he questioned the validity of Jewish tradition; after living in excommunication for ten years he became a Christian, stirred up a crusade against the Jews in which 3,000 were killed, then laid an accusation against the Talmud before Pope Gregory IX, charging that it contained blasphemies against God, Jesus and Christianity. The pope ordered that all copies of the Talmud be seized and examined. The order was ignored elsewhere but obeyed in Paris (1240), where, after a notable disputation, twenty-four cartloads of Hebrew books were burned.

In Barcelona, to return to Spain, the apostate Pablo Christiani first attempted to involve the Jews in a disputation held in that city in 1263. Frustrated by the firm and brilliant defense presented by Nahmanides, he went to Pope Clement IV and made attacks on the Talmud, as a result of which a censorship of Jewish books was introduced into Spain.

Abner of Burgos, baptized as Alfonso Burgensis (1270-1348), justified his conversion in a letter to Isaac Pulgar, who replied in a biting satire. Abner then laid charges before King Alfonso XI of Castile, complaining especially of the twelfth benediction of the Eighteen Benedictions, and asserting that the "sectaries" for whose destruction it prayed were the Christians. Accordingly, the word "sectaries" (*minim*) was changed to "informers" (*malshinim*).

During the last century of Judaism in Spain, when persecutions were frequent and severe (1391-1492), many apostates, in order to avoid being confused with their Judaizing brethren, grew virulent in their attacks on Judaism, and zealous in their efforts to convert their former coreligionists. Most active among these were Pedro Ferrus, Diego de Valencia, and Astruc

Raimuch (baptized as Francisco Dios Carne). Needless to say, men like Samuel Abravanel (1391) and the family of Abraham Benveniste Senior (1492), who were manifestly devoted to Judaism and were converted only under the greatest pressure, can not be termed apostates.

The most active of the proselytizing apostates and the most harmful to the Jewish cause was Solomon Levi of Burgos (1352-1435), who, after his baptism at the age of forty, became Paul de Santa Maria. He had been a rabbi, and his wealth gave him access to fashionable Christian circles. After the general massacres of the Jews of Spain in 1391 his ambition led him to study theology at Paris, where he received the doctorate. He rose rapidly in the church, becoming finally archbishop of Burgos, and then privy councillor to Henry III of Castile. He wrote incessantly to calumniate the Jews and to prove that Judaism had been superseded by Christianity. As member of the regency during the minority of John II, Paul inspired the reissue of an old decree forbidding Jews to hold public office (1408) and later engineered an enactment in twenty-four clauses calculated to impoverish and to humiliate the Jews and to speed them on to baptism (1412). Jews were forbidden to leave their quarters, engage in professions or trades, act as brokers, deal in wine, flour, meat or bread, employ Christian help, or enjoy social intercourse with Christians. They could not settle internal disputes in their own courts, or levy communal taxes without royal permission. They might not be called "Don" or carry arms, trim their hair or shave their beards, or wear any but long mantles of coarse material, and they were prohibited from leaving the country. The penalty for transgression was a hundred lashes and a heavy fine, a third of which went to the informer.

Paul also instigated the Dominican friar, Vincent Ferrer, to preach baptism to the Jews throughout Castile. Vincent, with a mob at his heels, appeared in the synagogues with a Torah scroll in one hand and a crucifix in the other. Naturally, under the circumstances, his proselytizing met with great success. Paul's writings and activities provoked a considerable polemic literature. When Profiat Duran and David Bonet Bongiorno were about to leave for Palestine to resume their Judaism, Paul persuaded the latter to remain a Christian, whereupon Profiat addressed to him an amusing but earnest satire entitled *Al Tehi Kaabothecha* (Be Not Like Your Fathers).

Geronimo de Santa Fé, born Joshua ben Joseph ibn Vives Allorqui, was the most virulent of Paul de Santa Maria's disciples. Geronimo persuaded Pope Benedict XIII, whose physician he was, to order the famous disputation of Tortosa (February, 1413, to November, 1414), the most remarkable of its kind. As a result many Jews were forbidden to study the Talmud, and their internal life in Aragon was restricted by an enactment similar to that of Castile. In his writings Geronimo slandered the Jews, falsely accusing them of intense hostility towards Christians.

In 1497 Levi ben Shemtob (Pedro de la Caballeria) persuaded King Manuel of Portugal to baptize Jewish children forcibly, against the advice of the humane bishop Fernando Coutinho. After the expulsion of the Jews from Spain and Portugal, certain apostates, among whom may be mentioned Henrique Nunes de Firma Fe, acted as spies to discover Marranos.

In the Papal States the apostates Sixtus of Siena (1520-69) and his contemporary Philip Moro traveled about, at the bidding of Pope Paul IV, instigating the mob against the Jews whenever the latter resisted their exhortations to embrace Christianity. At Recanate on the Day of Atonement in 1558 Moro thrust a crucifix into the Ark in order to provoke a riot. Together with Vittorio Eliano and Giovanni Baptista Romano, grandsons of Elijah Levita, and Ananel di Foligno, all apostates, Moro caused Pope Julius III to issue a bull which resulted in the great burning of the Talmud at Rome in 1553. The accusation of a baptized Jew named Alexander de Franciscis Hebraeus before Pius V caused the expulsion of the Jews from the Papal States, except Rome and Ancona, in 1569. Paulo Riccio, born in Germany early in the 16th cent., became professor of philosophy at the University of Pavia after his conversion, but although he wrote to convince Jews of the truth of the gospels he was not actively hostile.

In Prague many Jews were imprisoned in 1399 because a baptized Jew called Peter (originally Pesah) made charges that there were abusive allusions to Jesus in the Alenu prayer. His opponent in the trial was the Jewish scholar Lipmann Mühlhausen; nevertheless eighty Jews were executed. In 1559 Asher of Udine, another apostate, caused the confiscation of every Hebrew book in Prague. Following the blood accusation occasioned in Trent in 1475 by the fiery preaching of the Franciscan Bernardinus of Feltre, hostility spread to Germany. At Regensburg the apostates Wolfkan and Hans Vayol were instrumental in spreading this slander against the Jews.

Johann (Joseph) Pfefferkorn, baptized in Cologne about 1505, wrote a series of violent diatribes against the Jews which are important for general history because they were answered by Reuchlin, and so played some part in the struggle for the Reformation. An apostate, Victor von Karben, assisted the Dominicans of Cologne who backed Pfefferkorn. As was the case with many apostates, Pfefferkorn's virulence was due to his quarrels in the Jewish community before his conversion. Antonio Margaritha's absurd and infamous *Der ganz jüdische Glaub* (Augsburg, 1530), was a source from which Luther derived arguments for his polemical works. Margaritha attacked Jewish life in general, and arraigned the Alenu prayer as blasphemous. A similar book in which the Alenu is the special object of attack is *Jüdischer abgestreifter Schlangenbalg,* by the apostate Samuel Friedrich Brenz of Osterburg, published at Nuremberg in 1614.

Christian Gershon of Bieberbach, baptized in 1600, became a Protestant pastor and devoted himself to vilifying the Talmud, as in his *Jüdischer Talmud* (Goslar, 1607). He, however, reflects a more enlightened age in that he refuted the blood accusation. Aaron Margalita, born in 1663 at Zólkiew in Poland, was a public preacher (Maggid); after his apostasy he caused a temporary ban on an edition of the Midrash Rabbah (Frankfort, 1705) by charging that it contained anti-Christian blasphemies. Naphtali Margolioth (Margaritha) became a Christian in 1603, taking the name Julius Conrad Otto. His *Gale*

Razaya (Nuremberg, 1605) is full of fraudulent "quotations from the Talmud" on the Messianic idea and the Trinity, and was for a long time accepted by Christian writers at face value. He subsequently reverted to Judaism.

Beginning with the 17th cent. the position of the Jews became more tolerable in Western Europe, and apostates ceased to appear there, chiefly because they were no longer encouraged to pour out their venom against the Jews and Judaism. In Eastern Europe, however, where anti-Jewish feeling was stronger, there was still opportunity for Jewish renegades. The most notorious of these were Jacob Leibovicz Frank (d. 1791), the Messianic pretender, who impudently revived the calumny of the blood accusation, and Jacob Brafmann in the 19th cent., whose Russian book, *Kniga Kahala* (Book of the Kahal; Vilna, 1869) exploited a legendary Jewish plot at world dominion, and has been often quoted by anti-Semites.

In modern times Jewish apostasy has taken a new form, that of attacks on Judaism by those who desire to convert the Jews to atheism. Various books and pamphlets have been written by Jewish atheists against the Bible and other Jewish writings, and appeals are circulated at the time of the high holidays urging Jews to abandon their worship. The Yevseksia, the Jewish section of the Communist party in Soviet Russia, has at times led vigorous campaigns against Jewish beliefs, rites and institutions.

For those Jews who accepted another religion, whether because of ambition, compulsion, or actual conviction, see CONVERTS. For those non-Jews who abjured their own religion and accepted Judaism, see PROSELYTES. See also INFORMERS; MINIM.

MOSES HADAS

Lit.: Graetz, H., *History of the Jews* (1927); Dubnow, S., *Weltgeschichte des jüdischen Volkes* (1925-29); the literature cited in the biographies of the apostates mentioned in this article.

APOSTLES (Greek *apostolos,* equivalent to "messenger," "commissioned one" or "delegate"), a designation for the narrower circle of the disciples of Jesus who were sent forth by Jesus to announce the gospel, i.e. the good tidings that the Messianic kingdom was at hand, to perform miraculous cures in token thereof and to preach repentance (the Greek *apostolos* corresponds to the Hebrew word *shaliah,* "representative," "deputy," "agent," "one who is sent"). According to the instructions of Jesus (*Matt.* 10), their commission extended only to the people of Israel ("the apostleship of the circumcision," *Gal.* 2:8), and, corresponding to the twelve tribes of Israel, twelve apostles were appointed. After Judas Iscariot had betrayed Jesus, Matthias was elected in his place (*Acts* 1:26).

The names of the twelve original apostles are not given consistently in the New Testament (cf. *Matt.* 10:2-4; *Mark* 3:16-19; *Luke* 6:14-16; *Acts* 1:13), and on this account it is not improbable that the number twelve was fixed in Jewish Christian circles only after the death of Jesus, with a view to the exclusion of Paul, the apostle of the Gentiles (*Matt.* 10:2; *Mark* 3:14; *Luke* 9:1; *Acts* 1:26). Apparently, all the apostles sprang from the lower classes of the people, as evidenced by the character delineation of the most important among them, the so-called three original apostles, Peter and the two sons of Zebedee, who were fishermen by calling.

After the death of Jesus, when the belief in his resurrection and return had spread and established itself among his adherents, the apostles, especially Peter and



The Apostles Paul and Barnabas before Sergius Paulus, depicted by Nichilas Poussin (17th cent.)

the sons of Zebedee, stood at the head of the Jewish Christian community. With firm conviction and with zeal they presented the belief in the resurrected Messiah, and the obligation on the part of the new believers to observe the Jewish law. In conformity with their master's instructions, they confined their activities to Jews. Despite the assertion of *Acts* (15:1-5, 22), the conversion of heathens on the Palestinian and Syrian coasts was not effected by the apostles, but by Greek-speaking Jewish Christian freedmen.

A short time after this Barnabas and Paul, together with many others, preached the gospel as missionaries to the Gentiles (*Acts* 13:46-52; 14:14; 15:12; *Gal.* 2:7; but cf. *Acts* 11, where the activities of Peter in this connection are noted). The conflict which arose over this matter was settled at a conference in Jerusalem, the so-called Apostolic Council (*Gal.* 2:1-10). The decision was that the apostles who had been appointed by Jesus would permit Paul to act in accordance with his own judgment, while Peter, as before, would confine himself to the evangelization of the Jews, and the other apostles would send representatives from among them to assist in the work (*Acts* 15:22; *Gal.* 2:7). The Jewish Christian party, under the direction of the apostles, did not include Paul in the ranks of the apostles, while the Gentile Christian party included both Barnabas and Paul.

No trustworthy record of the events of the lives of the apostles after the period described in *Acts* 1 to 15 is in existence. The accounts in the Apocryphal histories of the apostles are legendary, and proceed from the intelligible desire of the Christian communities to refer their origin directly to the apostles. The same statement is true of the legend that the various countries were assigned to the apostles for their mission. In the 2nd cent. itinerant preachers were often called apostles (*Didache* 11:3-6), and still later the title was given to men who, to an especially great degree, had performed meritorious service in the dissemination of Christianity. Such were, for example, Boniface, about the year 700 in Central Germany, and Ansgar, of the 9th cent., in Northern Europe.

Apostolic church is a name applied as a title of honor to the churches of Jerusalem, Antioch, Alexandria, and Rome. The office of the bishops and popes as successors of the apostles is called the Apostolic See.

F. FOAKES-JACKSON.

Lit.: Lake, Kirsopp, *The Apostolic Fathers,* in *Loeb Classical Library* (1912); Montefiore, Claude G., *Judaism and St. Paul* (1914); Thackeray, H. St. John, *The Relation of St. Paul to Contemporary Jewish Thought* (1900).

APOSTOLI (Greek *apostoloi*), the designation used by the Christian church fathers and in Roman law for the emissaries sent out by the Jewish patriarch (Nasi) after the destruction of the Second Temple. The corresponding Hebrew term is *shelihim.* These messengers periodically collected, in the province and in the Diaspora, the yearly taxes (*aurum coronarium*) for the support of the patriarch and for the maintenance of the higher tribunal of the Jews over which he presided. Eusebius states that these messengers also delivered the circular letters which were sent out by the Jewish patriarchs. As a rule, the Apostoli were men who were learned and well-versed in Haggadah; they preached in various communities and set forth the opinions of the central authorities. Thus they may have been effective in creating uniformity of religious observances between the Greek Diaspora and Palestine.

Lit.: Juster, Jean, *Les juifs dans l'empire romain,* vol. 1 (1914) 388-90; Vogelstein, Hermann, in *Hebrew Union College Annual,* vol. 2 (1925) 99-123.

APOSTOLIC CONSTITUTIONS, a collection of instructions relating to Christian ecclesiastical discipline, priests, festivals, fasts, prayers, divine service, communion and baptism. The constitutions are divided into eight books, and are formed after the Jewish pattern. These regulations, according to church tradition, were written down by Clement of Rome, one of the apostolic fathers. They are now supposed to have received their present form in Syria, not before the second half of the 5th cent., although they are based in part upon old traditions. The seventh book is an elaboration and re-touching of the older *Didache,* the Teaching of the Apostles, which was composed presumably in the 2nd cent. The first six books are an elaboration of the *Didascalia of the Apostles,* which originated in the 3rd cent. The *Apostolic Canons* form a brief extract of the Apostolic Constitutions, and this abstract was later enlarged by means of other canons which vary in the different churches. The Roman collection constitutes the earliest foundation of the canonical law.

The didactic portion of the *Didache* is essentially a repetition of the moral commandments of the Bible and of the Mishnah tractate *Aboth* (Sayings of the Fathers) in their peculiar formulation or phraseology; it supplements them by means of some New Testamental formulas. In the part relating to ritual matters many formulas of benedictions could be taken for Jewish ones if they did not contain the name of Jesus. In the *Didascalia,* again, there are prayers containing this form of address: "To our fathers Abraham, Isaac and Jacob." The Jewish model exercised an influence especially on the external form of the religious service, which consisted, as in the synagogue, of Scriptural readings, prayers with thanksgiving and glorification, and a religious discourse. The separation of priests and laity was claimed merely to follow the model found in the Old Testament.

Lit.: Harnack, A., *The Constitution and Law of the Church in the First Two Centuries* (1910); Lagarde, Paul de, *Constitutiones Apostolorum* (1862); Kohler, K., in *Jewish Encyclopedia,* vol. 4, pp. 585-94; McGiffert, A., *A History of Christianity in the Apostolic Age* (1912).

APOSTOMUS (or **POSTOMUS**), the name of a Greek or Roman mentioned in the Mishnah (*Taan.* 4:6). Among the five calamities which befell the Jews on the 17th of Tammuz, the Mishnah includes: "Apostomus burnt the Torah and set up an idol in the Temple" (or, "an idol was set up in the Temple"). According to the Jerusalem Talmud (*Yer. Taan.* iv, 68cd), the burning of the Torah took place at the ford of Lydda or Tarlosa, near Samaria. Neither the person nor the name occurs in any other extant source, and scholars have therefore proposed various identifications.

Ginzberg identifies Apostomus with Antiochus Epiphanes of Syria (reigned 175-164 B.C.E.), who carried on a systematic campaign against the Jewish religion, during which all scrolls of the Law were consigned to the flames (*I Macc.* 1:56). Because of his unstable



The Apostle Paul at Athens. From a painting by Raphael

character, Antiochus was called "Epimanes," "The Madman," instead of "Epiphanes," "The Manifest God." Apostomus would also be an epithet of opprobrium, meaning "big mouth," αὖπνς στόμα (Ewald), or "stuffed by his mouth," from ἐπιστομίζω (Jastrow). The latter interpretation has the analogy of the Aramaic phrase: *'aʃra lefumeh,* "Let his mouth [be stuffed with] dust" (literally, "dust to his mouth"; *B.B.* 16a).

In the year 50 C.E., during the reign of the emperor Claudius, a Roman official named Stephanos was robbed near Jerusalem. In retaliation, the governor, Cumanus, turned over several nearby villages to pillage. During the plundering, a Roman soldier tore a scroll of the Law and burnt it. At once a great disturbance arose, and the governor thought it best to allay the indignation of the people by having the soldier beheaded (Josephus, *Antiquities,* book 20, chap. 5, section 4; *Jewish War,* book 2, chap. 12, section 2). Schwartz, Derenbourg and Kohler see in Apostomus a corruption of Stephanos. Others suggest that the name of the commander of the Roman soldiers who carried on the pillaging was Postumus. Halberstam and L. Löw refer Apostomus to the martyrdom of Hanina ben Teradyon in Lydda during the Hadrianic persecutions of 135 C.E. (*Sifre Deut.* 307; *A.Z.* 17b; *Semahoth* 8:12).

APOTHEKER, DAVID, Hebrew and Yiddish writer, b. Ponievesh, Lithuania, 1855; d. New York, 1911. He studied at the Yeshiva in Wilkomir and was later a special student at the University of Kiev. He was imprisoned by the Tsarist government in 1879 for revolutionary activity, but after two years he managed to escape to Czernowitz, Bucovina, where he established a bookstore. During his stay in Czernowitz he contributed articles to Hebrew, Yiddish and German newspapers. In 1888 Apotheker emigrated to the United States. He wrote for several Yiddish newspapers. From 1895 to 1910 he published *Die Gegenwart,* a weekly, in Philadelphia. Returning to New York, he became editor of the *Yiddishe Bühne* in 1910; afterwards he edited *Der Kibitser.* Among his writings are *Hanebel* (Czernowitz, 1881), a collection of songs in Yiddish and Hebrew, and *Shulchan Aruch Hilchoth Tikkun Von Leibishl Chassid* (1881), and many brilliant Hebrew parodies.

Lit.: Reisen, Z., *Lexikon fun der Yiddishen Literatur und Presse,* vol. 1, cols. 151-55.

APPEAL, a legal term for a request made by one of the parties in a law-suit that a higher court review the decision, generally on the basis that there has been an error in the procedure. This feature in modern law is almost completely absent from Jewish law. Though courts might differ from one another in the number of their judges or the superiority of their learning, all were regarded as of equal power for rendering a judgment. God was present in every court session, and the judges who pronounced the decisions for Him needed no further review of their actions.

According to the Bible (*Ex.* 18), the juridical system of the Israelites originated with Moses. Moses had originally been willing to act as judge for all the disputes that arose among the people; but as this became an intolerable burden, he accepted the advice of his father-in-law, Jethro, and set up various courts: "rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens." These were to handle every

ordinary case that came within their jurisdiction; but if the question that was posed was beyond their skill, they could refer it to the judge of the larger group and ultimately to Moses himself. Thus there was an appeal, not from the judges, but by the judges; it is not clear whether the sentence was then pronounced by the original judge or him to whom the appeal in question had been made.

The system thus set up was followed by the later leaders of the people, Joshua, the Judges, and the kings of Israel and Judah. During that period, however, there were many matters that were not brought before the courts. The family council still possessed wide powers, including that of inflicting the death penalty, and there does not seem to have been any sort of appeal from its decision. The only instance in the Bible that resembles such an appeal is the case of the wise woman of Tekoa (*II Sam.* 14:4-8); there, however, the request seems rather that the king should use his influence with the family to mitigate the sentence than that he actually retry the case.

During the period of the Second Temple neither the family council nor the chief executive exercised any judicial functions. Instead there were courts of various sorts, ranging from the courts of three judges for civil cases and those of twenty-three in criminal cases to the Great Sanhedrin of seventy-one at Jerusalem. These courts are sometimes designated as "large" and "small"; but the difference is not invoked for purposes of review, but rather for consultation and division of jurisdiction, each kind of court handling a special class of cases, and the decision of each being final.

After the destruction of the Second Temple, the Sanhedrin at Jerusalem was replaced by the assembly of scholars who interpreted the law, headed by the Nasi, or patriarch, and the procedure at law in all courts was definitely organized.

In capital cases, a defendant who had been once acquitted might not again be reconvicted; there was no appeal from an acquittal. If the verdict was one of guilty, the sentence (usually death or flagellation) was carried out immediately, and the case was closed. If, however, the accused had managed to escape after the sentence had been pronounced, he might be recaptured and brought before the same court for execution of the sentence. If he were brought before another court and there were witnesses who testified that he had been duly tried and sentenced, the second court could carry out the sentence imposed by the first. It was especially noted, however, that if the accused had been sentenced by a court outside of Palestine, and escaped and were brought before a court in Palestine, the latter could annul the judgment (*Mak.* 7a). This was explained on the ground of the special privileges peculiar to Palestine, and is the only instance where the possibility of judicial review is permitted in Jewish law.

In civil cases, the decision of the court became immediately effective upon the parties. There were cases, however, in which one of the parties involved took occasion to submit the issue for an opinion before the Talmudic Sanhedrin, the assembly of scholars. This body would then discuss the question as to whether the judges had followed the law as laid down in the Mishnah, or whether their decision was based on a weighing of the evidence presented. If the assembly decided that the judges had duly followed the law, the case was closed; but if they came to the conclusion that the court had made an error in the law, they handed down an opinion to that effect. While they had no direct power to annul the decision of the court, the force of their authority was such that there would be either a new trial, before the same court, or the judges who rendered the erroneous decision might be called upon to make compensation to the injured party. However, the rule was early made that judges who had been duly certified as competent (*mumheh larabbim*) were presumed to be familiar with the law, and therefore were exempt from such payment of damages.

In ritual cases, which dealt with such matters as whether certain animals were permitted to be eaten, an opinion was usually asked of a single judge. If the questioner were dissatisfied, he might go to another judge, or even ask for an opinion from the Sanhedrin. The questioner could then follow the opinion of the latter, or of the judge whom he considered the greater authority, since the opinion of the first judge need not be considered final. If, however, the first opinion had been followed, and proved to be erroneous, the judge was just as liable to pay compensation as in civil matters. An interesting case of this sort is recorded in the Mishnah, when Tarfon, one of the rabbis of the 2nd cent., rendered a decision that a cow which had a certain defect might not be eaten, and the owner had then fed its flesh to the dogs. When the matter was brought before the Sanhedrin, the assembly decided that this defect did not make the animal unfit for food. Tarfon ruefully exclaimed: "Thy ass must be sold, Tarfon, to reimburse the owner of the cow." But another of the rabbis present assured him that as he was a duly certified judge, he did not have to pay the damages (*Bech.* 4:4).

Appeal in civil or ritual cases, then, might be made to an authority that was higher from the point of view of knowledge, but the final right of trial remained with the original court. This was at full liberty to reexamine the case on the basis of the legal opinion given by the authority and to reverse its own decision, but only if it had been convinced that it had interpreted the law incorrectly.

A situation similar to appeal arose when new evidence was forthcoming after the verdict had been reached. In such a case the original court could subject the evidence to a renewed examination (*Sanh.* 3:8). In order to obviate the uncertainty that would be bound to follow every judgment if it were perpetually subject to revision, it was customary to demand a declaration on the part of the litigants that all further evidence would not affect the judgment. Or the court would impose a time limit upon the parties for the bringing of additional evidence to contest the decision. Some of the rabbis protested that this might be unfair to those who had valid evidence but could not produce it within the given limit; but the majority, following the principle that "hard cases make bad law," ruled in favor of the time limit (*Sanh.* 31ab; *Ned.* 27a).

See also: ERROR; JURISPRUDENCE, JEWISH; RESPONSA AND DECISIONS.

SIMON COHEN.

Lit.: Maimonides, *Hilchoth Sanhedrin* 3:7; 4:1-8; 6:1 to 7:10; 13: 7-8; *Hilchoth Mamrim* 2:1-3; *Shulhan Aruch, Hoshen Mishpat* 14 and 20; Bloch, Moses, *Das Mosaisch-Talmudische Strafgerichtsverfahren* (1901) 62-63.

APPEL, BENJAMIN, novelist, b. New York city, 1907. His first short story was published in *The Midland,* a national magazine, in 1931, two years after his graduation from Lafayette College with the B.S. degree. He became a steady contributor to numerous periodicals, such as the *Red Book, Scribners, Esquire, Story* and the *North American Review;* his work was reprinted in O'Brien's *Best Short Stories* for 1934 and 1935, in the *O. Henry Prize Collections* for 1934 and 1937, and in a number of other anthologies. In 1934 his first novel, *Brain Guy,* was published in New York, followed by *Four Roads to Death* (New York) in 1935 and *Runaround* (New York) in 1937. Appel, a member of the executive committee of the New York Chapter of the League of American Writers, a pro-labor and anti-Fascist organization, frequently writes articles exposing anti-Semitic activities for the Federated Press and various liberal magazines.

APPLE (*tapuah*). The apple was evidently a favorite fruit in ancient Palestine, since there are references to its refreshing fragrance and the delightful shade of the tree itself (*Song of Songs* 2:3, 5; 7:9) and to the use of the apple motif in decoration (*Prov.* 25:11). However, the widespread popular belief that the fruit of the forbidden tree which Eve and Adam ate was the apple has no basis either in the text of the Bible itself or in Jewish legend, and is due to a Christian misunderstanding (Ginzberg, L., *Legends of the Jews,* vol. 5, 1925, p. 98), and the fact that "apple" was the general term for any fruit.

Jews throughout the ages valued the apple both as a delicacy and as an aid to health. Thus Josephus reports that Herod used to pare and eat an apple whenever he felt faint (*Antiquities,* book 17, chap. 7, section 1). The Talmud notes that apples were sent to the sick (*Tos. B.M.* 7:4), and the *Zohar* recommends them as helpful in any illness (*Zohar,* vol. 3, p. 74a). A pseudo-Aristotelian work, the *Book of the Apple,* translated by Gollancz, describes the death-bed conversation of the philosopher, during which he sustained himself by constantly smelling an apple. Apple-cider was a common beverage (*Tos. Ber.* 4:2), and the old custom of eating apples dipped with honey on New Year (*Tur, Orah Hayim* 583) shows how the apple was regarded as a dainty. It is interesting to note that games were played with apples as balls.

As a symbol, the apple was employed to represent the allegorical interpretation of the Scriptures (*Soferim* 16:4; Maimonides, *Moreh Nebuchim,* Friedlander trans., 4th ed., 1904, p. 6), and feminine beauty. Thus Judah Halevi sings (*Diwan,* edit. Brody, vol. 2, p. 297):

> "Lovely apple, noble work of God
> To delight the sense of taste and smell;
> In thy green and ruddy hue I can view
> The faces of the lover and his gazelle"
> (trans. J. Marcus).

The *Pithron Halomoth* of Almoli (Amsterdam, 1634, p. 40a) gives various interpretations to a dream about an apple.

For love-apples (*dud'aim*), see APHRODISIACS.

Lit.: Löw, I., *Die Flora der Juden,* vol. 3, pp. 212-35; Feldman, Asher, *The Parables and Similes of the Rabbis* (1924) 113-16; Gollancz, Hermann, *Translations from the Hebrew and Aramaic,* pp. 91-117.

APPRAISEMENT, the establishment of the value of an object by the court, either for the purpose of assessing damages or for settling a division of property. The appraisement of damages is treated in the articles ACCIDENT (IN LAW); BAILMENTS; and ASSAULT AND BATTERY. Aside from these cases, the chief application of appraisement under Jewish law occurs in the case of property seized for a debt. The usual method of satisfying a judgment for debt was to turn over the land of the debtor to the creditor, instead of exposing it for sale to the highest bidder, as in common law. It therefore became necessary for the court to appraise the value of the land, so that the exact portion which would be regarded as satisfaction for the debt could thus be determined.

In the application of this process certain principles were observed. For the satisfaction of damages due to one who had been injured, restitution had to be made from the best land; in the case of an ordinary debt, from middling land; but in the case of the jointure (Kethubah) due to a widow or a divorced wife, it was to be taken from the poorest (*Git.* 5:1). This distinction clearly indicates that the lands in question were not to be sold, but were to be transferred to the claimant, since if it is a mere question of sale, the value of the lands makes no difference.

The instrument by means of which the court awarded the lands to the creditor was called the "letter of appraisement" (*'iggereth shum*). No statement is made as to the number of the appraisers; but it is probable that there were three, the usual number of judges in civil cases, and this is confirmed by a Baraitha (*B.B.* 107a) and by the later practice (*Hoshen Mishpat* 103:1). These appraisers would visit the field in question and estimate its value; if they disagreed, the majority was followed or the various estimates were averaged up. Their findings were then reported to the court, and became an act of the court.

A special branch of appraisement was that dealing with the property of orphans which was sold to satisfy the debts of the estate. Such property had to be publicly advertised for thirty days before the date of its sale and in such a way as to receive the widest publicity (*Arach.* 6:1; 21b-22b). The advertisement made explicit statement of the boundaries of the land, its distinguishing features, the amount of the crops raised upon it, the valuation placed upon it by the court, and the reason why it was being sold. On the other hand, the sale of slaves, chattels, or notes of hand and other written obligations, were not advertised previous to the sale.

Under the older Talmudic law, only real estate could be seized for the satisfaction of a debt; personal property was exempt. During the Middle Ages, when Jews were no longer allowed to own land in the majority of countries, it became necessary to allow chattels to be taken by the creditor. However, the law of appraisement was not extended to chattels, and the court merely endeavored to make a suitable arrangement between the parties. But obligations of a third party to the debtor were subject to appraisement.

Appraisement was a part of the court procedure also in such divisions of property as the settling of estates and the dissolution of partnerships. In the former case the court would usually intervene only when

some of the heirs were minors and unable to protect their interests. In other cases the matter was usually settled by the parties themselves.

See also: COURTS; DEBTS; DOWRY; KETHUBAH.

MOSES HYAMSON.

APTOWITZER, VIKTOR, scholar and author, b. Tarnopol, Galicia (then Austria), 1871. He moved to Vienna in 1899, attended the university and the Israelitisch-theologische Lehranstalt, and in 1909 became professor of Midrash, Biblical exegesis and Jewish philosophy at the latter institution. His writings deal for the most part with rabbinic literature, to which he has applied the methods of modern literary and critical research. He made a study of the deviations from the Masoretic text which appear in citations in the Talmud and Midrash, and another on the dependence of Armenian and Syrian legal practice on Mosaic and Talmudic jurisprudence. In 1938 he migrated to Jerusalem.

His writings include: *Das Schriftwort in der rabbinischen Literatur* (Vienna, 1906-15); *Parteipolitik der Hasmonäerzeit im rabbinischen und pseudepigraphischen Schrifttum* (Vienna, 1927); *Kain und Abel in der Agada* (Vienna and Leipzig, 1922), the result of his studies of the Midrash; *Untersuchungen zur gaonäischen Literatur* (1932); *Spuren des Matriarchats in jüdischen Schriften; R. Chuschiel und R. Chananel* (1933). An edition of the *Rabiah* of the Tosafist Eliezer ben Joel Halevi, for which Aptowitzer prepared the text and an elaborate introduction, was issued by the Mekize Nirdamim society (Berlin, 1912-13). In addition, Aptowitzer has contributed numerous articles to various periodicals and publications, especially the *Monatsschrift für die Geschichte und Wissenschaft des Judentums,* the *Jewish Quarterly Review,* and the *Hebrew Union College Annual.*

APULIA, district in the south of Italy. The boundaries of Apulia formerly extended far beyond those of the modern province of the same name. Jews were settled here from the beginning of the Christian Era. At the close of the 4th cent., under Emperor Honorius, they were already sufficiently numerous to claim special attention in the imperial legislation. It was alleged that the various civic offices could not be filled owing to the reluctance of the Jews to accept appointment; and, in consequence, their exemption from the "curial" dignities was abolished. At the same time, they were forbidden to continue to send contributions for the maintenance of the Patriarchate in Palestine. At Venosa there were discovered Jewish catacombs with inscriptions dating continuously from perhaps the 2nd cent. to the 6th cent. Epitaphs of the 9th and 10th centuries were found in many other important towns of the region.

In the Gaonic period, after the schools of Mesopotamia began to decay, Apulia was one of the first centers of Jewish culture in the West. The semi-mythical figure of Aaron of Babylon is associated with the local revival of intellectual life. There were important schools at Bari, Taranto, Capua, and Oria. The local scholars were in touch with the Geonim and, according to legend, it was from Bari that the four scholars who were to disseminate Jewish learning in the western world set sail, previous to being taken captive.

Several Midrashic and other works, such as the *Pesikta Rabbathi,* the *Tanna debe Eliyahu,* and the chronicle of *Josippon,* are thought to have been composed in this region. The *Chronicle of Ahimaaz* shows us an intense intellectual life in Apulia throughout this period. Shephatiah of Oria was the earliest known Hebrew liturgical poet who lived in Europe; for some generations his family continued preëminent in local life. During the brief interludes of Byzantine rule, there seems to have been a minor persecution under Basil I (867-86), and another of greater intensity under Romanus Lecapenus (919-44).

The prosperity of the south of Italy and of its Jewish communities received a fatal blow at the time of the Saracen incursions, from the close of the 9th cent. onwards. The sack of Oria in 925, when ten learned rabbis were killed and Sabbatai Donnolo, later famous as physician and astronomer, was captured, was a typical incident of this period. However, the great reputation of the Apulian scholars lingered on to the 12th cent.; Benjamin of Tudela, about 1170, found flourishing Jewish communities throughout the region. Rabbi Isaiah of Trani, in the following century, exemplified the fact that the traditions of Apulian Jewish scholarship were not at an end.

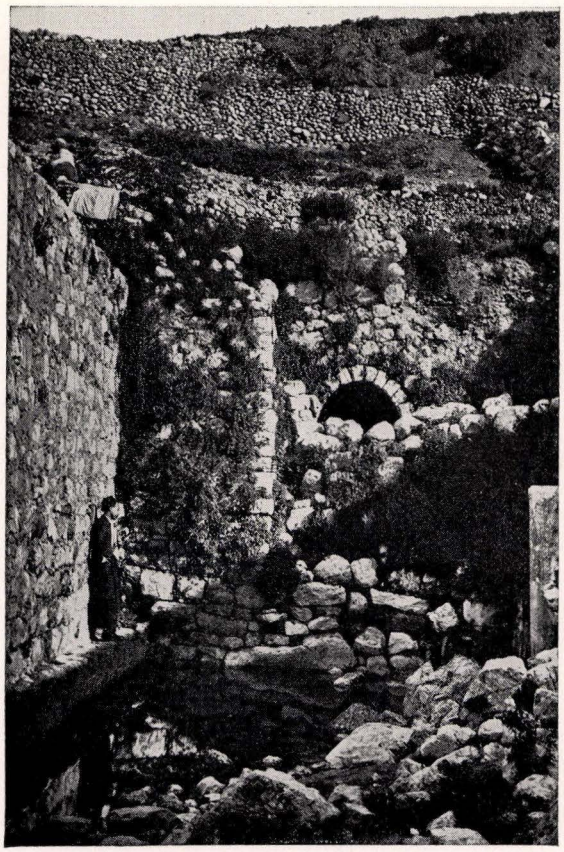
Under the rule of Charles II of Anjou (1290) disaster overtook Apulian Jewry. An order was issued that all the Jews of the realm should be converted to Christianity. This, though carried out by force, was completely ineffective. In place of the old Jewish communities, there were henceforth congregations of neophytes (*neofiti*), analogous in every respect to the Marranos of Spain and Portugal of a later generation. These neophytes of Apulia continued to hand down in secret from generation to generation their ancestral religious tradition. They continued their crypto-Jewish existence as late as the 15th cent., when Jews had begun to settle in Apulia again.

The new arrivals, some of whom came from the adjacent parts of Italy, some from Spain, were of no great numerical importance. Although they produced one or two scholars of note, they were unable to restore the old intellectual tradition of the province. In 1540, with the expulsion of the Jews from the kingdom of Naples, the settlement finally came to an end. However, the *neofiti* remained. It was in part to repress them that the Inquisition began its activity in Apulia; seven of them were burned on one occasion in Rome in 1572. It is said that even today some reminiscences of Jewish usage are to be found in the region.

The exiles from Apulia, reinforced by fugitive *neofiti,* are to be traced during the subsequent period throughout the Levant. There were separate congregations noteworthy for their religious intransigeance at Constantinople, Salonika, and in several places along the Adriatic coast. At Corfu, the Apulian congregation, with its own rite of prayers and even its own dialect, retained its identity until very recent times. Although a few Jews have settled at Bari and elsewhere since the World War, no community has been reëstablished in Apulia itself.

CECIL ROTH.

Lit.: Ascoli, G., in *Atti del Quarto Congresso . . . degli Orientalisti* (1880); Juster, Jean, *Les Juifs dans l'empire Romain* (1914); Ferorelli, G., *Gli ebrei nell' italia meridionale* (1915); Tamassia, N., "Stranieri ed ebrei nell' italia meridionale," in *Atti dell' Istituto Veneto,* vol. 63, part 2, pp. 748-839; Cassuto, Umberto, "Un' Ignoto Capitolo di Storia Giudaica," in *Hermann Cohen Festschrift.*



An ancient aqueduct with the aid of which water from the Gihon spring was carried to the pool of Siloam

AQUEDUCTS IN PALESTINE. Most of the cities in Palestine are located in the vicinity of an abundant water-supply, but where this is absent or insufficient, aqueducts were provided, even in early times. The excavations at Gezer, in the Philistine southwest of the country, reveal a water tunnel cut to a vertical depth of ninety-four feet. The most striking instance of the construction of aqueducts is in the case of Jerusalem, which has the advantage of a strong natural situation, but has very little water. The Jebusite inhabitants seem to have possessed some sort of aqueduct to convey rain water into the city, as the somewhat fragmentary account of its capture in the time of David indicates that it was through this channel that Joab entered and surprised the city (*II Sam.* 5:8).

By the time of Hezekiah there was in existence the "conduit of the upper pool" (*II Kings* 18:17), which probably follows the line of the present conduit from the northwest, entering the walls at the place where the Hippicus tower later stood, and emptying into the Birket Mamilla and the Pool of Hezekiah. Hezekiah himself, in preparation for the threatened siege of Jerusalem, made a cutting through the Ophel hill to convey the waters of the Gihon spring to the pool of Siloam, which was fenced in by a double wall (*Isa.* 22:9-11). The Siloam inscription shows how this was done. Two gangs of workmen were set to cutting a tunnel, one starting near the spring and one near the pool. More by good luck than by science, they came near enough to hear one another working, whereupon they made a cross-cut through the rock to connect the two galleys.

Two other aqueducts brought in water from springs to the south. They were thirteen and forty-one miles in length, respectively, and united at the Roman reservoirs near Bethlehem which bear the name of Solomon's Pools. From there the water was conveyed into the city, passing through underground pipes into the Temple area. It was perhaps this last feature which led various writers to describe a stream of water flowing out from the interior of the Temple (*Ezek.* 47:1; *Joel* 4:18; *Letter of Aristeas,* § 89). When Pontius Pilate seized some of the money in the Temple treasury for work on an aqueduct (Josephus, *Antiquities,* book 18, chap. 3, section 2), it was perhaps to repair this conduit; the three pools of Solomon, which are of Roman design, were probably constructed as part of this improvement.

Other cities in or near Palestine served by ancient aqueducts included Tyre, which from its island situation needed a water-supply; Caesarea, which was the Roman capital of Palestine, situated on the seacoast and with two aqueducts still traceable; and Jericho, which had two such conduits, one for the water-supply of the city, and one for the irrigation of the palm-groves. According to Josephus (*Antiquities,* book 17, chap. 13, section 1), the latter was constructed by Archelaus, the son of Herod.

AQUILA, proselyte and translater of the Bible into Greek, who lived in the 2nd cent. C.E. He came from Sinope, in Pontus, Asia Minor. He is not to be confused with another Aquila of Pontus (mentioned in *Acts* 18:2) who lived sixty years before the Greek Aquila, and was a Jew. Aquila the proselyte is mentioned a number of times in the Palestinian Talmud under the name Akylas; and most scholars hold that the proselyte Onkelos, who is mentioned frequently in the Babylonian Talmud, is the same as Aquila.

According to the church father Epiphanius, Aquila was a relative of the emperor Hadrian, by whom he was commissioned to superintend the building of the city Aelia Capitolina on the site of Jerusalem, about 128. Here he met some of the Christian community, and was converted to Christianity; but refusing to give up the pagan practice of necromancy, was excommunicated, and went over to Judaism. Curiously enough, Jewish stories about Aquila describe him as consulting the spirits of Titus, Balaam and Jesus and as adopting Judaism on their advice.

The great achievement of Aquila was the translation of the entire Bible into Greek. This work, according to the Talmud, was performed under the direction of Eliezer ben Hyrkanos and Joshua ben Hananiah (*Yer. Meg.* 1:11, 71c). According to Jerome, his teacher was Akiba; but as this statement occurs 250 years after the time of Aquila, and is supported in Jewish sources by the translation of a single verse only (*Yer. Kid.* 1:11, 59c), it cannot outweigh the explicit statement of the Talmud. It is clear, however, that the translation of Aquila was extensively influenced by that form of Bible interpretation which had been so successfully developed by Akiba and which became the prevailing mode among Jewish teachers. Aquila's work of translation must have occupied him for a number of years; he is known to have made a second and revised version after completing his first draft.

The translation of Aquila was hailed with delight by the Jewish teachers, who applied to it the words: "Thou art fairer than the children of men" (*Ps.* 45:3) and declared that Aquila had "made the beauties of Japhet (Greek) dwell in the tents of Shem (Hebrew)" (a play on *Gen.* 9:27). His version was accepted as the official Greek Bible of the Jews, in contrast to the Septuagint, which, though itself a Jewish product, had by that time become the Bible of the Greek-speaking Christians. As late as the 6th cent. the emperor Justinian, promulgating a decree on Scripture reading in the synagogues, permitted the version of Aquila to be read there by the Jews. In the 7th cent., after the Mohammedan conquest of northern Africa, the Jews of that area abandoned Greek in favor of Arabic as their vernacular; the translation of Aquila was no longer used, and soon disappeared.

Fortunately, however, a good many specimens of Aquila's Bible have been preserved. In 245 the church father Origen compiled his monumental *Hexapla,* which embodied the translation of Aquila together with that of the Septuagint and two other Greek versions. In the course of time, the *Hexapla* was lost, but a number of the renditions of Aquila had been copied from it in the form of notes on various codices of the Septuagint. All these citations have been collected in F. Field's *Origenis Hexaplorum Quae Supersunt* (1875). In 1895 Mercati discovered a portion of the complete *Hexapla* which furnishes the text of Aquila to eleven of the Psalms; other portions of Aquila, from *Kings* and *Psalms,* were discovered in the Cairo Genizah. Those from the former book were edited and published by F.C. Burkitt (1897), those from the latter by Taylor (1900). Amherst Papyrus I. iii c (published in 1900) contains Aquila's translation of the first five verses of *Genesis.*

The testimony of the fragments confirms the accounts of Aquila's methods of translation as given by the church fathers, and thus gives a clear picture of the outstanding features of his version. Aquila's rendition of the Scriptures is characterized by an extremely close following of the Hebrew text, and by the incorporation of the rabbinic exegesis. In contrast to the Septuagint, which does not hesitate to expand, paraphrase or condense, Aquila follows the Hebrew word by word. He is careful to render each Hebrew term by the same Greek word in every instance, and he often coins Greek words to bring out the root-meaning of the Hebrew. The Divine Name (Tetragrammaton) is not rendered at all, but is written out in archaic Hebrew letters. A noteworthy feature of Aquila is his rendering of the Hebrew particle *'eth,* which indicates the object of the verb, by the Greek *syn,* "with," in accordance with the theory of Nahum of Gimzo and Akiba that this particle is used in an inclusive sense. This practice is in direct violation of Greek usage. It appears also in the translation of *Ecclesiastes* now embodied in the Septuagint, and many scholars believe that this version was made by Aquila.

The translations of Aquila are of no great value for the interpretation of the Bible, but constitute an important witness to the unchanged nature of the Hebrew text. Except for a fragment which contains a few verses, the oldest Bible manuscripts extant do not date earlier than the 9th cent.; hence the translation of Aquila, with its extreme literalness, furnishes a good proof that in the 2nd cent., when he wrote, the Masoretic text was essentially the same as its later form.

Aquila is quoted in about a dozen places in the Talmud and Midrash. About half of these quotations cite his Greek renderings of Hebrew words, and where these have survived, the citations are found to be accurate; the others are either Aramaic renderings, or Haggadic expositions based on Greek words.

See also: BIBLE TRANSLATIONS; HEXAPLA; ONKELOS.

SIMON COHEN.

Lit.: Swete, H. B., *Introduction to the Old Testament in Greek* (1914) 31-42; Reider, J., *Prolegomena to a Greek-Hebrew, Hebrew-Greek Index to Aquila* (1916); Silverstone, A. E., *Aquila and Onkelos* (1931).

AQUINAS, THOMAS, scholastic philosopher and Christian theologian, b. Aquino, Italy, 1227; d. 1274. He was the pupil of Albertus Magnus, and was regarded as the most eminent of the Christian philosophers of the Middle Ages. His chief work is *Summa Theologiae,* which seeks to harmonize philosophy with Christianity.

Aquinas was well acquainted with the works of Jewish philosophers, although he mentions only Ibn Gabirol, under the name Avicebron. Aquinas derives some of his teachings, however, from Bahya ibn Pakuda and from Maimonides. Thus from Bahya he derives one of his proofs for the unity of God; from Maimonides, the proofs of God's existence in that there must be some being responsible for all motion, and in that there must be an ultimate cause for all existence; from both, the argument that since every effect is due to a cause, there must be a power to initiate this causal relation, i.e. God. In this way Aquinas forms a link in the chain of thought that runs from Aristotle, through the medieval Jewish philosophers, to the Christian theology of the Middle Ages.

A number of later Jewish writers made translations from Aquinas into Hebrew: Judah Romano (b. 1286), with *Maamar Hamamshalim* and *Neged Haumoth;* Eli Hobillo (1470), with *Maamar Bechohoth Hanefesh, Beinyan Hakolel* and *Shaaloth Maamar Benimtza Ubemihut;* Abraham Nehemiah ben Joseph (1490) and Jacob Zahalon (d. 1693).

Lit.: Guttmann, Jakob, *Das Verhältnis des Thomas v. Aquino zum Judentum und zur jüdischen Literatur* (1891); Steinschneider, Moritz, *Hebräische Übersetzungen* (1893) 483-87.

ARABAH, "steppe, desert" (whence "Arabians," equivalent to "inhabitants of the steppes"), or simply "plain." The word is used in the Bible as a designation for the extensive depression on both sides of the Jordan and the Dead Sea as well as for their southern continuation as far as the Gulf of Akabah; hence *'Areboth Yeriho, 'Areboth Moab,* and furthermore, *yam ha'arabah* as a designation for the Dead Sea. At present the name El-Arabah is applied only to the desert plateau extending from the Jordan valley and the Dead Sea at one end to the Gulf of Akabah at the other.

ARABIA. In the narrower sense, Arabia is the peninsula in Western Asia extending to Africa and bordered on the east by the relatively shallow Persian Gulf and by Mesopotamia, on the south by the Indian Ocean (Arabian Sea), and on the west by the Red Sea. The area of the whole territory is approximately

1,200,000 square miles, and the estimates of its present population range from four million to ten million. The interior has been but slightly explored. The lowland on the shores of the Red Sea is called the Tehamma; the southern strip, Hadramaut; the southwestern strip, Yemen; the land north of the Tehamma along the Red Sea coast, Asir; north of this, extending as far as the Sinaitic peninsula, the Hedjaz. The central highland in the northeast, lying opposite these territories, the Nejd, is separated from the southern coast-land by a vast wilderness. The prevailing climate in a large part of Arabia is one of tropical summer heat. The north is especially suitable for the abode of wandering tribes (Bedouins), which rove about with their herds, in accordance with conditions, and eke out a bare existence.

The relations of Arabia to Judaism are manifold. They are related geographically insofar as Palestine may be considered an extension of the Arabian peninsula. The territorial and cultural contacts of Palestine and Arabia were of the closest kind. Historically Arabia was probably the ancient cradle of the Semites, and the home of a great number of peoples known from the records of Jewish history. Thus, in the northwest there were the Edomites or Idumeans, whose capital was Petra, the Nabateans and the Midianites; in Central Arabia, the Ishmaelites; in the south, the Sabeans and the Mineans. As early as Biblical times the Israelites came in frequent touch with both the Midianites and Ishmaelites of North Arabia, who were their neighbors, and with the Southern Arabian Joktanides, who traveled about for commercial purposes. Nevertheless, there is no name in the Bible for the whole Arabian peninsula. The Hebrew *'arab* (*Isa.* 21:13; *Jer.* 25:24; *Ezek.* 27:21) refers only to the steppes of North Arabia.

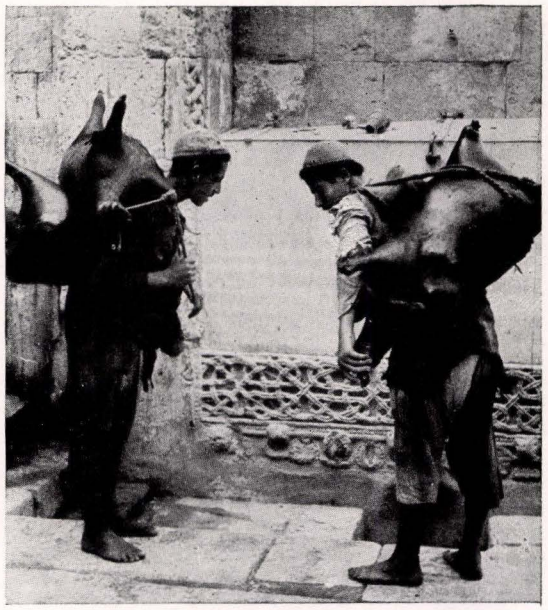
In the Talmudic period Arabia and its inhabitants, including the Jewish inhabitants, were well-known. Tribal relationship and similarity of languages facilitated intercommunication, beginning with the early times. There were Jewish settlements in Arabia probably as early as Biblical times. After the destruction of the kingdoms of Israel and Judah, but especially after the Roman wars, the number of these settlements there increased. Investigation of the older history of southern Arabia is largely due to the work of Joseph Halévy, Siegfried Langer and Eduard Glaser, who made difficult journeys of exploration in 1869 to 1870 and 1883 to 1894 and copied some 2,000 inscriptions.

The origin and the time of settlement of the Jews in northern Arabia (Hedjaz) are veiled in obscurity. There are several vague references in the Mishnah, Babylonian Talmud, such as *Sab.* 4:6; *Ohal.* 18; *Hul.* 49a, and the Jerusalem Talmud, such as *Yer. Taan.* iv, 5, 69b, where Rabbi Johanan tells of a number of young priests who had fled to Arabia in the time of Nebuchadrezzar. These and the proper names in local inscriptions and references of pre-Mohammedan Arabic authors are, however, too vague to warrant a definite and precise account. Tomb inscriptions and graffiti found at el-Hidjar, southwest of Teima, and at el-Ela indicate the presence of Jewish communities in the Hedjaz in the first centuries of the Common Era. Individuals or groups of Jews may have followed the Nabatean merchants to the north of the peninsula and established themselves permanently there. Jewish settlements of considerable numbers at the time of Mohammed were to be found at Teima, Fadak, Khaibar, Wadi-l-Kura, Yathrib (Medina), and most probably also in the southern part of the peninsula.

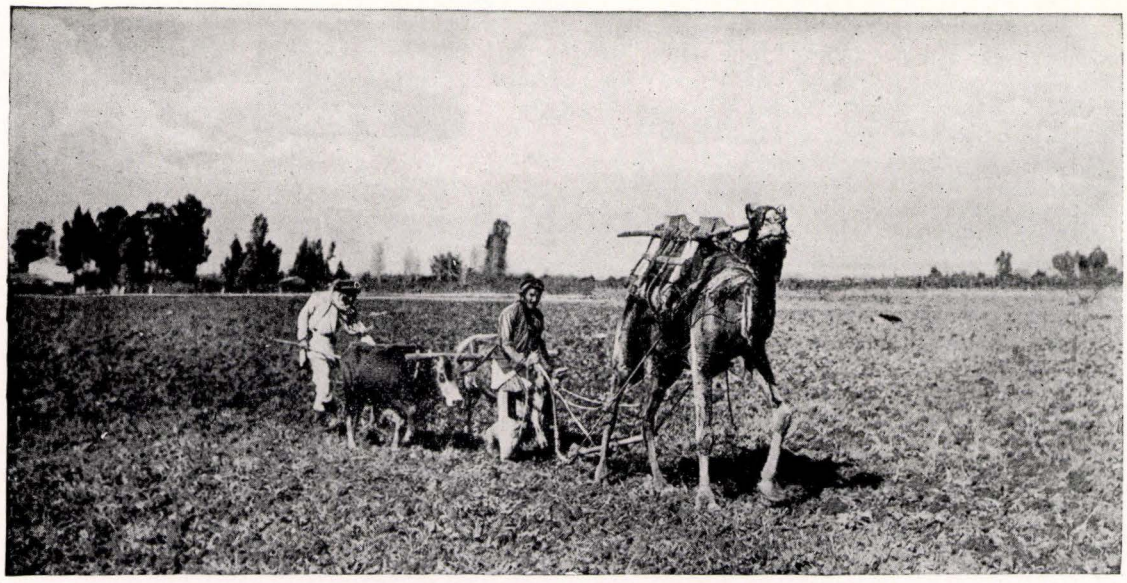
The racial affiliations of the so-called Jewish tribes, the Banu Kainuka, Banu Nadir, and Banu Kuraiza, are open to controversy. It is probable that intermarriage and political alliances coupled with proselytizing activities on the part of the Jewish communities resulted in a fusion between Arabs and Jews. The most powerful of these tribes, the Banu Kainuka, lived in the city of Medina, where they possessed a market called after them; the Banu Nadir and the Banu Kuraiza lived in the vicinity of that city. The last-mentioned termed themselves al-Kahinan, "the two priests," thus laying claim to being the descendants of Aaron.

According to the testimony of the pre-Islamitic poet Kais ibn al-Hatin, the Jews of Medina constituted a highly esteemed and respectable community. The Jews brought with them into the uncultivated land their knowledge and skill of a higher civilization, and thus became the teachers of their primitive neighbors. They engaged in agriculture and horticulture, and were the first well-diggers in the highlands; they were proficient goldsmiths, and the women pursued the weaving craft. Very little is known about their culture. The very fact that they were organized in tribes after the Arabic pattern, that they took part in local feuds, and that their proper names were hardly distinguishable from those of their neighbors proves that they were thoroughly assimilated. They knew the Bible and had some knowledge of the Mishnah. Among the pre-Islamic poets two carried decidedly Jewish names, Samau'al and Sarah, although in the former's poetical work there is not a single line betraying a specific Jewish content.

The attitude of Mohammed toward the Jews of Medina when he came to live there in 622 was at first cordial and guided by political considerations. Mohammed was not only the religious leader, the



Arab water carriers, with goatskin bags on their backs, in Jerusalem



Arab Fellaheen plowing the soil of Palestine

prophet of Allah, but also the head of the state, and it was in his interest not to stir up too much antagonism among the Medinian tribes until his political position was strong enough to enable him to deal with the dissenters with impunity. The cunning policies which enabled him to overcome deep-rooted antagonism and strife among the various tribes by employing high-sounding promises and regulations can be seen from the Treaty of Medina, according to which the Jewish tribes were to be treated on an equal footing with the "believers," and both should conclude alliances against a common enemy from the outside.

After his victory over the Mekkanites at Bedr in 624, however, Mohammed ignored this treaty and proceeded to carry out his scheme both as the political and the religious head of Arabia. In the same year he approached the Banu Kainuka first and demanded of them recognition as the Messiah of Allah. Encountering obstinate resistance and blunt refusal, he advised the Medinians among whom he had settled to dissolve their alliances with the Jews, while he himself proceeded to attack them by force. The Banu Kainuka retreated to their fortified castles, but after a siege lasting fourteen days, surrendered completely. They were allowed then to remain in Medina for three days, after which date they left Medina, 300 men strong with their wives and children. They stayed with the Jews of Wadi-l-Kura for a month and proceeded from there to Adraa, east of the Jordan. The Banu Nadir were similarly expelled two years later; some of this tribe followed the Banu Kainuka, some settled in Jericho, and others remained in Khaibar, until then an unmolested and prosperous Jewish community.

The fate of the third tribe, the Banu Kuraiza, constituted the tragic climax of the war against the Jewish settlements in Medina. In 627 they were besieged and, after capitulation, the men were slaughtered, their wives and children sold into slavery, and their goods confiscated. In 628 Mohammed commenced his attacks against the Jews of Khaibar, Fadak, Wadi-l-Kura, and Teima. Economic considerations, however, prompted him to change his policy of expulsion or annihilation of captives of war. Being experienced agriculturists and skilled artisans, the Jews were permitted to remain in their respective cities and villages on the condition that they should hand over one-half of their harvest to the authorities. Thus the Jews of the Hedjaz were reduced to a semi-servile position. Those Jews who lived in the south were also forced to pay a considerable part of their harvest, but remained unmolested in the possession of their lands.

This situation remained unchanged under Abu Bekr, but underwent a reversal under Omar (634-44). The Jews of Khaibar and Fadak were driven out, and their lands were given to war captives who proved even cheaper laborers than the Jews. Those of Wadi-l-Kura, however, remained, and formed the majority of the population even as late as the 10th cent.

The early history of the Yemenite Jews is also veiled in legend. According to local legends, the Jews settled in Yemen at the time of Solomon; and when Ezra appealed to them to join those who were returning to Palestine, they refused to do so on the ground that the time for final salvation had not yet come. Until the time of Islam, the Yemenite Jews enjoyed peace and prosperity. Unlike their northern coreligionists, the Yemenite Jews were not united in powerful tribes in a given territory for purposes of defense, but were scattered among the native population of the land without any political cohesion whatsoever. Although their number is said to have been about 3,000 in the pre-Mohammedan period, their influence upon the Arabian tribes and kings was such that a number of the latter became zealous converts to Judaism.

A turning point for the worse occurred when the Shiites revolted successfully against Saladin about 1170. Fanatical forces were let loose and the Jewish communities were forced to accept Islam under threats of violence. Misery and humiliation served as fertile soil for imaginary hopes born of sheer despair. A Jewish apostate preached Mohammedanism as a divine revelation proved by passages of the Bible, and a false

messiah, David Alroy, arose proclaiming deliverance. Confusion of mind reached such a high degree that the greatest scholar of Yemen, Jacob ben Nathan (Nathanael) al-Fayyumi, sent a letter to Maimonides asking for advice and consolation. The answer to that letter, *Iggereth Teman,* written in 1172, in which Maimonides urged them to remain faithful to their religion in spite of adverse conditions, made a most comforting impression, and as a sign of gratitude and honor the Yemenite Jews included his name in their daily prayers.

The rule of the Imams, beginning with the 12th cent., still further aggravated the position of the Yemenite Jews. They were reduced to a status of virtual slavery. When the Portuguese conquered Udein in the 16th cent., a fire destroyed the Jewish quarter and many of the survivors left for India. The Sabbatai Zevi movement in the 17th cent. found in Yemen a fertile soil, and resulted in the destruction of many of the Jewish communities. About 1670 the Jews were expelled from the mountains of Yemen by order of the Imam El-Mahdi; when they were later recalled, they were forbidden to live together with the Arabs, but had to settle in special quarters.

Under the rule of the Turks, who first established themselves in Yemen early in the 16th cent. but lost it a hundred years later, the situation of the Jews changed considerably for the better. Since then, however, whether Yemen recognized the nominal suzerainty of the Turks or not, the Jews lived under the jurisdiction of the Imams, who ruled the country according to the Islamic Code which prescribes the most cruel treatment of the Jews. Although they were recognized by Turks and Arabs as an important and useful economic factor in the development of the country, they were and still are treated in the most miserable manner. They are not permitted to ride an ass or a mule in the town, and even outside a town they must dismount upon passing a Moslem, which practically forces them to make any journey, short or long, on foot. Nor may they build their houses more than two stories high, while the erection of schools or synagogues is entirely forbidden. They are outwardly distinguished from the Arabs by their dress, i.e. an ungirded tunic reaching down only to the knees and a close-fitting skull cap, and by the absence of weapons.

In recent times there are said to be about 90,000 Jews living in Yemen, but this figure is probably excessive. They live in Sana, where they have a special quarter, Qaat el-Yahud, and where they number about 6,000; in Menakhah, about 1,000; in Yerim, in Qatabah, and in Mocha, all of which are situated along the coast of the Red Sea. In the interior of the land, in Jauf, which was visited by the Arabic scholar Halévy in 1870, Jews are numerous in all districts, but, like the villagers, they are owned by the nobles and are kept in hard servitude, so that even the house which the Jew builds for himself is the property of the master. The Jews are mostly artisans and as such are highly valued. Many Jewish settlements are to be found also in Nejran. The Jews in Aden, which, since the British occupation in 1839, has received new Jewish settlers from Bombay and Yemen, are mostly artisans, masons, bookbinders, mat and reed-workers, and jewellers, while others engage also in commerce.

Despite the law prohibiting them from leaving the country, a number of Yemenite Jews landed in Jaffa in 1910 and found employment in the colonies of Rishon Lezion and Rehoboth. This success served as a signal of deliverance from the insufferable situation in Yemen. Since that time small groups have been steadily coming into Palestine, where they have settled down in many colonies and in almost every city, especially Jerusalem, where in 1923 they built a special section for themselves on the outskirts of the city.



An adobe hut inhabited by an Arab family in the Valley of Jezreel prior to Jewish colonization

In the most recent period, particularly since the World War, many political contacts between the Jews and Arabia have developed. These are due to the development of political Zionism among the Jews and to the inclusion of Palestine in the British mandate territory, which includes also Transjordania and which up to 1932 included Mesopotamia (Iraq) as well.

The political divisions of Arabia in 1938 were as follows: In the north was the sultanate of Nejd, ruled by Ibn Saud, sultan of the Wahabi. In 1925 Ibn Saud drove the Hashimite dynasty (Hussein) out of the Hedjaz and made himself king of the Hedjaz and thus the protector of the Holy Places of Islam. Southward along the Red Sea his rival, Imam Yachya of Yemen, reigned. Between these two kingdoms was the territory of Asir. Asir is formally independent, but in 1926 it placed itself under the protectorate of Ibn Saud. Ibn Saud concluded a treaty with England regulating the boundary alongside of Transjordan and Iraq, which are ruled over by Hussein's son Abdullah and great-grandson Feisul. On this occasion the cities of Ma'an, an important railroad station, and Akabah, a port on the Red Sea, formerly belonging to the Hedjaz, were united with Transjordan. The land of Yemen has most recently become the objective of immigration from Italy. Southeastern Arabia contains a number of tribal states dependent on England.

See also: ARABIAN LANGUAGE; ARABS; ISLAM; SEMITIC LANGUAGES. RICHARD J. H. GOTTHEIL.

Lit.: Jaussen et Savignac, *Mission Archéologique en Arabie* (1909-14); Semach, *Une Mission de l'Alliance au Yemen* (1910); Zwemer, *Arabia: The Cradle of Islam* (1900); Bury, *Arabia Infelix* (1915); Leszynsky, R., *Die Juden in Arabien zur Zeit Mohammeds* (1910); Margoliouth, S. D., *Relation between Arabs and Israelites Prior to the Rise of Islam* (1924); Musil, *Arabia Petraea* (1907); the works of Doughty, Lawrence and Philby; Friedfeld, "Arabien in der Politik der Gegenwart," in *Jüdische Rundschau,* 1926, Nos. 1 and 4; Rihami, *On the Rim of the Desert.*

ARABIAN LANGUAGE. The Arabian language belongs, together with Ethiopian, Sabean and Minean, to the southern group of the Semitic languages. It falls into the dialects of Southern Arabia and into North Arabic. The latter is designated simply as Arabic. Beginning with the 6th cent. Arabic penetrated as far as deep into Syria and Mesopotamia. Through the triumph of Islam and its authoritative, sacred book, the Koran, Arabic became a world-language which, by the 10th cent., had spread over the Near East as far as the Indus, over Egypt, Northern Africa, and the greater part of Spain. Among all the Semitic languages Arabic possesses the greatest fullness of forms, and has preserved best the ancient word and form formations. It is, therefore, of outstanding importance for the scientific investigation of Hebrew, as well as for the comparative grammar and etymology of the Semitic languages.

With the spread of Islam the various Arabic dialects (the so-called Arabic vulgar-dialects) soon developed, above all the Moghrebinian in Northwestern Africa, the Egyptian, Palestinian, Mesopotamian, and the Central Arabic. The old, classical language, however, such as Mohammed presents in the Koran (literary Arabic) has remained the language of the Moslem religion, science and literature.

As a result of the manifold contacts of Arabic language, literature and science with Europe, numerous Arabic expressions and words found their way into the European languages, especially words for objects of Oriental origin, as also the numerous words beginning with the Arabic article *al,* such as alcohol (properly, sulphate of lead), alchemy, algebra, alcove, and possibly almanach; thus, too, the Arabic numerals. The Arabic alphabet, written so artistically today, is clearly to be recognized on the oldest inscriptions as of South Arabic origin.

Lit.: Nöldeke, T., *Die semitischen Sprachen* (1887); Socin, Albert, *Arabische Grammatik* (10th ed., revised by Brockelmann, C., 1919); Brockelmann, C., *Semitische Sprachwissenschaft* (1906); Bauer, L., *Das palästinensische Arabisch* (1910); Wright, W., *Lectures on the Comparative Grammar of the Semitic Languages* (1890).

ARABIC LITERATURE OF THE JEWS. The triumph of Islam in the 7th and 8th centuries was followed by the rapid spread of the Arabic language in all the conquered territories. Arabic thus became the mother tongue of that large part of the Jewish people which lived in the Near East, Northern Africa, and Mohammedan Spain.

In Christian Europe Latin was the language of learning, and was limited almost exclusively to ecclesiastical circles. Its literature was, therefore, accessible to Jews only in rare cases. Hence the Jews took no part in the development of Latin literature, nor was a Latin Jewish literature ever produced. For the Jews of Christian Europe Hebrew remained the one language of literary expression. In Mohammedan countries, however, where the vernacular and literary language were essentially the same, the Jews had access to the whole body of Arabic literature.

While Hebrew continued to be used by the Jews of these countries for both secular and religious purposes, and while they succeeded in making invaluable contributions to the body of Hebrew literature, they participated actively at the same time in the cultural life of their Arabic environment. They contributed to the development of Arabic literature as a whole, and simultaneously created an Arabic Jewish literature of vast proportions written in Hebrew characters and designed primarily for those Jews who could either understand only Arabic or understood Arabic best.



Arab children in Emek Jezreel

A distinctive Arabic Jewish literature did not come into existence, to the best of present knowledge, before the beginning of the 9th cent. It attained breadth and depth with the writings of Saadia Gaon, and reached its highest peak in Spain during the 11th and 12th centuries. By the opening of the 16th cent. this literature practically came to an end. Because of the decay of secular studies in the Orient and the fall of the Arab kingdoms in Spain and parts of Asia, the Jews, with the exception of the small group living in secluded southern Arabia, lost all interest in general Arabic literature. Jewish religious literature, under the influence of the west, then became Hebraic. In several Arabic-speaking countries, however, there developed a popular literature written in an Arabic Jewish dialect corresponding to the Yiddish and Ladino dialects. This consisted mostly of translations from the Hebrew of festival hymns, legends, and brief Biblical commentaries.

Arabic Jewish literature may be divided into two parts: (1) the Jewish share in Arabic literature as a whole; (2) works written primarily for Jews and having a distinctive Jewish content.

1. As early as pre-Islamic times, members of the free Jewish tribes in Arabia composed poems in Arabic. The best-known of these poets is Samuel ibn Adiya. Whatever of this early literature is still extant among the Arabs does not betray its Jewish origin. At a much later period individual Jews wrote poetry in Arabic.

But much more significant was the Jewish contribution to the scientific and pseudo-scientific literature of the Arabs from its very inception. Many of the Arabic philosophical, mathematical, astronomical, astrological and medical works were written by Jews or Jewish converts; many of these works, through being translated into Latin, exerted influence in Christian circles as well. Such were the writings of the physician and philosopher Isaac Israeli and the *Fons Vitae* of Solomon ibn Gabirol. The oldest Arabic philosophical and med-

ical encyclopedia was written by a renegade Jew named Ali ibn Rabban in 850. These works, however, exerted little influence on the Jewish people as a whole.

2. The Arabic Jewish literature of the second type was much more important. Through it the values of Arabic as well as classical Graeco-Roman culture were made to serve Judaism, and valuable Greek philosophic and scientific works were preserved in Arabic translations. Some of these writings served merely to acquaint the Arabic-speaking Jews with the contents of Hebrew literature. Especially significant were the Biblical translations and commentaries, primarily those of Saadia and those of Moses ibn Gikatilla, Judah ibn Balaam, and Tanhum ben Joseph Yerushalmi; the philological and grammatical literature best represented by the works of Judah ibn Kuraish, Judah Hayyuj, and Jonah ibn Janah; the religio-philosophical literature as represented by the works of Saadia, Bahya ibn Pakuda, Judah Halevi, Abraham ibn Daud, and Maimonides. In addition, there were Halachic, historical, liturgical and homiletical works and scholarly correspondence. The Arabic literature of the Karaites is also of significance both in range and content. Its outstanding representatives were Joseph Al-Kirkisani, Yafith ibn Ali, and Joseph Al-Basir. It was only through the translation of many of these works into Hebrew that Arabic Jewish literature influenced and stimulated subsequent Jewish life and thought. These translations were the medium whereby a scientific Hebrew terminology and style were created.

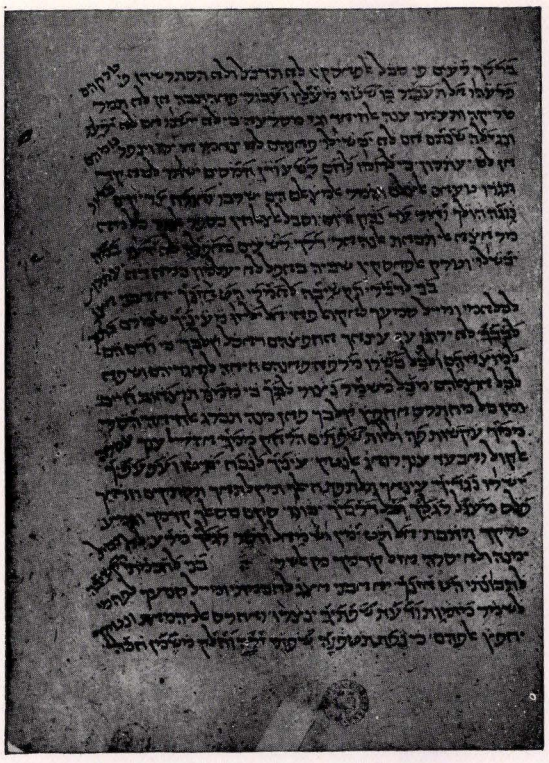
DAVID HARTWIG BANETH.

Lit.: Steinschneider, M., *Die arabische Literatur der Juden* (1902); Poznanski, S., *Zur jüdisch-arabischen Literatur* (1904).

ARABS. I. Biblical Period. The inhabitants of Arabia are mostly Bedouins (Arabic *badawi,* equivalent to "desert dwellers," nomads without a fixed abode), divided into tribes. In the course of the ages frequent feuds broke out among them, and new tribes were constantly attaining dominion over the others. Often there were divisions or schisms. Some of the tribes adopted a settled life, becoming peasants (fellahin) or town-dwellers who generally engaged in the caravan trade.

Originally the North and South Arabs—the Ishmaelites and the descendants of Joktan (Sabeans in antiquity)—, in accordance with their genealogical descent (*Gen.* 10:25-30), formed separate groups within the Semitic peoples, between whom there early existed an expressed antagonism. Only very gradually did they become intermingled. The population of Southern Arabia was in closest communication with the inhabitants of the opposite coast of Africa, and on the other side the situation of Arabia on the ocean offered an early opportunity for profitable commerce with India. Poetry already flourished in the period preceding Mohammed, and dealt especially with such themes as the deeds of heroes, noble steeds, love and wine. The pre-Islamic religion consisted chiefly in star-worship and the cult of stones; and the Arabs revered numerous tribal deities besides Allah. The Southern Arabs had an old and highly-developed culture; a large number of inscriptions about them were collected by Joseph Halévy and Eduard Glaser.

In antiquity the designation of Arab was applied only



Arabic words written in Hebrew characters—a specimen of Saadia's translation of the Book of Proverbs. A facsimile of manuscript in the Bodleian Library, Oxford

to the inhabitants of northern Arabia. The word probably meant wilderness or steppe-dweller. The cuneiform inscriptions also speak of a "mat Aribi," equivalent to "land of the desert dwellers." The Hebrew reports designated the Arab tribes by various names. The terms *'Arab* and *'Arabi* were general designations for all Arabs, and were used principally in the later portions of Biblical literature, i.e. in *Jeremiah, Ezekiel, Chronicles* and *Nehemiah.* Yet they were employed by as early a writer as Isaiah; the term *bene kedem,* "the children of the east" (*Jer.* 49:28), was also used in the general sense. In *Judges* these tribes are mentioned several times beside the Amalekites and the Midianites; Jeremiah alludes to them together with "Kedar" (*Jer.* 49:28).

The modern Arabs furnish an important aid to the study of Jewish development and evolution, inasmuch as they have preserved with great faithfulness and purity the ways of living and the customs (clothing, habitation, and morals) which were practiced by the Hebrews too in antiquity; this is particularly true of those groups of the Arabs who still lead a Bedouin life today. Thus many details of the every-day life of the modern Arab tribes throw a clear light on the corresponding institutions of the Hebrews.

JULIAN MORGENSTERN.

II. Medieval and Modern Periods. When Mohammed realized that he could not expect any aid from the Jews of Medina in his efforts to propagate the new faith, he abandoned his hitherto friendly policy and became their open enemy, until he finally exterminated them. Omar attempted to convert Arabia

and the lands conquered by the Arabs into a purely Muslim area on the basis of a supposed saying of the Prophet that it will not suffer two faiths within it. But with all the venom which characterized the later suras of Mohammed, he taught his followers that in their holy wars there is a course other than Islam or death which is to be followed with respect to Jews and Christians. A verse in the Koran bids the Muslim, "Fight against them who believe not in God, nor the last day, and forbid not that which God and his apostle have forbidden, and profess not the true religion, of those unto whom the Scriptures have been delivered, until they pay tribute by right of subjection, and they be reduced low" (Sura 9:29).

The tide of a victorious Islam offering to the vanquished the choice between conversion and martyrdom was stemmed early in Mohammedan history, at least in the case of People of the Book, a term which was elastic enough to include Magians and Sabeans and even Chinese. For the payment of a poll-tax, called *jizya* in Arabic, the life of the infidels was to be spared. This alternative which the Prophet offered appeared to his successors so lucrative that the Omaiyad caliphs, with the exception of the pious Omar II, well described as "the typical pious persecutor, scrupulously just in his dealings with individuals while he tries to suppress the Dhimmers (tolerated infidels) as a class," looked with apprehension upon the conversions, so often prompted by the desire to escape the payment of the poll-tax, and accordingly preferred to tolerate the non-Muslims a subject group.

The legal definition of the status of non-Muslims in the lands under Arab control is derived from the so-called Covenant of Omar, extant in several versions, and probably dating from the Abbasid rule. The covenant bears a distinctly theological stamp, and is assigned with good reason to the age of the caliphs of Bagdad, when religion became the mark of the Mohammedan empire rather than Arab nationalism as in the days of the Omaiyads. According to this pact, presumably made by Omar with the Christians of Jerusalem, but serving as the groundwork of later enactments on interconfessional relations, the lives of infidels are to be spared upon payment of the *jizya,* but a number of restrictions are imposed upon them. They are not to erect new houses of worship, nor to ride on horses, nor to dress like Muslims, nor to teach the Koran. They are required to shelter the Muslims, to treat them with respect and act humbly before them.

The covenant was further extended in scope in model treaties with subjected peoples, preserved for us in some of the Law Books. In these regulations we recognize the influence of the religious leaders whose star rose with the rise of the Abbasides. These were ever the first to protest against the alleged extra privileges enjoyed by the Dhimmis (this is the usual appellation of the protected infidels within the Mohammedan realm), and to fan the hatred of the masses against them; in medieval Europe also Jewish sufferings were most often the result of the hostile propaganda of the clergy. Fortunately, these legal principles generally remained a subject for theoretical discussion in the Law Schools rather than a practical code for the lay body of administrators. In actual life, particularly during the glorious period of the caliphate, the condition of the Jews in Europe, Asia and Africa under Islam was generally favorable.

Among the numerous traditions regarding the Jews, most of which are inimical in tone, we discover also some that are pro-Jewish. Thus one tradition relates that Mohammed declared: "Whosoever wrongs a Christian or a Jew, against him shall I myself appear as accuser on the Judgment Day." Mohammed is also said to have instructed the expedition which he sent to Yemen in 632 C.E. not to hinder the Jews in the exercise of their faith. As already stated, the traditions hostile in tone more than outbalance those which betray a kinder regard. However, in the realm of tradition, wholly within the control of the biased theologians who manufactured or censored the alleged sayings of the prophet at will, we are justified in ascribing great importance to the few that reflect a more favorable attitude.

In their daily life full freedom was granted the Dhimmis, legally and actually. There were Jewish landowners, and those who possessed large estates owned slaves, although the jurists did not regard with favor Dhimmi possession of Muslim slaves. They engaged in the various crafts and trades. Jews specialized in dyeing and silk-weaving, but there were among them glass-makers, jewelers who supplied jewelry to the caliph's court, goldsmiths and even shipowners. Nor did they disdain the inferior occupations, shoemaking, tailoring or tanning. They were especially prominent in commerce and finance. Jewish merchants made long journeys to all parts of the then known world. They were eminently qualified for international commerce both by reason of their linguistic accomplishments—many of them spoke Arabic, Hebrew, Persian, Greek, Vulgar Latin, and Russian—and their connections with coreligionists in all countries. They traded in silks, furs, musk, spices, slaves, etc. Their prominence in finance is attested by the many important positions which they occupied at various times in the governments of the lands. In Syria, Iraq and Egypt we encounter the names of numerous Jews who were ministers of finance, tax-collectors, or bankers to the court. In medicine, too, they held an honored place, and the office of physician to the ruler or to one of his high officials was often filled by Jews. Other posts, such as secretaries, representatives, and vizirs were likewise filled by Dhimmis, and under certain caliphs their numbers were astonishingly high.

The minorities felt very grateful to the Muslims for the internal autonomy which they retained under their régime. The Jews had their own chief, the Resh Galutha (exilarch, head of the Diaspora), who was greatly honored by the caliph. Since he was their representative at the court, the masses found little occasion to feel the governing hand of the sovereign power directly. Taxes were paid to the head of the Diaspora, litigations were settled by Jewish judges, although the litigants had a right to bring their case before a cadi, in which event the judge applied Muslim law. They enjoyed religious freedom, and in time of drought were asked to join the other faiths in imploring God's mercy.

The autonomy which they enjoyed did not, however, involve seclusion or isolation. There were no official ghettos, although distinctly Jewish quarters usually grew up in the towns as the result of the desire on the

part of the Jews to dwell among their brethren. But a close contact prevailed between the Jews and the Mohammedans. The doctors of the law among the Muslims were inclined to allow marriage of Jewish women with Mohammedans, and the enjoyment of the meats prepared by Jews. The many mutual influences exerted by the neighboring communities on the daily life of their members are clearly indicative of constant and close intercourse. This was true also of their intellectual relations. It is only natural that the Jews and Christians learned Arabic and became better acquainted with Arab civilization than the Mohammedans did with the non-Arabic. Yet the influences are numerous in both directions.

Arab learning is a foreign importation; not only that part of it which is expressly styled by the Muslims themselves as foreign, such as philosophy or science, but even the so-called native sciences, philology and particularly theology. To the formation and growth of these subjects of study Judaism and Christianity contributed an enormous share.

Nor, on the other hand, should the influence of Islam on Jewish culture be minimized. Certainly the impulse to pursue secular studies which characterizes so much of the creative efforts of post-Talmudic Jewish civilization, especially Judeo-Spanish culture, came from the Arab renaissance. The subject matter of a great deal of their literary and philosophic products is undoubtedly directly influenced by like Muslim attainments.

We must not, however, overlook the dark side of the fair picture which has been drawn of the Judeo-Muslim relations. We have already noticed how the theological views incorporated in the covenant of Omar served as the basis for all hostile campaigns and enactments against the Dhimmis. Frequent and numerous voices were raised by the Defenders of Islam against the encroachments of the malevolent infidels. Traditionists forged malicious sayings about them in the name of the Prophet; jurists defined the limitations which the law of Islam imposed upon them, invoking as a precedent the Covenant of Omar; poets sang mockingly of the ascendancy of the unbelievers or bewailed the sad plight of the faithful who are so unjustly subjected to proud and tyrannical Jewish and Christian officials. Thus under the spiritual guidance of the religious leaders the religious sentiments of the Mohammedan masses were inflamed and they were roused to fanatic frenzy. Zeal for the faith has always been the most effective instrument for fomenting unrest and disturbance.

Often when the need for repairing a house of worship was felt by the Dhimmis, or the desire to erect a new one arose, the fulfillment of that need or desire would be accompanied by protests or demonstrations. These were sometimes checked by the administrative authorities, but at other times passed beyond control and resulted in destruction and demolition and occasionally even in serious rioting.

The succession in office of two non-Muslim officials of high rank, or the lengthy reign of an incumbent, especially if he unwisely distributed appointments and favors to his coreligionists, also provoked hostility and a tension which sometimes compelled the caliph to remove the official or even to abandon altogether the policy of patronization. It should be pointed out that the Jewish and Christian officials were themselves responsible in a measure for the ill-feeling toward them, since many of them all too injudiciously made a show of their riches, lived in splendor, and naturally aroused the envy of the public.

Prohibition against donning certain articles of wear which Mohammedans used, as well as instructions to wear certain others by which they were to be distinguished, also occur in the history of the Dhimmis, although these were not always enforced with rigor and were frequently allowed to fall into desuetude.

It is therefore evident that the Jews and Christians were never secure against sporadic outbursts under the leadership of the theologians. The lay heads of the country, who did not generally encourage the malicious propaganda, resorted occasionally to money extortion which the unfortunate victims were forced to pay.

As for systematic persecutions, only a few are recorded. The first took place under Mutawakkil (847-61 C.E.), the caliph who inaugurated a reaction against heterodoxies within Islam, which had been raised to the grade of orthodoxy under his two predecessors. It was his zeal for orthodox Islam which turned him into an enemy of the Dhimmis. He issued two decrees which defined the status of the infidels in his realm. He revived the demand for a special dress by which they should be distinguished, and in Oriental fashion outlined this ruling in its minutest details. But not only their garments, even their homes were to bear the image of a devil as a warning to Muslims that within it lived a Satanic Jew or Christian. Newly built houses of worship were demolished, burial-mounds leveled to the ground. A tenth part of the buildings belonging to Dhimmis were to be confiscated for the erection of mosques. Children of Jews and Christians could not be trained by Muslim teachers or in Muslim schools. Dhimmis were forbidden to hold government posts; they were not allowed to ride horses. It is evident that these laws are a repetition or amplification of the regulations included in the Pact of Omar.

Another persecution, even more severe in character, occurred under the Fatimid Caliph al-Hakim, the incarnate god of the Druses of Syria. As in the former case, the harshness came as a reaction. Only now it was primarily a result of the excessive privileges enjoyed by the Jews and Christians under the first Fatimid caliphs. In 1007 C.E. Hakim issued a decree which required that Dhimmis wear black apparel, the color of the Abbasides and consequently so hateful to the Egyptian caliphs. Christians were instructed to wear a cross, and Jews a wooden model of the Golden Calf in memory of the image which they made in the wilderness. Churches and synagogues were demolished. The persecutions were so violent that a number of Jews accepted Islam. The repressive measures were relaxed after some ten years.

The Jews in Muslim Spain and Northern Africa also experienced the evils of religious fanaticism with the arrival of the Berber Almoravids and, more especially, with the coming of the Almohades in 1147. Fired with the zeal of neophytes in behalf of a reformed and universal Islam, they offered to the non-Muslims the choice between conversion and death. Many were compelled to submit to conversion, at least outwardly, while many others emigrated.

With the dissolution of the shadowy caliphate of Islam in the 16th cent., the treatment of the Jews in the countries governed by the Arabs—Mesopotamia, Arabia, Egypt and the Barbary States—was no longer uniform, but depended on the rulers and interests of the various countries. Hence it will be treated separately, in the articles dealing with these separate states.

See also: ISLAM; MOHAMMED.

For modern Arab-Jewish relations, *see* PALESTINE.

RICHARD J. H. GOTTHEIL.

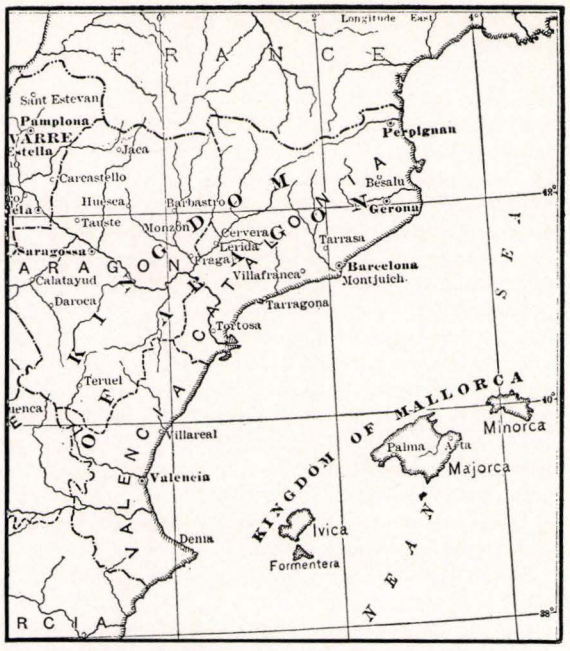
Lit.: Wellhausen, *Reste Arabischen Heidentums* (1897); Burckhardt, *Notes on the Bedouins and Wahabys* (1830); Doughty, *Travels in Arabia Deserta* (1888, 3rd ed., 1925); Musil, *Arabia Petraea* (1907) vol. 3; Tritten, *The Caliphs and Their Non-Muslim Subjects* (1930).

ARACHIN, name of the fifth tractate of Kodashim, the fifth division of the Mishnah, the Tosefta, and the Babylonian Talmud. A "Palestinian Gemara" to Arachin was published by S. I. Friedländer in 1909, but this work is universally held to be a late and spurious production. The term *'Arachin* means "values," and refers to the amount which must be paid when one has vowed to give the value of a person or object.

The Mishnah tractate consists of nine chapters comprising fifty paragraphs, and discusses the laws contained principally in *Lev.* 27:2-29. Starting out from the viewpoint that the money value of a consecrated object must be paid to the sanctuary, the first chapter deals with (a) persons who are permitted to make vows, and (b) persons or objects which may be devoted. Following the order of the Biblical statutes, the second chapter deals with the maximum and minimum amounts, one and fifty shekels, by which vows can be redeemed. In addition, the chapter takes up other religious laws where there is a maximum and a minimum, and discusses the proper instruments and utensils which were used in the Temple service, such as the musical instruments. The third chapter deals with cases where vows are to be treated more rigorously or more leniently. The fourth chapter contains a detailed classification according to the age and property of the person making the vow and those of the person devoted. The fifth chapter deals with special cases, for instance: (a) if only one limb of a person is devoted; (b) the obligation to fulfill a vow even if the one who made it has died in the meantime; (c) attachment proceedings if payment is not made. The sixth chapter discusses the procedure when the object vowed is under previous obligations. The seventh and eighth chapters are a detailed explanation of *Lev.* 27:16 and 27:28, dealing with the redemption of purchased, inherited, or consecrated land, or devoted property. The ninth chapter, dealing with the laws in *Lev.* 25:25-34, gives the exact measures for the redemption of goods which have been loaned or sold, particularly in walled cities, when the Jubilee comes around.

The Tosefta to the tractate has only five chapters, which are of great importance for the study of the Mishnah. The Tosefta makes it possible to determine just which of the laws in almost all the nine chapters of the Mishnah are early, and which originated at a later period and are to be regarded as supplements.

The most interesting section in the Gemara is 8b to 13b in the second chapter, which discusses the calendar and many ceremonial usages in the Second Temple.



A map of Aragon prior to the expulsion of the Jews

Chap. 3 contains Haggadah, and 15a to 17a discusses slander, "the evil tongue," and quotes specific maxims which advise caution in speech. There are various later additions to the Gemara from Saboraic times, such as the introductory section 2 to 4a.

SCHULIM ABI TODOS.

Lit.: Strack, H. L., *Introduction to the Talmud and Midrash* (1931) 56-57.

ARAGON. Aragon proper is a province on the southern slope of the Pyrenees which seceded from Navarre and became an independent kingdom in 1035. From 1076 to 1134 it was joined to Navarre in personal union, the two states having the same ruler, but independent governments. Jews lived in Jaca, the old capital, in 1062, and somewhat later, in 1099, also in Montclus. It was only after the state had been extended southward through the conquest of Mohammedan territory that Aragon received a substantial increase in its Jewish population. In 1094 Huesca was conquered, Barbastro in 1101, Saragossa (Zaragoza) in 1118, Tarazona in 1119, Calatayud in 1120, and Daroca a few years later.

The reports concerning the Jewish inhabitants of all these cities become increasingly frequent in the following period. The municipal code of law of Calatayud, dated 1131, regulated the legal relations between Christians and Jews, and granted a wide measure of civic equality to the latter. The basic portion of the Aragonian code of law of 1247, which contains the usual privileges of the Jews then in force in all parts of Europe, dates back to the middle or the beginning of the 12th cent., perhaps to the reign of King Alfonso I el Batallador (1104-34). In the procedure of legal evidence, with the exception of wager of battle, Jews were placed on an equal footing with Christians, and were entitled to a blood indemnity of 500 sol. They enjoyed special protection in the public bazaars, especially with regard to stolen goods purchased in good

faith. In their relations with the king they occupied a position of special dependence, and were restricted particularly as regards their right of disposal over their landed property. It was perhaps during this period (although the earliest known record dates from about 1176) that they began to be designated as "slaves of the king" (*servi regis*), and had to pay the tithe.

In 1137 the union of Catalonia and Aragon was brought about as a result of the marriage of Petronilla, the heiress to the throne of Aragon, to Ramon Berenguer IV of Catalonia. Ramon continued the conquests of his predecessors. Tortosa fell in 1148, and Lerida in 1149. While the influential Moors were deprived of their property, the native Jews and those who settled there subsequently were richly endowed with land and privileges. In later times Jaime I adopted a similar policy at the conquest of Mallorca in 1233 and of Valencia in 1238. The political and administrative affairs of the reconquered territory were managed, as in Castile, with the help of Jewish financiers (*bailes*), physicians, and interpreters.

The Aragonian reconquest was concluded in 1244 with the capture of Játiva, in Southern Valencia. The Jews of the principality of Catalonia and of the kingdoms of Aragon, Valencia, and Mallorca (the latter, consisting of Roussillon and the Balearic Islands, was an independent kingdom from 1276 to 1344) were henceforth subject to a unified policy. The old Aragonian laws concerning the Jews remained essentially in force in all these regions, and were codified in 1247 at the instigation of Jaime I; in some aspects these laws were supplemented by means of numerous privileges granted to the Jewish communities especially during the reign of Jaime I (1213-76). Only one law of Jaime I was basically new, namely that which fixed the highest interest rate which could be charged by Jews at 20 per cent. Under his successors this tendency to put an end to the special position occupied by the Jews in the money-lending business is even more apparent. In general, however, the Jewish policy of the rulers of Aragon was directed toward the energetic protection of the Jews and the fostering of their welfare.

Catalonia had the largest Jewish population in the entire kingdom and perhaps even in the whole of Europe. In the 15th cent. about 200 Jewish families were living in Saragossa, but considerably more had certainly been living there at an earlier period. Similar figures can be assumed for many other communities of middle rank and size. In Southern Valencia the Jewish element was rather slight, probably as a result of the predominance of a culturally stagnant Moorish population. The Jews were overwhelmingly urban. Whereas, in the earlier period, the Catalonian Jews possessed a considerable amount of land, their landed holdings appear to have been greatly reduced in the 14th cent. In Aragon the small town Jews always engaged to a certain extent also in agriculture. Everywhere Jews were well represented in most branches of handicraft, especially weaving, and trade, especially trade in cloth; in the seaport towns they took part in maritime commerce; in the money-business they occupied a position of preeminence. Many Jews were engaged in lending money to the court, and thus came to exercise great influence on the national policies and on the administration of the kingdom; in this manner they attained the rank of officials of the royal domain (*baiuli, bailes*). At the end of the 13th cent., however, the Estates had the Jews removed from all public offices.

The administration of the Jewish communities was under the supervision of the officials of the royal patrimony. On the whole, however, the communities enjoyed far-reaching autonomy in matters of taxation and administration of justice. Most of the communities obtained the right of jurisdiction in criminal cases. Their constitutions developed along lines similar to those of the cities. In the 13th cent. the method of communal administration by the leading families was replaced by a system of government through officials appointed for only one year. These officials were supplemented, at the beginning of the 14th cent., by a council, which was later divided into three classes, thus giving a share in the administration of the community also to the artisans and the poorer elements. As a rule, in all questions of administration and justice the decision of the rabbi was the final authority.

A disproportionately great amount of influence over the internal affairs of local communities was concentrated in the hands of those Jews who occupied a position of authority at the court, for example, Hasdai Crescas, whom the queen, in 1390, appointed chief justice of the Aragonian Jews in lawsuits against informers. Occasionally the communities of the entire kingdom held joint conferences, each community being represented by its own deputies. The resolutions of such a conference held in the year 1354 have been preserved; they deal with the steps which were to be taken at the papal see and at the royal court in order to prevent persecutions and acts of injustice such as those which the Black Death (1348) had brought in its train.

Beginning with the 13th cent. the Franciscan and Dominican orders developed active propaganda against the Jews. At the instigation of the Dominicans, especially of Raimund of Peñaforte, there took place at Barcelona in 1263, in the presence of King Jaime I, a religious disputation between the baptized Jew Pablo Christiani and Nahmanides (Moses ben Nahman); the purpose of this disputation was to produce proof from the Bible and the Midrash that Jesus was the Messiah. At the beginning of the 14th cent. the Inquisition carried on lawsuits against several communities of Aragon, accusing them of having aided baptized Jews who wished to return to Judaism. In general, the Inquisition sought to obtain the right of supervision over the religious convictions of the Jews, a right which would inevitably result in placing its victims in jeopardy of their lives, freedom, and property.

The 14th cent. marks the beginning of persecutions in Aragon on a greater scale. The crusade of the Pastoureaux ("Shepherds") found its way into Aragon from France in 1320, but was quickly suppressed through the intervention of the infante Alfonso, who later became King Alfonso IV. In 1321, for the first time, the charge of poisoning wells was made against the Jews in Aragon, as well as in Southern France. There were great disturbances in Catalonia, especially in 1348, the year of the Black Death, but on this occasion, too, the government succeeded in protecting the Jews. The Jewish communities were decimated by the epidemic of that year and of the following decades.

The rulers, too, were strongly influenced by the fa-

naticism of the period. The infante Juan (later King Juan I), in 1367 and 1377, had Jews from Barcelona and Huesca sentenced to death for alleged desecration of the host, although no proof of their guilt could be produced. King Pedro IV did not intervene in the matter until after the accused had been put to death.

At the beginning of July, 1391, the news of the destruction of the Jewish communities of Castile reached Aragon. Roving mobs carried the anti-Jewish movement to Valencia. The community in Valencia was annihilated at one blow on July 7th by murder and mass baptisms; the smaller communities of the province were destroyed soon afterwards. The same fate overtook Mallorca on August 2nd, Barcelona on August 5th, and Lerida, Gerona, and Perpignan on August 13th and 16th. Everywhere the attacks against the Jews followed along the same lines: the rabble began the assault, and the citizens and the guilds presented their demands; the Jews fled into the homes of their Gentile friends or into the royal castle; the demand was then made for their conversion to the Christian religion, whereupon many submitted to baptism, while others suffered the death of martyrs. King Juan I meanwhile issued from Saragossa a series of decrees for the protection of the Jews, but deemed it necessary to remain in Saragossa, for here, too, there was danger of excesses. In the following years the Jews, under the leadership of Hasdai Crescas and with the support of the king, attempted to restore the destroyed communities. In Barcelona and Valencia, however, all such efforts failed. Those who had been forcibly baptized (Conversos) were not permitted to return to Judaism; many emigrated to Northern Africa.

After the extinction of the Catalonian dynasty, Ferdinand I of Castile (1412-16) became king of Aragon. He was greatly influenced by the Dominican preacher Vincent Ferrer. In 1412 Ferrer succeeded in having his reform program incorporated in the Castilian legislation, and in 1413 he began his efforts to gain his demands in Aragon as well.

He demanded the stringent segregation of the Jews in separate quarters, the elimination of their influence in public affairs, and the prohibition of any social and commercial intercourse between Jews and Christians. While he was preaching the Christian faith to the Jews of the country, the anti-pope Benedict XIII (Pedro de Luna), a native of Aragon, arranged at Tortosa and San Mateo for a religious disputation between his physician, the baptized Jew Geronimo de Santa Fé (Joshua Lorki), and the most prominent members of Aragonian Jewry. This disputation continued for almost two years, from 1413 to 1414, and among the Jews who participated in it were Zerahiah Halevi (called Ferrer), Matithiah Hayitzhari, Moses Abenabez, all of Saragossa, Astruc Halevi of Alcañiz, and Joseph Albo of Daroca. As a result of this disputation, and swayed by Vincent Ferrer's sermons, as well as the frequent attacks made on the Jewish communities, many eminent Jews, among them members of the Caballeria family in Saragossa, embraced Christianity. Another direct result of the disputation was the promulgation in 1415 by both Benedict XIII and Ferdinand I of almost identical laws which put Ferrer's program, down to its minutest provisions, into effect.

The enactments of Benedict XIII and Ferdinand I were repealed in 1419, 1420 and 1421 by King Alfonso V and Pope Martin V. In Aragon, however, unlike Castile, the social and political influence of the Jews was entirely destroyed. Only as physicians did the Jews retain their old position of prominence. The Conversos, however, who were entrusted with a large share in the administration of the state, gained increasingly greater influence and power.

The destinies of the Jews of Aragon became bound up with those of the Castilian Jews as a result of the marriage of Ferdinand II (who had been king of Aragon since 1478) with Queen Isabella of Castile. It is true that the provincial government of Aragon still protected the Jews, but the extreme ecclesiastical program of complete separation between Jews and Christians was now finally accomplished. In 1483 the reorganized Castilian inquisition was introduced into Aragon, over the protest of the Christian population against this violation of their ancient political rights. The city of Barcelona, in its petitions on the same subject, called attention to the great damage which its economic life had suffered from the early flight from the country of the Conversos engaged in commerce and the professions. In Saragossa the inquisitor Arbues fell victim to a conspiracy on the part of Conversos and Christians; but the ringleaders were put to death, and the Inquisition carried through its work in all the crown lands of Aragon. The decree of expulsion of the Jews from Spain, dated March 31, 1492, became effective on May 1st in Aragon as well as in Castile. July 31st was fixed as the last day for their departure. According to contemporary estimates, 10,000 Jews emigrated from Aragon. FRITZ BAER.

Lit.: Bloch, J. S., *Die Juden in Spanien, eine historische Skizze* (1875); Amador de los Rios, José, *Historia de los Judios de Espana y Portugal* (1875-76) vol. 1, chap. 9; vol. 2, chaps. 3, 5, 7 and 8; vol. 3, chaps. 2, 4 and 6; Bofarull y Sans, Francisco de, *Los judios en el territorio de Barcelona, reinado de Jaime I* (1910); Régné, Jean, *Catalogue des actes de Jaime Ier, Pedro III, et Alfonso III rois de l'Aragon, concernant les Juifs 1213-1291* (1911); Baer, F., *Studien zur Geschichte der Juden im Königreiche Aragonien während des 13ten und 14ten Jahrhunderts* (1913); idem, *Die Juden in christlichem Spanien* (1928, 1936).

ARAM, designation given in the Bible to a stretch of territory north and northeast of Palestine. It included the present country of Syria, together with parts of Iraq (Mesopotamia) and the northwestern border of Arabia. The inhabitants are called *'aramim,* "Arameans"; the term is geographical rather than racial.

Aram, lying as it did along a main migration and trade route of antiquity, was the site of a fusion of various races and cultures. For a time it was part of the Hittite kingdom; a section of it formed the kingdom of Mitanni, a people of unknown origin, possibly Indo-European, who held sway during the second millennium B.C.E.; there was a constant infiltration of Semites from Arabia, who must have eventually become preponderant, as the Aramaic language comes from them. Egyptian armies penetrated into the region in the middle of the 2nd millennium; about 1100 B.C.E. an Assyrian expedition under Tiglath-pileser I ploughed its way through the country until it reached the Mediterranean. At the same time the excess population of Aram spilled over in two directions into the adjacent countries. One stream went down the Eu-



An Aramean deity, Hadad, known as the storm-god who was identified with Ramman of the Babylonians. At least three kings of Aram named Ben-hadad, or son of Hadad, waged war with the Israelites in the period of the Kings

phrates valley as far as the Persian gulf, the other penetrated into Palestine. This latter migration is reflected in the story of the patriarchs Abraham, who entered Palestine from Haran in Aram, and Jacob, who took his wives from there, as well as in the prescribed formula over the first-fruits, "A wandering Aramean was my father" (*Deut.* 26:5).

Aram was never a large independent state, but was divided into a number of small principalities, the borders of which fluctuated with their fortunes. Consequently the Bible speaks of various parts of the territory: (1) Aram-naharaim, Aram of the two rivers, apparently identical with the Naharina of the Egyptians; the two rivers are either the Euphrates and the Tigris, or the Euphrates and the Chaboras; (2) Paddan-aram, the "tilled field of Aram," the territory around Haran, Edessa and Circesium; (3) Aram-Zobah, apparently named from its chief city, to the northeast of Palestine; (4) Aram-Rehob, also named from the chief city, and near the preceding; (5) Aram-Maachah and Aram-Geshur, petty kingdoms; and (6) Aram-Dameshek, the region around Damascus, later the capital of the largest Aramean kingdom.

The Israelites had little or no contacts with the inhabitants of Aram during the period of the conquest of Canaan or of the Judges. A Cushan-rishathaim, king of Aram, is mentioned as an oppressor of Israel in the latter period (*Judges* 3:8-10); but since his rule was overcome by the tribe of Judah, in the other end of Canaan, it has been generally held that Aram is a misreading for Edom. It was not until the united nation under David began to bring the surrounding peoples under its sovereignty that the Arameans again appear in Biblical history. The Ammonites in their wars against the Israelites summoned Aramean mercenaries to their aid; in retaliation David launched a campaign into Aram that resulted in annexing the regions of Zobah, Rehob and Damascus (*II Sam.* 8 and 10). The conquest was not permanent, for Rezon, one of the Aramean chieftains, waged a guerilla war against the Israelites, and in the time of Solomon, succeeded in setting up a kingdom, with Damascus as its capital.

For the next two centuries this Aramean kingdom grew in power and exercised a baneful influence over the fortunes of Israel. Asa of Judah (about 900 B.C.E.) summoned the aid of Ben-hadad of Aram when he was hard pressed by Baasa of Israel, with the result that Aram devastated the northeastern part of Palestine. Omri, the founder of the next dynasty in the kingdom of Israel, followed a policy of appeasement; he granted trade concessions to the Arameans, and in the meanwhile strengthened his kingdom by alliances with Phoenicia and Judah. Ahab, his successor, was stung by the insolent and exorbitant demands of Ben-hadad of Aram to risk battle; two brilliant victories on the part of Israel compelled Aram to sue for peace. The two countries became allies for a short time to resist Shalmaneser of Assyria at the battle of Karkar (854 B.C.E.), but the old enmities were resumed after the danger was over. Ahab fell in battle, but his successors maintained the conflict on fairly even terms.

The advent of Jehu (842), who destroyed Omri's system of alliances, turned the balance of war for a time in favor of Aram. The Assyrians to whom Jehu applied for help were in a period of decline, while Aram was under the rule of its ablest monarch, Hazael. Samaria, the capital of Israel, was besieged and barely escaped capture, and the army of Israel was almost annihilated. Again Israel made a recovery, and under Jeroboam II (around 784-744) invaded deep into the territory of Aram. Both states had been seriously weakened by the struggle, and Assyria was once more on the march. In 735 Rezin of Aram and Pekah of Israel again attempted to organize an alliance against

the mighty empire of the east. But the armies of Tiglath-pileser III were too powerful, and the Aramean kingdom came to an end. From that time on Aram was a dependency of the various world empires—Assyria, Babylonia, Persia, the Seleucidae and Rome; but the Aramaic language continued to be spoken over a wide extent of territory, and certain small states within the area, profiting by the disturbances of the times, maintained a semi-independent status down to the Mohammedan conquest in the 7th cent. C.E.

The deities worshipped by the Arameans were strikingly similar to those of Babylonia. The chief of these were Hadad, the storm-god, who was identified with Ramman (or Rimmon) of the Babylonians; Sin, the moon-god, whose cult-city was Haran; Gad, the god of fate; Attar, the Syrian Ishtar, also known in the combined form Attar-Ate, which appears as Atargatis, who, according to *II Macc.* 12:26, had a temple at Carnaim in Transjordan; and Adon, equivalent to the Babylonian Tammuz, who was taken over into Greek mythology as Adonis.

See also: DAMASCUS; SYRIA. SIMON COHEN.

Lit.: Olmstead, *History of Palestine and Syria* (1931); Kraeling, *Aram and Israel* (1918).

ARAMA, ISAAC BEN MOSES, Talmudist, philosopher and preacher, b. in northern Spain, about 1420; d. Naples, 1494. He was first rabbi and head of the Talmudic academy at Zamora, then in Tarragona and Fraga, and finally in Calatayud, Aragon. In 1492, when the Jews were expelled from Spain, he fled, with his son Meir, to Naples, where he died.

Arama is best known as the author of *Aḳedath Yitzhaḳ* (Binding, i.e. Offering, of Isaac), a popular philosophico-homiletical commentary to the Pentateuch. It consists of 105 sermons. Each begins with a Biblical text, followed by a passage from the Haggadah. The relation of the two is then expounded in a popular philosophic disquisition interspersed with rabbinic ideas, which leads up to the interpretation of the weekly portion of the Torah. This splendid homiletic commentary won immediate recognition. It became the classical work of Jewish homiletics, and exerted great influence upon the preaching of the next four centuries. Isaac Abravanel, a contemporary, borrowed whole passages from the *Aḳedah* for his commentary to *Deuteronomy.* The book was so widely circulated that Arama became better known as the "Baal Akedah," or author of the Akedah. It was first published in Salonika in 1522, and has since appeared in numerous editions.

Arama also wrote a commentary on the five Megilloth; a small treatise on the relations of philosophy and theology, *Hazuth Kashah* (Grievous Vision); and a commentary to *Proverbs* which he named *Yad Abshalom* (Absalom's Monument), in memory of his son-in-law Absalom, who died at an early age.

Arama cannot be classed as a philosopher in the strict sense of the term. Living in a time of anxiety and stress, he felt it his task not to write objective and disinterested analyses of basic philosophical problems, but to strengthen the religious convictions of his people, whose loyalty was steadily being undermined by the restrictions with which the church repressed them. To counteract their enforced attendance at missionary sermons, he polemizes against the Christian dogma of grace, substituting for it God's transcendent justice. He criticizes certain Jewish philosophers for their rationalistic tendencies and for their belief in the eternity of the universe. He borrows many of the philosophic views of the Cabala, but ignores its mystical side; he quotes frequently from the *Zohar,* and believes it to have been written by Simeon ben Yohai. Arama's philosophic views, which are introduced to support his homilies, are mainly taken from Maimonides, for whom he had a high regard. Occasionally he turns to the original teachings of Aristotle to support his argument. His excursion into philosophy, therefore, was not an end in itself, an intellectual venture in search of truth, but rather a means of convincing his readers of the soundness of Jewish traditional doctrines and the authority of Biblical revelation.

Lit.: The introduction to *Aḳedath Yitzhaḳ,* edit. Pollak (1849), vol. 1; Bettan, Israel, "The Sermons of Isaac Arama," in *Hebrew Union College Annual* (1937-38) 583-634.

ARAMAIC (*'aramith,* from Aram), the name of a group of North Semitic dialects which were spoken in the territory east of Canaan and as far as Assyria-Babylonia. This group is further subdivided into the Eastern Aramaic and the Western Aramaic. To the Eastern Aramaic group there belong: Syriac, or the dialect of Edessa; Neo-Syriac, still spoken around Urmia and Mosul; Mandean, of Southern Babylonia; and the Babylonian Aramaic, of upper Babylonia, the language of the Babylonian Talmud and Gaonic literature. To the Western Aramaic group belong: the Neo-Syriac spoken around Damascus; Biblical Aramaic; the Samaritan, Palmyrean, Nabatean and Palestinian Syriac; and Galilean Aramaic, the language of the Targums, the Palestinian Talmud, and the Aramaic sections of the Midrash.

Of the Semitic languages, Aramaic is closest to Hebrew. The two languages are akin in structure, vocabulary and syntax. The relationship is especially close as to vocabulary, since many of the consonantal stems are the same in both languages. On the other hand, Aramaic has a number of stems and roots that are not found in Hebrew, and its grammar is nearer that of Arabic and Assyrian-Babylonian. Like Hebrew, Aramaic was originally written without vowels, and from right to left.

Aramaic tends to avoid all sibilant sounds, such as Zayin, Shin and Tzade, replacing such Hebrew consonants by Dalet, Tav and Teth respectively. Often the Hebrew Tzade becomes Ayin in the corresponding Aramaic. Its vowel sounds are decidedly deficient as contrasted with Hebrew. The Hebrew definite article *ha-* or *he-* is unknown in Aramaic, the definite idea being indicated by the emphatic suffix *-a.* The Hebrew *-im,* the masculine plural termination, is supplanted in Aramaic by *-in* so frequently found in Talmudic and Midrashic literature (as in Tefillin and Kiddushin).

Eastern and Western Aramaic had certain dialectal differences. Thus Eastern Aramaic, spoken in Babylonia, was characterized by a slurring of gutturals, such as the softening of Heth to He, and the omission or assimilation of d and t sounds, e.g. *ḳamma* for *ḳadma.* Western Aramaic, spoken in Palestine, lengthened the vowels (*tehoda'* for *toda'*) and sometimes dropped short syllables (*Ba* for *Abba*).

According to *Gen.* 31:47, Aramaic existed as a separate language from the earliest beginnings of Jewish history, for Laban and his family spoke it. According to *II Kings* 18:25 (which describes events in the time of Hezekiah, in the 8th cent. B.C.E.) Aramaic was understood by the cultured classes, but not by the lower classes of the population in Palestine. In *Ezra* 4:17 (events of the 5th cent. B.C.E.) Aramaic is clearly the language used for official decrees and documents of that part of the Persian empire which was west of the Euphrates, a fact further confirmed by the Elephantine papyri of the same century.

It is not clear just when the Jews adopted Aramaic as their vernacular in place of Hebrew. The Jews of Babylonia probably began to use it within one or two generations after the captivity of 586 B.C.E.; the same was true of the Jews of Egypt. The Jews of Palestine, however, despite the tradition that in the time of Ezra the Torah had to be interpreted for them into Aramaic, did not bring the language with them from Babylonia; this is evidenced by the fact that the dialect they later learned was Western and not Eastern Aramaic. It is more likely that Hebrew was spoken by the Jews of Palestine for at least two centuries after the return from the exile (about 536), before Aramaic began to displace it, first with the lower classes and then with the upper, until classical Hebrew had completely died out about 250 B.C.E.

A special problem has been created by the so-called Aramaisms in the Bible, the passages where the Hebrew of the Scriptures shows Aramaic rather than Hebrew forms. Some of these have been explained as due to scribal corruption; others as being the products of a people who used Aramaic in their daily speech and Hebrew for literary purposes; still others as genuine archaic Hebrew expressions which had become obsolete in later Hebrew but were still to be found in Aramaic. Thus in *I Sam.* 21:9, the particle *'in* ("there is") seems to be a genuine ancient Hebrew expression of the time of the First Temple, which was later replaced by *yesh* in Hebrew, but which survived in Aramaic.

As a result of the adoption of Aramaic as a vernacular, a great many of the legal forms of the Jews, as well as some of the more popular prayers, were written in Aramaic, and are still retained in this form. These include the words spoken by the bridegroom in placing the ring upon the finger of the bride; the Get, or bill of divorce; the Kethubah, or marriage contract between bridegroom and bride; the Yekum Purkan prayer for the congregation; and the Kaddish. The Neo-Hebraic literary language which arose about the 2nd cent. B.C.E. and was used to formulate the laws of the Mishnaic literature gives decided evidence of Aramaic influence, especially in its grammatical structure. The Gospels in the New Testament were originally written in Aramaic, and difficult passages in them have received suggested emendations on the basis of a supposed mistranslation of an Aramaic original. *Mark* in particular has preserved the original Aramaic expressions used by Jesus in his ministry to the sick.

The Mohammedan conquests of the 7th cent. C.E. made Arabic the dominant language of the East, and in the course of the next two centuries the Jews who had been speaking Aramaic now used Arabic as their vernacular. Aramaic then acquired the same holiness and sacred character that had been previously ascribed to the Hebrew language. The Targum continued to be read in the synagogue, a number of Aramaic poems were incorporated into the liturgy, and the new mystical literature of the Cabala was written in Aramaic in preference to Hebrew. A large number of amulets and incantations, all of mystic and Cabalistic nature, were composed in Aramaic.

Today Aramaic is spoken as a vernacular only by the Syrian Christians who dwell in villages on the border of Persia and Iraq, in the vicinity of Mosul, and in three villages near Damascus, Syria. The Samaritans at Nablus (Biblical Shechem), while speaking Arabic, use a literary language which is a mixed Aramaic and Syrian dialect strongly influenced by Hebrew.

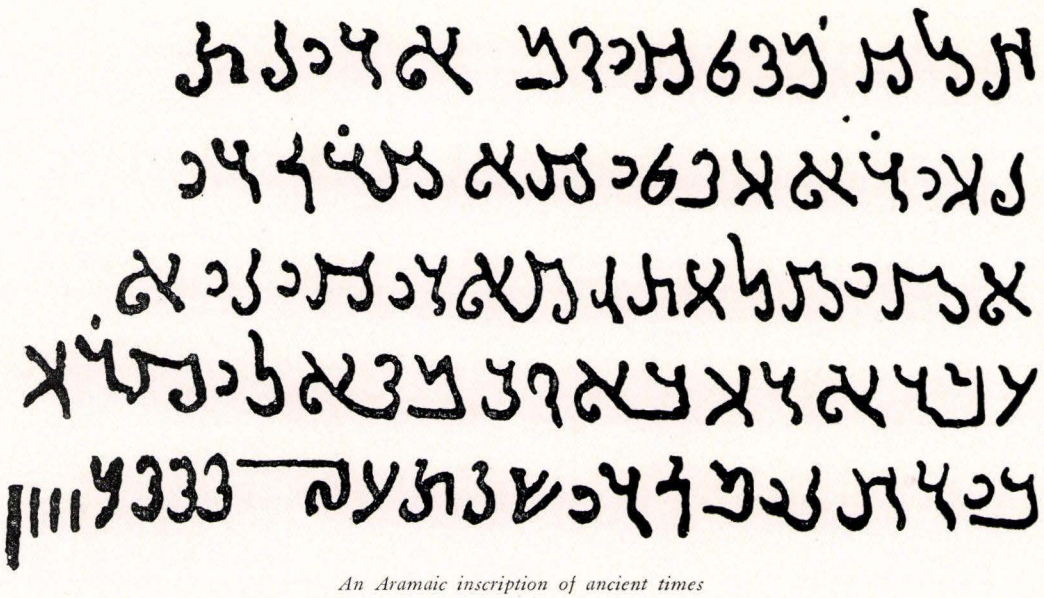
There are a number of interesting and important Aramaic inscriptions and manuscripts, especially the earliest at Zenjirli, Northern Syria, which date from the 9th cent. B.C.E. Others from the 1st to 3rd centuries C.E. have been found in the ancient city of Palmyra, 130 miles northeast of Damascus, and once the center of a flourishing state; these are bilingual, the other language being Greek. Specimens of Aramaic writing are given in col. 11 in the tables in ALPHABET.

The table given below illustrates the similarities and differences between Aramaic and Hebrew. The Aramaic words are taken from the Kaddish prayer.

ARAMAIC	HEBREW	ENGLISH TRANSLATION
yithgaddal	*yithgaddel*	Extolled be
veyithkaddash	*veyithkaddesh*	and hallowed be
shemeh raba	*shemo hagodol*	His great name
be'alma	*ba'olam*	in the world
di bera	*'asher bara*	which He created
chire'use	*chirtzono*	according to His will.
veyamlich	*veyamlich*	May He institute
malchuse	*malchuso*	His kingdom
behayyechon	*behayyechem*	in your life-time
ubeyomechon	*ubimechem*	and in your days
ba'agala	*bimherah*	speedily
ubizman karib	*ube'eth kerobah*	and in a short time.
yehe	*yehi*	May there be
shelama raba	*shalom rab*	great peace
min shemayya	*mehashamayyim*	from heaven.

ABRAHAM I. SHINEDLING.

Lit.: Rowley, H. H., *The Aramaic of the Old Testament* (1929); Winer, George B., *Grammar of the Chaldee Language, as Contained in the Bible and the Targums* (English trans. by H. B. Hackett, 1851); Margolis, Max M., *A Manual of the Aramaic Language of the Babylonian Talmud* (1910); Marshall, J. T., *Manual of the Aramaic Language of the Palestinian Talmud* (1929); Marti, Karl, *Kurzgefasste Grammatik der biblisch-aramäischen Sprache* (1896); Lidzbarski, Mark, *Handbuch der nordsemitischen Epigraphik* (1898); Cooke, G. A., *North Semitic Inscriptions* (1903); Levias, Casper, *A Grammar of the Aramaic Idiom Contained in the Babylonian Talmud* (1900); idem, *Dikduk Aramith Bablith* (1930); Strack, H. L., *Grammatik des Biblisch-Aramäischen* (1921).



An Aramaic inscription of ancient times

ARAMAIC LITERATURE OF THE JEWS. The Aramaic literature of the Jews may be divided into the seven following groups:

1. *The Aramaic Portions of the Bible. Gen.* 31:47 gives the Aramaic equivalent of the Hebrew place name Galeed ("the heap of witness"). *Jer.* 10:11 contains an Aramaic gloss to verse 12. *Ezra* 4:8 to 6:18, 7:12-26 are Aramaic sections devoted to official documents. A long section of *Daniel* (2:4 to 7:28) is in Aramaic. The occurrence of both Hebrew and Aramaic in *Daniel* has given rise to discussion as to which of the two was the original language of the book. R. H. Charles, who treated this topic at length, pronounced in favor of Aramaic, and contends that the first and last parts were translated into Hebrew in order to make it more acceptable as a sacred book.

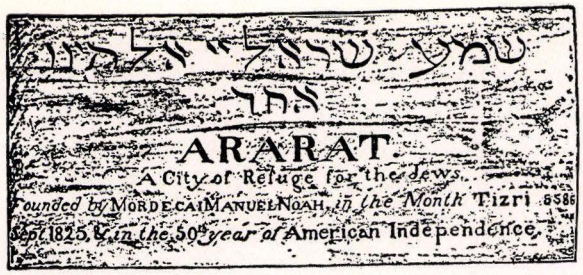
2. *Inscriptions and Papyri.* The so-called Carpentras stone, and a number of papyrus rolls found in Egypt, are written in the Egyptian dialect of Aramaic. Those of Elephantine are of particular interest in that they give the history of the Jewish colony there and its temple, while the other papyri furnish an enlightening commentary on the political, social and economic conditions of Egypt shortly before the present era.

3. *The Targums.* When Aramaic replaced Hebrew as the vernacular of the Jews, it became necessary to interpret the Scriptures to them in their own language. At first this was done orally in the synagogues; later the translations were collected, edited and written down. This form of translation began about the 3rd cent. B.C.E. and the final redaction of the Targum, as the translations are called, occurred about the 3rd and 4th centuries C.E. The chief of the Targums are: Targum Onkelos to the Pentateuch, begun in Palestine, but given its final redaction in Babylonia; Targum Yerushalmi, compiled in Palestine, and known only from fragments; Targum Jonathan to the Prophets; two Targums to the book of *Esther,* and others of lesser import to *Psalms, Job,* the *Megilloth,* and *Chronicles.*

4. *Lost Books Known to us From Translations.* Of the Apocrypha, which have come down to us mainly in Greek, *Judith* and *Tobit* may have been originally written in Aramaic, as also *Baruch* 3:9 to 4:4. *I Maccabees* betrays its Semitic origin by its language, and in all probability was originally Aramaic rather than Hebrew. It is very likely that the additions to *Daniel* now printed in the Apocrypha were likewise originally written in Aramaic. To this group also belongs Josephus' Aramaic narrative of the last war against Rome, which, as he states in his introduction to the latter, he translated into Greek and edited as his *Jewish War.*

5. *The Talmudic and Midrashic Literature. Megillath Taanith* (Scroll of the Fast), one of the earliest productions of the Talmudic period, consists of an Aramaic text and a Hebrew commentary. This Aramaic text was undoubtedly written first and independently. Both the Babylonian and the Palestinian Talmud are largely made up of Aramaic passages, especially those sections treating of the sayings and teachings of the Tannaim and Amoraim, and practically all the legal discussions of the latter. The Midrashim, which give the chief points of the sermons and lectures of the Talmudic rabbis, naturally quote frequently from their original Aramaic words. The chief Midrashim with a high proportion of Aramaic are *Midrash Genesis, Midrash Leviticus* and *Midrash Lamentations;* there are considerable Aramaic portions in the Midrashim to *Esther, Ruth, Ecclesiastes* and *Psalms.* Portions of the later, or younger Midrashic books, especially of the Midrashic group called *Midrash Tanhuma* (of the three parts of this, the second part, the Midrash Tanhuma B, is generally called Yelammedenu), would appear to have been originally written in Aramaic; the present form of these later Midrashim is perhaps a Hebrew revision of originally Aramaic works.

6. *Post-Talmudic and Gaonic Literature.* The oldest parts of the Masorah, or critical notes on the text of the Bible, were written in Aramaic (6th and 7th centuries). The larger part of the legal responsa of the Geonim, up to the 8th cent., are written in their Aramaic vernacular. Under the influence of the Babylonian academies, Aramaic prayers and hymns entered the liturgy, such as the Yekum Purkan, written in Babylonia; the Kol Nidre; a number of liturgical poems (Piyutim); the sentences which begin the Passover Haggadah, Ha Lahma Anya (This is the bread of affliction); as the ditty Had Gadya (An Only Kid); and many prayers for the Penitential Days.



Foundation stone of the proposed City of Ararat which, in 1825, was planned by Mordecai Emanuel Noah at Niagara Falls, but the projected settlement did not materialize

7. *Cabalistic Literature.* The *Zohar,* a Cabalistic work compiled in the 13th cent. by Moses ben Shemtob de Leon (but by no means a complete unit as to time of composition and authorship), represents a deliberate revival of the Aramaic language as the vehicle of Jewish mysticism. The author employed Aramaic intentionally, for it was his purpose to represent the work as the creation of Simeon ben Yohai, who lived in the 2nd cent., when Aramaic was still spoken by Jews.

Almost all the writings combined to form the present *Zohar* are Aramaic, but this Aramaic is not uniform throughout. By far the greatest part of the *Zohar* is written in a purely artificial Aramaic, but with definite grammatical rules; this Aramaic more closely approximates the Aramaic found in the Palestinian Targums and in the Midrashim. Other parts of the *Zohar* display an admixture of the grammatical characteristics of the Aramaic of the Babylonian Talmud; this is especially evident in the use of participles, prefixes and prepositions, and verb forms. Other portions, probably still more recent, actually resemble Hebrew with mere Aramaic endings. The limited and technical Aramaic of the *Zohar* contains barely 2,000 words in its vocabulary, of which perhaps 150 occur only in this book.

A large number of subsequent Cabalistic books were composed in this revived but extremely artificial and stilted Aramaic which, through the influence of the *Zohar,* became the classical language of Jewish mysticism. A number of Aramaic prayers were composed and incorporated into the prayer-book under the influence of the Cabala.

The Aramaic literature of the Jews, as here described, represents the first and the longest sequence of Jewish writings in any other language than Hebrew. Starting out as an attempt to present the teachings of Judaism in the language of the people, Aramaic literature became the literature of Jewish law, and ultimately, of Jewish mysticism.

See also: BARUCH; CABALA; DANIEL; ELEPHANTINE; JUDITH; MASORAH; MEGILLATH TAANITH; MIDRASH; RESPONSA AND DECISIONS; TALMUD; TARGUM; TOBIT; ZOHAR.

ABRAHAM I. SHINEDLING.

Lit.: Waxman, *History of Jewish Literature,* vol. 1 (1930); vol. 2 (1933).

ARARAT, a mountain range in Armenia, on the mountains of which Noah's ark rested after the deluge. The mountain upon which the ark landed is, according to tradition, the highest summit, an extinct volcanic cone (Masis—the Masios of the Greeks—17,112 feet above sea-level). Among the Persians it is called "Kuhi-Nuh," i.e. "Noah's Mountain." According to *Gen.* 8:4, Ararat was perhaps the name of a kingdom or of a country (near the middle course of the Araxes), and did not become the designation of the table-land until a later period. It is undoubtedly the same as the land of Urartu mentioned in the Assyrian inscriptions. The Armenians maintain that the remains of Noah's ark are still to be seen today in the vicinity of the summit. According to Armenian tradition, the slope of Ararat was the spot on which Noah planted the vine, after the flood, as recorded in *Genesis.*

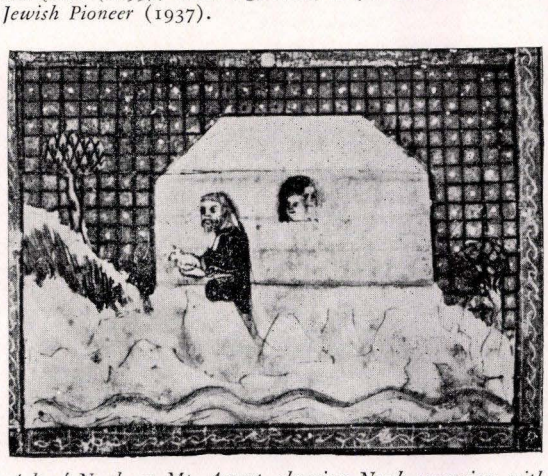
In May, 1932 Persia ceded the Little Ararat to Turkey in exchange for Turkish territory further south. The Little Ararat is one of the two mountains which compose the craterless volcano known as Mount Ararat. The summits of the Great Ararat, the other mountain, and of the Little Ararat are seven miles apart.

Lit.: *Cambridge Ancient History,* vol. 3, pp. 169-70; Smith, S., *Early History of Assyria* (1928) 28.

ARARAT, an American city of refuge for the Jews planned by Mordecai Manuel Noah in 1825. Noah, who in his activity as government official had been keenly aware of the situation of the Jews all over the world, particularly after the peace treaties of 1815, which took away the liberties previously granted them, sought to establish a place where the oppressed Jews of the world might settle. For this purpose he purchased land on Grand Island in the Niagara River above the Falls, and gave the settlement the name of Ararat, from the place where the ark of Noah had rested.

Dedicatory exercises were held in a church at Buffalo on September 2nd and were attended by many church and state officials. However, the Jews of the world paid no attention to Noah's proclamations of his new "kingdom," and of his position as "judge and ruler in Israel." The proposed settlement never took place, but the foundation stone, still preserved in the Museum of the Buffalo Historical Society, recalls Noah's dream.

Lit.: *Publications of the American Jewish Historical Society,* No. 8, pp. 84-118; *Publications of the Buffalo Historical Society,* vol. 1, pp. 305-28; Zangwill, I., "In Noah's Ark" (in the form of fiction), in *They That Walk in Darkness* (1899); Goldberg, Isaac, *Major Noah: American Jewish Pioneer* (1937).



Ark of Noah on Mt. Ararat, showing Noah emerging with a lamb in his arms. Reproduced from the Sarajevo Haggadah

ARBA KANFOTH, *see* FRINGES.

ARBELA, town in lower Galilee, situated west of the Lake of Chinnereth. It is mentioned in the history of the Maccabean wars (*I Macc.* 9:2). According to Josephus, who notes the existence of caves in the vicinity, it served as refuge for the combatants in the various conflicts which took place in the times of Herod and the great war against Rome (66 to 70 C.E.). Arbela was also the residence of Nittai (or Mattai) of Arbela (*Aboth* 1:6), one of the first Tannaim. Pethahiah of Regensburg, writing in the 12th cent., speaks of a sepulchre which was commonly regarded as Nittai's grave. Arbela was a priests' city at the time of the destruction of the Temple, and seems to have been an important town for several centuries after this event. The Jewish inhabitants manufactured a coarse linen. The modern name of the place is Irbid.

Another Arbela mentioned in Jewish literature is that in which Mar Ukba lived (*Yer. Sotah* iv, 19d). This must have been the town in Adiabene, about seventy miles from Gaugamela.

ARBIB, EDUARDO, Italian deputy, patriot, and editor, b. Florence, Italy, 1840; d. Rome, 1906. He volunteered for service with the Piedmont regiment of Alpine chasseurs in 1859, and served in the War for Italian Independence. In 1860 he served under Garibaldi in the Sicilian campaign, and on the very battlefield of Milazzo was advanced to the rank of lieutenant. At the conclusion of the campaign against Austria in 1866, in which Arbib participated, he was made editor-in-chief of the *Gazzetta del Popolo* of Florence. He went to Rome in 1870, and founded the daily newspaper *La Libertà,* serving as its editor for many years.

Arbib entered the political field in 1880. In this year he was elected to the Italian Chamber of Deputies, representing the city of Viterbo. He wrote several works dealing mainly with the history of and stories concerning the Italian army.

ARBITRATION. Jewish jurisprudence originally provided that all property disputes had to be settled by a court of three ordained judges (*Sanh.* 1:1). Subsequently, after the fall of Bethar (135 C.E.), which ended the unsuccessful Jewish insurrection against Rome under Bar Kochba, the ordaining of judges was attended by considerable difficulty because of the persecution which ensued; accordingly, the right of rendering decisions was delegated to three lay judges, in order to facilitate the issuing of credit for loans by providing a definite tribunal to adjudicate matters of dispute (*Sanh.* 5a). Aside from regular legal proceedings, the appointment of arbiters, which had always been allowed even in very early times, became more and more the rule when ordination was forbidden by Hadrian and Jewish jurisdiction lost its authority.

The Mishnah (*Sanh.* 1:1; 3:1) provides for a court of three persons in all private disputes. Each of the parties chose an arbiter, and the two arbiters chose a third, who acted as chief arbiter; according to Rabbi Meir, the chief arbiter was to be chosen by the litigants. If there was a regular court in session at the place, the parties in the case could not demand that the authority of such a court of arbitration should be recognized; but they could voluntarily submit themselves to its decision. Each party could reject the arbiter chosen by the other on valid grounds of disqualification, such as nearness of relationship or unfitness for office.

In the Middle Ages Jewish communities had their own special regulations; as a rule the rabbi of the community was made the head of the court of arbitration. The chief task of the court was that of inducing the two parties to come to terms. If the place had certain local usages for deciding disputes, either party had the right to insist that such usages be observed. In Talmudic times the naming of arbiters was accompanied by the drawing up of a document, known as *shetar berurin* ("document of arbitration"), which bound the litigants not to withdraw the appointments which they had made nor to refuse to accept their decision.

An important reason for appointing arbiters who would decide the case on the basis of the law laid down in the Torah (Din Torah) was the feeling that disputes between Jews should not be aired in the public courts; this same sentiment still prevails and is responsible for the survival of Jewish courts of arbitration in modern times. Such a court is the Mishpat Hashalom (Peace Court; cf. *Zech.* 8:16) court in Palestine. When the Jews began to settle in Palestine in large numbers they set up courts of arbitration to handle their disputes rather than appeal to the Turkish courts. These Jewish courts were legalized by Turkish law in 1913, so that besides the state tribunals and religious, or rabbinic, courts, which were also recognized, these peace courts were essentially optional courts of first resort. This recognition was continued when the British took over Palestine. District courts, such as those of Jerusalem and Tel-Aviv, act as courts of first appeal, while the highest court of judicature is the supreme court at Tel-Aviv. The judges are confirmed by the Vaad Leumi (National Council). The decisions of the Mishpat Hashalom courts, which have received full recognition as courts of arbitration by the Palestine government since 1927, enjoy full executive authority.

It is noteworthy, also, that both Jewish labor leaders and Jewish employers have been foremost in the introduction of arbitration in labor disputes.

FRITZ LÖWENSTEIN.

Lit.: Maimonides, *Hilchoth Sanhedrin* 7:1; *Hoshen Mishpat* 3:13; Shohet, David M., *The Jewish Court in the Middle Ages* (1931); *Mishpat Hashalom Haibri* (1925); *Statutes of the Mishpat Hashalom* (Hebrew; 1928).

In the United States. In the United States, arbitration of disputes arising among Jews has developed partly in response to an increasing tendency in general business life toward settling differences out of court, and partly as a result of a feeling among many Jews that Jewish matters should be and can be best adjudicated under Jewish auspices.

The factors which account for the spread of commercial arbitration generally are, first, the delays in court proceedings due to the congestion of the court calendars, second, the costliness of legal proceedings, and third, the feeling that the technical points of business matters in dispute can be best understood by arbitrators who are familiar with those branches of business and industry. Many of the industries have their own arbitration tribunals. Jews have had a leading part in the organization and conduct of such tribunals. The



The Jewish Court of Arbitration, New York, in session. A typical scene that recurs in other cities as well

best known arbitration agency in the general commercial field is the American Arbitration Association, which represents a consolidation between the Arbitration Society of America founded by Judge Moses H. Grossman in 1922, and the Arbitration Foundation founded by Charles L. Bernheimer in 1925. Modern arbitration laws introduced in many of the states make an agreement to arbitrate legally valid and enforceable, and make an award by the arbitrators legally enforceable in the same manner as a judgment of the court. In the State of New York such a law was passed in 1920 and upheld by the Court of Appeals in 1921 (Berkovitz vs. Arbib, in 230 N. Y. 261).

In recent years, official and permanent arbitration media have sprung up in several Jewish communities. A Jewish Court of Arbitration was organized in New York city in 1920; its first session was held on February 18, in the Grand Jury Room of the Criminal Court Building, New York city. In December, 1930, an institution was incorporated under the name of the Jewish Conciliation Court of America.

The Jewish Court of Arbitration (Beth Mishpat Hashalom) was the first organized institution devoted exclusively to the settlement of disputes of a specifically Jewish character in accordance with traditional Jewish law and principles. Operating under a charter granted by the State of New York, the rulings of this Court are laid down in a form compatible with State laws. This aspect of the Court's functions is performed under the guidance of a jurist of the State courts, who shares the bench at its sessions with the presiding judge, who must be a rabbi fully conversant with Jewish jurisprudence, and with a businessman.

The litigants in each case appear voluntarily, and an atmosphere of conciliation is maintained. The use of legal counsel is not resorted to, no fees are charged, cases are heard within two weeks of notification and thus expense, loss of time and notoriety are minimized. The participants are required, under the State law, to sign an arbitration agreement making the Court's decision binding, and the personnel of the Court is not disclosed prior to the sitting. Such of its decisions as have been challenged have invariably been upheld by the Supreme Court of the State of New York.

Since its inception the Court has setttled more than 18,000 cases; over 10,000 cases have been settled out of court; and over 9,000 people have been given free advice. A majority of the Court's cases have been of a domestic nature, its work in this connection having been particularly beneficent. The Court's first sessions were held, by permission of the proper authorities of New York city, in the Criminal Court Building. Later the use of the Municipal Court premises was granted, and at present its sessions are held at the State Office Building in New York city. The Court's proceedings have been broadcast over the radio.

The objects of the Jewish Conciliation Court are "To advance the cause of the amicable adjustment of disputes, differences and misunderstandings arising between persons affecting the good name and reputation of Jewry; between Jewish persons and Jewish religious, communal, fraternal and benevolent organizations, and between Jewish organizations involving disputes, differences and misunderstandings of a religious, communal and/or Jewish public nature and differences, disputes and misunderstandings of a public character affecting the Jewish people and such other disputes, differences and misunderstandings arising between parties which by consent may be submitted for conciliation, mediation or arbitration."

All submissions to arbitration before the Jewish Conciliation Court of America, Inc., are made pursuant to the provisions of the Arbitration Law, and the appropriate provisions of the Civil Practice Act regulating the manner in which submissions are to be signed, how motions are to be made to confirm the awards and the manner of entering judgment. By carrying out the provisions of the Arbitration Law and the Civil Practice Act, decisions of the Jewish Conciliation Court of America may be upheld by making a motion in the Supreme Court to confirm the award of the Jewish Conciliation Court of America. If the motion to confirm the award is granted, judgment is entered upon it, with the same force and effect as if the case had been tried originally in the Supreme Court, and execution against property may be issued.

There are many cases brought before the Jewish Conciliation Court of America, such as difficulties in domestic relations, or complaints of aged parents against their children, which do not require formal



Litigants before the Jewish Conciliations Court of New York adjusting their disputes amicably

adjudication as much as conciliation and the bringing about of better understanding between the parties.

At every session, three judges sit: a rabbi, a businessman, and a jurist. The litigants are permitted to present their stories in person. There are no lawyers to argue for them, and there are no technicalities of procedure. There is no fee or expense of any kind to the litigants. A Social Service Committee, connected with the court, follows up those cases where material relief or special personal mediation may be required. The work of the court is supported by voluntary contributions and is sponsored by a group of representative men and women of all shades of religious and non-religious affiliation. Under the influence of the Jewish Conciliation Court of America, similar institutions have been fostered in Newark, N. J., Paterson, N. J., New Haven, Conn., Cleveland, Ohio, and Detroit, Mich.

In 1928 a Goodwill Court was organized by Judge Nathan Sweedler in Brooklyn, N. Y., whose purpose is to adjudicate and conciliate disputes among people of all religious denominations. At every session, a Catholic, a Protestant and a Jew sit as judges. Other tribunals of lesser importance have been organized and function in local communities throughout the country.

ISRAEL GOLDSTEIN.

Lit.: Grossman, Moses H., *Commercial Arbitration,* LaSalle Extension University, Chicago, 1927; Richman, Louis, in *Jewish Tribune,* Aug. 25, 1927; Dec. 27, 1929; Feb. 14, 1930.

ARBOR DAY, JEWISH, *see* NEW YEAR FOR TREES.

ARCADIUS, Byzantine emperor, who reigned from 395 to 408. Arcadius recognized the old principle of tolerance of the Jewish religion; he protected the patriarchs of the Jews from insult, and exempted them and other religious functionaries of the Jews from the payment of taxes. After the death of his adviser Eutropius, who had been favorably disposed toward the Jews, Arcadius imposed restrictions on them. He made the Jews subject to the public courts in legal matters, and issued a regulation affecting the rights of the Jewish shipowners in Alexandria.

Lit.: Duchesne, L., *Early History of the Christian Church,* vol. 3 (1924) 1, 49-72, 105-7, 201; Graetz, H., *History of the Jews,* vol. 2 (1927) 615-16.

ARCHA, the official box in which deeds of money-lending transactions or contracts in which Jews of England were concerned were kept in pre-Expulsion times. The massacres of the Jews in London, York, and elsewhere which took place in 1189 and 1190 were attended by the destruction of records of debts owed by Christians to Jews. The loss of these documents was a matter of grave concern to the Royal Exchequer. Since the Jews were the absolute property or serfs of the king, it was necessary that the king should know exactly how much each Jew was worth, so that the king could claim his share of each Jew's possessions either at the latter's death or on the occasion of the levying of a special tax.

In 1194, therefore, Richard I issued the "Capitula de Judeis" (Ordinances of Jewry), in which it was decreed that Jews had to register all loans in the presence of two Christian lawyers, two Jewish lawyers, and two public notaries, all called chirographers. These charters or acknowledgments of debts were written in Latin or Norman French or Hebrew upon a single membrane of parchment called a chirograph, which was then divided into two parts, one of which was retained by the Jew and the other was deposited in the archa, which had three locks and three keys. One key was to be kept by the Jewish lawyers, another by the Christian lawyers, and the third by the clerks.

Jews were allowed to transact legal business and form settlements only in towns where an archa was kept. Beginning with six centers in the days of Richard I, the number grew to twenty-six in later years, as follows: Bedford, Berkhampstead, Bristol, Cambridge, Canterbury, Colchester, Devizes, Exeter, Gloucester, Hereford, Huntingdon, Lincoln, London, Marlborough, Northampton, Norwich, Nottingham, Oxford, Stamford, Sudbury, Wallingford, Warwick, Wilton, Winchester, Worcester, and York.

Out of the existence of these archae there grew the system of the Scaccarium Judeorum, the Jewish Exchequer, which functioned at Westminster side by side with the Royal Exchequer.

Lit.: Gross, Charles, "The Exchequer of the Jews of England," in *Anglo-Jewish Historical Exhibition, Papers* (1888) 181-84; *Exchequer of the Jews* (edited by H. Jenkinson, 1929) vol. 3, introduction, pp. xiv-xvi; Jacobs, Joseph, *The Jews of Angevin England* (1893) 156-59.

ARCHANGEL, *see* ANGELS.

ARCHEOLOGY AND THE BIBLE. I. Introductory. Prior to the beginning of the 19th cent., the student who sought information on the life and history of Biblical times had to depend solely upon the Bible itself and on scanty references from classical writers. Since that time, however, archeology has thoroughly explored many fields yielding material of the greatest value for Biblical knowledge. The deciphering of the Egyptian hieroglyphics and the unravelling of the cuneiform writing of the Persians, Assyrians and Babylonians have provided vast stores of historical and literary material, and have made the life and literature of these ancient peoples as familiar as those of today. Since 1930 great progress has been made in the reading of Hittite inscriptions.

Side by side with the work of deciphering has proceeded that of the spade, working in the countries which bounded ancient Palestine and with still greater results in Palestine itself. As the *tells,* or heaps of ruins upon the sites of ancient cities, are literally sliced off by the diggers, layer after layer of definitely documented historical periods unfolds the panorama of cultural history. New light has been shed on the great Aegean civilization of ancient times, centering in Crete, and brought by the Philistines to their corner in Palestine. Designs in pottery among ruins help to establish the dates of cities; seals and inscriptions mark the path of conquering kings; the discovery of a weight known as a "pim," 2/3 of a shekel, has made intelligible a verse in the Bible (*I Sam.* 13:21) which up to that time was regarded as corrupt.

Thus archeology serves to supplement the Bible and to give a clearer picture of Bible times. Always it illumines the Biblical narrative; in most cases it confirms it; in certain instances it corrects it.

II. Archeology and Biblical History. One of the great services rendered by archeology has been the establishing of definite dates for many of the events recorded in the Bible. The Assyrians and Babylonians kept an exact reckoning of years and their kings dated their inscriptions accordingly; from this can be ascertained the first definite date in Biblical history: 842 B.C.E., the accession of Jehu to the throne of the Kingdom of Israel. From that time on almost every date in Biblical history can be accurately stated, and for a hundred years before, with tolerable exactness.

Archeology has uncovered a great deal of information regarding the state of Palestine for several centuries preceding its conquest by the Israelites, and from this we learn that the traditional account given in the books from *Genesis* through *Joshua* is not so much a literal narration of events as a poetic description of an idealized past. It is now established that the conquest of Canaan was not accomplished under a single leader, but constituted a struggle that lasted at least two centuries ere Israel triumphed. In the 14th cent. B.C.E. there are reports of invaders of Palestine known as the Habiri, who were then gradually extending their sway over the little city states into which Canaan was divided; many would identify these with the Hebrews. In the 13th cent. the name Israel occurs for the first time upon a stele of Pharaoh Merneptah, who claims to have annihilated such a people in Canaan. It is clear now that Jerusalem did not receive that name from David, but bore that name in previous centuries, the earliest form being Urusalim. Egyptian records tell of expeditions into Canaan in the 12th cent. of which the Bible gives no hint. Explorations reveal layers that show approximately when the cities were burnt by the invading Israelites as they gradually swept in from east, north and south.

It is known now that the Philistines came to the country after the break-up of the Cretan civilization, and subsequent to its conquest by the Israelites; that the Philistines adopted the Canaanite religion, absorbed the remnant of the Canaanites, and for a time led them to victory over Israel.

A study of the inscriptions shows that Hebrew was the language of the Canaanites, Phoenicians and other peoples around Palestine and that the Israelites probably adopted the language after entering the country.

Much new light has been shed upon the history of kings in Israel and Judah. Excavations established the Wailing Wall as the one authentic Jewish sacred spot in Palestine. Elsewhere there have been discovered the stables in which Solomon kept his horses (*I Kings* 10:26-29). An inscription of Shishak, the Pharaoh who invaded Palestine in the 10th cent. (*I Kings* 14:25-28), shows that his raid was not only upon Judah but upon Israel as well; this boast is proved true by a seal of the Pharaoh found in Megiddo.

Omri, who is dismissed in the Bible with a few lines (*I Kings* 16:23-28), is revealed as a king of great reputation and extensive conquests, so that many years after his reign the Assyrians still knew of the Northern Kingdom as the "house of Omri." Ahab appears as one of the leaders of a coalition of western states that successfully warded off an invasion of the Assyrians themselves, in the battle of Karkar, 853 B.C.E. Other records bear witness to the tribute paid by the kings of Israel and Judah to Assyrian overlords.

There is an Assyrian account of the deportation of the Northern tribes; the fact that the total actually deported was only 27,000 supports the Samaritan claim to be descendants of the true Israelites. Later on, Sennacherib records the subjugation of some 200,000 inhabitants of Judah and acknowledges that he failed to capture Jerusalem.

The Siloam inscription records work done by Hezekiah in preparation for that very siege (*Isa.* 22:9-11). The Assyrian menace did not end with the retreat of Sennacherib, for in the next reign there is a statement that Manasseh submitted and sent contingents to aid the Assyrian invasion of Egypt, an act which probably saved Judah from the fate of Israel, and preserved it for another century.

There are reports of a Scythian invasion of Asia Minor, unmentioned directly in the Bible, but explaining certain hitherto obscure references in the prophetic literature. There are the records of the Babylonians, who finally destroyed the Temple. It is now clear how Cyrus finally conquered the city of Babylon, not by fighting so much as by treachery, and that Belshazzar, mentioned in the Bible but ignored by Greek historians, was a real ruler over the city at the time of its fall.

The Murashu documents and the Elephantine papyri give interesting pictures of Jewish life outside of Palestine in Biblical times. The first shows the commercial



Archeological evidence (in an Assyrian relief) of the prisoners of war and booty paraded before Sennacherib

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Ja-u-a (Jehu)
Hu-um-ri-i (Omri)
Me-ni-hi-im-me (Menahem)
Ha-za-ki-ya-u (Hezekiah)
Ha-za-a-ilu (Hazael)
(Ilu) Marduk-abal-idin (Merodach-baladan)
Pi-ir-a-u (Pharaoh)
Sharru-ken (Sargon)
(Ilu) Sin-ahe-eriba (Sennacherib)
Ashur-ah-iddin (Asarhaddon)
Da-gan (Dagon)
(Ilu) Na-bi-um (Nebo)
Ya-u-da-a (Judah)
Ur-sa-li-im-ma (Jerusalem)
Sa-me-ri-na (Samaria)
As-du-di (Ashdod)
La-ki-sha (Lachish)
Di-mash-ka (Damascus)

Cuneiform writing, with transcription into Roman letters. The term Ilu (God) is used before the names of deities

prosperity of the settlers in Babylonia; the latter gives the story of a Jewish military colony of the 5th cent., settled on the very borders of Egypt.

III. Archeology and Biblical Law. There are some interesting parallels between the laws of the nations near Palestine and those recorded in the Bible. The Egyptian dietary laws have points of resemblance to the Hebrew; the Hittite regulations seem to have furnished some of the statutes against prohibited mixtures; the Babylonian code of Hammurabi, with its detailed civil and criminal legislation, has many interesting points of resemblance to the laws given in *Ex.* 21 to 23 and in *Deuteronomy*. Excavations in Palestine bear witness to the prevalence of idolatrous cults, particularly that of Astarte, against which the Biblical laws are so vigorously directed. Again, the Elephantine papyri show that the Jews of that place had a sacrificial altar of their own, and that the Deuteronomic prohibition of more than one shrine (*Deut.* 12:13-14) was not heeded by the Egyptian Jews of the 5th cent. B.C.E.

IV. Archeology and Biblical Poetry and Legend. The discoveries of archeology are particularly valuable for the understanding of the first eleven chapters of *Genesis*. The Hebrew creation story stems from Babylonia, and the abyss (*tehom*) mentioned there is the Tiamat, the primordial monster of the earlier narrative. The sacred tree and the serpent, which play such an important part in the Biblical myth of Eden, are prominent also in Assyrian-Babylonian religious ideas. The Gilgamesh epic gives the original flood story; recent excavations on the site of Ur of the Chaldees, the home of Abraham, point to a tremendous local flood from which the story may have originated.

There is an interesting parallel between the Biblical account of the infancy of Moses and that of Sargon of Agade, and another between the story of Joseph's temptation and the Egyptian "Tale of Two Brothers." Both Egyptians and Assyrians had their psalms, with many turns of expression that recall the Biblical book. A supplementary section of the book of *Proverbs* (22:7 to 24:34) is now known to depend on an Egyptian work, the Proverbs of Amenemope.

V. Conclusions. As a result of the explorations of modern archeology, our knowledge of the Bible has been increased many-fold. One can study its pages more clearly through the perspective of history. The study of the life and literature contemporary with Bible times only serves to bring out the grandeur of the Bible. The tales that were crude and polytheistic, under the hands of the Biblical writers become epochal and grandly monotheistic. The democracy of the Biblical historians becomes still more striking in contrast to the autocracy of other peoples, and the mercy of the Biblical laws becomes more resplendent in comparison with the cruelty of the times. The ideals for which the prophets fought are shown to have been unique in their sublimity. Thus archeology has done more than increase modern interest in Biblical life and literature; it has also borne eloquent witness to their greatness.

SIMON COHEN.

Lit.: Albright, W. F., *The Archeology of Palestine and the Bible;* Barton, G. A., *Archaeology and the Bible;* Jeremias, A., *The Old Testament in the Light of the Ancient East* (1911); Glueck, Nelson, "Recent Archaeological Work in Palestine," in *Central Conference of American Rabbis Year Book,* vol. 39 (1929) 265-92; Morgenstern, Julian, in *Journal of Religion,* vol. 1, No. 3; bulletins and annuals of the American Schools of Oriental Research.



An early archeological find: seal of the "Shema, servant of Jeroboam"

ARCHEOLOGY, JEWISH. I. Biblical Archeology. The study of Biblical archeology did not become possible until the middle of the last century, and until the first decade of this century it was pursued almost exclusively for apologetic purposes. It was only in the 20th cent., indeed, that its use in Biblical interpretation, regardless of its bearing on the accuracy of Hebrew tradition, was fully recognized as indispensable. Even now, however, it is so often misused, and there are so few Biblical scholars with the necessary training in Egyptology, Assyriology, comparative archeology, and methods of excavation, that the student must be cautioned against too hasty acceptance of conclusions in this field. When properly handled, the use of the new material illuminates every phase of Biblical learning, since there is now a vast mass of data from the ancient Orient into which the Biblical data fit with perfect ease (when correctly interpreted), yielding an increasingly complete and uniform picture of the world in which ancient Israel developed. The final aim of Biblical archeology is the organic reconstruction of Hebrew life and history.

The subject may be divided, for convenience, into two main branches: A. Philological (since this side was first developed, and since the Bible is a written document, this branch is the more important); B. Archeological (in the restricted sense of the interpretation of non-written materials). Each branch may be divided into numerous classes of data, the most important of which may be surveyed briefly. Under A there are included especially: I. Mesopotamian Cuneiform; II. Egyptian Hieroglyphics; III. Canaanite Inscriptions; IV. Aramaic Inscriptions; V. South Arabian Inscriptions. Under B are grouped the various types of purely archeological investigation which bear most directly upon Biblical research: I. History and Extent of Settlement; II. Public and Private Architecture; III. Social and Industrial Organization; IV. Domestic Life; V. Religious Practices; VI. Art.

A. I. Mesopotamian Cuneiform. Here the most important class of inscriptions for our purposes is the Late Assyrian and Neo-Babylonian historical texts, mostly either records of the kings' victories or chronicles and lists of kings. The inscriptions of the Assyrian kings Shalmaneser III, Tiglath-pileser III, Sargon III, Sennacherib, Esarhaddon, and Ashurbanipal (858-626

B.C.E.) all mention their relations with Israel or Judah. In certain cases, as in Sargon's account of the capture of Samaria, important facts are added to our information from the Bible, and no new problems are raised. In other cases, as in Sennacherib's account of his invasion of Judah in 701 B.C.E., very difficult problems have been raised, which appear no nearer solution than they were at the beginning of this century. The recently published (1923) *Nabopolassar Chronicle* gives the exact date of the fall of Nineveh (612 B.C.E.), and fixes the date of Josiah's death at 609 B.C.E. Unfortunately, there is little information of direct value in the royal inscriptions of Nebuchadrezzar and Nabonidus, although the *Nabonidus Chronicle* furnishes valuable material for the evaluation of the book of *Daniel.*

Second in importance are undoubtedly the cuneiform laws and legal documents, which are increasing so rapidly in number and are being interpreted with such growing precision that they are now in the forefront of interest to the Biblical scholar. The Babylonian *Code of Hammurabi,* published in 1902, belongs to the 19th cent. B.C.E., and stands in relatively close relation to the oldest Hebrew laws. The Assyrian law-code (published in 1920), less extensive, and dating from not later than the 12th cent. B.C.E., yields many extremely interesting parallels, especially with regard to levirate marriage and related customs. The Hittite code (published in 1921), also fragmentary, belongs to the 14th cent. B.C.E. or earlier, and likewise offers important points of contact.

As might be expected, the Biblical codes, although showing the closest relation, on the whole, to the code of Hammurabi, which profoundly influenced the legislation of Western Asia in later centuries, stand in many respects equidistant from the eastern, northeastern, and northern codes. In addition to these codes there are many thousands of published contract tablets from the last two millennia B.C.E., coming from Babylonia, Assyria, Asia Minor, Syria, and Palestine. Since nearly all these texts are legal in character, they add enormously to our knowledge, as interpreted by some of the foremost comparative jurists of our time, led by Cuq, Koschaker, and San Nicolò.

Particularly interesting to the Biblical student are perhaps the recently discovered documents from Arrapkha (mainly published by two American scholars, Chiera and Speiser), since they gave an insight into the social institutions of the Horites (Hurri), about 1500 B.C.E., some of which are remarkably like the archaic customs described in *Genesis.*

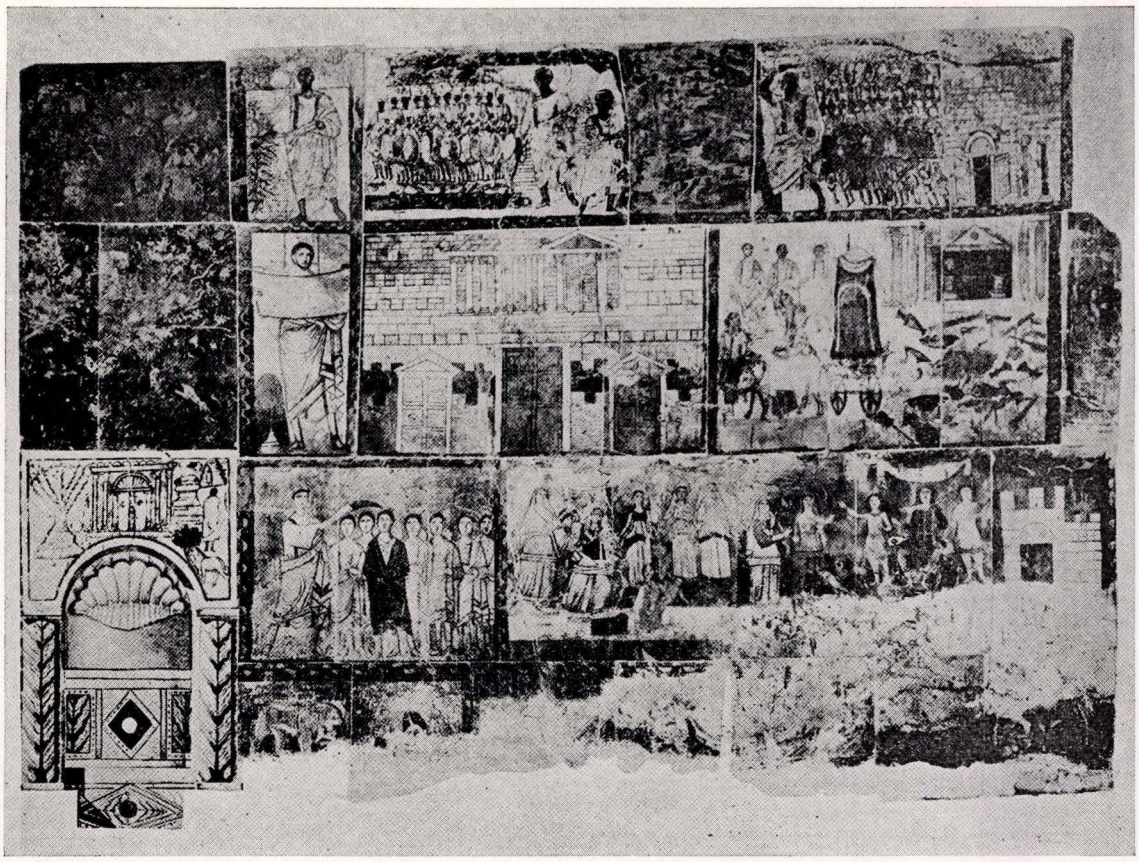
Third come the Babylonian and Assyrian literary texts, which furnish remarkable parallels to the stories of Creation, the Flood, and the Fall of Man, although the Flood story is the only close parallel, the others offering more divergences than resemblances. In Babylonia there were also ten antediluvian heroes, with prodigiously long lives. The cuneiform parallels to the *Psalms, Proverbs, Job, Ecclesiastes,* and *Song of Songs* are very interesting, and sometimes quite remarkable, but no direct literary dependence has been established.

Fourth in significance may be mentioned the diplomatic letters and documents found at Tell el-Amarna in Middle Egypt (1887) and at Boghazköi in Asia Minor (mainly in 1906-7), nearly all of which belong to the end of the 15th and 14th centuries B.C.E. (some from Boghazköi come from the 13th cent. B.C.E.). These documents may be supplemented by miscellaneous letters and documents from Palestine and Syria, especially from Tell el-Hesi and Taanach. They give a remarkably clear and vivid picture of conditions in Palestine and Syria in the two centuries immediately preceding the definitive conquest of Canaan (probably late in the 13th cent. B.C.E.).

Fifth are the letters and business documents from Babylonia in the 6th to the 4th centuries B.C.E., which yield valuable information with regard to Belshazzar, the life of the Jews in the Babylonian Diaspora, and furnish numerous illustrations and supplements to *Ezekiel, Ezra,* and *Daniel.*

A. II. Egyptian Hieroglyphics. The Egyptian material is not so extensive nor so important as the cuneiform, which now covers almost the whole of Western Asia, but its significance is rapidly increasing. First again come the historical inscriptions, which include royal inscriptions, lists of conquered places, and miscellaneous official documents, either papyri or ostraca (written in ink on potsherds). The importance of this class of text begins about 2000 B.C.E., and closes with the Shishak list, about 920 B.C.E. Oldest are the imprecatory inscriptions on broken pots, published by Sethe in 1926, which give invaluable lists of Palestinian and Syrian rebels against the Egyptian crown, about the beginning of the Patriarchal Age. From the New Empire there are the important annals, inscriptions and lists of conquered towns, belonging to Thutmose III (about 1504-1451 B.C.E.), Sethos I, Rameses II (about 1300-1234 B.C.E.), Rameses III (about 1180-1150 B.C.E.), and other kings. Particularly interesting are the annals of Thutmose III, the inscriptions of Sethos I and Rameses II recently found at Beth-shan in Palestine, and the inscriptions of Rameses III, describing the invasion of the Philistines.

Since there is very limited material for the study of Egyptian law, which was in any case very different from Semitic and Hittite, we may turn, secondly, to Egyptian literary texts. Here we have a number of most interesting and remarkable parallels, of considerably greater value, in fact, than the cuneiform, if we except the cosmogonic texts. The *Sinuhe Romance* describes life in Palestine and Syria in the 20th cent. B.C.E., with interesting parallels to the stories of Moses and David. The *Story of the Two Brothers* is a close parallel to that of Joseph and Potiphar's wife, and bears other resemblances to the story of Joseph. The *Travels of a Mahar* describes travel and adventure in Palestine in the 13th cent. B.C.E. The *Report of Wen-Amon,* which may really belong in the class of official documents, is a most vivid account of an Egyptian envoy's adventures in Palestine and Syria during the first half of the 11th cent. B.C.E. Here the parallels with *Judges* and *Samuel* are closest. Egyptian prophetic texts are numerous, and extend from the early Middle Empire (about 2000 B.C.E.) to the Hellenistic period. Their resemblance to Biblical and post-Biblical eschatological and apocalyptic literature is remarkably close and significant. Recently there was published an extraordinary parallel to sections of *Proverbs,* the *Proverbs of Amenemope.* In some cases the resemblance is so close that literary dependence of the Hebrew text upon the Egyp-



Courtesy of the Yale Dura Expedition

West wall (north half) of the synagogue unearthed at Dura-Europos, 3rd cent. Among the paintings are depictions of Moses and the Burning Bush (upper left), the Ark drawn by oxen (center right), and Solomon and the Queen of Sheba (lower right)

tian is maintained by distinguished scholars. In any case, we must assume a certain Egyptian influence upon Hebrew gnomic literature, especially since this category may be traced back to the end of the Old Empire in Egypt, where its popularity remained constant.

III. Canaanite Inscriptions. These inscriptions fall into two classes, the linear alphabetic texts and the cuneiform alphabetic texts. Recent discoveries have vastly increased our material for the early history of the Hebrew (Canaanite) linear alphabet, a history which seems to have been very complex. The oldest inscriptions in a linear West-Semitic script, believed by most scholars to be the oldest form of the Hebrew alphabet, come from Sinai, and belong to the first half of the second millennium. Their deciphering has advanced considerably since it was begun by Gardiner in 1916, but, owing to the shortness of the texts, we are as yet far from having a satisfactory solution of their difficulties. The script is at all events an adaptation of Egyptian hieroglyphics, with new alphabetic values, given on the acrophonic principle. Short or fragmentary inscriptions from Gezer, Beth-shemesh, Lachish, Shechem illustrate the further development of this script in Palestine during the second millennium. The *Gezer Calendar,* from the 10th cent. B.C.E., is the oldest Hebrew inscription of any length from Palestine.

Next come the Ostraca of Samaria (between 833 and 775 B.C.E.), some seventy in number, which are of great importance for our knowledge of the tribal and administrative organization of Israel, language, nomenclature, religion, and topography. A little earlier is the Mesha Stone, which is written in nearly the same dialect as that employed in the Northern Kingdom, to which, indeed, Moab had belonged for a century and a half. From the end of the 8th cent. B.C.E. comes the Siloam Inscription, found at Jerusalem and dating certainly from the reign of Hezekiah. In distinction to the other Hebrew inscriptions mentioned, this text is written in pure Biblical Hebrew, which was thus the dialect of Jerusalem. Numerous inscriptions on seals, weights and potsherds found during excavations or bought from dealers yield valuable evidence for many different phases of the history and civilization of preexilic Judah and Israel, and illustrate many Biblical passages. To the very end of the preëxilic age (probably to the year 589 B.C.) belong the Ostraca of Lachish, discovered by J. L. Starkey in 1935 and published by H. Torczyner. Nearly a score were found, but only seven are sufficiently well preserved to make continuous translation possible. All but one are letters, written in a late classical Hebrew, very similar to that of *Jeremiah.*

The latest archaic Hebrew inscriptions from Palestine are found on official seals of the Temple Treasury

during the Persian period, and on Jewish coins of the late Persian and the Hellenistic periods. Many inscriptions from Phoenicia and Syria, written in a dialect of Canaanite which differs little from Hebrew, have been found, especially since the War. The most important come from Byblos (Gebal), dating from about 1200 B.C.E. down to the Persian period, from Sidon (Persian period), and Sham'al (Zindjirli); all throw light on Hebrew lexicography and literary style.

Secondly, mention must be made of the inscriptions in the Canaanite language (a northern dialect, most closely related to the Canaanite exhibited in the Amarna Letters from Phoenicia), but in a new cuneiform alphabet, formed on the analogy of Babylonian cuneiform, but with wholly new forms and values, which have been found since 1929 at Ugarit (Ras Shamrah) on the coast of northern Syria. These inscriptions, which are mostly on clay tablets, have been deciphered by Bauer, Dhorme, and Virolleaud and have been published mainly by Virolleaud. The principal contributions to their interpretation have been made by the latter, as well as by H. L. Ginsberg, W. F. Albright, J. A. Montgomery, but many others are now working in this rich field. They contain many literary texts, mostly of a mythological nature, in addition to the sacrificial lists and letters first published. The value of this new material for the Hebrew language and literature is enormous, surpassing in this respect the value of all hitherto published literary documents and inscriptions from all other parts of the ancient Near East. Numerous words which occur only once or twice in the Bible are found in these documents. Whole phrases and sentences are paralleled, almost word for word. Curiously enough, although these texts all antedate the 13th cent. B.C.E., the closest parallels are not with the Pentateuch, but with the later books of the Bible, especially *Isaiah, Ezekiel, Job* and *Daniel*. This goes far to confirm the view of those scholars who believe that the Hebrews brought their cosmogonic literature with them from Northern Mesopotamia, and that Canaanite influence may therefore be expected to increase in later Hebrew literature.

A. IV. Aramaic Inscriptions. All these inscriptions are written in the Canaanite linear alphabet, which developed a special form of cursive when used as a vehicle for Aramaic; this cursive was adopted by the Hebrews after the Exile, and is known as the square (Assyrian) character.

The most important Aramaic documents discovered by recent archeological enterprise are unquestionably the Elephantine and Assuan Papyri, most of which were published in 1911. These papyri (including some ostraca) give a cross-section of the documentary and literary life of a Jewish colony of the Diaspora, settled at the extreme southern end of Egypt. Since the colony consisted mainly of Jews whose ancestors had migrated into Egypt before the Persian Conquest in 525 B.C.E., many extremely archaic beliefs and practices were retained. The most important document is the famous letter of the priests and elders of the colony to the heads of the Jewish state in Jerusalem and the sons of Sanballat in Samaria. This document, which is less than two decades later than the Memoirs of Nehemiah, is of outstanding value for the history of the Jews in the Persian period. The famous "Passover Letter" of the Persian governor, Arsames, shows how the Jews in Jerusalem exerted themselves to bring about conformity to orthodox practices throughout the Diaspora. The Ahikar Romance and Proverbs introduce us to a class of narrative and gnomic literature originating among the pagan Arameans of Mesopotamia, but with close Biblical parallels.

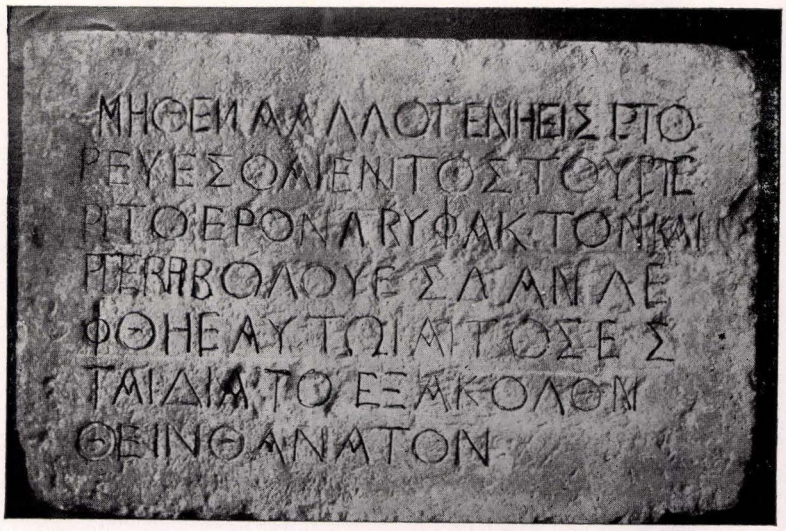
Besides these documents, many Aramaic inscriptions have been found in Syria (Zindjirli, Nerab, Afis, the Aleppo region), Mesopotamia, and Palestine, all of which have considerable importance for the study of Biblical Aramaic, and often for Hebrew style and lexicography. The Syrian inscriptions frequently mention places and persons who figure in the books of *Kings* or elsewhere. Judeo-Aramaic inscriptions of the period of the Second Temple are still rare, but are increasing in number; among them may be mentioned the Gezer boundary texts, the mention of Tobiah on a tomb at Araq el-Emir in Trans-Jordan, the home of the Tobiad family, the inscription of the Bene Hezir, the inscription referring to the removal of the bones of King Uzziah, and graffiti (random scribblings) on numerous ossuaries (caskets in which the bones were placed).

A. V. South Arabian Inscriptions. Inscriptions in the South Arabian script, deciphered during the 19th cent., are now available in large numbers, and furnish very valuable information with regard to the language, customs and history of Arabia during the last millennium B.C.E. Numerous parallels to the Bible have been found, especially in personal names and cult terms. Since Israel at the beginning of its history stood in close relation to Midian, on the northern edge of this South Arabian region, the parallels have an exceptional interest for Biblical scholars. It is true that there has been a tendency to exaggerate their significance at the expense of much closer cuneiform parallels.

B. I. History and Extent of Settlement. Thanks to the discovery, made primarily by Flinders Petrie in his initial excavation at Tell el-Hesi in Southern Palestine in 1890, that pottery, complete or in sherds, forms a trustworthy means of dating, great headway has been made in the study of the chronology of occupied sites. Where inscriptions or dated objects, such as jar-handles bearing stamps, or coins, are available, the pottery evidence, though confirmatory, is not so important. On many Palestinian sites, however, no dated inscriptions are found, so the pottery criterion is indispensable.

The use of pottery as a means of dating is based on the same combination of inductive and deductive data which has given fossils so decisive an importance in dating geological strata. Most ancient Palestinian sites exhibit many superimposed strata; Tell Beit Mirsim (Kiriath-sepher), where Albright has dug for a number of campaigns, has some eleven of these layers, each one representing the life-history of a town which flourished on the site in its day. The comparative study of the relation of pottery types (distinguished by form, decoration, technical processes employed, composition of clay) from different strata of the same site, as well as their comparison with similar types found in corresponding strata of other sites makes an absolutely correct relative chronology (sequence-dating) possible.

Where certain types always occur in relation with dated objects, such as scarabs, inscriptions, or coins, of a certain age, these types are proved to belong to that



Tablet in the Temple of Herod warning the Gentiles not to proceed beyond the court assigned to them

age, and thus the absolute chronology is fixed. Where sufficiently large numbers of vases or fragments, all contemporary, are found, it is nearly always possible now to date with an accuracy of about a century, often of half a century, back to about 2000 B.C.E. Discrepancies in datings given by *competent* scholars are generally due to the inadequacy of the material available. A single broken sherd, with no characteristic peculiarities of form or decoration, may easily be dated two thousand years wrong, but no serious students base their datings on such fragile criteria.

By the careful exploration of the surface of ancient sites, it is possible to fix the date of their last occupation, as well as of the most important previous ones, although early periods of settlement are often missed in surface observation, especially in sites situated in level ground. In this way an approximate picture of the extent of settlement and the density of population in different periods can be formed.

The study of the stratification of excavated sites generally enables the trained archeologist to date the various catastrophes in their history. By a combination of excavation and exploration it is rapidly becoming possible to describe the settlement of the Israelites in Palestine, the successive phases of their conquest, the nature and extent of subsequent catastrophes, such as the Chaldean conquest. This method is also proving that all iconoclastic theories of Hebrew history are wrong, and that in its broad lines this history followed the course assigned to it by tradition.

B. II. Public and Private Architecture. Under this head come the results of excavation, both in Palestine and in neighboring lands, which enable us to reconstruct the fortifications, temples, palaces, factories, and private houses of Biblical times. The greatest progress has naturally been made with respect to the construction of city walls, towers, and gates, which is now well understood. Here again are found different methods and types of construction in vogue at different periods. There is a great difference, for instance, between Canaanite (Bronze Age) and Israelite (Iron Age) city walls and gates. Recent discoveries, especially at Tell Beit Mirsim, have shown that the private house of the Jewish peasant was more strongly built and more sanitary than the house of an Arab peasant in corresponding circumstances today (we do not refer to the Europeanized houses now built by many well-to-do peasants, especially in the hill-country). A number of temples and high-places (though not so many of the latter as was formerly supposed) both from the Bronze and from the Iron Age have been excavated, especially at Beth-shan, Shechem, Lachish and Gezer.

Further excavations in Syria will unquestionably bring to light close parallels to the Temple of Solomon, which was built by imported Phoenician craftsmen, and must not be expected to show very close Palestinian analogies. Discoveries of Solomonic houses and stables, especially at Megiddo, have proved that the age of Solomon was characterized by extremely rapid development in the art of building, and have made it probable that this development was influenced from Phoenician sources. Innumerable illustrations of Biblical passages have come to light, although many technical terms still await clarification.

B. III. Social and Industrial Organization. This aspect of the interpretation of archeological discoveries is of the highest importance, but must be treated with the utmost care, because of the immature state of our evaluation of the material. Success here depends largely upon extensive excavation, yielding relatively complete pictures of the life of a town at each given period in its history.

From the contrast between the size and strength of public buildings at different periods, from the contrast between the wealth exhibited by different houses in the same period, from the density of population in different periods, compared with the number of towns in the region in these periods, from the state of public security shown by the strength of private house walls, the location of granaries, and the amount of extra-mural construction, a great many extremely valuable historical conclusions may be drawn.

A study of commercial relations is often rendered possible by the careful examination of the objects found in excavation, especially when supplemented by documentary material. Where installations for the manufacture of articles for export are found, interesting conclusions may be drawn. In this way, for in-

stance, the statements of the Chronicler with regard to the existence of trade-guilds in pre-exilic Judah, each guild often occupying a number of towns, may be corroborated and supplemented.

Comparison of the shift from a feudal aristocracy in the Middle Bronze (Canaanite) Age, through a partial development of small industry in the Late Bronze, to the democracy of Early Israelite life, and again from this democratic society, through the increasing concentration of wealth in the north and the formation of trade-guilds in the south, to the complex social organization of the latest pre-exilic period, offers the Biblical historian much more solid ground on which to build his interpretation of Hebrew social evolution.

B. IV. Domestic Life. In Palestinian excavations numberless objects of every-day life are found, and the nature of these objects is often explained by data from excavations made in Egypt, Syria, or Mesopotamia. We find the children's toys (curiously enough, few toys are found before the Israelite period, a fact which throws an interesting light on the evolution of the Hebrew family), the women's ornaments and cosmetic palettes. We are able to say when buttons were replaced by safety-pins for fastening garments. The household utensils, tools and weapons, the weights and measures of each period are now well known, for the most part. More and more can be said about the disposition of the house and about the type of furniture employed. By supplementing this material with Biblical data and with monumental representations from Egypt, Syria, and Assyria, the broad lines of life, dress, and even of food can be reconstructed.

B. V. Religious Practices. Under this head are grouped the objects of cult, temple furniture, graves and funerary customs. The information already secured is extensive, and is now sufficient to make a reconstruction possible, at least on broad lines. The nature of Canaanite religion, its emphasis on the cult of the naked Syrian goddess of fecundity and the analogous serpent-worship, its curious combination of primitiveness and corruption, become clearer year by year. Similarly, the contrast between Israelite folk-religion of the Iron Age and the Canaanite cults which preceded it becomes accentuated with each discovery. The same progress by mutation which characterizes all real evolution is found here again. Thanks to the combination of archeological details with literary and documentary data, especially from Ugarit, we again have a solid basis on which future Biblical historians can erect their reconstruction of the development of the religion of Israel. Without archeological data, this would remain largely a matter of undemonstrable hypothesis.

As an illustration of the new data bearing directly on Israelite religious practice, the following facts may be cited. There has been a long debate with regard to the antiquity of the lamp with seven lights in Israel. Now, however, we know that the lamp with seven lights, generally on a pedestal, was characteristic of the Early Iron I, especially in the 11th and 10th centuries B.C.E., after which it disappears. Such lamps have been found at many different sites in all parts of Palestine. There has been a long argument with regard to the nature of the *hamman,* generally rendered as "sun-pillar." We now know that the object was a household altar of incense, specimens of which have been found in several Palestinian excavations. Incidentally, this introduces a new and complex factor into the critical discussion of the age of incense offering in Hebrew ritual.

B. VI. Art. There never was any independent art in ancient Palestine, either in Canaanite times, during the First Temple, or during the Second. Even such imitations as we find are very inferior. This situation, however, is in no way derogatory to the native genius of Israel. For the development of art in antiquity, wealth had to be abundant and concentrated in a few hands. The very equality of men in ancient Israel, an equality never realized elsewhere in antiquity, made artistic development impossible. Moreover, the Israelites directed their native artistic bent (the existence of which is sufficiently guaranteed by Phoenician history, as well as by the subsequent history of the Jews) into literary and spiritual activity.

See also: ARCHEOLOGY AND THE BIBLE; DOLMENS; EPITAPHS; EXCAVATIONS; GEZER; INSCRIPTIONS; MATZEBAH; OSSUARIES; OSTRACA; PALEOGRAPHY; PAPYRI.

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II. Post-Biblical Archeology. The field of post-Biblical archeology is parallel to that of Biblical archeology, but begins where the latter closes, in the Hellenistic age, about the 2nd cent. B.C.E. For convenience we may say that the last two centuries of the Second Temple fall within the scope of this article. The end of the period covered here may be placed in the early 7th cent. C.E., at the time of the Moslem Conquest. Our field lasts, accordingly, for nearly a thousand years, during the Hellenistic, Roman, and Byzantine ages. At no other time in the history of the world was there such great uniformity in the arts and crafts as prevailed over the entire civilized world in these ages. It must not, however, be supposed that there was no important change in them during the course of the millennium under consideration. On the contrary, there were many and important changes, but most of them are due to time, not to place, so the chronological factor becomes much more important than in the Biblical period, while the geographical factor becomes correspondingly less significant. Another difference lies in the much greater value of extant documentary and literary sources for the reconstruction of archeological data, while the relative importance of epigraphy or the study of inscriptions declines correspondingly.

The study of post-Biblical archeology thus requires constant use of material from two great fields, Graeco-Roman archeology (excluding the pre-Hellenic, classical Greek, Etruscan, and early Roman phases) and Jewish

post-Biblical literature. The number of scholars who are competent in both these vast fields, and who have published extensively on the subject of post-Biblical archeology, is very limited. Among them may be mentioned particularly Samuel Krauss, Gustav Dalman, Samuel Klein, and Immanuel Löw, all of whom have approached the subject from the side of Jewish literature, and E. L. Sukenik, who is the first man to bring an adequate knowledge of Graeco-Roman archeology and training in modern field archeology to bear on these problems. All previous work is characterized by lack of knowledge of modern archeological methods, and most of it shows little comprehension of the significance of the time-factor, so that data found in the Babylonian Talmud may be explained by archeological material from the age of Pericles. Some of the best of previous students have not hesitated, for example, to elucidate Talmudic references to burial customs by means of material from the Hellenistic-Roman age, or even from the Early Iron Age.

Since our Graeco-Roman archeological data are, in general, well established, in date, provenience, and interpretation, and since the philological study of Talmudic literature is equally well organized and grounded, there is almost universal agreement among competent scholars with regard to nearly all fundamentals. Disagreements are nearly always restricted to matters of detail. A vast amount of work remains to be done in the treatment of details, however, and many accepted opinions are certainly or probably wrong.

The progress of archeological research since the War has been particularly rapid, and excavations are now being carried on in many places of direct value for the period and region which interest us here. Among the recent excavations in Palestine which have direct interest for us may be mentioned: Jerusalem and the environs, Eleutheropolis (Beth-gubrin), Ramet el-Khalil (Mamre), Ain Duq (Noaran) near Jericho, Samaria, Beth-alpha, Kephar-nahum, el-Hammeh (Hammat Gader), Seffuriyeh (Sepphoris), Scythopolis (Beth-shan), Kerrazeh, Beth-shearim. In Transjordan important work has been begun at Gerasa (Jerash), at Petra, and elsewhere. Syria, so long neglected, is now yielding valuable material for our purpose from excavations at Antioch, Palmyra, Dura, and elsewhere. In Mesopotamia, although most attention has naturally been paid to Assyro-Babylonian sites, important work is in progress at Seleucia, Ctesiphon, Kish, and other sites with late occupation.

The most important additions to our material from these excavations have been in the two fields of architecture and epigraphy. For Jewish archeology there must be mentioned especially the numerous synagogues which have been excavated, ranging in date from the last century of the Second Temple (the Theodotus synagogue in Jerusalem, traces of which were discovered by Weill) to the 6th cent. C.E. (Beth-alpha, etc.). Many Hebrew and Aramaic inscriptions have been found in synagogues and tombs, as well as occasionally elsewhere. Most important of these documents, which are priceless because they are contemporary and hence not subject to the textual corruption which is the bane of Talmudic philology, are the mosaic inscriptions found in the synagogues at Noaran, Beth-alpha, and el-Hammeh. Greek inscriptions of Jewish origin are



Tobiah inscription brought to light by archeologists

almost as numerous as those written in Hebrew and Aramaic. To the 3rd cent. C.E. belong the extraordinary inscriptions and mural paintings of Biblical scenes from a synagogue excavated at Dura-Europos on the middle Euphrates.

Next in interest to the synagogue inscriptions are the tomb inscriptions, mostly graffiti on ossuaries, bone caskets of limestone in which the bones of the deceased were ultimately placed. These documents are of particular value for the light which they throw on the Jewish noble families of the last two centuries of the Second Temple. A remarkable inscription, of undoubted authenticity, which was recently published by Sukenik, mentions the removal of the bones of King Uzziah of Judah from his (traditional) tomb to a new site. Dr. B. Maisler's recent excavations at Sheikh Abreiq, ancient Beth-shearim, have yielded hundreds of Jewish inscriptions, mainly in Greek, in a necropolis of the late Roman and early Byzantine age.

Since the Talmud contains an immense amount of data bearing on the arts and crafts, customs, fauna and flora, of the post-Biblical age, it is in dealing with this material that archeology offers most opportunities. Here, unfortunately, least is learned from the results of recent excavations, since nearly everything which is subject to being oxidized has perished, and nothing comparable to the ancient Egyptian mural relief paintings has been found. However, a surprising amount may be learned from the more recent work at Pompeii and Herculaneum (which offer the best commentaries to the life of the last century of the Second Temple), at Karanis in the Faiyum (Egypt), and at Dura on the middle Euphrates, where ancient life has been emprisoned for us under a seal of lava, or where the dryness of the soil has spared frescoes, woodwork, textiles, and the like, otherwise doomed to destruction by moisture.

Since excavations frequently fail to yield the desired information for the purposes just mentioned, and since contemporary Graeco-Roman literary sources often fail us, the Talmudic data must be elucidated from other

sources, which should be employed with great caution. The arts and crafts of Hellenistic-Roman-Byzantine times have, for example, many points of contact with parallel phenomena in the ancient Oriental world as well as in the modern Near East before the recent movement of westernization had swept away so much of the old culture. Since the Islamic culture was in most respects the direct continuation of the Graeco-Roman civilization, whereas the latter formed in many ways a new one, which broke with the older culture of the Orient, it is clear that more light may be expected from comparison with the modern Near East than with the ancient Orient. This situation might be illustrated by innumerable examples, taken from the works of Krauss and Dalman, the latter of whom has drawn with great success upon the life and customs of the modern Arab of Palestine, Syria, and Egypt. Yet the use of this comparative method is attended with so many dangers that it should never be employed (except as supplementary illustration) unless Graeco-Roman sources of information fail entirely.

WILLIAM F. ALBRIGHT.

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ARCHELAUS, son of Herod the Great and Malthace of Samaria. In 4 B.C.E. he became ruler in Judea, Idumea (Edom), and Samaria, with the title of ethnarch, and founded several cities in the valley of the Jordan. He lived in such dissension with his subjects that shortly after he ascended the throne these strained relations caused a great massacre in the Temple court at Jerusalem and stirred up a mighty revolt against Roman rule. Because of this strife Emperor Augustus deprived Archelaus of his kingdom in 6 C.E. and banished him to Vienna in Gaul.

ARCHERS, ARCHERY, *see* WAR.

ARCHISYNAGOGUE, head of the Synagogue. This title is found also among the pagans and Christians, but, according to the Greek and Latin records, it was used especially in the Jewish congregations in the period of the Roman emperors, in Palestine as well as in all regions of the Diaspora, such as Rome and Cologne. There is no express evidence that it was employed in Babylonia. The title of archisynagogue was the highest in the number of synagogal offices, and was not identical with the office of archon. While the external management of the congregation devolved upon the archon, the archisynagogue, who corresponded approximately to the head or chief officer of the synagogue (*rosh hakeneseth*), had the task of taking care of the divine services, looking after the synagogue buildings, and the like. There was, as a rule, only one archisynagogue for each synagogue. The title archisynagogue was retained in the Middle Ages, occurring sporadically in Speyer (1084) and Worms (1128). In these cases, however, it means president of the congregation.

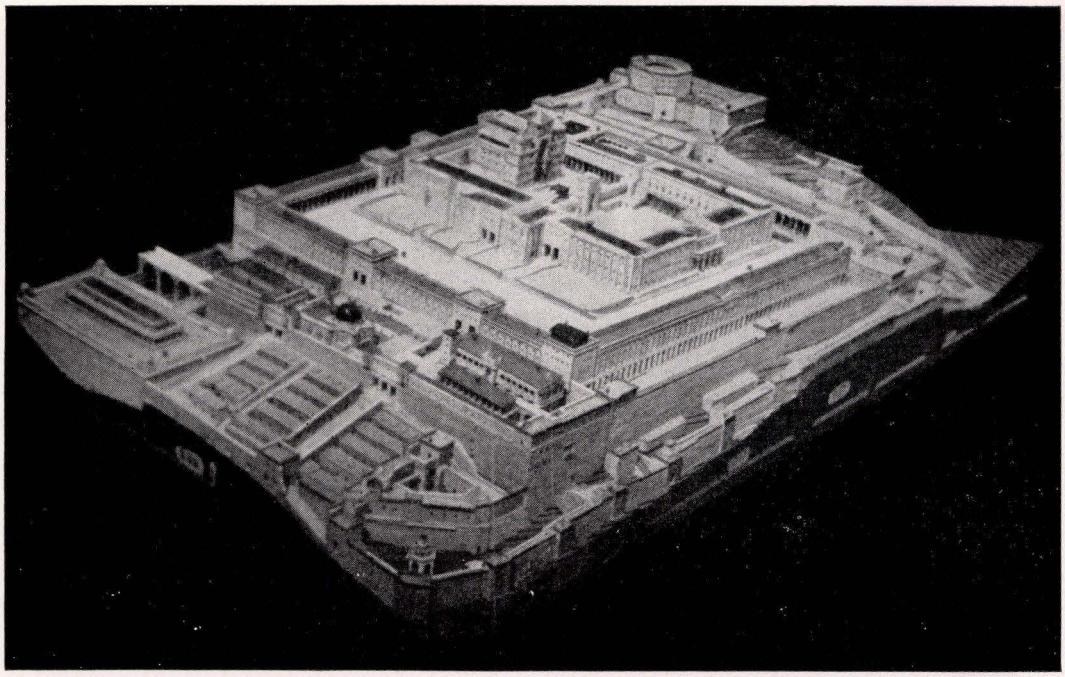
ARCHITECTURE. As far as their exteriors are concerned, Jewish buildings show no evidence of a distinct and original type of architecture. Generally, these edifices follow the architecture of those peoples among whom the Jews live.

The Temple of Solomon was patterned after Phoenician and Egyptian models; that of Herod made concessions to Roman standards. The buildings of the Israelites that have been excavated in Palestine are essentially the same design as those of their neighbors: first Canaanite, then Hellenistic, then Roman. The earliest synagogues found in Palestine are of Hellenistic design; in later periods Roman, Byzantine, Gothic and other styles were employed. The long and happy residence of the Jews in Spain under the Moors produced many beautiful synagogues of Moorish design; for several centuries this style was predominant in the architecture of the Jews even in countries other than Spain. In modern times, however, there has been a tendency to diversity; architects in planning a synagogue generally take into consideration the physical features of the ground on which the synagogue is to be erected and the architecture of the surrounding buildings.

A usual characteristic of synagogue construction is an orientation towards Jerusalem. This may perhaps be traced to an idea expressed in a prayer of Solomon, that those who were unable to pray to God in the Temple itself should address their petitions to Him in the direction of the city and the shrine (*I Kings* 8:44, 48). Hence synagogues in Asia Minor, for instance, would be arranged in such a way that the worshipper would face south; in Babylonia and Persia, west; in Egypt, north. When the bulk of the Jewish people settled in Europe and the northwest section of Africa, the tendency so to arrange the synagogue structure as to enable the worshippers to face the east became the rule in synagogue building, even though in many cases Jerusalem was not due east.

It is in the interior arrangement of synagogues that Jewish influence became especially noticeable. The requirements of Jewish worship called for a hall in which all the males could worship at the same time; hence there was a preference for the basilica style, without transepts or separate chapels. Since women were to worship separately, provision had to be made for them, either by a partition, or a separate room which communicated by a window with the main hall, or a gallery with its customary supporting pillars.

Other religious objects which determined the arrangements were the ark for the scrolls, always placed against the farther wall and elevated from the ground, the perpetual lamp that hung before it, and the Almemar from which the Scripture was read, which could not be too far removed from the ark itself. Since preaching at the services did not become customary until the end of the 18th cent., the pulpit is a compara-



Solomon's Temple, reconstructed in an architect's model by D. Schick of Germany

tively late addition; but the lengthy nature and fixed form of the liturgy early required a definite provision for one or more reading desks.

In other instances, Jewish architecture was affected by the disabilities to which the Jews were subjected. In countries where they were not allowed to erect buildings higher than the local churches or mosques, yet needed a certain space, they were compelled to depress their floors, often far below the level of the ground. For similar reasons, synagogues were usually plain and unadorned outside; whatever there was of decoration was limited to the interior.

See also: ALMEMAR; ARCHEOLOGY; ARK (IN THE SYNAGOGUE); MENORAH; ORNAMENTATION; PERPETUAL LAMP; SYNAGOGUE. SIMON COHEN.

Lit.: Perrot and Chipiez, *Histoire de l'art;* Fergusson, *The Temple of the Jews* (1878); Grotte, *Synagogentypen vom elften bis Anfang des neunzehnten Jahrhunderts;* Reifenberg, *Architektur und Kunstgewerbe im alten Israel* (1924); Hastings, *Encyclopaedia of Religion and Ethics,* vol. 1 (1922) 743-44; Tachau, William G., "The Architecture of the Synagogue," in *American Jewish Year Book,* vol. 28 (1926) 155-92.

ARCHIVES, COMMUNAL. 1. **In the Biblical Period.** The early records of Israelite history were undoubtedly preserved by oral tradition. But with the consolidation of the kingdom, the necessity of having written records evidently became apparent, for from the time of David on we hear of a special royal officer, the recorder (*sofer*), whose duty it must have been to note down important events and to preserve them in the royal archives. A typical extract from such a file of records is the list of David's chief warriors in *II Sam.* 23. The book of *Kings* refers repeatedly to two sources, the books of chronicles (*dibre hayamim*) of the kings of Israel and those of the kings of Judah; these were either the royal archives themselves or chronicles based upon them. The books of *Ezra* and *Nehemiah* cite lists of the names of settlers, decrees of the king and personal memoirs, all of which were probably preserved in the communal archives. There is also a strong presumption that the genealogies of the priestly families were set down in some written form, since there is an instance of a family which claimed priestly descent and which was denied its privileges because it had no family register (*Neh.* 7:64).

2. **In the Talmudic Period.** That there must have been some sort of archives in the time of the Second Temple is proved by the number of documents of all sorts which Josephus cites in his historical writings. Some of these must have been derived from the records of such communities as Alexandria and Antioch, others from Hasmonean archives. An inscription from Hierapolis, in Asia Minor, mentions a "keeper of the archives of the Jews." *I Maccabees* mentions various records as authority for its narrative; for instance, a treaty with Rome which was inscribed on tablets of brass and kept in Jerusalem (*I Macc.* 8:22).

It is doubtful, however, whether there were archives of historical material subsequent to the destruction of the Second Temple, since the tendency among the Talmudic teachers was to preserve the record of events by means of oral tradition rather than to commit them to writing. On the other hand, throughout this period considerable importance was attached to genealogical records, which, owing to the caste system and the limitations thereby imposed upon marriage, required exact record-keeping. It is probable that the three books found in the Temple court (*Yer. Taan.* iv, 68a) were such genealogical lists. Herod is said to have destroyed all the Temple genealogies in order to conceal the ignominy of his own descent.

3. **In the Medieval Period.** The Babylonian academies certainly had archives, in which important historical material was kept, as early as the Gaonate; the

important epistle of Sherira Gaon (980), giving a history of traditional authority, seems to have been based on such notations. The communities of the Diaspora began to preserve their own records as early as the Middle Ages. These included lists such as the martyrologies, which probably began as far back as the Crusades (11th cent. on), the privileges which the rulers had granted the Jewish communities and the ordinances (Takkanoth) which had been passed by the community or the synods. In addition, they usually kept a Pinkas, or record book and journal of the community. This contained notations of all the important events in the history of the community; it would also record any disgraceful act which a Jew had committed, or the name of any woman who had been unchaste.

From the few extant original documents it can be seen that an orderly register was kept and that the issuance and return of documents were carefully noted. Most of the communal archives were destroyed by fires or persecutions of the Jews. The very pitiful remains that now exist belong mostly to the last few centuries and are to be found in localities where the Jews were undisturbed for a long time, as in Frankfort and Worms, or where they had a compact organization, such as the general Jewish associations of Cleve, Darmstadt or Cassel. Much important material has been preserved from the archives of the Council of the Four Lands, and from Jewish congregations in Italy.

4. **In Modern Times.** The idea of keeping documentary material for the history of the Jews safe from destruction and loss in archives was only recently proposed in modern Jewish communities. As the archivist, Dr. E. Zivier, wrote in 1904, the only Jewish archive rightly deserving that name is that of the Jewish community in Frankfort, and this has been in existence only since the end of the 19th cent. To be sure, other German Jewish communities, such as those of Berlin, Breslau and Worms, preserved their documents even before that time, but these collections can hardly be called archives, as they lack proper annotations and systematic arrangement. In such communities as Breslau, Darmstadt, Berlin and Mayence certain persons were sufficiently interested to provide for the receipt and maintenance of records, community books (Pinkasim), records of memorable events (Memorbuchs) and documents, from about the middle of the 19th cent. Zivier promulgated a plan of a central archive. The purpose of this institution was to collect all the extant documents and records of Jewish communities, to guard them, and to make them available for historical research through professional care. The plan was adopted by the Grand Lodge of Germany and by the Deutsch-Israelitischer Gemeindebund; the creation of a general archive for German Jews was thus accomplished in 1904. As a result of this, the records of the greatest part of the Jewish communities of Germany, as far as they were still in existence and were placed for preservation in the Central Archives of the German Jews, were protected from loss and destruction. The Nazi authorities used it for their investigations of family purity, and therefore protected it; but it was closed in Nov. 1938, and its subsequent fate is unknown.

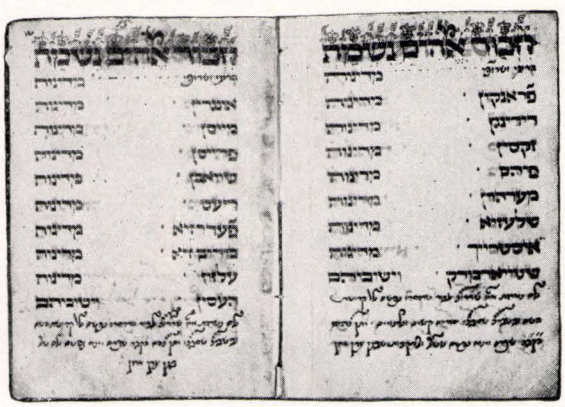
No country besides Germany had a central Jewish archive where documents and historical records are collected and kept by experts. However, there are large local communal archives in a number of the larger cities of Europe, as in Vienna (since 1925), Prague, London and Paris. As far as Austria and England are concerned, most of the Jews live and always have lived in the capitals, so that the local archives may rightly be regarded as central Jewish archives. The most comprehensive of these are the archives of the Vienna community and those of the Sephardic community in London. There are also important materials preserved by the United Synagogue of England. The catalogue of these documents was published in 1930 by Cecil Roth as *Archives of the United Synagogue. Report and Catalogue.*

The Jewry of Poland has no central archives whatsoever. During the World War an attempt was made by the German Jews to remedy this deficiency by creating a central Polish Jewish archive at Warsaw. This attempt, however, was halted in its incipience. The Warsaw community possesses a collection of archive materials from the bequest of Mathias Bersohn, but this can hardly be regarded as a communal archive.

Despite its youth, American Jewry is well on its way toward the preservation of its archives. Important source and documentary materials which throw light on European Jewish history are preserved in the libraries of the Jewish Theological Seminary and of the Hebrew Union College. The choicest collections of the Seminary library are listed in its annual *Register*. The Hebrew Union College library possesses the Kirchstein collection, which is rich in materials valuable for a study of German Jewish history. These two libraries possess much source and documentary materials on the



Hebrew diary from the archives of Wallerstein, Bavaria, dated 1689



Hebrew diary from Buttenwiesen, Bavaria, dated 1716

history of the Jews of the United States. Even more is in the possession of the American Jewish Historical Society, which has a modern archive in New York city. Valuable, too, are the records and the reports of the Joint Distribution Committee, the larger American Jewish fraternal societies, labor unions and the like.

In Russia the Jewish Historical and Ethnographical Society founded an archive in 1908. This society is the successor of the historical and ethnographical commission of the Association for the Advancement of Culture among the Jews of Russia, founded in 1863 and reorganized in 1893-94, the purpose of which was to form a central archive, and which in the course of time collected valuable material, especially that for the history of the Jews in Russia and Poland. This archive is still in existence and is continuing its collections to the extent of its extremely limited resources. Especially important are the numerous archives which deal with the fate of the Jews during the World War.

The Archive of the Zionist Organization, founded by the Zionist Organization in 1919 and located in Berlin until early in 1937, when it was transferred from that city to Jerusalem, serves special purposes, since it has made a collection of all the records and documents of the organization since its inception. The archive of the library of the Hebrew University, Jerusalem, has a similar collection of records and documents which pertain to the history of the Zionist movement. The archives of the Allgemeine Yiddishe Arbeiterbund contain important documents for the history of Jews in the Socialist and Bund movements in Russia, and in other countries, such as Latvia, Poland and Roumania, where the Bund was active after the World War. These archives were located at Geneva until 1922, then were transferred to Berlin, and in 1933 were removed to Paris.

Space does not permit the fuller description of a number of other archives which furnish material for the researcher in Jewish history and biography. Both the Amsterdam community and the Spanish-Portuguese synagogue of New York city have very old material dealing with the early life of the community. The Jewish Scientific Institute at Vilna, the Central Jewish Library and Archive at New York City, the Warsaw community, and the Hebrew University at Jerusalem, all possess valuable collections of documents and records. Among the organizations which have preserved their records, in addition to those already mentioned, may be noted the Alliance Israelite Universelle, the American Jewish Committee, the American Jewish Congress, the B'nai B'rith, the Central Conference of American Rabbis (deposited in the library of the Hebrew Union College, at Cincinnati), the Canadian Jewish Congress, and the People's Relief Committee. Material for the labor movement among the Jews is deposited in the Jewish Labor Archives at Tel-Aviv, Palestine. Amsterdam has an archive dealing with the pogroms in Eastern Europe, and since 1933 a new archive has been created by the German refugees in Palestine. There is also much material in general government archives of various countries.

See also: COMMUNITY AND COMMUNAL ORGANIZATION; DOCUMENTS, HISTORICAL; MEMORBUCH; PINKAS; TAKKANOTH.

GEORG HERLITZ.

Lit.: Zivier, E., *Eine archivalische Informationsreise* (1905); *Wiener Morgenzeitung* (1926) No. 2520, p. 3 et seq.

ARCHIVOLTI, SAMUEL BEN ELHANAN JACOB, liturgical poet and grammarian, b. 1515; d. 1611. While still a young man he edited the *Aruch* of Nathan ben Jehiel, to which he added the sources from the Talmud (Venice, 1553), and wrote a book on ethics, *Degel Ahabah* (Banner of Love; Venice, 1551), and *Maayan Gannim* (Fountain of Gardens; Venice, 1553), a collection of fifty letters in metrical form, which was to serve as a sort of chrestomathy of Jewish poetry. His most important work is the Hebrew grammar *Arugath Habosem* (Bed of Spices; Venice, 1602; Amsterdam, 1730), in which he treats not only the rules of grammar but also Hebrew style, Hebrew accentuation, and Biblical cryptography. The last section, dealing with Hebrew poetry and its style and metre, was translated into Latin by John Buxtorf the Younger and added to his edition of *Kuzari* (Basel, 1660). He also composed a great number of hymns and Piyutim.

Lit.: Nepi, G., and Ghirondi, M., *Toledoth Gedole Yisrael* (1853) 354-55; Jarè, G., "Samuele Archivolti," in *Corriere Israelitico,* vol. 3 (1864) 14-16, 48-50; Davidson, I., *Thesaurus of Medieval Hebrew Poetry,* vol. 4 (1933) 477.

ARDASHIR (ARTAXERXES), Persian king, founder of the Sassanian empire, d. 240. Succeeding his father as the ruler of Persia, then a vassal state of Parthia, he gradually extended his sway over the neighboring states, until in 224 he revolted against the Parthian king, Artaban IV. At the end of two years he had defeated and slain all the representatives of the old Arsacide dynasty and had established his rule over an empire reaching from India to the Euphrates.

Ardashir's victory was more than a personal triumph; it was a revival of the old supremacy of the fire-worshipping, Zoroastrian religion. The change in rulers was accompanied by a religious revolution. Ardashir believed in the close association of church and state; he felt that they were two powers which had to exercise mutual aid; and he acted accordingly.

The worshippers of other religions were soon to feel the results of this religious nationalism. Jews and Christians, who had enjoyed toleration and even honor under the Parthians, were now put into a secondary rank; religious rites abhorrent to Zoroastrian ideas were prohibited, and churches and synagogues were closed. It is to this period that Jewish historians refer certain abrogations of the rights held by Jews: that of punishing informers (*B.K.* 117a, corrected text), of holding even minor public offices (*Taan.* 20a), and of displaying the Sabbath and Hanukah lights (*Sanh.* 74b; *Sheeltoth de Rabbi Ahai,* chapter 42, end).

Just how vigorous this persecution was, or how long it was maintained, can not be ascertained in view of the meagerness of historical evidence. Ardashir spent a good part of his reign in wars with Rome, and may have hesitated to alienate the Jewish population of Babylonia, the arena of conflict. At any rate, it is clear that the Jews enjoyed a greater measure of toleration under his son and successor, Sapor I (240-71).

Lit.: Graetz, H., *History of the Jews,* vol. 2 (1927) 523-26; *Encyclopaedia Britannica,* vol. 2, pp. 307-8; Rawlinson, G., *The Seventh Great Oriental Monarchy* (1876); Hastings, James, *Encyclopaedia of Religion and Ethics,* vol. 1 (1922) 774.



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The republic of Argentina, where more than a quarter of a million Jews live. Their chief settlements are at Buenos Aires, Rosario, La Plata, Cordoba, Santa Fe, Bahia Blanca, Mendoza, Tucuman, Concordia, and Santiago del Estero

ARDIT (or **ARDOT**), family which emigrated from Aragon, Spain, to Turkey, and produced a number of famous rabbis. During the 18th cent. the brothers Ephraim and Isaac and the latter's sons Abraham and Raphael lived in Smyrna; each of these was the author of several rabbinical writings. The Cabalist Solomon ben Jacob, who lived about the same time in Smyrna, was a member of the family.

ARGENTINA, republic of South America consisting of 1,153,119 square miles, with a total population of about 12,000,000, of which approximately 260,000 are Jews. The presence of Jews in Argentina undoubtedly goes back to the earliest Spanish colonization (16th cent.) when Marranos settled there. Even today there are found among the oldest families of the country names which are Hebrew in origin, such as Bengolea, Barros, and Leiva. In 1852 a Jew Luis H. Brie served as a private in the liberating army of Urquiza at the battle of Caseros. In 1868, with a small group of English, French, and German coreligionists, he founded the first Jewish association in the country under the name of Congregación Israelita de la República Argentina. In 1889 a group of 135 Russian Jewish families who had fled from the pogroms disembarked in Argentina in order to devote themselves to agriculture. Up to 1890, however, there were hardly 1,000 Jews in the whole of Argentina, most of them from Central or Western Europe.

Jewish immigration into Argentina began to assume actual importance in 1891, as the result of the founding of the Jewish Colonization Association (ICA) by Baron Maurice de Hirsch. The majority of the newcomers directed themselves to the agricultural colonies established by the ICA; some remained there, struggling constantly against all the hardships which agricultural development experienced at that time in a country still poorly provided with implements. The others, less persistent or with no aptitude for agricultural labors, settled in the cities, principally at Buenos Aires, and devoted themselves to commerce. Each year many thousands of Jews, the majority of them from Russia, came to augment the growing communities, and this continued until the World War checked immigration.

From 1920 on there was an average annual immigration into Argentina of between 6,000 and 7,000. These immigrants came mainly from Poland and also from Lithuania, Roumania, Turkey and Syria. No general census of the Jews of Argentina has been taken but estimates range from 250,000 to 300,000 (about two per cent of the total population). Of these 140,000 are at Buenos Aires, 30,000 in the agricultural colonies, 12,500 at Rosario, 5,000 at La Plata, 5,300 at Córdoba, 3,500 at Santa Fé, 2,000 at Bahia Blanca, 2,700 at Mendoza, 2,600 at Tucumán, and 1,000 at Concordia, the rest being scattered in a number of other centers. The agricultural colonies just mentioned are located chiefly in the provinces of Buenos Aires, Entre Rios, Santa Fé, Pampa Central, and Santiago del Estero. About 30,000 of the Jews of Argentina are Sephardim (of Spanish descent); the rest are Ashkenazim (from Germany and Eastern Europe).

The Sephardic Jews reside exclusively in the cities (two-thirds of them at Buenos Aires), where they are engaged in commerce, and for the most part lead a separate life, hardly mingling with the Ashkenazic Jews. The Sephardic Jews came from four separate

lands of origin: Morocco, the Balkan countries, Syria and Palestine; these Moroccan Jews form the oldest Sephardic group in Argentina. They number about 350 families. The Sephardim from the Balkan lands number about 8,000. The Syrian Sephardim came principally from Damascus and Aleppo, and number about 10,000. They are the richest and the most numerous of the Sephardic groups. The Syrian Sephardim are extremely Orthodox, and have several synagogues and Talmud Torahs in which Bible and Talmud are taught in Arabic. The smallest Sephardic group is that of the Palestinian Sephardim, numbering about one hundred families. The Sephardic Jews of these four groups have their own rigid divisions; each group has its own synagogues, Talmud Torahs, charitable organizations, and separate cemeteries; thus the Sephardim of Buenos Aires alone have seven separate cemeteries.

Among the Ashkenazim of Argentina, a group of 30,000 is concentrated in the various colonies of the ICA. These colonies occupy a total area of nearly 1,500,000 acres, with 3,042 families of colonists, of whom more than one-third are land-owners, and with 2,183 families of agricultural workers, artisans and tradesmen. Most of the colonists are prosperous (the average value per colonist of the live-stock and buildings is $4,000). In all, about fifty per cent of the Argentinian Jews are, according to the latest figures, engaged in commerce and trade; twenty-five per cent are artisans; ten per cent, workmen; fifteen per cent, farmers and colonists.

In all the colonies there are co-operative loan offices, benevolent societies, libraries, and Zionist groups. The schools founded and for more than twenty years maintained by the ICA are now in charge of the state, except as regards religious instruction. This instruction is given by some sixty teachers chosen by the board of directors of the Religious Court which has its seat at Buenos Aires and is subsidized by the ICA. Each agricultural centre has its own synagogue and a Shohet (ritual slaughterer) who is at the same time Mohel and cantor. The success of the agricultural colonies has been one of the principal factors which led the government to favor the immigration of Jews into the country.

Outside of the colonies the Jews are intermingled everywhere with the non-Jewish population. Nevertheless, at the beginning of their residence in the country, they like to live side by side with other Jews. This is why certain streets of Buenos Aires (such as Lavalle, Corrientes, and Junin), without being ghettos, give the impression of being inhabited by a majority of Jews. Here one hears Yiddish spoken fluently, and the shops have signs written in Hebrew characters. Here are located the Jewish theatres, the offices of the two great dailies, *Die Yedische Zeitung* and *Die Presse,* several Jewish banks, the most important of which is El Banco Popular Israelita, founded in 1919, commercial co-operatives, the principal ones being Sociedad Comercial Israelita Ltda., founded in 1916 and now having 582 members, and the Cooperación Comercial Israelita Argentina Ltda., founded in 1917 and now with 585 members, finally co-operative associations of furniture manufacturers, tailors, and the like. Of especial importance is the Jewish Immigrants Protective Society, with its headquarters at Buenos Aires; it is supported by the American HIAS through the HICEM, the international Jewish immigrant aid society. In addition, there are published at Buenos Aires two weekly newspapers in Yiddish and one in Hebrew, and four weekly periodicals in Spanish. In several of the cities in the inner regions, local Yiddish newspapers are published.

Yiddish literature in Argentina is virtually of post-War origin, but rich and growing in quantity. Among the talented Jewish writers of the country are Gerschunoff, J. Botashansky, N. Zuker, Zshitnitsky, S. Glazman, M. Koifman and S. Resnick.

In their social and religious life the Argentinian Jews are grouped according to their country of origin, but no union of these diverse groups exists. Neither is there any official representative body of Argentinian Jewry.

The oldest Jewish institution, La Congregación Israelita, founded in 1868, comprised at first German, English, and French Jews, but little by little these have, for the most part, given way to Russian and Roumanian Jews. Its spiritual head for twenty years was Rabbi Halphon, a graduate of the Séminaire Israélite of Paris; in 1936 he was succeeded by G. Schlesinger. He came to the country in 1904 through the efforts of the ICA, which at the same time charged him with a rabbinical mission in the colonies and with the direction of the Religious Court. Before him there was no rabbi in Argentina with modern training. The other religious associations, like the Talmud Thorah Horischono, are ministered to by rabbis trained in the Yeshivas of Eastern Europe. For the past two years the Sephardic Jews have recognized as their religious leader Rabbi Djaen, of the Constantinople Seminary. Their principal temples at Buenos Aires are that of the Congregación Israelita Latina, founded in 1891, and that of the Comunidad Israelita Sefaradi, founded in 1914; several more Sephardic synagogues are located in the provinces.

The social institutions of the Jews of Argentina are numerous. One of the most important is the Sociedad Hebraica Argentina founded in 1923 and numbering almost 2,000 members; it has an important Hebrew library, and publishes works on Judaism. Many of the social institutions of the Jews of Argentina have a Zionist character such as the Federación Sionista Argentina, founded in 1910 by Jacobo Joselevich, Nathan Gesang, and Solomon Liebeschütz. The Federación has more than seventy affiliated societies or branches in all parts of Argentina. The most important Jewish society of Argentina is the Chevrah Keduscha Aschkenazi founded in 1894 and numbering more than 16,000 members. Among the extremely numerous philanthropical societies there may be mentioned the Ezrah Society which, founded in 1900 and possessed of 10,500 members, has constructed a large modern hospital; the Liga Israelita Contra la Tuberculosis, with 6,600 members which supports a home for girls; the Ahnosat Orhim, with 1,200 members.

About 1900 the Jews of Argentina began a vigorous campaign against the Jewish white slave traders in the country who were considered outcasts and branded as *Tmanyini* ("unclean ones"). It was customary to see signs posted on doors, theatres, clubs and synagogues, reading *Tmanyini Verboten* ("unclean ones not allowed"). The Ezras Noshim organization was founded to aid the victims of white slavery. After a struggle of more than twenty years, the campaign came to a successful conclusion with the fall of the Migdol brothers,

notorious Jewish white slave traders, and the breaking up of other white slavery rings.

In 1920, at the initiative of the ICA, there was founded the Sociedad de Protección a los Immigrantes Israelitas (the Jewish Immigrants Protective Society, mentioned above), which is today affiliated with the HICEM (the joint organization of the HIAS, ICA, and Emigdirect). This association frequently intervenes with the authorities in order to facilitate the entrance of Jews into the country. Such entrance is generally open without restriction for all elements which are wholesome and which exercise useful professions, such as farmers and artisans. No distinction is made on the ground of race or religion. Since 1933 more than 10,000 German Jews have migrated to Argentina.

Jews have also begun to play an important role in the general life in Argentina. The Ashkenazic Jews especially enjoy friendly and favorable social and economic relations with the general population of Argentina. There are in Argentina more than 600 Jewish doctors, 100 lawyers, several army and naval officers, as well as engineers, artists, dentists, and talented writers. The children of the Jewish immigrants attend the state schools and universities. In 1918, for the first time, an Argentinian Jew was elected a member of the Chamber of Deputies of the national Congress, and another was elected a member of the Chamber of Deputies of the province of Buenos Aires.

See also: COLONIES, AGRICULTURAL. SIMON WEILL.

Lit.: Israel Raffalovich, in *Central Conference of American Rabbis Yearbook,* vol. 40 (1930); *Juventud* (monthly revue), sixth year, No. 49, July, 1916; *Biographie du Baron de Hirsch,* published by the Jewish Colonization Association at Buenos Aires; Annual Reports of the Jewish Colonization Association at Paris; Harry A. Sandberg, in *American Jewish Year Book,* 1917-18, pp. 44-53; Wiernik, *History of the Jews in America* (1931) 440-45.

ARGOB, a district in northern Trans-Jordan, said to have been conquered from Og by Moses. It is mentioned in *Deut.* 3:3-6, 14; *I Kings* 4:13; *Josh.* 13:30. In several passages it is said to contain sixty towns, but since it is variously located in Bashan and in Gilead, an exact geographical definition is impossible. The name had evidently passed out of use by the 7th cent. B.C.E.

ARI, *see* LURIA, ISAAC.

ARIA COLLEGE, a Jewish seminary at Southsea, England, for the education of candidates for the Jewish ministry, preferentially for those born in the county of Hampshire. The college was established in 1873, by the will, dated February, 1855, of Lewis Aria, of Portsea. The chief rabbi of the British Empire is its president; its principal in 1939 was H. Klein.

ARIA, ELIZA (née Davis), English journalist, b. London, 1866; d. 1931. She was educated by Mme. Paul Lafargue, eldest daughter of Karl Marx. A sister of Owen Hall (James Davis) and Frank Danby (Julia Frankau), both well-known authors, she adopted the career of journalist, with dress as a specialty, and founded *The World of Dress.* She published *Costume: Fanciful, Historical and Theatrical* (1907); *Woman and the Motor-Car; My Sentimental Self* (1922).

ARIANISM, a form of belief prevalent in the Christian church of the 4th to 6th centuries, so called because it was derived from the teachings of Arius, presbyter of Alexandria (256-336). The chief dogmatic difference between Arius and his opponent, Athanasius, bishop of Alexandria, was on the question of the nature of the second person of the Trinity, the Son. Arius held that the Son is subject to the Father, begotten eternally by the will of the Father, but only through the communication of a secondary divine substance; Athanasius taught the essential equality of the Son and the Father. The Nicene Council of 325 pronounced in favor of the teachings of Athanasius, whose followers were henceforth known as Catholics; Arius was declared a heretic, exiled to Illyricum, and his writings and followers, the Arians, were placed under a ban.

In the meantime, however, many of the nations of Western Europe had accepted Christianity under the form of Arianism; among these were the Goths in Spain, France, Italy and Central Europe, the Franks and the Suevi in Germany, the Lombards in Italy, and the Vandals in Africa. From 325 to the end of the 6th cent. there was a continuous conflict between the Arians and the Catholics, ending in the latter's triumph.

Of the two divisions of Christianity at the time, the Arians were far more tolerant to the Jews than were the Catholics. This was partly due to the fact that their doctrine was nearer the Jewish concept of the Messiah; partly because of the greater spirit of tolerance that prevailed in Western Europe at that time. Thus the Arian bishop Agila, replying to a Catholic bishop, expressly stated that while Arians did not accept the Catholic doctrine, they would not curse it, since they did not consider a matter of belief to be a crime. Theodoric the Great, who founded the Ostrogothic religion in Italy (about 500); uttered the tolerant dictum: "We can not command religion, for no man can be compelled to believe anything against his will." As a consequence the Jews constantly sided with the Arian nations in their wars against Catholic monarchs; thus they participated in the defense of Arles in Gaul against Clovis (508), and in that of Naples against the armies of Justinian (537). The Visigoths, as Arians, were tolerant toward the Jews; after their conversion in 589, they instituted a series of violent persecutions in Spain which only ended when the country was conquered by the Arabs. Thus under Arianism the Jews enjoyed great freedom in Central and Western Europe and its end (about 600) was the signal for the onset of persecution.

Lit.: The standard Jewish histories; Duchesne, Louis, *Early History of the Christian Church,* vol. 2, pp. 98-152, 166-67, 517; Newman, John H., *Arians of the Fourth Century,* pp. 23-25.

ARIEL, a word of uncertain etymology occurring in *Isa.* 29:1-2; *Ezek.* 43:15 and in other passages, and signifying, apparently, some cult object, possibly the hearth of the altar. In *Isa.* 29 the Temple seems to be meant, or perhaps the city of Jerusalem itself as the seat of the Temple.

In the late post-exilic period Ariel became the name of an angel, and in the Cabalistic literature of the Middle Ages it was the designation of a water demon. Milton, in *Paradise Lost,* follows the former idea in making Ariel one of the rebel angels, while Shakespeare, following a folk-lore tradition which connected the name

with the air, created the light, airy and frolicsome Ariel of *The Tempest.*

ARISTEAS THE HISTORIAN, Hellenistic Jewish author of a history of the Jews, of which only one fragment, about Job, has survived.

ARISTEAS, LETTER OF, a book written in Greek, which gives an account of the origin of the first Greek translation of the Bible (Septuagint). It is written as a letter sent by Aristeas, an official of the Egyptian king Ptolemy Philadelphus, to his brother Philocrates. It relates how the king, desirous of improving his library, resolved to have the sacred books of the Jews translated into Greek. He wrote to the high priest Eleazar, who sent to him seventy-two learned men for that purpose. These were entertained at a banquet by the king, who put a number of questions to them in order to test their wisdom, and was exceedingly pleased with the wisdom of their replies. They then proceeded to translate the entire Five Books of Moses, and finished in exactly seventy-two days.

Up to comparatively modern times the book was regarded as a genuine letter, and even at present there are many who defend its authenticity. Hody was the first to demolish its claim to be the work of a contemporary of Philadelphus, and to point out certain features of the letter which would brand it as a fiction composed by a Jew: errors in the relationships of persons, the general improbability of the translation in so short a time and the tone of glorification of the Jewish religion. Most scholars regard the work as the production of a Jew of the 2nd cent. B.C.E. It should be noted that the story of the translation is merely brought in to furnish the background for the Hellenistic exposition of Jewish teachings contained in the discourse of the king and the seventy-two translators.

See also: SEPTUAGINT.

Lit.: The best edition is in Swete, H. B., *Introduction to the Old Testament in Greek* (1914). There is a translation made by H. T. Andrews in Charles, R. H., *The Apocrypha and Pseudepigrapha of the Old Testament,* vol. 2 (1913) 83 et seq. See also: Thackeray, H. St.J., *Early Christian Documents,* Society for Promotion of Christian Knowledge; Swete, H. B., *Introduction to the Old Testament in Greek,* pp. 2, 10-23, 279, 371, 498-99.

ARISTOBULUS I (Hebrew name, Judah), Hasmonean king of Judea, son of John Hyrcanus, b. about 140 B.C.E.; d. 103 B.C.E. He succeeded his father as prince and high priest, to which he added the title of king, the first of the Hasmoneans to assume this rank. Although his reign was outwardly successful, being marked by the conquest of a large part of Iturea, it was disordered by domestic intrigues. Aristobulus imprisoned his step-mother and three of his brothers, reserving his favor for another brother Antigonus. The latter was accidentally killed as a result of the precautions with which the king, fearing assassination, had surrounded himself; and Aristobulus died after a reign of barely a year, his death, according to Josephus, resulting from his remorse and despair.

ARISTOBULUS II, Hasmonean, son of Alexander Jannaeus and Salome Alexandra; b. about 100 B.C.E.; d. 49. He seized the royal crown and the office of high priest from his older brother Hyrcanus II in 67 B.C.E. and successfully maintained it, later, in battle against



Coin of the realm of Aristobulus I

Hyrcanus and the Nabatean Aretas. Dethroned by Pompey and carried into captivity to Rome in 63 B.C.E., he later escaped and in 55 B.C.E. attempted an uprising in Judea against the Romans, but was captured and sent back to Rome. In 49 B.C.E. Julius Caesar gave Aristobulus a Roman army with which the latter might protect Caesar's interests in Syria against Pompey; but Aristobulus was poisoned by the friends of Pompey even before he left Rome.

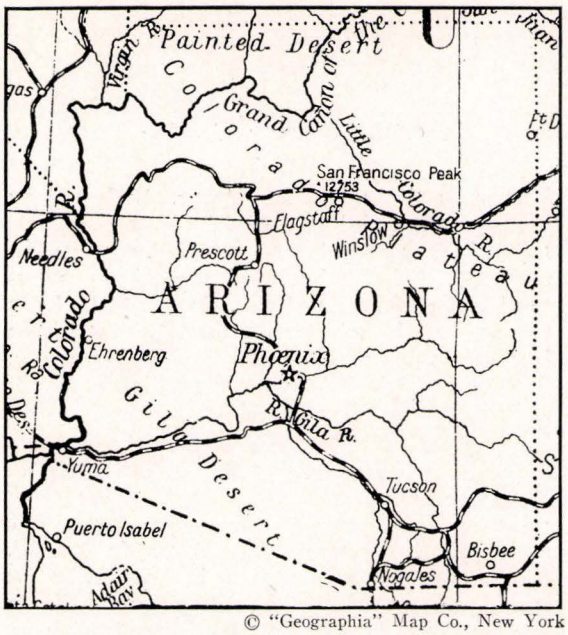
ARISTOBULUS III, Hasmonean, son of Alexander and Alexandra and grandson of Aristobulus II. When but a youth of seventeen he was named high priest by his brother-in-law Herod the Great, at the instigation of Cleopatra and Mark Antony in 35 B.C.E. Shortly afterwards, while bathing in the river, he was killed by servants, at the secret command of Herod. He was the last male representative of the Hasmoneans.

ARISTOBULUS OF PANEAS. The name of a philosopher called Aristobulus is attached to a writing supposedly addressed to Ptolemy VI Philometor (181-145 B.C.E.); of the manuscript only fragments have been preserved. Its title must have been something like "An Explanation of the Laws of Moses." The book attempts to explain away the anthropomorphisms of the Bible by means of allegorical explanations, and to prove that the Greek poets and philosophers were dependent on the Jewish Scriptures.

ARISTOTLE, Greek philosopher, teacher of Alexander the Great, b. 384 B.C.E.; d. 322 B.C.E. In antiquity Aristotle had little influence on Jewish literature. Hellenistic Judaism was primarily under the influence of Plato and Stoicism. It was affected by Aristotle's doctrines only through the medium of Stoic philosophy. However, the Jewish philosophy of religion of the Middle Ages was under Aristotle's influence from its very beginning. Even Saadia (10th cent.), who in the main followed the Mutazilites, drew upon Aristotle in logic, psychology and metaphysics. And the Jewish thinkers of the 11th and 12th centuries who were dependent mainly on Neo-Platonic concepts show strong Aristotelian influence in their views on natural science.

In the further development of Jewish philosophy, moreover, not merely isolated ideas, but the whole system of Aristotle was accepted, and everything was made to conform to its principles. Abraham ibn Daud (12th cent.) was the first to adopt the system in its entirety; Maimonides (12th cent.) made it supreme in Jewish philosophy. Aristotle then became, in the world of Jewish thought, of later Arabic philosophy, and of the Christian philosophy of the second half of the Middle Ages, "the philosopher" par excellence, honored by the devotees of philosophy as the highest embodiment of philosophic truth, and attacked by its opponents as the arch-enemy of religion.

Of the independent and productive Jewish thinkers of the later Middle Ages, Gersonides (Levi ben Gershon; 14th cent.) stood completely upon Aristotelian



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Arizona. The principal Jewish settlements are at Tucson, Phoenix, Douglas, Prescott and Bisbee

ground, while Hasdai Crescas (1377-1410) attempted to free Judaism from Aristotle's all-embracing influence. Yet although Crescas followed different paths in discussing problems of natural science and philosophy, he did not succeed in overcoming the basic Aristotelian concepts. The Aristotelian system influenced Biblical exegesis and even the sermon. Many Biblical verses and narratives were explained as allegorical interpretations of the ideas of Aristotle. His tremendous influence is due primarily to the systematic completeness and conclusiveness with which he presented his ideas, a fact which gave him the appearance of being the only scientific philosopher, and to the absence of mythological elements, such as are often introduced by Plato to illustrate his ideas. These could not but appear offensive to monotheistic thought.

The story that Aristotle had personal relations with a Jewish sage is told by one of his pupils, Clearchus, who, however, held several fantastic ideas about the Jews. Hellenistic Judaism, which traces all Greek philosophy back to Jewish sources, made the same claim. Jews, Mohammedans and Christians of the Middle Ages firmly believed in the Jewish origin of Greek wisdom in general and of that of Aristotle in particular. As a result, Jewish authors of the late Middle Ages developed a definite Aristotle legend. Thus one legend reports that Alexander the Great appointed Aristotle governor in Jerusalem, and that he owed all his wisdom to the writings of Solomon which he found there. Another has it that Simon the Just induced him to retract his irreligious views. Some make him a convert to Judaism, while still others speak of him as having been a Jew by birth. JULIUS GUTTMANN.

Lit.: Horovitz, S., *Die Stellung des Aristoteles bei den Juden des Mittelalters* (1911); Wolf, A., "Aristotle in Mediaeval Jewish Thought," in *Aspects of the Hebrew Genius* (1910) 119-44; Husik, I., *A History of Mediaeval Jewish Philosophy* (1916) index.

ARITHMETIC, *see* MATHEMATICS.

ARIZONA, one of the states in the south-western part of the United States, with an area of 113,810 square miles. A territory, it became a state of the union on February 14, 1912, by virtue of a congressional act passed the previous year. Included in its total population of 412,000 (1937), are 1,755 Jews.

There is no documentary record of early Jewish settlers in Arizona. There were forty-eight Jews in the territory during 1877, the number increasing to 2,000 by 1897. In 1907, the Jewish population of the state consisted of five-hundred, and in 1917, of 1,013.

It was shortly after Arizona was made a territory, however, that Jews came into prominence in its fraternal, commercial and political history. The earliest of the Jews to achieve distinction in Arizona was Dr. Herman Bendell, who in 1871 was appointed by President Grant as Superintendent of Indian Affairs for the territory. Henry Lesinsky owned a rich copper mine there in 1875. Six years later Isaac Levy was appointed Probate Judge of Yuma County. Jake Marx was selected by President Cleveland in 1894 to be Receiver of the United States Land Office at Prescott. Marx was also a member of the city council and treasurer of the Territory Insane Asylum, a post to which he had been appointed by Governor Zulick.

In 1888, Morris Goldwater was grandmaster of the Masonic Grand Lodge of Arizona; at the same time, Abraham Meyer Cohn and Abraham Marx were two of the five elected Grand Officers. It was the same Morris Goldwater who served as Mayor of Prescott in 1878, was re-elected in 1895 and 1912, served as a member of the County Board of School Examiners for six years, as chairman of the Democratic Central Committee from 1888 to 1889, and was vice-president of the Prescott National Bank. His father, Abraham Goldwater, was one of the pioneer settlers of Arizona and one of the first to establish a business enterprise there. Harry Arizona Drachman, of Tucson, was the first native-born Arizonian to become a Grand Master, and headed the Arizona Masons from 1912 to 1913. In 1922, Mrs. Barnett E. Marks was elected to represent Phoenix in the state legislature.

Only one congregation, without a building of its own, existed in Arizona until 1907. In 1917, however, there were three congregations in the state, one of which (Temple Emanu El of Tucson) had a building worth $12,500 and a congregational school with two teachers and fifteen pupils. The fourth congregation was organized in 1927. Of these congregations, Temple Emanu El (organized in 1909) and Talmud Torah Tucson Hebrew Congregation (organized in 1927) are situated in Tucson, which has a Jewish population of about 400; Congregation Emanuel (organized in 1918) is located in Phoenix, which has a Jewish population of about 425; and Congregation Sons of Israel (organized in 1907) is located in Douglas, which has a Jewish population of about 100.

Jews prominent in public office in Arizona during nearly a century include also the following:

Herman Ehrenburg, delegate, territorial convention (1860). Charles Mayer, recorder, Tucson (1875-1882). Michael Goldwater, mayor, Prescott (1882). Sam and Phil Drachman, members, 3rd and 4th territorial legislatures. Morris Goldwater, member, 12th territorial legislature (1883); member, 20th territorial legislature

(1889). Selig Franklin, member, 13th territorial legislature. Aaron Goldberg, Phoenix, member, 19th and 20th territorial legislatures. Sam Bradner, member, territorial legislature (1910). Selig J. Michelson, postmaster, Phoenix; member, Democratic National Committee (1908-1912). Jacob Leon, member, last territorial legislature (1911). Albert Jacobson, member, first state assembly (1912). Morris Newman, mayor, Bisbee (1912). Harry Drachman, member, legislature from Tucson (1915); treasurer, Pima County. Moses Drachman, state senator (1918). Leon Jacobs, assemblyman (1917). Emil Ganz, mayor, Phoenix (1917). E. A. Sawyer, delegate, Democratic National Convention (1924).

According to the United States Bureau of Religious Bodies, in 1926 the total expenditures of the three congregations in Arizona which reported amounted to $5,650. Two of the rabbis who conducted services at Temple Emanu El were E. C. Chapin and Benjamin Cohen. There is a Jewish cemetery in Tucson.

HENRIETTA SCHMERLER.

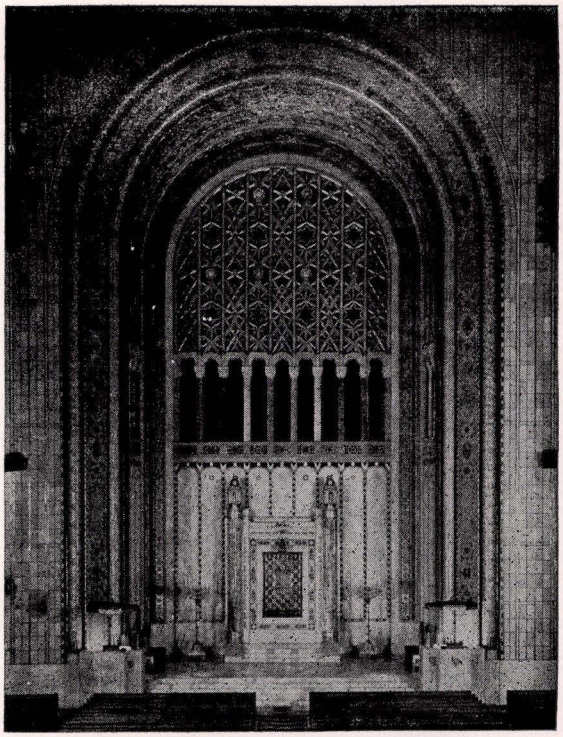
Lit.: Linfield, H., *Communal Organization of the Jews in the United States, 1927* (1930) 49, 134, 150-55; *Publications of the American Jewish Historical Society*, No. 19 (1910) 96; No. 22 (1914) 182; *Historical and Biographical Record of the Territory* (1896) 458, 479.

ARK (IN THE SYNAGOGUE), a recess or closet in which are kept the scrolls of the Law used in public worship in the synagogue. The ark is always placed in that wall of the synagogue to which the worshippers turn in prayer; in Orthodox synagogues, as well as in many Reform temples, this is the eastern wall. In front of it hangs the perpetual light (Ner Tamid), and above the door there may be a pious inscription or a representation of the Ten Commandments.

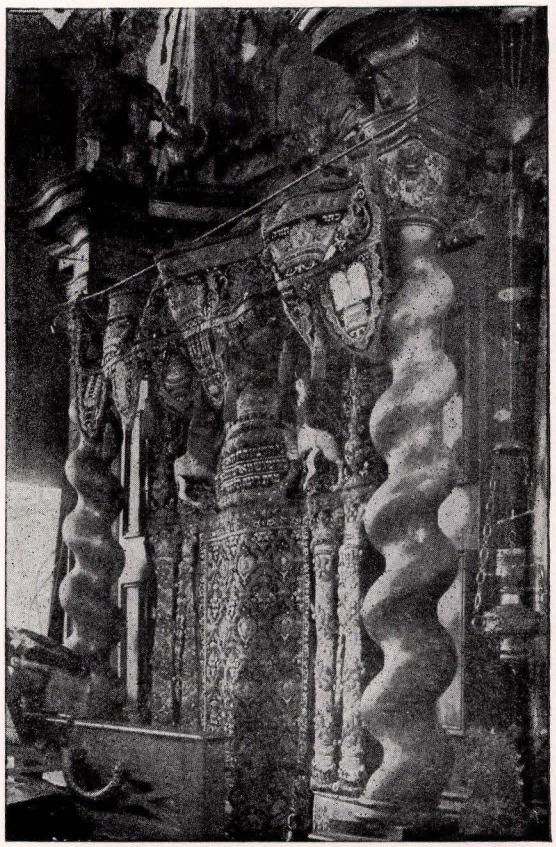
The ark is always regarded as the holiest part of the synagogue, as is indicated not only by the fact that it receives the most elaborate ornamentation, but also in that the congregation rises whenever it is opened. On Simhath Torah, when all the scrolls of the Law are taken out, a lighted candle is placed in the ark. The usual Hebrew designation for the ark is *'aron hakodesh* ("holy ark," a term taken from *II Chron.* 35:3, where it applies to the ark of the covenant); but in the Mishnah it is always spoken of as *tebah* (the word used in the Bible for the ark of Noah).

In that early period of the synagogue the ark was a moveable chest of wood, which could even be carried out into the public square at times of public mourning or fasting (*Taan.* 2:1); subsequently, however, the ark was a special recess in the wall of the synagogue. Gilded glasses from the catacombs of Rome show a form of ark with compartments in which the scrolls of the Law were placed in a horizontal position; but in all other cases the scrolls were placed within the ark, standing upright. In rare instances, as in Kai-fong-fu and Modena, the ark had also a lower compartment.

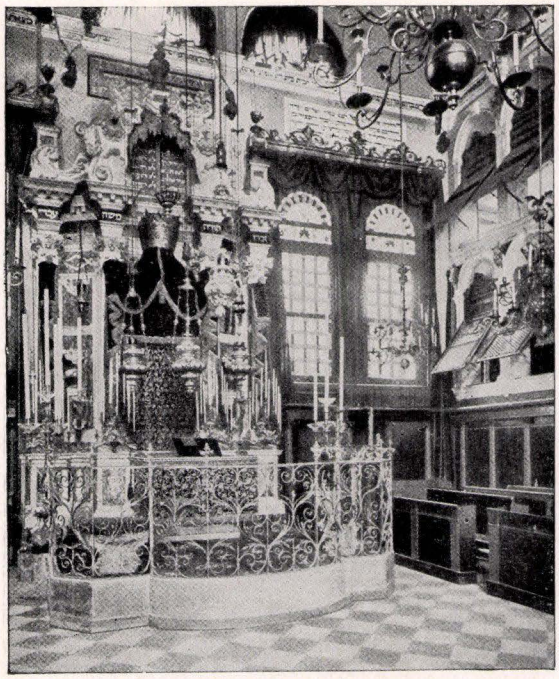
Once the ark had been fixed in the eastern wall of the synagogue, it came to be regarded as symbolic of the Holy of Holies in the Temple, and was given a curtain (Parocheth), reminiscent of the curtain which divided the Holy of Holies from the Holies. In Sephardic synagogues, where this curtain is behind the door, this idea is still carried out; but in Ashkenazic synagogues the curtain is frequently placed in front of



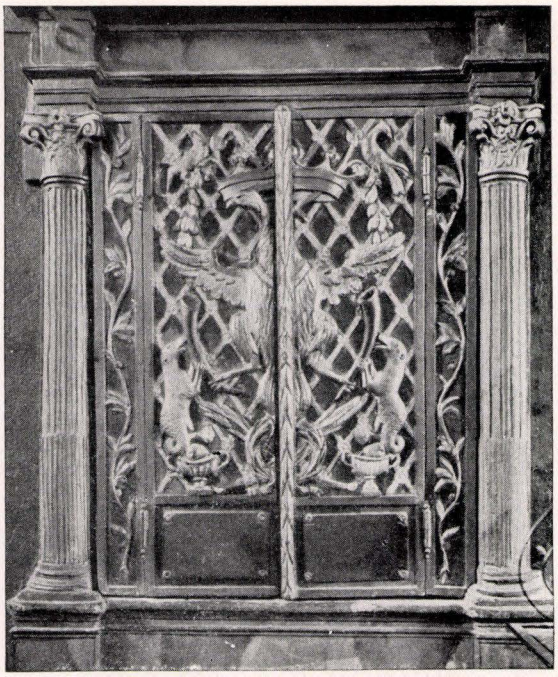
Ark in Temple Emanu-El, New York City. The novel feature of this is the fact that the pulpits are at either side of the Ark



Ark in the old synagogue at Konigswart, near Marienbad



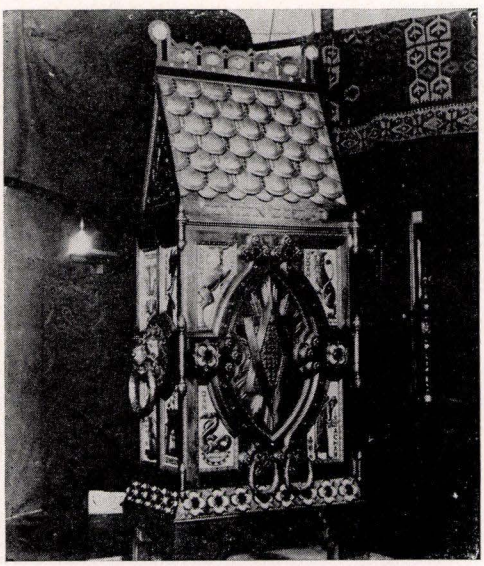
Ark in the Scuola Tedesca, Padua, Italy



Ark in the "Hohe Schul" at Cracow, Poland

the door. The door of the ark is often a richly carved piece of work, generally made so strong as to be thief-proof, and in some cases wrought of iron. Three or more steps lead down from the door of the ark to the platform (Bimah), thus enabling the worshipper to carry out literally the expression of the psalmist, "Out of the depths have I called Thee, O Lord" (*Ps.* 130:1).

The architecture of the ark varies greatly, according to the prevalent style of the place or period. Wooden or stone arks are frequent in Poland, as is also the surrounding of the ark by an ornamental trellis, with a richly fashioned trellised door before the steps which lead up to the ark. A frequent arrangement is to have three to nine steps leading up to the ark, with low walls on either side, upon which Yahrzeit lamps and Hanukah lights are set. The design of many arks shows the influence of Jesuit art, and in particular, of the twisted columns of the Bernini tabernacle of St. Peter's at Rome. The extension of the baroque ornamentation of the ark to the neighboring walls, as seen at Ostrog, Vilna, Husiatyn and the synagogues of northwestern Bohemia, is also due to Catholic influence. An unusual arrangement is that of the "instrumental altar," ornamented with the instruments of music mentioned in *Ps.* 150; there are seven examples of this in Posen and Upper Silesia. Beautiful examples of wood-carving for the ark are found at Kempen, Kurnik, Rawitsch, Chodorow, and other places; the ark at Kempen is a fine illustration of the frequent use of animals as a motif in decoration. Italy has splendid examples of arks in Renaissance style; some are of marble, as at Padua, Leghorn and Görz. German synagogues of the 19th and 20th centuries, and many in England and America, use Moorish and Romanesque patterns.



Ark in Temple Emanu-El, San Francisco, California

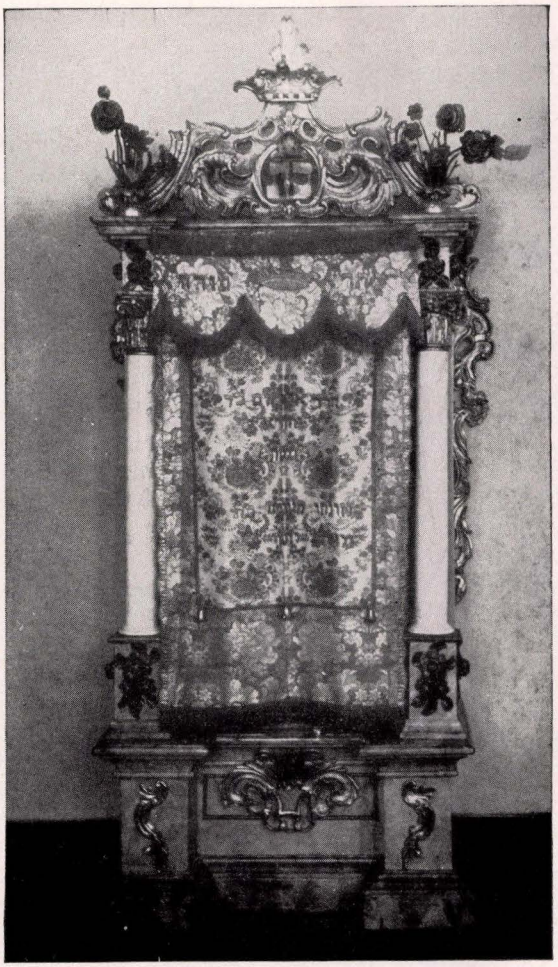
The oldest ark in any synagogue in the United States is one made of wood, with carved ornamentation, and preserved in the synagogue at Lancaster, Pa. In most American synagogues the ark is of wood, often painted white; but in more elaborate structures, metal and marble are frequently employed. In some cases the door of the ark, instead of swinging outwards, is arranged, by means of counterweights, so as to rise upwards. The new Temple Emanu-El of New York, built in 1929, introduced the feature of having the pulpits on the sides of the platform, so that the ark is entirely visible from every part of the auditorium.

ALFRED GROTTE.

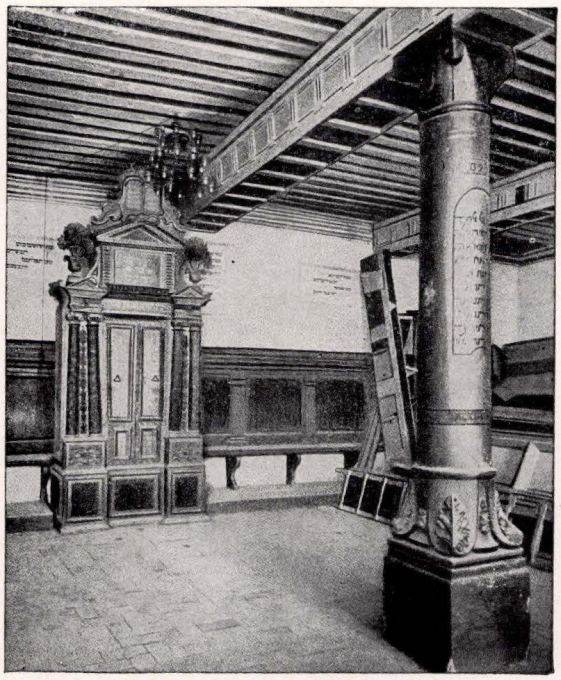
Lit.: Grotte, A., *Synagogentypen vom elften bis Anfang des neunzehnten Jahrhunderts* (1915); Krauss, S., *Synagogale Altertümer* (1922) 365-76; Elbogen, I., *Der jüdische Gottesdienst* (1924) 460-61, 469-72; Dembitz, L. N., *Jewish Services* (1898) 65-66, 278-82, 299; see also the literature to SYNAGOGUE (under Architecture).



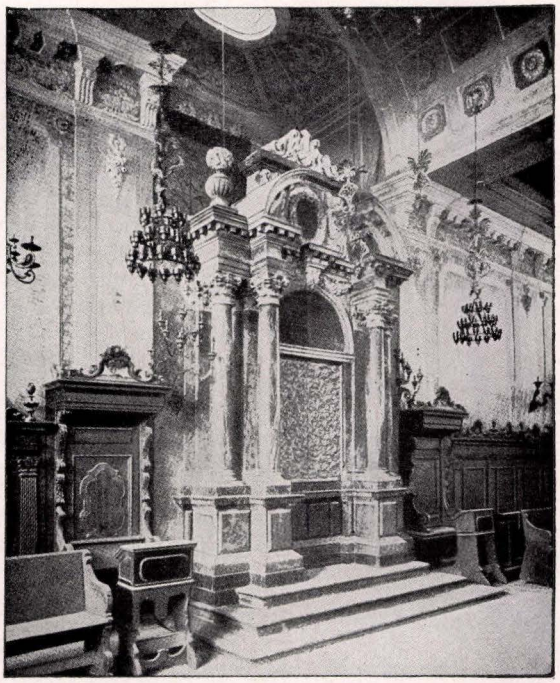
Ark in the synagogue at Geroda, Bavaria



Ark in the synagogue at Konigshafen, Bavaria



Ark in the Scuola Spagnuola, Padua, Italy



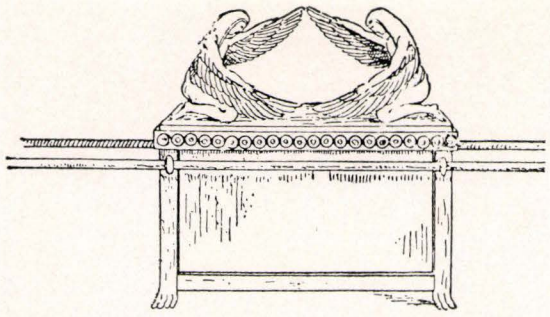
Ark in the Scuola Italiana, Padua, Italy

ARK OF THE COVENANT (Hebrew *'aron; 'aron haberith,* "ark of the covenant"; *'aron berith Yahveh,* "ark of the covenant of Yahveh"; *'aron berith Yahveh yosheb hakerubim,* "the ark of the covenant of Yahveh, Who sits upon the cherubim"; also, *'aron ha'eduth,* "the ark of the testimony"), a wooden chest regarded in ancient Israel as the most sacred object within the sanctuary.

According to Biblical tradition, the ark was made by Moses at God's command and deposited in the Holy of Holies in the Tabernacle in the wilderness. Because of its extreme sanctity it could be carried only by the priests. After the settlement of the Israelite tribes in Palestine the ark was deposited in the sanctuary at Shiloh. From there it was captured by the Philistines and carried off to Philistia as trophy of victory. After a short but disastrous stay in the Philistine country, the ark was sent back to the land of Israel. It abode for a time at Kiriath-jearim, whence David, after considerable difficulty and delay, brought it to Jerusalem. There the king deposited it in a sanctuary which was in the form of a tent-like tabernacle. At the dedication of Solomon's Temple, and as the climax of the entire celebration, the ark was brought in by the priests in solemn procession and deposited in the *debir,* or innermost chamber, beneath the figures of the cherubim already placed there. Moreover, according to the Biblical tradition, the two tablets of stone, upon which the Decalogue had been engraved by the Deity, were deposited in the ark, which had in fact been made by Moses expressly for this purpose. And finally the Deity himself was believed to sit or dwell above the ark, upon the golden cover (*kapporeth*) resting upon it, between the two figures of the cherubim which likewise rested upon the ark-cover.

A careful study of all the passages in the Bible referring to the ark, however, reveals many internal contradictions in the narratives, and these references are so numerous and so specific that it is impossible to accept them literally. Modern Biblical scholars have therefore studied them carefully in connection with the analysis, both of the literary sources of the Biblical books and of the religious development that must have taken place in the centuries before and after the Israelite conquest of Canaan. They have come to the conclusion that the attribution of the making of the ark to Moses is only the projecting of later events into the time of the great lawgiver in order to give them a greater validity. The connection of Moses with the ark, they feel, is the confusing element in the tradition, and when this is removed, it is possible to work out a clear and understandable sequence of events and ideas. The history of the ark may be reconstructed as follows:

The ark was originally the cult object of the tribe of Ephraim. The first authentic historical record of it was that it stood in the Ephraimite tribal sanctuary at Shiloh, where it was ministered to by a family of Levitical priests, of whom Eli and his two sons were the last representatives. The ark, in all likelihood, contained one, or perhaps two, sacred stones, or betyls (*beth 'el*), in which, in accordance with primitive Semitic religious concepts, the tribal deity of Ephraim, Yahveh, was thought to dwell. In this period the ark was known by its simplest and earliest name, *'aron Yahveh,* "ark of Yahveh." It was thought, among other things, to give its worshippers victory in war, for which reason it was regularly carried into battle. *Num.* 10:35-36 probably records the formulas recited when the ark was taken from its sanctuary to be carried into battle, and upon its restoration to its place in the sanctuary. It was also thought to possess the power of choosing the way it wished to go, and of driving its bearers, whether human beings or animals, forward along this way. According to one tradition (*Num.* 10:33b), the ark had even, presumably in this manner, guided Israel on its journey through the desert.



Ark of the Covenant with the Cherubim

The ark was captured by the Philistines in the second battle of Eben-ezer, when the Ephraimites and their associated Israelite tribes were disastrously defeated. The breaking out of a plague, however, probably the bubonic plague, in the different cities to which the ark was carried, convinced the Philistines that, despite its capture, its deity was still powerful and hostile to them, and that they must therefore get rid of it. A further test, viz., that when placed in a wagon without a driver, and drawn by cows which had never been yoked before, and which were loathe to leave their calves, the ark could nevertheless draw these cows straight along the road leading back to the land of Israel, corroborated the suspicions of the Philistines. Restored to Israelite possession, the ark remained in the village of Kiriath-jearim, half-forgotten for approximately a century (*1 Sam.* 4:1 to 7:1). Thence it was brought up to Jerusalem by David and placed in a position of high honor in the national sanctuary which he had set up there. Its presence here symbolized no doubt that the old tribal god of Ephraim was now one with the national god of all Israel. From there the ark naturally passed into the Temple of Solomon, though not at all in the manner described in *1 Kings* 8:1-11.

In time, under the influence of the developing conception of the national god of Israel, the ark was gradually reinterpreted, to conform to the newer and more spiritual conception of the deity. The sacred stone or stones in the ark were now explained as having been deposited there by Moses at the divine command, and as being now sacred not because a god was thought to dwell in them, but because the Decalogue had been inscribed upon them by God. And since the Decalogue was regarded as the basis of the covenant between the Deity and Israel, the ark now came to be known as *'aron berith Yahveh,* "ark of the covenant of Yahveh."

Absolutely nothing is recorded in the Bible with regard to the history of the ark during the remaining preexilic period. The peculiar reference to the ark in *Jer.* 3:16 and the fact that in his plan of the restored Tem-



Noah's Sacrifice, after the Deluge, with the Ark in the background. From a painting by Daniel Maclise (1811-1870)

ple Ezekiel makes no mention of the ark whatsoever, undoubtedly indicate that even before the destruction of the Temple by Nebuchadrezzar the ark had disappeared and was not regarded as essential to the Temple cult. It may have been captured and destroyed in some Egyptian or Assyrian raid upon the Temple, or perhaps in some reformation movement, which, remembering the true origin of the ark, regarded it as an idolatrous symbol.

Certainly there was no ark in the Second Temple. But this very fact made the development of new traditions about it all the easier. Accordingly the Priestly Code developed the altogether unhistorical tradition recorded in the Pentateuch that the ark had been made by Moses at the divine command and in accordance with specific instructions as to material and dimensions. It had been set up by Moses in the Holy of Holies in the Tabernacle in the wilderness. There it served a twofold purpose: first, a survival of old tradition, it was still regarded as the receptacle of the two tablets of the Decalogue; as such it was now known as *'aron ha'eduth,* "the ark of the testimony." And second, and far more important, it was now regarded as the throne of the Deity, upon which He sat between the two cherubim, permanently resident in Israel's very midst, the sure guarantee to it of protection and favor. This conception of the ark is partly dependent upon Persian influence. The ark was now known as *'aron berith Yahveh yosheb hakerubim,* "the ark of the covenant of Yahveh, Who sits upon the cherubim."

The Talmud contains a great number of the most variegated legends concerning the origin, magic power and the destinies of the ark. According to *Yoma* 53b, before the destruction of the Temple it is supposed to have been hidden under the holy rock of the Temple. According to another legend (*II Macc.* 2:1-7), the prophet Jeremiah is believed to have taken the ark into a cave on Mt. Nebo, where it was to remain undiscovered "until God shall bring His people together again and show Himself merciful." The custom of setting up or building special receptacles (Aron Hakodesh) in the synagogues for the scrolls of the Torah, a custom which was demonstrably practiced as early as in the period of the Mishnah, probably arose on the basis of the ark.

See: TABLES OF THE LAW. JULIAN MORGENSTERN.

Lit.: Torczyner, *Die Bundeslade und die Anfänge der Religion Israels* (1922); Gressmann, *Die Lade Jahwes und das Allerheiligste des salomonischen Tempels* (1920); Kraetzschmar, *Die Bundesvorstellung im Alten Testament in ihrer geschichtlichen Entwicklung* (1896); Arnold, *Ephod and Ark* (1917); Morgenstern, in *Hebrew Union College Annual,* vol. 5 (1929) 1-151.

ARK OF NOAH. The Flood story of the Bible is a composite of two accounts, one written by P (Priestly Code; *Gen.* 6:9-22; 7:6, 11, 13-16a, 17a, 18-21, 24; 8:1-2a, 3b-5, 13a, 14-19; 9:1-17), the other by J (the Jahvist writer; *Gen.* 6:5-8; 7:1-5, 7-10, 12, 16b, 17b, 22; 8:6a plus 2b-3a; 6b-12, 13b, 20-22). Both mention the Ark by means of which Noah saved

himself and the animals, but differ slightly as to the details of its construction.

The most elaborate account is in P, which states that the Ark was 300 cubits long, 50 wide and 30 high; it was made of gopher wood, built in three stories, caulked tight with pitch, divided into cells, and provided with a door at the side. Since the narrative further states that the flood rose fifteen cubits above the highest mountains, and that the Ark stranded on Mount Ararat while the flood was at its height, it is probable that the author conceived of the Ark as half submerged in the water. The door, which was evidently near the bottom of the Ark, could not be opened until the waters had subsided sufficiently to uncover the tops of the mountains (*Gen.* 8:6, 13b).

The J account of the construction of the Ark has not been preserved, but both accounts provide the Ark with a removable roof (*Gen.* 6:16; 8:13). J, however, seems not to have included a door in his Ark, and differs also from P in providing it with a window which could be opened after the rain had ceased (*Gen.* 8:6). These accounts agree fairly well with the Babylonian flood story, which speaks of the vessel of Ut-napishtim as "a great house afloat," although the latter account gives a different set of dimensions.

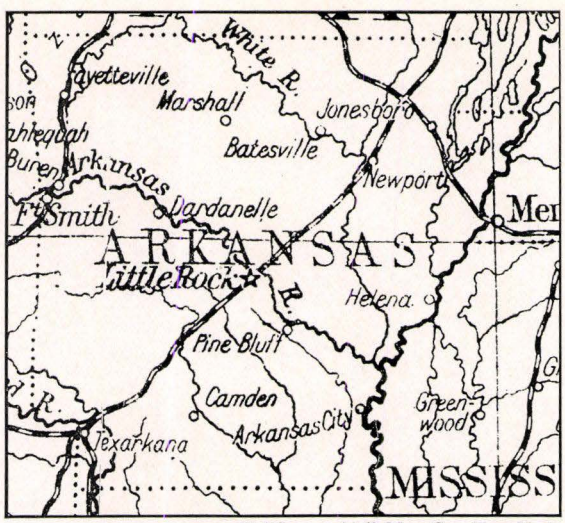
Josephus makes the statement that in his time the fragments of the Ark were still to be seen in Armenia. Rabbinical traditions supplement the Biblical account by saying that the Ark was made of cedars which Noah had planted 120 years before the flood, and that it was lighted by jewels which gave as much light as the noonday sun. The Mohammedan account of the Ark is a somewhat distorted version of the Biblical and rabbinical stories.

See also: FLOOD; NOAH.

ARKANSAS, state in the south-central part of the United States, admitted into the Union as a state in 1836; seceding in 1861, it was readmitted shortly after the conclusion of the Civil War. Its area is 52,525 square miles, with a population of 2,048,000 (1937 census), of whom 8,500 are Jews.

Historical data of the early settlement of Jews in the state is fragmentary. The oldest and most important of the Jewish communities is in the city of Little Rock. Coming from Cracow, Galicia, in 1838, Jacob, Hyman and Levy Mitchell, three brothers, are thought to have been the city's first settlers, establishing a commercial house there. They were followed four years later by Edward Czarnickow, who settled in Fort Smith, bringing after him Louis, a brother, who was followed by Morris Price in 1843; Michael Charles in 1844, and Leopold Lowenthal in 1845. A Jew named Wolf arrived in Pine Bluff between 1845 and 1850, and in 1856, Jacob Kempner was the first Jewish resident of Hot Springs; it was as late as 1832 before Jonesboro had its first Jewish settler in the person of Morris Berger. Jewish immigrants settled in various other parts of the state shortly before and following the Civil War.

The first congregation to be founded in Arkansas was B'nai Israel of Little Rock. Organized in 1866, it was chartered the following year. In 1873 it dedicated its own temple with Joseph Bloch as rabbi. Other congregations established were Anshe Emeth in Pine Bluff, 1867; Beth El in Helena, 1868; House of Israel in Hot



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Arkansas. Showing the chief places where there are Jewish communities

Springs, 1876; Mount Sinai in Texarkana, 1884; United Hebrew Congregation in Fort Smith, 1890; Temple Israel in Jonesboro, 1897; Agudas Achim in Little Rock, 1904; Beth El in Newport, 1905; B'nai Israel in Eudora, 1912; Tifereth Israel in Forrest City, 1904, and the Jewish Reform Congregation in El Dorado, 1926. There are also congregations in Camden, Blytheville and Wynne. In all, Arkansas has fourteen congregations, six of them with buildings and schools of their own; most of them now have the services of resident rabbis. There are six Jewish cemeteries located in different parts of the state.

Jews are to be found in almost all towns of Arkansas. Those in the large cities participate in an extensive cultural and social life. The B'nai B'rith, a Zionist organization, a Council and Junior Council of Jewish Women and the Hadassah are represented in nearly every city; and the women of every congregation belong to a sisterhood. The first charitable society founded in Arkansas was the Cemetery Organization (organized in 1871) at Fort Smith. Later, the following charitable, social and educational agencies were founded: Hebrew Ladies Benevolent Society (1871) at Fort Smith; Jewish Relief Society (1899) at Hot Springs; Jewish Ladies' Aid Society (1878) at Camden; Temple Aid Society (1892) at Little Rock; Federation of Jewish Charities (1910) at Little Rock, and in 1915, at Hot Springs; Hot Springs Relief Society (1916); Talmud Torah (1917) at Little Rock; Young Men's Hebrew Association at Little Rock; Temple Zion Society (1917) at Pine Bluff; Progressive Club (1899) at Fort Smith; Lotus Club in Helena, and the Harmony Club (1916) at Pine Bluff. One of the outstanding institutions in the state is the Leo N. Levi Memorial Hospital at Hot Springs, organized in 1910 and sponsored by the B'nai B'rith.

Many Arkansas Jews have been prominent in the social, public, commercial and financial life of the state. Jonas Levy, one of Little Rock's earliest settlers, was its mayor from 1860 to 1865; Jacob Erb was county judge of Little Rock from 1890 to 1894; Jacob Triebar headed the Masonic Order of Arkansas as Grand Mas-

ter from 1906 to 1907, and was judge of the United States District Court at Little Rock. Rudolph Ney, an active participant in the communal life of Fort Smith, was founder of one of the largest dry goods enterprises of the state; I. Nakdimen was president of the City National Bank of Fort Smith; Louis Cohen was director of the Red Cross chapter and president of the Lions Club; Myron Laska, son of Rabbi Lasker, was vice-president and director of the Federal Bank and Trust Company of Little Rock and chairman of the United Jewish Campaign; Simon Bloom was Mayor of Pine Bluff from 1913 to 1919, and Harold Blumenthal was a cotton factor, merchant and a Past Exalted Ruler of the local lodge of Elks. Grover M. Moscowitz, United States judge for the Eastern District of New York, is a native Arkansan; and M. Jacobs, at one time one of the oldest Masons in the state and one of the oldest Jews in America, died there in 1934.

Jews prominent in public office in the state of Arkansas during nearly a century include also the following:

Aaron Meyers, mayor, Helena (1878-80). Louis Altheimer, delegate, National Convention (1892). Joseph Wolf and Jacob Erb, aldermen, Little Rock (1889-93). Charles Jacobson, assistant state attorney general (1900); secretary, Governor and Senator Jeff Davis (1901-08); assemblyman (1909); state senator (1911-13). Louis Wolsey, president, Little Rock board of education (1906). Jacob Fink, mayor, Helena (1908). Louis Joseph, assemblyman (1912-16); judge, municipal court, Texarkansas (1927). Joseph Gates, mayor, Roanoke (1909). Eli Newman, councilman, Helena (1922-24). Samuel Frauenthal, judge, Arkansas supreme court (1909-23). Samuel M. Levine, state senator, Pine Bluff (1933-). Samuel Seligson, assemblyman from Little Rock (1939).

The Jews of Arkansas are engaged for the most part in mercantile pursuits; there are also well known cotton factors and oil men. In the trades, the chief vocations of the Jews are printing, tailoring and photography.

JOSEPH LEISER.

Lit.: Herndon, D. T., *Centennial History of Arkansas,* vol. 2 (1922) 23, 100, 136, 396, 739, 895, 984; Thomas, D., *Arkansas and its People,* vol. 3 (1930) 272-73; Teitelbaum, S., "Fort Smith, Arkansas and the Jewish Community" in *The Southwest Jewish Chronicle,* Sept., 1935; Linfield, H., *Communal Organization of the Jews in the United States, 1927* (1930) 149-66; *Publications of the American Jewish Historical Society,* vol. 6 (1897) 144, 149, 158; vol. 19 (1910) 96.

ARKIN, AARON, pathologist and bacteriologist, b. Libau, Latvia, 1888. He was professor of pathology and bacteriology at the West Virginia University School of Medicine from 1914 to 1922, and research associate at the University of Vienna from 1922 to 1926. In 1927 he was appointed assistant professor of medicine at Rush Medical College and in 1928 associate professor at the University of Chicago. Arkin is the author of numerous original researches and publications in bacteriology, medicine and pathology.

ARLES, city in the southeastern part of France, at one time the capital of Provence. The origin of the Jewish community there is lost in antiquity. According to legend, the emperor Vespasian placed a number of Jews on three vessels, which were abandoned in the open sea by their captains, but finally landed in France. One of these vessels was said to have come to Arles. The first document mentioning the Jews of Arles is dated 425, and refers to certain careers, for example the magistracy and the bearing of arms, from which they were to be debarred. However, these restrictions were not of long duration, because of the friendly feelings of Saint Hilary, bishop of Arles, toward the Jews of Arles.

In 476 Provence fell to the Visigoths, and as long as the latter remained Arians, the Jews were permitted to retain full civic rights. In 508, when Arles was besieged by Clovis, the Jews valiantly aided in its defense. After the fall of the city they were involved in a series of charges and countercharges of treason, which resulted in the execution of a Jewish soldier. At the end of the 6th and the beginning of the 7th cent. the Jews suffered under the fanaticism of the Merovingian kings, who made violent efforts to convert them; but after the accession of the Carlovingian line in 638 their condition improved.

Toward the end of the 9th cent. the Jews of Arles were transferred to the jurisdiction of the bishop, and from that time on they were subjected to regular and heavy taxes. After the death of Louis le Débonnaire, Boso, the count of Provence, with the aid of Pope John VIII and the clergy, made Arles the capital of the kingdom of Burgundy, which they had founded. Bishop Roland of Arles was extremely friendly toward the Jews of Arles; indeed, in 850 the Jews of several communities, including Lyon and Macon, sent their children to Arles to prevent their being baptized in their home communities.

The condition of the Jews of Arles throughout this entire period was fairly favorable, and by the second half of the 12th cent. the community numbered about 200 families. They possessed a separate quarter of their own, with a synagogue in the Rue Neuve; their principal trade was that of selling kermes, a product used in dry-salting. In 1147 the German emperor Conrad III accorded Raymond of Montredon, archbishop of Arles, jurisdiction over all the Jews of his diocese; the archbishop heavily taxed the Jews of Arles, but allowed no one to interfere with them, for they were under his suzerainty and protection. In comparison with the condition of the Jews of other French cities, that of the Jews of Arles was favorable, for they did not suffer at all at the hands of the crusaders.

In 1276 the Jews came once more under the control of the reigning counts, a condition which exposed them again to the attacks of the clergy. Charles I of Anjou in 1276 withdrew from Archbishop Bertrand of Malferrat his jurisdiction over the Jews; as a result the Jews of Arles suffered considerably, for there was now no one to prevent the clergy from arousing the Christian inhabitants to fanaticism against them. Although Charles I protected the Jews, their situation became much worse under his successors. The clergy induced Charles II (1285-1309) to issue anti-Jewish ordinances forbidding them to hold public office and compelling them to continue the wearing of the yellow badge.

During the first half of the 14th cent., under Robert of Anjou, this situation improved, but the second half of the century, under Joanna, was characterized by in-

creasing restrictions and degradations, including the prohibiting of Jews from testifying against a Christian, from working on Sundays, and from visiting the public baths on any day of the week except Friday. In 1344 riots broke out, and these were repeated so frequently in the following years that Louis III (1417-34) had to appoint special officers to protect the Jews. New attacks, of still greater violence, occurred in 1484 and 1485; as a result, many Jews were compelled to accept baptism. Finally, in 1488, all the Jews were expelled from the city, to which they never returned.

Some of the savants and poets who lived in Arles or had relations with the Jewish community there were: Judah ben Moses of Arles (11th cent.); Abraham ben David of Posquières (12th cent.); Samuel ben Judah ibn Tibbon and Gershon ben Solomon (13th cent.); Levi ben Abraham (14th cent.); Joseph Caspi, Don Comprad of Arles, Tanhum ben Moses (14th cent.). Among the Jewish physicians of Arles were Maestro Bendit and Benedit du Canet, both of whom were court physicians; Asher ben Moses (about 1468); Maestro Salves Vidal. SIMON COHEN.

Lit.: Gross, Henri, *Gallia Judaica* (1897) 73-90; *La grande encyclopédie,* vol. 1, pp. 970-75; *Dictionnaire générale de biographie et d'histoire,* under Arles.



Victor Hayim Arlosoroff, Zionist labor leader who was assassinated at Tel Aviv in 1933

ARLOSOROFF, VICTOR HAYIM, leader of the Hapoel Hatzair, a Zionist Labor group, b. Romny, Ukraine, Russia, 1899; assassinated at Tel-Aviv, Palestine, 1933. From 1905 to 1924 he lived in Germany, then went to Palestine. He was one of the founders of the Hithahduth (Zionist Labor Party) and a member of the Zionist Actions Committee. He frequently criticized the Zionist financial and economic policies. In 1923 he proposed the raising of a loan from international bankers for the financing of Jewish reconstruction in Palestine, and worked out a plan providing for the security and repayment of principal and interest. From 1923 until his death he was a member of the Financial and Administrative Council of the International Zionist Organization. He visited the United States in 1929 as a member of the Weizmann delegation to the Palestine Foundation Fund (Keren Hayesod). He was elected a member of the Executive of the Jewish Agency for Palestine at Basel in July, 1931.

Arlosoroff was slain at Tel-Aviv on the night of June 16, 1933 by two unidentified men generally believed to have been Revisionists actuated by political motives. The murder caused a sensation in Palestine and in Zionist circles throughout the world. Of the many Revisionists arrested in connection with the murder, two suspects, Zevi Rosenblatt and Abraham Stavsky, were finally brought to trial on April 23, 1934. The former was acquitted on the ground of insufficient evidence, and the latter received the death sentence in a decision handed down by the District Court on June 8th. Stavsky's case was appealed, and on July 20, 1934 the Court of Appeal reversed the death sentence and acquitted him also on the ground of insufficient evidence. Arlosoroff's murder has never been solved.

Arlosoroff wrote: *Der jüdische Volkssozialismus* (on the theoretical basis of the Hithahduth movement; Berlin, 1919); *Lage und nächste Aufgabe unserer Kolonisation* (Berlin, 1922); *Studien über die marxistische Soziologie der Klasse* (Berlin, 1922); *Die Kolonisationsfinanzen der Jewish Agency* (Berlin, 1923); and many essays and articles in *Hapoel Hatzair* (Tel-Aviv, 1921 et seq.). Selected essays, addresses, letters and biographical data on Arlosoroff were published, with an introduction by Georg Landauer, under the title of *Chaim Arlosoroff, Leben und Werk.* His collected works were published in four volumes in Hebrew at Tel Aviv in 1934 as of *Kithbe Hayim Arlosoroff.*

ARMAGEDDON, *see* PHRASES, BIBLICAL.

ARMENIA, country in the Near East, in the western part of Asia Minor, east of the Caspian Sea and bounded on the south by Lake Van, and on the north by the valley of the river Araxes and Ararat. It is supposed to have been the haven of refuge for some of the descendants of the Jews who were carried away from Jerusalem by Nebuchadrezzar. According to the reports of the Armenian historian Moses of Chorene (7th cent.), the noble family of the Bagratuni, independent princes during the Middle Ages, who had the privilege of placing the crown on the monarch's head, are said to have been descended from these Jews.

This tradition is certainly good evidence for the importance of Jews in ancient Armenia. The Jews were engaged in agriculture and handicrafts. They attained great prosperity under the rule of the "princes of the exile." About the year 300, Christianity had already made its way into Armenia. The Armenian historian Faustus of Byzantium, in the 4th cent., describes the invasion of the Persians at the time of Emperor Sapor II, and states that they carried away over 90,000 Jewish families, about 400,000 individuals. Although this number is certainly an exaggeration, it does indicate that Armenia had an extensive Jewish population.

The Talmud makes mention of a Jacob of Armenia and of an academy at Nisibis, which might be the Nisibis in Armenia. The wine of Etchmiadzin (the modern religious center of the Armenians) is also mentioned.

The Karaite Kirkisani, in the 10th cent., speaks of a

sect established by Musa al-Zafarani at Tiflis. Musa, known also by the name of Abu-Imran of Tiflis, was born in Baghdad in the 9th cent., but settled in Tiflis. His followers lived at the time of Kirkisani, in 937, and were scattered over all Armenia under the name of Tiflisites. Benjamin of Tudela, about 1170, and Pethahiah of Regensburg in 1174 found many Jewish communities in Armenia. Between the 12th and the 19th centuries the Jews seem to have taken a part in all the vicissitudes of the country.

Since 1921 the greatest part of Armenia together with the bordering, formerly Turkish, provinces has formed a Soviet republic within Transcaucasia, which in 1920 numbered a Jewish population of about 2,000. Since the Armenians are considered descendants of the Amalekites, they are called among the Jews of the Orient also *Timheh* ("Thou shalt blot out," *Deut.* 25:19, referring to the Amalekites). ISAAK MARKON.

Lit.: "Faustus de Bysance," in Langlois, Victor, *Collection des historiens anciens et modernes de l'Arménie* (1867-69) vol. 1, p. 247; Schürer, E., *Geschichte des jüdischen Volkes im Zeitalter Jesu Christi,* vol. 3 (3rd ed.) 7-9; Harkavy, A. E., *Hayehudim Usefath Haselavim* (1867) 105-9; Adler, E. N., *Jews in Many Lands* (1905) 177-85.

ARMILUS, representative of Roman power and arch-enemy of the Jews, who will arise at the end of time against the Messiah and will be vanquished by him only after he has brought much distress upon Israel. This legend arose in later Jewish eschatology, in the Gaonic-Arabian period (600-1000). The first reference to the term is found in the *Targum to Isa.* 11:4, where it is said that the Messiah will slay "Armilus, the wicked"; but the mention of Armilus here, as well as of Armalgos in *Targum Yerushalmi to Deut.* 34:3, is probably a later interpolation.

The *Apocalypse of Elijah,* a work whose final redaction dates from the 8th cent., declares that the Messiah will come in the reign of the last king of Persia. The name of this last king is debated by the rabbis. Saadia (882-942), in his *Emunoth Vedeoth* (8:6), speaks of an Armilus, king of Edom (Rome), who will arise and defeat the Messiah ben Joseph, after the latter has wrested Jerusalem from the Christians, but will in turn be defeated by the Messiah ben David. This is the opinion also of Hai Gaon (d. 1038), who states that the wars with Armilus will precede the final struggle with the hosts of Gog. In the *Midrash Vayosha* Armilus is represented as the successor of Gog. He is described as a human monstrosity, bald-headed, with one large and one small eye, with leprosy on his forehead, deaf in the right ear and maimed in the right arm, but with an abnormally long left arm. A similar description is found in the *Nistaroth de Rabbi Shimeon ben Yohai,* the latest redaction of which can not antedate the First Crusade (1096). Still other accounts represent Armilus as having been engendered by evil men, or by Satan himself, from the marble statue of a beautiful girl which was set up in Rome. In these prophecies Armilus represents himself as Messiah or as God, is accepted by the heathens as such, and only Israel refuses to acknowledge him. He therefore bitterly persecutes the Jews and slays the Ephraimite Messiah, but succumbs to the Messiah of the house of David. Thereupon follow the rebuilding of the New Jerusalem, the resurrection and the return of the Ten Lost Tribes.

The derivation of the name Armilus is uncertain. It may be a corruption of Ahriman (Angro-Mainyus), the Persian deity of evil who wages war upon Ahura-Mazda (Ormuzd), the good deity; or of Romulus, the legendary founder and first king of Rome.

See also ANTI-MESSIAH. ABBA HILLEL SILVER.

Lit.: Bousset, W., *The Antichrist Legend,* trans. by A. H. Keane (1896) 105-11; Silver, A. H., *A History of Messianic Speculation in Israel* (1927) 43-49; Eisenstein, J. D., *Otzar Midrashim* (1915) 386 et seq.; Kohut, Alexander, *Aruch Hashalem,* vol. 1 (1926) 291-92.

ARMIN, EMIL, painter and woodcarver, b. Radauti, Roumania, 1883. He received his first formal training at Czernowitz, came to the United States in 1905, and graduated from the Chicago Art Institute in 1920. He is an art teacher in the schools conducted by the Chicago Board of Jewish Education, and his work has been displayed at numerous exhibitions and is represented in the permanent collections of the Chicago public schools. He is a post-impressionist.

Lit.: Jacobsohn, J. Z., *Thirty-five Saints and Emil Armin* (1933); Bregstone, P., *Chicago and Its Jews* (1933) 403.

ARMLEDER, organized bands of peasants and rabble in Alsace who waged a systematic campaign of murder and robbery of the Jews from 1336 to 1338. Their name came from the piece of leather which they wound around their arms as a badge, and their leader was known as the "King of the Armleder." The persecutions inaugurated by these bands extended from Alsace and the Rhine country to the furthermost parts of Swabia, Austria and Styria, and led to much bloodshed and the annihilation of many Jewish communities, the names of which are recorded in the Nuremberg memoir book. The emperor, Louis of Bavaria, refused to aid the Jews, but finally sent troops when the Armleder bands ventured to attack the town of Colmar in Alsace. The hordes fled to France, where they were resisted by the local authorities, and in 1339 a knight, Rudolph of Andlau, made an agreement with the "King of the Armleder," granting him an amnesty on condition that he would refrain from assailing the Jews.

Lit.: Salfeld, S., *Das Martyrologium des Nürnberger Memorbuches* (1898) 236-42; Scheid, Elie, *Histoire des Juifs d'Alsace* (1887) 23-33; Graetz, H., *History of the Jews,* vol. 4, pp. 97-98.

ARMS AND ARMOR, *see* WAR.

ARMY, *see* WAR.

ARNHEIM, HEYMANN, rabbi and author, b. Wongrowitz (now Poland), 1796; d. Glogau, Germany, 1865. In 1824 he was called to Fraustadt as a teacher, and in 1827 to the community school in Glogau. He published *Leitfaden beim Unterricht in der mosaischen Religion* (1830), and in 1836 a transalation of and commentary on *Job.* This work attracted the attention of scholars, and Zunz even entrusted him with a considerable part of the work in his translation of the Bible. In 1840 Arnheim was appointed preacher and superintendent of the school in Glogau, and there he delivered the first sermon in German. He then published editions of the Pentateuch, the prayer-book and the poetic sections (Piyutim) for the special Sabbaths, together with his own translations. In 1849 he became

rabbi of the Beth Hamidrash in Glogau; this position he held until 1860. Arnheim was an excellent Hebrew stylist; he wrote a Hebrew grammar and numerous articles.

Lit.: Rosin, David, "Die Zunz'sche Bibel," in *Monatsschrift für die Geschichte und Wissenschaft des Judentums* (1894) 508; Fünn, S. J., *Keneseth Yisrael* (1886-90) 156.

ARNHEM, capital of the province of Geldern, Holland, situated on the right bank of the Rhine. The earliest allusion to the Jews of Arnhem is made in 1348, the year of the Black Death. About the middle of the 15th cent. a Jew was appointed municipal physician. In 1450, on Ash Wednesday, it is reported that a Jew was baptized. In the years immediately following, oppressive restrictions were imposed on the Jews: they were ordered to wear the yellow badge and to place a similar mark on their meats; they were forbidden to take interest, or to make any loans at all to Christians. For about a hundred years nothing is heard of them; the oppression of the rulers probably drove them out of Holland. Then in 1663 there is record of a decree that the Jews of Arnhem be entirely excluded from the meat industry. In 1737, however, they were granted substantial political and civil rights, and in 1755 were allotted a tract of 4,000 square feet for a cemetery. Ten years later a synagogue with an approved constitution was officially incorporated. Since about 1898 the Jewish population of the city, numbering approximately 1,400 out of a total population of 84,000, has remained practically stationary. The meat trade and retail dry goods trade engage a large part of the community. An outstanding Jewish personality of the 19th cent. in Arnhem was Israel Waterman, leader of the Reform Movement among the Dutch Jews.

ARNHOLD, EDUARD, industrialist, b. Dessau, Germany, 1849; d. Berlin, 1925. Through his management of the well-known coal firm of Caesar Wollheim, Arnhold controlled a considerable portion of the Upper Silesian mining industry, of which he organized the coal output. In addition, he wielded great power in the machinery and chemical industries, and was considered a specialist in transportation. His cooperation on the central committee of the Reichsbank, in the Berlin chamber of commerce, in the imperial economic council, and in the administrative council of the German railroad association served the public interests. The German government consulted him repeatedly as an economic expert. Even in imperial Germany he was appointed a member of the Prussian House of Lords and an honorary member of the academy of arts in Berlin. His private collection of paintings was admired as one of the most important private galleries in the entire world of art.

Lit.: Arnhold, Eduard, ein Gedenkbuch (privately printed, 1928); Degener, *Wer ist's* (1928).

ARNHOLD, GEORG, banker and consul, brother of Eduard, b. Dessau, Germany, 1859; d. Dresden, Germany, 1926. He was the senior partner of the old-established banking firm of Arnhold Bros. in Dresden (this was merged with the Dresden Bank in 1938). He performed great services in behalf of the economic life of Saxony, and various brewery and china interests were united under his control. He was active also in social welfare work, having established in Dresden the central people's kitchens and a swimming-pool. Arnhold, who was one of the first pacifists, joined a peace society as early as the end of the 19th cent. and gave it his energetic support.

ARNOLD, MATTHEW (1822-88), son of the famous headmaster of Rugby (Dr. Thomas Arnold), poet, critic of letters and religion, and H. M. layman inspector of schools for the Education Department, from 1851 to 1886, for the Westminster district of London. In this latter capacity he inspected the Jewish schools. At the May, 1884, banquet of the Jews' Free School, as one of the speakers, he took occasion to praise the educational standard of the Jewish schools and to point out the cultural value of the study of the Hebrew language in any scheme of secular education. His friendship with the Rothschilds and the Montefiores, particularly Lady Rothschild (née Louisa Montefiore), niece of Sir Moses Montefiore and wife of Sir Anthony de Rothschild, and through them with the intellectual elite of London Jewry, began in the early days of Sir Anthony's presidency of the Jews' Free School and continued during the entire incumbency of his educational post. Arnold's correspondence with Lady Rothschild during the years 1863 to 1874, almost as great in number as to any of his immediate family, is published in his *Letters.*

The chief Jewish interest of Arnold consists in the fact that he put into circulation a certain number of new and striking ideas and expressions about the role of Israel in the world's cultural history. Besides, he did this in unforgettable, almost lyrical prose, and in new words and phrases, in the coining of which he was a master. That which Israel stood for in history he termed Hebraism. As applied by him, Hebraism is that mode of human thought and action of which the ancient Hebrew is taken as the type; the moral, as opposed to the intellectual, theory of life (see his "Hebraism and Hellenism" in *Culture and Anarchy,* London, 1869). "The uppermost idea with Hellenism is to see things as they are; the uppermost idea with Hebraism is conduct and obedience. . . . The Jew stood for the beauty of holiness; the Greek for the holiness of beauty. . . . The governing idea of Hellenism is spontaneity of conscience; that of Hebraism, strictness of conscience."

In his *Literature and Dogma* (London, 1873) and in his *God and the Bible* (London, 1875) he continued this interpretation, positing the following propositions: 1. No people ever stressed as strongly as did Israel that conduct is all-important, in an age when none of its contemporaries was concerned with it; 2. Israel uniquely conceived God not as a person but as an "Eternal power, not ourselves, which makes for righteousness"; he further maintained that the English nation is so constituted that it can be brought to a more philosophical conception of religion through Judaism and its phenomena rather than through Hellenism, and that Puritanism is Hebraism in action, which came about as a protest against the "unrighteous conduct" of the pre-Cromwellian era. His enthusiasm for the Bible as literature and as a guide to right "conduct" led him to edit the two portions of the book *Isaiah,* with prefaces and notes. He did this in *A Bible Reading for Schools; the Great Prophecy of Israel's Restor-*

ation (*Isaiah xl-lxvi*) (London, 1872), and in *Isaiah of Jerusalem in the Authorized English Version* (*Isaiah i-xxxix*) (London, 1883).

The mission of an intellectual liberator which Arnold imposed upon himself will explain the kinship which he felt to two of his greatest heroes—Heine and Spinoza. To them he devoted his two most masterly essays. From Heine he derived many ideas—possibly also his cue about Hebraism and Hellenism—and the irony with which he attacked the idols of his day. Taking Heine's prose poem "Lay a sword on my coffin, for I was ever a brave soldier in the Liberation War of humanity. . . . I am the flame, I am the sword" as his theme, Arnold in his "Heinrich Heine" (*Essays in Criticism,* London, 1865) points out the complete justice of Heine's claim. "No account of Heine is complete which does not notice the Jewish element in him," and he devotes a good portion of his essay to the elaboration of this thesis. In "The Bishop and the Philosopher" (*Essays in Criticism,* 2nd ed., London, 1869, under the title "Spinoza and the Bible") Arnold replied to Colenso's attack on the Pentateuch, and recommended Spinoza to the attention of the bishop as a model critic of the Bible. In his essay "A Word about Spinoza" he gave a summary of the *Tractatus Theologico-Politicus,* a treatise on Church and State. In *Macmillan's Magazine* (vol. 7, February, 1863, pp. 327-36) he published a sympathetic review of Dr. Stanley's *Lectures on the Jewish Church.*

Of his poems, two are of Jewish significance: "Heine's Grave" and "Rachel" I, II, III (three sonnets on the French tragedienne) (in *New Poems,* London, 1867; 2nd ed., London, 1868). "Heine's Grave" is Arnold's most successful effort in lyrical metre without rhyme, and T. Watts-Dunton places it on the level of excellence attained by Arnold in his *Sohrab and Rustum* and *Thyrsis* (an elegiac poem on Arthur Hugh Clough). E. D. COLEMAN.

Lit.: *Dictionary of National Biography,* Supplement, vol. 22, pp. 70-75; Orrick, J. B., "Hebraism and Hellenism," in *The New Adelphi,* vol. 2 (September, 1928) 50-56; Jacobs, Joseph, *Literary Studies* (1895) 75-94; Newman, L. I., and Morris, R. B., "The Jewish Interests of Matthew Arnold," in *American Hebrew,* Dec. 22, 1922, p. 185; Kallen, H. M., "Hebraism and Current Tendencies in Philosophy," in *Judaism at Bay* (1932) 7-15; *Jewish Chronicle* (London) May 23, 1884, p. 9, and supplement of same date, p. 2; *ibid.,* April 20, 1888, p. 5.

ARNOLD, WILLIAM ROSENZWEIG, orientalist, b. Beirut, Syria, 1872, of Jewish parentage; d. Cambridge, Mass., 1929. He was educated at Ohio Wesleyan University, at the Union Theological Seminary in New York, and at Columbia University, where he received the Ph.D. degree in 1896. In 1896 he became curator of the department of antiquities in the Metropolitan Museum of Arts of New York city. From 1903 to 1922 he was professor of Hebrew language and literature at Andover Theological Seminary, and in 1922 he became professor of Hebrew and other Oriental languages at Harvard University. In the same year he was elected president of the Society of Biblical Literature and Exegesis. He published: *Ancient Babylonian Temple Records in Columbia University Library* (1896); *The Divine Name in Exodus 3:14* (1905); *The Rhythms of the Ancient Hebrews* (1908); *The Meaning of the Hebrew Word Bithron in II Sam.* 2:39 (1911); *The Passover Papyrus from Elephantine* (1912); *Ephod and Ark* (1917).



The river Arnon, now known as Se'il el-Mojib, at a point where it flows into the Dead Sea

ARNON, a river and valley east of the Dead Sea; it was formerly the northern boundary of the land of Moab. Its present name is Se 'il el-Mojib. The river is mentioned by the name of Arnon also in the Mesha inscription (line 26).

ARNSTEIN, VON, a Vienna Jewish family of bankers. The founder of the family, Isaac Arnstein (1682-1774), became wealthy as the court purveyor of Emperor Charles VI. Both his sons were made members of the nobility toward the close of the 18th cent.

ARNSTEIN, BENEDICT DAVID VON, dramatist, b. Vienna, 1765; d. Vienna, 1841. He was the grandson of the banker Isaac Arnstein, in whose bank he was at first employed. Later he undertook extensive trips abroad, and after his return devoted himself to literature. In addition to contributions to periodical publications, he wrote several dramas, including *Eine jüdische Familienscene bey Erblickung des Patents über die Freyheiten* (Vienna, 1782), and *Dramatische Versuche* (Vienna, 1787). The former was the first work of an Austrian Jew composed in High German.

Lit.: Bato, Ludwig, *Die Juden im alten Wien* (1928) 199; *Wurzbach Biographisches Lexikon,* vols. 1-2 (1856-57) 69.

ARNSTEIN, FANNY VON, philanthropist, b. Berlin, 1757; d. Vienna, 1818. She was the daughter of Daniel Itzig, Berlin banker, and wife of Baron Nathan von Arnstein. A woman of remarkable wit and charm,



Fanny von Arnstein, whose salon and philanthropic activities were famous during the latter part of the 18th cent.

her salon in Vienna was comparable to that of Mme. Récamier in Paris. It was frequented by Theodor Körner, Talleyrand, Wellington, the Schlegel brothers and other notables of the Napoleonic period. She took little pains to defend Jewish interests, but her magnetic personality contributed toward the strengthening of sympathy for the Jews. She was active in philanthropic work, collected funds for the construction of a hospital in Vienna, founded the Society of the Friends of Music in Vienna, and organized the nursing of soldiers who were wounded in the Napoleonic wars. Her daughter adopted the Catholic faith and married Baron Pereira, the ancestor of the noble family of Pereira-Arnstein.

Lit.: Graffer, *Kleine Wiener Memoiren* (1845) vol. 1, p. 249; vol. 3, p. 247; Glossy, S., and Sauer, H., *Grillparzers Briefe und Tagebücher,* vol. 2, pp. 175, 186.

ARNSTEIN, FELICIA, *see* ARNSZTAJN, FELICYA.

ARNSTEIN, HENRY, chemist and mechanical engineer, b. New York city, 1886; d. Philadelphia, 1934. He was graduated from the University of Budapest, the University of Berlin and the University of Heidelberg. From 1908 to 1913 he was associated with the Krupp A. G., of Essen, Germany. Following this, he came to New York as chief chemist and plant manager of the Fleischmann Yeast Company and the American Diamalt Company. In 1919 he resigned from these positions and entered private practice in San Francisco as a consulting engineer; two years later he transferred his field of operations to Philadelphia, where he remained until his death.

Arnstein was a designer of plants for many of the largest chemical firms in North and South America. He served as a technical adviser to the governments of Cuba, Argentine and Pernambuco, Brazil. A widely recognized authority on fermentation and distillation, he developed many chemical processes, among them the production of alcohol from waste products and the utilization of such alcohol for motor fuel purposes in place of gasoline. He developed processes for the economic conversion of sawdust into sugar and fuel alcohol and the processes for the production of compressed yeast from molasses and mineral salts; the first green malt (diastatic malt) introduced in the United States was developed by him. Arnstein received public commendation from numerous governments and was the recipient of medals from the American Association of Engineers and the Engineers Club.

Among the many treatises written by him are: *The Importance of Yeast as a Medical and Nutritive Agent; Synthetically Prepared Food Materials; Some False Pretenses in Science;* and *Compressed Yeast as a Sugar By-Product.* His book *The Utilization of Molasses* is considered a standard reference work.

Lit.: Engineers and Engineering, vol. 66, nos. 4, 5, and 6; *United States Daily,* Sept. 27 and 30, 1929.

ARNSTEIN, KARL, engineer, b. Prague, 1887. He is the author of several theoretical works dealing with statics and the theory of solidity, especially as regards the construction of bridges. In 1915 he became chief builder of the Zeppelin works. In addition, he drew the plans for the construction of the famous airship Z. R. III (the Los Angeles), which in 1924 made the first flight over the Atlantic Ocean. Arnstein came to the United States in 1924 to become a director and vice-president of the Goodyear-Zeppelin Co. in Akron, Ohio. He is no longer an adherent of the Jewish faith.

Lit.: Singer, S., "Karl Arnstein," in *Das Zelt,* Dec., 1924, pp. 332-33.

ARNSTEIN, MARK (pseudonym, Andrzei Marek), dramatist and theatrical producer, b. Warsaw, 1879. His first successful work for the theatre, *Der Ebige Lied,* a one-act play based on the life of Jewish workers, was written in 1901; his later plays include *Der Wilner Baal-habesl* (Lodz, 1902) and *Koroleva Sabat* (Odessa, 1912). Originally produced in Polish and Russian, they were later translated into Yiddish, Hebrew and English.

Arnstein first visited the United States in 1914, and two years later helped Nahum Zemach to organize the "Habimah" Hebrew theatre. In 1918 he attempted to create a Yiddish state theatre in Russia. Returning to New York in 1919, he produced several of his comedies for Schwartz at the Irving Place Theatre; in 1921 he began directing the Yiddish Art Theatre of New York.

After his return to Poland three years later, Arnstein produced his own Polish translations of An-Ski's *Dybbuk,* Leivick's *Golem* (1928) and Gordin's *Mirele Efros* (1929). In 1918 a volume of his dramatic works appeared in Moscow, and in 1928 two volumes of his one-act plays were published. Arnstein has written essays, playlets, short stories and poems in Yiddish and Polish.

Lit.: Reisen, Zalman, *Lexikon fun der Yiddisher Literatur, Presse un Filologie,* vol. 1 (1926); Zylbercwaig, Zalman, *Lexikon of the Yiddish Theatre,* vol. 1 (1931).

ARNSZTAJN, FELICYA (née Meyerson), Polish authoress, sister of Emile Meyerson, b. Lublin, 1865. Writing under the pseudonyms Stefan Orlik and Jan Gorecki, she has composed poems, many of which were published in the Warsaw periodical, *Izraelita,* and dramas which were produced on the Polish stage. A volume of her poems, *Poezye,* appeared in 1895. Her writings are permeated with the spirit of Polish culture; some, however, like the cycle of lyric poems *In Tenebris* (1899), deal with Jewish subjects and reveal her attachment to Judaism.

ARON HAKODESH, designation for the ark of the Torah; *see* ARK (in the synagogue).

ARON, HERMANN, electrophysicist, b. Kempen, Germany, 1845; d. Hamburg, Germany, 1913. In 1876

he became a lecturer at the University of Berlin, but soon gave up teaching and devoted himself entirely to practical work in the technics of electricity. He is best known through the Aron Clock Meter, which he invented in 1884. This machine automatically measures the flow of electricity by causing the electro-magnetic force set up by a current to affect the rate of an otherwise free pendulum.

Aron was a pioneer in wireless telegraphy. As early as the 1880's he succeeded in sending signals across the Wannsee, and was able to speak over the same distance by means of his "cable probes," short telephones wrapped around with wire spools; he delivered a discourse on this discovery at the international electrical exposition at Vienna in 1883. He was also one of the first to make a satisfactory incandescent gas light, gave the general formula for the coefficient of elasticity of a crystallizing medium in any direction whatsoever, and wrote numerous papers on such subjects as the microphone, accumulators and the effect of atmospheric electricity on cables.

Lit.: *Dictionary of Applied Physics* (1922) 1010-14; Goldstein, E., "Aus vergangenen Tagen der Berliner physikalischen Gesellschaft," in *Naturwissenschaften* (1925) 40-41.

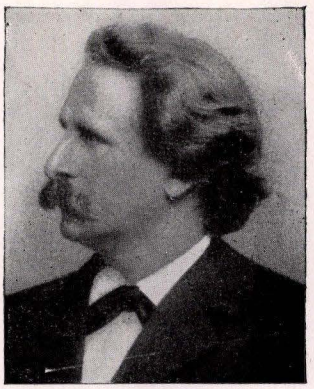
ARONHOLD, SIEGFRIED HEINRICH, mathematician, b. 1819; d. 1884. He received the honorary doctor's degree from the University of Königsberg for a work in the field of the theory of forms. In 1852 he became professor at the school of artillery in Berlin. In 1854, following his baptism, he became professor at the Berlin Hochschule, and in 1869 professor at the University of Göttingen. His works deal chiefly with algebra and the theory of invariables, in which an important general process bears his name.

ARONIN, BEN, author, lawyer and communal leader, b. Sheboygan, Wis., 1904. He began writing poems at the age of twelve, and the maturity of his verse gained it publication in various newspapers and periodicals. His first book, *The Lost Tribe,* was published at Chicago in 1934; this was followed a year later by *The Moor's Gold.*

Aronin wrote the translations of Hebrew poems for Meyer Waxman's *History of Jewish Literature,* articles on Biblical interpretation, skits for the stage and radio, and a drama, *Falsework,* enacting the leading role when it was produced on the stage.

Besides the practice of law and his literary activities, Aronin has officiated as rabbi in numerous Illinois pulpits, lectured before temple forums, university societies and charitable organizations, chiefly on topics relating to Judaism. He is dramatic director at the Chicago College for Jewish Studies and youth adviser for the Chicago Board of Jewish Education.

ARONIUS, JULIUS, historian, b. Rastenburg, East Prussia, Germany, 1861; d. Berlin, 1893. The Historical Commission for the History of the Jews in Germany entrusted him with the editing of the various documents (regesta) on the history of the Jews in the German empire. This work, on which he labored up to his premature death, soon made him known in the Jewish scholarly world. Aronius lived only long enough to see the first five parts of his book; the sixth and last was issued after his death by Dresdner and Lewinski. This book, *Regesten zur Geschichte der Juden im fränkischen und deutschen Reiche bis zum Jahre 1273* (Berlin, 1902), was the first collection of this important material on the history of the Jews in Germany in the Middle Ages. Despite the many errors which it contained and which were due to the insufficiency of scholarly knowledge at the time of its compilation, it still is the best and only collection of this source material.



Hermann Aron, a pioneer in wireless telegraphy whose electrophysical researches have enriched science

Lit.: Bresslau, Harry, preface to the *Regesten;* Schwab, Moïse, *Répertoire des articles relatifs à l'histoire et à la littérature Juives, parus dans les périodiques de 1665 à 1900* (1914-23) 8.

ARONS, LEO, Socialist leader and scientist, b. Berlin, 1860; d. Berlin, 1919. He invented the "Aronsian tubes," bearing his name, by means of which electrical vibrations are rendered visible. He invented also the quicksilver steam-lamp. His works on the interference lines in the spectrum are important. At the time when his lectureship on the faculty of philosophy at the University of Berlin was due to be changed into a regular professorship, the government introduced into the Prussian Diet the "law for the protection of private lecturers," which later received the designation "Lex Arons." This law was applied only once, i.e. for the removal from the university of Arons, who had become persona non grata because of his adherence to Socialism. In his brilliant reply to the written request for the justification of his occupation, on September 15, 1899, he spoke with the greatest eloquence in behalf of the moral autonomy of man and against the constraint of conscience through an appointed authority.

His great wealth had early aroused in him a feeling of social responsibility, and the construction of the Berlin Trade Union headquarters may be regarded as his personal creation. He wrote on problems relating to schools and education. The most important of these writings is *Die preussische Volksschule und die Sozialdemokratie* (Berlin, 1905). After indefatigable activity on behalf of the system of cooperatives he was forced to go to Switzerland to seek recovery from a serious illness, but died shortly afterward.

Lit.: Einstein, Albert, "Leo Arons als Physiker," in *Socialistische Monatshefte,* vol. 53 (1919) 1055-56; Heppner, E., *Juden als Erfinder und Entdecker* (1913) 102.

ARONS, PHILIPP, artist, b. Berlin, 1821; d. Rinteln on Weser, Germany, 1902. His small genre pictures, horsemen in the manner of Meissonier and beau-

tiful portraits of women, were great favorites with his contemporaries, and were distinguished by elegant technique and warm colors.

ARONSOHN, ZALMAN ISAAC (pseudonym, S. J. Onoychi), Yiddish novelist, b. Liady, province of Mohilev, Russia, 1876. He made his debut in literature with a Hebrew poem, *Hayenuḳa,* published in *Hashiloah* (1903). Soon, however, he devoted himself exclusively to Yiddish literature, and published numerous novels in Yiddish newspapers. A collection of his writings in three volumes was published in Warsaw (1909-10) under the titles *Himmel un Erd* (vols. 1-2) and *Reb Elhonon* (vol. 3). Aronsohn reached the climax of his literary endeavors in a series of monologues, *Reb Abe* (Warsaw, 1911), a character taken from types of Lithuanian Hasidism. He visited Palestine in 1910; in 1913 he published in the *Jüdische Welt* an enthusiastic description of the country under the title "Unser Land." He subsequently moved to Tel-Aviv, Palestine.

Lit.: Reisen, Z., *Lexikon fun der Yiddisher Literatur, Presse un Filologie,* vol. 1 (1926) 119-22; Eliaschoff, *Geklibene Schriften,* vol. 2 (1910) 98-99.

ARONSON, BORIS, painter and scenic designer, b. Nezhin, Ukraine, Russia, 1898. Displaying an inclination for painting since early childhood, he was entered in the Kiev Art School, in 1916, by his father, Rabbi Shelomoh Aronson, later head of a congregation in Tel-Aviv. After completing further studies under Exter and Mashkov, he became costume and scenic designer for the Yiddish Chamber Theatre in Moscow.

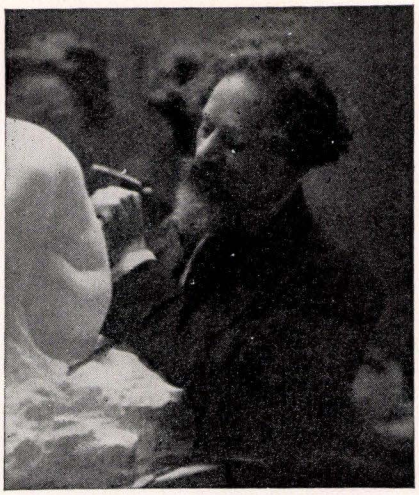
In 1923, shortly after coming to America, he became a stage designer, in which capacity his variety of conception and style received full play. Aronson created settings for plays on both the Yiddish and English stage, including: Dymov's *Bronx Express* (1925); Madir's *Tragedy of Nothing* (1927); Feuchtwanger's *Jud Süss* (1926-29); *Awake and Sing* (1935); *Three Men on a Horse* (1935). In 1934 he made the designs for the Radio City Music Hall in New York.

After years of endeavor in the theatre, Aronson returned to his original medium of expression, painting. His works, exhibited throughout the leading cities of the world, attracted the admiration of the noted critic Waldemar George, who wrote a monograph *Boris Aronson et l'art du théâtre* (Paris, 1928). Aronson is represented by two pictures in the Kiev Museum of Modern Art, and did fifty illustrations for Nikolai Yevreinov's *Theatre in Life.* In addition, he has written several critical volumes, including *Marc Chagall* (Berlin, 1923); *Modern Graphic Art* (Berlin, 1924).

Lit.: *Theatre Guild Magazine,* vol. 8 (1931) 26-30; *Who's Who in American Art* (1936).

ARONSON, NAOUM, sculptor, b. Kreslavka, Russia (now Latvia), 1872. Since he showed interest in wood carvings at an early age, he was sent to the Vilna Art School for training. Struck by the lad's great talent, the Minister of Public Instruction offered to send him to an art school in St. Petersburg (now Leningrad). Aronson refused, preferring further instruction in Paris. After a short stay at L'École des Arts Décoratifs, he resolved to study independently.

His recognition was immediate. Although molded by the French classic school, the spirit of his work is definitely Russian. Delving closely into the hearts of the people of that country, he has portrayed the young, the adolescent and the old with masterful delineation of the soul. His *Tolstoi, Russia* and *Young Russia,* done in the memory of innocent young victims of a revolt, were internationally acclaimed.



Naoum Aronson, a prolific Russian sculptor, whose works have found their way into the principal museums of leading countries

Many of his strongest creations were devoted to Jewish subjects, some of which are: *Le Pogrom;* the powerful and original *Moses; Bar Mitzvah; Le Prophète; Le Vieux Juif; The Daughter of Jephthah,* noted for the classical purity of its features; a portrait of *Henry Bodenheimer,* a member of the Consistoire de Paris; *Karl Marx;* and *Simon Jouchḳevitch.*

His acute comprehension of temperament is clearly illustrated in his *Beethoven, Dante, Turgenev, Chopin, Pasteur; Botha* and *De Wet,* the Boer generals; and *Delarey* and *Darby and Joan.* Besides his execution in marble of beautiful children, which includes such charming studies as the *Young Girl, Petit Ange, Enigma* and *Kim,* he has done *Silence Mystique, Peace,* and several poses of *Eve.*

Aronson is rated by some as the most significant modern Russian sculptor and one of the most preëminent artists of modern times. His works are to be found in the museums of France, England, Russia, Germany and the United States. In appreciation of his merit, the French government appointed him a chevalier of the Legion of Honor. He is one of the founders of the Société des Amis de la Musique Juive, in Paris.

Lit.: *B'nai B'rith Magazine,* April, 1931, pp. 234-35; *The Craftsman,* October, 1910 and April, 1912; Rutter, Frank, *The World's Work,* October, 1913.

ARONSTAM, NOAH EPHRAIM, physician, b. Libau, Latvia, 1872. He was graduated from the Libau Gymnasium in 1888, and then took graduate work at the University of Berlin. He came to the United States and settled in Detroit, Mich. He became professor of dermatology and venereal diseases at the Michigan College of Medicine and Surgery, and was co-founder of the Maimonides Society of Detroit, the membership of which is composed of Jewish physicians,



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The handiwork of Jewish artists (Vienna, 1724) as exemplified in the "Seder Berachoth" (Order of Blessings)

and its president in 1916. In addition to various articles written for medical magazines and for the Anglo-Jewish press, Aronstam wrote: *Sociological Studies of a Medico-Legal Nature* (1902, in collaboration with Louis J. Rosenberg); *Jewish Dietary Laws from a Scientific Standpoint* (Detroit, 1902); and a manual on the venereal diseases.

ARPACHSHAD, according to *Gen.* 10:22, the third son of Shem, after Elam and Asshur. He was of especial significance in the (priestly) genealogy, since he served as the connecting link between Shem and Abraham, the tenth of this family line. Traces of the name are found by many in the province of Arpachitis, in Armenia, whereas others regard כשד, the last part of the name, as the origin of the name *Kasdim* (Chaldees).

Arpachshad is also the name of a king of Media, who built the city of Ecbatana (*Judith* 1:1, 5).

ARRAGEL, MOSES, translator of the Bible into Spanish. He was a rabbi in Castile in the first half of the 15th cent. In 1422 he received a request from Don Luis de Guzman, the master of the Order of Calatrava, to undertake a translation of the Bible into Spanish, together with a short commentary. Arragel completed this work in the course of eight years with the assistance of Padre Arias de Encinas and Fra Juan de Zamora.

Arragel's translation was based to a large extent on the Latin version of Jerome, but follows the Hebrew exactly where Jerome differs from it. The commentary quotes not only Jewish authorities, but also classical writers such as Aristotle and Pliny, and such Christian scholars as Saint Bernard and Nicholas of Lyra. The manuscript, written in 515 folios and in double column, has 334 illustrations. It passed by gift and descent into the possession of the Duke of Alba, who published a photographic reproduction of the work (Madrid, 1922).

Lit.: Arragel, Moses, *Biblia (Antiguo Testamento;* 1920-22); Singer, Charles, "Hebrew Scholarship in the Middle Ages," in *The Legacy of Israel* (1927) 311-12.

ARRAIGNMENT, *see* INDICTMENT.

ARRONGE, ADOLPH, *see* L'ARRONGE, ADOLPH.

ARSON, *see* LAW, CRIMINAL.

ART, BIBLE IN, *see* BIBLE IN THE PLASTIC ARTS.

ART COLLECTIONS, JEWISH, *see* MUSEUMS.

ART, JEWS IN. In Europe. The record of Jewish artistic production is without doubt to be traced to the Biblical period. Nothing, indeed, has been preserved which goes back to the remotest antiquity. Nevertheless, the account of the construction of the Tabernacle and its various appurtenances, especially the Cherubim, presupposes a considerable degree of technical ability ascribed to the Mosaic and Solomonic eras. Fragmentary pieces of ivory decoration from Ahab's ivory palace in Samaria have been discovered in the course of recent excavations. They are in the style universally current in Syria at this period, and they were probably executed by non-Hebrew craftsmen.

The period of the Second Temple brought Palestine within the cultural ambit of Hellenic civilization and artistic influence. At this period, strengthening of the hold of the Torah, and rigid interpretation of the Second Commandment, indubitably acted as a deterring influence to artistic development. Nevertheless, the coinage of the Maccabees shows a fairly high stand-



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Illustrative art in an Austrian prayer book of the year 1300

ard of execution, while the tomb of the Hasmoneans at Modin, and the Temple constructed by Herod in Jerusalem, certainly proved architectural ability. During the period of Roman and Byzantine hegemony, contrary to the accepted opinion, the opposition to artistic representations appears to have decreased.

The third-century synagogue recently discovered at Dura-Europos, on the Euphrates, has the interior of the walls covered with frescos representing various Biblical scenes (*see* page 3, this volume) so daring, and so well-executed, that they seem to indicate that early Christian art may have had its roots in a vanished Jewish art which preceded it; the decorations of the catacombs and the glass plates sometimes discovered in them go back to the same period while the mosaics on the floors of the synagogues in Palestine (e.g. that at Beth-Alpha) show that even here there was no insuperable objection to representations of the human form in places of worship. The feeling of opposition seems to have reconsolidated itself only at a later date —largely, it seems, as the result of Moslem influence.



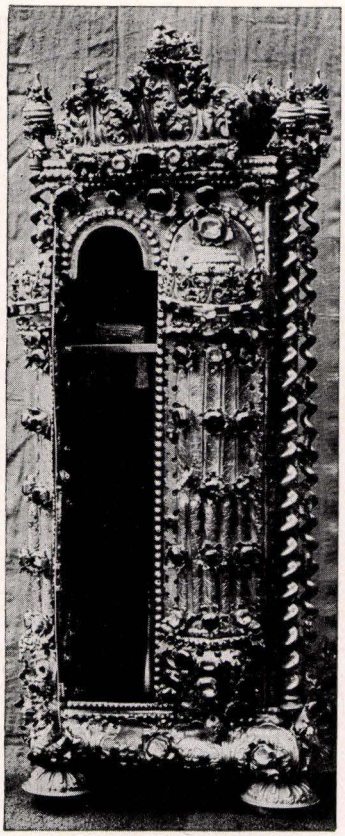
Hand-tooled cover of a 15th cent. Pentateuch of Italian origin

The Jews of the Middle Ages were no strangers to the art of illumination, as is proved by the fact that more than one treatise on the subject is preserved in Hebrew. In Southern Europe, however, particularly Spain, where the Moslem influence was strongest, objection to the "graven image" long remained overwhelming, and accordingly inspiration was sought mainly in architectural models.

The finest illuminated MSS. of the Sephardic school —e.g. the Farhi Bible—hence reproduce, on the written page, the intricate patterns of Oriental carpets, varied only by representations of the vessels of the Sanctuary. Thus, paradoxically enough, it is in Northern Europe, among Ashkenazic Jewry, that we find the most daring examples of visual art in the Middle Ages. Many MSS. are extant of German and Italian origin, from the 12th cent. onwards, which introduce Biblical scenes, and representations of the human figure, without the slightest qualm. Similarly, in the 12th cent., the synagogue at Cologne was embellished with stained glass windows, while a little later, at Ascoli, the Ark of the Law was guarded on either side by a lion carved out



A page of contemporary art from the Darmstadt Haggadah (14th cent.)



An example of art (left) in this ark of Italian origin (1505) now at the Musee Cluny, Paris



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A work of art, printed in Cracow (1573), in the Homilies on the Pentatuch by Joshua Ibn Shoeb, Spanish Talmudist of the 15th cent.

of wood. English Jews, such as the famous Aaron of York, had signet rings engraved with human heads.

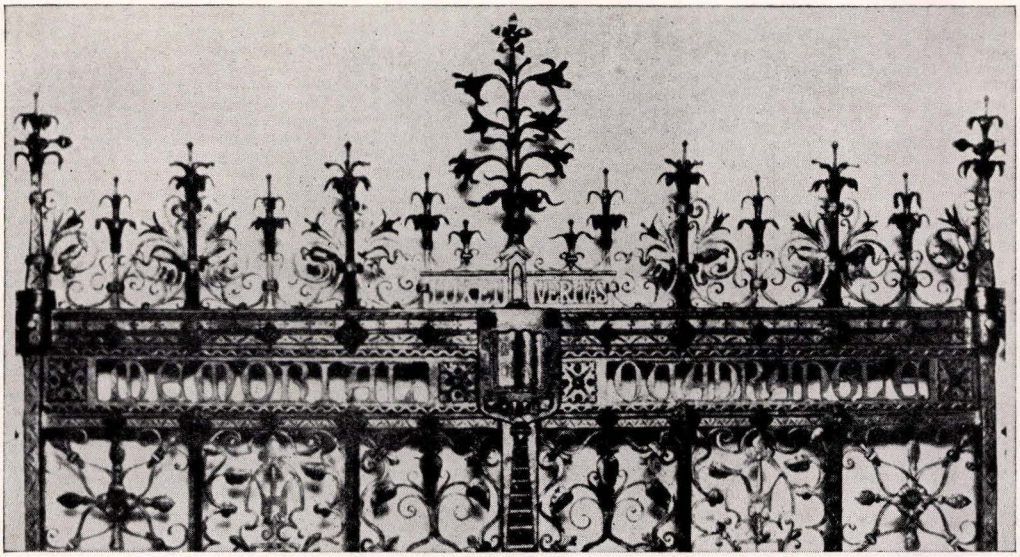
Magnificent examples of medieval Jewish art are extant in MSS. such as the Haggadahs of Darmstadt and Serajevo. While it is true that some of these may have been executed by Gentile artists (e.g. Bonfazio il Giovane, and perhaps even Giotto), this is probably not the case in many instances, one outstanding craftsman being Joseph ibn Hayim in the 15th cent.

Of Jewish art and artists at this period (as distinguished from illuminators of MSS.) we know very little. Legend speaks nevertheless of a certain Marlibrun, or Meir le Brun, of Billingsgate, in the 13th cent., and, at the same period, of a Spanish Jewish sculptor to whom one of the earliest known statues of St. Francis of Assisi was ascribed. Several artists were produced among the Marranos in Spain—e.g. Juan de Levi, Guillen de Levi, Juan de Altabas, and (according to one view) the eminent Bermejo of Cordova. There is reason for believing that the illustrious Cosme Tura, a distinguished artist of the Ferrarese school of the 15th cent., was a Jew by origin. In almost every European country, the Jews were famous as goldsmiths, and in all probability produced some of the most magnificent specimens now extant. Nor was their artistic activity confined to the Occident, for Persian Jewish MSS. were illuminated as richly as any others produced in that country, and in the same style.

With the close of the Middle Ages a fresh period was ushered in for the Jews as for their Gentile neighbours. In the art of the Renaissance in Italy, the Jews played a definite, if modest, share. Graziadio (Hananel) of Bologna was among the masters of Benvenuto Cellini; Solomon da Sessa (Ercole dei Fedeli), famous goldsmith, worked for Cesare Borgia; David de Lodi was a capable engraver; Moses da Castelazzo, of Venice, was a painter of some reputation, who turned his attention to Biblical art; while his son was an engraver. Jews, too, in all probability were Angelo de' Rossi and Joseph Levi, Veronese bronze-workers of the 17th cent. Similarly, a Jew, Jonah Ostiglia, was among the *seicento* painters in Florence. Jacob da Carpi (1685-1748), who afterwards settled in Amsterdam, was distinguished as a painter of portraits and of historical scenes, as well as art-dealer.

Jews figured also as makers of ceramics, one family in particular (that of Azulai) being active on the east coast of Italy from the 16th cent. to the 18th. A Jew named Lazzaro Levi was considered among the outstanding ceramic artists of Mantua. It is significant that, when Michelangelo was at work on his statue of Moses for the tomb of Pope Julius II, the Roman Jews used to go on the Sabbath afternoon to see how the work was progressing, though in a church.

One of the pioneers among Jewish artists in northern Europe was Salom Italia, who appears to have left Mantua in consequence of the persecution which took place there in 1628, and settled in Amsterdam. He was a skilled engraver, executing portraits of Manasseh ben Israel and Judah Leon Templo. From this period, even the rabbis in Holland (and, at a later period, in England as well) seldom scrupled to have their portraits painted, and subsequently engraved. Anglo-Jewish artists of this period included Solomon d' Oliveira (well-known also as a silversmith, who has many pieces of Jewish ritual usage to his credit), Antonio da Silva, Solomon Polack, and, a little later, Abraham Ezekiel, miniature-painter and engraver, of Exeter. The eminent English portrait-painter, Samuel Cooper, is said to have been a Jew, but apparently on insufficient evidence. In Germany, in the 17th and 18th centuries, seal-cutting was a profession very com-



The superb craftsmanship of Samuel Ye'lin, American metal worker, is exemplified in the cresting on the gates of the Harkness Memorial Quadrangle, Yale University

monly followed by Jews, a number of whom served the various Courts in this capacity. Among the best-known may be mentioned Michael Samuel, Jehiel Michel, Michel Abraham, and Joseph Abraham.

As may be seen from this list, the profession was followed especially in a few families, being transmitted from father to son, whence the surname *Chosemschreiber,* found at this period. It is not to be imagined, that this development met with no opposition.

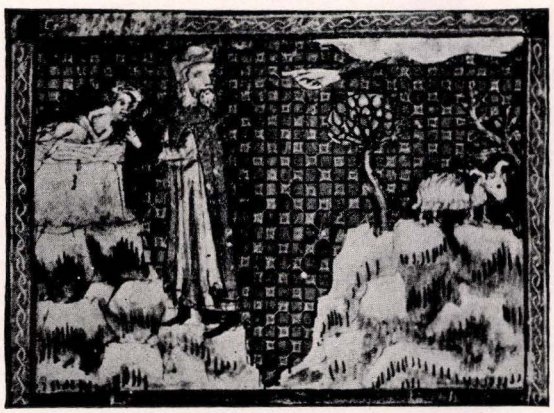
Haham Zebi Ashkenazi strongly objected to sitting for his portrait, though one was painted without his knowledge; his son, Jacob Emden, censured the striking of a medal—two-dimensional, and thus more objectionable than a one-dimensional painting or engraving—in honour of the appointment of Eliezer of Brody as rabbi of Amsterdam in 1735. Certain Polish Jewish pietists visiting Italy secured removal of the statue of Moses which had long adorned a well-head in the Sienese Ghetto.

Besides the visual arts in their ordinary sense, there were certain categories, of Jewish ritual application, for synagogal or domestic use, for which the services of non-Jews as well as of Jews were sometimes enlisted. Illuminations were employed (even after the invention of printing) for the Haggadah for Passover eve, the Scroll of Esther, and the Marriage Contract. Embroidered curtains were hung before the Ark, and mantles placed upon the Scroll of the Law. The latter were provided, too, with silver finials (crowns), pointers, and breastplates. In the home, there were used Hanukah lamps, sometimes exquisitely made, of silver, copper, pewter, or bronze, as well as Sabbath lamps, spice-boxes, Passover plates and goblets.

The tombstones all over Europe were often exquisitely carved, while in Amsterdam and Hamburg they would often bear representations of Biblical scenes. The synagogues, whether in Spain, Italy, or Germany, invariably bore the traces of the environment in which they were constructed, and can be ascribed to Jewish architects and workmen only in a minority of cases. An independent Jewish synagogal artistic tradition, in the fullest sense of the word, may be traced only in Russia and Poland—particularly in the wooden synagogues, with archaic frescoes adorning the interiors.

With the 19th cent., when Jews began to enter every field of endeavor, art was not excluded. In every country (see article following this for America), Jewish artists made names for themselves. Those of prime rank are treated in separate biographical sketches. Following is a classified listing of the best known among those prominent during the 19th and 20th centuries:

Painters: Anna Abrahams, Jakob Adler, Jules Adler, Isaac Lwowitsch Asknazy, Raphael Bachi, Leo Bakst, Charles Antoine Henri Baron, Árpád Basch, Gyula Basch, Emanuel S. van Beever, Eduard J. F. Bendemann, Rudolf C. E. Bendemann, Charlotte Berend, David Bles, Karl Blosz, Julius Bodenstein, Gustave Böhm, David Bomberg, Rosa Bonheur, Eva Bonnier, Felix and Hans Borchardt, Jacob Émile Edouard, Lajos Bruck, Joseph Budko, Maurits Calisch, Marc Chagall, Abraham Cooper, Ezechiel Davidson, Julius Ehrentraut, Julius Feld, Wilhelm Feldman, Adolf Fényes, Benjamin Eugen Fichel, Adolf Franck, Friedrich Friedländer, Julius Friedlaender, Robert Genin, Mark Gertler, Grigory Gluckmann, Bruno Goldschmitt, August I. Grosz, Isaac Hirsch Grünewald, Oskar Haberer, Marie Henriques, Hans Herrman,



A specimen of the art in the Sarajevo Haggadah, depicting the Akedah



The art of Ephraim Lilien illuminates this conception of "Abraham and the Stars"

Samuel Hirszenburg, Isaac Israels, Jozef Israels, Julius Jacob, Jacob Jacobs, Hermann Junker, Karl Karger, Louis Katzenstein, Moise Kisling, Jacob Kramer, Friedrich Kraus, Alexander Lesser, Isaac Levitan, Henri Léopold Lévy, Max Liebermann, Jacques Lipschitz, Eduard Magnus, Moisei Leibovich Maimon, Abraham Manievich, Anton Rafael Mengs, Ernst Meyer, Eduard Friedrich Meyerheim, Paul Meyerheim, Arthur Meyerowitz, Moritz Minkowski, Amadio Modigliani, David Monies, Martin Monnickendam, Moritz Daniel Oppenheim, Henry Ospovat, Abel Pann, Leonid Osipovich Pasternak, Leopold Pilichowski, Camille Pissaro, Max Rand, Geskel Saloman, Simeon Solomon, Solomon J. Solomon, Hermann Struck, M. Sutin, Philip Szenes, Serafino de Tivoli, Edmund Tull, Lesser Ury, Philipp Veit, Samuel Leonardus Verweer, Alfred Wolmark.

Artists such as Moritz Oppenheim, Joseph Budko, Hermann Struck, E. M. Lilien, Lesser Ury, Leopold Pilichowski and (to cite one of the most advanced) Marc Chagall have looked for inspiration to scenes of Jewish life. While no artist of first rank has been produced by the revival in Palestine, a number of artists, as in the case of Reuben Rubin, have fixed their residence in the country and drawn inspiration from it, and may be regarded pioneers of a school of art.

Sculptors: Antony Adam-Salomon, Nathan Altmann, Mark M. Antokolski, Naoum Aronson, Zacharie Astruc, Samuel Friedrich Beer, Leopold Bernstamm, Elisa Bloch, Joseph Mendes da Costa, Maria Lvovna Dillon, Benno Elkan, Joseph Engel, Aládar Gárdos, Enrico Glicenstein, Aaron J. Goodelman, Emanuel Hannaux, Arturo Levi, Chana Orloff, Bashka Paeff, Alexander Portnoff, Boris Schatz, Eduard Telcs, Siegfried Wagner, Leopold Wiener.

Medalists, Engravers, and Lithographers: Jakob Abraham, Abraham Abramson, Joel Ballin, Friedrich Fränkel, Solomon Aaron Jacobson, Louis Jacoby, Gustave Levy, Ephraim Moses Lilien, Jacques Wiener.

Architects: Alfred Ph. Aldrophe, George Joshua Basevi, Max Fleischer, Erich Mendelsohn, Edwin Oppler, Wilhelm Stiassny.

Even more prominent has been the role of the Jews as connoisseurs, critics, and collectors. In every great capital of Europe, Jewish firms have established their position as art-dealers—one of the professions in which their influence is most marked. Many Jews have made their names known as patrons of art and built up famous collections. The members of the Rothschild family, in London, Paris and elsewhere, have been especially prominent in this respect. Thus Ferdinand

James de Rothschild left a magnificent collection, which he had amassed, to the British museum—one of the most valuable gifts ever received by that institution. The Sassoons and Goldsmids were nearly as well known in the world of art as the Rothschilds, while in Venice, the Ca d'Oro was filled with treasures and bequeathed to the city by Baron Franchetti. Ludwig Mond was another great collector of his day, his Italian paintings of the Renaissance period having been bequeathed to the National Gallery. Of modern patrons of the arts, the late Lord Joseph Duveen, head of a famous firm of dealers, may be mentioned.

Jews have distinguished themselves also as critics, and historians of art, especially in pre-Hitler Germany.

CECIL ROTH.

Lit.: Cohn-Wiener, Ernst, *Die jüdische Kunst;* Schwartz, *Die Juden in der Kunst;* Müller, Schlosser, and Kaufmann, *Die Haggadah von Serajevo;* Bruno Italianer, *Die Darmstadter Pessach-Haggadah; Mitteilungen der Gesellschaft zur Erforschung jüdischer Kunstdenkmäler,* vols. 1-8; Kirchstein, S., *Jüdische Graphiker aus der Zeit von 1625-1825.*

In America. The contribution of Jews to the development of art in the United States falls into various categories: artists; art officials; art teachers and critics; and art patrons and collectors. The latter two are beyond the scope of this article, for they present a task which is too large and too susceptible of serious errors of omission. If one were to begin with New York and mention Benjamin Altman, Michael Friedsam, Michael Dreicer, George Blumenthal—men who have so greatly enriched the Metropolitan Museum; Jules S. Bache, Adolph Lewisohn, Otto H. Kahn and Waldo Pach and Mortimer L. Schiff; the Warburgs, the Seligmans, the Strauses, and many others, one would, after immediately remembering the Epsteins of Baltimore and Chicago, be confronted by the almost impossible task of assembling the names of Jews in other localities who, with voice and pen, or with purse, have been constructive in the cause of art. Let it therefore suffice to say that in the press, on the lecture platform, in published volumes, in the support of public museums and of art movements, as well as through private purchase of paintings and sculptures, American Jews have fully done their part. This is equally true of artists who have devoted their talents, and industry, men and women whose designs have been used in practical objects that beautify the home, and in such necessities as typewriters, ice-boxes, telephone receivers, and so on; of Jews who are among the foremost leaders in architecture, a subject separately treated in this encyclopedia. A separate section is also devoted to those Jews who have contributed to the dance, opera, theatre, antiquities, bookbinding and allied fields, thus happily limiting the scope of the present article:

Opening the pages of the *American Art Annual,* an excellent reference book founded and edited by Florence N. Levy, the present writer came quite by chance on three successive pages indicative of the important role played by Jews in the executive side of the American art world. Vol. 29, p. 220 recorded Edith S. Halpert, widow of a talented painter, as the director of the American Print Makers; on p. 221, Leon Kroll and Abram Poole, artists of great distinction, were revealed as respectively chairman and treasurer of the highly discerning American Society of Painters,



A statuette in honor of the Earl of Balfour by Louis Rosenthal, American artist

Sculptors, and Gravers; and Lee Simonson, noted for stage settings and writings on art, appeared as president of the American Union of Decorative Artists and Craftsmen. In still another field of art, i.e. architecture, p. 223 showed Julian Clarence Levi, who has been decorated with the ribbon of the Legion of Honor, and Ernest W. Keyser, a sculptor of public memorials in both Canada and the United States, as, respectively, president and second vice-president of the Architectural League of New York, an institution founded in 1880. George Blumenthal, whose residence was probably the most beautiful private treasure-house in America, was until his death president of the Metropolitan Art Museum; Edward C. Blum, one of the leading merchants of Brooklyn, was president of the Brooklyn Institute of Art and Sciences; Hardinge Schelle is the Director of the Museum of the City of New York; Prof. Paul J. Sachs of Harvard University is president of the American Association of Museums; Jonas Lie president of the National Academy of Design.

Other Jews holding official positions in art institutions at various times include: Ely J. Kahn and Leon Solon, respectively first vice-president and treasurer of the National Sculpture Society; Louis L. Herch, president of the Roerich Museum, New York; Mrs. Laurent Oppenheim and Florence N. Levy, respectively first vice-president and secretary of the School Art League of New York; Edmund D. Roth, first vice-president of the Society of American Etchers; Samuel A. Lewisohn, secretary of the Museum of Modern Art; A. S. Baylinson, secretary of the Society of Independent Artists; Morton Koshland, president of the School Art League of Philadelphia; Rube Goldberg, first vice-president of the Society of Illustrators; Walter F. Isaacs, director of the Henry Art Gallery of the University of Washing-



The art of Jo Davidson is revealed in this model for a statue of "The Pioneer Woman," designed as part of a monument erected in Oklahoma in 1930

ton; Percy Fridenberg and Howard Lilienthal, respectively president and vice-president of the New York Physicians Art Club; Joseph H. Freedlander, architect of the Museum of the City of New York and president of the Fine Arts Federation of New York; Julius Wangenheim, president of the Fine Arts Society of San Diego; Herbert Fleishhacker, president of the M. H. de Young Memorial Museum of San Francisco; and Edward M. M. Warburg, formerly an art lecturer at Bryn Mawr College, now associated with the Museum of Modern Art.

The Rodin Museum in Philadelphia was founded by Jules Mastbaum. Ernest Peixotto, president of the Mural Painters of America, is chairman of the Department of Painting and Sculpture of the Fontainebleau Fine Arts and Music School Association, of which Walter Damrosch is the president. The School of Fine Arts at Fontainebleau, France, is the direct outcome of the alert A.E.F.'s Art Training Center at Bellevue, France, conducted by the American Army, the head of the faculty having been George S. Hellman, director of instruction in Fine and Applied Arts, A.E.F. During the Armistice period, in 1919, many thousands of American soldiers and officers pursued their courses in the Fine and Applied Arts under the instruction of the group that included Mr. Hellman and Mr. Peixotto. While this work may have been the most important in its ramifications wherein American Jews have been engaged abroad, the finest institution in America for the encouragement of art, and one founded by Jews, is the John Simon Guggenheim Memorial Foundation, of which the Hon. and Mrs. Simon G. Guggenheim, the founders, are respectively president and vice-president. Its purpose is "to provide opportunities for scholarly research of an advanced character and for creative work in the Arts including Music." Many artists—Jews and non-Jews—have already benefited by this intelligently directed and constructive Foundation.

If recognition has thus in recent years been given in art circles to the administrative capacity of Jews, it is no less true that in recent years also their creative talent has come largely to the fore. Although there are a few important names, the record is not impressive during the first century of the existence of the United States. Therefore, instead of following the obvious method of historical sequence, it seems preferable to plunge *in medias res* in recording the contribution of Jewish painters, sculptors and etchers to the art life of America.

Living Artists

The following list is hardly more than a check list. The country or city and date of birth are given, in most instances, followed by a few words in reference to prizes and awards, and to museums wherein the artists are represented, with here and there a brief comment. To artists generally accepted as the more important, separate articles are devoted in this Encyclopedia, in the proper alphabetic sequence.

(1) *Painters.* William Auerbach-Levy, b. Russia, 1889, is especially distinguished for his etchings, which have gained numerous prizes and medals. He is the instructor of etching at the National Academy of Design and at the Educational Alliance. Florence Hochschild Austrian, b. Baltimore, 1889, was the winner, in 1930, of the Bronze Medal given by the Maryland Institute Alumni Association. Hugo Ballin, b. New York, 1879, is especially known for his mural paintings, the ceiling of the Governors' Room in the Capitol at Madison, Wisconsin, being one of his decorative works that have gained him various prizes and medals. A. C. Baylinson, b. Moscow, 1882, is one of the most important pupils of Robert Henri. The

Newark Museum has an especially notable example from Baylinson's talented brush.

Theresa Bernstein, b. Philadelphia, is one of the most successful of American women painters, with many prizes to her credit. A fine example of her work is her painting entitled *Girlhood,* in the Phillips Memorial Gallery in Washington. Edward Biberman, b. Philadelphia, 1904, is an artist original in his design and striking in his color. His *Woman with Flower* in the Pennsylvania Academy of Fine Arts is a characteristic example. Ernest L. Blumenschein, b. Pittsburgh, 1878, especially known for his scenes of Western life, the winner of many prizes and medals, is represented in various Western Museums, and by five murals in the Missouri State Capitol, Jefferson City. Robert Brackman, b. Odessa, Russia, 1896, one of the younger painters of considerable talent, is the winner of various prizes. Paul Burlin, b. New York City, 1886, an important artist who has resided in Paris for years, is associated with the modern French school.

Isabel Cohen, b. Charleston, 1867, was the winner of a prize at the St. Louis Exposition. Bernard Cussow, b. Russia, 1881, is represented in the Newark and the Whitney Museums and in the collection of the Barnes Foundation.

Jo Davidson, b. New York City, 1883, famous as a sculptor, enters this list of painters by virtue of his delightful water colors. Louis Paul Dessar, b. Indianapolis, 1867, distinguished as a landscape and animal painter, is the winner of many medals and prizes.

Arthur R. Freedlander, b. New York, is director of the Martha's Vineyard School of Art. Reuben Goldberg, b. San Francisco, 1883, is best and widely known as a cartoonist.

Bertram Hartman, b. Kansas, 1886, especially noted for his effective water colors, is represented in the Brooklyn and Whitney Museums. Stefan Hirsch, b. Nuremberg, Germany, 1889, a subtle painter, especially delightful in his snow scapes, is represented in various Eastern Museums.

Michel Jacobs, b. Montreal, Canada, 1877, is known as the author of books on art and as the Director of the American Art School, as well as for his portraits.

Morris Kantor, b. Russia, 1896, winner of various prizes, is a painter unusually rich in his brush work. Alexander R. Katz, b. Hungary, 1895, is a picturesque muralist devoted also to Jewish motifs in art. Leon Kroll, b. New York City, 1884, is the winner of prize after prize, including that offered by Baltimore at the Pan American Exhibition in 1931 for the best American painting. The Metropolitan and Whitney Museums have notable examples by Kroll. Louis Kronberg, b. Boston, 1872, represented in various art institutes, is especially known for his consummate pastels. Walt Kuhn, b. New York City, 1880, is a painter of striking quality whose canvases are in various American museums as well as in the Dublin Museum, Ireland.

Sidney Laufman, b. Cleveland, 1891, winner of the Logan Prize in 1932, is represented by fine landscapes in the Whitney and Cleveland Museums. Alexander O. Levy, b. Germany, 1881, a pupil of Duveneck and Chase, has received awards in Buffalo. Beatrice S. Levy, b. Chicago, is best known for her etchings. J. M. Lichtenauer, b. New York City, 1876, is a painter of portraits and murals, the Schubert Theatre, New York, having thirty-five panels from his brush. Jonas Lie, b. Norway, 1880, winner of very numerous prizes and medals, is represented in the Luxembourg as well as in many American museums, his Panama Canal Series at the U. S. Military Academy, West Point, being among his most notable achievements.



Maurice Sterne's conception of "The Pioneer Woman" modelled for the Oklahoma monument described in the caption on the opposite page

William Meyerowitz, b. Russia, 1881, is best known for his splendid etchings in numerous museums.

Leo Mielziner, b. New York City, 1869, is widely recognized as a portrait painter, Woodrow Wilson, Theodore Roosevelt, Isaac M. Wise and Louis Loeb having been among his sitters. Jerome Myers, b. Virginia, 1867, is an artist whose delightful street scenes, with children playing, are in many museums.

Elias Newman, b. Poland, 1903, has canvases in

many museums, and he has spent much time in Palestine.

Walter Pach, b. New York City, 1883, is an artist especially known for his challenging writings on art. Jules Pascin, whose oil paintings have the subtle charm of pastels, belongs in the Paris group, but is included here as he adopted American citizenship. Ernest C. Peixotto, b. San Francisco, 1869, is an author and illustrator who has achieved further distinction as a mural painter. George Peixotto, b. Cleveland, a fine painter of the old school, is represented in the Corcoran Gallery at Washington and in the Widener Memorial Library at Cambridge, Massachusetts. Abram Poole, b. Chicago, 1883, is distinguished especially for his charming portraits which have won many prizes and medals. Henry Prewitz is a winner of medals at Expositions both in Buffalo and St. Louis. Joseph Raphael, b. California, 1872, is an artist represented in various San Francisco museums. Henry R. Rittenberg, b. Latvia, 1879, is a portrait and mural painter of distinction. Charles Rosen, b. Pennsylvania, 1878, has been especially successful in his painting of sunlight. James N. Rosenberg, b. Pennsylvania, 1874, well-known as a patron of art, is pleasing in his pastels. Saul Rosenberg, b. Philadelphia, 1896, is a winner of various Pittsburgh prizes. Albert Rosenthal, b. Philadelphia, 1863, a portrait painter and winner of various medals, is most widely known for his etchings and lithographs. Doris Rosenthal, b. California, is especially known as an instructor in painting and drawing.

Gordon Samstag, b. New York City, 1906, was the winner in 1931 of the Clark Prize, National Academy of Design. Nikol Schattenstein, b. Russia, 1877, distinguished as a portrait painter, is the winner of gold medals in Europe. Simkha Simkhovitch, b. Leningrad, 1893, a very gifted artist who, in 1918, won the first prize from the Soviet Government for his canvas depicting the Russian Revolution. Raphael Seyer, b. Russia, 1899, is one of the talented younger men represented in the Metropolitan and Whitney Museums and is the winner of the A I C Prize, 1932. Eugene E. Speicher, b. Buffalo, 1883, is the important winner of many prizes and medals and represented in all the more important American Museums. Maurice Sterne, b. Libau, Russia, 1877, is exceedingly distinguished both as painter and sculptor; his canvases are in many European as well as American museums. His notable monument, *The Early American Settlers,* is at Worcester, Massachusetts. Albert Sterner, b. Astoria, Long Island, is widely known not only for his paintings, but also for his pastels, drawings, etchings and lithographs. Joseph Stella, b. Italy, 1880, is an artist especially distinguished for the decorative quality of his work.

Eugene Paul Ullman, b. New York City, 1877, an artist living in Paris and represented in the collections of the French Government, is the president of the Groupe des Peintres et Sculpteurs Américains de Paris.

Abraham Walkowitz, b. Siberia, 1880, represented in various museums, is perhaps best-known for his notable series of drawings of Isadora Duncan. Max Weber, b. Russia, 1881, one of the most interesting painters of the modern school, is the author of essays on art. Louise Waterman Wise, b. New York City, known also for her communal achievements; she is the wife of Rabbi Stephen S. Wise. S. J. Woolf, b. New York City, 1880, portrait painter, etcher and lithographer, was a special correspondent with the American Expeditionary Forces in France, and, while there,



Joseph Tepper, Palestinian artist, here expresses his impression of present day Jerusalem

and painted portraits of Marshal Joffre and General Pershing.

Marco Zim, b. Moscow, 1880, is known not only as a painter, but also as a sculptor and etcher. Marguerite Zorach, b. California, 1888, an artist of distinction, is represented in the Metropolitan and Whitney Museums. William Zorach, b. Russia, 1887, is an important sculptor who ranks as a distinguished painter by reason of his very notable water colors. He is represented in various museums.

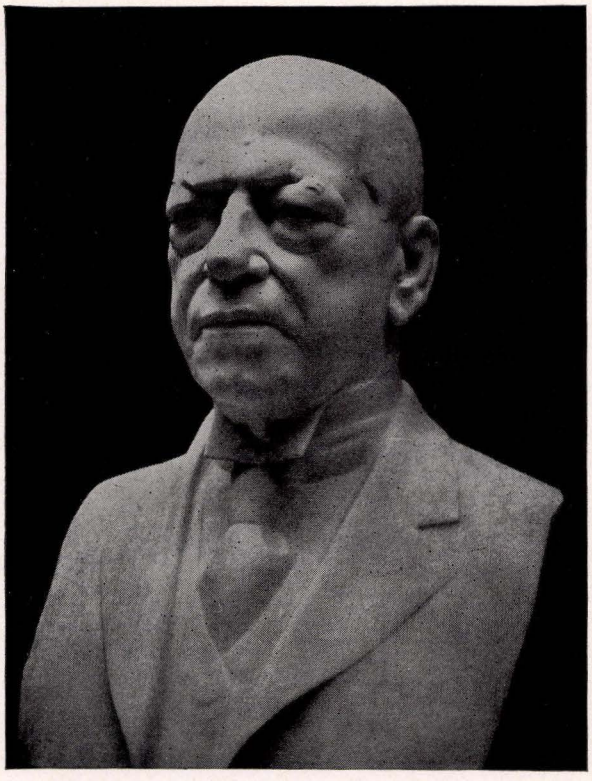
(2) *Sculptors.* Nessa Cohen, b. New York City, has her groups of Indians at the American Museum of Natural History, New York.

Jo Davidson is one of the foremost of American sculptors. Albert Dreyfuss, b. New York City, 1880, is the creator of various public memorials, of which the Pioneer Monument at Albion, New York, is a characteristic example.

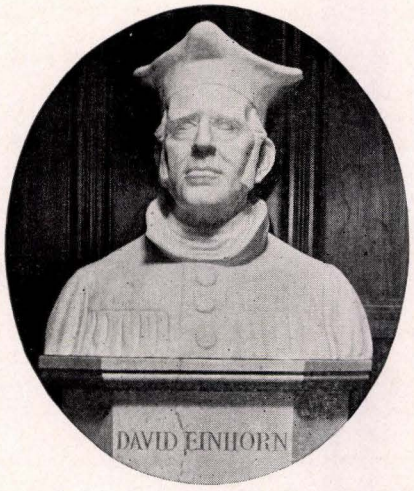
Jacob Epstein, b. Russia, and long a resident of London, one of the greatest of living sculptors, was an American citizen who in his youth contributed to the art life of New York.

Leo Friedlander, b. New York, 1889, is an artist of diversified talent, whose more recent sculptures are at the entrance of the R.C.A. Building, New York. Benjamin Greenstein, b. Russia, 1903, is a young sculptor whose magnificent creations compare favorably with the old masters. Ernest Wise Keyser, b. Baltimore, 1875, whose *Sir Galahad,* at Ottawa, and *Lady of the Lotus,* in the Newark Art Museum, are among his most important works.

Isidore Konti, b. Vienna, 1862, is the creator of various memorials, including the Lincoln and Hudson



A bust of Samuel Gompers, American labor leader, by the sculptor Moses Dykaar



A marble bust of Rabbi David Einhorn (at Temple Emanuel, New York) by Enrico Glicenstein

Fulton Memorial at Yonkers, and of distinguished church sculpture; he is represented in the Metropolitan Museum.

Arthur Loe, b. Norway, 1881, is a fine artist in the classical tradition, whose torso, entitled *Volupté,* is a characteristic example. Louis Mayer, b. Milwaukee, 1869, is a sculptor especially known for his portrait busts, which include Abraham Lincoln and Walt Whitman.

Elie Nadelman, a sculptor of decided individuality, is also an etcher of distinction.

Albian Polasek, b. Czechoslovakia, 1879, is a Chicago artist who has won various honors for his portrait busts and memorials, the most important of the latter being the Woodrow Wilson Memorial at Prague. Polasek is the head of the Department of Sculpture at the Chicago Art Institute. Louis Rosenthal, native American, has excelled in statuettes.

Adolph A. Weinman, b. Germany, 1870, is the distinguished creator of memorials in various American states. Edgar Walter, b. San Francisco, 1878, is represented at the Metropolitan Museum as well as in California museums.

Alexander Zeitlin, b. Russia, 1872, is perhaps best known for his portraits. For William Zorach, see the section on Painters and the article Zorach, William.

(3) *Graphic Artists.* Elmer Adler, b. Rochester, 1884, one of America's foremost typographers, as the editor of *The Colophon* has inspired literary as well as graphic art.

Herman I. Bacharach, b. 1889, is a delightful illustrator of children's books. Lucian Bernhard, b. Stuttgart, Germany, 1885, is a designer whose work has been reproduced in many art and architectural magazines.

Asa Cheffetz, b. Buffalo, 1897, is well-known for his etchings.

Philip Harris Giddens, b. Georgia, 1898, who is partially Jewish, is represented by his numerous etchings of decided quality in many museums of Europe and America. Elias M. Grossman, b. Russia, 1898, is an etcher of vivid impressions. Bernhard Gutmann, b. Germany, has painted both landscapes and portraits.

Arthur W. Heintzelman, b. Newark, 1891, has won

many prizes for his important work as an etcher, and figures in the American Etchers Series.

Louis Lozowick, b. Russia, 1892, is the creator of lithographs which have won him various first prizes.

Joseph Margulies, b. Austria, 1896, is a painter perhaps better known as an etcher, especially of portraits.

Abbo Ostrowsky is an artist who has encouraged and guided talent as a Founder and Director of the Educational Alliance Art School.

Philip Reisman, Louis C. Rosenberg, and B. J. Rosenmeyer have made their mark, the last-named especially as a lithographer. Ernest David Roth has achieved fame as a delightful etcher. Rudolph Ruzicka, b. Bohemia, 1883, is a lithographer distinguished as an illustrator of books. Howard Simon, wood engraver, completes our record of living American artists of Jewish blood, a record which may well be far from perfect. In tabulating so wide a field, the writer is aware of the probability of omissions, but has at least sought to be generous on the side of inclusions.

Artists of the Past

Very few important names emerge from among the dead. The most distinguished American Jewish painter of the 19th cent. was Louis Loeb (b. Cleveland, 1886; d. 1909), an artist who won many first prizes and medals and whose noble canvas, *Temple of the Winds,* is in the Metropolitan Museum. Moses Ezekiel (1844-1917) ranks as the most notable sculptor, certainly among Southern artists, Richmond, Virginia, having been his birthplace. The finest mural painter was Robert F. Blum (1857-1903), a winner of many medals, whose mural decoration in Mendelssohn Hall, New York, was his masterpiece. Henry Wolf (1852-1916) had a wide reputation as one of the best wood engravers of his time. The names of other artists deserving creditable mention are those of J. C. Adler, the sculptor Max Bachman, Saul Bernstein, Katherine M. Cohen, Harry Cohen, Gustave Henry Mosler, and the more distinguished Henry Mosler, Max Rosenthal and Toby Rosenthal. Yet with the exception of Louis Loeb and Robert Blum, the painters in this group were less important than a far larger number of Jewish painters among the living.

If one analyzes the names in the lists recorded above, it will become apparent how considerable a proportion—approximately one-third—of those artists were born abroad, the preponderantly greater number in Russia. But while many of those artists have introduced or followed the traditions and methods of schools of art in Europe, they have in most instances become so affected, even if unconsciously, by the land of their adoption, that an American school has come into being. Altogether, it can be fairly stated that, while Jews played an insignificant role in the art life of America during the 19th cent., they have developed as a very notable factor in the 20th cent.

As for the moot question of "Jewish art," that in our opinion does not offer important opportunities for discussion, being a doubtful subject at best. In modern times, there are, of course, Jewish artists (such as Rubin, in Palestine) who have devoted their talents to Jewish subjects and Palestinian landscapes. Yet even they, artists who are Jews, have been directly affected by artists who are non-Jews. GEORGE S. HELLMAN.

ARTAPANUS, Jewish writer who lived in Alexandria during the 2nd cent. B.C.E. He wrote a Jewish history in which he tried to prove that all nations owe their religious culture and science and arts either to the Jewish patriarchs or to Moses. He declared that Moses is the same as Hermes (Thoth) of Egyptian lore and Musaeus of the Greek legend; he held that the latter was not the pupil, but the teacher of Orpheus.

Lit.: Schürer, E., *A History of the Jewish People in the Time of Jesus Christ,* division 1, vol. 1, p. 85; division 2, vol. 3, pp. 198, 206-8.

ARTAXERXES I LONGIMANUS, king of Persia from 465 to 425 B.C.E. He is regarded by the majority of scholars as the Artaxerxes (Artachshasta) mentioned in the books of *Ezra* and *Nehemiah.* It was to him that the Samaritans wrote giving information that the Judeans were rebuilding the walls of Jerusalem, in reply to which Artaxerxes issued an order that the work should be stopped. On the other hand, the memoirs of Nehemiah as quoted in the book of that name portray him as a monarch easily moved by the distress of his servant, and accordingly appointing Nehemiah governor of Judea with full power to act. According to *Ezra* 7, he granted Ezra a princely sum for the restoration of the Temple. About the middle of Artaxerxes' reign, Megabyzus, the satrap of Syria, revolted against him and for years retained the position of a separate sovereign. It is not known whether this secession had any effect on the fortunes of Judea.

Lit.: The Cambridge Ancient History, vol. 6 (1927) 168-99; Rogers, R. W., *History of Ancient Persia* (1929) 173-92; Olmstead, A. T., *History of Palestine and Syria* (1931) 583-94; Graetz, H., *History of the Jews,* vol. 1 (1927) 366, 371-74, 383.

ARTAXERXES II MNEMON, king of Persia from 405 to 359 B.C.E. During his reign there were a number of wars and revolts in the countries near Palestine. Egypt successfully maintained its independence. Evagoras of Salamis built up an independent kingdom in Asia Minor and Syria (about 390-380 B.C.E.), and received support from an "Arabian" king, probably either an Idumean or a Nabatean monarch. About 360 B.C.E. there was a general revolt of the western provinces, including Syria and Phoenicia. These events may have had repercussions in Palestine, but there are no details available as to the Jewish history of the period and no definite indications in Biblical literature.

Lit.: The Cambridge Ancient History, vol. 6 (1927) 168-99; Rogers, R. W., *History of Ancient Persia* (1929) 202-40; Olmstead, A. T., *History of Palestine and Syria* (1931) 612-17.

ARTAXERXES III OCHUS, king of Persia from 359 to 338 B.C.E. The early part of his reign was taken up with sanguinary campaigns to restore to the Persian empire those countries adjacent to Palestine which had revolted under Artaxerxes II. The Phoenician cities were reduced in 350 B.C.E., a rebellion of Sidon was crushed in 345-344, and Egypt was reconquered in 343-342. During this period there seems to have been a revolt in Judea which was quickly suppressed; *Isa.* 63:18, which laments that enemies had "trodden down the sanctuary," appears to refer to this occurrence. Josephus' story (*Antiquities,* book 11, chap. 7, section 1) of a high priestly fratricide and of how Bagoas (Bagoses), the Persian general, forced his way

into the Temple precincts, is probably a softened version of the same event; he mentions, moreover, the imposition of a tax of fifty drachmas for every lamb offered upon the altar, which sounds more like a punishment for a rebellion than for a murder. Eusebius records in his chronicle, under a slightly erroneous date, that about the time of his campaign against Egypt Artaxerxes carried away a number of Jews into exile and settled them in Hyrcania and Babylonia. It has also been conjectured that *Judith* contains veiled allusions to these events. Artaxerxes was the only Persian sovereign who acted harshly toward the Jews; the remembrance of his severity may explain why the latter so readily yielded to Alexander the Great in 332 B.C.E.

Lit.: *Cambridge Ancient History,* vol. 6 (1927) 168-99; Rogers, R. W., *History of Ancient Persia* (1929) 241-57; Olmstead, A. T., *History of Palestine and Syria* (1931) 617-20; Oesterley, W. O. E., and Robinson, T. H., *History of Israel,* vol. 2 (1932) 139-41; *The Polychrome Bible, Isaiah,* pp. 131, 202, 204.

ARTHURIAN LEGENDS IN JEWISH LITERATURE. It is one of the curiosities of literature that there is a distinct Hebrew version of the cycle of romances dealing with the well-known half-mythical hero of medieval romance, King Arthur. As early as 1279 an anonymous translation was made, under the title *Sefer Hishamed Hatabelah Haagulah* (The Book of the Destruction of the Round Table). The translator begins with two well-known episodes of the Arthurian legends, the history of Uther Pendragon and the birth of Arthur, and the story of Lancelot of the Lake, the invincible, most chivalrous knight. There are also references to Merlin the magician, the counsellor of Uther and Arthur, to the quest for the Holy Grail, and to the adventures of Sir Galahad and Sir Perceval. Unfortunately, only half of this brief history was copied.

This Hebrew version, based on an Italian rendering of an earlier French text, presupposes an entire cycle of Arthurian prose romances, different from and probably more ancient than that of Sir Thomas Malory. The Hebrew translator apologizes in his preface for rendering such tales of bloodshed, intrigue and unchastity into the sacred tongue, one of his motives being to drive away his melancholy. He also believes that some moral lessons in manners and conduct can be derived from these stories of chivalry. The language is simple and direct; expressions are successfully coined for the gaudy accessories and trappings of the age of chivalry, the pageants of tournaments in mail armor and helmet.

The Arthurian legends, as well as other romances and epic poems of chivalry, overcame the barrier of race and faith and enjoyed great popularity in Jewish circles for many centuries. As early as the 14th cent. a Judeo-German adaptation was made of the German Arthur romance *Wigalois* of Wirnt von Gravenberg, written about 1204 to 1210. A Jewish troubadour adapted this romance, omitting purely Christian motives, dispensing with the pathetic lyric moralizing strophes of von Gravenberg, and eliminating elaborate descriptions and lengthy speeches. He composed, in doggerel rhyme, under the title *König Artus Hof,* a romance compact with lively incidents.

Of all ancient epic German poems and tales, none seems to have enjoyed greater popularity than those belonging to the Arthurian cycle. Two other adaptations, made in the 15th and 16th centuries, are mentioned. Several manuscripts are still extant, and eight printed editions in the 17th and 18th centuries are recorded, one in ottava rima (eight-line stanzas in iambic pentameter), others in couplets, and one in prose.



Jewish tailor and butcher of 18th cent. Prague

This Judeo-German Arthur romance bears direct evidence on the existence of Jewish minstrels who shared all the characteristics of their German compeers. Besides its historical and philological value, it is of importance for the study of the development of romantic literature in general. JOSEPH MARCUS.

Lit.: The Hebrew text was edited by A. Berliner in *Otzar Tob* (1885) 1-11; a translation is given by Gaster, Moses, "The History of the Destruction of the Round Table," in his *Studies and Texts,* vol. 2 (1925-28) 942-64; Landau, L., *Arthurian Legends* (1912); idem, in *Publications of the Yiddish Scientific Institute,* vol. 1 (1926) cols. 129-40; Erik, Max, *Wegn Altyiddishen Roman un Novelle* (1926) 93-142.

ARTICLES OF FAITH, THE THIRTEEN, *see* CREED; DOGMAS; MAIMONIDES.

ARTISANS. Table of Contents:

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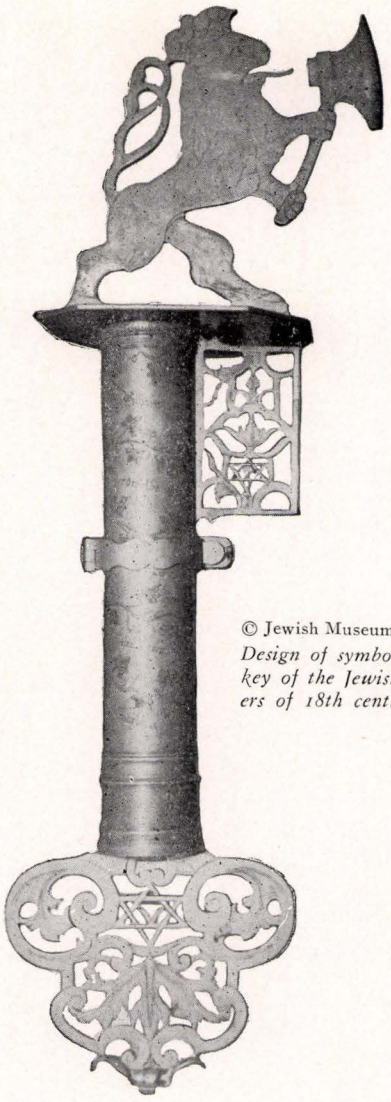
V. The War and the Post-War Period.
VI. Jewish Artisans' Organizations.

I. Introductory. The term "artisan" means a worker who completes by his own efforts an article that represents some degree of art or skill. In this article, however, "artisans" is employed in its widest possible sense to include every person who earns a living by manual labor. This use of the term becomes necessary in view of the fact that most of the statistics from abroad deal with such groups, and no figures are available which are limited to what the English word means normally. Barbers, tailors, cobblers and dyers, as well as handlers of food-stuffs, are included in this presentation, because they come under the general classification of manual labor.

A survey of the rather scanty information of all periods of Jewish history, especially the more complete statistics of modern times, shows clearly that Jews were not and are not now averse to manual labor. Primarily



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Design of symbolic trade key of the Jewish butchers of 18th cent. Prague

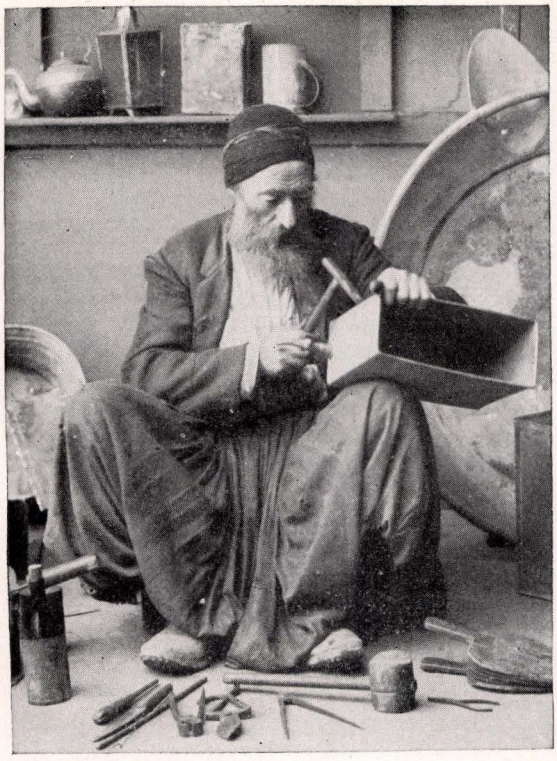
an agricultural people while they were living independently in Palestine, they numbered among their ranks a respectable minority of artificers. Later, when the hardships of war and captivity caused them to crowd into the large cities of ancient times, they naturally turned to manual occupations as a source of livelihood. The requirements of religious life called for individuals in every community to act as butchers, bakers, weavers, metal-workers, and scribes, in order to conform to the principles of the dietary laws and to provide the necessary ceremonial instruments. The working conditions of the artisan, with his comparatively limited space requirements, quick production of goods and ready market for his wares seem to have appealed especially to the Jewish mind. Another important incentive to handicraft was the fact that it permitted the Jew to observe his Sabbath.

Medieval travelers uniformly report the presence of Jewish artisans over wide areas; in some places they possessed a monopoly of various occupations. It was only under the pressure of persecution, beginning with the Crusades (11th to 14th centuries), and because of their exclusion from the guilds in Western and Central Europe, that the Jews were forced into non-manual occupations. Even today many of the Jews of Northern Africa still cling to handicrafts and despise trading. In modern times, after the industrial revolution of the 19th cent. made production a matter of machines rather than of hand labor, the proportion of skilled laborers among the Jews has always been high. In certain of the lighter industries, such as the textile and fur trades, cigar-making, the manufacture of jewelry, and diamond-cutting, their position as workers has been preponderant.

Equally noteworthy is the high respect which was paid by the Jews to handicraft. When the Talmud lays down the duty of the father to teach his son a trade, "for if one does not do so, it is like teaching him robbery" (*Kid.* 29a), it is significant that the word used for trade (*'umanuth*) applies especially to the work of the artisans. Just as some of the great leaders of Bible times were men of the farm, so many of the famous rabbis of ancient times were men of the forge and the workshop. Thus one of the most noted of the Talmudic rabbis bore a name which, translated into English, would be John Smith (Johanan Nappaha); others are recorded as shoemakers, tailors, bakers, potters, fullers, tapestry-makers, and builders. However, there were certain occupations which were lightly esteemed, such as those of ass and camel drivers, sailors, herdsmen, dealers in crockery and storekeepers, "for their trades are robbers' trades" (*Kid.* 4:14). Other trades were to be avoided because they brought the worker into contact with women: those of goldsmith, carder, silk-weaver, spice-dealer, peddler or bath-master. Yet, undoubtedly, even these occupations were pursued by large numbers, for the literature often pays tribute to the importance of handicraft. About 200 B.C.E. Ben Sira declared: "Without them (skilled workers) a city can not be inhabited, and wherever they dwell they hunger not" (*Sirach* 38:25-32). Four hundred years later Judah Hanasi expressed himself in a similar vein: "Happy is he who sees in his parents' home a fine trade; but woe unto him who sees his parents engaged in an unpleasant trade. The world can not exist without a manufacturer of perfumes, nor without a tanner. Happy is he whose trade is the manufacture of perfumes; woe unto him whose trade is tanning" (*Kid.* 82b).

II. In Ancient Times. The Bible traces the craft of smith back to Tubal-cain, seventh in the line of descent from Adam (*Gen.* 4:22), and it is clear that artisans arose at a very early period in the civilization of Babylonia and Egypt. The more primitive Israelites, on the other hand, long retained the custom of making in their own homes all the articles which they needed.

Leaving aside the story of the building of the Tabernacle in the wilderness as being idealized history, and judging by the evidence furnished by archeology, it is clear that the Hebrews who conquered Palestine slowly learned handicrafts from their Canaanite foes. During the early period handicraft articles seem to have been brought in by traders, or to have been made by guilds of non-Israelite workers. Thus the Kenites, who had been in close relationship with the Israelites since the time of Moses, were perhaps a smith-clan; the Perizzites, one of the seven Canaanite nations, were prob-





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Jewish tinsmiths in 20th cent. Jerusalem

ably Hittite iron-workers, since *pirzi* (taken over into Hebrew as *barzel*) is the Hittite word for iron. The *perazon* (*Judges* 5:6-7) which ceased in Israel during the oppressive rule of Sisera is perhaps not "highways" or "villages," as it is usually translated, but a term for "smithy" or "smithcraft"; this would explain why the Israelites had neither shield nor spear (verse 8). Another interesting sidelight is the fact that the Philistine supremacy of the 11th cent. B.C.E. was accompanied by a monopoly on smithing, so that "there was no smith found throughout all the land of Israel" (*I Sam.* 13:19-22). In the next century, when Solomon was building the Temple, his chief artificer was the son of a Tyrian father and an Israelite mother, while Israelite and Phoenician builders worked side by side.

One of the earliest occupations to develop into a definite handicraft was that of cheese-making. The valley between the hills of Jerusalem bore to a very late date the name of the "cheese-makers' valley" (Josephus, *Jewish War,* book 5, chap. 4, section 1); the *malben* mentioned in *II Sam.* 12:31 is probably not the "brickkiln," as it is usually translated, but the main street of the town where the cheesemakers made and sold their wares (*lebben,* a term still used in Palestine). The potter was evidently a familiar figure, judging from the number of allusions to his work; and this very early form of handicraft so impressed the minds of the ancient Hebrews that the word for potter (*yotzer*) came to have the meaning "creator." Again, the Bible mentions the "fullers' field" as one of the outstanding landmarks of Jerusalem (*Isa.* 7:3). Other forms of handicraft mentioned in early times are linen-making, stone-cutting, baking and the compounding of ointments.

It is the period of the Second Temple and after, however, that sees the increase in the proportion of Jewish artisans. The Talmudic literature contains hundreds of references to almost every kind of occupation, as well as to the tools of their trades. Baking became largely a professional occupation, and the making of clothing was more frequently done outside the home. Goldsmiths, silversmiths and coppersmiths appeared in larger numbers, while the refinements of city life attracted many to such occupations as bathing attendant, compounder of perfumes, hair-dresser and barber. New professions which are mentioned in the period following the return from the Exile (about 500 B.C.E.) include embossers, mortar-makers, tailors, millers, butchers and tanners.

On the whole, however, the Jews were better artisans outside of Palestine than in that country, since those who migrated elsewhere or who were carried away as slaves found it easier to take up a handicraft than to revert to agriculture. Hence we hear of skilled workmen being brought from Alexandria to execute tasks which native workmen of Palestine could not do. In the same city there was a splendid and world-renowned synagogue, in which the various artisans had separate sections and benches, so that a worker from a foreign country could easily find his place in the congregation among the workers in his own craft. At that period there was a certain amount of organization among Jewish workers. In addition to the Levitical families with whom certain crafts, such as the compounding of the incense, were hereditary, there was an organization



Official flag of the Jewish butchers of 18th cent. Prague

of coppersmiths, who wore as the badge of their calling a leather apron and who carried around a portable bed. The coppersmiths had a synagogue of their own in Jerusalem and a cemetery of their own.

SIMON COHEN.

III. From the Sixth to the Eighteenth Century. Little information as to Jewish artisans during the period of the Dark Ages is available; but such data as are available are sufficient to show that their activities were numerous and widespread. Thus the Jews in Arabia at the time of Mohammed (7th cent.) were a sedentary element of workers in a population devoted to agriculture and various professions. The Banu Kainukaa, a Jewish tribe of Medina, knew the art of working metals, and their bazaar was the center of trade in that city. Little else is known about handiwork among the Jews from the 6th to the 10th centuries, although it is known that there were Jewish carpet-weavers as early as the 4th cent. and Jewish glass-blowers in the 7th.

In the reports of Pethahiah of Regensburg and of Benjamin of Tudela (12th cent.) there are statements about the activities of the Jews as handworkers in this period in the Byzantine Empire, Palestine, Italy, Egypt and Sicily. Benjamin of Tudela found ten Jews in Brindisi who were dyers and in Otranto as many as 500; other sources also indicate that Jews were prominent in the dye industry in lower Italy. In 1231 Emperor Frederick II took all the dye establishments under the control of the treasury and put Jews at the head of them. At the same time he placed them in charge of the silk mills. In Thebes Benjamin discovered a Jewish community of 2,000 members; he boasts of them that they knew best how to prepare silk and purple dyed garments. In the same manner the Jews who lived in Salonika and in Constantinople were engaged in the restoration of silk garments. In Palestine Benjamin found Jews as dyers particularly in Jerusalem and in individual cases in Bethlehem, Bet Nubi and in Jaffa; in Antioch and Tyre as glass-blowers whose factories enjoyed the finest reputation.

In Sicily the Jews took a very large part in the silk weaving industry; it is certain that there were Jews among the silk weavers of Greece, especially those in Thebes and Corinth whom King Roger II of Sicily compelled to migrate to Palermo. They were noted as being especially skilled in this work and as having contributed much to the speed of silk weaving. The Jews appeared in large number in other handicrafts, especially in metal work, and to such an extent that when the Jews were expelled by Spain in 1492 the High Council of Sicily sent an urgent memorial to King Frederick in order to stop the proposed expulsion of the Jews from that island.

In the Iberian peninsula the greater part of silk weaving was in the hands of the Jews. In Aragon they were active in numerous crafts such as those of the shoe makers (who had an organization of their



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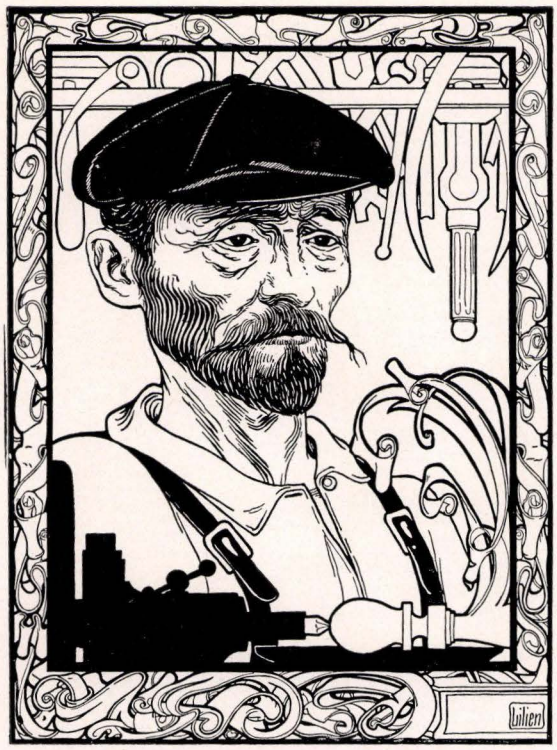
A Jewish shoemaker in Lithuania. From a lithograph by Hermann Struck



© M. Rosenfeld's "Songs of the Ghetto"

A Jewish turner in Galicia (the artist's own father) from a line drawing by E. M. Lilien

own), tanners, saddlers, goldsmiths, dyers, weavers, and tailors; in Navarre, as silk weavers; in Castile, in all branches of industry, including armorers, coppersmiths, barbers, tanners, and even basket makers.

Jews were sometimes artisans in Southern France. In 1293 there were three Jewish dyers and one tanner in Montpellier and tailors, weavers, and dyers in Avignon. Conditions were different in Northern France and in Germany where it was possible to become an artisan only by joining a guild, to which Jews were not admitted. The only Jewish artisans therefore were tailors, slaughterers and bakers who were necessary for religious reasons.

There were but few Jewish artisans in England. The chief occupations of the Jews of these sections were trading and money-lending. It was only at the end of the Middle Ages that a new field was opened to the vast army of Jewish writers who had been occupied in transcribing the sacred scriptures and who thus acquired a place of honor. This was printing. Soon after the discovery of this art we find skilled Jewish typesetters, and one family of these in Italy, the Soncinos, acquired world renown.

In Poland and Lithuania, handicraft was widespread among the Jews, being next in order after trading, money-lending, agriculture and holding leases. It is especially significant that the artisans in these countries did not merely work for individual orders but to a large extent for the general trade. Hence there was severe opposition to them on the part of Christian artisans, a struggle in which the Jewish workmen were supported by the royal privilege which had granted them the right to practise handicrafts. The Jews turned to these trades because they had been driven out of other occupations. Sometimes the rivalry between Christian and Jewish artisans was settled by an agreement, as in Grodno. In return for certain contributions to the Christian guild the Jews were granted permission to pursue various occupations, the right of having Christian apprentices and a seat in the guild tribunals. This had the effect of giving the Christian guilds a certain measure of control, especially in the display of wares.

Jewish guilds arose in Poland and Lithuania which, like the guilds in general, had not merely an economic significance but were closely intertwined in their community life by their religious character. They strengthened the position of the Jewish artisans, though sometimes they were in conflict with the community (Kahal).

The extent of the participation of the Jews as artisans at the beginning of modern times can be seen from a census of the Posen chamber of commerce of 1797.

Occupation	Jewish	Christian
Tailors	923	676
Locksmiths	238	638
Tavern Keepers	81	1,048
Barbers	47	163
Musicians	26	126
Bakers	51	607
Goldsmiths	22	19
Bookbinders	31	20
Fringe Makers	50	22
Cap Makers	51	24
Button Makers	52	6

Of a total of 4,921 who followed such trades, 1,572 or almost a third were Jews. In 1786 there were only twelve Christian master tailors in Lublin as compared to thirty Jews; only one Christian glazier as compared to thirty Jews; twenty-four Jewish furriers and only six Christian ones; while all the pewterers and coppersmiths were Jews.

In Cracow 23 per cent of the 600 Jewish families were artisans. A similar proportion existed in Kalisz, and in some localities it reached 40 per cent. Jewish products were purchased by the nobility because of their superior quality.

Jewish artisans were especially numerous in Bohemia and Moravia; Prague in particular was the center of an intense Jewish handicraft. Jewish artisans were numerous in Turkey, where Jews had complete freedom of occupation. The chief handicrafts practised there were cloth-weaving, glass work, diamond-cutting, dyeing, goldsmithing, carpentry and tinsmithing. They were active in the same trades in Morocco and Algiers, and during the same period there were many Jewish artisans in Palestine, Syria and Persia.

On the other hand, there were practically no Jewish artisans in Germany and France in the 18th cent. This was due partly to the fact that Jews were forbidden to practise a trade and partly because of the opposition of the guilds. The only exceptions are a number of tailors and silk-weavers in many places, Jewish glass blowers in the Rhine section, distillers in Berlin and Bielefeld and sable dyers in Königsberg. Special mention should be made of the various seal engravers whose art was at that time famous in Paris and in Hamburg. The prohibition on the part of the guilds was ended in France only with the revolution, and Jews were granted free-



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A Lithuanian Jewish watchmaker. From a lithograph by Hermann Struck

dom of occupation in April, 1791. From that time on a number of attempts were made to interest Jewish youths in becoming artisans. Public schools and workshops and various vocational institutions were opened for Jews in various cities, such as Paris, Strasbourg and Mühlhausen. SIMON MOWSHOWITZ.

IV. The Nineteenth Century. *A. Central and Eastern Europe.* In Prussia the Stein-Hardenberg legislation, particularly the edict of emancipation of 1812, granted the Jews equal freedom with all citizens in the artisan trades. Other German states followed Prussia's example, but the antipathy of the guilds for Jewish artisans remained as violent as ever. The legal rights of Jews were repeatedly disregarded. Thus the artisans of Hamburg forced the authorities to renew the Judenordnung of 1710. Later (1824) Hamburg introduced a numerus clausus to fix the number of Jewish artisans in proportion to the total number of Jews. In Saxony the admission of Jews to the trades, granted in 1818, had to be revoked because of pressure from the guilds. Subsequently Jews were readmitted, but not as masters. In 1838 Jewish artisans were accepted only in Dresden and Leipzig; twenty-seven master-artisans in the former city, and three in the latter. In Hannover the certificate of baptism was the sole means of becoming an apprentice. About this time a number of societies for the promotion of trades among the Jews were founded in various localities of Germany.

In Eastern Europe, on the other hand, the participation of the Jews in trades was extensive in the 18th and 19th centuries. In Galicia Emperor Joseph II of Austria had abrogated the order of Empress Maria Theresa confining Jewish artisans to their own community. Henceforth they were to be subject to the same guild supervision and payment of dues as the Christian artisans. Furthermore, they were permitted to establish Jewish guilds. In those parts of the kingdom of Poland which had become part of Russia, a great number of Jews belonged to the artisan class. An official report of 1808 even claimed that the entire skilled trade of this territory was in Jewish hands. Accusation was made that the Jewish artisans in Russia and Galicia practised only those trades which were not too laborious or too unclean, but statistics show that the Jews were represented in all trades, including bricklaying, pottery, roofing and smithing.

The development of the crafts among the Jews of Eastern Europe in the second half of the 19th cent. is very different from that of Western Europe. In Western Europe the skilled trades suffered very severely from the rise of capitalism. Commerce, transportation, and industry began to enjoy an era of prosperity; the artisan class lost in importance. Naturally, then, with no definite assurance of success in trades, the Jews did not flock to the arts and crafts in any large numbers.

But in the agrarian countries of Eastern Europe, capitalism progressed only very slowly, and agriculture and the trades did not lose out. The Jewish artisans concentrated in the large cities and created an extensive system of crafts and home industries. Very soon the Eastern European markets could not absorb the supply of Jewish artisans and their products. Jewish artisans began to emigrate. In particular is it true that Jewish tailors are to be met in all the countries of the east and west.

In Russia and Poland at the beginning of the 19th cent. 20 to 25 per cent of the Jews in the Pale were artisans. The Russian census of 1897 (which, however, has been attacked as unscientific in method), as well as an investigation made by the ICA (Jewish Colonization Association) in 1898, show that the number of

Jewish workers in Russia reached 555,229, thus providing support for 1,793,937, or 35.43 per cent of the total Jewish population. According to the same official census, the distribution of Jews of the Pale in the industries was as follows:

Trades	Number in the Pale of Settlement Total	Jews	% Jews in Total
Metal Foundries	5,338	31	0.6
Ores and Mines	49,836	975	2.0
Various Trades	40,007	2,804	7.0
Coach & Ship Building	2,533	225	8.9
Forestry & Allied Employments	25,729	3,200	12.4
Smelting	41,464	5,187	12.5
Physical Culture	49,154	8,541	17.4
Textile Industry	173,600	33,200	19.1
Building	193,471	36,911	19.1
Metal	189,499	40,082	21.2
Distilling and Brewing	17,031	3,664	21.5
Wood Working	152,327	41,359	27.2
Chemical Industry	19,083	6,514	34.1
Food	128,811	44,796	34.8
Art Trades	12,075	5,263	43.6
Animal Products	46,574	20,446	43.9
Clothing Trades	458,757	235,993	51.4
Paper Manufacture	23,163	13,733	59.3
Other Drinks, etc.	3,681	2,313	62.9
Instruments, Apparatus, Watches	7,875	5,240	66.5
Tobacco Trade	10,331	7,597	73.5

As Jews are largely represented in the clothing industry, they are hard hit by seasonal fluctuations.

According to the census made by the ICA, the percentage of distribution among Jewish artisans was:

Tailors and Dressmakers	25.6
Shoemakers	14.4
Joiners	6.0
Bakers	4.6
Butchers	4.4
Seamstresses	3.8
Hatters	3.2
Blacksmiths	3.2
Plumbers	2.4
Carpenters	2.3
Potters	2.2

In all other trades the percentage is less than two.

A deplorable situation among Jewish artisans was their poor technical preparation. Rarely was it possible for them to go to good trade schools; scarcely ever were Jewish boys apprenticed to good masters. The poverty of their parents did not permit a long training period. As soon as the apprentice had learned the rudiments of his trade, he was compelled to practise it for his living. Thus, though certain individual Jews were among the best in their fields, Jewish crafts in general were on a low technical level.

Another reason for the backwardness of the Jewish trades in Russia can be found in Russian legislation, which prohibited compulsory guilds. The Jewish guild was not a public corporation, which could supervise the standard of its members. The earlier Jewish guilds developed into free occupational associations of a charitable and religious character, though they continued to bear the old name of "Hebroth." Later the "Hebroth" of the journeymen broke away, and continual quarreling ensued between them and the master "Hebroth."

In Roumania the Jews made up a considerable part of the artisans. According to an official census of 1908,



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Jewish scissors grinder in Russia prior to the Revolution

there were 25,184 or 19.6 per cent Jews among the 127,841 craftsmen. Among masters, the percentage of Jews was 26.26; foremen, 8.9; workingmen, 16.72; and apprentices, 18.96. In several districts Jews actually constituted the majority of the artisans, as in Botoshani, 68.7 per cent; Jassy, 66.05 per cent; Dorohoi, 65.57 per cent. Likewise, within several trades Jews formed the majority. This was true of plumbers, modistes, watchmakers, goldsmiths, brushmakers and trunkmakers. As in Russia and Poland, the number of Jews in the tailoring industry was very large, comprising 57 per cent of all Jewish artisans, while only 34.2 per cent of Christian workers were in this field. On the other hand, only 3.6 per cent of the Jews, as compared with 16.7 per cent Christians, worked in the metal industry.

In the post-War period it was found in the city of Czernowitz that in fifteen occupational associations, the Jews totalled 90 to 95 per cent of the membership; the only exception was the association of the blacksmiths. Out of sixty-four plumbers, sixty-two were Jews; of forty-three dyers, forty-one Jews; of 144 tailors, 117 Jews; and of fifty-five furriers, forty-five were Jews. The condition of Jewish artisans in Roumania was bad both because of their large numbers and because of the preference of the authorities for Christian artisans.

Equally bad was the condition of the Jewish trades in Galicia where, in 1900, these workers formed 11 per cent of the total and 34 per cent of the urban population. The lack of a large-scale commerce and industry forced the Jews to eke out a miserable existence in petty crafts and commerce, with all the results



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Jewish shoemaker in postwar eastern Europe

of a cut-throat competition. In order to train a competent class of Jewish artisans, the orphan asylums undertook the trade instruction of their boy charges. A notable instance in this regard is the city of Lemberg. Endowments, such as the Baron de Hirsch and the Markus-Bernheim funds, were established to assist Jewish trade apprentices and to pay for instruction in trade.

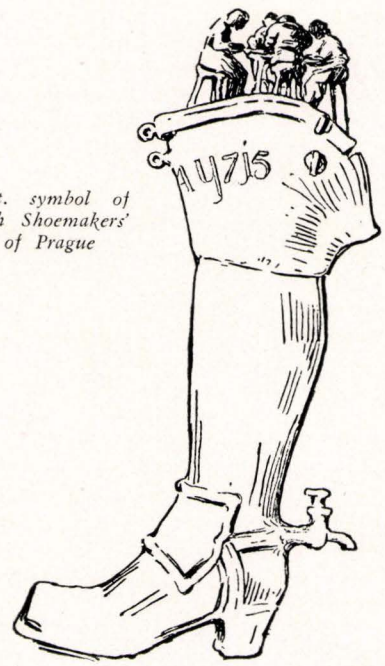
B. Western Europe. Jewish craftsmen have played a very modest role in France and Germany. In France the Jewish artisans have been almost exclusively Eastern European Jews. In 1910 the Eastern European Jewish artisans in Paris alone numbered about 16,000; of these, 71.4 per cent were in the clothing industry and 26.7 per cent in wood, leather, or metal. Cap-making is almost exclusively in Jewish hands. After the World War a new wave of artisans from Eastern Europe flowed into France, with Paris as its goal.

The census of occupations of 1907 in Germany made it possible to ascertain the number of Jews in the crafts. Particularly numerous were the tailors, with a total of 14,222; so, too, the butchers and bakers, who numbered 9,005. It is not known how many of these listed as tailors were making their living mainly by selling goods for clothing, which is the principal business of tailoring establishments in Germany. In no other trades did the German Jews reach a percentage proportionate to that of their numbers in the total population, namely 1 per cent. Of butchers, who, for religious reasons, are indispensable, we find 7,590 as compared to 212,500 non-Jewish butchers.

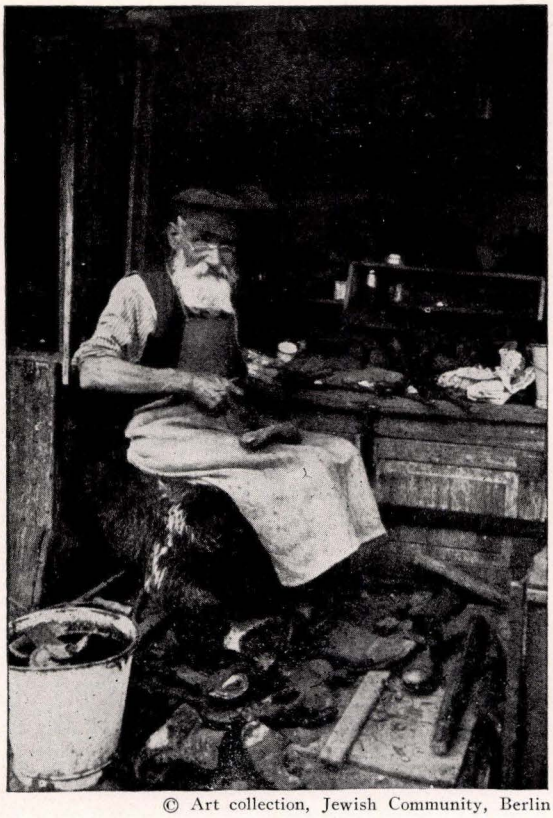
In those branches of crafts requiring purely physical work the number of Jews is negligible. According to the census of 1907, the distribution of the Jews in the trades was as follows:

	Jews	*Non-Jews (round numbers)*
Coopers	32	46,000
Joiners	901	457,000
Bricklayers	106	601,000
Carpenters	24	219,000
Roofers	56	42,000
Stone Masons	81	56,500
Plumbers	534	88,000
Blacksmiths	56	214,000
Locksmiths	501	373,000
Knife Grinders, etc.	45	44,000
File Cutters	6	9,600
Cartwrights	312	107,000
Shipbuilders	33	46,000
Spinners	301	196,000
Weavers	1,612	510,000
Knitters	425	95,000
Tanners	334	49,000
Saddlers	561	83,000
Turners	213	49,000
Shoemakers	1,813	369,000

In all these crafts it is evident that the 1 per cent Jewish total in the general population is nowhere nearly approximated. To what extent the artisans mentioned in the table are really plying a trade can not be deduced from the statistical data available. A large number of those listed as craftsmen are probably merely small business people who perhaps have never manufactured any piece that is for sale in their stores, although according to the statistics they would be rated as having a complete manufacturing to selling establishment of hats, watches, plumbing, etc. It can be safely assumed, for instance, that Jews classed as tailors are often dealers in cloth, while those listed as spinners and knitters probably include Jewish pro-



18th cent. symbol of the Jewish Shoemakers' Guild of Prague



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Jewish shoemaker in pre-Soviet Russia

prietors with Jewish employes. Furthermore, among the artisans in the strict sense, there is probably a large proportion of naturalized Eastern European Jews. In the clothing industry in Berlin, in 1910, particularly in its special fields, 50.23 per cent of the men and 65.7 per cent of the women were Eastern European Jews.

In Belgium and Holland thousands of Jews are employed in the diamond industry. Almost the entire diamond-cutting industry, with its center in Amsterdam, is in the hands of Jews. In these factories of Amsterdam there is engaged an approximate total of 10,000 workers; of these, 80 per cent are Jewish, with a total of 1,300 women. In Antwerp more than 80 per cent of the Jews make their livelihood in the diamond trade. Here the numerous diamond-cutting mills, employing thousands of workers, are mostly under Jewish ownership, but the Jewish workers themselves constitute only 25 per cent of the total. The Jewish craftsmen in this field are experts of the first order and consequently receive high wages. Their position can be considered as very favorable.

The Eastern European Jewish wave of emigration to America passed for the most part through England. Thousands settled there, establishing new trades, bringing the manufacture of clothing, underwear, shoes, caps, cigars and paper boxes into their homes. The center of this immigration was, of course, London. According to the occupational census of 1901, there were 24,164 male and 5,658 female workers among the Poles and Russians of London; of these, more than 90 per cent were Jews. The clothing industry showed the largest number, with a total of 14,662 men and 3,698 women, among whom 10,070 men and 2,603 women were tailors, while 2,890 men and 120 women were shoemakers. Thus 60.67 per cent of the men and 65.36 per cent of the women were engaged in the clothing industry. The only other industries in which the Jews took a notable part were carpentry and the food industry. So, too, outside of London, in Manchester and Leeds, a large number of Jews were employed in the clothing industry. It is not likely that the 19th century saw much change in the occupations of Eastern European artisans in England. True, many of the children of the Jewish artisans did not follow the occupations of their fathers; but fresh immigrants took their places.

C. United States. The main stream of Eastern European Jewish emigration flowed to the United States. Here in 1818 the Jewish population numbered 3,000. In 1924 it had jumped to over three and a half million. The Jews counted the highest number of skilled workers among the immigrant groups, an indication of the deplorable state of the trades in Eastern Europe. At the same time, the Jews were listed as having the largest number of persons with "no occupation." This is explained by the fact that among immigrant groups the Jews brought their families to the United States to a greater extent than any of the others.

Of the Jewish immigrants entering this country in the first decade of the 20th cent. two-thirds were listed as skilled labor. The rest were classified thus:

Trade	*Per Cent*
Unskilled workers	11.8
Merchants	5.3
Servants	11.1
Farmers	2.1
Professionals (mainly teachers and musicians)	1.3

The distribution of skilled Jewish artisans was as follows:

Trade	*Per Cent*
Garment Workers (Tailors, Dressmakers, etc.)	50.0
Carpenters, Cabinetmakers, etc.	10.0
Shoemakers	5.9
Painters and Glaziers	4.0
Clerks, etc.	4.0
Butchers	3.0
Bakers	3.0
Locksmiths	2.4
Blacksmiths	2.2

The remainder numbered tinners, watchmakers, tobacco workers, barbers, hairdressers, weavers, tanners, furriers, masons, printers, machinists, upholsterers, saddlers, etc.

The tendency of the Jew to work if possible only at a skilled trade accounts for the fact that we find a large number of Jewish needleworkers, carpenters, building workers, shoemakers, automobile mechanics, etc. The Jewish artisan has contributed considerably to raising the standards of American labor by his untiring zeal for union wage scales and good working conditions.

Numerous public and private trade schools in the United States are open to Jewish youths who wish to learn a trade. In the city of New York there are, furthermore, the Hebrew Technical School for Girls and the Baron de Hirsch Trade School; from 1889 to 1939 there was also the Hebrew Technical Institute.

D. Palestine. The number of Jewish artisans in Palestine has increased greatly. In 1877 there were in Jerusalem 526 artisans and their dependents. In 1916 the total was 989 artisans proper. While the population had doubled, the number of Jewish artisans had increased sevenfold. Of these 989 artisans, 144 were shoemakers, 97 tailors, 97 carpenters, 94 Torah scribes, 78 plumbers, 73 bakers, 56 goldsmiths and watchmakers, 55 butchers, and 47 bricklayers. There were, further, 130 laborers, 122 porters and 75 servants. A census in Hebrew showed that of 185 families numbering 757 persons, 24 families of ill persons were engaged in a trade. In 1924 there were counted in Tel-Aviv 519 Jewish workshops with 1,083 workers, among them 342 (31.6 per cent) tailors. The countrywide census of Palestine in 1922 showed 16,554 Jewish workingmen. Of these, 2,196 were in the building trades; 1,551 tailors; 967 metal workers; and 707 woodworkers. 70 per cent of all Jewish workers lived in the three largest cities of Jerusalem, Haifa and Jaffa. The fact that the building trades topped the list of artisans is to be ascribed to active building in Palestine.

JACOB MAGNES.

V. The War and the Post-War Period. *A. Central and Eastern Europe.* In general the results of the War and the political situation which followed it were disastrous to Jewish artisans. Whole sections which had been the scenes of busy workshops were swept by fire and shell; prosperous communities were disrupted and impoverished. When peace was declared, and Europe was carved up into states on a more nationalistic basis, governments sought to advance their own interests and those of their nationals at the expense of the Jewish artisans. Hence both the number and the importance of the latter diminished. This can be readily illustrated by a few figures. In Vilna there were 2,171 Jewish artisans in nine trades in 1914; in 1921 there were only 1,476; the number of workshops was one-third less, and the number of paid workers about two-thirds. Before the War there were some 250,000 Jewish artisans in Eastern Europe; by 1925 there were no more than about 160,000 and the number of apprentices had shrunk from about 125,000 to about 50,000. In the Russian provinces of Kiev, Podolia, Cherson and Tchernigov, where there were 9,812 Jewish tailors' apprentices in 1898, there were only 3,753 in 1924, a loss of almost 62 per cent. In thickly populated cities such as Minsk, Mozyr and Bobruisk there were only eighty-five apprentices to 1,880 Jewish tailors; hence new decreases are to be expected.

The clothing industries still remain the chief occupation of Jewish artisans. In Warsaw, to take a single example, 46 per cent of them work in that industry, as compared to 12 per cent in foodstuffs, 10.8 per cent in metals and only 1.2 per cent in building. In Lithuania, 60 per cent of the Jewish workers were active, according to the figures of 1923, in the making of clothing and shoes; in the Ukraine, White Russia and the province of Homel in Soviet Russia there were in 1924 more than 80,000 Jewish members of various vocational organizations; of these, 30 per cent were tailors and shoemakers, as compared to 7 per cent in metals and 0.4 per cent railway workers. The strenuous efforts of the Jewish laboring class to free itself from small workshops, and to go over into manufacture and large-scale industry, were completely frustrated by the War and the Revolution.

The reestablishment of Poland as an autonomous state tended to curtail manufacture and industries within its territory. Polish tariffs prevented free access to the Russian market, and there was a notable shortage of raw materials. During the period of 1920 to 1925 speculation increased greatly due to the unstable currency; the crash that occurred in 1925 and 1926 impoverished even those artisans who had been previously well-to-do. In 1927 50 per cent of all Jewish laborers in Poland were unemployed and fully 80 per cent of artisans were idle. Jewish artisans in that country form a large proportion of those engaged in metal work (62.8 per cent) and in tanning (41.7 per cent). The number of Jewish apprentices to goldsmiths and jewelers was as high as 98.1 per cent of the country's total, while their part in the timber industry amounted to 73 per cent. These figures, taken from the official census, may be somewhat deceptive, as in many cases Jews are occupied only in the final stages of preparing articles for the market, rather than in handling raw materials in the larger establishments.

The classing of artisans with the bourgeoisie in Soviet Russia resulted in the denying of many civic rights to Jewish workers. They were limited in the number of their employees and subjected to heavy taxes. In 1926 approximately 50 per cent of the artisans were working without assistants, and thus the Jewish artisans drifted more and more into the *artels,* or cooperative organizations. At present (1939) almost half of the Jewish artisans are engaged in the manufacture of furs and clothing, in which branches their number is far above their quota for the general population.

In Roumania the number of Jewish artisans is again larger than their proportion to the population. The outstanding Jewish industries are clothing manufacture (21.4 per cent), printing (15.1 per cent), weaving (14.5 per cent) and the tanning of furs (13.2 per cent). Jewish artisans probably constitute a majority of the watchmakers. During the post-War period there has been an increase of competition in Roumania, and the number of Jewish students admitted to the trade schools has been limited; hence the number of Jewish artisans is constantly decreasing.

In Palestine, where conditions are decidedly different from the rest of the world, the largest number of Jewish laborers are employed in building. The census of 1922 set the figure of Jewish artisans at 16,000, of which 12,000 were active in Jaffa, Haifa and Jerusalem. In 1931 there were 19,235, with 5,182 in the garment and cleaning trades, 5,111 in the building trades, 1,888 in wood industry, and 1,719 in food trades. There were 410 Jews working in quarries and salt-mines, and 3,155 in transport, including 1,735 who drove motor vehicles. Conditions in this country, where Jews of all the world have contributed to its upbuilding, are naturally different from the more densely settled and economically further advanced countries of Europe.

B. Western Europe. In Western Europe, which was less affected by the War, there have been fewer changes in the extent and influence of the Jewish artisans, except that the increasing use of machinery has made them more of the type of skilled labor and



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All phases of book binding are taught in this Eastern European school for artisans, supported by American philanthropy

factory workers than artisans in small workshops. The cutting and polishing of precious stones in Holland and Belgium is still largely in Jewish hands, as it has been since the 17th cent. It is interesting to note, however, that while 50 per cent of the polishing factories in Amsterdam and 75 per cent in Antwerp are owned by Jews, the proportion of Jewish workers is 70 per cent in the former city and only 10 to 15 per cent in the latter. The garment trade in such widely separated countries as Poland, England, France (Paris) and the United States is still predominatingly Jewish, although in the latter country Italians and Slavs are beginning to replace Jews as workers. In certain towns, Jews are fairly numerous, both as manufacturers and as workmen, in the making of cigars and cigarettes (but not pipe tobacco), leather goods, furs, distilling (but not brewing), in flour mills and in printing. The newly developed film industry, which has attracted so many Jews as actors and directors, has also drawn many to the more manual side of this work.

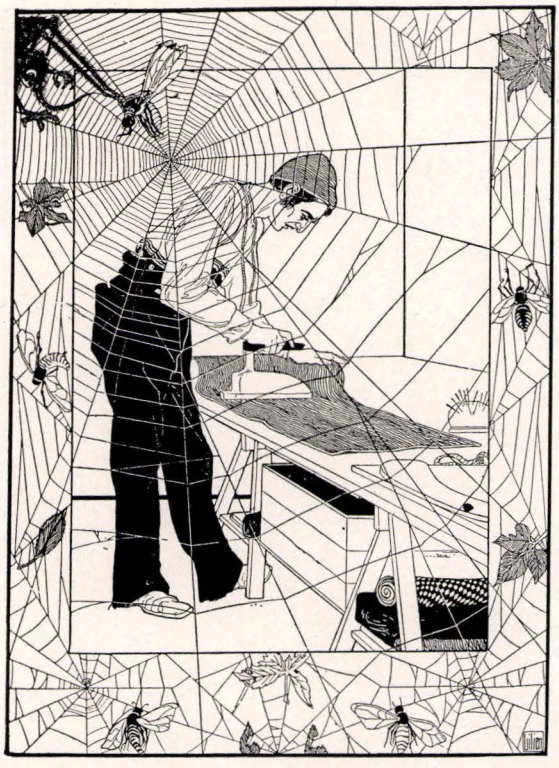
SIMON MOWSHOWITZ.

C. United States. 1. As distinguished from the two earlier mass immigrations of Jews into the United States—those of the Sephardic and the German Jews—the Eastern European Jews who arrived between 1900 and 1925 were predominantly artisans and industrial workers. According to Ruppin, Jews comprised 25.8% of the total of industrial workers and artisans entering during that period. Official statistics showed that Jewish immigrants totalled 48.3% of all the entering clothing workers (65.1% or 221,446 were tailors), 16.4% of the wood trade workers, 49.7% metal trade workers, 12.8% of the food trade workers, 49.7% of the jewelers and watchmakers, 34.1% of the printing trade workers, and 51.4% in the leather industries.

During this period of immigration, there was a fairly close correspondence between the labor market demands of a rapidly growing industrial capitalism and the labor supply and skills represented by the Eastern European Jews. This was particularly true in the case of the clothing trades which were assuming top-rank importance in the United States. And the general rapid expansion of industrialism and national wealth stimulated all the consumer goods industries, providing thereby the economic foundation for Jewish artisans and industrial workers. There was also a shift from production by hand to production by machinery, and from small to large scale methods.

As far as the status of Jewish artisans is concerned, it is the occupational characteristics of the Eastern European Jews which must be expected to predominate since about half of the Jewish population of the United States still belong to the first generation of immigrants. In 1929 that status was sampled in a survey of 50 New York City trade unions, as reported in the *American Jewish Yearbook* for 1929-30. In the organized trades, Jews comprised 53% of the food workers, 58% of the clothing workers, 66% of the leather workers, 23% of the building trade group, 17% of the printing trade group and 35% of the jewelry workers.

The artisan status of the Jews was patterned not only according to the labor requirements of the consumer goods industries, but also according to the industrial structure of the large urban centers in which



E. M. Lilien's impression of a Jewish tailor on the East Side of New York during the early part of the 20th cent.

the immigrants settled. The industrial character of cities like New York, Philadelphia, Chicago, Rochester, etc. reinforced the artisan pattern because their factory employment needs corresponded to the experience and skills of the Eastern European Jews. This is largely the explanation for the fact that 84% of the total Jewish population as of 1927, according to Linfield, lived in cities of 100,000 or more persons. Again, in these large urban centers, it was economically possible for Jewish craftsmen, as distinguished from industrial workers, to establish themselves on an independent basis as watchmakers, jewelers, plumbers, cobblers, glaziers, butchers, bakers, etc., thus adding a petty-bourgeois character to the pattern of Jewish "productive" labor. The number of these independent artisans was relatively small, however; the essential pattern of the Jewish artisan class was determined by the large-scale absorptive capacity of the consumer goods manufacturing plants in the big cities.

The fact that Jewish artisans were found chiefly within the so-called light industries was in large measure the result of a parallel distribution of Jewish capital and conversely of the difficulties Jewish workers experienced in cutting across non-Jewish industrial lines. Jewish capital had never acquired much influence in such important branches of American economic life as railroads, public utilities, transportation, steel, mining, heavy machinery. A 1936 survey of Jewish ownership and control in American industry disclosed that in the basic industries group—steel, automobile, oil, rubber, chemicals, engineering, lumber, public utilities—only a negligible amount of Jewish capital existed. Jewish influence was likewise slight in the shipping and transportation group. In the consumer goods division, on the other hand, Jewish capital frequently occupied a commanding position, the survey reporting the following percentage estimates: wool 10%, silk 15%, cotton 5%, rayon 16%, silk and cotton conversion 75%, rayon underwear and dresses 80-90%, meat packing 10%, furniture 50%, boots and shoes 40%, men's clothing 85%, women's dresses 95%, furs 95%, liquor 50%. Relatively large Jewish influence was also reported for such industries as tobacco, movies, bookbinderies, and job and trade printing in New York, Philadelphia, and Chicago.

The prominent role which Jewish artisans played in unionizing the trades in which they found employment served to reinforce their position additionally. Their powerful labor organizations in the ladies' garment, men's clothing, fur, building, leather, millinery etc. industries eliminated the early sweat-shop conditions and resulted in betterment of wages and hours, in social advantage such as workers' education, cooperative housing, sickness, death and unemployment benefits, etc.

2. Since the year 1930, it has been observed that the position of Jewish artisans, as pictured in the foregoing account, has been changing in the direction of less prominence. The change is attributed to a lack of labor replacement among the Jews and to the social and economic consequences of the industrial crisis of 1929 for the so-called "typical" Jewish industries.

The lack of replacements for Jewish artisans and industrial workers results from the sharp drop in immigration since 1925, and also from the fact that second and third generations of Jews show a tendency to avoid industrial employment. Whereas between 1890-1907 Jewish immigration to the United States reached the figure 829,244 or almost 12% of the total number of new admissions and between 1908-1924 totalled 1,008,586 or almost 10% of the total, only 82,639 or 4½% of all new admissions were Jews during the years 1925 and 1934. As for the second and third generations of Jews, their drift into commerce, the professions, and the white collar occupations has been noted by all observers and objectively confirmed in recent surveys of Jewish youth. From the failure of Jewish replacements in the needle trades, to cite one outstanding example, there has developed a condition where Poles, Italians, Negroes and Portuguese are rapidly gaining ground. Before the World War, Jews constituted more than 50% of the membership of the Amalgamated Clothing Workers of America. By 1923, the figure was 41%, by 1928 38% and in 1935 a further decline was reported. A similar process has been occurring in the International Ladies' Garment Workers Union.

Two recent youth surveys, one in New York City and one in San Francisco, found a decided tendency on the part of Jewish youth to avoid artisan and industrial employment. A 1935 survey in New York City disclosed that only 8.5% of Jewish males and 2.1% of Jewish females 16-24 years of age had had any industrial training or experience, with even smaller percentages among them indicating that such training was desired. Of those who had had training or experience, the larger numbers were associated with auto mechanics, electrical work and printing. Other fields

indicated were aviation mechanics, radio mechanics, carpentry, plumbing. Among the girls the largest number had experience or training for dressmaking and millinery. Essentially the same fields were indicated by those desiring training. When the males who were employed were separately distributed according to occupation, 6.5% were among the skilled worker and foremen classification (compositors, linotypers, typesetters, electricians, machinists, millwrights, toolmakers, painters, varnishers, and mechanics) and 21.9% among the semi-skilled group (apprentices and helpers in the building hand trades and in factories, operatives in factories, deliverymen, chauffeurs, truck drivers, garage and auto mechanics helpers, barbers); and 3% among unskilled workers and workers in the service trades. The female employed group was represented among the skilled occupations only to the extent of 0.6% and among the semi-skilled group (mostly operatives in factory employment) 20.2%. None were reported for the unskilled labor group and only 0.7% for the service occupations.

The San Francisco study found that only 2.9% of the youth 16-24 years of age could be classified as skilled workers or foremen according to their "intended occupations" and only 3.4% as semi-skilled workers. The specific skilled occupations mentioned were mechanics, electricians, machinists, millwrights, toolmakers; of the semi-skilled occupations, those mentioned were barbers, hairdressers, manicurists, soldiers, sailors, marines.

The crisis of 1929 served to bring into sharp focus the contractive tendencies in American industry. Among the developments to be noted are some which are regarded as bearing with special significance upon the industries in which Jewish capital and labor are heavily represented. These developments were the reduced purchasing power and its effect upon the consumer goods industries (clothing, furniture, food, etc.), the increasing amount of commercial and industrial concentration, the growth of large-scale corporations and the corresponding decrease in the number of small enterprisers or their relative importance as producers, the general rise in labor productivity, and technological improvements in such manufacturing groups as garments, printing, building and tobacco. Another trend which may be significantly altering the status of the Jewish artisan and industrial worker is the equalization of wages and salaries, a factor which may conceivably reverse the movement of young Jewish workers towards white-collar fields of employment. Of importance also is the tendency of modern industry to place less and less of a premium on highly skilled labor by reducing machine operations to the level of simple tending and feeding, thus relegating skilled craftsmen to an independent employment status.

The effects of economic contraction are clearly observable in the employment and pay-roll indexes of manufacturing industries. The U.S. Bureau of Labor Statistics indexes for those industries having large Jewish labor and capital componency serve as one of the few available direct indicators of the current status of the Jewish industrial worker in the United States. With 100 as the three year average for 1923-25, the jewelry industry shows an employment index in 1938 of 87.5 and a payroll index of 71.1, furniture 75.2 and



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Jewish women, on both continents, earn their living as tailors

58.6, cotton goods 81.6 and 66.8, cotton small wares 74.2 and 67.3, dyeing and finishing textiles 104.0 and 87.2, fur and felt hats 84.4 and 74.4, knit goods 108.7 and 108.9, silk and rayon goods 59.6 and 46.5, woolen and worsted goods 66.2 and 53.0, men's clothing 96.7 and 65.2, women's clothing 165.2 and 116.1, corsets and allied garments 97.5 and 94.0, men's furnishings 131.6 and 114.1, millinery 69.5 and 59.4, boots and shoes 90.9 and 66.3, leather goods 76.9 and 75.1, paper boxes 96.4 and 98.1, book and job publishing and printing 100.8 and 89.5. Although as compared with the employment and payroll indexes of the durable industries group and with many other divisions of the non-durable group these industries enumerated are maintaining better employment and wage records, it is still the current fact that the so-called "typical Jewish industries" have been seriously influenced by the economic crisis. Only a few of the enumerated divisions —notably women's clothing, men's furnishings and knit goods—have thus far shown no downward trend.

3. Recent widespread interest in Jewish economic adjustment in the United States—stimulated by a spreading economic anti-Semitism and mass unemployment —has helped to promote studies of the Jewish work population and its current distribution in occupations and industries. Estimate, sampling and census methods were used in these studies, varying with the size of the Jewish community. Since 1926, when Edward L. Israel reported on ten Jewish communities of different sizes, data have been accumulating for New York city, San Francisco, Cincinnati, Chicago, and for many smaller communities such as Trenton, Passaic, New London, Wilkes-Barre, etc. Although hardly



The Artisans' Bank at Tel Aviv, Palestine

more than a beginning, these data do furnish a basis for checking many of the generalizations about the Jewish work population in the United States which have been offered and accepted in the past.

An industrial classification of Jewish gainful workers in New York city as of December, 1937, was prepared by the Conference on Jewish Relations on the basis of estimates and careful checking. Of an estimated total of 213,683 Jewish workers in manufacturing industries, 128,698 were in the clothing, cloth goods, and headwear group. Printing and allied industries had 16,600 Jewish workers, the next largest group. Next in order of numerical importance was fur and fur goods and food, kindred products and tobacco. Other industries with fairly large numbers of Jewish workers were leather and leather goods, metals and metal products, textiles, wood products, chemicals and allied products, and paper products. Less than 1500 Jewish workers were reported for the glass and glass products, transportation equipment, machine shop and machine building, stone and mineral products and rubber and composition goods industries. In the building industry, 48,000 Jewish gainful workers (employers and employees) was the estimated figure. The corresponding figure for the transportation and communication group was 25,000. Jewish gainful workers in restaurants and other eating places were estimated at 17,000, in hotels 5,000, in laundries, dyeing, cleaning and pressing 27,000, barbers and beauty shops 7,300, in shoe repair 1,360.

A 1938 San Francisco survey reported on the industrial divisions of usual occupations of Jewish persons 15 years and over. Of the 14,965 persons included in the survey, 3,442 or 23 per cent were classified in the manufacturing and mechanical industries, with the largest representation being in clothing. Other groups in which Jews were prominent were building and construction, food and allied industries, paper, printing and allied fields. In transportation and communication the percentage was 4.2.

The San Francisco survey also reported the usual occupations of the surveyed Jewish population. 5.6% or 843 persons were listed in the skilled worker and foremen category, and 9.4% in the semi-skilled group. The dominant sub-divisions in the skilled category were tailors and tailoresses, painters, glaziers, and varnishers, pressmen and plate printers, electricians, carpenters, tinsmiths and coppersmiths, upholsterers, cabinet makers, street railway conductors, jewelers, watchmakers, goldsmiths and silversmiths. Among the semiskilled Jewish workers, the largest numbers fell into the "miscellaneous hand trades" group and into the group of factory operatives. Other sub-divisions listed were barbers, hairdressers, manicurists, chauffeurs, truck drivers, delivery men, dressmakers and seamstresses (not in factories), milliners.

The degree to which Jewish artisans and industrial workers are becoming diversified occupationally cannot be determined from the figures reported in these surveys since unfortunately the occupational breakdowns are too few.

Reports for other cities such as Syracuse, Los Angeles, Erie, St. Joseph, Vicksburg, Jacksonville, Wilmington, Worcester, New London, Wilkes-Barre, and Omaha show that Jewish skilled workers and craftsmen tend to remain concentrated in the clothing, food,

building, printing, metal and wood trades. Whether this is a function of the classification systems used by the reporters or an accurate picture of Jewish occupational distribution is still a question that warrants further investigation. If the accumulating data are substantially correct, however, it may be stated that the occupational characteristics of the first generation of Eastern European Jews still prevail. Theirs continues to be the essential Jewish artisan pattern in the United States. Significant changes in this pattern will depend upon the degree and tempo of economic recovery, involving factors such as government investment in business, the status of new industries such as radio, television, plastics, air conditioning, aviation, expanding public services and public works, the outcome of the farm and foreign trade crisis, and mass unemployment. IRWIN ROSEN.

VI. Jewish Artisans' Organizations. The Jewish artisans of Eastern Europe began to form organizations of their own soon after the dissolution of the guilds. By the end of the 19th cent. there were many such associations in the east of Europe. In addition to furnishing their members with the raw material for their work, they spent a good deal of their endeavors in aiding widows and orphans, and possessed central loan funds. This credit system was extended by the Jewish artisans of Russia in the early years of the 20th cent. In 1912 more than 32 per cent of the 216,000 members in 370 mutual loan societies were artisans, while an estimate made shortly before the World War sets the figure of Jewish artisans participating in such organizations as 125,000. These organizations were disrupted by the War, and have been revived only in recent years. In Poland and in Lithuania they have had a bank of their own and have nominated their own candidates in municipal and parliamentary elections, with some degree of success. The Jewish artisans of Latvia are well organized. There are about eighty Jewish craftsmen's organizations in Lithuania. In Soviet Russia about 200,000 Jewish artisans are united in approximately 170 associations with an equal number of loan societies. Germany had an association with 1,600 members, mostly in the larger cities, with strict requirements for membership, provisions for the training of apprentices, sick benefits, loan associations, and similar features. In England and the United States, artisans have usually tended to band together in labor unions, not exclusively Jewish.

As this article has been written to give a general view of the subject, no attempt has been made to gather complete statistics. For more exact details, *see* OCCUPATIONS; STATISTICS.

See also GUILDS; LABOR; TRADE UNIONS.

Lit.: There is no general work on the subject; such standard histories as Graetz and Dubnow contain numerous details dealing with artisans, as does Baron, S., *Social and Religious History of the Jews* (3 vols., 1937). *Jewish Encyclopedia,* vol. 2, pp. 152-56, devotes two articles to various phases of the subject about 1900.

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Communal Jewish Surveys: Bureau of Jewish Social Research, *Jewish Communal Survey, Detroit* (1923); idem, *Studies in the New York Jewish Populations* (1928); idem, *Jewish Communal Survey, Omaha* (1929); idem, *Jewish Communal Survey, Pittsfield, Mass.* (1930); Kingler, Esther, *Some Aspects of the Occupational Distribution of Jews in New York City* (1935); Langer, Marion, *Study of the Jewish Community of Easton* (1936); Fleischman, Abraham A., *Study of Some Aspects of the Jewish Population of Staten Island, N. Y.* (1937); McGill, N. P., *Some Characteristics of Jewish Youth in New York City* (1937); Conference on Jewish Relations, *Industrial Classification of Jewish Gainful Workers in New York City* (1938); idem, *Population Studies, Passaic, Trenton, San Francisco, Cincinnati* (1935-39); Nelson, Eslye, *Occupational Distribution of Organizational Affiliation of the Jewish Population of Wilkes-Barre, Penna.* (1937); Mayer, Lena, *Study of Occupational Distribution and Early History of the Jewish Population of New London, Conn.* (1938).

ARTOM, ALESSANDRO, physicist and inventor, b. Asti, Italy, 1867; d. Rome, 1927. He founded the School of Telegraphy and Telephony at the Royal College of Engineering, where he was professor of radiotelegraphy. He was the inventor of the Artom system of telegraphy, which is widely used in Italy. In 1905 Artom read a paper before the Academia dei Lincei on "Un nuovo sistema di telegrafia senza fili" in which he explained his system of using circular or elliptically polarized waves. The Artom system of telegraphy was shown to reach its objective without the possibility of intervening stations being able to intercept any messages. It was thus of enormous importance in military, naval and official use. Artom made interesting discoveries on the electrical properties of the diamond and dielectric materials. He invented the radiogoniometer, a direction-finding instrument used in aerial service, as well as other electrical apparatus.

Artom occupied the first chair of radio-telegraphy in Italy, and was scientific adviser to the Italian navy. In 1928 he was made a baron, for his services, and his native town, Asti, erected a monument in his memory.

Lit.: *L'Elettrotecnica,* vol. 14 (1927) 563; Soleri, E., "In memoria di Alessandro Artom," in *L'Energia Elettrica* (February, 1928) 242-55.

ARTOM, BENJAMIN, Haham of the Spanish and Portuguese Jews' Congregation, London, b. Asti, Italy, 1835; d. Brighton, England, 1879. After serving as rabbi at Saluzzo and Naples, he received a call from the

Sephardic community in London, where in 1866 he assumed the office of Haham. Although he was obliged to deliver his inaugural address in the French language, Artom soon became one of the most eloquent Anglo-Jewish preachers, and a volume of his sermons was published by request in 1873. A staunch upholder of traditional Judaism, Artom promoted the religious and educational development of the Sephardic community in England along progressive lines. His prayer for the Bar Mitzvah and various musical compositions by him were incorporated in the liturgy of the Spanish and Portuguese congregation.

Lit.: Gaster, Moses, *History of the Ancient Synagogue of the Spanish and Portuguese Jews* (1901) 184.

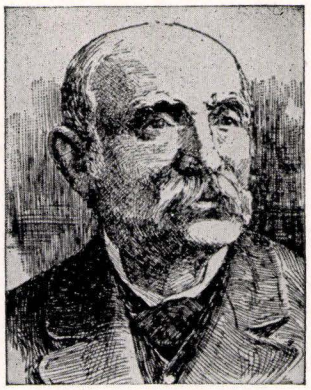
ARTOM, ERNESTO, diplomat and historian, b. Asti, 1869. He entered upon a diplomatic career and soon distinguished himself for his great abilities and vast knowledge of history and European affairs. He was personal secretary to the Italian Foreign Minister Visconti Venosta at the International Peace Conference at The Hague (1899). Later he occupied different posts in the foreign office, and advanced in the diplomatic service. For his patriotic merits he was awarded the title of "honorary minister plenipotentiary." Artom took an active part in the political life of Italy and represented the province of Castelnuovo Garfagnana, in the Parliament. In 1909 he founded the Italian Colonial Institute, and the next year he submitted in Parliament a motion to promote intensively the colonial expansion of Italy in North Africa, which may be considered as a prelude to the Lybian expedition (1911-12).

After the peace treaty of Versailles Artom advocated the annexation of Fiume and presented a motion signed by a great number of members of the Italian Parliament, asserting the historical and geographical rights of Italy to this Adriatic port. In 1919 he was made a senator. At the international conference at Genoa (April, 1922), the first conference in the post-war period to have been attended by a German delegation, Artom was Italian delegate and was in charge of the public relations and the press bureau of the Conference.

Artom published many studies on the history of the Risorgimento movement, and a monograph devoted to the career of his uncle, Isacco Artom.

ARTOM, ISACCO, Italian statesman, b. Asti, Italy, 1829; d. Rome, 1900. He interrupted his studies at the University of Pisa to fight as a volunteer in the struggle of Italy for independence in 1848. From 1850 to 1857 he contributed articles to *Opinione,* supporting Cavour's policy. In 1858 he became Cavour's personal secretary. He was attacked as a Jew by the clerical organ *Armonia,* but defended by Cavour.

Artom played an important part in the negotiations with Austria in 1861. In 1862, after the death of Cavour, he was made head of the Italian Legation in Paris. In 1867 he became the Italian ambassador at Copenhagen (the first Jew ever to hold such an office in a modern state). After the unification of Italy, he was, from 1870 to 1876, under-secretary of state in the Ministry for Foreign Affairs, and retained this leading position despite various changes in the personnel of the ministry. In 1877 he became the first Jew ever to be



Isacco Artom, Italian statesman of the early 19th cent., the first Jew to occupy a seat in the senate of his country

appointed a member of the Italian Senate. After the triumph of the radical wing of the Liberal Party, he resigned from public office.

Artom was active as an author in several fields. He wrote a number of poems, as well as several political and historical works. To this class belong *Vittorio Emanuele e la politica estera* (1882) and a translation of Rudolf von Gneist's *Rechtsstaat.* Artom's most important literary contribution was his publication of Cavour's addresses, with a preface written with the collaboration of Albert Blanc and consisting of a biographical study of Cavour's life, under the title of *L'oeuvre parlamentaire du Comte de Cavour* (Paris, 1862).

Lit.: Gubernatis, Angelo, *Dictionnaire international des écrivains du jour* (1891) 90; Artom, Ernest, *L'opera politica del Senatore Isacco Artom nel risorgimento italiano* (1906).

ARUCH, medieval Hebrew term for a dictionary, especially a dictionary of the difficult terms in the Talmud. The earliest known Aruch was written by Gaon Zemah ben Paltoi of Nehardea, about the end of the 9th cent. It contained explanations of Talmudic words and phrases, arranged in alphabetical order, together with elucidations of difficult passages in the Talmud. The work was known to be extant as late as the 15th cent., but was subsequently lost.

The Aruch *par excellence* is the work compiled by Rabbi Nathan ben Jehiel of Rome, at the beginning of the 12th cent. It is much more than a dictionary, being rather a commentary on difficult and obscure passages in the Talmud, arranged in alphabetical order. The explanations incorporate numerous borrowings from other sources, both contemporaneous and from the Gaonic period, and thus preserve hundreds of opinions of scholars which otherwise would have been completely lost.

Nathan's parallel quotations from the Midrashic literature are often the only preserved specimens of lost books, while other of his citations often convey a purer and earlier form of the text of the Talmud and Midrash than have been preserved in later editions.

The first edition, which bears no date, was probably issued in 1477; the most important of the earlier editions was that of Amsterdam, in 1655, with additions by Benjamin ben Mussafia of Hamburg. The *Aruch Completum* of Alexander Kohut (8 vols., 1878-92) is an enlarged and final edition of the Aruch.

ARYANISM. Table of Contents:

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I. Introduction. The term Aryanism applies to the doctrine that there was an original Aryan race, the common ancestor of the Aryan-speaking peoples, and uniquely possessed of those capacities essential for the creation of the higher cultural achievements of man in the various fields of art, literature, science and statecraft. These doctrines came into wide acceptance throughout Western Europe during the last half of the 19th cent. Though generally discarded elsewhere, they lived on most conspicuously in Germany and, since the War, have experienced a revival in the racialist philosophy of National Socialism.

The term "Aryan" was invented by Friedrich Max-Müller in 1861 to designate the great group of languages commonly comprised under the more awkward terms "Indo-European" and "Indo-Germanic." Thereafter, in view of the assumed connection of race and language, there developed a vast search for the original center of characterization and dispersion of an assumed Aryan race and an even vaster speculative and romanticizing literature as to the physical traits and creative genius of this race.

The word "Aryan" derives from the term which the Sanskrit-speaking immigrants into India applied to themselves, in distinction from the dark natives, called Dasyus. The Old Persians called themselves by the same name; and it reappears in modified form in Airyana (Iran), ancient name for the plateau between Kurdistan and India and modern name of Persia. There seems to be no trace of the term outside these two languages. Its original meaning is obscure, since nothing very definite is known of the original peopling of the Iranian plateau, and efforts to reconstruct the culture of so remote a period are now widely considered to be illusory. There appears no doubt, however, that the term was associated with class superiority.

II. Historical Background. The origins of Aryanism root in the discovery in 1786 by Sir William Jones of such affinities among Sanskrit, Greek, Latin, Germanic and Celtic languages that he declared that they must have all derived from a common source. There followed an extensive and fruitful study of the Indo-European languages by a host of scholars, notably in England and Germany. It was at that time generally accepted, as derivative from the Jewish-Christian creation mythology, that man originated in Asia only a few thousand years ago. It was, therefore, easy to believe also that the oldest languages would be found there. Consequently the views were soon enunciated that the original home of the Aryan-speaking peoples was somewhere in west-central Asia, and that Sanskrit was the mother language.

Comparative philology was placed on a sound basis by the works of Jacob Grimm (1822) and Franz Bopp (1833-35; English trans., 2 vols., 1845-50, and French trans., 3 vols., 1866-74). Through the works of Grimm, A. Kuhn (1845), and F. A. Pott (1840) there was cultivated the view, which was widely accepted for a half century, that the Indo-Europeans had moved out of the original Asiatic breeding grounds, very probably from the valleys of the Oxus and the Jaxartes or the slopes of the Hindu Kush Mountains, in a series of migratory waves, impelled by some irresistible creative, adventurous impulse.

These views were not only widely popularized but given the stamp of the highest scholarly authority by F. Max-Müller, a German who had become professor of comparative philology at Oxford, in his lectures at the Royal Institution in 1861 and 1863 on "The Science of Language." He here enunciated the view that the varied peoples speaking Aryan tongues must have had a common ancestry, and thus he tended to fix in the scholarly world the theory that there was an original Aryan race, speaking the original Aryan language. His conclusions were in harmony with the work of Adolphe Pictet (1859-63), August Schleicher (1861) and others who had already made attempts to reconstruct not only the mother tongue of the entire Aryan group but also their laws, family life, marriage customs, and other institutions by combining the study of word roots with various assumptions as to language evolution. This linguistic archeology gave rise to a vast literature devoted to laws and mores of Aryan-speaking peoples.

Max-Müller summarized the basic assumptions succinctly and mischievously thus: "It follows that before the ancestors of the Indians and Persians started for the south, and the leaders of the Greek, Roman, Celtic, Teutonic and Slavonic colonies marched toward the shores of Europe, there was a small clan of Aryans settled probably on the highest elevation of Central Asia, speaking a language not yet Sanskrit or Greek or German, but containing the dialectical germs of all. There was a time when the first ancestors of the Indians, the Persians, the Greeks, the Romans, the Slavs, the Celts, and the Germans were living together within the same enclosure, nay, under the same roof."

A quarter-century later Max-Müller had changed his mind and withdrew all racial implications of the term in an oft-quoted statement: "Aryans are those who speak Aryan languages, whatever their color, whatever their blood. . . . To me an ethnologist who speaks of an Aryan race, Aryan blood, Aryan eyes and hair, is as great a sinner as a linguist who speaks of a dolichocephalic dictionary or a brachycephalic grammar" (*Biographies of Words and the Home of the Aryas,* 1888).

Max-Müller's retraction reflected the changed intellectual atmosphere. By 1890 it had been clearly demonstrated that there is no necessary connection between race and language, as evidenced in Europe itself by comparisons of the Celtic-speaking or Romance-speaking populations. Moreover, doubt had arisen even as to the assumption of an Asiatic origin. As early as 1848 J. J. d'Omalius d'Halloy before the Belgian Academy, and later the Englishman R. I. Latham (1851, 1854 and especially in his *Elements of Comparative Grammar,* London, 1862), and the German Theodore Benfey (1868) had argued for the European origin of the European peoples. Thereafter the anthropological aspects of the Aryan question became more important than the

philological. The prestige of the assumed Aryan stock as the creator of culture having been firmly implanted in European thought, it became a matter of national pride to establish the closest possible connection between the original Aryans and one's own national blood.

Vast researches were carried out by physical anthropologists, particularly on the cephalic index, to prove the superiority of that type believed to be closest to the original Aryan and at the same time well represented in the nation's blood stream. National pedigrees were invented by the patriotic and imaginative litterateurs of Ireland, Scotland, France, Italy, Germany and elsewhere to insure the lineal descent of the national stock from some idealized racial group of the past. The migratory movements were now reversed and the conquests of Persia and India were conceived to be due to invasions from Europe. Much attention was given to ceramic remains, swords, and other paleontological artifacts in support of varied opinions. Reasons were found by equally good authorities for placing the original center of dispersion in Scandinavia, the south shores of the Baltic, the swamps of western Russia, the Russian steppes, the plains of Hungary, southwestern Siberia, Armenia and on southeastward to the Iranian Plateau and the borders of India. The American anthropologist, Daniel G. Brinton, even enunciated the view (*Races and Peoples,* New York, 1890), later accepted by the famous English ethnologist A. H. Keane (*Ethnology,* London, 1896), that the cradleland of the Aryans was north Africa, not Europe or Asia.

By the close of the century it had become evident to many leading scholars that the prodigious researches and the fertile inventioning of a century had produced only a mare's nest, so far as the problems of race type and original homestead of the Aryans were concerned. Even the prodigious efforts of those who have been happily dubbed "linguistic paleontologists" to locate the homeland by a study of word roots were declared to be necessarily illusory by Max-Müller himself a half century ago (*Biographies of Words and the Home of the Aryas,* London, 1888, p. 100 et seq.), because the roots were so widely dispersed that the original habitat could be located almost anywhere in the world. (1)

This same lack of conclusiveness applies to the other archeological approaches. Thus V. Gordon-Childe (*The Aryans. A Study of Indo-European Origins,* New York, 1926) takes exception on many fundamental points to the findings of G. Kossinna (*Die Indogermanen,* Würzburg, 1921), whose work has exerted considerable influence in postwar Germany. He finds the latter's chronology wrong by a thousand years or so; locates the original habitat of the Nordic type in east or east central Europe rather than around the Baltic; thinks the Neolithic advances of the Baltic areas were due to maritime invaders, rather than indigenous; and concludes that the racial and cultural movements (on the basis of the study of swords, potsherds, etc.) traversed Europe in a westerly or northwesterly direction, instead of radiating in the opposite direction from north Germany, as Kossinna claims.

This is only one illustration of how the scantiness of evidence, the almost complete lack of race or group traditions of origin and immigration, the enormously long chronological period since the recession of the ice age, the extensive migrations, the wars, conquests and counter-conquests of several thousand years have rendered the problems of proto-Aryan race type and habitat and the early migratory movements of Aryan-speaking peoples an unsolvable puzzle. Owing to cultural diffusion, it is impossible to establish an affinity of race with language or other cultural element, because common elements of language, e.g. word roots, or of culture, e.g. nomadism and grain cultivation, do not prove common race.

It is not at all necessary, therefore, to assume that there was an original proto-Aryan race in order to explain the facts. Hence one need not posit an original Aryan mother-tongue. In our own day we see the incorporation into English of words, not only from other European tongues, but also from the Chinese, Melanesian and other languages of advanced and primitive peoples. Negroes speak English, French and Dutch; the Indian populations of Central and South America speak Spanish. About all one can reasonably surmise is that the community of languages represented in the Indo-European tongues argues for group contacts (trade, war, migration) over a wide area, through a long period of prehistoric time.

The distinctly anthropological researches have been no more conclusive. There is no clear evidence as to the anthropological types of those peoples who spoke Aryan languages in prehistoric times. Since they were of diverse types when we first glimpse them historically, the way has been opened for a great variety of speculations and vain imaginings.

The assumed proto-Aryan race has been pictured as blond and as brunet, as long-headed and as round-headed, as having ordinary brains but superb bodies, as endowed with all human qualities, even contradictory ones, in superlative degree, or as having superiority only in some directions. In this respect the work of the Germans and Scandinavians, supporting the blond dolichocephalic Teuton-Aryan, was offset by that of the French, supporting the brunetish brachycephalic Celt-Aryan, though some of them idealized the Nordic, others the Gaul and still others the Gallo-Roman combination. Still further variety was added by G. Sergi (*The Mediterranean Race,* London, 1901), who made the Nordics a branch of the Eur-African stock, along with the Mediterraneans and the Negroes, and wholly unrelated to the presumed Aryan stock, and held that the civilizations of Greece and Rome were not Aryan but Mediterranean in racial basis. As early as 1876 the German anthropologist, R. Hartman, declared (*Die Nigritier,* p. 185) the Aryan race to be an invention of the professor's study and not a primitive people; and

(1) Nevertheless, such efforts continue to this day (see Bender, Harold H., *The Home of the Indo-Europeans,* Princeton, 1922), as do also the repetitions of the description of the common life of the primitive Aryans "before they separated" and differentiated into the diverse racial types and mixtures of the historical peoples. (See *Webster's New International Dictionary,* 2nd ed., 1934, "Indo-European," and Eyre, Edward, *European Civilization, Its Origin and Development,* vol. 1, *Prehistoric Man and Earliest Known Societies,* New York, 1935, p. 194, where this common life is described in the terms of fifty years ago as "nomadic," "cattle-raising," and in places "agricultural"; these are probably essentially true descriptions, but when stripped of all excrescences they become so meaningless that they might be applied to a south African tribe.)



Is the swastika Jewish or Aryan? This lamp unearthed in modern Palestine refutes the Nazi claim

this view still stands as the verdict of two generations of additional research. (2)

III. (a) Racial Egocentrism. The contentions of the various brands of Aryanists have filled many scholarly volumes, and each particular contention has been refuted in its substance only to live on in some spiritual Hades whence it returns as a transmigrated essence with new name and outer garments. Aryanism metamorphoses, but it never dies. The reason for this seems to be the close association of the concept of one's race with the ego-consciousness of one's self. The concept of race thus becomes charged with highly explosive emotional content. There is abundant proof of this in the repeated and diverse employment of race concepts in military, political, religious and economic history. Concepts of race unity and superiority are, in fact, so fraught with powerful social energies, especially when mystically conceived, that races have been invented, their qualities idealized and their cultural contributions manufactured to suit the exigencies of a situation. (3)

In many respects the Aryanists, Nordicists, Celticists, Teutonists, Anglo-Saxonists, and anti-Semitists, and those Hebrews who are moved by the "chosen people" ideology are all worshippers at the same shrine; only the symbols differ. The populace, being quite ignorant of the difficulties experienced by physical anthropology in race differentiation, can be led by skillful propaganda, especially through subtle flattery of the ego, to believe that it shares or even typifies the inheritance of any racial element which, at the moment, is cast for the role of dominant race in the national mélange. Francis Delaisi recounts with amusement how the black-eyed, brown-haired peasant children of France recite "the memorable phrase of the official primer: 'Our ancestors, the Gauls, were very tall, their eyes were blue and their hair was blond' " (*Political Myths and Economic Realities,* London, 1925, p. 157).

(b) Inherent Anti-Semitism. Aryan came to be set over against Semite (primarily Jews) for a variety

(2) Exactly similar to the Aryan is the Celtic question, both linguistically and anthropologically. This is obviously a relatively simple question and the parallelism in data and method is precise; and yet Henri Hubert, than whom there is no greater authority, declares: "In short, anthropology has nothing to tell us about the Celts, and, in spite of many efforts, has never told us anything" (*The Rise of the Celts,* London and New York, 1934, p. 32).

(3) Cf. Hubert, H., *The Rise of the Celts,* 1934, pp. 25-27, and Barzun, Jacques, *Race. A Study in Modern Superstition,* New York, 1937.

of reasons. In the first place, no connection between Hebrew and the Aryan languages has been established. Historically, there was the religious difference and the engendered enmity between Christian and Jew. Historically, also, the Jew was viewed as an alien by the numerous nationalities among which he lived. By virtue of their dispersion, lack of a national state and important role in world finance, the Jews have been associated with the ideals and activities of internationalism, which made them objects of suspicion by the ardent patriots of all nations. The Germans readily attributed much of their War and postwar hardships to supposed Jewish international financial operations or fancied Jewish international revolutionary activities.

The Jews have been prominent in the founding, leadership and literature of the socialist and other proletarian movements looked upon by the dominant bourgeois classes of western nations as subversive of the existing social order. Aryanism, on the other hand, was identified with Christianity (especially in Germany, where the myth had been cultivated that Jesus was blond and hence necessarily Aryan or Germanic); it was also closely associated with nationalism and race idolatry. Race egotism and patriotism thus combined to find the Jew not only different but by nature inferior, destructive and exploitative.

In Germany after the War, all that smacked of the spirit of internationalism, democracy and communism became anathema to the dominant National Socialist Party. The Jew could thus be made a symbol for all the forces which ardent orators made responsible for the national difficulties, and the hapless victim upon whom the pent-up hate and frustrated hopes of a humiliated nation were relieved.

As over against these views there is much evidence that the blood streams of the European Jews contain large ingredients from Aryan-speaking peoples. One of the earliest ingredients came from the Amorites, who are claimed by the Nordicists and conceived to be the ancestors from whom Jesus derived his supposed blondness. The Hittites, another prehistoric ingredient, are sometimes classed among the Aryan peoples. That the Jews have undergone extensive mixture in all Christian countries is certain. In fact, Lombroso concluded that they are more Aryan than Semitic in physical type, a view given general support by W. Z. Ripley (*Races of Europe,* London, 1900, p. 385 et seq.).

It should not be overlooked, however, that partial assimilation of the Jews to the surrounding population does not prevent the retention of Jewish distinctiveness. Assimilation is at most a slow and gradual process, proceeding more rapidly in some areas and in some strata than in others. At one extreme the Jewish population becomes merged with the surrounding population, but at the other extreme there is a considerable body of inbred Hebrews in whom distinguishing racial traits are more or less clearly marked. Assimilation is also affected by the tendency of certain traits to remain dominant in crossing, and by varying degrees of selection for and against special types. It follows that, although the Jewish people may contain large ingredients of the blood of Aryan-speaking peoples—which is quite certain—they are nevertheless, to a considerable extent, distinguishable by physical traits; otherwise Jewish-Aryan opposition could scarcely have arisen.

IV. The Aryan-German. A very special turn was given to the then current doctrine of Aryan racial and cultural superiority by that versatile genius, Count Joseph Arthur de Gobineau. His famous *Essai sur l'inégalité des races humaines* (Paris, 1853 and 1855; English trans. by A. Collins, *The Inequality of Human Races,* New York, 1915) was almost completely ignored in his own country until after the War, and was unmentioned in the famous works on the Aryan question by Canon Taylor (1890) and Salomon Reinach (1892), as also in Ripley's masterly work (1900). Meanwhile it had made a great impression in Germany, largely through the influence of Richard Wagner, his son-in-law, the Teutonized Englishman Houston Stewart Chamberlain, and the Gobineau Vereinigung, organized in 1894 by Ludwig Schemann. Before that time a considerable number of scholars, notably Theodore Pösche (1878) and Karl Penka (1883 and 1886), had espoused the cause of the tall, fair-skinned, blue-eyed, blond-haired, bearded and long-headed Teuton as the true Aryan. This view was upheld by the school of anthropo-sociologists, both German (Holder, Ammon, Hansen) and French (Durand de Gros, Vacher de Lapouge, Muffang), who collected hundreds of thousands of cephalic indexes designed to prove the social and intellectual superiority of the blond-dolichocephali, only to have their work wholly refuted by its internal contradictions and by the researches of Livi in Italy, Beddoe and Parsons in England, Virchow and G. von Mayr in Germany, L. Manouvrier in France, Oloriz in Spain, and others.

Because of its inherent contradictions, Gobineau's theory can scarcely be stated with accuracy in brief space. It is approximated in the following statements:

1. Mankind is divided into three great branches, white, yellow and black, of which the first excels in physical, intellectual and moral qualities, the second is mediocre in all traits, and the third is inferior in all, except artistic expression.
2. All ten known civilizations rest upon the conquest of lesser races by the superior and racially pure white Aryans.
3. Conquest is followed by cultural advances which are precisely proportioned to the quality of the racial ingredients and are not due to the psychological effects of race contacts or the cross-fertilization of cultures.
4. The continuance of the cultural advance depends on the continued purity and quality of the conquering race.
5. Since conquering races have a strong propensity to mingle their blood with that of the conquered, race mixture follows conquest; and cultural decline is an inevitable result of such mixture, because such decline necessarily follows the degeneration of the pure creative race.

Obviously this is a philosophy of history, and one which the common man can comprehend and accept as plausible. It is one bound to be acceptable to those who identify themselves with the civilizing race. This accounts for its wide acceptance in Germany, for Gobineau declared the superlative type among the white stock of mankind to be the blond, dolichocephalic Teuton. He was careful, however, to state in vigorous terms that by Teutons he did not mean the hybridized modern Germans.

However, he was far from consistent in his characterization of the master race, for he sometimes made it brunet and broad-headed. Nor was he consistent in his statements regarding race mixture. He even implies

that some race crossing is advantageous. Since the blacks were superior in artistic creation, some intermixture of their blood was advantageous for the arts; in fact, Greece had exactly the right proportion. He was, however, consistent in the reiteration of the doctrine that the extensive race crossing which has occurred in every highly civilized area was the cause of the subsequent decline in culture, and that this resulted from the mongrelization of the once pure conquering race.

This racialist interpretation of history has had a phenomenally general acceptance throughout the western world. It has found reverberations in Celticism and Gallicism in France, where there has been a vigorous Gobineau revival since the War, and in Anglo-Saxonism and Nordicism in England and the United States. In Germany alone, however, has it become a national cult, with a persistent effort to identify the national heroes and progenitors with Gobineau's noble Teuton. He had described these Teutons as "a race of princes," the creators of the art, philosophy, science, literature and politics of the Western World. He said, "Where the Germanic element has never penetrated, our special kind of civilization does not exist"; it was "the Germanic races which in the fifth century transformed the Western mind." He forecast the decline of the West with the gradual submergence of the noble stock in a mongrel mixture, a view strongly reiterated by Chamberlain, Lapouge and by the French anthropo-sociologists.

Chamberlain's *Grundlagen des neunzehnten Jahrhunderts* (Berlin, 1899; English trans. John Lees, *The Foundations of the Nineteenth Century,* London and New York, 1910), a work of vast influence in Germany, manifested clear awareness of the pitfalls of 19th cent. Aryanism, while at the same time lapsing frequently into the Aryan lingo. His one consistency, in a book bristling with inconsistencies, absurdities, mystical and obscure thinking, together with much brilliant verbiage, is his praise of the Teuton (*der Germane*), an idealized pure Nordic, whose blood he found to be more abundant and in greatest purity among the modern Germans.

In order to bring all gifted men within the sacred precincts of Teutonism, Chamberlain rejected the physical anthropology of the universities and invented a "rational anthropology," whereby long-heads and round-heads, blonds and brunets were classified as Teutonic by a sort of psychic divination. He extols the virtues of the tall blond men in many passages, but ends with the discovery that "whoever reveals himself German by his acts, whatever his genealogical tree, is a German."

His lead here was followed by Ludwig Woltmann, who in his three books *Politische Anthropologie* (Eisenach, 1903), *Die Germanen und die Renaissance in Italien* (Leipzig, 1905), and *Die Germanen in Frankreich* (Jena, 1907), discovered the great men from the Greeks to Voltaire and Napoleon to be "for the most part Teutons of the full blood" or, if revealing dark traits, "geniuses not because of but in spite of their mixed blood. Their endowment was an inheritance from the Teutonic race." This same type of mystical anthropology is found in the reiteration by Nazi Aryanists that all true Germans, "regardless of exterior traits, share the noble qualities of the culture-producing race."

In general, Chamberlain was no more consistent than Gobineau as to the value of race purity and the effects of race crossing, although he generally favored the former and condemned the latter. Although his treatment of Christianity and its founder contains contradictions, in general he held that Jesus was not Jewish in blood, but was largely Jewish in culture. Hence Christianity was badly Semitized. Moreover, this Christianity, combined with Romanism, nearly wrecked western civilization, a catastrophe prevented only by the Reformation, which was an instinctive revolt of the deeply religious, spiritual-minded Germans against the alien spirit of Romanized Judaism. One should add, however, that there was in Chamberlain much ardent Christolatry (see his *Worte Christi*). Moreover, while in certain passages he expresses the belief that German Protestantism is essential to world salvation, in contrast to Gobineau's vigorous anti-Christianism, in other passages he sees hope only in a genuinely German religion.

His inconsistency regarding the role of the Jews and of Judaism is striking. In certain passages he praises Jewish genius in glowing terms; thus in a flattering tribute to the Sephardic Jews he finds in them "genuine nobility of race, beautiful figures, noble heads, dignity in bearing and speech"; from them obviously could come prophets and psalmists. In other passages he finds in the Jews and Judaism the chief enemies of Western culture; he finds the Jew an alien, unfitted by his very "brain convolutions" for complete participation in German social life.

Ernest Sellière characterizes Chamberlainism as a "clever synthesis of Schopenhauerism and Gobinism which reflected the current state of cultivated German opinion on the problem of Pangermanism, and which opened the way for still more audacious and brutal affirmations of the mystical alliance between Teutonism and the divinity of progress." (4) Certain it is that Chamberlain's passionate, poetical, but illogical book appealed powerfully to the emotions and aspirations of the ruling political elements (Kaiser Wilhelm II heavily subsidized the *Foundations*) and furnished a multitude of quotable passages of high propaganda value.

V. (a) Aryanism and National Socialism. The fact that the War brought a revival of racialism throughout the western world is partly and readily explained by its intensification of nationalism, the tendency to identify race and nation, and the setting up of new nationalities based largely on race consciousness. The elevation of racialism to a national religion in Germany was due to a variety of additional factors. These factors serve to give content and meaning to Hitler's National Socialism and to account for its triumph.

One must note first that the doctrines both of state absolutism and of German racial peculiarity and superiority were deeply implanted in the national psychology before the War, since these doctrines had long been preached by numerous influential historians, philosophers and men of letters. Hegel had found that "the State is God on earth," from which it followed that the individual finds his true liberty and his most complete self-realization in service to the state. Hegel also preached the doctrine of a special "mission" of the German people. Coupled with the intense nationalism, exemplified in Fichte and Treitschke, there was, in addi-

(4) *Houston-Stewart Chamberlain, le plus récent philosophe du Pangermanisme mystique,* Paris, 1917.

tion to the specifically Aryan-Teutonic literature already noted, a considerable literature interpreting history as a struggle of races and cultivating the view that civilization spreads through the conquest and domination of lesser by greater races. An early presentation of such views is found in *Der Rassenkampf* (1883), by the Austrian sociologist Ludwig Gumplowicz, and a half-century later in the works of Oswald Spengler. It was relatively easy for Germans to combine adoration of race with a metaphysical and idealistic conception of the state. The *Volk-state* as the mystical embodiment of suprarational values seemed logical and was certainly agreeable. Anti-Semitism, under these circumstances, was an easily cultivated attitude.

It is highly improbable, however, that these prewar views could have triumphed had it not been for the trying circumstances of the postwar period. Here we find the Versailles Treaty; its war-guilt Article 231; the collapse of Wilson's Fourteen Points; the vindictive policies of the Allies; the occupation of the Ruhr; the inherent weaknesses of the Republic; the inflation and the ruin of the lower middle classes; and the millions of youths who had never known social security and social integration, who had little to lose by political change and who dreamed of a better world.

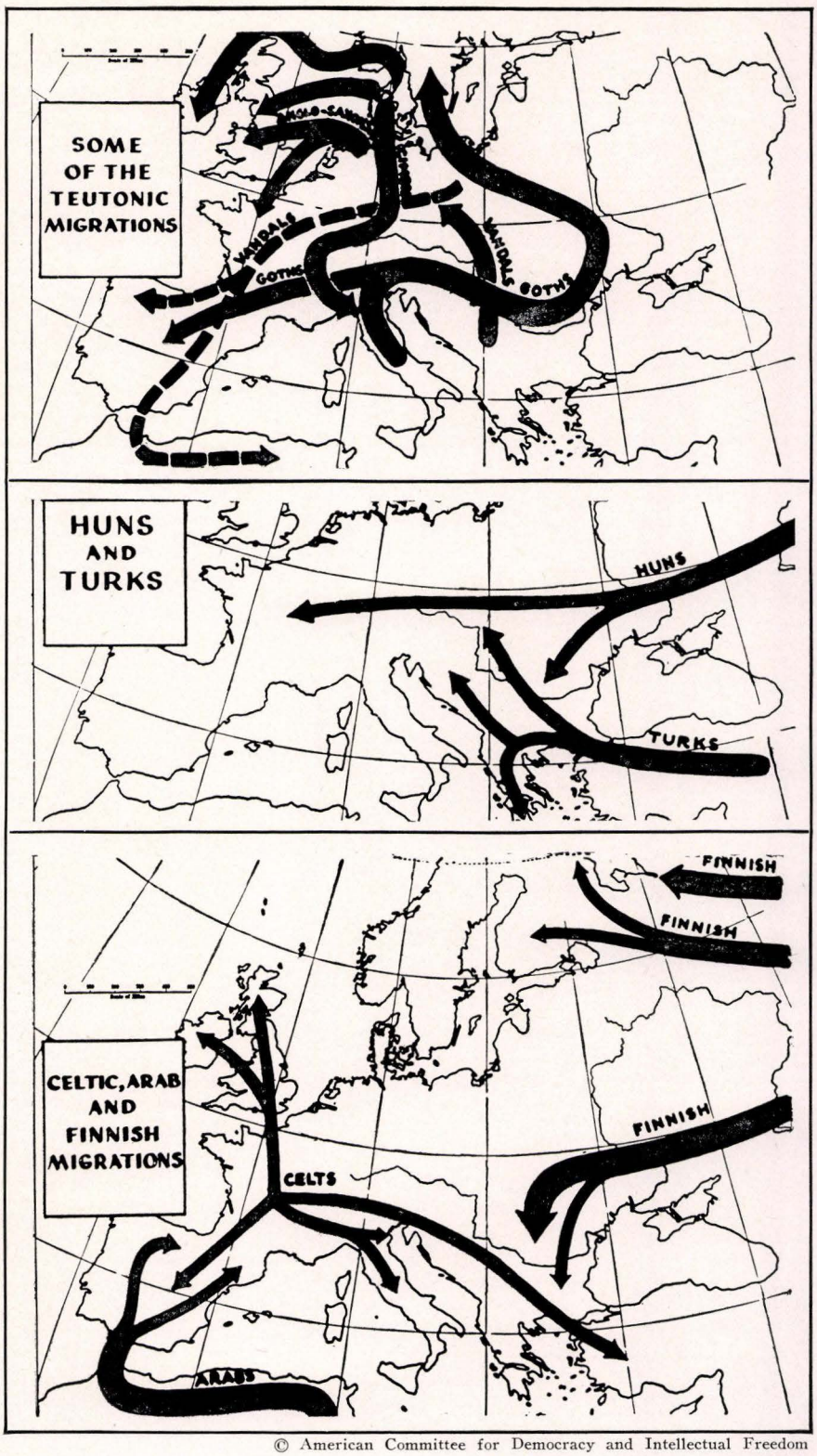
The Youth Movement, animated by intense loyalty to German soil, a mystical longing for a return to nature, and an almost religious devotion to the eugenic ideals of a stronger, more gifted and more beautiful national racial stock, furnished millions of young men and women already prepared to respond with wholehearted idealism to the subtle appeals of Nazism. The continued sufferings, repeated humiliations of a proud and sensitive people created an intense psychological need for self-vindication. The attendant gloomy pessimism and spirit of defeat created an imperative need for a more positive creed as the basis of national life and aspiration. All this was adversely associated in the mass mind with the Weimar Republic, which exemplified 19th cent. democracy, liberalism, and capitalism, and with the spirit of peace and internationalism. Hitler came as the prophet of a new day, calling not for truth and reason but for action; yearning youth and despairing middle age flocked to his banners.

(b) Aryan and Jew. That the revival of Teutonic Aryanism was accompanied by anti-Semitism is partly explained by the reasons already noted and partly by the political advantages, or even the psychological necessity of finding some one on whom to blame the nation's defeats and hardships. In addition, there was the traditional opposition of Aryan and Jew, as set forth in the whole body of Aryan-Teutonic literature. It is here that one discovers the true inwardness of the meaning of Aryan as used in National Socialist literature. "We need here to make clear the idea of what is Aryan. Children know that it means 'non-Jewish.' There is no Aryan race" (Wilhelm Rödiger, *Geschichte: Ziel, Stoff und Weg,* 1934, p. 22). "Practically the concept of Aryan extends to all the races of which the German people are composed and in whose veins flows no strange blood" (Herbert Pommerich, *Volk und Rasse,* 1934, p. 10). This strange blood is Jewish, Gypsy, Negroid or Mongoloid, though the latter has been less stressed since the rapprochement of Japan and Germany.

It was the Jew, however, against whom Nazi emotion primarily vented itself. He was attacked as lacking in a sense of honor, as lying and deceitful, as cowardly, lustful, greedy and grasping. Above all, the Jew was declared to be a parasite, exploiting the labor of his host; to be unpatriotic and unassimilable; and to exert a disintegrating influence on the nation's economic and political development. He was accused of preaching materialism and relying on the power of money, in contrast with Nordic devotion to the principle of honor.

From the standpoint of racialist doctrine there is little that is new in the philosophy of National Socialism. The basic tenets of Gobineau and Chamberlain are constantly reiterated as a recurrent theme in a cacophonous medley. All the old exaggerations, idealizations, errors and inconsistencies are repeated, along with the confident dogmatism, the imaginative mysticism and the sociological and anthropological naiveté that give such doctrines a religious quality and a moving role in social life. The voluminous literature in the form of newspaper and periodical articles and editorials, pamphlets, school books and treatises has been largely standardized to conform to the official ideology. Hitler's *Mein Kampf* and Alfred Rosenberg's *Mythus des zwanzigsten Jahrhunderts* are the fountainheads of inspiration. They were followed by the writings of Hans F. K. Günther, L. F. Clauss, R. W. Darré and others. On one extreme were the rabid anti-Semitists represented by Julius Streicher, whose journal, *Der Stürmer,* containing violent attacks on the Jews, was widely circulated and supplied incentive to lesser efforts. The academic lieutenants, Günther, Clauss, Tirala, Fischer, Lenz and others by their support of the doctrines of Nordic superiority, the evils of race mixture and the correspondence of cultural achievements with special racial endowments lent academic respectability to the wild exaggerations of the politicians while at the same time inflating national pride.

Even where the Jews were discussed with considerable objectivity, the authors retained the fundamentals of Nordic ideology and managed to throw upon the Jews a certain onus of undesirability. Thus in *Menschliche Erblehre und Rassenhygiene* by Baur, Fischer and Lenz, which has long been the German work of greatest academic authority in its field, one finds (4th ed., 1936, p. 756) the statement that Jews and Teutons "are both alike in essential mental attributes, and this is especially true if by 'Teutons' (*Germanen*) one means the slender blond race. Both are marked by high capacity for understanding and strength of will; both have great self-consciousness, the spirit of enterprise, and a pronounced will to mastery, only with this difference, that the Teuton is inclined to accomplish his purposes more by force (*Gewalt*), the Jew more by cunning (*List*)." This similarity is then explained as due to blood relationship in the distant past, deriving from "the slender blond (Nordic) race element found in the Teuton and the slender dark (Oriental) race element found in the Jews." Yet this work credits the Nordic race with distinct intellectual superiority over all other races and with the creation of the great Eur-Asian civilizations. It enumerates many of the great cultural contributions of the Jews and extols Jewish genius, but finds that the crossing of Nordic and Jewish strains is biologically deleterious, and that the Jew



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The fallacy of the contention that there is such a thing as an Aryan race, or of pure races in general is eloquently exposed in the maps above. The history of mankind demonstrates that extended migrations and inter-migrations have occurred at all times. Europe, in particular, has been the scene of numerous migrations of people who were held together by common social ties and a common language, but who were often of varied descent. In the colonization of America, these movements were repeated on a grandiose scale. Serious anthropologists, psychologists and sociologists have emphasized over and over again that no proof exists that the mental characteristics of a "race" can be deduced from its descent. It is, therefore, absurd to speak of the population of any modern nation as a "race"



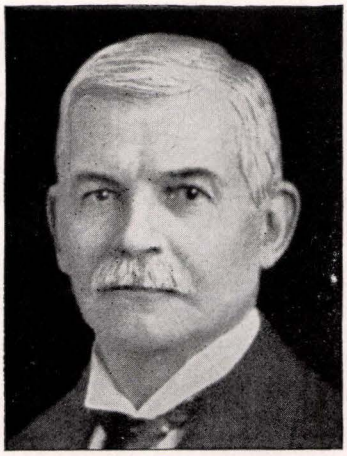
1. French? German? Australian? American?



2. French? Dutch? Italian? Danish?



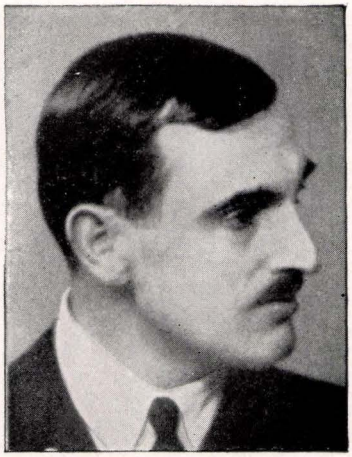
3. Polish? British? German? Norwegian?



4. Australian? German? American? Belgian?



5. Russian? French? German? Swiss?



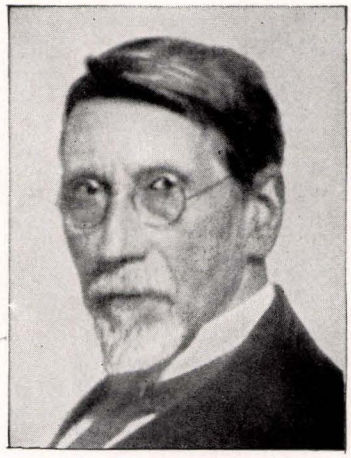
6. Norwegian? Italian? Belgian? Spanish?



7. Danish? New Zealander? Italian? French?

The "Aryan" Puzzle

The pictures on this page and on the one opposite would, of course, baffle even the most Aryan-minded. We reprint these by permission of Harper and Brothers, publishers of "We Europeans" by Huxley and Haddon, as evidence that an "Aryan" race is scientifically non-existent. Readers will find on page 529 correct answers to the captions under these pictures



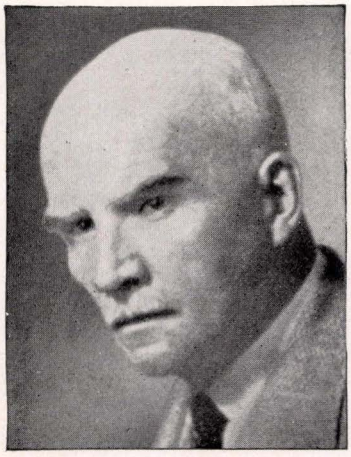
8. Austrian? Dutch? British? Hungarian?



9. Belgian? French? British? Swiss?



10. Czech? German? Finnish? Canadian?



11. Swedish? Polish? Roumanian? Irish?



12. Australian? American? Italian? Norwegian?



13. Russian? Czech? Spanish? Hungarian?



14. Russian? Polish? Austrian? French?



15. Swedish? Dutch? German? Italian?



16. Austrian? Spanish? Belgian? Irish?

tends to exercise an exploitative and disintegrating influence in the national life.

The revival of Aryanism in Germany was motivated by its value as a propaganda vehicle. It enabled the Nazis to capitalize the well-developed race consciousness of the nation, and to solidify party sentiment by holding up the Jew as an object of hate and revenge. Nazism was much less pro-Aryan than anti-Jewish; and both Aryanism and anti-Semitism were, at first, merely convenient means to the acquisition of power. Gradually persecuting, robbing and despoiling the Jews became an integral part of the policies whereby party power and wealth were increased. The exclusion of Jews from professional activities and from civic and other public services made places for party stooges and increased party incomes. The boycott of Jewish businesses and the legal restrictions on Jewish opportunities for trade and employment likewise increased party support and fanned the flames of the persecution complex.

The history of Jew-baiting shows a steady increase in the frequency and violence of the attacks from the first important staged attack, led by S. A. troopers, in the streets of Berlin on Sept. 12, 1931, to the official boycott, promulgated on April 1, 1933, and the notorious Nuremberg laws of Sept. 15, 1935. There followed a period of respite, due to the 1936 Olympiad and the influence of Dr. Hjalmar Schacht, Minister of Economics. The attacks were renewed in 1937 with increased vigor and brutality. Restrictions and disabilities were multiplied, until it became evident that a determined and systematic policy of complete spoliation and ultimate extermination had been entered upon. A climax was reached on Nov. 10, 1938, following the death of Vom Rath, shot by a crazed Jewish boy, when unrestrained violence and destruction were let loose, in an orgy of burning, killing, desecrating and other brutalizing activities. For these outrages, which were so well organized as to suggest official instigation, the Jewish community was ordered to pay a fine of one billion marks, as well as the cost of repairs. There followed also a long list of decrees taking for government purposes the proceeds of Jewish life insurance, forcing the sale of Jewish businesses at ten per cent of value, and restricting freedom of action in many ways.

With the annexation of Austria, Sudetenland, and Memel, and the establishment of a protectorate over Bohemia, Moravia, and Slovakia, much of the "Aryan" legislation and its attendant anti-Semitism was extended to these territories. These policies also gave rise to increased anti-Jewish activities in neighboring states.

The most striking of these extensions was the increase of anti-Semitism in Italy, where the Jews had resided in small numbers (about 48,000 in 1938) for centuries, and where Mussolini had boasted in 1932 that anti-Semitism did not exist. Following the cementing of the Rome-Berlin axis, newspaper and other attacks on the Jews became frequent and the notorious "Protocols" were republished. On July 15, 1938 ten university professors, under the aegis of the Ministry of Popular Culture, issued a ten-point program, the essentials of which were that: "the Italian population is of Aryan origin and its civilization is Aryan"; "a pure race now exists in Italy"; racialism must be conceived in essentially Italian or Nordic-Aryan terms, thus distinguishing the European Mediterraneans from the Orientals and Africans; "Jews do not belong to the Italian race" and "represent the only population that has never been assimilated in Italy"; crossing of Italians with other European stocks is not harmful but their crossing with non-Europeans is.

This semi-official pronouncement was preliminary to the issue of decree-laws in September and November closely patterned after the legislation enacted in Germany. Jews were excluded from the teaching profession except in special Jewish schools, and from membership in literary, artistic and scientific academies, and from attendance as pupils at schools attended by Italian students. Jews professing Catholicism could attend ecclesiastical schools; and special schools were to be established for Jewish children. Laws similar to the Nuremberg laws defined "persons of Jewish race"; prohibited the intermarriage of Aryan Italians with persons of other races; and with few exceptions, banished from the Kingdom, Libya and the Aegean possessions all "foreign Jews," that is, all Jews who had entered these territories after Jan. 1, 1919. Further decrees restricted the scope of public employment and the private rights of persons of Jewish race.

These policies aroused great opposition, notably in democratic countries. Pope Pius XI and leaders of both Protestant and Catholic churches denounced the racialist doctrines as contrary to Christian principles. The Vatican announced that the accord reached in August 1938 between Catholic Action and the Fascist Party did not affect its attitude toward the evils of racism, nor its claim to jurisdiction over the issues raised thereby. Fascist spokesmen explained the action as due to anti-Italian activities on the part of "world Jewry," an explanation copied from the Nazis. Others expressed the view that Italian Aryanism might be a mere pandering to the Nazis; or an aspect of Mussolini's anti-British Near East policy; or a means of diverting public attention; or even a first step toward an eventual dispossession of the Jews.

(c) Attendant Social Ideologies. The social ideologies attendant upon the racial theory are likewise confused and confusing. Along with those that western civilization thought it had outgrown, such as anti-Semitism, anti-feminism, political illiberalism, and anti-intellectualism (Hitler said: "True National Socialism is instinct, not knowledge"), are others in which many thoughtful and dispassionate persons find much to commend. These latter are an outgrowth of the eugenic consciousness, which was already well developed before the War. In fact, an undoubted factor in the success of National Socialism is the constant confusion, especially in the popular mind, that attends the ordinary uses of the terms "race," "nation" and "people" (*Volk*). These terms have been used interchangeably by the Nazis with the result that they have been able to smuggle into their Teuton-Aryan propaganda much of the material that appealed to the large number of eugenically minded Germans. It takes little reflection to realize that eugenics has nothing to do with race, since constitutionally superior individuals are found among all racial types. Nevertheless, the otherwise commendable eugenic population policies of Nazi Germany have been corrupted by discriminations against non-Aryans.

Perhaps, in the long run, the most striking and sig-

nificant developments of the upsurgence of racial idolatry in Germany will be its efforts to alter in toto the religious, educational and ethical ideologies of the nation. Along with tremendous efforts to bring Catholic and Evangelical churches into conformity, leading to a new *Kulturkampf,* there was a frontal attack, led by Rosenberg's *Mythus,* on the ideals of Christian pity and humanitarian charity as resulting in racial deterioration. Rosenberg reiterated the earlier views of Chamberlain and Friedrich Delitzsch (*Die grosse Täuschung,* Berlin, 1920) that the Old Testament was unsuited to German mentality because it is a Jewish Bible, and, moreover, that Catholicism in recognizing it also became Jewish, as did Lutheranism likewise. The Christian tradition as expressed in Catholicism is viewed as Romanized Judaism (or Jewish-Syrian Romanism), which has perverted the ideals of western peoples and must be replaced by a racial ideology utilizing the Nordic sagas and the glorious achievements of the German people. The New Testament, he declared, needs purification; Jesus, who is recognized as a great personality, probably of Aryan, certainly not of Jewish, blood, should be viewed as one who brought not peace but the sword. As the basis of the new religious ideology Rosenberg saw only a hypertrophied race consciousness. "The race-bound national soul is the measure of all our thoughts and aspirations, of will and deeds, the final criterion of our values."

These religious views are deeply expressive of the National Socialist *Weltanschauung,* which can not be fully described here. Suffice it to say that this is conceived to be organic, biological, racial, realistic, dynamic and scientific, since it is based on the laws of nature. It conceives of the law, political organization, morality and religion of the community as expressions of the blood of the nation, or even as revelations of the Divine operating through racial consciousness. Race and nation are the creators and revealers of moral and spiritual values. Rosenberg says: "It is not Christianity that has produced morality; on the contrary, Christianity owes its eternal values to the German character." The ordinary concept of the state is replaced by that of the community (*Gemeinschaft*), an expression of the solidarity of a people, who conceive themselves to be of one blood and as having a common origin and a common destiny. *Der Führer* becomes a charismatic mediator between the Divine and his people. The Hitler Jugend sing: "Divine Grace has given us *Der Führer.*" The concept of a Germanic "mission" and the Pan-Germanic ideal are thus not necessarily assertions of national aggressiveness but of a deep-seated race consciousness and attendant idealizations; however, they obviously lend themselves readily to fanatical excesses.

Such views gave rise to a variety of religious movements. These ranged from outright paganism and violent anti-Christianism to various efforts to effect an amalgam of Christian and Nazi ideologies as in the German Faith Movement. In general, the new movements represent a definite tendency away from supernaturalism but with the incorporation of some of the traditional religious concepts in a new context. Thus Article II of the Nordic Confession of Faith declared: "We believe in the eternal revelation of the Divine, through the eternal laws of race, blood and soil." "For Nordic men the Divine is not a person but energy," revealed "through the creative and heroic spirit of the great of his race, in politics, art, and science, in clearly systematized work and industry, in noble humanity."

The effect of the new religious preachments on popular thought and attitudes can not yet be measured. The government and Party, however, were repeatedly charged with making unrelenting war on the ministry and priesthood; conflicts with Catholic organizations, hierarchy and papal authorities were frequent and often bitter; many hundreds of Protestant ministers suffered arrest and imprisonment; and Jewish religious activities were often suppressed and many synagogues were desecrated or destroyed. Moreover, the Hitler youth under the guidance of Baldur von Schirach, an outspoken antagonist of Christian ideology and tradition, were subjected to systematic indoctrination with the new world view. All organizations of youth were brought into line with the official discipline, and Church organizations were required to limit their instruction of youth to the strictly religious. The Hitler Youth bodies claimed exclusive right to give instruction in all that pertains to political matters and the Weltanschauung. Moreover, a systematic effort, largely successful, was made to undermine church schools of all confessions. It should be added that the new religious views were attractive to many because of their positivism; they gave youth tasks to perform and preached a readily comprehensible idealism with definite socio-moral content. All this was in sharp contrast to the remoteness and apparent unfruitfulness of the traditional faiths. On its positive side Aryanism preached devotion to ideals of racial soundness, family and home stability and national strength, ideals that readily inspire youth with religious feeling, the world over. On its negative side it preached doctrines of hate and revenge which represent a return to ethnocentric barbarism and a denial of all the humanistic advances of recent centuries of European culture.

Other tendencies of National Socialist propaganda include the idealization of early German culture, the attack on feminism, and the denunciation of all that savors of democratic liberalism and parliamentarianism. The idealization of the early Germans is essential to the establishment of Teutonic-Aryanism as the essence of a new natio-racial religion, and carries with it much rewriting of history, new conceptions of law and of the relations of state and individual, an idealization of hardness and the military virtues, and a new pedagogy. "The entire educational work of the Reich must find its crown in the fact that it is burning the idea and feeling of race through instinct and reason into the hearts and brains of the young people entrusted to it" (Hitler, *Mein Kampf,* p. 17).

Obviously such reconstruction of the national ideology on the basis largely of myth and legend required not only the complete cessation of all contrary suggestions but a rewriting of history in all its aspects and of large sections of biology and anthropology. A vast new literature was manufactured for general consumption; school books were reoriented and the teaching profession regularized.

The emancipated woman, largely because she was associated with the decline in births, was viewed as a sign of decadence. "The function of woman is to pre-

serve the blood and propagate the race" (Alfred Rosenberg, *Mythus,* p. 483). To this end she should be forced back into the roles of wife, mother and housekeeper; her fertility should be restored and honored, even outside matrimony, provided the illegitimate father is of Aryan blood. In line with this ideology the Nazis very early restricted the opportunities for female education and professional training. At the same time they sought to reduce female employment and to increase the number of marriages and births. During 1937, however, with reduction of unemployment, they encouraged the employment of women, so that late in 1938 the number of insured female wage earners was nearly 40 per cent greater than five years earlier. The women of Germany were not only bearing nearly a third more children but were carrying a much heavier load of both agricultural and industrial labor.

Finally, the onslaught on 19th cent. liberalism is typified in Rosenberg's attack on Freemasonry, "which gave birth to the political slogan, 'liberty, equality and fraternity,' and to the chaotic 'humane' democracy, which brought about racial decay."

VI. Summary and Critique. The foregoing account reveals two separate streams of Aryanism. The first, operating mainly in the field of linguistics, but later also in archeology, concluded, after a century's labors, that its early assumption of an original Aryan race and distinctive Aryan birth-land was erroneous, and that the puzzle of the origins and early history of the Aryan-speaking peoples was insoluble by available data. The workers in this branch of Aryanism, though subject to normal human biases, were generally laborious searchers for truth whose errors and exaggerations were corrected by their mutual destruction and by further applications of sound research methods. The second stream, whose fountain-head is Gobineau, has spread like a miasma, diffusing its noxious effluvium throughout the world. The literature is largely pseudo-scientific, literature with a purpose, written by men with strong emotions, poetical imaginations and mystical insights. Its errors arose mainly from its basic assumptions, but they include also a monumental prevarication of facts and extensive utilization of the subtle deceits of language playing with partial truths.

It is impossible here to detail these errors. It is now universally conceded that there have been no pure races in Europe within the historical period. The determination of the physical traits of the original races in a mixed population requires the abstraction of traits scattered through the population and their recombination in an ideal type. The anthropologists have succeeded in defining with considerable unanimity the Nordic, Alpine and Mediterranean types (Günther finds three additional race types in the German population), but Aryanists make the additional assumption that there is a strong and clear association of mental and moral traits with physical, and that consequently individuals of the same external physical type always play the same role in social life.

It is not necessary to assume any equality of races to demonstrate the absurdity of this assumption.

Human genetics is still little advanced but has progressed far enough to indicate the independent inheritance of most traits. It follows that in a mixed population Nordic stature, Mediterranean complexion and Alpine brains may be found in the same individual. To establish the significance of specific racial traits for culture must await a much greater refinement of our knowledge of human genetics. For example, to establish the significance of head form, if any, for cultural development requires that we know, first, how head form is inherited in a mixed population; secondly, how mental traits are inherited, in terms of dominance, recession and number of genes; and thirdly, how head form and mental traits are associated in inheritance. Even the first steps toward the answers to such queries have not yet been made.

Nevertheless, in the present state of ignorance it is still possible for Nazi ideologists to argue that in a mixed population Nordic traits, especially the internal intellectual and emotional qualities, are dominant in inheritance, thus supplying a basis upon which all Germans, regardless of external appearance, may feel that they share the mystical potencies of the master race. The extent of dominance in this Mendelian sense is by no means clear, but it is obviously limited, otherwise Nordic traits would be more abundant in a mixed population. Moreover, this argument defeats itself, for if Nordic traits were dominant in inheritance, race mixture would not be followed by racial decay.

If we know little of human inheritance, we know less of the role of specific race attributes in social life and historical processes. Nor has anyone yet devised a scientific method whereby, in a mixed population, the specific cultural contributions of specific racial elements can be determined, consequently a philosophy of history erected on such a basis is founded on faith and dogma rather than scientific knowledge. Fresh cultural advances have often been preceded by migration and conquest. Where this has eventually been followed by the rise of a new civilization the complexity of racial ingredients makes it impossible to single out the contributions of any one. Moreover, such advances are plausibly explained by the cross-fertilization of cultures, which releases the human mind from old prepossessions, gives rise to a variety of fresh stimuli and enlarges the life opportunities of ambitious and gifted individuals of all racial types and mixtures, at the very time it widens the scope of individual liberty.

Nor is there any decisive evidence that race crossing results in deterioration. Even if this be true of widely separated races, which may well be doubted, the evidence regarding closely related races, such as are found in Europe, runs to the contrary. Not only does the historical evidence indicate that gifted men tend to be more numerous in areas of race mixture but the biological evidence indicates that this may be explained, on its genetic side, by the fact that the genes of diverse strains often supplement each other. From all points of view, moreover, the Nazi prohibition of marriage between Jew and Gentile appears especially absurd. Not only are both groups already much mixed, and not only do German Jews contain considerable ingredients of Nordic blood, but a not inconsiderable number of men of genius have derived from such matings.

In brief, in the light of modern critical scholarship, Aryanism appears to be a product of imagination and wishful thought. Conceived by the palaeolinguists and nursed by the physical anthropologists, but abandoned

Answers to Queries on pp. A88-89

1. Australian
2. Danish
3. British
4. German
5. German
6. Norwegian
7. French
8. Dutch
9. Belgian
10. Finnish
11. Polish
12. American
13. Spanish
14. Russian
15. Italian
16. Austrian

by both, it was reared to maturity by the Gobineau-Lapouge "school of social anthropologists," mystical historians and ethnocentric publicists. Though nearly dying from inanition during the period of free thought preceding the War, it was revived by the emotional stresses of the postwar era, and then fully adopted as foster parent of a revivified race idolatry in Germany. Becoming imbued with the spiritual essences of anti-humanitarianism, anti-democracy and anti-intellectualism, it officiated at the birth of the twin evils of race persecution and political dictatorship.

FRANK H. HANKINS.

Lit.: Teuton-Nordic-Aryanism: In addition to the works mentioned in the text and footnotes, prewar publications included the *Bayreuther Blätter* of the Wagner circle; Woltmann's *Politische Anthropologische Revue* (1902-7); and Ludwig Schemann's works (1910-19), notably *Gobineaus Rassenwerk* (1910). In the flood of writings since the War, besides the basic works of Hitler and Rosenberg, special attention should be given to the works of Hans F. K. Günther, L. G. Tirala, R. W. Darré, L. F. Clauss and Otto Hauser. Most of their writings, along with many others on race and music, race and art, race and humor, race and constitution, etc., have been issued by the J. F. Lehmanns Verlag of Munich, which publishes also the monthly *Volk und Rasse,* journal of the German Society for Race Hygiene, the Nordic propaganda journal *Rasse,* established in 1934, and the more scientific bimonthly *Archiv für Rassen- und Gesellschaftsbiologie.* See also *Menschliche Erblehre und Rassenhygiene* by E. Baur, E. Fischer, and F. Lenz (4th ed., 1936; trans. of 3rd ed. by Eden and Cedar Paul, *Human Heredity,* London, 1931). Alfred Rosenberg edits the *Nationalsozialistische Monatshefte.*

Critical Works: Hankins, F. H., *The Racial Basis of Civilization* (1926); Hertz, Friedrich, *Race and Civilization* (1928); Lange, Maurice, *Le Comte Arthur de Gobineau: Etude biographique et critique* (1924); Sellière, Ernest, *Le Comte de Gobineau et l'Aryanisme historique* (1903); idem, *Houston Stewart Chamberlain, le plus récent philosophe du pangermanisme mystique* (1911); Balk, Theodore, *Races, Mythes et Vérités* (1934); Barzun, Jacques, *Race. A Study in Modern Superstition* (1937); Mankiewicz, H., *Le Nationalsozialisme allemand: ses doctrines et leurs réalizations,* vol. 1 (1937).

ARYEH LÖB BEN ASHER, Talmudist, known under the name of his work, *Shaagath Aryeh,* b. in the government of Minsk, Russia, about 1695; d. Metz, France, 1785. From 1733 to 1742 he was head of the Yeshiva in Minsk; later he served as rabbi in Pinsk and Volozhin. Both in his writings and in his life he proceeded with keen unsparing criticism, and sharply censured the conclusions of such authorities as Jacob ben Meir Tam and Joseph Caro. This caustic criticism made many scholars his enemies and caused him much suffering. In his old age, lacking money but accustomed to need, he left Russia and wandered through Lithuania and Poland. When he reached Glogau, Silesia, the rabbi there recommended him to the Jewish community of Metz, which appointed him its rabbi (1766).

Despite this favorable turn in his affairs, Aryeh Löb still lived like an ascetic and devoted himself to Talmudic and the later rabbinic literature, becoming noted as one of the most profound students of the Talmud in his time. When he eventually became blind, his devoted pupil Gedaliah Rothenburg offered him his services. He wrote for him his *Ture Eben* (Rows of Stone), notes and glosses to several Talmudic tractates, published in Metz in 1781. Aryeh Löb's most important work was *Shaagath Aryeh* (The Roaring of a Lion), discussions of Talmudic questions; it appeared for the first time in Frankfort on Oder in 1756, and in frequent later editions. Aryeh Löb's death brought forth a whole literature of eulogies.

Hayim ben Isaac, who was the founder of the Great Yeshiva in Volozhin, Raphael Cohen, and Salkind Hurwitz were his pupils. Aryeh Löb's son Asher was rabbi first in Wallerstein and then in Karlsruhe, Germany, where he died in 1837. His notes and responsa on Talmudic and Halachic subjects remained unpublished.

Lit.: Hameassef, vol. 2 (1785) 161; *Israelitische Annalen* (1839) vol. 2; Cohen, A., "Le Rabbinat de Metz," in *Revue des études juives,* vol. 12 (1886) 294-05; Maggid, D., *Sefer Toledoth Mishpehoth Ginzburg* (1899) 35-52.

ASA, the son of Abijam and Maacah, the third king of Judah, who reigned from 914 to 874 B.C.E. He was more devoted to the pure worship of Yahveh than were his predecessors. He expelled the temple-women (Kedeshoth) engaged in the service of the cult of Astarte, took away from his own mother the high dignity of "queen-mother" (*gebirah*) because she was given over to the service of the Asherah, and had the image which she had had erected cut down and burned at the brook Kidron (*I Kings* 15:9-15). According to another source (*II Chron.* 14:8-12), Asa is supposed to have conquered Zerah, an otherwise unknown king of the Ethiopians. However, when a war broke out between Judah and Israel, and King Baasha of Israel conquered the whole of Benjamin and erected a blockade-stronghold Ramah in the south of this province, Judah was cut off entirely from the north and was reduced only to the mountainous south.

Asa could now find no other way out than to carry on the dangerous policy of his father Abijam and to make an alliance with Ben-hadad I, the king of Damascus, and secure his aid by delivering over to him all the Temple treasures. Thereupon Ben-hadad, who had previously been the ally of Baasha, attacked the northern part of Israel and devastated the land as far as the Sea of Chinnereth, and Baasha was thus forced to retreat into his own territory. Asa then joined Benjamin to his territory anew, fortified the places Geba of Benjamin and Mizpah, and thus again established communications with the north (*I Kings* 15:16-22). It was his son and successor, Jehoshaphat, who first found a way to come to an understanding with the north, once more, so that the hostilities between Judah and Israel ceased. During the reign of Asa the first far-reaching religious reformation took place.

Lit.: Kittel, R., *Great Men and Movements in Israel* (1929) 290-92; Morgenstern, J., "The Oldest Document of the Hexateuch," in *Hebrew Union College Annual,* vol. 4 (1927) 102-19; *The Cambridge Ancient History,* vol. 3 (1925) 359-62.

ASAHEL, *see* JOAB.



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Asa destroys the idol of the Queen mother and burns it in the Valley of Kidron

ASAPH, a name mentioned as author in the title verse of *Ps.* 50, as well as in the series *Ps.* 73 to 83. The name Asaph does not appear in *Kings,* but an Asaph is mentioned twice in *Chronicles* (*I Chron.* 6:24; *II Chron.* 29:30) as a chief musician in the time of David and Solomon. Among those who returned in the first migration from Babylonia to Palestine after the Exile were 128 Levites of the singer class, who are called "the children of Asaph" (*Ezra* 2:41; *Neh.* 7:44 gives the number as 148), the only group of singers among the returning exiles.

Since the twelve psalms thus ascribed to Asaph contain allusions to events much later than the time of David and Solomon, such as the destruction of the Temple and oppressions of the Judeans by their enemies, it is evident that the name Asaph refers to the guild and not to the chief musician. These poems, therefore, probably were part of a collection composed and used by the "children of Asaph" guild, and, with other similar collections, were incorporated into *Psalms* in the period of the Second Temple.

ASAPH JUDAEUS, known also as Asaph the Physician, author of the earliest Hebrew medical manuscript extant. It is called variously *Sefer Asaph, Sefer Refuoth* and *Midrash Refuoth;* complete copies of it are found in the libraries of Munich, Florence, Oxford and Paris, while fragments are in Venice, London, and Baltimore. These manuscripts were first studied by Steinschneider, and more recently by Venetianer, who published an extensive monograph on them.

Venetianer is of the opinion that Asaph lived in Mesopotamia at the end of the 7th cent., while Sarton, Tschernichowski and others place him in the middle of the 9th cent. The most complete manuscript is the one in Munich which is on vellum and contains 396 pages. It opens with a legendary account of the history of medicine, which is ascribed to Shem the son of Noah who received it from the angel Raphael, and then explains the composition of the body from the four elements. The book further discusses: the physiology of the blood, bones, brain, gall, heart, kidneys, liver and spleen; food and nutrition; antidotes and prescriptions; special diseases prevalent in certain seasons; embryology; the four humors; symptoms of pulse and fever; diseases of various organs; 123 herbs, their names in four or five other languages, and their medicinal value; uroscopy; the aphorisms and prognostics of Hippocrates; an oath similar to the Hippocratic oath.

Asaph was influenced by the Syrian Dioscorides, Galen and Hippocrates. He composed also astronomical and cosmographic works which are cited in a later Latin manuscript partially based on the *Sefer Refuoth.*

Asaph has been erroneously identified with Asaph ben Berechiah, one of the captive Levites carried off to Assyria (*I Chron.* 6:24), whom Arabic and later Jewish legend mentions as King Solomon's vizier.

Lit.: Venetianer, Ludwig, *Asaf Judaeus, der älteste medizinische Schriftsteller in hebräischer Sprache* (1915-16); Sarton, George, *Introduction to the History of Science,* vol. 1, p. 614; Mingana, "Early Judeo--Christian Documents,"

in *Bulletin of John Rylands Library,* vol. 4, no. 1, 1917; Simon, Isidore, *Asaph ha-Iehoudi, médecin et astrologue du moyen âge* (1933) 16-28; Günther, Siegmund, and Sudhoff, Karl F. J., *Mitteilungen zur Geschichte der Medizin und der Naturwissenschaften,* vol. 15 (1916) 281-87, 336-39; vol. 17 (1918) 47-49.

ASCAMA, *see* COMMUNITY AND COMMUNAL ORGANIZATION.

ASCARELLI, DEBORAH, poetess, who lived at Rome in the second half of the 16th and the beginning of the 17th cent. Her husband, Joseph Ascarelli, was director of the Catalan synagogue in Rome. Her Italian translations from the medieval literature of the Jews were issued in Venice, 1601-2 by David ben Joseph della Rocca, together with the Hebrew originals, two small Italian poems by her, and a poem dedicated to her by an unknown person, possibly this same Della Rocca. Her literary efforts were reprinted by Pellegrino Ascarelli in *Debora Ascarelli Poetessa* (Rome, 1925).

A number of Deborah Ascarelli's writings were intended for use in the synagogue. "Meon Hashoalim," a translation into Italian verse of the second part of Moses Rieti's *Mikdash Meat,* was recited in Italian synagogues. Her translations of the Sephardic Abodah for the Day of Atonement, of the "Longer Confession" of Rabbenu Nissim, and of the "Tokehah" (Admonition) of Bahya, all were issued together with their Hebrew originals, were evidently composed for the use of the worshippers on the High Holy Days.

ASCENDENT, term applied to each preceding person in the parental line. This line begins with the father, then the grandfather, and so on to the original ancestor, or, as the Talmud puts it, "to the patriarch Jacob." Each member in this line is an ascendent.

The main duty which an ascendent has a right to expect from his descendent is that of proper reverence and respect, the due amount of which increases in proportion to the closeness of the relationship. Thus the highest degree of this sort of respect is that which a father should receive from his son. The grandfather's right to respect rests only on a Talmudic extension of the right of the father. Nothing is said about a special degree of respect due to a great-grandfather; but this naturally follows from the duty of honoring old people. The mother and grandmother have the same status in this respect as their husbands.

In law, an ascendent is always regarded as a relative of his descendents; he can therefore not be a witness against them, nor can he serve as a judge in any civil or criminal case which concerns them, whether it be to their advantage or disadvantage for him to do so. In addition, from the point of view of the law of inheritance, an ascendent is always one degree nearer the testator than his own descendents. The father has precedence over his descendents; this means a father in relation to his own children, since he may be the grandfather or even the more remote ancestor of the testator. The ascendent is the connecting link for all persons of the same parental line, in that all his descendents can only appear to take their places in the succession of inheritance as representatives of the ascendent.

See also: INHERITANCE.

ASCENSION, the elevation of a human being from earth to heaven. Two forms of ascension appear in Jewish legend: the first, where a mortal, as the result of an exemplary life, is bodily taken into heaven instead of dying in the usual manner; the second, a temporary elevation to heaven, a visit to higher realms.

The first form of ascension, that of being transported into heaven, finds frequent parallels in heathen mythology, with such well-known examples as Hercules among the Greeks, and Ut-napishtim, the hero of the Flood story, among the Babylonians. The first reference to ascension in the Bible appears to be that of Enoch, where the enigmatic expression "he was not; for God took him" (*Gen.* 5:24) was understood as early as the Septuagint to mean that he was translated bodily to celestial regions, and this gave rise to a whole Enoch literature. Similarly, Josephus (*Antiquities,* book 4, chap. 8, section 48), in describing the end of Moses, relates that while Moses was taking farewell of Eleazar and Joshua, a cloud suddenly stood over him and he disappeared down a gorge. A most elaborate account is given of the ascension of Elijah, who was taken to heaven in a fiery chariot (*II Kings* 2). This, in turn, served as model for the stories of the ascension of Jesus (*Luke* 24; *Acts* 1), which differ only in that the ascension takes place after his death and resurrection; according to one of the heretical sects, the Basilidians, however, Jesus was caught up into heaven while still alive, and it was Simon of Cyrene in the form of Jesus who was actually crucified. There is a Talmudic legend of the infant Messiah who was born at the instant of the destruction of the Temple, but soon after was snatched up into heaven, to await the Last Day.

The second form of ascension, that of a journey to heaven, finds its patterns in the ascent of Moses to receive the law and in the celestial mysteries which were opened to various prophets, such as Isaiah and Ezekiel. This notion was taken up by the apocalyptic literature beginning with the 3rd cent. B.C.E., and there are accounts of heavenly journeys made by such characters as Enoch, Abraham, Moses, Isaiah and Job, with accounts of what each saw in heaven. A rabbinical parallel is the story of Joshua ben Levi, who succeeded in penetrating into heaven and in stealing the sword of the angel of death. On the other hand, the famous story of the "four who entered Paradise" is not to be taken literally, but is an allegory for the study of certain esoteric knowledge.

During the post-Talmudic period, which glorified the rabbis of the 2nd and 3rd centuries, various stories were in circulation describing the visits to heaven of the *yorede hamerkabah* ("riders in the heavenly chariot"); the chief of these were Akiba, Nehunya ben Hakanah, and Ishmael ben Elisha. An *Acension of Ishmael ben Elisha* is cited in late Midrashim, but is no longer extant. Hai Gaon (939-1038) mentions mystics who could cast themselves into a trance, during which, they declared, they entered heaven and beheld its wonders.

With the later mystics, the idea of the journey to heaven took the form of a "soul-ascension," the body remaining on earth in a trance while the soul wandered freely in celestial realms, mingled with the angels and with the shades of the departed, and brought back reports of them to earth. In more recent times such soul-ascensions were much used by Hasidic Zaddikim to exalt their own reputation among their followers.

SIMON COHEN.

ASCETICISM, a philosophy of life which holds as its highest ideal the practice of self-denial and self-mortification. The term is derived from the Greek word *askesis,* which originally denoted a course of training for athletes; it was then taken over by the Stoics to designate an exercise in virtue through keeping the bodily appetites within bounds, and later by the Christians to describe a self-discipline for the purpose of subduing human passions and attaining a higher degree of sanctity.

The characteristic features of asceticism are fasting, celibacy, poverty and solitude. Not all these acts of self-deprivation, however, are invariably actuated by an ascetic ideal. Thus in abstention, of which a typical observance is fasting, the self-denial is but temporary, and is maintained because certain pleasures are deemed unsuitable for solemn occasions. In abstinence, such as the refraining from the use of intoxicants or specified foods, the underlying reason is that such pleasures are regarded as noxious and therefore to be avoided. In asceticism, on the other hand, self-denial is an end in itself; the body is to be constantly under discipline in order that the soul may be thereby benefited.

Two separate forms of asceticism are to be distinguished. The first, which may be called *practical asceticism,* consists of the deliberate acceptance of a life of poverty and self-denial in order to further a higher purpose. The motive here is mainly that of efficiency; it is akin to the self-denial of the experimenter who renounces all comforts to devote himself to his chosen task, or that of the family which submits to the most grinding poverty in order to provide for the education of their children. Such is the asceticism of the monastic orders, who take vows of celibacy and poverty in order to carry out their work of education, charity or missionary activity unhampered by the cares of the world.

The second form, which may be termed *purgative asceticism,* consists in following ascetic practices for the sake of self-purification. It is motivated by a basic dualism of thought; the world is sharply divided into good and evil, and the body, with its desires and enjoyments, is regarded as the evil part that must be subdued. The world in general is regarded as evil, and the mass of humanity as given over to corruption. Often this obsession of evil verges upon the pathological; the individual is conscious of having committed great sins, and thus needing a spiritual cleansing to be brought about by the ascetic life. Sometimes it is even voluptuary, an inverted hedonism; the ascetic expects beatific visions and ecstatic moments of exquisite pleasure as the reward for his self-denial. Or else asceticism may be bound up with mysticism and sought as the means of acquiring supreme power over the forces of nature, or of hastening the coming of the final judgment and the triumph of the kingdom of God on earth. Purgative asceticism tends to flourish most in times of trouble and persecution, and among those who want to flee from the cares of the world.

Practically all asceticism has an aristocratic tinge. The ascetic, because of his control over his own desires, feels himself superior to his fellowmen, and of a class apart. If he is poor, he turns his poverty into a virtue; if he had been rich, he prides himself upon despising his wealth. Furthermore, as is the case with all aristocracies, the sway of asceticism depends upon the degree of moral and material support that is given to it by the masses. Hardy indeed is the ascetic who will persist in his ways if he meets with the contempt and ridicule of his neighbors. In the case of mass asceticism, such as that of the "holy" sects in India, or the communities of Christian hermits in the Early Middle Ages, the practitioners of poverty have to be supported by the gifts of the non-ascetics. The rise of a strong ascetic movement is therefore dependent upon a number of factors —a strong sense of evil in the world; a conviction of the weakness of the flesh and the iniquity of human desires; a mental state that is troubled and upset; and the willingness of the multitude to make saints of those who practice asceticism.

None of these factors is consistently present in the Jewish people or in Jewish history; hence asceticism was comparatively rare in Judaism. Far from feeling that the world is evil, the spirit of the Jew is to insist that it is good, and that even those forces which apparently work for evil will result in good in the end. The daily life of the Jew is studded with benedictions giving thanks for the goodness of God in the world. The desires of the flesh are regarded as sinful only when they reach the point of excess. There is a legend that the exiles who returned from Babylon were so holy that they were granted the boon of annihilating the power of the greatest temptation of Israel—sexual passion. To their dismay they found that children were not being born; the legend even reports that the hens would not lay an egg. They therefore decided that sexual passion can not be abolished, but must be bridled and kept within bounds.

The spirit of Judaism is essentially democratic, and is unwilling to magnify or glorify an individual or a group which practices an ascetic life. All the persecutions suffered by the Jewish people were met with a spirit of fortitude and constancy, rather than by a withdrawal from the affairs of the world.

Thus the history of asceticism in Judaism is rather one of individual ascetics than of mass movements. The Nazirites and Rechabites of Bible times were not so much ascetics as abstainers. Too little is known about the Essenes or the Therapeutae at the period of the rise of Christianity to determine their philosophy of life; but these movements came to an end essentially because they lacked popular support. There was a wave of asceticism among the Jews as a result of the destruction of the Temple at the close of the 1st cent., but it was of comparatively brief duration.

There followed, however, a form of practical asceticism which had for its purpose the denial of pleasure for the sake of the study of Torah. "This is the way of Torah: a morsel of bread in salt thou shalt eat, water by measure shalt thou drink; thou must sleep upon the ground, and live a life of trouble the while thou toilest in Torah" (*Aboth* 6:4). This ideal was maintained continuously down to modern times; but it was a poverty practiced only when necessary, and abandoned as soon as that necessity vanished. Thus Hillel and Akiba, who underwent great privations in order to become scholars, did not deny themselves the reward of their later fame. The idea of a monastic order devoting itself to study or to charity is unthinkable in Judaism. Celibacy was looked upon with disfavor; no matter how important the command to study, the first



Sholom Asch, internationally known Yiddish novelist, playwright and publicist

commandment was still that of raising a family ("Be fruitful and multiply," *Gen.* 1:28).

Among the Talmudic rabbis, Simeon ben Yohai, who had an unusually pessimistic turn of mind because of the persecutions that he suffered at the hands of the Romans, was known as an ascetic. Others of ascetic lives in this period were Rabbi Zeira, who fasted for a time in order to forget what he had learned in Babylonia before he came to Palestine; Judah Hanasi; and Mar bar Rabina, who was noted for his fasts. Many of the sects in Judaism, such as the Yudghanites and the Karaites in the Middle Ages, favored ascetic practices. Asceticism was often praised by those who leaned toward mysticism, such as Abraham ben David of Posquières and Abraham bar Hiyya. Judah ben Samuel of Regensburg was probably an ascetic, and in his *Sefer Hasidim* recommends ascetic practices in order to resist temptations. The rise of Cabala in the later Middle Ages was accompanied by ascetic tendencies, and in all the pseudo-Messianic movements of the period there were those who thought to hasten the blessed time by acts of self-mortification. The Musar movement of the same period, which stressed ethical conduct, and in its writings inculcated a life of morality, also had a certain ascetic streak in its philosophy.

With the coming of modern times ascetic ideas gradually disappeared, and are hardly to be found in the Judaism of the 20th cent. They were never fully native in Judaism, and appeared only in times of stress and under the influence of non-Jewish ideas. Self-affliction, for the purpose of acquiring merit, has generally been regarded as incompatible with the Jewish ideas of social responsibility and joyful participation in religious observance. The keynote of the Jewish philosophy of life, from its earliest beginnings down to the present times, is, "Serve the Lord with gladness; come before His presence with singing" (*Ps.* 100:2).

See also: Abstinence and Abstention; Cabala; Celibacy; Essenes; Hasidism; Holiness; Saints.

Simon Cohen.

Lit.: Lazarus, *Ethics of Judaism,* pp. 246-56; Joseph, *Judaism as Creed and Life,* pp. 364-70; *Jewish Encyclopedia,* vol. 2, pp. 165-67; Husik, in *Jewish Forum,* Sept. 1924; Kohler, *Jewish Theology,* pp. 150, 189, 319, 490; Hastings, *Encyclopaedia of Religion and Ethics,* vol. 2, pp. 63-69, 97-99.

ASCH, MORRIS JOSEPH, physician, b. Philadelphia, 1833; d. Irvington on Hudson, N. Y., 1902. A graduate of Jefferson Medical College in 1855, he became one of the leading laryngologists in New York city. He was one of the founders of the American Laryngological Association and professor in his specialty at the New York Polyclinic. During the Civil War he rose to the rank of major in the medical service, under General Philip Sheridan. Despite all obstacles, he adhered to the strictest tenets of Orthodoxy, and observed all religious regulations even while serving in the army.

Lit.: Morrison, Hyman, "The Early Jewish Physicians in America," in *Medical Life* (Oct., 1928) 505-30; Mayer, Emil, in *Transactions of the American Laryngological Society,* vol. 24 (1902) 246; Kagan, Solomon R., *Jewish Contributions to Medicine in America* (1934) 15-16, 44, 47, 488.

ASCH, NATHAN, author, son of Sholom, b. Warsaw, 1902. He was brought to the United States at the age of thirteen, and after taking a course in finance at Columbia and Syracuse Universities, entered the employ of a Wall Street firm. His experiences in this employment are reflected in his first novel *The Office* (1925), which was hailed as the first serious attempt to give a picture of the life of the white collar worker, with his struggles and aspirations, and the crushing effect of economic forces greater than himself. Asch's success as a writer of short stories led him to devote himself entirely to literature. His later larger works include *Love in Chartres* (1927); *Pay Day* (1930); *The Valley* (1935); *The Road in Search of America* (1937).

ASCH, SHOLOM, novelist, poet, playwright and short-story writer, b. Kutno, Poland, 1880. His early education was confined to traditional Hebrew and modern Yiddish, in addition to reading the Bible and the classics in German. Discouraged at the outset by Peretz from employing Hebrew as a medium of expression, he adopted (at twenty) Yiddish as his literary vehicle and has wielded it with increasing vividness.

Author of a score or more collected volumes comprising novels, short stories and impressions, as well as of half a dozen plays, Asch is by far the most prolific and widely known Yiddish writer of our day. His outstanding works—including *Mottke, the Vagabond* (1917), *God of Vengeance* and *America* (1918), *Kiddush Hashem* (1926), *Sabbatai Zwi* and *The Mother* (1930), *Three Cities* (1933), *Salvation* (1934), *Three Novels* (1938), embracing *Uncle Moses, Chaim Lederer's Return* and *Judge Not; The War Goes On* (1936); *Song of the Valley* (1939)—have appeared in English in the United States and Great Britain. Some

of these and others have attained translation into French, German, Russian and other tongues.

Asch has acknowledged indebtedness to the influence of Dickens and Tolstoy. Certainly his creative evolution confirms this at many stages. Whether in Polish, Russian, American or Palestinian setting, he builds his stories on epic scale, often with uncanny insight into character, and with prophetic vision. Despite his uneven, sometimes crudely rugged style, there is elemental sweep, architectural grandeur, romantic charm and spontaneous humor in his multi-skeined canvases. He is most felicitous in depicting patriarchal Jewish life, the exaltations and degradations of environmental influences.

Asch has observed and limned with profound understanding the devotional joys no less than the fateful martyrdom of his people. Jewish survival under all kinds of adversity, the idealism and unquenchable spirit of his brethren have made his pen fecund with drama, comedy, tragedy, and humility. Even his sometime daily stint, as a regular contributor to the columns of the Yiddish daily *Forward* (New York), is ablaze with the fire and fervor, with the genius of a commentator to whom no manifestation of life—be it sordid or lofty—is inconsequential especially insofar as it affects the day-to-day destiny of Jews.

He has been called "prophet of the soil" and "poet of loveliness." But he is much more. He is thoroughly steeped in Old World and New World currents. He is equally at home in the hoary past and the cataclysmic present; he is at once realist and romanticist. His compassion, expressed for more than three decades by word and pen, is universal—though his talents have been consecrated primarily to the service of the Jewish people. Indicative of his significance is the fact that, in 1937, the collected works of Asch (*Gezammelte Shriften*) were issued, in a definitive twenty-eight volume edition, in Warsaw.

Much of his time and effort since the World War has been devoted to the plight of millions of Poland's destitute Jews. Under the auspices of the American Jewish Joint Distribution Committee, and otherwise, he has been indefatigable in inspiring relief and in arousing the conscience of Jews in other lands.

Although a resident of many countries, notably France, Switzerland, Poland and the United States, he is proudest of his American citizenship.

His dramatic works include *Mitn Shtrom* (1905); *A Cholem fun Mein Folk* (1906), which contrasts modern and traditional Jewish types; *Gott fun Nekomeh,* known on the English stage as *God of Vengeance* (1907), a gripping character study whose stark tragedy is set against a brothel background; *Yichus* (1909), which dissects the Jewish bourgeoisie in outspoken fashion; *Der Landsman* (1910), a serio-comic incipient impression of American Jewish life.

Back in Poland for four years (1910-14), he published, aside from works already listed, *Shloime Hanoggid,* a vivid portrait of provincial Hasidic life; two Biblical plays: *Hurban Beth Hamikdash* and *Yiftah's Tochter,* as well as a collection of Bible stories entitled *Die Maisalech fun Humish. Der Weg tzu Zich* probes psychologically the impact of modern life upon the Diaspora, with particular reference to the sources of assimilation, including Palestine.

In 1914 he settled in New York city, where a number of his most enduring works were published, most of them among those rendered into English. Other volumes are: *Die Kishefmacherin fun Castilien, A Shnirl Perl,* and *Wer is der Foter?* (1918), *Maranen* (1922), *Der Toiter Mench* (1924).

Asch has been reporter and contributor for many publications, including *Haint* of Warsaw, Yiddish *Morgen Journal* of New York, *Haaretz* of Tel-Aviv, *Jewish Times* of London, and *Forwerts* of New York.

Song of the Valley (1939), dealing with Jewish colonization in Palestine, is very different from *In Eretz Yisroel* written thirty years earlier. But both reflect the author's deep love for the ancient land of Israel and for his own people. In 1932 the Polish Government bestowed the medal of Polonia Restituta upon Asch in recognition of his services to the nation.

Asch is an ardent collector of Jewish art and ceremonial objects, specimens of which were exhibited (1939) at the Jewish Theological Seminary, New York. During the same year, he also announced his intention of making his permanent home in the United States: "to create something American."

LOUIS RITTENBERG.

Lit.: Reisen, Z., *Lexikon fun der Yiddisher Literatur, Presse un Filologie;* Gorman, Herbert S., "Yiddish Literature and the Case of Sholom Asch," *Bookman,* June, 1923; Niger, S., "Wegen Yiddishe Shreiber," volume 2, 1912; Rogoff, Hillel, in *Zukunft* 1920; Goldberg, Isaac, preface to *God of Vengeance;* Goldberg, Sarah, *B'nai B'rith Magazine,* June, 1927; *New York Times Book Review,* Oct. 22, 1933, Oct. 2, 1938, April 2, 1939; *Poet Lore,* Dec., 1923; *Bookman,* Feb., 1918; Nadir, Moishe, *Teg fun Meine Teg* (1934).

ASCHER, ANTON, actor, b. Dresden, Germany, 1820; d. Merano, South Tyrol (now Italy), 1885. He made his debut at Hainichen in 1837, following it with appearances on the stages of various German cities. From 1840 to 1844 he was engaged at the Hoftheater in Dresden. His next tour through Germany lasted four years. Engaged to appear in bon-vivant rôles and to act as stage-manager of the Friedrich Wilhelm Theater in Berlin, he remained there from 1848 to 1860. For six years, beginning in 1866, he was stage-director of the Karl Theater in Vienna.

The rôles in which he excelled include Thorane, Bolz, Zinnburg and Richard Weiss. While in Königsberg in 1848, he participated in politics and was sent as a delegate to the Democratic conventions of Berlin and Frankfort. His wife was actress Wilhelmine Rubenow.

Lit.: Flüggen, O. G., *Biographisches Bühnen-Lexicon,* vol. 1 (1892) 8; Wininger, S., *Grosse jüdische National-Biographie,* vol. 1 (1925) 158.

ASCHER, BENJAMIN HENRY, scholar and author, b. Peisern, Poland, 1812; d. London, 1893. In 1840 Ascher came to London, and three years later was elected funeral preacher of the Great Synagogue. In 1847 he published a new edition of the well-known *Sefer Hayim* (The Book of Life; 2nd ed., 1861; 6th ed. and translation, 1914), with an English translation, and in 1859 Solomon ibn Gabirol's *Mibhar Hapeninim* (A Choice of Pearls), accompanied by an English text and explanatory notes. In 1884 he resigned his office which he held for over forty years. Ascher was also the author of *Initiation of Youth,* a catechism (London, 1850), and *Dedication of the House,* a ritual.

ASCHER, ISIDORE GORDON, author and journalist, b. Glasgow, Scotland, 1835; d. London, 1914. At the age of six he emigrated to Canada with his parents. He was brought up in Montreal, and received the B.C.L. degree from McGill University in 1862. In 1863 he published *Voices from the Hearth* (Montreal), a collection of verses which at once brought him literary fame. His poem entitled *Canada* is still regarded as a masterpiece in the Dominion. He removed to England in 1864 and devoted himself wholly to literature, writing short stories, poems, and dialogues. He published: *An Old Maid's Confession, A Cure for a Title; An Emigrant's Story; An Odd Man's Story* (London, 1889); *A Social Upheaval* (London, 1898); *The Doom of Destiny* (London, 1895); *The Devil's Dole; Gilded Maternity;* and other novels of considerable merit. His *One Hundred and Five Sonnets* was published in London in 1912. In his *Collected Poems* (1929) there are many sonnets of Jewish interest under the title of *The Harp of Judah.* A comedietta from his pen, *Circumstances alter Cases,* was produced in London in 1888. He was the editor of the first Canadian magazine, and was one of the founders of the Young Men's Hebrew Benevolent Society, Montreal, later known as the Baron de Hirsch Institute.

Lit.: Lareau, Edmond, *Histoire de la littérature canadienne* (1874) 83-84; *Canadian Men and Women of the Time* (edit. H. J. Morgan, 2nd ed., 1912) 41.

ASCHER, LEO, composer, b. Vienna, 1880. He received the LL. D. degree from the University of Vienna, and was graduated from the Vienna conservatory of music in 1904. His studies in the conservatory were in piano, under Hugo Reinhold and Louis Thern, and in composition, under Robert Fuchs. He later received private instruction from Franz Schmidt, devoting himself exclusively to composition. While a number of his songs were published during his student days, the successful production of his first operetta, *Vergeltsgott,* at the Theater an der Wien, did not take place until 1905. In 1909 he married Louise Frankl, daughter of Rabbi Nathan Frankl.

Ascher is known for his numerous operettas produced in many countries. Among the most popular are: *Die keusche Susanna* (1910); *Hoheit tanzt Walzer* (Raimundtheater, Vienna, 1912); *Der Soldat der Marie* (Neues Operettenhaus, Berlin, 1915); *Bruder Leichtsinn* (Bürgertheater, Vienna, 1917); *Ich hab dich lieb* (1926); and *Bravo Peggy* (1932).

ASCHERSON, PAUL, botanist, b. Berlin, 1834; d. Berlin, 1913. He was a physician, but became professor of botany at the University of Berlin in 1873 and was known as one of the leading botanists in 19th cent. Germany. He joined the African explorer, Rohlfs, in an expedition to the Libyan desert in 1873, and in 1887 he visited the Tothmas desert in Egypt. The botanical discoveries made during these explorations are presented in Rohlfs' great work *Reise von Tripolis nach der Oase Kufra* (Leipzig, 1881). Ascherson prepared the material on the botany of eastern Africa in the great work describing the results of the explorations of von der Decken (Leipzig, 1869-79). Besides this, he and Schweinfurth published *Illustration de la flore d'Egypte* (Cairo, 1887; supplement, 1889). He wrote a number of other books dealing with the flora of Europe. With Gräbner he published *Synopsis der mitteleuropäischen Flora* (1896), and wrote *Flora der Provinz Brandenburg* (Berlin, 1864). He was a convert to Christianity.

Lit.: Der Grosse Herder (1931) col. 1016; Kohut, Adolph, *Berühmte israelitische Männer und Frauen,* vol. 2 (1901) 227; Virchow, R., in *Zeitschrift für Ethnologie,* vol. 20 (1888) 36, 125-26.

ASCHINSKY, AARON MORDECAI HALEVI, rabbi, b. Reygrod, Poland, 1866. He was educated at the Yeshivas of Kovno and Stavisk. He came to the United States in 1893, and has held rabbinical posts in Syracuse, N. Y., Detroit, Mich., Montreal, Canada, where he was appointed Jewish chaplain by the government, and in Pittsburgh, Pa., where he was rabbi of Congregation Beth Hamidrash Hagadol.

Active in communal affairs, Aschinsky is recognized as one of the outstanding speakers among the Orthodox rabbis of the United States. He was one of the first Zionist leaders in the United States, and he is noted as the founder of Talmud Torahs in the cities in which he served as rabbi.

ASCOLI, ALDO, Italian naval officer, b. 1882. Entered the Italian naval service in 1904, rose through the ranks to be commander in 1930, in charge of the Italian fleet stationed in the Aegean Sea. He received many decorations, including the Cavalieri Gran Croce, for heroism during the earthquakes of 1908-9; a war cross and medals for services during the World War. In the fall of 1938, he was retired in accordance with the new racial policy.

A cousin of Ascoli, colonel in the Italian army at Florence, was reported by the *English Churchman* to have committed suicide after his dismissal in the spring of 1939. Having been permitted to make a final speech, he adjured his soldiers always to be ready to die for their country. Then he drew the regimental flag over his face and shot himself in the presence of his regiment.

ASCOLI, ETTORE, army general, b. Bologna, Italy, 1873. He was equally noted as commander and as writer on military subjects. Was director of the Central Military School in Civitavecchia. During the World War, in command of a regiment, he distinguished himself through personal valor. Was awarded two medals for bravery. At the end of the War, he was assigned the command of the Military Corps of Bologna and subsequently appointed Inspector of all military forces in the Bologna province. As a result of the anti-Semitic policy (1938) of the Fascist government, he had to resign his post.

ASCOLI, GIULIO, mathematician, b. Trieste, Italy (then Austria), 1843; d. Milan, Italy, 1896. From 1874 to 1879 he was professor at the Reale Istituto Tecnico Superiore at Milan, and in 1879 he became professor at the polytechnic school in that city. His work dealt principally with the theory of functions and with certain problems of calculation. He introduced the notion of quasiuniform convergence.

ASCOLI, GRAZIADIO ISAIA, philologist, b. Görz, Austria (now Italy), 1829; d. Milan, Italy, 1907. At the age of sixteen he startled philological circles with a comparative study of the Friulian dialect and the Wallachian tongue. In his *Studi Orientali e*

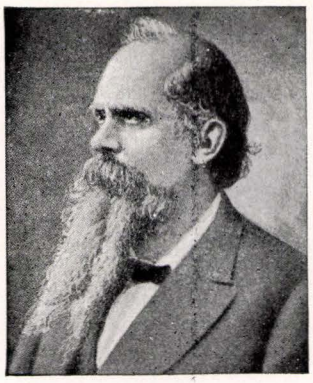
Linguistici (1854) he endeavored to prove that there were Semitic elements in the Etruscan language. He then received a call as professor of comparative philology at the Milan Academy, and soon won the reputation of being the greatest living Italian philologist. He established the periodical *Archivio Glottologico Italiano,* and was chosen head of the Milan Academy. His labors in comparative philology and in the science of phonology produced a revolution in comparative Indo-German philology. In particular, he solved many of the difficulties found in the application of Grimm's law in its cruder form, and was the first to formulate many of the laws of phonetic change.

Hardly less great was Ascoli's contribution to Romance philology; his *Saggi Ladini* (Vienna, 1872) was epoch-making in the study of Italian and the more closely related Romance languages. On the other hand, his theory of the affinities between Semitic and proto-Aryan languages did not meet with general acceptance. Ascoli, however, reawakened the study of comparative languages in Italy, and the majority of philologists in that country were his pupils. His *Iscrizioni inedite o mal note,* dealing with inscriptions in Italian on Jewish tombstones, was a major contribution to Jewish epigraphics. In addition, Ascoli was a member of nearly all the philological societies of Italy, as well as of the academies of science at Paris, Leningrad, Vienna, and Budapest. In 1889 he was appointed a life member of the Italian Senate, and was elected president of the International Congress of Orientalists at Rome.

Lit.: Chwolson, D., "Die süditalischen Inschriften," in *Corpus Inscriptionum Hebraicarum* (1882) 150-51; *Miscellanea Linguistica in Onore di Graziadio Ascoli* (1902); Güterbock, B., *Sprachwissenschaftliche Briefe von Graziadio Ascoli* (authorized German translation; 1887); Berliner, A., "Graziadio Ascoli," in *Ost und West* (1906) cols. 84-86; Devoto, Giacomo, *Graziadio Isaia Ascoli, l'uomo, l'opera, a cura della Società filologica friulana* (1930); Meyer, Paul, *Chronique Romania* (1907) 326.

ASCOLI, MAURIZIO, pathologist, b. Trieste, Italy (then Austria), 1876. From 1911 to 1920 he held the chair of pathology at the University of Catania; he then taught for two years at the University of Palermo and in 1922 returned to the University of Catania, where in 1927 he became director of its medical clinic. His works deal chiefly with human immunity to various diseases and with the individualization of the eterogenous proteins of alimentary albuminuria. He made various experiments in pharmaco-dynamics and noteworthy studies of the stimulation of the endocrine glands by irradiation. His name is connected with the meiostagmatic reaction and with the hypotensive as well as the bilateral pneumothoraces.

ASCOLI, MAX, educator and author, b. Ferrara, Italy, 1882. From 1926 to 1931 he was professor of law at the University of Genoa, after which he came to the United States and became a member of the graduate faculty of the "University of Exile" of the New School of Social Research, New York city. He has written *La filosofia juridica de Benedetto Croce; Le interpretazione delle leggi; La giustizia;* and is co-editor of *Political and Economic Democracy* (1937) and co-author of *Fascism for Whom?* (1938). In the latter book, Ascoli describes the gradual evolution of Italian fascism into totalitarianism, and argues that it benefits no one.



Graziadio Isaia Ascoli, Italian philologist of world renown

ASCOLI, MOISE, physicist, b. Gorizia, Italy, 1857; d. Rome, 1921. In 1891 he became professor of technical physics at the University of Rome. He specialized in the study of magnetism and its relation to electricity, and published numerous articles in various scientific periodicals on the solidity and elasticity of iron at various temperatures, ferromagnetism, and electrical conductivity and elasticity of metals.

ASEN, ABRAHAM, translator into Yiddish, b. Brest Litovsk, Russia, 1886. He came to America in 1903. By profession a dentist, Asen has devoted his spare time to Yiddish literature. In addition to some 200 original poems, of which the first was published in 1907, he has been instrumental in opening up to the Yiddish reader a wide field of classical English poetry by his translations. These include: Byron's *The Prisoner of Chillon* (New York, 1925); *Hebrew Melodies* (New York, 1928); *Cain* (Vilna, 1932); *The Rubaiyat of Omar Khayyam* (New York, 1926); selected poems of Longfellow (New York, 1933), Walt Whitman (New York, 1934), Thomas Moore (New York, 1935), and Milton, and *King Lear* and all the sonnets of Shakespeare. Asen possesses considerable facility in rendering the spirit of the original.

Lit.: Kappel, A., in *Morning Journal,* Sept. 12, 1934; Slobodin, Roman, "Omar Sings Again—in Yiddish," in *World Telegram Magazine,* Feb. 28, 1937, p. 12.

ASENATH, daughter of Poti-phera, priest of On, and wife of Joseph (*Gen.* 41:45). The name is apparently of Egyptian origin; the exact meaning is uncertain, although the second half probably refers to the goddess Neith.

Unable to conceive how Joseph, the pious and saintly, could have taken a heathen wife, especially one that had been visited with the curse upon the descendants of Ham (*Gen.* 9:25), later Jewish writers and thinkers explained his marriage in any of the four following ways:

1. That Asenath was a proselyte, the explanation given in an apocryphal book, *Proseuche Aseneth* ("The Confession of Aseneth"), written in Greek and first published in full by Batifoll (*Studia Patristica,* Paris, 1889-90; English trans. by E. W. Brooks, 1918). The book consists of two parts, of which the first is the older and contains loftier ideas than the second. Asenath, it relates, was the daughter of the priest of On and had been raised in luxury. Of great beauty and spoiled, she thought only of marrying the son of Pha-

raoh until she met Joseph. She fell in love deeply, and made her love known. Spurned by Joseph because of her paganism, she repented of her idolatrous ways in sackcloth and ashes, and disposed of her wealth. She lost her beauty and could not sleep. Finally, gathering courage, she prayed to the God of her beloved. Suddenly an angel appeared to her, gave her to eat of the celestial food which makes one immortal, and gave her the new name of "Refuge" (*Kataphuge*). Washing her face in pure water, she again became marvelously beautiful and was married to Joseph with great pomp.

The second part of the book gives a long and somewhat tedious account of the plots of the son of Pharaoh against Asenath, and her deliverance by Simeon, Levi and Benjamin.

2. That Asenath had saved the life of Joseph, a reason given in *Midrash Abkir,* quoted in *Yalkut Gen.* 146. When Potiphar, it is stated, was about to slay Joseph because of his alleged crime, Asenath came forward and saved his life by testifying that her mother's accusations were false. Here Poti-phera and Potiphar are regarded as one and the same person. There is an allusion to the story by Origen (*Catena Nicephori, I,* 463).

3. That Asenath was a pious woman, a statement advanced in *Pesikta Rabbathi* 3 (edit. Friedmann, p. 12a), where it is stated that when Jacob was about to bless Ephraim, he foresaw the wicked deeds of Jeroboam, and the spirit of prophecy deserted him. Joseph, in alarm, began to beseech his father not to withhold his blessing, finally bringing in Asenath and asking that Jacob bestow his blessing for the sake of that pious woman. *Midrash Aggadah I,* 97 interprets the name Asenath as an acrostic of four words which tell her history and reveal her piety.

4. That Asenath was in reality a member of the family of Jacob, a legend which appears in various forms (*Pirke de Rabbi Eliezer* 38; *Midrash Abkir,* quoted in *Yalkut Gen.* 146; *Targum Yerushalmi* to *Gen.* 41:45; 46:20; *Midrash Aggadah,* edit. Buber, I, 97). Asenath, the legend goes, was the daughter of Dinah and Shechem the son of Hamor (*Gen.* 34). To avert public disgrace, Asenath's uncles wanted to kill her when she was born. Jacob rescued her. Placing around her neck a talismanic plate engraved with the name of God, he abandoned her at a convenient spot. An angel bore her to Egypt, where she was adopted by the childless Potiphar and his wife. Grown to womanhood when Joseph had become viceroy of Egypt, she fell in love with him, as did all the other Egyptian women. But whereas the others would send him magnificent gifts, which he disregarded, Asenath had nothing except her talisman to present to him. Seeing it, Joseph realized that she was a descendant of his own family. He sought her out, and they were married.

See also: JOSEPH. MOSES BUTTENWIESER.

Lit.: Aptowitzer, V., in *Hebrew Union College Annual,* vol. 1 (1924) 239-306; *Jewish Encyclopedia,* vol. 2, pp. 172-76; Perles, F., *"La légende d'Asenath,"* in *Revue des études juives,* vol. 22, pp. 87-92 (also separately printed, Paris, 1891); Marmorstein, A., *Studien zum Pseudo-Jonathan-Targum* (1905) 31-35.

ASH, ABRAHAM JOSEPH, rabbi, b. Semyatich, Russia, 1821; d. New York city, 1887. He came to the United States in 1851, and in 1852 helped found the first Orthodox congregation of Russian Jews in America, the Beth Midrash Hagadol, of which he was rabbi from 1860 until his death.

Ash preferred to serve without emolument, and for a few years after 1865, when he was engaged in the manufacture of hoop-skirts, he became president of the congregation, and contributed liberally to its expenses. Similarly, from 1876 to 1879 he engaged in the wine business, but had to resort again to the rabbinate for a living. Ash was regarded as the ranking rabbinical authority among Orthodox Jews, and in religious matters, such as divorces, was accorded recognition by the European rabbinate. In 1880 he established a Kashruth society, and in 1884 a Talmud Torah.

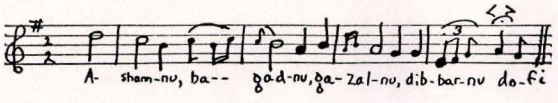
A militant foe of Reform Judaism, Ash brooked no compromise, and when he was approached for assistance in founding the Jewish Theological Seminary, he agreed to help only on condition that it be under strict Orthodox supervision.

Lit.: *Publications of the American Jewish Historical Society,* vol. 9, pp. 64-71; vol. 12, pp. 145-46; Wiernik, P., *History of the Jews in America* (1931) 189-91.

ASH, MARK, lawyer, b. New York city, 1857; d. New York city, 1929. He received his education at Columbia Law School. He was a trustee of the Aguilar Free Library from 1886 to 1903, and its treasurer from 1895 to 1903. He was also a founder of the Federation Settlement, of the Young Men's Hebrew Association of New York and of *The American Hebrew.* At his death he bequeathed $100,000 to the Federation for the Support of Jewish Philanthropic Societies of New York City. Ash published several legal works, including *Ash's Federal Citations* (New York, 1901) and *The Greater New York Charter* (New York, 1925).

ASHAMNU ("We have trespassed"), a short alphabetical confession of sin, known as the "lesser Viddui (confession)," in contrast to the "greater Viddui," the Al Het prayer. It consists of twenty-four different expressions of guilt, couched in words the initials of which go through the alphabet from Aleph to Tav. It is recited in the Amidah prayers in the services of Yom Kippur in the Orthodox and Conservative services, and as each worshipper recites it, he beats his breast for each of the twenty-four admissions of guilt.

The short confession is very old, as it is mentioned in the *Apostolic Constitutions* (1st cent.) and in the Talmud. Originally intended as a solemn chant on the part of the individual worshipper, the Ashamnu in the Middle Ages became the occasion for elaborate musical settings, in which the cantor led the congregation in a responsive chant, one version of which is given below:



Idelsohn notes that this "Viddui" mode is based on the major tetrachord, which he holds to be intended to represent the idea of "truth."

Lit.: Singer and Abrahams, *Daily Prayer Book* cc, 258; Dembitz, L., *Jewish Services in the Synagogue and Home,* pp. 165-66; Idelsohn, A. Z., *Jewish Music* (1929) 78.

ASHDOD (Hellenized form, Azotus), one of the five ancient Philistine princely cities (*Josh.* 13:3) on the Judean coast to the south of Jaffa. The ark was deposited in the temple of Dagon in Ashdod by the Philistines, after they had captured it from the Israelites (*I Sam.* 5). For a short time it belonged to Judah under Uzziah (*II Chron.* 26:6); likewise subsequently in the time of the Hasmoneans (*I Macc.* 5:68). A Greek inscription on a synagogal enclosure points to the existence of a Jewish congregation there during the Hellenistic period.

ASHER, a son of Jacob by Leah's handmaid Zilpah (*Gen.* 30:12-13), progenitor of one of the Israelite tribes. According to the Biblical statement, this tribe occupied the territory from the Carmel and the lower Kishon plain as far as Sidon, i.e. the Phoenician plain. However, it never succeeded in conquering the coastal cities, especially Acco and Sidon. It dwelt scattered among the Phoenicians (*Judges* 1:31-32). The kings of the northerly tribes, such as Jabin of Hazor, were powerful adversaries, against whom Asher and Naphtali appealed for help to the other tribes under Joshua.

Asher led an independent life within its territory, and did not take part in the battles of Barak and Deborah. It traded with the Phoenicians and thus attained to prosperity, as indicated in the Blessing of Jacob (*Gen.* 49:20) and that of Moses (*Deut.* 33:24). Isaiah (*Isa.* 8:23) called this territory "the district of the nations" (*gelil hagoyim,* from which Galilee is derived). Asher, according to Biblical etymology, signifies the "happy one." Inasmuch as a territory and people in the western part of Galilee mentioned on Egyptian monuments (inscriptions of Seti I and Ramses II) were called Aseru, Max Müller assumed that the Hebrew tribes which arrived at this region took over a Canaanite name. Others believe that these refer to a very ancient Hebrew settlement of this name. Bible critics regard Asher as merely the personification of the tribe of that name, and explain his descent from a handmaid as meaning that the tribe was of a mixed Israelite and non-Israelite stock.

ASHER BEN JEHIEL (called also **ASHERI;** abbreviated to **ROSH**), outstanding codifier and Talmudist, b. Germany, about 1250; d. Toledo, Spain, 1327. His greatest teacher was Rabbi Meir of Rothenburg, at that time the most eminent rabbinical authority in Germany. When Asheri's parents died in 1266 he married and lived in Cologne until 1281, when he moved to Coblenz. In 1283 there were new persecutions in the Rhine district, so he moved to Worms, the city where Meir officiated as rabbi; here he served as a member of the supreme judicial council. In 1293, upon the death of Meir after a seven years' imprisonment, Asher became one of the outstanding leaders of German Jewry. However, the lot of the Jews became more difficult; rioting and persecution increased, and entire communities were wiped out in the Rindfleisch uprising of 1298. Asheri, who feared not merely bodily harm but also the danger of being held for ransom like his teacher, fled Germany in 1303, leaving most of his possessions behind.

His journeys carried him through Savoy, Provence, and the city of Montpellier, but in these places either political conditions were unfavorable or there was lack of respect for learning on the part of the Jews. He turned to Spain, and after having spent some time visiting the great Rabbi Solomon ibn Adret at Barcelona and traveling about the country, in 1305 he accepted the position of rabbi in Toledo, then one of the most important communities of Spain. In the same year the German government vainly invited him to return.

In Toledo he established a famous Yeshiva which attracted students from all of Spain, France, Germany, Bohemia and even Russia. When Ibn Adret died in 1310, Asheri was recognized as the foremost rabbi in Spain. He died on October 24, 1327, less than ten weeks after his wife's death. Asheri had eight sons, the most noted of whom were his successor Judah, and Jacob, the author of the monumental *Tur.*

Asher ben Jehiel's best-known writing is his *Piske Halachoth* (Decisions on the Halachahs), often called simply the *Rosh.* This work, his opus magnum and the cornerstone of his fame, is a Talmudic compendium similar to that of Alfasi, but it omits all Haggadic elements and all laws not in current use. It summarizes the explanations of the Law made by the Franco-German school, the Tosafists, Maimonides and the later Spanish scholars. Hence it contains "not only sources and decisions, but also discussions and commentary, both of which clarify and supply the reasons for the ultimate decision." Asheri makes extensive use of the Talmud Yerushalmi, and introduces new questions which he decides by analogy. The work was first issued as a part of the Bomberg Talmud (1520); since then it has been usually appended to all editions of the Talmud, as the two, as a rule, are usually studied together. The most important commentators to this code are Israel of Krems, Yomtob Lippmann Heller, and Nathaniel Weil; Asheri's son Jacob prepared a digest of the work, called *Kitzur Piske Harosh* (Abridgment of the Decisions of Rabbi Asher).

Asheri's second important work was the *Responsa* (1st ed., Constantinople, 1517), divided into 108 sections and containing over a thousand answers. These include very little of philosophical or theological speculations, but deal mostly with problems of civil and criminal law, reflecting much light on the life of the Spanish Jews of the period. An index to these responsa was published by Judah David Eisenstein (reprinted in his *Otzar Zichronothai,* 1929, pp. 358-63). A book issued by Saul Berlin in 1793, purporting to be new responsa of Asheri, was soon exposed as a forgery by Rabbi Moses Sofer.

Other works by Asheri include: *Tosafoth,* summaries of the Sens Tosafoth with the addition of notes by later authorities; these were prepared as a textbook for the students in Asheri's Yeshiva; *Commentary to the Mishnah,* but incomplete, probably also intended as an aid for his students; a commentary to a few tractates of the Talmud. Of this the most important expositions are those to *Nedarim* and *Nazir,* which are printed in the Bomberg edition of the Talmud; *Orehoth Hayim* (Venice, 1588; Piotrków, 1907), a popular list of 155 ethical maxims. Extracts from this were translated by Israel Abrahams in his *Hebrew Ethical Wills,* vol. 1, pp. 118-25; *Commentary on the Pentateuch.* This was arranged by a pupil and published under Asheri's name in *Hadar Zekenim* (Leghorn, 1840). Azulai mentions

another such commentary, still in manuscript; *Tosfe Tosafoth* (Leghorn, 1774), known only from a few quotations in *Shitah Mekubetzeth; Issur Vehetter,* cited by David ibn Abi Zimra (responsa, no. 469); various short sermons; finally, according to J. N. Epstein, the genealogical list given in the responsa of Rabbi Solomon Luria (no. 29) and reprinted in Graetz's *History of the Jews* (Hebrew translation, vol. 4, pp. 410-12) was composed by Asheri.

Asheri had the viewpoint of the typical German Jewish scholar of the time. He was satisfied with the wisdom to be found in the Talmud, and accordingly disdained secular knowledge as of no importance. However, he encouraged the study of certain secular subjects, especially astronomy, as an aid to the understanding of the Talmud. In 1305 he consented to allow his signature to appear with that of Ibn Adret and others on a temporary ban forbidding anyone to study philosophy before the age of twenty-five.

Already a prominent leader in Germany, he was regarded in Spain as "the light of the Exile." The government as well as the Jewish community accepted him as the final tribunal for all involved litigation. A goodly number of his responsa are addressed to local judges who sought his aid in deciding knotty problems, and he fulfilled his duties as judge with strictness, patience, and a fine feeling of responsibility.

When he first came to Spain he was astonished to find that the Jews had so much autonomy that they were permitted to inflict capital punishment and even mutilation within the Jewish community. At first he refused either to assent to or dissent from this practice; later he became accustomed to it, and even passed sentences of this sort, although infrequently. Asheri did not desire to be harsh, but was zealous to preserve the dignity of the Jewish religion in the eyes of the non-Jews, who were accustomed to act with even greater severity. An interesting sidelight on Asheri's character is his custom of giving the tithe in charity; in 1346 all his sons signed an agreement to maintain this custom.

Asheri's influence as a codifier rests upon his independent, critical mind and his comprehensive knowledge of previous authority. Joseph Caro accepted Asheri as one of the three standard authorities (the others were Alfasi and Maimonides) on which he based his authoritative *Shulhan Aruch.* Asheri insists that all new opinions must have some Talmudic basis; in regard to matters which are not mentioned in the Talmud, he reserves the right to disagree with anyone. Although he expresses his annoyance with Maimonides for failing to indicate source, he refuses to overrule Maimonides' opinion.

Asheri's son Jacob carried on the work of his father as codifier through his equally important code, the *Turim.* HIRSCHEL REVEL.

Lit.: Freimann, A., "Ascher ben Jechiel," in *Jahrbuch der jüdisch-literarischen Gesellschaft,* vol. 12, pp. 237-317; vol. 13, "Die Ascheriden," pp. 142-254; Waxman, Meyer, *A History of Jewish Literature,* vol. 2 (1933) 106-8, 137-39, 167-69; Chones, *Toledoth Haposekim* (1929) 28-34; Zucrow, *Safruth Hahalachah* (1932) 130-34; Daiches, *Study of the Talmud in Spain* (1921) 21-23; Medina, *Sede Hemed, Kelale Haposekim,* pp. 24-30.

ASHER, ADOLF (ABRAHAM), bookseller and bibliographer, b. Kammin, Germany, 1800; d. Venice, Italy, 1853. He was at first a dealer in diamonds at Leningrad. In 1830 he opened a book-store in Berlin, specializing in German and Hebrew books as well as books in other languages. He was the author of the first traveler's guide in German and, in association with Zunz and Lebrecht, published an edition of the travels of Benjamin of Tudela which is still considered a model of historical editing.



Asher Asher, prominent British medical figure of the 19th cent. Glasgow University established an annual gold medal award in honor

ASHER, ASHER, physician and communal leader, b. Glasgow, Scotland, 1837; d. London, 1889. Asher, who was the first Jew in Scotland to enter the medical profession, settled in London, where he was elected secretary of the Great Synagogue in 1866. He took a prominent part in the formation of a number of synagogues, formed in 1870 into the United Synagogue, the largest Jewish religious organization in London, of which, in 1871, he became the first secretary; this position he held until his death. He traveled with Samuel Montagu to Palestine (1874), to the United States and Canada (1884), and to Russia chiefly for the purpose of investigating the condition of the Jews. He placed his medical knowledge freely at the service of the poor. As a personal friend of many of the leaders of the Jewish community, he exerted a far-reaching influence on its development, and, by his wide Jewish sympathies, exercised a beneficent influence also on his younger contemporaries. He published *The Jewish Rite of Circumcision* (London, 1873), and contributed to the *Jewish Chronicle* (London) under the pen-name of "Aliquis." In his memory an annual award of a gold medal was instituted in 1910 at the University of Glasgow, in connection with the class on diseases of the nose and throat. His *Collected Writings* were printed for private circulation in 1916.

Lit.: *Some Notes and Articles by the late Asher Asher, M. D.* (1916) (containing biographical sketch in Hebrew by David Kohn-Zedek).

ASHER, JOSEPH MAYOR, professor and rabbi, b. Manchester, England, 1872; d. New York city, 1909. He came of a family of Russian rabbis, and determined at an early age to follow in their footsteps. He attended various schools and colleges in England, including Victoria University, where he received the A.M. degree and a fellowship in philosophy. In 1889 he went to the Yeshiva of Kovno. He returned to England, and while studying at Cambridge came under the influence of Solomon Schechter. As a result he left England again for the University of Bonn. After receiving his rabbinical diploma, he returned to Manchester, where he acted as Dayan (judicial assessor) in cases involving Jews in the Manchester courts, and was instrumental in organizing the Manchester Talmud Torah School system. In 1900 he was elected minister of Congregation B'nai Jeshurun in New York city. In 1902 he was appointed professor of homiletics and Bible exegesis in the Jewish Theological Seminary. In 1906 he became rabbi of the Orach Haim congregation in New York city, a post which he held until his death.

Lit.: Goldstein, Israel, *A Century of Judaism in New York* (1930) 223-26.

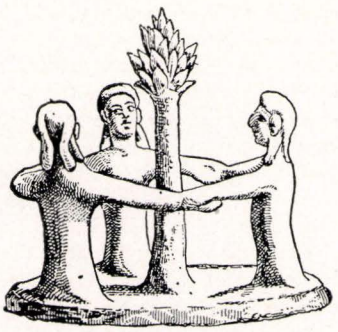
ASHER, LEON, physiologist and author, b. Leipzig, Germany, 1865. In 1895 he became instructor in physiology at the University of Berne, Switzerland, in 1906 associate professor and in 1914 director of the physiological institute. Asher is one of the most prominent living physiologists; his studies on the subject cover a wide field in nervous and muscular physiology and in the transformation of the tissues. He discovered the biochemical interchange of material between the blood and the tissues, and in his *Der Anteil einfachster Stoffe und Lebenserscheinungen* showed the significance of substances existing in small quantities in the body, as ions and catalytic agents, for the vital manifestations (1913). He wrote an important work in 1920 on the physiology of the heart, entitled *Die Unregelmässigkeit des Herzschlags,* in which he traced the causes of irregularity in the heart-beat. He also made a special study of the glands and their internal secretions, thus contributing toward scientific researches in this field. In 1902 he and Spiro became editors of the annual *Ergebnisse der Physiologie,* in which some of his researches were published. He contributed frequently to several medical periodicals.

ASHERAH, a wooden post or tree-trunk with branches lopped off, which was set up beside the altar and formed a seemingly indispensable part of the sanctuary in the ancient Canaanitish cult. It was probably a symbol of the fruitfulness of nature—the fruitful tree—and also of the common Semitic mother-goddess. It was found also in sanctuaries of northern Israel (*II Kings* 13:6; 23:15) and even in the Temple at Jerusalem (*II Kings* 18:4; 23:6). The Deuteronomic legislation (*Deut.* 16:21) prohibits the Asherah, and Deuteronomic writers continually denounce it as a foreign element in the religion of Israel.

The name Asherah was borne also by a Canaanite goddess (not to be entirely identified with Ashtoreth or Astarte) who is mentioned in the Bible (*I Kings* 15:13; *II Kings* 21:7) and, in the form Ashirtu and Ashratu, in Babylonian and Canaanite inscriptions (cf. Jirku to *Deut.* 16:21). Asherah was a West-Semitic form of the common Semitic mother-goddess, of whom the Babylonian goddess Ishtar was the closely related East-Semitic counterpart.



A priest before the altar of the Asherah



Dancing in a circle around an Asherah

Lit.: Smith, W. Robertson, *Lectures on the Religion of the Semites,* 3rd ed. (1927) 187-89, 560-62; Collins, G. W., "Ashtoreth and the Ashera," in *Proceedings of the Society of Biblical Archaeology,* vol. 11, pp. 291-303.

ASHES, Hebrew *'efer,* frequently combined with the word *'afar,* "dust," which is similar to it phonetically, as a symbol of perishableness and worthlessness, thus in *Gen.* 18:27: "I (Abraham) . . . who am but dust and ashes"; cf. *Job* 30:19; 42:6. The custom of putting dust and ashes on the head was also a symbol of grief and mourning; it was practised as such by the Arabs and other peoples. Thus the messenger who brought the news of the death of Saul had earth on his head (*II Sam.* 1:2; cf. *Micah* 1:10; *Job* 2:12). The dishonored Tamar likewise strewed ashes on her hair (*II Sam.* 13:19; cf. *Esther* 4:1-3). In certain places it is still a custom for the bridegroom at a wedding ceremony to sprinkle ashes on his head. This is intended, even in the midst of joy, as a sign of mourning for Jerusalem. Some suppose that the dust originally was obtained from the grave, and the ashes from the fires built in honor of the dead (cf. *II Chron.* 16:14; 21:19). No thoroughly satisfactory explanation, however, has as yet been offered.

The ashes of the "red heifer" (*Num.* 19) used for ritual purification had no connection at all with this significance. Here the ashes as such are not taken into consideration, but manifestly only the red heifer, cedarwood, hyssop and scarlet, from which the ashes were obtained. Ovid (*Fasti,* 4:639 and 725) reports concerning similar customs in Rome. Finally, the employment of dust and ashes in the slaughtering of game and fowl, the blood of which had to be covered with dust or ashes (*Lev.* 17:13), had still another significance. An old animistic conception may perhaps have formed the basis for this custom: the uncovered blood cries out to heaven (cf. *Gen.* 4:10). The ashes of the burnt-offerings were removed from the altar and disposed of, probably in the valley south of Jerusalem (*Jer.* 31:40).

See also: MOURNING; PARAH ADUMMAH; PURIFICATION.

Lit.: Hastings, James, *Encyclopaedia of Religion and Ethics,* vol. 2, pp. 112-14; Jastrow, M., "Dust, Earth and Ashes as Symbols of Mourning among the Ancient Hebrews," in *Journal of the American Oriental Society,* vol. 20 (1899) 133-50; Smith, W. Robertson, *Lectures on the Religion of the Semites* (3rd ed., 1927) 382, 479.

ASHI, Babylonian Amora of the sixth generation (338 to 427 or 354 to 427), generally regarded as the editor of the Babylonian Talmud. In his youth he was a pupil of most of the illustrious Amoraim of that age, including Raba, Kahana of Pum-Nahara, and Amemar. Under Ashi's capable leadership, Mata Mehasya, a city near Sura, was established as the center of Amoraic learning and as the religious and political center of Babylonian Jewry (*Sab.* 11a; *Ber.* 57a). His personality and career closely paralleled those of Rabbi Judah Hanasi: both possessed great wealth, occupied high social positions, were the outstanding scholars of their generation (*Git.* 59a; *Sanh.* 36a), and codified the laws.

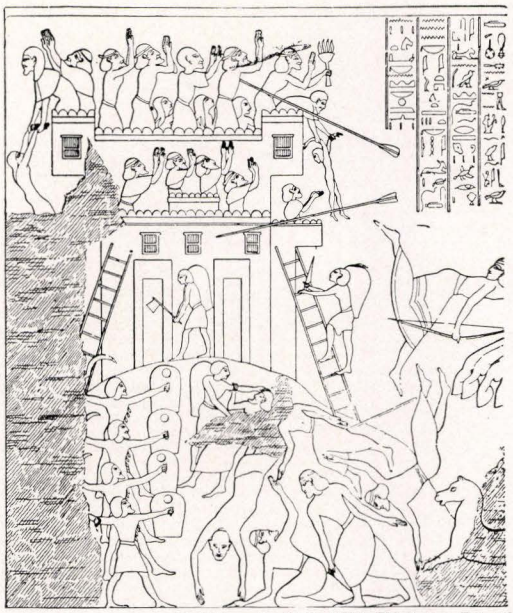
Tradition credits Ashi and his able assistant, Rabina, with the redaction of the Babylonian Talmud. Ashi's decision to sift, clarify and edit the tremendous amount of Amoraic discussions on the Mishnah, which had been steadily accumulating in the academies, was prompted by both educational and legislative considerations. He desired to make the teachings more accessible and profitable to the student, and he felt the need of a definitive legal code. His long incumbency as head of the Sura academy (nearly sixty years) enabled him to go through the entire corpus of Tannaitic and Amoraic teachings twice, and he thus had the opportunity of revising many of his former opinions (*BB.* 157b).

Julius Kaplan only recently (1933) advanced an entirely new theory. According to him, Ashi could not have written the Talmud for there are numerous passages in which: (a) sayings and practices of Ashi are cited, e.g. *Sab.* 156a; (b) his sayings are analyzed and discussed, e.g. *Meg.* 2ab; (c) men and periods subsequent to Ashi are indicated, e.g. *Erub.* 102b. Again, the Talmud contains certain contradictory versions of the statements of Ashi himself, e.g. *Git.* 40a; *Kid.* 32b. Kaplan contends that there was no political necessity for a codification of the Talmud, for King Jezdegerd I was favorably disposed toward the Jews—Ashi himself was a frequent court visitor (*Keth.* 61a)—and the interdict against writing down oral tradition had not yet been lifted.

Kaplan concludes that it was the Saboraim of the latter part of the 5th and of the 6th cent. who actually edited the Talmud. The pitiless persecutions of Jezdegerd II (438-57) and Peroz (459-84) and the latter's decree (about 470) closing all Babylonian academies marked the end of Amoraic activity. This removed the objection to writing down the oral tradition, hence the Saboraim edited the Talmud in order to preserve Amoraic knowledge. But they made use of Ashi's notes on the Gemara, since they were the latest and the most complete, well-reasoned, concise and authoritative.

Ashi was sometimes called Rabbana, an honorific title usually reserved for the exilarch. He had two sons, Tabyomi and Sama, whom he taught. Sama died during his father's lifetime, while Tabyomi, who is usually referred to as Mar bar Rab Ashi, succeeded his father as president of the academy. HIRSCHEL REVEL.

Lit.: Zuri, Jacob, *Rab Ashi* (1924); Kaplan, Julius, *The Redaction of the Babylonian Talmud* (1933) index; Weiss, I. H., *Dor Dor Vedoreshav,* vol. 3 (1924) 208-15; Halevy, I., *Doroth Harishonim,* vol. 2 (1901) 536-51; Hyman, Aaron, *Toledoth Tannaim Veamoraim,* vol. 1 (1910) 243-58; Graetz, H., *History of the Jews,* vol. 2 (1927) 605-11; Waxman, Meyer, *A History of Jewish Literature,* vol. 1 (1930) 129-30.



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An ancient Egyptian representation of the capture of Ashkelon by Rameses II

ASHKELON, one of the five ancient Philistine cities on the seacoast of Palestine. It was never conquered by the Israelites, but became subject to Assyria in 701 B.C.E., and in 620 was looted by Scythians. During the Persian period it seems to have been under the control of Tyre. After its submission to Alexander the Great (332) Ashkelon received many Greek settlers and became an independent Hellenistic city, though it fell before the Hasmonean Jonathan. Herod, who came from Ashkelon, beautified the city by means of various buildings. At the outbreak of the great war against Rome (66-73 C.E.) many Jews were killed there, and later on the Jews regarded Ashkelon as a foreign city, though a Jewish population subsequently existed for a long time in the surrounding villages.

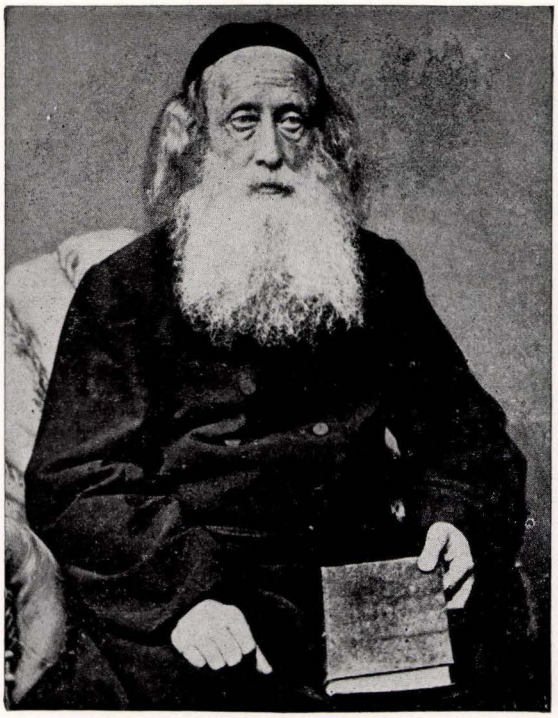
Ashkelon was destroyed in 1270, and since then only ruins have marked its site. Excavations of the Palestine Exploration Fund, made since the War, have uncovered the site of the ancient senate house and the peristyle of Herod, with many valuable antiquities.

Lit.: Thomsen, *Reallexikon der Vorgeschichte,* vol. 1, pp. 227-38; Glueck, N., in *Central Conference of American Rabbis Yearbook,* vol. 39, pp. 277-78.

ASHKENAZ AND ASHKENAZIM. 1. *The Name Ashkenaz.* The earliest reference to Ashkenaz in the Bible is in the ethnographical tables (*Gen.* 10:3; *I Chron.* 1:6), where he is recorded as the son of Gomer, the grandson of Noah. His brothers were Riphath and Togarmah.

In Biblical and early rabbinical times, Ashkenaz evidently was a group term for the successive inhabitants of a certain stretch of land, rather than any one particular nation.

The first definite indication as to the identity of the inhabitants of Ashkenaz is the passage in *Jer.* 51:27, where they are recorded as making an attack on Babylonia in conjunction with the kingdoms of Minni and





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Two east European Ashkenazic types

Ararat. It is probable, therefore, that they were a tribe which in the time of Esarhaddon burst into the Mesopotamian valley and became allies of Assyria, and as such are to be identified with the Ash-ku-za, mentioned in Assyrian inscriptions of the 7th cent. B.C.E., who were later known to the Greeks as the Scythians. They, in turn, were conquered by the Sarmatians.

These various nations occupied at one time or another Lydia, Phrygia, Armenia, the region around Lake Urumiyeh, and the major part of Media. Josephus (*Antiquities,* book 1, chap. 6, section 1) identifies Ashkenaz with Rhagae, a city in the center of Media.

Two rabbinic traditions of different periods identify Ashkenaz as Asia. By Asia the earlier tradition (*Midrash Gen.* 37:2; *Yer. Meg.* i, 71b) means a territory between Kurdistan and Armenia, while the later tradition (*Targum to Gen.* 10:3 and *I Chron.* 1:6) refers to the Roman province Asia which comprised the districts of Lydia, Phrygia, and Caria.

Krauss is of the opinion that in the early medieval ages the Khazars were sometimes referred to as Ashkenazim, and Mann has shown that Ashkenazim was a general term used to denote the Crusaders.

2. *The Term Ashkenazim.* The primary meaning of Ashkenaz and Ashkenazim in Hebrew is Germany and Germans. This may be due to the fact that the home of the ancient ancestors of the Germans was Media, which is the Biblical Ashkenaz.

Rabbinic literature calls the barbaric Teutons who overran and caused the downfall of Rome the people of "Germania" or "Germamia" (*Meg.* 6b; *Midrash Gen.* 75:9, edit. Theodor; *Midrash Hagadol,* vol. 1, p. 439).

The oldest source for the usage of Ashkenazim to mean Germans is probably found in a question addressed (about 850) to Paltai Gaon (*Geone Mizrah Umaarab,* no. 149). The next oldest source is a passage in *Seder Rab Amram* (edit. Frumkin, p. 204; about 850), but this term seems to be a later interpolation. Saadia Gaon (first half of the 10th cent.) uses it also (Harkavy, A., *Measseʃ Niddahim,* pp. 1 and 90). A very clear and definite example of it is found in the Hebrew book of *Josippon* 6:9 (middle of the 10th cent.). The responsum of Hai Gaon which contains this term is generally regarded as a forgery. This use had become almost universal by the time of Rashi (about 1080), who frequently explains words by giving their German equivalents, calling them *leshon 'ashkenaz,* "in the German language," and refers to Germany as *'eretz 'ashkenaz* (commentary to *Deut.* 3:9; *B.M.* 73b; *Suk.* 17a; *Hul.* 93a).

3. *Ashkenazim and Sephardim.* As a result of this identification of Ashkenaz with Germany, the term Ashkenazim is used to denote one of the great divisions of Jewry in contradistinction to the Sephardim or "Spanish Jews," from whom they differ in many respects. The Ashkenazim include the descendants of the German and French Jews who after the Crusades and subsequent persecutions in Germany, and after the expulsions from France, migrated into Prussia, Poland, and other countries of northern, central and eastern Europe, as well as the majority of Jews now residing in the Americas, England, and South America. The Sephardim are the descendants of the Jews expelled from Spain and Portugal who settled along the Mediterranean Coast and those who went to Holland, South America, England and its dependencies.

About 92 per cent of all Jews or approximately 14,500,000 are Ashkenazim. Until the 18th cent. the Sephardim were numerically superior, numbering at one

time more than 50 per cent of world Jewry, but beginning with the end of the 15th cent., after they had been expelled from the Iberian Peninsula, they mixed with the Oriental Jews of Turkey, and with Ashkenazic Jews in Bohemia, Holland, and Southern Germany, and their relative number declined rapidly. A major cause is the fact that the Sephardim in large measure lived in countries which had a high mortality due to unsanitary conditions. Other causes for the dwindling of the Sephardim are their pride, which makes them reluctant to intermarry with the Ashkenazim, and their inability to adapt themselves to unpleasant economic restrictions as easily as their Ashkenazic brethren. It is of interest that the children of marriages between Ashkenazim and Sephardim generally prefer to become Ashkenazim.

Anthropologically, the Ashkenazim differ from the Sephardim in the following respects: the Sephardim, due to inbreeding and isolation, have maintained a uniform type, the salient features of which are oval faces, black or brown hair, large black or brown eyes, almond-shaped, and long and narrow heads, with receding foreheads. They are also distinguished by a certain graceful appearance and aristocratic mien. The Ashkenazim, on the other hand, have a larger proportion of blonds, have rounder faces and heads, and are shorter.

The Ashkenazim pronounce Hebrew in accordance with the pronunciation of northern Palestine and the Babylonian Jews; the Sephardim follow the southern Palestine pronunciation. The ritual of the Ashkenazim includes more Piyutim and other insertions; the Sephardic ritual is simple and more akin to that of the Geonim. The cantillation of the Ashkenazim is more European and less Oriental. The Hasidim adopted, to a great extent, the ritual of the Sephardim, so as to distinguish themselves from the non-Hasidic elements.

Ashkenazim and Sephardim differ also with regard to their vernacular. Whereas the Sephardim adopted the Spanish tongues and developed the Ladino dialect, the Ashkenazim originally spoke Middle High German, which later remained exclusively with the Jews, who were shut up in the ghetto, and was afterwards carried by migratory Jews into Poland, Russia, and Eastern Europe. In course of time this Judeo-German became interspersed with Hebrew and Slavonic words, and it survives to this day in the form of Yiddish. The script of the Ashkenazim is usually square, while that of the Sephardim is more flowing.

The main legal differences of these two groups are reflected in the *Shulhan Aruch* of Joseph Caro, which generally records Sephardic usages, while the glosses of Moses Isserles (Rema) point out the Ashkenazic practices. The Sephardim cling more to the letter of the Talmud, and they have not completely accepted the edicts of the various Ashkenazic synods. Thus, among some Sephardim polygamy and the levirate marriage (Yibbum) are still practised. HIRSCHEL REVEL.

Lit.: Krauss, Samuel, "Hashemoth Ashkenaz Usefarad," in *Tarbitz,* vol. 3 (1932) 423-35; Mann, Jacob, *"Haashkenazim Hem Hakuzarim,"* in *Tarbitz,* vol. 4 (1933) 391-94; Reubeni, A., *Shem Ham Veyafet* (1932) 185-86; Fishberg, Maurice, *The Jews* (1911) 106-14; Zollschan, Ignaz, *Das Rassenproblem* (1912) 36-41, 372; Idelsohn, A. Z., *Jewish Liturgy* (1932) 59-63; Kohut, Alexander, *Aruch Hashalem,* vol. 1 (1926) 179; *Encyclopaedia Judaica,* vol. 3 (1929) cols. 460-61, 493-98; Ruppin, Arthur, *The Jews in the Modern World* (1934).

ASHKENAZI (family), family name of frequent occurrence in Eastern Europe and Western Asia. The Hebrew word from which it is derived is used in rabbinic literature with the meaning of "German," and so the name generally indicates a family which came from Central Europe. Variant forms include Askenazy, Asknasy, Askanasi, Esknazy and Schinasi.

ASHKENAZI, ABRAHAM, Talmudist, chief rabbi of Palestine, b. Janishar, near Salonika (then Turkey), 1813; d. Jerusalem, 1880. In 1850 he was named Dayan of the congregation at Jerusalem, receiving the support of both Sephardim and Ashkenazim. In 1857 he became chief judge (Ab Beth Din) and in 1869, with the approval of the sultan, chief rabbi (Hacham Bashi). Ashkenazi was the author of several responsa and novellae. He was decorated by the sultan and by Emperor Francis Joseph of Austria.

Lit.: Hatzefirah (1880) No. 7; *Hahabatzeleth* (1880) No. 16.

ASHKENAZI, BAER (BAERMANN, properly Issachar ben Naphtali Hakohen), Biblical and Talmudic scholar who lived in the second half of the 16th cent. in Szczebrzeszyn, Poland. He was the first to write a valuable commentary on the Midrash Rabbah under the title of *Mattenoth Kehunnah* (Gifts of the Priests; Cracow, 1586), a work distinguished by its unusual clarity and helpful translations of difficult passages and words found in the Midrash.

Lit.: Brüll, N., in *Otzar Hasifruth,* vol. 1 (1887) 18; Buber, *ibid.,* vol. 1 (1887) 87.

ASHKENAZI, BEZALEL, rabbi and author, b. Jerusalem, early in the 16th cent. (his ancestors having come from Germany); d. about 1600. He studied in Egypt, his teachers being David ibn Abi Zimra and Israel di Curiel. Called in 1543 to the board of rabbis at Cairo, he became chief rabbi there in 1556. He was involved in a controversy with the Nagid Jacob ben Hayim, and succeeded in persuading the sultan to abrogate the title of Nagid (chief of the Jews), which had been in existence for 580 years. In 1588 he became head of the Yeshiva in Jerusalem, displaying great activity in its development. His extensive learning and profound understanding of Talmudic problems are apparent in his principal work, *Shittah Mekubbetzeth* (Gathered Interpretation), a compilation of rabbinical comments on numerous Talmudic tractates, including many quotations from sources not otherwise preserved (Amsterdam and Constantinople, 1731). He wrote also *Kelale Hatalmud* (Rules of the Talmud) and a collection of responsa (Venice, 1595).

Lit.: Conforte, D., *Kore Hadoroth* (1846) 41; Zunz, L., *Zur Geschichte und Literatur* (1845) 58-59; Rosanes, S. A., *Dibre Yeme Yisrael Betogarmah,* vol. 2 (1907-12) 5, 184; vol. 3 (1907-12) 193-94; Michael, H. J., *Or Hahayim* (1891) No. 612; Marx, Alexander, "Die Kelale Hatalmud des R. Bezalel Aschkenasi," in *David Hoffmann Festschrift* (1914) 369-82.

ASHKENAZI, ELIEZER BEN ELIJAH, Talmudist and physician, b. 1512; d. Cracow, Poland, 1585. He studied at the academy of Joseph Taitazak in Salonika, and was in his younger years rabbi in Egypt. From 1561 to 1564 he lived in Venice, in Prague and in Famagusta, on the island of Cyprus. Later he traveled through Crimea, and resided in Cremona, Italy, for several years. About 1576 he removed to Posen, where

he was appointed head of the Yeshiva; shortly before his death he became head of the Jewish in Cracow.

In contrast to the rabbis who were his contemporaries, Ashkenazi did not take literally the religio-legal provisions of the Talmud, nor of such authorities as Maimonides, but in his interpretations of the texts tried constantly to adapt them to the ever-changing conditions. His contemporaries, unaccustomed to independent, productive thinking, failed to understand him, and therefore did not accept his leadership. Certain critics are of the opinion that he should be ranked with personalities like Caro, Isserles and Solomon Luria. The most important of his writings are: *Yosef Lekah* (Increases Learning), a commentary on the book of *Esther* (Cremona, 1576); *Maase Hashem* (Works of God), a commentary on the Torah (Venice, 1583); and some smaller works, among them *Selihoth* (penitential prayers), best known in Bohemia.

Lit.: Carmoly, E., "Histoire des médecins Juifs," in *Revue orientale,* vol. 2, pp. 144, 192-93; Michael, *Or Hahayim,* No. 418.

ASHKENAZI, GERSHON (originally Ulif), rabbi and Talmudist, b. early in the 17th cent. in Poland; d. Metz, 1693. At first Dayan at Cracow, he fled that city at the time of Chmielnicki's Cossack uprising in 1648. In 1664 he was appointed chief rabbi of Vienna and Austria, serving until the expulsion of the Jews from Vienna in 1670, when he became a teacher at the renowned Yeshiva in Metz; in 1671 he became Ab Beth Din there. He was a decided opponent of the Sabbatian movement and prevented its spread in Austria. Ashkenazi ranked as one of the chief rabbinical authorities of the 17th cent. as well as an eminent orator. His writings, which include several volumes of comments, notes (novellae) to the Talmud and responsa, contain valuable information concerning the Jews of his time.

Lit.: Cahen, A., "Le Rabbinat de Metz," in *Revue des études juives,* vol. 8 (1884) 255-57; Kaufmann, David, *Die letzte Vertreibung der Juden aus Wien* (1889) 84-94.

ASHKENAZI, JACOB BEN ISAAC, Talmudist and author, b. Janow, Poland, about 1550; d. Prague, 1628. Tradition traces his ancestry to Rashi. He was generally regarded as a Talmudic scholar, but his greatest achievement was his work in popularizing the Bible. His first book, *Hamaggid* (Prague, 1576), includes a Judeo-German paraphrase of the Prophets and Hagiographa (except *Chronicles*) with a commentary. It was reprinted several times, and in 1699 appeared in a completely revised form. His most influential work by far was the widely read Judeo-German book for women, *Tzeenah Ureenah* (Go Out and See; 1590); an English translation of the first part of the *Tzeenah Ureenah* by P. T. Hirshon was published at London in 1885. He published also *Melitz Yosher* (Lublin, 1622) and *Shoresh Yaakob,* a digest of the Jewish ritual laws.

See: DEVOTIONAL LITERATURE.

Lit.: Waxman, Meyer, *A History of Jewish Literature,* vol. 2 (1933) 634-35; Reisen, Zalman, *Lexikon fun der Yiddisher Literatur, Presse un Filologie* (1914) 80-84.

ASHKENAZI, JOSEPH BEN ISAAC HALEVI, rabbi and Talmudist, b. Germany, about 1550; d. Frankfort, 1628. He lived in Bonn until 1595, then went to Metz. Ashkenazi, one of the most conservative rabbis of his time, became involved in a conflict with Meir ben Gedaliah, Polish rabbi at Lublin, over a ritual matter; this conflict continued with great heat from 1610 to 1618. Although Ashkenazi was of great service in the rebuilding of the congregation at Metz, he finally had to leave the city in 1628 because of his intolerance and uncompromising rigorousness.



Zebi Hirsch Ben Jacob Ashkenazi, noted Polish Talmudist of the 17th and 18th centuries. In 1710, he was made Rabbi at Amsterdam and was esteemed alike by the Sephardim and the Ashkenazim

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Lit.: Cahen, A., Le Rabbinat de Metz," in *Revue des études juives,* vol. 7 (1883) 108, 204-5; Kaufmann, D., "Rabbi Joseph Levi Ashkenazi," *ibid.,* vol. 22 (1891) 93-103.

ASHKENAZI, ZEBI HIRSCH BEN JACOB (HACHAM ZEBI), eminent Talmudist, b. Moravia, about 1660; d. Lemberg, Poland, 1718. His biography has been recorded in the writings of his famous son, Jacob Emden. At an early age Ashkenazi went to Altofen (now part of Budapest), where he received instruction from his father, Jacob ben Benjamin Zeeb Sack, and his grandfather, Rabbi Abraham Hakohen. Later he removed to Salonika, where he continued his studies. At eighteen he had already attained recognition as a Talmudic authority. At Constantinople in 1679 his brilliance secured for him the honorary title of Hacham. In 1686, when his wife and only daughter were killed by a cannon-shot during the siege of Altofen, he fled to Sarajevo, the capital of Bosnia. In 1690 he went to Altona, near Hamburg, having previously married again at Berlin.

At Altona Ashkenazi established a Yeshiva of wide and remarkable influence. One group desired him as successor to his father-in-law, Meshullam Zalman Mirels Neumark, in the rabbinate of Altona; but as there was an opposition faction, he compromised by occupying the position alternately with Rabbi Moses of Rothenburg for intervals of six months. The arrangement lasted till 1709, when the irreconcilable principles of the two men compelled Ashkenazi to resign and become rabbi of a study-house (Klaus). Ashkenazi exercised a powerful influence on the religious life of the community of Altona. He established the custom of expounding a portion of the Bible in the synagogue after the morning services, and of interpreting a section of the Mishnah with all the commentaries between the evening services, a custom that has survived to this day.

In 1710 Ashkenazi took the post of rabbi at Amsterdam at an annual stipend of 2,500 Dutch guilders, an extraordinarily large sum at that time. He was revered by the Sephardim as well as by the Ashkenazim, until



Ashre: ornamental heading from the first printed edition (Naples, 1487) of the Psalms in Hebrew, with commentary by David Kimhi

an incident occurred which aroused against him the animosity of the Sephardim. Involuntarily he became involved in the struggle about Sabbatianism. Moses Hagiz called Ashkenazi's attention to the treatise of Nehemiah Hiyya Hayyun, who had settled in Amsterdam. This treatise set forth a belief in the doctrines of Sabbatai Zevi. Ashkenazi promptly excommunicated Hayyun, and the latter was subjected to attacks on the streets and was expelled from the Sephardic synagogue. But the partisan Sephardic leader, Ayllon, began to play on the pride of his congregation, on its contempt toward the humble Ashkenazim, who had, as it were, arrogated superiority to themselves by degrading a member of the Sephardic congregation. Because of ensuing complications, Ashkenazi fled, in 1714, and after a variety of experiences, settled in Lemberg in 1717, where, unanimously elected rabbi of the congregation, he died three months later.

In 1692 Ashkenazi published the manuscript of *Ture Zahab* on the Hoshen Mishpat. His famous collection of his responsa, *Sheeloth Uteshuboth Hacham Zebi,* appeared in 1712. Most of his writings, however, including responsa, notes (novellae) on the Turim and commentaries on the Tosafoth, are still unpublished. Fragmentary and scattered notes, isolated responsa and certain vehement pamphlets of his have been attached to the works of other authors.

Ashkenazi, a man of delicate physique, was endowed with a remarkably strong character, great resoluteness and self-possession. He was abstemious, but not ascetic, and although he was not averse to financial profits, he was incorruptible in matters of money. He practised the most generous philanthropy, and showed himself the constant champion of the oppressed and a fearless antagonist of heresy. SIMON MOWSHOWITZ.

Lit.: Emden, Jacob, *Megillath Sefer,* edit. David Kahana (1896); Buber, S., *Anshe Shem* (1895) 187-92; Graetz, H., *History of the Jews,* vol. 5 (1927) 221-27; Wagenaar, H. A., *Toledoth Yabetz* (1868) 1-5; Kaufmann, D., "Rabbi Zevi Ashkenazi in London," in *Jewish Historical Society of England, Transactions,* vol. 3 (1896) 102-25; Cohen, Mortimer J., *Jacob Emden, a Man of Controversy* (1937).

ASHMODAI (variants are Asmodeus, Ashmadai, and Ashmedai), the name of an evil spirit who figures frequently in Jewish literature. According to some scholars, he was taken over into Judaism from the ancient Persian religion, in which he appears as the "Aêshma Daêva," the god of rage and violent passion, hence also of jealousy. Others derive the word Ashmodai from the Assyrian root *mashâdu,* meaning "to overpower," "to destroy" (the Hebrew *shamad*). In the book of *Tobit,* Ashmodai is depicted as the disturber of matrimonial happiness who kills one after another of the seven husbands of Sarah on the first night of marriage. Young Tobias, following the advice of the angel Raphael, woos Sarah, and Ashmodai is banished to Egypt for the first three nights by the angel (*Tobit* 3:7 to 8:3). It is possible that ancient mythological notions about the *ius primae noctis,* the right of the god to the first cohabitation with the newly married wife, may have influenced this story. The Talmud depicts Ashmodai as having the feet of a rooster, since the rooster is considered a sexual animal in mythology.

The Hebrew and Chaldean text of Tobit and the Targum to *Eccl.* 1:12 call Ashmodai *malka deshedi* ("king of the demons"). He appears in this capacity also in the later Jewish literature. His nature as an evil spirit has influenced the Christian conception of the fallen angels. *Git.* 68ab gives a detailed account of how Solomon secured the mastery over this spirit in order to obtain through him the possession of the Shamir worm, which he needed, the use of iron being forbidden, in order to shape with its aid the stones for the Temple. Later, however, Ashmodai succeeded in delivering himself from Solomon by cunning, when the king sought to learn the occult knowledge of the demon; Ashmodai even succeeded in removing Solomon for a time, and reigning in his stead. Solomon eventually returned, and Ashmodai disappeared, but the king had been so frightened by him that from that time on he had his bedchamber guarded by the heroes.

See also: DEMONS.

Lit.: Bialik, C. N., and Rabnitsky, J. H., *Sefer Haaggadah,* vol. 1 (1914) 103-12; Kaminka, A., "The Origin of the Ashmedai Legend in the Babylonian Talmud," in *Jewish Quarterly Review,* new series, vol. 13, pp. 221-24; Ginzberg, L., *The Legends of the Jews,* vol. 4 (1913) 165-72; on the tales of demons on the marriage night, cf. Gunkel, H., *Das Märchen im Alten Testament* (1917) 74; Isaacs, Abram S., *Stories from the Rabbis* (1893) 15-28; Rudwin, M., "Asmodeus, Dandy Among Demons," in *Open Court,* vol. 44 (1930) 459-66.

ASHRE ("Happy . . ."), a responsive reading of Psalm verses that is found three times in the daily liturgy. It consists of *Ps.* 145, to which are prefixed *Ps.* 84:5, "Happy are they that dwell in Thy house, they are ever praising Thee," and *Ps.* 144:15, "Happy is the people that is in such a case, yea, happy is the people whose God is the Lord." This three-fold repetition of the word "happy" has given its name to the recitation.

According to a statement of the Talmud (*Ber.* 4a),

whoever recited *Ps.* 145 three times daily would be certain of having a portion in the life to come. From this it is evident that the Ashre became a part of the daily prayers at an early period. It is recited in all services, Orthodox or Reform, just after the Torah has been returned to the Ark on the morning of the Sabbath.

The form of expression which begins a saying with the word *'ashre* is frequently found in the Bible (for instance, *Ps.* 1) and in the Talmud. The beatitudes of Jesus (*Matt.* 5 and *Luke* 6), which are usually rendered by "Blessed are. . . ," are more literally "Happy are. . . ." (*makarioi*), and in their original language probably began with *'ashre.*

Lit.: Idelsohn, A. Z., *Jewish Liturgy* (1932) 82-83; Elbogen, I., *Der jüdische Gottesdienst* (1931) 85.

ASHTORETH, *see* ASHERAH; ASTARTE.

ASHURBANIPAL (ASENAPPAR), *see* ASSYRIA.

ASIA. The first reference to the Jews as inhabitants of Asia is found in the Egyptian "Hymn of Victory," composed in the fifth year of the rule of the Pharaoh Merneptah (1225-1215 B.C.E.), according to which "Israel is desolated, her seed is not" (Breasted, J. H., *Ancient Records,* book 6, p. 466). In 931 B.C.E. Shishak of the twenty-second dynasty of Lybian origin overran Judea, and on his return to Thebes erected a great pylon on which were represented Hebrew captives tied neck to neck. One century later the Assyrians, who were to be the first to lead the Jews into the Diaspora, fought a coalition headed by Ahab at Karkara in 854 B.C.E. The policy of deportation inaugurated by the Assyrians in order to forestall revolts among the vanquished peoples was employed on a large scale by Tiglath-pileser III, who deported many Jews from northern Israel in 732 B.C.E. (*II Kings* 15:29). Sargon II, after the fall of Samaria in 721 B.C.E., deported 27,290 inhabitants, who settled in Gozan, Halah, along the Habor River in Mesopotamia proper, and in the cities of Media (*II Kings* 18:11).

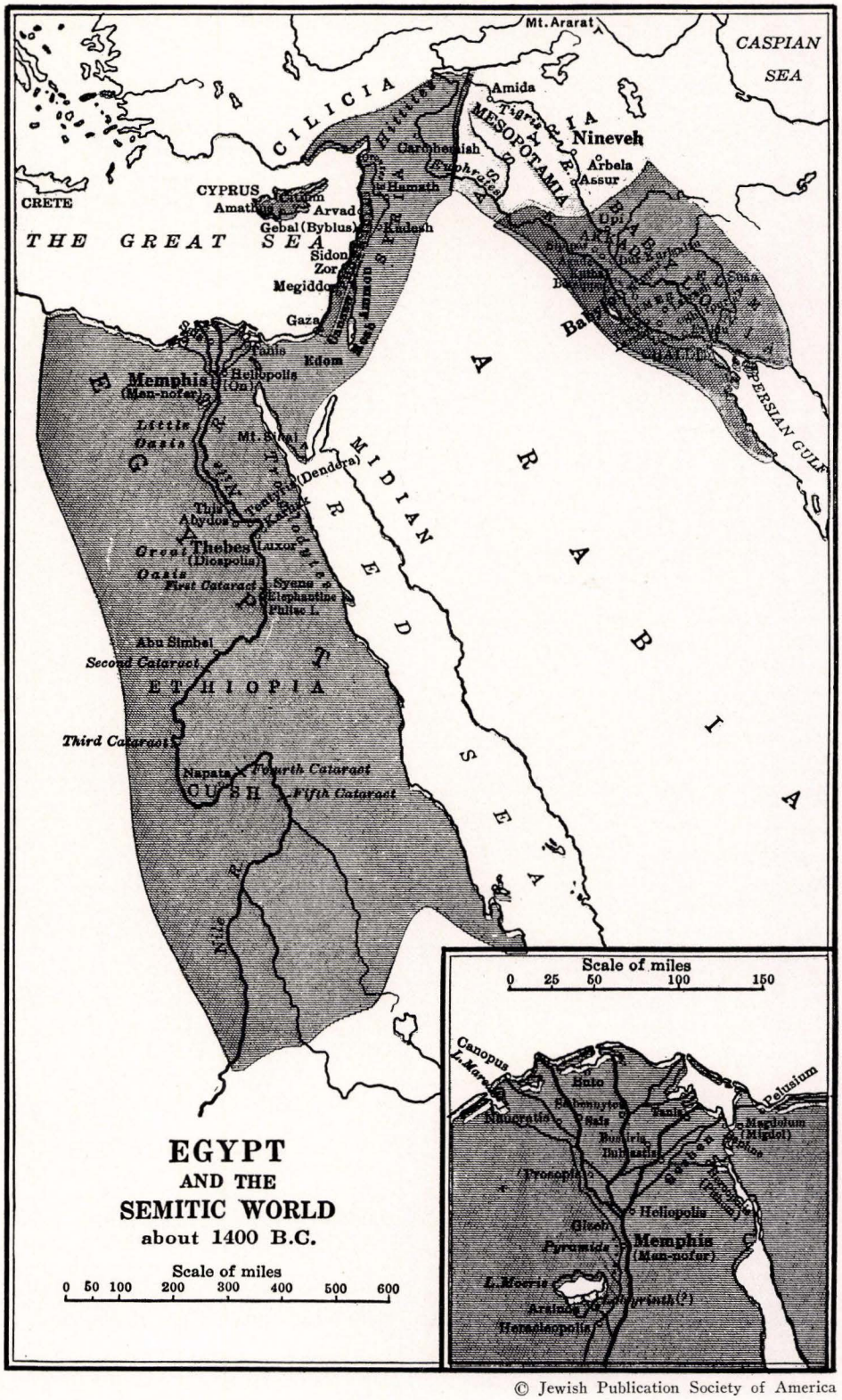
Thus was formed the nucleus for a Jewish community in the land of the Euphrates and the Tigris which was destined to become a most important factor in Jewish life and history for the following fifteen centuries, and in its literary achievements was to be considered second to Palestine. In 597 B.C.E. Nebuchadrezzar, who followed the Assyrian policy of deportation, carried away 10,000 Judeans, and eleven years later, after the fall of Jerusalem, new deportees arrived in Babylonia (*II Kings* 25:11). There is reason to believe that many of the former Israelite captives who had lived in Nineveh, after the destruction of that city in 612 B.C.E., joined the Judean captives in the south, who were well and generously treated by the Babylonians. The advice given to the latter by Jeremiah (*Jer.* 29:5-7) to settle in the land of their captivity, to build houses, and to cultivate gardens was carried out by the Jews, although they cherished the hope of an immediate return to their homeland. They settled in compact masses together with their kindred tribes or families, and were allowed even to retain the slaves they had brought with them from Palestine.

The conquest of Babylonia by Cyrus and the subsequent rule of his successors proved even more advantageous for the Jews. Although some factions entertained a fervent desire to return to devastated Palestine in order to rebuild and rejuvenate it, the bulk of the communities found life in the newly adopted country satisfying and profitable. The large number of Jewish proper names in the Murashu documents give a fair insight into the life of the Jewish communities in the 5th and 4th centuries B.C.E. They took an active part in commercial undertakings, in agriculture (cf. the place-names *Tel-abib, Ezek.* 3:15; *Tel-harsha, Ezra* 2:59), and also held governmental positions. On the other hand, the cuneiform tablets tell of the fate of Jewish slaves in the service of private Babylonians. The return of a number of families from Babylonia to Palestine under Zerubbabel and Ezra served as a bond between these two Jewish centers, to be severed only after the latter lost its Jewish settlements.

While Palestine underwent a stormy period beginning with the persecutions of Antiochus Epiphanes (about 170 B.C.E.), the rule of the Hasmoneans, the fall of Jerusalem, and the disappearance of political independence, Babylonian Jewry, although ill-treated at the beginning of the Sassanian dynasty, kept on steadily fortifying its position both economically and politically. With the decline of the schools in Galilee, Babylonia became more and more the seat of learning. The academy of Sura (founded in 219 C.E.), followed by those of Nehardea, Pumbeditha, and Mahoza, exercised a profound influence on the life of the people. The Babylonian Jews represented a specific type in the first centuries of the Common Era, since they were the only communities outside the sphere of Roman influence.

In addition to those of Babylonia, there were Jewish colonies also in Elam (Nehemiah came from Susa). Artaxerxes III banished many Jews from Palestine and settled them at Hyrcania, on the shore of the Caspian Sea. According to the book of *Tobit* (*Tobit* 1:14; 3:7; 9:2), Jewish communities were to be found also in Media, and from Josephus (*Antiquities,* book 11, chap. 5, section 2; book 15, chap. 2, section 2) it may be inferred that there were more Jews east of the Euphrates than under Roman rule. The Jews enjoyed the fullest autonomy in their internal affairs; they were ruled by a Resh Galutha (Prince of the Captivity), the supreme judge both in civil and in criminal cases.

Beginning with the 3rd cent. B.C.E., Jewish settlements of various sizes and importance were to be found scattered all over Syria and Asia Minor. The reason for their migrating into foreign lands under Greek rule was threefold, i.e. economic, political (due to the unrest in Palestine), and what might be considered a third factor, the invitation of rulers to settle in their newly founded cities. Antiochus Epiphanes granted equal rights with the Greeks, the Jewish settlers in Antiochia, where they lived in great numbers and formed a considerable portion of the city's inhabitants (Josephus, *Jewish War,* book 7, chap. 3, section 3). Damascus, too, had a very large Jewish community. According to Josephus (*ibid.,* book 2, chap. 20, section 2), 10,500 Jews were slain in this city during the Roman War. Jewish settlements in Asia Minor were to be found in Adramyttium, Pergamum, Magnesia, and Smyrna; 2,000 families from Mesopotamia were settled by Antiochus Epiphanes in Lydia, where they served as military colonies (Josephus, *Antiquities,* book 12,



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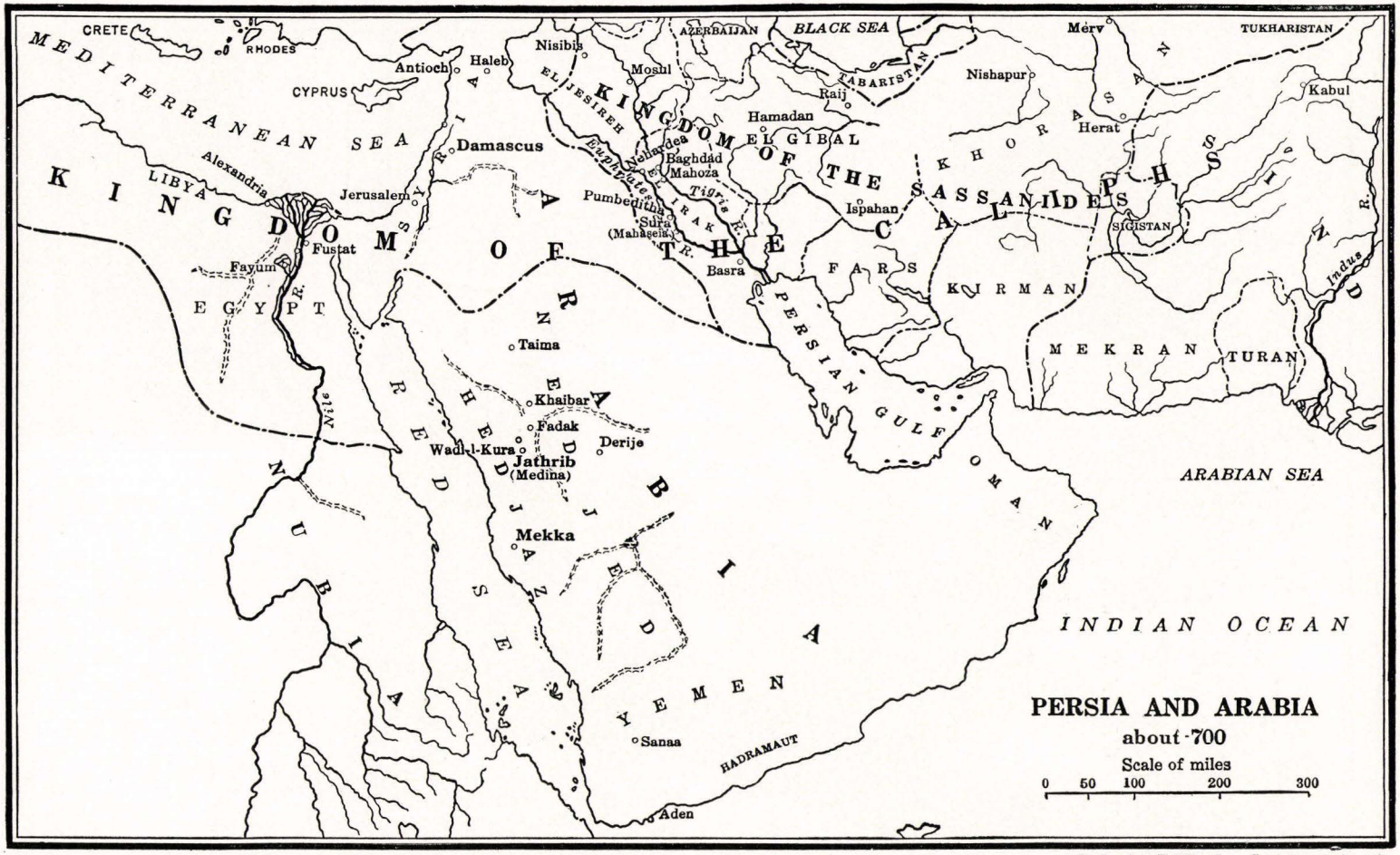
Asia in ancient times (about 1400 B.C.E.) showing the empires in Babylonia, Syria and the surrounding countries and their relationships to Egypt. Map reproduced from "A History of the Jewish People", by Max L. Margolis and Alexander Marx



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Persia and Arabia at the beginning of the Middle Ages (about 700). The chief centers of Jewish settlement were along the Euphrates River, Syria, and Persia proper. Map reproduced from "A History of the Jewish People", by Max L. Margolis and Alexander Marx

ASIA



Map of modern Asia, showing (in heavy lettering) the cities where there are large Jewish communities

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chap. 3, section 4). In Sardes they had their own court for the settling of controversies which arose in their midst (*ibid.*, book 14, chap. 10, section 17). The Jews in Ephesus who were Roman citizens were freed from military service on account of their religion (*ibid.*, book 10, chap. 13). Jews dwelt also in Tralles, Miletus, Jasus, Halicarnassus, Laodocia, Apamea in Phrygia, Phaselis in Lycia, Side in Pamphylia (*I Macc.* 15:23), Tarsus, the birthplace of the apostle Saul, in Cilicia, in Caesarea, in Cappadocia, etc. Furthermore, Jews had settled around the Black Sea at Pantipacum (Kertch).

The situation of the Jews in Asia Minor and Syria during the Graeco-Roman period was an unceasing struggle for their civic rights both as a national and as a religious unit. The sending of contributions to the Temple of Jerusalem was sometimes effectively, although illegally, blocked. In the 1st cent. B.C.E. Valerius Flaccus seized at Laodocia, Apamea, Adramyttium, and Pergamum contributions destined for the Temple, in spite of the decisions of the Roman Senate to the contrary. A feeling of hostility against the Jews in the Greek city-states was caused, among other things, by the fact that while the Jews were to be treated as citizens, they could not and often would not participate in the communal affairs of the city, since these communal affairs were inseparably connected with the state's religion. Thus they claimed the rights and privileges of citizens, but refused to pay liturgical taxes. This anomalous state of affairs gave rise to animosities which very often led to hostile legislation against them.

The Jewish communities in Asia Minor and in Syria, which were originally not very populous, decreased considerably during the first centuries of Christianity. These small centers shared the fate of the Jewish communities in the Byzantine empire and sank into obscurity. In Syria there were some insignificant communities in Antioch, Beirut, and Sidon. Larger ones were in Tyre, with about 400 families, where they possessed gardens and pursued navigation; in Aleppo, with about 1,500 families; in the neighborhood of Ancient Palmyra, with 2,000 families; and in Damascus, with 3,000 families, where there were also a Karaite and a Samaritan congregation. With the advent of the Turkish rule in Palestine and in Syria the situation changed for the better; old settlements were expanded and new ones were formed by incomers, immigrants and refugees from Western Europe, and particularly from Spain (after 1492). These were both Ashkenazim and Sephardim.

The settlement of Jews in the Arabian peninsula dates back to the 1st cent. B.C.E., if not earlier. Independent Jewish tribes existed in the Hedjaz at the time of Mohammed; these, after having refused to embrace Islam, were partially annihilated, the rest being driven out of Medina, although they were allowed to remain in the country for economic reasons, since they were skilled agriculturists and artisans. This policy was followed by Abu Bekr (d. 634), while Omar (634-44), who feared that the presence of the Jews might prove injurious to Mohammedanism, drove them out entirely from the Hedjaz. The Jews in Yemen, who differ in looks and character from other Jews and are highly intelligent and deft with their fingers, were tolerated, but were subsequently reduced by the Imams to a state of virtual serfdom, to which they are subject to this very day. A great number of Yemenite Jews are now living in the various cities of Palestine.

Although the academies of Sura and Pumbeditha ceased to exist in the 11th cent., and the last great representatives of Jewish learning in that country were the Geonim Saadia, Sherira, and Hai, Mesopotamian Jewry maintained its vitality and was still strong enough to keep its internal autonomy and self-government for some time to come. Unlike Arabia, where the Jews were reduced to a state of semi-slavery, Moslem Mesopotamia was tolerant, and at times even favorably inclined toward its Jewish inhabitants; as a result, conditions there were tolerable for the Jews.

With the decline of the academic cities as centers of the study of the Talmud, the Jews in Baghdad and Mosul steadily gained in ascendancy over all their coreligionists in Asia. According to Benjamin of Tudela, there were in Baghdad in the 12th cent. 1,000 Jewish families, twenty-three synagogues, and ten rabbinical schools, while according to Pethahiah of Regensburg (Ratisbon), there were only three synagogues. The city Akbara, in the neighborhood of Baghdad, consisted of 10,000 Jews, and Mosul had a Jewish population of about 700 families. Jewish settlements in Persia also were numerous; Isfahan had about 15,000; in Hamadan there are said to have been 50,000, and in Shiraz 10,000 Jews. In the former city of Susa there were only two Jews, dyers, when Pethahiah visited it in 1180. Large settlements of Jews were to be found also in the Khanate of Bokhara, especially in the capital of the same name, and in Samarkand, which had in the 12th cent. as many as 50,000 Jews, who had come there, most probably, from Persia in the first centuries of the Common Era.

According to their own tradition, the Jews of Bombay claim to have been transferred to Halah, Habor, the shores of the Ganges, and the cities of the Medes by the king of Assyria in the ninth year of Hoshea's reign (724 B.C.E.). No doubt many Jews from Persia and from other countries which had commercial intercourse with India settled there in the course of time. The Jews of Bombay and Cochin were divided into white (although the white Jews have become quite dark-skinned in the course of time due to the heat of the sun and other causes) and black, the latter being the offspring of intermarriage. Pethahiah mentions that there lived in India Jews with dark skin who had little knowledge of the Talmud.

From Persia, Bokhara and India, Jews migrated into China, where they were known to the Chinese as "Tiao Kiu Kiaou," "the sect which extracts the sinews." Benjamin of Tudela knew nothing about them, while Marco Polo, who was there in the 13th cent., reported their existence. The Jews from Kai-Fang-Foo came originally from Bokhara, since the Persian rubric in their liturgies is in the Bokharian dialect. The Bokharian Jews themselves have a tradition that their ancestors settled in various parts of Persia and were removed from there to Samarkand but left in the 16th cent. for Bokhara, and that some of them migrated thence to China as merchants and traders. The mountain Jews of Caucasia settled in that region in very early times, probably before the Common Era. In the Middle Ages large Jewish settlements were to be found in Tiflis, Bardad, Derbend, and in other places. According to

Benjamin of Tudela, the power of the Baghdad exilarch extended also over them.

The small Jewish communities in Asia Minor, Syria, and Palestine which in the later Middle Ages were losing their vitality and decreasing in number received new vigor when the expulsion of the Jews from Spain brought to their shores new groups of immigrants. Amasia, Tokat, Brusa, Manissa, and Smyrna in Asia Minor, Damascus in Syria, and Safed, Tiberias, and Jerusalem in Palestine were repopulated. In the 17th and 18th centuries, Eastern European Jews, especially from Poland, migrated to Palestine and established, along with the Sephardic, Ashkenazic communities in Hebron, Safed, and Jerusalem. From the latter half of the 19th cent. on a steady stream, reaching its height in the first decade after the World War, brought to the Palestinian shores Jews from all continents, especially from Yemen, Bokhara, Caucasia, Russia, Poland, Roumania, Germany, and the United States. New Jewish settlements in Siberia, Manchuria, Mongolia, and China were founded in the middle of the 19th cent. These settlements received new immigrants after the Russian revolution of 1917. The autochthonic Jewish communities in Caucasia (Tiflis, Schilran, Poti, Kutais, Alchaleig) also received new Jewish settlers in the middle of the 19th cent. at the end of which there were about 60,000 Jews in Caucasia.

After the civil war the Soviet Government of Russia was faced with the problem of adapting the Jewish population of the former pale to the new economic structure of the socialist republics. The Jewish agricultural colonies in the Ukraine and in Crimea could not receive all those who were willing or were forced by necessity to leave their small towns and villages. Thus new Jewish colonies were founded in the Soviet republic Uzbekistan in Central Asia and in Biro-Bidjan at the Amur River. The latter became an autonomous Jewish republic, according to the plans of the Soviet Government.

After 1933, the Jewish population of Asia was swelled by refugee immigration from Europe. Palestine received many thousands of these fugitives; others settled in India, China and Japan.

The Number of Jews in Asia. The following table is taken from the *American Jewish Year Book*, vol. 40 (1938) p. 549, with the exception of Cyprus, Dutch East Indies, and Straits Settlements, which are based on figures assembled by Israel Cohen.

Country		*Jewish Population*	*Percentage of Jews to Total Population*
Aden (and Perim)	1931	4,151	8.17
Afghanistan	1929	5,000	0.4
Arabia	1935	25,000	0.35
Bokhara	1920	20,000	0.6
British Malaya	1921	703	0.01
China and Manchukuo	1935	19,850	0.004
Cyprus		75	
Dutch East Indies		2,000	
Hong Kong	1935	250	0.02
India	1931	24,141	0.01
Indo-China (French)	1924	1,000	0.004
Iraq (Mesopotamia)	1932	72,783	2.55
Japan	1926	2,000	
Palestine	1937	386,084	27.91
Persia (Iran)	1929	40,000	0.44
Russia in Asia	1926	49,571	0.26
Straits Settlements		600	
Syria and Lebanon	1933	26,051	0.95
Transcaucasian Republic	1926	62,194	1.06
Transjordan	1934	200	0.05
Turkestan	1920	20,000	0.8
Turkey in Asia	1927	26,280	0.21
Turkmenistan	1926	2,041	0.25
Uzbekistan	1926	37,834	0.72
	TOTAL	827,808	0.08

See also: BENI ISRAEL; BIRO-BIDJAN; BOMBAY; COCHIN; INDIA; and the articles on the various countries of Asia.

RICHARD J. H. GOTTHEIL.

Lit.: Adler, E. N., *Jews in Many Lands* (1905) 15-148, 159-68, 173-229; Mendelssohn, Sidney, *The Jews of Asia* (1930); Cohen, Israel, *Jewish Life in Modern Times* (1929); the standard Jewish histories, and the literature cited in the articles on the various countries.

ASKANAZY, MAX, pathologist, b. Stallupönen, East Prussia, Germany, 1865. He studied medicine at the University of Königsberg, where he became instructor in 1894. He was appointed professor of pathology at the University of Geneva in 1905. One of the most eminent pathologists of the present, he is the author of "Über den Wassergehalt des Blutes und Blutserums bei Kreislaufstörungen, Nephritiden, Anaemien und Fieber nebst Vorbemerkungen über die Untersuchungsmethoden und über den Befund unter physiologischen Verhältnissen" (in *Deutsches Archiv für klinische Medizin*, vol. 59, 1897) and *Dermoidcysten des Eierstocks, ihre Geschichte, ihr Bau, und ihre Entstehung* (1919). He contributed numerous articles to various medical collections and periodicals. Askanazy became a Christian.

ASKENAZY, SIMON, Polish historian and diplomat, b. Sandomierz, Russian Poland, 1867; d. Warsaw, 1935. He was educated at the University of Warsaw and at the University of Göttingen, where he received the Ph.D. degree. In 1897 he became instructor, and in 1907, associate professor of history at the University of Lemberg. In 1914 he settled in Switzerland; when he returned to Poland after the War he emerged as one of the leaders of the Polish Jewish assimilation movement. He served for a time as Polish ambassador to Great Britain. In 1921 the Polish government sent him as its delegate to the League of Nations, but was forced to recall him in 1923 at the insistence of the nationalist groups. In 1922, when Askenazy was due to be called to the University of Warsaw, the majority of the professors, obviously for anti-Semitic reasons, voted against his appointment. In 1927 the university appointed him professor honoris causa.

Askenazy's historical works deal mainly with the final period of the Polish kingdom, and are distinguished by keen powers of analysis and perfection of style. They include: *Ksiaze Józef Poniatowski* (Prince Joseph Poniatowski; 1905); *Łukasinski* (1908); *Gdańsk a Polska* (Danzig and Poland; 1919; English trans. by W. J. Rose, 1921), a monumental work; and *Uwagi* (Notes; 1917), a collection of the most valuable sources for the history of the rise of present-day Poland. He also wrote "Poland and the Polish Revolution" for the *Cambridge Modern History* (vol. 10, 1907, pp. 445-74) and "Russia" (*ibid.*, pp. 413-44). In 1929

he discovered a facsimile edition of rare Napoleonic manuscripts, which he published the same year under the title of *Rękopisy Napoleona, 1793-1795.*

ASKNAZY, ISAAC LVOVICH, painter, b. Polozk, Poland, 1856; d. Moscow, 1902. In 1870 he entered the St. Petersburg Academy. Here he received several rewards for merit and was granted a four-year travel scholarship to Italy in 1880. For his portrait *Head of John the Baptist* he was made a member of the Academy in 1885. He chose his subjects chiefly from Jewish themes of historical or Biblical content. Among these paintings was a portrait *Abraham Driving Out Hagar and Ishmael.* His first work done at Rome, *Moses in the Wilderness,* was exhibited at Leningrad in 1885 and became part of the famous Tretiakov art gallery at Moscow. In addition, he painted scenes from the Jewish life of his own time, including *The Old Shoemaker* (1886); *Bad News* (1887); and *The Bridal Display* (1890). His painting *Kohelet* was shown at the Paris Exposition of 1900.

ASKOWITH, DORA, educator, historian and author, b. Kovno, Lithuania, 1884. She was brought to the United States in the same year. She received the A.B. degree from Barnard College in 1908, the A.M. degree from Columbia University in 1909, and the Ph.D. degree in 1915. From 1909 to 1912 she was an instructor in history at Morris High School and Wadleigh High School in New York city. She became temporary instructor in history at Hunter College, New York, in 1912, assistant instructor in 1914, and in 1917 was appointed instructor in history at its evening sessions. She studied in Rome and Jerusalem on a scholarship from 1924 to 1925, and also did research work in Syria, Egypt and Central Europe.

In addition to historical and biographical articles published in various periodicals, she wrote *The Toleration of the Jews under Julius Caesar and Augustus* (New York, 1915). As a preface to Luigi Luzzatti's *God in Freedom* (New York, 1930) she wrote a sketch entitled "The Life and Work of Luigi Luzzatti." She contributed an essay entitled "Prolegomena to Legal Fictions or Evasions of the Law" to *Jewish Studies in Memory of Israel Abrahams* (New York, 1927), published by the Jewish Institute of Religion under the auspices of the Alexander Kohut Foundation.

ASMACHTA ("support," "surety"), a conditional promise in a contract that is so much beyond the ordinary obligations assumed by contracting parties that it is evidently not intended seriously and has been inserted only to clinch the bargain. Thus if A orders goods from B, and pays down part of the price as a deposit, B may make a promise that if he fails to deliver the goods he will return to A twice the sum he received from him. Or, if C owes money to D, he may pay part of the debt and make a promise that if he does not pay the remainder within a specified time, he will then again owe the entire sum. It is obvious that these promises made by B and C are not intended seriously; they do not expect to fail to meet the conditions, and have made their statements only to show their good faith. Jewish law, therefore, holds that while the transactions are valid ones, these clauses, the Asmachtas, are not binding; B need return to A only the actual amount of the deposit, while D must credit C with the amount he has repaid on his debt. In this respect Jewish law is more liberal than most modern law, which generally insists upon the letter of the contract, no matter how great a hardship it inflicts.

This liberality of Jewish law opened the way for a considerable amount of litigation and discussion. All cases were not so clear-cut as those cited above; there was the danger that unscrupulous individuals might make extravagant promises to swing their deals, and rely upon the Asmachta ruling to escape living up to the contract. The later teachers were therefore very careful to limit as much as possible the stigmatizing of a conditional promise as an Asmachta, and to point out the ways in which a contract should be drawn up to make the promise valid. Thus it is stated that a promise can be regarded as an Asmachta only when it is conditional upon the will of the party who gives it, and not upon that of a third party or chance (aleatory contract). It is provided that a promise made to a court is not to be considered an Asmachta. Thus, a case is cited in the Talmud (*Ned.* 27ab) where one of the parties asked for a continuance in order to bring proofs, and the court, suspecting that this was merely a pretext for delay, ordered him to deposit all his documents with it and to promise that the continuance would become null and void if he failed to produce his proofs by thirty days. The party did not appear within the given time, and the ruling was made that his promise, although evidently not intended seriously, was not an Asmachta, since it amounted to giving up the claim.

In two special instances, even exorbitant promises had to be carried out to the letter. A religious vow was regarded as sacred and could not be annulled under any circumstances. The penalties fixed for breach of contract to marry and in the marriage contract itself were likewise regarded as binding, no matter how high they were set. Every Kethubah, or marriage contract, carries the statement that "the promises made here are not to be regarded as an Asmachta." Outside of these two cases, however, even a clause in a contract that the promise is not an Asmachta does not prevent the court from invalidating it as such.

It is interesting to note that the famous pledge of Antonio in *The Merchant of Venice,* whereby he promises to give up a pound of flesh if he fails to pay his debt to Shylock, would figure as an Asmachta under Jewish law. If the case had been real and not fiction, and Shylock, on appearing before a Jewish tribunal, had refused money payment and insisted upon "the letter of his bond," his claim would have been thrown out of court.

SIMON COHEN.

Lit.: Maimonides, *Hilchoth Mechirah* 11; *Hoshen Mishpat* 55 and 207; Bloch, M., *Der Vertrag nach mosaisch-talmudischem Rechte* (1893) 27-43; Wahrmann, Martin, "Zur Geschichte der Halacha: Die Entwicklung der Asmachta im talmudischen Recht," in *Monatsschrift für Geschichte und Wissenschaft des Judentums* (1929) 292-95; Amram, David W., in *Jewish Encyclopedia,* vol. 2, pp. 215-17.

ASMODEUS, *see* ASHMODAI.

ASMONEANS, *see* HASMONEANS; MACCABEES.

ASRO, ALEXANDER (né Arluk), actor, b. Vilna, 1892. His affection for the stage was manifested early in various school productions. He belonged to a dramatic

group which Piroshnikoff directed for the Bund, and his performance in Zunser's *Mechirath Joseph,* in 1905, so impressed the actor Bertonov that he invited the lad to join his troupe. In 1908, forced to flee Vilna because of revolutionary activities, he went to Kiev, and attended the Art School and Commercial Institute there. He continued his stage career by accepting small roles in the Solovtzov Theatre, whose troupe played an important part in his dramatic development.

Returning to Vilna in 1913 after completing a year of military service, he began his association with the Yiddish theatre by joining a dramatic circle headed by Perez Hirschbein. He organized a group during the World War and produced Asch's *Der Landsman.* The group, later to become famous as the Wilner Troupe, successfully introduced Anski's *Dybbuk* and revolutionized the Yiddish used on the stage. In 1918, after a tour through Poland, he returned to Vilna with Sonia Alomis, his wife, and became the head of the city's Yiddish State Theatre. Visiting Berlin in 1920, he formed a Yiddish theatre company with the help of Arnold Zweig and Hermann Struck; a year later he reorganized the Wilner Troupe and toured with it through the major countries of Europe.

The troupe came to the United States in 1924, at the invitation of Boris Thomashefsky, filling successful engagements throughout the country. In 1926 Asro became the director of his own theatre in New York. Three years later he left with his wife for Europe to present a series of dramatic recitals. They returned to New York in 1935. In 1937 he appeared for the first time on the English stage, in the role of the stage-struck waiter in *Room Service.*

Asro's wife, Sonia Alomis (née Lubotzki; b. Vilna, 1896), began her career by participating in student productions while attending the Vilna Gymnasium. She later studied dramatics under Straganov-Bogrov and became a member of a local troupe touring the province. In 1918 she married Asro, helping him organize the Yiddish State Theatre in Vilna. She has been associated with him in all her theatrical ventures since then.

Lit.: Zilberzweig, Z., and Mestel, J., *Lexikon fun Yiddishen Theater,* vol. 1 (1931); Jeshurin, Ephim, *Wilno* (1935); Zweig, Arnold, *Juden auf der deutschen Bühne* (1928).

ASS WORSHIP, *see* ANIMAL WORSHIP; CANARDS, ANTI-JEWISH.

ASSAF (OSOFSKY), MICHAEL, journalist and author, b. Lodz, Poland (then Russia), 1896. After receiving a religious and secular education in his childhood, he studied at the Institute for Orientalia in Berlin. He went to Palestine in 1920, and secured employment as a road-worker and farm-laborer in various Jewish colonies. Later he became an active member of the executive committee of the Histadruth Haobedim (Federation of Workers), and contributed articles to the *Davar,* the organ of the workers. At present (1938) he is in charge of the Arabic department of the *Davar.*

In 1935 the Davar Publishing Company issued Assaf's *Toledoth Haarabim Beeretz Yisrael* (History of the Arabs in Palestine). This scholarly work, which was awarded the Bialik Prize, consists of three volumes: vol. 1, The History of the Arab Domination; vol. 2, The History of the Arab Decline; and vol. 3, The Reawakening of the Arabs. Assaf's second work, *Lorens Bahayim Ubaagadah* (Lawrence in Life and Legend; Tel-Aviv, 1936), presents a vivid picture of the English political figure who, behind the scenes, helped gain the confidence of the Arabs for the British government and stirred them to revolt against Turkish rule.

ASSAF, SIMHAH, rabbi, professor of Gaonic and rabbinic literature at The Hebrew University, Jerusalem, and of Talmud at the Mizrahi Teachers Seminary, Jerusalem, b. Luban, near Minsk, Russia, 1889. He received his education at the Yeshivas of Slutzk and Telsch, and in 1910 was ordained by Rabbi E. Rabinowitz and Rabbi I. Z. Meltzer. From 1913 to 1919 he was a teacher of Talmud and director (from 1914 to its closing by the government in 1919) of the Yeshiva in Odessa established by Rabbi Hayim Tchernowitz. He studied in Paris and in Germany, and emigrated to Palestine in 1922; here he taught at the Mizrahi Teachers Seminary in Jerusalem beginning in 1922. In 1925, with the opening of The Hebrew University, he was invited to lecture on Gaonic literature; in 1936 he was appointed professor.

Assaf has contributed studies on the cultural life of the Jews in the Middle Ages in *Reshumoth* (vols. 1 and 2), and has published many important articles on the Gaonic period and kindred subjects. He published the following works: *Mekoroth Letoledoth Hahinnuch Beyisrael* (Sources for the History of Jewish Education; 2 vols., Tel-Aviv, 1925 and 1930); *Teshuboth Hageonim Mitoch Hagenizah* (Gaonic Responsa from the Genizah; Jerusalem, 1929); *Lekoroth Harabbanuth Beashkenaz, Polania, Velitah* (On the History of the Rabbinate in Germany, Poland and Lithuania; 2nd ed., Jerusalem, 1927); *Haonshin Ahare Hathimath Hatalmud* (Punishments After the Completion of the Talmud; Jerusalem, 1922); *Batte Hadin Vesidrehem Ahare Hathimath Hatalmud* (Courts and Their Procedure After the Completion of the Talmud; Jerusalem, 1924); *Teshuboth Hageonim* (Responsa of the Geonim; Jerusalem, 1927); *Sefer Hashetaroth Lerab Hai Gaon* (The Formulary of Rabbi Hai Gaon; Jerusalem, 1930); *Kobetz Shel Igroth Rab Shemuel ben Ali Ubene Doro* (A Collection of the Epistles of Rabbi Samuel ben Ali and His Contemporaries; Jerusalem, 1930); *Misafruth Hageonim* (Gaonic Literature; 1933); *Sifran Shel Rishonim* (Responsa of Medieval French Scholars; 1935). The journal *Tziyyun,* of which Assaf is an editor, has published a series of valuable articles of his on the Karaites and Marranos and on the Jews of India, Kurdistan and Malta.

Lit.: Fried, N., in *Hahed,* vol. 12, No. 3 (1937) 21-24; *The Hebrew University, Jerusalem* (1927) 27, 41, and 46.

ASSAULT AND BATTERY. Assault and battery, under Jewish law, is always a civil, not a criminal offense, unless it results in death. In the latter eventuality, the laws relative to murder apply; in all other instances the court acts as a board of arbitration to fix the amount of the damages. These come under five general counts: (1) damage proper; (2) pain; (3) loss of work; (4) expenses for healing; (5) humiliation.

In ascertaining the amount for damage proper, the court estimates the value of the injured party as if he were a slave offered for sale in the public market, and

awards the difference between his presumable price before the injury and afterwards. The award for pain is based on the estimate of how much a person would be willing to give in order to forego the pain. The figure for the loss of work is reckoned according to the wages of a "watcher of cucumbers," the least onerous and hence most lightly paid form of work, multiplied by the number of days he was prevented from working. No consideration is made of the fact that the injured party might have lost far more wages than this in the ordinary course of his employment. The expense for healing contains the requirement that the guilty party pay whatever charge the physician makes; he is not permitted to effect the cure himself, even if he is thoroughly competent to do so. The compensation for humiliation depends upon the status of the two parties, and is always assessed in each separate instance by the court. However, there was a table of values which seems to have been fairly prevalent in Talmudic times. Thus, for a blow with the fist, one shekel (about sixty cents); for a kick with the knee, three shekels; for a kick with the foot, five shekels; for a blow with the saddle of an ass, thirteen shekels; for a slap with the open hand, 200 zuz (a zuz equals about fifteen cents); for a slap with the back of the hand, for spitting on another, for pulling his ear or hair, and for tearing off a man's cloak or a woman's headdress, as high as 400 zuz.

These general principles were modified according to special circumstances. Thus, for an assault on a woman which caused a miscarriage, a special sum was assessed to cover the "value of the children," and the estimate was not made on the basis of the market value of a slave, since, as the rabbis observed, her value might be higher after the injury than before. If a master struck his slave and knocked out his tooth or his eye, the latter's compensation was the acquiring of his freedom. A limitation to damages for assault and battery was that they were paid only by men and women who were legally competent and free; hence married women, slaves, minors, deaf-mutes and idiots were "bad to encounter," since if one committed an assault upon them, one had to pay damages, while any assault which they committed was not indemnified. Nor was a master responsible for an assault committed by his slaves. A woman who had been divorced or widowed, however, was presumed to possess property of her own and therefore had to pay for the injuries which she caused. If a husband inflicted an injury on his wife, he had to pay her at once for damage, pain and humiliation; for her healing he is already responsible as her husband. If a wife inflict an injury on her husband, she is liable for full compensation, which is collected from her marriage jointure (Kethubah).

In the case of an injury to a slave, the compensation was collected by his master. In the case of an injury to a married woman, authorities agree that the compensation for loss of work and expense of healing was paid to her husband, and that for pain and humiliation to her; there is a difference of opinion as to which of the two receives a compensation for damage proper.

In certain cases there is no compensation for an injury inflicted. These are mostly instances where there is no original assault, as for instance in self-defense, or when forcing trespassers to leave one's premises.

Since only a court of ordained judges could determine suits arising out of cases of assault and battery, and as ordination could be given in Palestine only, judgments for damages could not be obtained in other countries. Instead, the court fixed the amount of compensation for damages and pain only, and the collection of this sum was obtained by use of the threat of excommunication, which generally proved effective.

A final part of the procedure was that the assaulting party should publicly ask the forgiveness of the one whom he had injured. This was required on the general principle that everyone who struck a fellow-Israelite had committed a sinful and forbidden action, which could not be forgiven by God until it had first been forgiven by man (*B. K.* 8:7).

The laws here outlined represent the law of assault and battery as developed in the Mishnaic period; they are themselves the product of a long historical development. The Boethusians, or Neo-Sadducees, had actually insisted that the old Biblical principle of "eye for eye, tooth for tooth" be literally applied; but the opposing principle of the Pharisees, to exact a pecuniary compensation, prevailed and had no doubt been in force for centuries before. It should be noted, in this connection, that Biblical law forbade the taking of a compensation for murder or manslaughter (*Num.* 35:31). Hence, while no damages might be exacted in such cases, they were required for the lesser offense of simple assault.

See also: LAW, CRIMINAL; RETALIATION, LAW OF; TORT.

SIMON COHEN.

ASSEFATH HANIBHARIM, *see* PALESTINE.

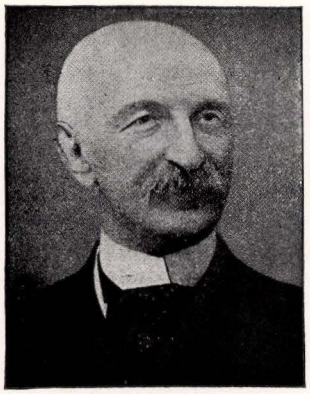
ASSEMBLY, THE GREAT, *see* SYNAGOGUE, THE GREAT.

ASSEMBLYMEN, *see* STATE LEGISLATORS.

ASSER, CAREL, jurist, son of Moses Solomon Asser, b. Amsterdam, 1780; d. Amsterdam, 1836. He continued his father's struggle for the emancipation of the Jews in the Netherlands, about 1800. Orthodox Jewry, fearing the decline of the Jewish religion, was opposed to political emancipation; thus Asser and his adherents were forced to found a new congregation, Adat Jesurun, in order to be able to pursue their aims unhampered. In 1807 he was sent as a delegate to the Sanhedrin in Paris, at the time when Holland was a part of the Napoleonic Empire. After Holland had again become independent in 1813, he was appointed a member of the commission which was to draft a constitution for the Jewish communities of the country. For a long time Asser was chief clerk in the ministry of finance, and from 1831 on, secretary in the ministry of justice. He wrote books on criminal law and wrote a history of the Jews of Holland (still in manuscript) for his wife's sister, Rahel Varnhagen.

Lit.: Dubnow, S., *Weltgeschichte des jüdischen Volkes,* vol. 8 (1928) 170, 176-77; vol. 9 (1929) 280-81.

ASSER, MOSES SOLOMON, prominent lawyer in Amsterdam and founder of the Asser family, b. Amsterdam, 1754; d. Amsterdam, 1826. In 1798 he was appointed a member of the legislative council of the newly created Batavian Republic. He was one of three jurists commissioned by King Louis Bonaparte in 1808 to draw up a commercial code. He championed the



Tobias Michael Carel Asser, Dutch statesman of the 19th cent., recipient of a Nobel Peace Prize and one of the outstanding authorities on international law

cause of the emancipation of the Jews in the Netherlands, and in 1796 addressed a memorial to the States General advocating the abrogation of all restrictions imposed upon the Jews. He founded the society "Felix Libertate," which had the same aims. He was the first Jew rewarded for his services by being granted the "Order of the Netherlands Lion."

Lit.: Dubnow, S., *Weltgeschichte des jüdischen Volkes,* vol. 8 (1928) 168-70, 175.

ASSER, TOBIAS MICHAEL CAREL, Netherlands statesman, cabinet minister, and winner of the Nobel Peace Prize, b. Amsterdam, 1838; d. The Hague, 1913. He was the grand-nephew of Carel Asser. At the age of nineteen he wrote a rather large monograph on the economic conception of value. In 1860 he received the degree of Doctor of Laws from the University of Leyden, and in 1862 he was appointed professor of international law at the University of Amsterdam, a post which he held until 1893. He became adviser to the Ministry of Foreign Affairs in 1875, a member of the Council of State in 1893, and for several years, beginning with 1904, held an appointment as cabinet minister without portfolio.

Asser was considered one of the greatest authorities in the field of international law, and several times acted as arbitrator in questions of dispute between important powers. In 1911 he was awarded the Nobel Prize for peace endeavors. In 1912 the University of Berlin gave him the degree of Doctor honoris causa. In 1913 he received the honorary degree of Doctor of State Science from the Senate of Leyden. He was one of the founders of the Institute for International Law and one of the editors of the *Revue de Droit International.* Various questions of international law form the subject matter of his important writings; his book *Schets van het International Privaatrecht* (1879) was translated into most of the civilized languages. He was the recipient of decorations from his own government as well as from foreign powers. Up to 1888, he was a trustee of the Rabbinical Seminary in Amsterdam.

Lit.: Calco, C., *Dictionnaire de droit international privé,* vol. 1, p. 65; *American Hebrew,* July 13, 1923, p. 19; *American Jewish Year Book,* vol. 25 (1923-24) 196, 202; *Revue orientale,* vol. 3, p. 413 et seq.

ASSHUR, *see* ASSYRIA.

ASSI (also Assa and Issi), Babylonian Amora of the first generation, who lived in the 3rd cent. C.E. He was a contemporary of Abba Aricha (Rab) and Samuel, with whom he maintained friendly relations. Assi was a greater authority on the Halachah than on the Haggadah (*Git.* 88a; *Yoma* 10a). On his death-bed Rab requested Assi to go to Rabbi Shela ben Abuna and ask him to repeal a decision on the ritual law which had previously been given by both Rab and Shela. Assi went to the latter and asked him to fulfill the request of Rab. But Shela answered that Rab would have told him personally if he had reversed his decision. Hereupon Assi, misunderstanding the commission which Rab had given him, excommunicated Shela. When asked if he was not afraid to insult a sage, Assi answered: "I am a mortar of brass that can not be broken" (*'asitha* means "mortar," thus a play on his name Assi). Thereupon Shela retorted: "And I am an iron pestle that can break a mortar to pieces." Shortly after this dialogue Assi died, and Shela, fearing that Assi might complain about him in the other world, prepared his own shroud and died also. When the double funeral took place the myrtle twigs which had been laid upon the biers, according to the legend told in the Talmud, inclined toward each other; the bystanders regarded this as a sign that they had become reconciled in the other world (*Nid.* 36b-37a).

Lit.: Halevy, Isaac, *Doroth Harishonim,* vol. 2 (1901) 228-31; Heilprin, Yehiel, *Seder Hadoroth,* vol. 2 (1905) under Assi; Hyman, Aaron, *Toledoth Tannaim Veamoraim* (1910) 232-34.

ASSI, Palestinian Amora of the third generation, who lived in the 3rd and 4th centuries C. E. He was a friend of Rabbi Ammi, in association with whom he reports many traditions and decisions. The two were known as "the Palestinian judges" (*Sanh.* 17b) and "the noble priests from Palestine" (*Git.* 59b). Assi was born in Babylonia and was a disciple of Mar Samuel and of Johanan. Rabbi Eleazar ben Pedath called him "the wonder of the age" (*Hul.* 103b). He was very methodical in his lectures, made no digressions in answering a question, and permitted no lengthy discussions (*Yer. Erub.* vii, 24a). He was credited with unusual insight. When he died, his teacher and fellow-judge, Rabbi Hiyya bar Abba, mourned for him as though he were his closest kinsman (*Yer. Ber.* iii, 6a).

Lit.: Bacher, W., *Die Agada der palästinensischen Amoräer,* vol. 2 (1896) 143-56, 165-73; Halevy, Isaac, *Doroth Harishonim,* vol. 2 (1901) 232-42; Hyman, Aaron, *Toledoth Tannaim Veamoraim* (1910) 234-39.

ASSIGNMENT. An act of assignment authorizes a debtor to hand over what he owes to a third party; the assigner is credited with a corresponding amount, and the third party is empowered to handle the transaction in his own name. Such an assignment can be effected by a formal transference, on the part of the creditor, of his claim to a third party. Jewish law originally raised difficulties about this, because there was no tangible object to be transferred. The assignment was permitted if a special document, known as a Shetar, was drawn up. Later on, the process was facilitated by means of a session termed *ma'amad shelashtan* (*Git.* 13b), i.e. "a meeting of the three parties," at which the creditor ordered the debtor in the presence

of the third party to pay the debt to the latter. In Jewish law this institution is linked with that of the power of attorney.

An assignment is presumed to be legally existing when the debtor has no other assets than the claim on a third party; in such a case the creditor is authorized to make the latter directly responsible and to proceed against him directly. This rule is traced back to the Tanna Rabbi Nathan, and is called "the obligation introduced by Rabbi Nathan" (*shibuda de Rabbi Nathan, Pes.* 31a; *Keth.* 19a). If the original debtor is insolvent, he can not renounce his claim of what is due to him; the creditor can proceed against the second debtor even if the original debtor has died. This immediate right of attachment which the creditor possesses as against the debtor's property is not the result of an assignment on the part of the debtor. It derives its force from the law itself; the liability of the second debtor is based on Rabbi Nathan's rule that a debtor's claims against a third party are tacitly and legally hypothecated to the claims of his creditor.

See also: ATTORNEY, POWER OF; DEBTS; DOCUMENTS, LEGAL.

Lit.: Maimonides, *Hilchoth Mechirah* 6:7-8; *Hilchoth Malveh Veloveh* 2:6; *Hoshen Mishpat* 86; Frankel, Z., *Der gerichtliche Beweis nach mosaisch-talmudischem Rechte* (1846) 373-75; Auerbach, Leopold, *Das jüdische Obligationsrecht* (1871) 187-93.

ASSIMILATION. Table of Contents:

I. Introduction
II. Assimilation and Extinction
III. Assimilation and Survival

I. INTRODUCTION. Assimilation is a term used by Jewish writers in two distinct senses: 1. the absorption of the Jewish people, a minority group, into the masses of the peoples in whose midst they live; 2. the adoption by the Jewish people of the language, manners and customs of the environment of which they form a part.

It is generally acknowledged that the second form of assimilation has occurred to some extent in every age of Jewish history. The question that has been hotly debated is whether the second form necessarily leads to the first; or rather, what degree of assimilation on the part of the Jewish people of the ways of the peoples of whom they form a part will inevitably lead to their assimilation and extinction as a separate group.

Four distinct shades of opinion on this question are prevalent among Jews. 1. A very small group believes that the extinction of the Jews as a separate entity is desirable, and welcomes any course that will promote this result. 2. A much larger group seeks to preserve the identity of the Jews and Judaism, but believes that this can be achieved even when Jews conform in all matters of culture, save only their religion, to the ways of the non-Jewish world. 3. A third group, also large, stresses the national side of Judaism, and therefore endeavors to limit the extent of assimilation of non-Jewish customs and practices. 4. A fourth group, which is still large but is diminishing rapidly in number, bitterly opposes any change in Jewish life.

Within these four main shades of opinion, there are many sub-shades and variations, depending upon conditions of time and place. Thus Reform, Conservative and Orthodox groups differ as to what customs may be regarded as religious, and therefore inviolate, or as secular, and therefore allowably changeable. In countries such as those of Eastern Europe, where there is a great degree of separation from non-Jews, every change from the inherited Jewish traditions is regarded as a falling away from Judaism and the Jewish people. In the more democratic countries of the West, the adoption of the language and the dress of the non-Jew, the modernization of religious observances and forms of worship in the synagogues are regarded as vitally necessary to save the younger Jewish generation for Judaism. Jewish nationalism is assimilative in its desire to make the Jews a nation like all other nations, and non-assimilative in its aim to develop a specific Jewish language and culture. Certain modes of life that were once adopted by the Jews in an assimilative period—for instance, the adoption of the Judeo-German dialect and the kaftan—eventually have become so inherent a part of Jewish life that those who advocate their abolition are termed assimilationists.

In accordance with the policy of this encyclopedia regarding controversial subjects that present a wide divergence of opinion among Jews, this article does not attempt a single viewpoint. Instead, it presents two aspects of the subject, written from two different viewpoints: the first by Hans Kohn, noted European writer and historian now Professor of International Law at Smith College; the second by Jacob R. Marcus, professor of history at the Hebrew Union College at Cincinnati. ISAAC LANDMAN.

II. ASSIMILATION AND EXTINCTION. A. The Jewish people passed through several periods of assimilation, such as the Babylonian, the Persian, the Hellenistic, the Roman, the Arabic. On several occasions in the past rather large portions of the Jewish people cut themselves loose from Judaism and disappeared within the communities in which they lived. Nevertheless, the distinctive Jewish individuality was always strong enough to remain at heart unimpaired and to persist in its essential integrity even where a far-reaching community of culture and of destiny with non-Jews existed. Centripetal tendencies within Judaism were always counterbalanced by centrifugal ones. Through these centrifugal tendencies and the consequent adoption of foreign customs and manners, Judaism, during the thousands of years of its history since its very beginnings, has been only partially disintegrated and broken up. However, it was also enriched to a certain extent by these self-same adoptions, but its inner substance remained intact, a unity, from the earliest times. Inner conviction and the increased lessening of the importance of mere externals have preserved Judaism from all the external pressure which was exerted against it.

It was only at the end of the 18th cent. that assimilation in Judaism began to set in rapidly; since that time it has affected all parts of the Jewish people. Because of the wide range of this process, which extended to all the lands of Jewish settlement, and also because of the continual process of weakening to which Judaism was subjected due to the lack of a centre from which the centrifugal tendency might have been counteracted, the problem of assimilation assumed in the 19th cent. an apparently dangerous character which threatened the very existence of Judaism.

Assimilation made its appearance in Western Europe and Germany towards the end of the 18th cent. Its causes were partly cultural and moral, partly economic and utilitarian. Many Jews became assimilated in order to escape social, political, economic, and cultural discriminations and the disabilities to which the Jews in general were subjected. At the end of the 18th cent. Judaism was undergoing a period of stagnation as regards its spiritual development. Any free activity of the intellect, or any bold adoption of new ways of thought seemed shut off from it. The staleness of this close atmosphere of the ghetto was in open contrast to the mighty wave of untrammeled culture and of creative and inventive powers which swept over the European nations after the Renaissance, and with greatly increased force beginning with the era of enlightenment of the 18th cent.

In the ghetto the Jewish youth and the Jewish intelligentsia found lack of liberty, narrowness, torpor and reaction. Outside the ghetto at this time, however, they found a richly thriving culture, art and philosophy. The contrast between the ghetto and the outside world was enormous. For the ghetto had stagnated, the while the outside world had advanced in all respects. The decision of the nations among which these Jewish youths and intellectuals were living to open the gates of the ghetto showed the latter the way to freedom. Even without this decision, however, the life of the ghetto was bound to become seriously weakened, and the Judaism of the Middle Ages could never have been unconditionally maintained for much longer. The ghetto life had to yield to the advance of modern culture and modern thought.

The Jews embraced this new world of thought and action with characteristic devotion and with passion. Soon they became its heralds and interpreters. They participated in the European civilization of their day, or, to be more exact, in the culture of the specific people in whose midst they were dwelling. In addition they adopted its language.

Moses Mendelssohn's translation of the Bible into German signified a turning-point; it became the source by means of which the Jews of Eastern Europe, too, became acquainted with European and German culture at the beginning of the 19th cent. Furthermore, the philosophy of humanism, enlightenment, liberty and fraternity proclaimed in those days contained elements which were in keeping with the very essence of Judaism and actually had their origin in the influence of the Jewish Bible, or Old Testament; this, too, made assimilation easier.

Thus it happened that the Jews, captivated by the idea of universal brotherhood, and endeavoring to escape from the narrow confines of Judaism into the broad fields of "humanity," assimilated themselves not to a civilization of "universal brotherhood," which was never realized, but to the national culture of the people in whose midst they were living, and soon also to the political and national life of that people.

Besides these moral and cultural reasons, there were economic and utilitarian reasons for assimilation. The beginnings of capitalism had entered into the economic life of Europe and necessitated the giving up of the economic forms which until then had been greatly restricted. The Jews, who were not bound up with the old guild system, and who also had at their disposal liquid capital and extensive international connections, were important pioneers of early capitalism. It proved to their advantage to move in non-Jewish society and to cast off their distinguishing customs and languages. Together with political emancipation they obtained, in theory at least, access to all social and governmental positions. However, it was a prerequisite that they should stand out from their environment as little as possible; indeed, baptism was often the indispensable condition for the admission of Jews to certain positions; thus followed naturally adaptation to the prevailing religion as well. In general, and in the more civilized Western European countries, complete external adaptation to the governing nation, with the exception of the matter of religion, was sufficient. Thus arose the French, German and English "citizens of the Mosaic (later, the Jewish) faith."

If similar earlier manifestations among the Sephardim of France are excluded, assimilation may be said to have had its main origin in Germany. Here assimilation was carried to extreme. It was the generation following Moses Mendelssohn which was completely absorbed by Germanism and sought to unite itself with the people of the environment by means of baptism and intermarriage. Certain Jewish women of this generation created centres of German intellectual life (the Berlin salons). The best examples were the salons of Rahel Varnhagen, Dorothea Mendelssohn, and Henriette Herz. After this came the generation of Heine and Börne, and then that of Marx and Lassalle.

Assimilation, however, never went so far in Germany as in the countries further west, because the constant influx of Jews from the eastern provinces of Prussia and from Russia hindered its further progress. In England, Italy and Scandinavia assimilation set in later than in Germany, but made more rapid progress. Into Eastern Europe it penetrated first in the form of the enlightenment, the Haskalah. Here, as in Western Europe, it started from the progressive intellectual groups and from that stratum of the population which was best circumstanced from the economic point of view, but it found a serious barrier in the compact traditional Jewish life of the masses.

The first generation of the Haskalah was still completely under the spell of the Berlin enlightenment, and held aloof from Russianism. It was not until the 1860's that assimilatory tendencies began to appear among the Jews of Russia, simultaneously with the blossoming of Russian culture, economics and politics and with the lightening of the lot of the Jews. (Emanuel Soloweitschik said in 1869: "The Jews recognize that their salvation lies in absorption into the Russian people. Complete assimilation and fusion with the Russian population is the Messiah whose coming is longed for with such trembling expectation by the better part of our enlightened Jews.")

Among the Oriental Jews, on the other hand, a conscious assimilatory tendency is for the most part unknown, since no inducement towards assimilation is offered by the cultural and economic condition of the environment. The Jews of Persia, India, and of many Arabian lands of higher culture may be exceptions.

B. The period of assimilation of the 19th cent. was of great importance in the history of Judaism. It was a revolutionary process which brought new forces and new movements into the stagnant life of the ghetto. It proved itself as productive and instructive for the future as was Hasidism, which likewise represented an attempt to revolutionize the traditional ghetto life of the Jewries of Eastern Europe. Assimilation widened out new horizons for the Jew, and enriched his thoughts and his sentiments. Like Hasidism, it brought him into closer contact with nature, and introduced one of those fruitful connections between the Jew and life in general which Judaism has several times experienced. At the same time, assimilation meant the rationalization and secularization of Jewish life. It started a process of character changes which had been experienced in Europe before and which has since occurred in the Orient; as a result, a secular Judaism came into being instead of a Judaism attached chiefly to religion.

Assimilation has nowhere succeeded in the sense that the Jew, as such, has completely disappeared. In occasional instances baptism and mixed marriages may have led to such a result, but in general the integral Jewish essence, formed and handed down throughout so many centuries, has remained intact in spite of all adaptation to external life and to intellectual expression. The Jew will always come to the surface in all assimilated men, most distinctly in the case of those who evidence themselves as being creative persons. In Beaconfield and Heine, in Weininger and Wassermann, in Darmsteter, Ottokar Fischer, and Walter Rathenau, in spite of consciously willed assimilation, and even in spite of baptism, the Jewish character was unmistakably active and ever again penetrated into their very consciousness. Assimilation produced that type of uprooted Jew who, belonging nowhere completely, evidences at the same time a rare refinement of spiritual feeling and a skeptical or melancholy dissatisfaction and disquietude.

In his *Der Literat oder Mythos und Persönlichkeit* (Leipzig, 1910), Jakob Wassermann has given a remarkably accurate characterization of the Jew in the period of assimilation:

"In the life of the Jew the most acute contrast manifests itself within his intellectual and spiritual qualities. He is either the most godless or the most godly of all men. He is either thoroughly social, whether it be in antiquated and lifeless forms or in new Utopian forms destructive of the old, or he wishes for anarchic solitude in which to seek only his own individuality. He is either a fanatic or indifferent, either a mercenary or a prophet. The fate of the nation, its isolation among foreign nations, its prodigious economic and intellectual efforts in the struggle against the most adverse circumstances, its continual state of defense and self-assertion, the sudden awakening at the dawn of a new culture, the passionate seizing of the expedients and the weapons of this culture and the consequent violent suppression of and breaking away from tradition, all this has predestined the Jew as a whole people to a kind of literary role. When, however, the individual again becomes conscious of his relationship to the great whole, when he rests in the lap of history and of tradition, when he is borne by eternal symbols and when eternal blood streams lend him a consciousness of his nobility, and when all he has wrested from adversity and all he has acquired merges organically therewith, then he may indeed find the way to the divine more easily than do others."

Arthur Schnitzler's novel *Der Weg ins Freie* and



Jakob Wasserman, German author, himself a protagonist of Jewish assimilation, dealt with the subject in many of his works

Georg Hermann's *Die Nacht des Dr. Herzfeld* have also portrayed the type of the assimilated Jew.

Assimilation led frequently to hypocrisy and to baseness in the case of those Jews who wished to hide their origin; often, too, it served purely utilitarian purposes like the improvement of the material and social status of their life within the existent society at the cost of sincerity and straightforwardness. In its political tendency, assimilation frequently led to a disavowal of the Jewish community as much in the emphasis laid on the patriotic ties binding the Jews to a state in which they consider the Jews of other states only as "foreigners," as in the widening of the social gulf between the assimilated Jews and the non-assimilated Jewish masses of their own country; the former, however, often acted as the political spokesmen for the latter, as in Poland and Galicia.

Illogically enough, in many countries Jews who favored assimilation founded Jewish organizations in which they wished to foster assimilation systematically, without noticing that this very Jewish association itself represented a force which would retard assimilation. These organizations and individual Jews who favor assimilation frequently consider it politically useful to proclaim with special emphasis the fact that they belong to the assimilating nation. Occasionally this degenerates into toadyism and opportunism.

On the other hand, assimilation and the internal problems and conflicts awakened by it have led to a deeper grasp of the Jewish essence and character and to a more conscious affirmation of adherence to Judaism. An assimilated American Jew, Ludwig Lewisohn, has described this process in his works *Upstream, Israel* (New York, 1925), *The Island Within* (New York,

1928), and *Mid-Channel* (New York and London, 1929), and has given a picture of assimilation in present-day Jewry. The works of Max Brod, from *Arnold Beer* and *Jüdinnen* up to *Reubeni* offer a similar example. The French Jewish poet André Spire treated the problem of assimilation, its operations, and its final conquest in his *Quelques Juifs*.

Furthermore, it was through assimilation that the leaders of Jewish nationalism in Russia during the 1880's, as well as Theodor Herzl, arrived at a new Jewish consciousness. The last decades have given evidence that the end of assimilation as a conscious tendency in Jewish life is fast approaching. The Jew, enriched by the experiences accumulated from the cultural centres of Europe, has again taken root in the past which is still active within him, and from this standpoint is now able to contribute in a clearer and more dignified form to general human culture.

It is noteworthy that the modern national movement in Judaism is in itself a form of assimilation, an assimilation of the ideas of other nations. The Jewish nationalism of the past considered the Jews a unique nation, unlike the other nations of the world, and differing from them in origin, character, and reason for existence. The nationalism of the present wants them to be a nation like the nations of the world, and its revival of Hebrew, its search for a homeland, and its insistence on Jewish culture are all parallel to similar movements among other subjugated peoples, or among the various minority peoples in certain countries of Europe. HANS KOHN.

III. ASSIMILATION AND SURVIVAL. Assimilation is associated with the problem of group survival. Are the Jews decaying or maintaining themselves as a group?

Before answering this question we must clarify an obscurity with respect to the definition of the term "assimilation." Among the philosophers of Zionism, many of whom believe in the inevitability of Jewish decay everywhere except in Palestine, assimilation means complete absorption into the culture of the environment. Among Liberal and Reform Jews, however, the term assimilation is understood to mean only acceptance of the worthwhile cultural values of one's milieu without any surrender of basic and typical Jewish moral and religious values. In this sense only has Western Jewry ever been consciously assimilatory. In this article the term "assimilation" is employed in the Zionist sense of the word.

At not time has there been any considerable group in Jewry, geographical or social, that has attempted to destroy itself. The followers of Jacob Frank in Poland and David Friedländer in Berlin do not constitute exceptions to this statement. Frank was an adventurer who duped his followers, and Friedländer, who under the cover of anonymity proposed the assimilation of a group of German Jews in 1799, certainly did not speak for the masses, and it is questionable if he had the right to speak for the group he claimed to represent.

We now know that the generations following Mendelssohn did not apostatize to any great degree. The actual number of converts in Prussia, for example, between 1812 and 1821 was considerably less than 1 per cent of the Jewry in that state. The so-called assimilatory organizations of the "Jewish persuasion," like the Central-Verein Deutscher Staatsbürger Jüdischen Glaubens, were most vigorous in demanding that non-Jews accord to Jews, as a group, all rights and prerogatives to which they are legally and humanly entitled. Objection to the apologetic tactics occasionally resorted to by this type of organization should not obscure the inherent sincerity and Jewishness of its activities. The basic contention of organizations of this sort is that there is a future for the Jew in the land in which he lives. They are "Galuth (Diaspora) optimists."

There is no question that Jewry in all lands of culture will attempt to assimilate the best in the life of the people about it. It has done this in the past; it will probably continue to do so in the future. Judaism flourished exceptionally well, for instance, in Babylonia and in Spain, and naturally in both these countries the Jews borrowed heavily from the culture of their surroundings. In the one land they produced the Babylonian Talmud in the Aramaic vernacular; in the other, a great literature in Arabic. Jewry has always made such borrowings. It indeed had to, for even had it wished to do so, it could not have resisted the penetration of the civilization of its environment.

The popular belief in some Jewish circles that Liberal and Reform Jews are complete assimilationists is a total misreading of Jewish history. Reform Judaism, as started in Germany under Israel Jacobson, was intended to create a type of religion that would save for Judaism the cultured secularist and the dissatisfied Orthodox believer. It often failed to achieve its purpose, but this was nevertheless its goal. In lands where no form of Liberal Judaism has developed complete assimilation is most acute, as in Italy, Poland and Algeria of today. The Jewish liberal religious groups of the 19th cent. adopted the manners of the Western lands freely, Orthodoxy unwillingly, but adopt them they both did, from the day (1823) that the Orthodox Haham Bernays in Hamburg began preaching in German, dressed in the Christian clerical garb, down to the present moment when the ultra-Orthodox Agudath Israel group has everywhere given its hearty approval to secular education for both men and women.

The question as to whether Jewry as a whole is tending toward complete assimilation can be answered if we know what number of Jews are leaving Jewry for whatever reason at all. If the number of defections is greater than the number of adherents, then we may say that Jewry is in the process of disintegration. It should, however, be a matter for reflection that from the days of the rise of Jewish disabilities, about 400 C.E., down to the beginnings of the Emancipation, about 1800 C.E., Jewry declined in numbers from about five million to about two million. Yet in these centuries Jewry was most vigorous.

The most characteristic forms of defection since the era of Emancipation are conversion, association with the newer ethical and religious sects, secession from the Jewish community, and membership in non-religious and anti-religious Socialistic and Communistic parties. The actual number of converts during the last century—accepting even the very suspect statistics of Christian clerics—constitutes only a negligible percentage of Jewry, possibly 2½ per cent of the total. The numbers of those who have joined the newer

ethical and religious cults, like the Society for Ethical Culture and the Church of Christ, Scientist, in the United States, is inconsiderable. It is questionable if among the approximately 4,000,000 Jews in the United States there are 10,000 affiliated with such movements. The precentage of those who secede from the *Gemeinde* or religious community in Europe, up to the economic depression of the 1930's, has not been high; nor does secession necessarily mean a defection from the Jewish religion or the Jewish people. Economic need may induce a resignation from the organized Jewish community. Many a non-religious Jew, too, is devoted to the Jewish group or people.

In Anglo-Saxon and other lands where one is not born into an official Jewish community the numbers of those who attend a religious service, if only during the High Holydays, or who have some contacts with religio-social organizations is rather high. In the United States from 1907 to 1927 the number of synagogues increased almost 100 per cent, although it must be admitted that the increase in the population was considerably over 200 per cent.

Defection through adherence to Socialism and Communism are more vital. The Socialistic parties everywhere are gaining Jewish adherents, and the general trend of Marxian Socialism is anti-religious. Russian Communism, also Marxian, is bound to exercise an increasingly strong anti-religious influence on Russia's 2,500,000 Jews through its suppression of Jewish elementary religious schools and the anti-religious spirit of the public schools. Although only seven per cent of the Communist Party are Jews, there is no question that many more are affected by the dominant anti-clerical policy of the state.

The most active form of disintegrating assimilation is through mixed marriages. A mixed marriage means, generally, that the children will be lost to Jewry; at the most, 20 per cent of the children maintain Jewish affiliations. Although statistics for different lands vary widely, the proportion of mixed marriages to Jewish marriages is not alarmingly high in the chief centres of Jewish population: the United States, Poland, and Soviet Russia. Mixed marriages in these three lands will probably average about 5 per cent of the total number of marriages contracted by Jews. In other lands, in individual cities like Berlin (64.23 per cent, 1926) and Trieste (25.5 per cent, 1927), the proportion is very high. But in Trieste in 1927 there were altogether only thirty-two Jewish marriages contracted, both pure and mixed. Although Jewry as a whole is by no means seriously menaced by mixed marriages, they seem to be gradually increasing in many lands.

There are, however, a variety of forces working to stem the pull of group and religious assimilation. Anti-Semitism is holding many Jews within the group either through the reaction of a stimulated Jewish pride or through the Gentile refusal to accept Jews because of their alleged "cultural" and "racial" inferiority. Mass conversion would probably bring about a segregation of the converts by a suspicious Gentile world. Many Marrano converts in Spain who honestly wanted to assimilate themselves probably found it impossible to do so and thus ultimately drifted back to Judaism.

Zionism offers a refuge within the Jewish group for the non-religious Jew. Even the Communists of Russia, through official recognition of the Yiddish language, through the Yiddish public schools, through cultural and local political autonomy, are maintaining a Jewish group consciousness. Many Jewish Socialists belong to trade and political organizations of a Jewish national or a distinct Jewish cultural character.

Many find that Reform Judaism is bridging the gap between secular, scientific training and religious belief.

The Jewish psyche as a result of biological and environmental influences will lean toward the emphasis of Jewish loyalties. These loyalties are stimulated by the social pressure or economic opportunity within the Jewish group itself. The maintenance of Jewish folkways, religious customs, and marriage within the group will serve to develop specific physical characteristics and a mode of life that will stamp the Jew as different; assimilation will thus be made difficult even if desired. The hold of the Jewish past with its tradition and history, the Jewish emphasis on specific ethical concepts, the common lot of present-day universal social and economic discrimination will tend toward Jewish group separation and solidarity. Solidarity is constantly being intensified through an almost endless variety of Jewish organizations, through increasing religious education, a virile Jewish press, and a network of philanthropic societies both at home and abroad.

Among all Jewish religious groups today an adjustment has been arrived at with the state culture that makes it possible for a Jew, even the most Orthodox, to share in the benefits of the state without compromising his faith or deserting his people. There is, therefore, no need for a suicidal assimilation.

Despite constant losses through conversion, secession in its various forms, and intermarriage, Jewry, in the opinion of the writer, is in no danger of assimilation. In spite of all the allurements of contemporary cultures and cults, in spite of a series of devastating pogroms in Eastern Europe between 1903 and 1920, the thirty-eight years (1900 to 1938) show an increase of the Jews of the world from about 10,500,000 to over sixteen million.

JACOB R. MARCUS.

ASSING, LUDMILLA, authoress, b. Hamburg, Germany, 1827; d. Florence, Italy, 1880. She was the daughter of the authoress Rosa Maria Assing and the niece of Varnhagen von Ense. After the death of her father, in 1842, she went to Berlin to live with her mother's brother, Varnhagen von Ense, through whom she came into friendly contact with Alexander von Humboldt, Prince Hermann Pückler-Muskau, and other leading figures. She was the intellectual successor of Rahel Varnhagen and, with Fanny Lewald, the most prominent "Salon Jewess" of the time. In 1861 she moved to Florence, where she married an Italian officer whom she divorced shortly afterwards. She died insane.

She wrote in German and Italian, chiefly biographies. Her works include: *Gräfin Elise von Ahlefeldt* (Berlin, 1857); *Sophie von La Roche, die Freundin Wielands* (Berlin, 1859); *Piero Cironi, Ein Beitrag zur Geschichte der Revolution in Italien* (Leipzig, 1867); *Fürst Hermann Pückler-Muskau* (2 vols., Hamburg, 1868).

In her *La posizione sociale della donna* (Milan, 1866)

she treated of the emancipation of women, which was then a burning question. Her most important work was the courageous publication of the posthumous *Tagebücher* left by Varnhagen von Ense (14 vols., Leipzig, 1861-71), which the Prussian government opposed because they disclosed scandals of the court. She was sentenced at first to eight months' and then to two years' imprisonment for disrespect to the king and queen. However, the sentence did not affect her because she resided in Florence. Although she was later pardoned, she preferred to stay in Italy. She bequeathed Varnhagen's literary remains to the Berlin State Library.

Lit.: Allgemeine Deutsche Biographie, vol. 1, p. 624; Brümmer, Franz, *Lexikon der deutschen Dichter und Prosaisten,* vol. 1 (1901) 23.

ASSOCIATION OF REFORM RABBIS of New York City and Vicinity, *see* RABBINICAL ASSOCIATIONS.

ASSOCIATION OF HUNGARIAN JEWS OF AMERICA, *see* HUNGARIAN JEWS OF AMERICA, ASSOCIATION OF.

ASSUAN, *see* ELEPHANTINE.

ASSYRIA.

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1. *Land and People.* The Assyrians were a mixed race, predominantly Semitic, and of warlike proclivities. They occupied the narrow river valley of the upper Tigris, or the northern part of the alluvial plain formed by the Tigris and Euphrates Rivers, rescued from the desert by these rivers, their tributaries and man-constructed canals. Assyria was open to attack on all sides, from plundering raids of nomads to the east and west, and to the more serious danger of invasions from the mountain peoples to the north and east, attracted by the superior living possibilities of the alluvial plain. From the south there was the threat of the settled population of the southern portion of this plain whose economic interests would be furthered by their dominance over their northern neighbors. The Assyrians therefore could hold their own only through constant preparedness for war. This geographic fact was undoubtedly an important factor in the development of the character of the Assyrian people.

2. *Early History.* The earliest inhabitants of Assyria apparently belonged to the race of paleolithic men, who in the course of centuries developed a civilization similar to that in the Euphrates Valley and North Syria. About 2750 B.C.E. they were conquered by a Semitic race from whom the Assyrian people developed. The territory passed under various rulers, mostly city states, until the 19th cent. B.C.E., when for the first time a king of Assyria assumed the grandiose title of "King of the Universe." Little is known about the events of the next three centuries, but it is clear that the power of Assyria gradually grew. In the 15th and 14th centuries B.C.E., the kingdom was recognized as one of the four great powers of the day, and it played an important role in maintaining the "balance of power." Ashur-uballit (1380-1335) extended his kingdom until he could address the Pharaoh of Egypt himself as an equal.



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The black Obelisk of the Assyrian King Shalmanessar II

The expansion of Assyria continued through the reigns of Adad-Nirari I (1310-1280) and Shalmaneser I (1280-1251), but was followed by a decline that lasted three centuries. A sole flash of power appeared in the reign of Tiglath-pileser I (end of the 12th cent. B.C.E.), who temporarily renewed the glories of the empire, and led a victorious army as far west as the Mediterranean in Syria, thus approaching the very borders of Palestine. But his successors were feeble, and the Assyrian arms retreated from the west. It was not until the 9th cent. that Ashurnasirpal (884-859) initiated a new series of conquests in the direction of Palestine. Ruthless in his methods, an efficient military and civil administrator, this king of Assyria established his sway over part of North Syria, and started Assyria on the march towards Egypt.

3. *First Contact with Israel.* Shalmaneser III (860-825) continued his father's policy. In his annals he, too, boasts of heaping up bodies, of plundering and burning palaces, of sending up in flames whole villages and towns, and of other acts of wanton cruelty. During his reign the small states, Palestine and Syria, which had sprung into existence and developed during the period of Assyria's decline, came to a realization that the aggrandizement of Assyria spelled their doom. They therefore succeeded in setting aside their rivalries and animosities, and federated into a large coalition in order to attempt to check the further advance of Assyria. This coalition included contingents of troops from Hamath, Damascus, Israel, and smaller contingents from adjacent lands as well as from Egypt, to whose influence, despite the limited troops sent, the united resistance was undoubtedly due. The allies met the Assyrians at Karkar, north of Hamath, in 854 B.C.E. The Assyrians claimed a great victory ("Like Adad I rained a deluge upon them. I heaped up their bodies. I filled the plains. . . . With their bodies I damned the Orontes as with a dam"—from the Monolith Inscription of Shalmaneser, of interest to the student of Biblical history because in it is recorded the first contact between Assyria and Israel, and because in it Ahab, king of Israel, against whom and whose wife Jezebel the prophet Elijah contended, is mentioned by name). Despite the pretentious inscription there is reason to suspect the Assyrian claim to victory. The outcome of the battle, however, was sufficiently serious for the allies to have made possible the development of a strong pro-Assyrian party in the capitals of the respective confederate states. This party doubted the power of the coalition to resist the advance of Assyria, and questioned the wisdom of staking their national existence upon the hope of further success, for the Assyrian method of reprisal was well known. The revolt of Jehu (*II Kings* 9) must be viewed in the light of this perspective, despite the fact that there is no reference in the Biblical source to any political implication. Shalmaneser records that in the year 842 B.C.E. Jehu, king of Israel, voluntarily submitted to his yoke and paid tribute ("At that time I received the tribute of the Syrians, Sidonians, and of Jehu of the land of Omri"—from the Obelisk Inscription of Shalmaneser III. On it the Israelites bringing their tribute are depicted).

Israel's capitulation was premature. The Assyrians failed to capture Damascus. This failure as well as lack of success in the East almost brought about the collapse of the Assyrian Empire. Although this collapse was temporarily checked by Shalmaneser's able grandson, Assyria had seemingly exhausted its energies, and a period of decline set in which lasted until 745, when a revolt in Assyria brought to the throne a vigorous and powerful ruler who succeeded in achieving what his predecessors had attempted.

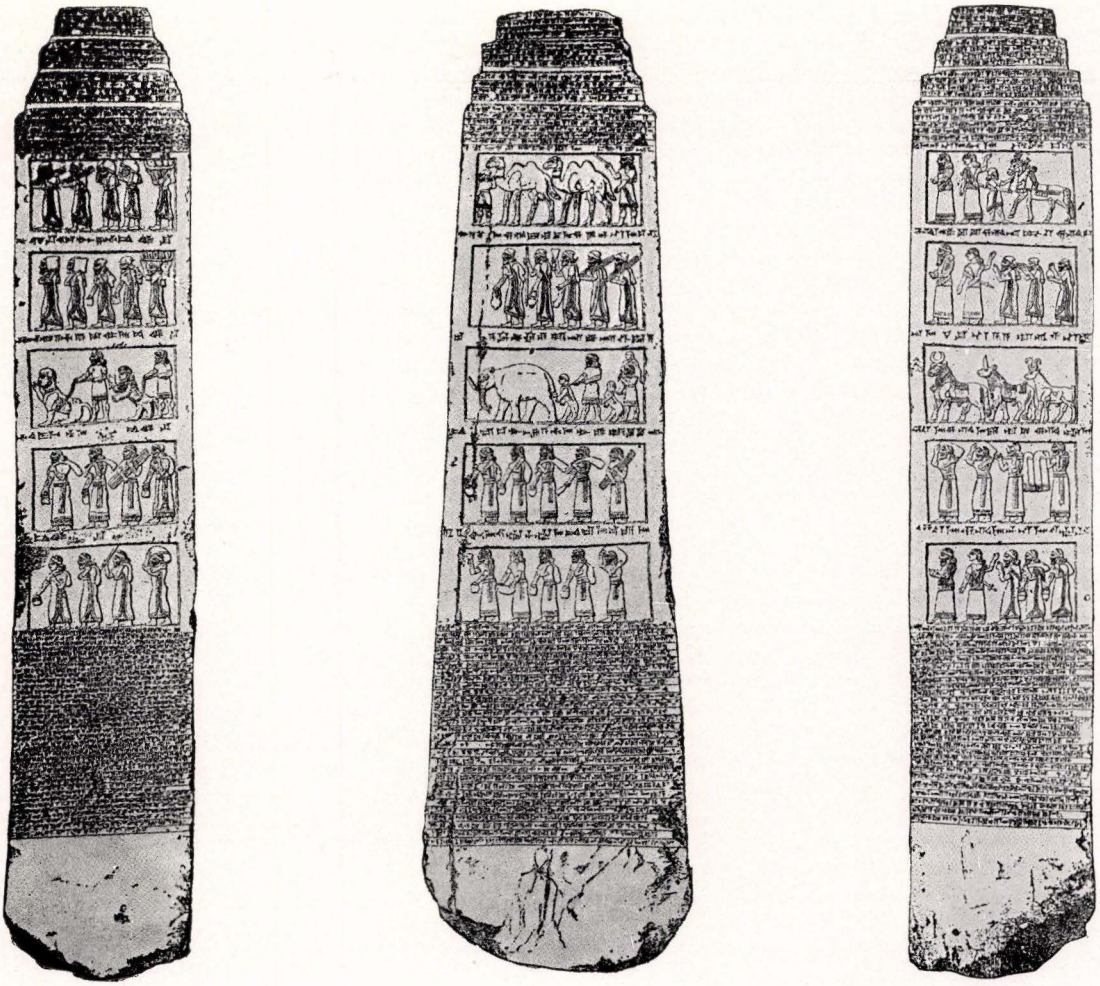
4. *Tiglath-pileser III (745-727 B.C.E.) and Shalmaneser V (727-722 B.C.E.).* Tiglath-pileser III (in *II Kings* 15:9 and in the Babylonian king lists he is called Pul. This may be an indication that he was a man of humble origin who had usurped the throne and had symbolically assumed the name of the famous Assyrian conqueror king) was an extremely capable general, organizer and administrator. He built up the Assyrian army to an unprecedented degree of military efficiency, and with the help of this army made his firm hand felt in all directions.

His first success was in subjecting to centralized control the Aramean-Chaldean tribes which, due to the impotence of the king of Babylon, were threatening to gain control of the southern alluvium. He was hailed by the Babylonians as a deliverer, and the king of Babylon became a vassal king. Subsequently, Babylonia remained without a king, and during the last two years of his reign Tiglath-pileser assumed the title of king of Babylon.

His most difficult task was to reestablish Assyrian domination in Syria. This involved breaking the power of Urartu, which had grown strong during the period of Assyrian weakness and was threatening to gain control of North Syria. Instead of attacking Urartu directly, he laid siege to the allied city of Arpad in North Syria, captured it after a three-year siege and utterly destroyed it. This was a signal for the submission of the Phoenician and Aramean city-states.

While Tiglath-pileser was busy in the north, Egypt was carrying on propaganda in urging the states of Palestine and Syria to confederate once more and with her aid to break the power of Assyria. The conflict of parties in these states is expressed in regicides and a general state of anarchy which finds its echo in Hebrew prophetic literature. The return of Tiglath-pileser to the west once more brought about the submission of the kings of these states, including Menahem, king of Samaria (739 B.C.E.), who paid a thousand talents of silver (*II Kings* 15:19, confirmed by Tiglath-pileser's annals). Tiglath-pileser thereupon made another attempt to conquer Urartu. This was not accomplished, but the country was ravaged and the power of Urartu in Syria was definitely ended.

While the Assyrians were thus engaged, the anti-Assyrian party, led by Pekah and Rezin respectively, came into power in Damascus and Samaria. Their plan to form an anti-Assyrian coalition was foiled by Ahaz of Judah, who refused to join. Relying upon a coup d'état by the anti-Assyrian party in Jerusalem, the Arameans and Israelites advanced against Judah. Ahaz, frightened by the threat of invasion by his immediate neighbors, called in Assyrian aid. This was contrary to the advice of the prophet Isaiah, whose keen realistic appreciation of international relations led him to recognize that the same object could be accomplished without an overt act of submission on the part of Judah. Tiglath-pileser was quick to respond to Ahaz's call;



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Carvings and inscriptions on three sides of the Obelisk of King Shalmanessar II



Archeological representation of the Assyrian King Tiglath-Pileser in his war chariot

Damascus was besieged and captured (732). This marked the end of Israel's powerful rival neighbor to the north. Its important inhabitants were taken into captivity, and the entire region was reduced to the status of an Assyrian province. The whole of northern Israel was ravaged. Pekah was deposed, and the last king, Hoshea, was allowed to rule as the vassal king of a much reduced territory. The Philistine city-states, too, were reduced to vassalage. Judah had voluntarily submitted to the Assyrian yoke as the price of Assyrian aid. Tiglath-pileser was therefore now in undisputed control of Syria and Palestine, and the Assyrian Empire extended to the very borders of Egypt.

Historians like to emphasize that Tiglath-pileser not only achieved this unprecedented extension of empire, but also succeeded in consolidating it through developing the system of provincial administration instituted during the early period of Assyrian history. Credit for his achievement may be given him without condoning, as is sometimes done, his wholesale deportations as a means of breaking the historic individuality of conquered peoples. Apart from the humane consideration of tragedies and suffering involved in the forced transposition of large populations, it is important to note that this policy may have been a factor in the process which led to the ultimate disintegration of the Assyrian Empire.

The death of the conqueror was marked by the outbreak of revolts in Tyre and Samaria. Both cities were besieged. After a brave defense lasting three years Samaria was forced to capitulate (722 B.C.E.). In accordance with the Assyrian policy, a large number of the most important inhabitants of Israel were taken into captivity, and their places taken by colonists from other parts of the Assyrian Empire. It is interesting to compare the Assyrian and Hebrew accounts of the same event.

THE DESTRUCTION OF SAMARIA

Assyrian	*Hebrew*
From the *Annals of Sargon:*	From the book of *II Kings* (18:9-11; 17:24):
"Samaria I besieged and took. . . . 27,290 inhabitants I carried away, 50 chariots I collected as a royal force. . . . I set up again and made more populous than before. People from lands which I had taken I settled there. My men I set over them as governors. Tribute and taxes . . . I set over them."	"And it came to pass in the fourth year of King Hezekiah, which was the seventh year of Hoshea . . . that Shalmaneser king of Assyria came up against Samaria, and besieged it. And at the end of three years they took it. . . . And the king of Assyria carried Israel away unto Assyria, and put them in Halah, and in Habor, . . . and in the cities of the Medes. And the king of Assyria brought men from Babylon, and from Cuthah, and from Avvah, and from Hamath and Sepharvaim, and placed them in the cities of Samaria instead of the children of Israel."

Sargon claimed the victory although he usurped the throne a few months after the fall of Samaria; it was Shalmaneser V who besieged and captured the city. There is a possibility that Shalmaneser may have died shortly before the fall of the city, and the fact that the culmination of the conquest of Israel occurred during Sargon's reign served as the basis for the latter's claim.

5. *Sargon (722-705 B.C.E.).* The cause of the usurpation of the throne and the founding of a new dynasty is not known. The new dynasty remained in power for a century. During this century Assyria reached the height of its power, but a large part of the efforts of the Sargonid dynasty was defensive in nature.

After the successful completion of the war in Palestine, Sargon directed his attention to Babylon, where the Chaldean Merodach-baladan had succeeded in usurping the throne. After an indecisive battle with the Chaldeans and their Elamite allies he was forced to retreat. This represented the first setback which Assyria had received in more than twenty years. It was utilized by Egypt to fan the flames of revolt in Palestine. A new coalition was formed once again. (Judah did not join the revolt because of the influence of the prophet Isaiah, who properly evaluated Egypt as a "broken reed" and who regarded dependence upon it as a lack of faith in God.) Quick action by Sargon prevented the allies from acting in concert. The rebels were defeated, as were the Egyptian troops sent to aid them. Sargon wisely made no attempt to follow up this victory with an invasion of Egypt. The usual transposing of the population and the appointment of Assyrian governors followed.

In 717 Sargon destroyed Carchemish, the last remnant of the former Hittite empire, which had been stirred to revolt by distant Phrygia. During the next five years he succeeded in defeating and reducing to an Assyrian province Urartu, which had so long resisted Assyrian aggression, and which at one time had threatened to become a rival power. The defeat of Urartu, however, had serious consequences for Assyria, for it laid open the northern and eastern frontiers to the incoming Indo-European nomads.

In 712 there was another revolt in Palestine. The only reason which can be assigned for a revolt at this time, when Sargon's prestige was high, is that the Ethiopian Shabaka had become king of Egypt. The small states of Palestine had learned through bitter experience the futility of depending upon the weak Delta kings. The promises made by a strong, united Egypt, however, seem to have been taken seriously by the petty Palestinian states. Judah, however, was once more dissuaded from joining the revolt by the prophet Isaiah (*Isa.* 20). The revolt was suppressed, and the Philistine cities which participated in it were incorporated into the Assyrian provincial government.

Sargon, preoccupied in the west and the north, had not molested Merodach-baladan, who had been allowed to continue to rule in Babylon. In 710, feeling secure along his other boundaries, Sargon invaded Babylonia, this time successfully. The Chaldean usurper fled, making it possible for Sargon to proclaim himself governor of Babylonia.

With the growth of Assyrian empire, a number of rulers had manifested a desire for a more centrally located capital than the city of Asshur. Nineveh and Calah had served as capitals at different times. Sargon decided to build a new capital north of the city of Nineveh. The building enterprise was carried out on a magnificent and munificent scale. The dedication of the new capital was celebrated with great pomp and ceremony (706), but it was not destined to be used. Many of the buildings were never completed. In his last campaign against barbarians pressing from the north, the king was killed.

6. *Sennacherib* (*705-681 B.C.E.*). Upon Sargon's death, Merodach-baladan, who had remained loyal to Assyria during the latter part of Sargon's reign, made another attempt to regain the Babylonian throne. As a first step in preparation for the ensuing struggle he sent an embassy to Hezekiah, king of Judah, in order to stir up trouble in the west (*Isa.* 39). Some scholars would prefer to date this embassy during Merodach-baladan's first reign, 721-709 B.C.E. Accordingly Hezekiah did not revolt at Merodach-baladan's instigation; instead, it may be assumed that Merodach-baladan took advantage of disaffection in the west in attempting to regain control of Babylon, or, vice versa, that the Palestinian states took advantage of Assyria's difficulties caused by the return of Merodach-baladan. Although the nominal excuse for the embassy was congratulation to Hezekiah upon his recovery from his illness, the true motive was apparent to a realistic observer such as the prophet Isaiah. The instigation to revolt was seconded by strong Egyptian propaganda. Isaiah, who had succeeded in counteracting Egyptian propaganda and preventing his people from joining in the various revolts which had taken place during the preceding forty years, and thereby saving it from the disastrous fate which had befallen its neighbors, Damascus and Samaria, and the Philistine city-states, once more spoke out against the folly of revolt and of depending upon a "broken reed"; but this time without avail. Through regicide in Ashkelon and the deposing of the pro-Assyrian king in Ekron, the anti-Assyrian party came into power in these Philistine cities, which joined Hezekiah in revolt. Tyre and Sidon set aside their usual policy of commercial expediency and also joined the revolt, probably because the Assyrian provincial governors had been interfering with their trade.

Despite the threatened danger of collapse of Assyrian domination in Palestine, Sennacherib did not attempt to suppress the revolt in the west, because he recognized the danger of allowing Merodach-baladan time to entrench himself in Babylonia. His first campaign was therefore in Babylonia. He defeated Merodach-baladan, who was once more forced to flee. Sennacherib treated the Babylonians in kindly manner, but wreaked his vengeance on the Chaldeans.

In 701 Sennacherib directed his attention to suppressing the revolt in the west. He marched to the Mediterranean and along the coast of Phoenicia. The king of Sidon fled and was replaced by a pro-Assyrian king. Sidon and its subsidiary cities, as well as the Tyrian cities on the mainland, were ravaged. Arvad and Byblos, Ashdod and Ammon, Moab and Edom, were quick to bring presents and to declare their submission to Assyria. Ashkelon was captured, its cities were ravaged, and the son of the loyal pro-Assyrian king who had been killed by the anti-Assyrian party was placed on the throne. At last the promised Egyptian aid arrived. The Egyptians and Ethiopians were defeated at Eltekeh. Ekron was left at the mercy of the Assyrians. A terrible punishment was meted out to the leaders of the anti-Assyrian party and their followers.

Sennacherib now turned his attention to Judah. The entire country was ravaged, cities and villages were wantonly destroyed. Jerusalem was besieged: "Hezekiah I shut up like a caged bird within Jerusalem the royal city." Hezekiah sued for peace: "And Hezekiah king of Judah sent to the king of Assyria to Lachish, saying: 'I have offended; return from me; that which thou puttest on me will I bear'" (*II Kings* 18:14). A heavy tribute was imposed upon Hezekiah, who promptly paid it, stripping the Temple of its treasure and of the gold ornaments on the door in order to do so (*II Kings* 18:15-16). Padi, king of Ekron, the loyal vassal of Assyria who had been deposed and sent to Hezekiah for safekeeping during the revolt, was released and reappointed king of Ekron. Part of Hezekiah's land was taken away from him and divided among the loyal vassals, Padi of Ekron, Mitinti of Ashdod and Sillibel of Gaza.



An Assyrian relief of Ashurbanipal

The above account is based on both the Assyrian and Hebrew sources, which are in general agreement with one another, with the exception of an evidently exaggerated claim by Sennacherib to have taken 200,-150 captives. The Biblical account, however, continues with a demand for the surrender of Jerusalem, which is refused upon the advice of Isaiah, whose attitude changed and whose prophecies assumed a different tone during Sennacherib's cruel devastation of Judah (see especially *Isa.* 10:5-34). The Biblical story culminates in a terrible plague which broke out in the Assyrian army. The story of this plague is confirmed by the independent account of Herodotus written from the Egyptian point of view (*Herodotus* ii:141). The silence of Sennacherib concerning the disaster which befell the Assyrian army may be accounted for by his desire not to record the unpleasant; and his concentration upon the first episode as if it were the entire story may be compared to his silence concerning Tyre, which remained safe in its island fortress. Some schol-

ars prefer to explain the discrepancy between Biblical and Assyrian accounts by assuming two campaigns in Palestine, the first described in Sennacherib's annals and in *II Kings* 18:13-16, and the second in *II Kings* 18:17 to 19:36. Those who hold this view assume that the second campaign took place during the last eight years of Sennacherib's reign, after Tirhakah had become king of Egypt, concerning which period we have no Assyrian inscriptions except a reference to a campaign against the Arabians. There is some basis for this hypothesis, but not sufficient to make the first hypothesis untenable. (For a fuller account of possible hypotheses of reconciliation between Assyrian and Hebrew sources, see Honor, L. L., *Sennacherib's Invasion of Palestine—A Critical Source Study,* Columbia University Press, New York, 1926.)

We have no sources for the last eight years of Sennacherib's reign. This may be due to lack of annals or to the fact that part of his palace was utterly destroyed. From the inscription of Esarhaddon we know that Sennacherib was assassinated by two of his sons, who fled to Armenia (*II Kings* 19:37).

7. *Esarhaddon (681-668 B.C.E.) and Ashurbanipal (668-626 B.C.E.)* During Esarhaddon's reign, the Assyrian Empire reached its highest point of expansion, namely, the incorporation of Egypt; but during his reign there began to manifest itself in increasing force the movement of peoples which, a half century after the close of his reign, was to bring about the destruction of Assyria.

Esarhaddon's contact with the west was of quite a different character from that of his predecessors. The long reign of Manasseh is characterized by loyalty to Assyria, caused by the still vivid memories of excruciating suffering during the invasion of Sennacherib and by observation of the unfortunate experience of Sidon, the former mistress of the seas. Loyalty to Assyria assumed the form of loyalty to the god of Assyria and implied the introduction of many foreign "abominations."

Upon the conclusion of his successful campaign in Egypt, Esarhaddon returned to Assyria to suppress a revolt. Tirhakah took advantage of the opportunity, reentered Egypt from the south, and began the reconquest of the country. Esarhaddon was therefore compelled to make a second campaign against Egypt. He died while the army was on the march, and was succeeded by his son Ashurbanipal.

In its civilization Assyria reached its greatest heights during the reign of Ashurbanipal. It is sometimes designated as the "Augustan Age" of Assyrian history. Temples were rebuilt and adorned. Assyrian art and literature reached their highest point of development. Ashurbanipal's greatest work was undoubtedly the building up of the library at Nineveh. Expeditions were sent to all the old temples of Babylon and Assyria, and copies were made of incantations and hymns. Ancient archives were searched, and all documents of importance were brought to Nineveh, copied, annotated by court scholars, and returned to the place where they had originally been found. This library consisting of about 10,000 tablets was found by Layard and Rassam during the early days of Assyrian excavation, and furnishes the basis of our knowledge of Assyrian history, literature, religion and science.



Portrait of an Assyrian

When Ashurbanipal died in 626 B.C.E., his empire had shrunk considerably, but was still resplendent with wealth and culture. Despite outward manifestations of power, there were already manifest signs of weakness. Ashurbanipal himself seems to have been aware of the impending doom as he tried to conceal the threatening danger by historical records which may have been brilliant rhetorical compositions but hardly representations of historic fact. After Ashurbanipal's death, Assyria declined rapidly, and collapsed within a period of fourteen years.

8. *Last Days.* Until recently the information extant about the collapse of Assyria was very vague; it was based upon references by Greek historians who lived long after the fall of Nineveh. After 637 B.C.E. the detailed cuneiform inscriptions of the earlier period of Ashurbanipal's reign cease, and the only direct sources consisted of a few legal documents and broken building records. In 1923 the British Museum published a newly discovered Babylonian chronicle giving a detailed description of the events which transpired between 616 and 609, the tenth to the seventeenth years of the reign of Nabopolassar, king of Babylon, the founder of the new Babylonian or Chaldean monarchy. From this chronicle we obtain a vivid account of Assyria's last days. We learn from it that Nabopolassar was openly at war with his nominal overlord, the king of Assyria, as early as 616; that the Chaldeans were combined with the Medes and with the Scythians, whose invasion was an important factor in the weakening of Assyria; that the Assyrians were aided in their last desperate struggle by Egypt, which was not interested in seeing a strong Babylonia replace a weak Assyria; that after Nabopolassar had gained complete control of northern Babylonia, southern Babylonia remained under the direct rule of Assyrian city-governors; that by 615 Nabopolassar was ready to carry the war into Assyrian territory and attempt the siege of Asshur, Assyria's holy city and ancient capital; that in the following year the Medes attempted the siege of Nineveh and succeeded in destroying the city of Asshur, which

destruction was followed by terrible atrocities which matched any Assyrian frightfulness; that in 612, and not in 606 as had formerly been supposed, proud Nineveh fell before an assault of the Medes, who were aided by Nabopolassar and a contingent of Scythians; and that the Assyrian kingdom survived the fall of Nineveh by a few years, with Harran as the capital under the rule of the last Assyrian king, whose name was formerly unknown. The inglorious end of the Assyrian kingdom is vividly echoed in the superb word-pictures of the contemporary Hebrew prophet Nahum, who sees in the fate of Nineveh divine retribution for her many cruelties:

"Thy shepherds slumber, O king of Assyria,
Thy worthies are at rest;
Thy people are scattered upon the mountains,
And there is none to gather them.
There is no assuaging of thy hurt,
Thy wound is grievous;
All that hear the report of thee
Clap the hands over thee;
For upon whom hath not thy wickedness passed continually?" (*Nahum* 3:18-19).

See also BABYLONIA. LEO L. HONOR.

Lit.: Olmstead, A. T., *History of Assyria* (1923); Smith, S., *Early History of Assyria* (1928); idem, in *Cambridge Ancient History,* vol. 3 (1925) chaps. 1-5; Rogers, R. W., *Cuneiform Parallels to Old Testament Historical Texts* (1912) 241-360; Gadd, C. J., *The Fall of Nineveh* (1923); Jastrow, Morris, *The Civilization of Babylonia and Assyria* (1915).

ASSYRIOLOGY, the name given to the science which deals with the excavation, decipherment, transliteration and translation of cuneiform inscriptions, and the study of the language and content of these inscriptions. Cuneiform inscriptions are not confined to Assyria, nor even to Assyria and Babylonia, but the name Assyriology was given to the entire field of cuneiform study because the first important excavations were carried on in Assyria.

The science of Assyriology is of especial interest to the student of Biblical history and literature because through it an insight is given into the history and institutions of peoples contemporary with Israel. Assyrian historical inscriptions help to fill in lacunae in the otherwise incomplete historical records which have been preserved in the Biblical "library." They also help to illuminate these records through the wide perspective which they furnish. Moreover, the dependable chronological data furnished by the Assyriologist have helped provide a chronological framework for the historical notices imbedded in the prophetic comment on historic events, which serves as our main source for the reconstruction of Biblical history.

Cuneiform parallels to Biblical story and Biblical law have made clear the distinctive contribution of Israel. They furnish a clue to the civilization and background which Israel shared with its neighbors. They also reveal Israel's deviations from this common background.

When these cuneiform stories and laws were first discovered, they created a furor because of the many elements of resemblance and parallelism to their Biblical counterparts. In more recent years, however, the attention of scholars has been directed to the differences between cuneiform and Biblical versions, and it is now generally recognized that the significant elements of Biblical laws and institutions are to be found in the deviations from the common pattern. The more comprehensive knowledge of the civilization which prevailed in the Biblical world has helped to enhance the significance of Israel's contribution to the spiritual welfare of mankind.

The story of Assyriology may properly be begun with the tales of travelers during the Middle Ages who called the attention of Europeans to interesting antiquities, bas-reliefs sculptured on mountainsides and peculiar wedge-shaped signs to be found in lands occupied in ancient times by Assyrians, Babylonians and Persians. Particular interest was manifested by travelers to the rock-cut sculptures of Behistun. One of the first European travelers to pass through these lands and to record the story of his travels was the famous Jewish traveler Benjamin of Tudela, who journeyed through Assyria and Babylonia in 1173.

Not until 1780, however, did anyone produce an accurate copy of any of the wedge-shaped signs and thus make possible their examination by European scholars. This was done by Niebuhr, who is to be given credit also for recognizing that the inscriptions at Behistun were trilingual and to be read from left to right. The first European to decipher any of the signs copied by Niebuhr was Grotenfeld. Grotenfeld, by correctly assuming that known Pehlevi inscriptions would correspond in form with the old Persian, deduced that the Behistun inscription would commemorate a Persian king; that the group of seven signs which was frequently repeated represented the word "king"; that the same series with additional signs represented "of kings"; that the signs associated with these series represented the names of kings, the first name being that of the king who was responsible for the inscription, and the subsequent names those of his ancestors. By noting the number of names in the series until he reached a name which was not associated with the word "king," he was able to determine the place of the king in his dynasty. Through this method he guessed correctly the names Hystaspes, Darius and Xerxes, and was able to discover the phonetic value of twelve signs (1802). This represented an important beginning in the process of decipherment.

The strange wedge-shaped signs, however, yielded their secret first to Sir Henry C. Rawlinson, properly called the Father of Assyriology. While in military service in Persia, he made, at considerable personal risk, accurate copies of two inscriptions on Mt. Elvend and of the inscriptions at Behistun (1835 to 1837, 1844 and 1847). Probably without any knowledge of Grotenfeld's attempt, and by a similar process of reasoning, he was able to decipher the names of the Persian kings. After working on the decipherment for over a year, he succeeded in translating the first two paragraphs of the first Behistun inscription, and in 1838 the Royal Asiatic Society received from him a paper containing the text, transliteration and translation of these two paragraphs. By the following year he had succeeded in deciphering 200 lines. Military duties forced him to interrupt his work for a number of years, which he resumed in the late 1840's. By 1849 he had made considerable progress on the second inscription (Baby-

lonian), which was much more difficult because in the second inscription the signs were not alphabetic but syllabic. The start made by Rawlinson was followed up by a number of other scholars, the most important of whom were Hincks (Irish), Oppert (a French Jew), and Talbot (English).

The progress of cuneiform decipherment during the 1850's evoked a great deal of skepticism in many quarters because it called for the assigning of different values to the same sign at different times. In 1856 the Royal Asiatic Society decided to test the validity of decipherment of Assyro-Babylonian inscriptions by calling upon four of the leading decipherers to make independent translations of a long Assyrian inscription (clay prisms of Tiglath-pileser I which had been excavated a short time before that). The correspondence of the translations was sufficiently close to make it possible for the Royal Asiatic Society to announce the decipherment of Assyrian writing as an accomplished fact.

The story of the beginning of excavation is usually associated with the name of C. J. Rich, whose interest in the ruins of the ancient empire led him, in 1811, while consul general of Baghdad, to begin digging on a small scale. This early excavation did not produce any significant results. When he was visiting Mosul, his attention was directed to an artificial mound on the other side of the Tigris (Kayunjek, the site of Nineveh). From natives he learned that sculptured slabs had been found there when they were digging foundations for their homes. His trial excavations were very encouraging, but death from cholera (1821) put an end to his efforts.

The publication of his journal by his widow in 1839, however, convinced a French Orientalist that Rich had discovered the site of Nineveh. The French government sent Botta to Mesopotamia in 1842. He received permission to dig for ruins in this mound. After six weeks of digging he became discouraged, and upon the advice of natives turned his attention to another mound (Khorsabad, the site of Sargon's unfinished city), and in a very short time he succeeded in excavating the ruins of the magnificent palace of Sargon II (722-705 B.C.E.). He continued his excavations until 1845. As a result of his efforts the Louvre was enriched with a remarkable collection of Assyrian sculptures.

Stimulated by Botta's success, an Englishman, A. H. Layard, applied for permission to dig for ruins at the mound of Nimroud (the site of Calah). After Kayunjek was abandoned by Botta, Layard received permission to transfer his activities to that mound. From 1849 to 1851 Layard, with the aid of Rassam, excavated seventy-one chambers and cleared out a series of bas-reliefs (length 9,880 feet), twenty-seven gate-ways with colossal winged bulls, and 25,000 tablets (the Kayunjek Collection of the British Museum). The publication of the description of their finds by Botta and Layard, the progress in decipherment, and the publication of the first volume of *Cuneiform Inscriptions of Western Asia* (1861) by the trustees of the British Museum, gave the new field of Assyriology considerable impetus.

In the 1870's George Smith, whom Rawlinson had chosen to assist him in editing the texts of the inscriptions published by the British Museum (C. I. W. A.), discovered a fragment of a cuneiform parallel to the Biblical story of the flood. His reading of a paper on the Deluge Tablet before the Society of Biblical Archaeology caused a sensation, and resulted in his being sent by the *Daily Telegraph* to Kayunjek further to explore the site, with the view of finding the missing portions of the tablet. Smith had the good fortune of finding the missing portion of the Deluge Story within a week after beginning his digging. As a result of this expedition, the British Museum collection was enriched with a large number of additional tablets, and the Western world was afforded new opportunity to become acquainted with the history and civilization of the forgotten empires.

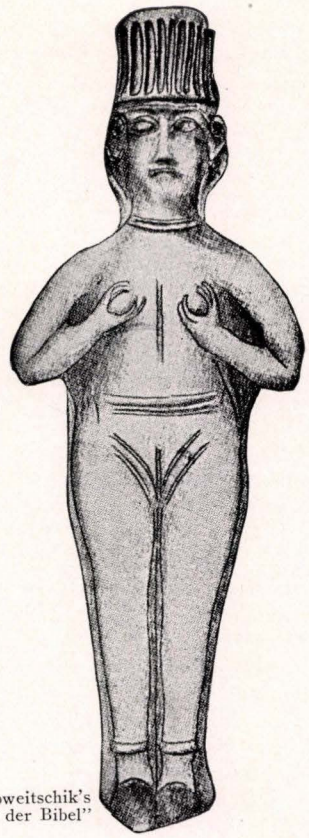
This expedition was followed by a second one under the leadership of George Smith, and further expeditions by Rassam. The old methods of archeological excavation were improved upon in order to make possible more thorough clearance of a particular site. In recent years a new technique has been developed, making possible a thoroughgoing, systematic excavation of a site. Among the many scientific excavations of Assyrian and Babylonian mounds undertaken in accordance with this new technique special mention may be made of the excavation of Assyria's ancient capital, the city of Asshur, by German archeologists, and of the city of Ur, from which the patriarch Abraham's family migrated (*Gen.* 11:31), by American and English Assyriologists under the joint auspices of the University of Pennsylvania and the British Museum.

In addition to the Assyriologists already referred to, special mention may be made of Menant, author of a number of very important epigraphic and linguistic studies of the newly discovered Assyrian language; Lenormant, author of similar studies of the Sumerian language; Halevy, who challenged the Sumerian theory and insisted that the so-called pre-Semitic cuneiform inscriptions represented a special cryptic form of ideographic writing invented by the Assyrians, and who succeeded in dividing Assyriologists into two camps and involving them in long and acrimonious debate during the 1870's until his theory was finally abandoned; the historian Maspero, who utilized the results of Assyriological findings in his famous history of Oriental peoples (*Histoire ancienne des peuples de l'orient*); Eberhard Schrader, "Father of Assyriology" in Germany, who brought his thorough knowledge of Semitic languages to bear upon the newly developing science of Assyriology (he was the author of *Die Keilinschriften und das Alte Testament,* 1883); Friedrich Delitzsch, the first to attempt the publication of an Assyrian dictionary, and famed teacher of a large number of distinguished Assyriologists; Sayce, one of the first to study the grammar of the Assyrian language, and author of important works and monographs on the history and civilization of Babylonia and Assyria and of Israel in the light of the new information derived from monuments; and Langdon, who added considerably to our information about Sumerian history and civilization. Among the American Assyriologists of note, special mention may be made of Hillprecht and Haupt, who wrote important works on the story of excavations in Assyria and Babylonia and cuneiform tablets, many of them with particular reference to their bearing upon the study of Biblical literature and history; Jastrow, student of the religion of Babylon and Assyria; and A. T. Olmstead, author

of *History of Assyria* and other important studies.

These men constitute but a small fraction of the scholars whose indefatigable research in the field of Assyriology has made possible a complete reorientation of our conceptions concerning the peoples of the Near East, and a vivid insight into the history, civilization and daily life of nations and races concerning whom our knowledge prior to the development of Assyriology was limited to a few vague references in Biblical literature and Greek histories. This insight has proved an invaluable aid toward a better understanding and appreciation of the Bible and of the people which produced it.

The most important finds which enhance our knowledge and understanding of Biblical history, literature and civilization are: cuneiform parallels to the stories of *Genesis,* chronological material, historical texts, the Babylonian and Assyrian codes, and cuneiform Canaanite-Hebrew tablets found at Ras-Shamra (Phoenicia). LEO L. HONOR.



Conventional statue of the Goddess Astarte, excavated at Taanach

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Lit.: Wallis Budge, E. A., *Rise and Progress of Assyriology* (1925); Rogers, R. W., *History of Babylonia and Assyria,* vol. 1 (1915); Barton, G. A., *Archaeology and the Bible* (1927) chap. 2.

ASTARTE, Phoenician and Canaanite name of the goddess of fertility, identical with the Ishtar of the Babylonians. As Baal was the chief Canaanite god, a deification of the sun or the heavens, primarily as a source of all agricultural life, so his female consort, Ashera or Astarte, was originally the deification of the earth. In the course of time she became associated with the moon as well, and was therefore represented with horns.

The name of the goddess appears as that of a very ancient city in Transjordan, Ashteroth-karnaim ("Astarte of the Horns," *Gen.* 14:5), sometimes shortened to Ashtaroth (*Deut.* 1:4). Its location is the present Tell Asherta, about two miles south of Shech Saad. In the Talmudic period the region around Ashteroth-karnaim was supposed to be the "land of Uz," the home of Job. "Job's Stone" (in reality a monument of Ramses II) is still pointed out today near Shech Saad.

See also: ASHERAH; ISHTAR; RELIGION OF ISRAEL.

ASTRAL WORSHIP, the worship of the heaven and the heavenly bodies, the sun, moon and the more outstanding stars or constellations. Among the ancient Semites astral worship played a significant role. The religion of the Babylonians and Assyrians was predominantly astral in character. The vast majority of their most important gods were deifications of, or in some way closely associated with, the heaven and its luminaries. Thus, speaking generally, Anu was the god of the heaven, Shamash, Ninurta, Marduk, Nergal and others were deities of the sun in its various phases, Sin and Nannar were moon-gods, and Ishtar was closely associated with the planet Venus.

Among the Sabeans and other early South Arabian peoples the chief gods, Shams, Athtar and others, were likewise astral deities. This was true also of the nomad and semi-nomad Arabs of somewhat later times, and particularly in the period immediately preceding the rise of Islam. It is certain, too, that among the Canaanites, the pre-Israelite inhabitants of Palestine, astral worship flourished extensively. This is evidenced by such place names as Beth Shemesh ("House of the Sun"), En Shemesh ("Well of the Sun"), Kir Heres ("City of the Sun"), Timnath Heres ("——— [the meaning of Timnath is not known] of the Sun"), Jericho ("Moon-city"), Ashtaroth ("City of Astarte"), Sinai (the mountain of the moon-god Sin).

Moreover, the chief Canaanite god, Baal, was a deification of the sun or the heaven, primarily as the source of agricultural life, while his female associate, Ashera or Astarte, originally the deification of the earth, came in time and quite naturally to be associated also with the moon, as is indicated by the numerous Astarte figurines with cow horns emerging from the head, representing the horns of the moon, brought to light by Palestinian excavations, and by the place name Ashteroth-Karnaim ("Astarte with Two Horns"). Furthermore, much of the old Canaanite religion, its ceremonies and festivals, was of unmistakably solar character.

Very little is known regarding the actual religious beliefs and practices of the Israelite clans and tribes in the prehistoric, desert period, before their entrance into Palestine. But there is absolutely no evidence that it was in any important respect astral in character. In fact, what little evidence there is indicates an almost complete lack of astral elements in it. When the Israelites entered Palestine and settled down among the Canaanites and came thus under direct Canaanite cultural influence, they borrowed many of the beliefs, institutions and practices of the Canaanite agricultural solar religion and incorporated them with their own native desert religion. Very speedily Yahveh was identified with Baal, and the old Canaanite sanctuaries be-

came centers of this syncretistic Yahveh-Baal worship. In this way apparently astral, and particularly solar, elements entered into the cult of Yahveh and He came to be conceived and represented with all the attributes of a solar deity. Moreover, as *I Sam.* 20:18-29 indicates, the cult of the new moon flourished in Israel during this early period.

In the latter half of the 9th cent. B.C.E. a new period of astral religious influence and practice began in Israel. It was then that Israel first came into direct contact with the culture and particularly with the astral religious beliefs and practices of Assyria and Babylonia. Growing political dependence upon and ultimate conquest of both the Northern and Southern Kingdoms by Assyria and Babylonia made Israel particularly susceptible to this foreign cultural influence.

In this period the cult of Babylonian astral deities came to flourish in Israel alongside of the older, native Yahveh-Baal worship. The horses and chariot of the Babylonian sun-god, Shamash, were given an honored place in the Temple at Jerusalem and in its cult (*II Kings* 23:11). The worship of Ishtar, Queen of Heaven, was cultivated particularly by the women (*Jer.* 7:18; 44:15-17). Apparently, too, the cult of certain special stars or constellations had acquired a firm footing (*Amos* 5:26). Rites and ceremonies of peculiar character were widely practised upon the house-tops under the open heaven in honor of these Babylonian astral deities. The prophets denounced this false worship vigorously, but apparently with little effect (*Zeph.* 1:5; *Jer.* 8:2; 19:13; see also *II Kings* 17:16; 21:3-5).

The Deuteronomic Reformation in 621 B.C.E. was directed primarily against this false, astral worship in the religious practice of Israel rather than against the older Yahveh-Baal cult (*II Kings* 22:17; 23:4-14; cf. *Ex.* 20:4; *Deut.* 4:19; 5:8; 17:3). For a brief time this false and forbidden worship was generally suppressed. But with the death of King Josiah in 608 B.C.E., and still more with the destruction of the kingdom and the Temple in 586 B.C.E., a strong reaction against the extreme rigorism of the Deuteronomic Reformation set in and, as an expression thereof, the cult of the Babylonian astral deities, and particularly of the Queen of Heaven, was revived (*Jer.* 7:17-18; 44:8, 15-25) and no doubt flourished to a considerable extent during the greater part of the Babylonian Exile.

With the advent of the Persian Empire near the end of the exilic period, conditions changed. The Persian religion, with its dominant dualism, differed radically in spirit and principle from the older, Babylonian astral religion. No doubt, too, the overthrow of the Babylonian Empire by the Persians must have greatly shaken the faith of Israelite devotees in the power of these astral deities. At any rate, under the developing influence of Persian culture Babylonian astral worship in Israel rapidly declined. The early post-exilic author of *Deut.* 4:19-20 still recognized the sun, moon, stars and all the host of heaven as actual gods, but not gods for Israel. Yahveh had created them to be the gods of other nations and had assigned each of these as a god to its own particular nation; but Israel He had taken to Himself that He alone might be its God and it alone His people. Deutero-Isaiah, somewhat earlier, had gone even beyond this and, on the one hand, declared that the heavenly bodies were not gods at all and that the worship of them was vanity (*Isa.* 47:12-13); and, on the other hand, he affirmed that Yahveh had made them all, that they were therefore His creatures, agents of His will (*Isa.* 40:26; 45:12; cf. *Ps.* 147:4; 148:2-6; *Neh.* 9:6). Hence the common epithet of the Deity, *Yahveh Tzeba'oth,* "Yahveh of Hosts," i.e. of the hosts of heaven. From this moment the cult of astral deities in Israel steadily declined and eventually ceased altogether. Merely the memory thereof persisted and the realization that this was foreign and false worship, uncompromisingly incompatible with and absolutely forbidden in the true practice of Judaism.

Nevertheless this astral religion, current in pre-exilic Israel, left its lasting impress upon Biblical mythology and legend. The story of Samson is in the main a solar myth, as is also that of Enoch. Probably, too, the legend of Elijah's ascent to heaven in a fiery chariot reflects an ancient solar myth. *Isa.* 14:12 makes reference to an astral myth or legend of the fall, or the casting forth, of the morning-star from heaven. And in the legends of the patriarchs the fact that both Ur and Haran are represented as the birth-place and early home of Abraham seems to point to the association of certain elements of the tradition of this patriarch with the cult of the moon, since just these two cities were from the earliest times centers of the worship of the old Babylonian moon-god, Sin or Nannar.

Of all these old astral elements in the religious practice of Israel in Palestine, merely the greeting of the new moon at the beginning of each month has survived in Judaism to the present day.

JULIAN MORGENSTERN.

Lit.: Jeremias, Alfred, *Das Alte Testament im Lichte des alten Orients* (4th ed., 1930); *Encyclopaedia Biblica,* vol. 3, cols. 3354-57; Smith, W. Robertson, *The Religion of the Semites* (3rd ed., 1927) 541-43; Frazer, J. G., *The Worship of Nature,* vol. 1 (1926) 552-56; Morgenstern, J., "The Gates of Righteousness," in *Hebrew Union College Annual,* vol. 6 (1929) 1-38.

ASTROLABE, *see* ASTRONOMY.

ASTROLOGY, a term which originally signified any study of the stars, but which in modern times is limited to what was once called judicial astrology, the belief that the sun, planets and star-groups (constellations) possess an influence over human destiny and the attempt to discover and to predict the nature of such influence. There are two main schools of interpretation: one based on the day of the year on which the individual was born, and classifying him by one of the twelve signs of the Zodiac; the other, deriving its conclusions from the exact time of day at which the birth took place and making use of the horoscope, or the study of the position of the sun and the planets in various heavenly "houses."

Babylonia and Egypt, countries with clear nights which were suitable for the study of the stars, were the centers of astrology in the ancient Orient; and since Palestine was greatly affected by both these civilizations, it is most probable that the ancient Hebrews shared such beliefs. Yet the Bible contains almost no traces of such influences, the only possible hint being the passage in the Song of Deborah, "the stars in their courses fought against Sisera" (*Judges* 5:20), a doubtful passage, since it may be mere poetic hyperbole, or may refer to occurrences of which we are in ignorance.

This lack of references to astrology in the Bible was undoubtedly due to the religious ideas of the prophets. Believing as they did in an all-powerful God Who ruled the world on a basis of just reward and punishment, they had no room for a sidereal fatalism which made human lives helplessly subject to the influence of the heavenly bodies. Hence their repeated insistence that God was supreme over the sun, moon and stars, and their scorn for those who attempted to predict human fate by such means. "I am the Lord . . . that frustrateth the tokens of the impostors, and maketh diviners mad" (*Isa.* 44:24-25); "Learn not the way of the nations, and be not dismayed at the signs of heaven" (*Jer.* 10:2). Deutero-Isaiah says to Babylon, "Let now the astrologers, the star-gazers, the monthly prognosticators, stand up, and save thee from the things that shall come upon thee" (*Isa.* 47:13). In the post-Biblical period the *Sibylline Books* praise the Jews for not having "fortune-tellers, magicians and conjurers" and the "race of most righteous men," who "do not study the predictions of Chaldean astrology" (Book 3, lines 219-28). Josephus notes that the Zealots, in the final war against Rome, paid no attention to the warning signs of the stars (*Jewish War,* book 6, chap. 5).

The Talmudic rabbis, however, found no difficulty in reconciling a belief in astrology with the principles of Judaism. Thus, Eleazar of Modin declared that God had given Abraham an astrological tablet from which he could determine the fate of every man (*Tos. Kid.* 5:7; *B. B.* 16b). Rabbi Joseph bar Hiyya declined an election to become head of the academy of Pumbeditha, because the "Chaldeans" (astrologers) had predicted that he would rule there only two years (*Ber.* 64a). Rabba ben Joseph made the statement that a man's fate, including the number of years he would live, the children he would have, and his fortune, was determined not by his piety, but by his horoscope (*ibid.*). When Eleazar ben Pedath prayed to be delivered from poverty, God replied that to do so would destroy the order of the world, since he had been born in an unlucky hour (*Taan.* 25a). Joshua ben Levi held that a man's character was determined by the day of the week on which he was born. If it were Sunday, he would be a leader; Monday, a wrathful man; Tuesday, rich and sensual; Wednesday, intelligent; Thursday, benevolent; Friday, pious; if he were born on the Sabbath he would also die on the Sabbath (*Sab.* 156a). Rabbi Hanina, however, held that the determining influence was the star under which one was born. Those born under the sun will have a brilliant future, but their secrets will be revealed; hence they can not prosper by theft. Those born under Venus will be rich; those born under Mercury will be intelligent; those born under the moon will suffer sorrow, but their secrets will be safe. The righteous (*tzaddikim*) are born under Jupiter (*tzedek*); those whose plans will be frustrated, under Saturn. Mars is the planet of the shedders of blood; but according to another opinion, such men may become surgeons or butchers (*ibid.*)

As a result of this widespread belief, the Hebrew term *mazal,* which originally meant "constellation," was given the additional meaning of "luck" or "fortune." Each sign of the zodiac and each constellation was accorded a definite function and power. It was held that even every blade of grass had a planet in the sky which commanded it to grow (*Midrash Gen.* 10:7). A few passages, however, are in opposition to the popular belief. Rabba bar bar Hana regarded the consultation of astrologers as something irreligious (*Pes.* 113b); according to another passage, when Abraham told God that he could not have a second son because he had read this in his horoscope, he was answered: "Away with your astrological tablet. Israel is not subject to planetary influence" (*mazal; Sab.* 156a). In the same passage some of the teachers hold that the decision of the stars, while generally effective, can be reversed in behalf of the righteous.

The post-Talmudic period and the Middle Ages were the high point of astrological belief among the Jews. The votaries of astrology included the most famous writings and rabbis of the time: *Sefer Yetzirah,* the *Baraitha of Samuel,* the liturgical poets Kalir and Ibn Gabirol, Sabbatai Donnolo, Abraham bar Hiyya, and Abraham ibn Ezra. The first scholar to deny the power of the stars was the Karaite Judah Hadasi of the 12th cent. He was followed by Maimonides, who turned the weight of his great learning against the practice, Isaac ibn Pulgar, Azariah dei Rossi, and Moses Isserles. Nevertheless, astrology found its way into the Cabala, and maintained its hold over Jewish thought until well into the 18th cent., when it began to fall before the discoveries of modern astronomy. Nowadays, individual Jews may still believe in astrology, but it finds no place in Jewish literature. Its sole survival is the congratulatory formula *mazal tob,* which means literally "may you have a fortunate constellation."

REUBEN KAUFMAN.

Lit.: McLean, C. V., *Babylonian Astrology and Its Relation to the Old Testament* (1929); Löw, L., "Die Astrologie bei den Juden," in *Gesammelte Schriften,* vol. 2 (1890) 115-31; Levy, R., *Astrological Works of Abraham ibn Ezra* (1927); Marx, Alexander, in *Hebrew Union College Annual,* vol. 3 (1926) 311-58; Gaster, M., "The Wisdom of the Chaldeans," in *Studies and Texts,* vol. 1 (1925-28) 338-55.

ASTRONOMY. I. In the Bible. The numerous Biblical passages of astronomical import are essentially determined by three factors: (1) by the naive appearance to the senses; (2) by elements of Babylonian astronomy; (3) by religious symbolism.

First of all, the visible world is represented in the duality of "heaven and earth," crossed by the invisible polarity of the "upper" and the "nether waters." These are separated by *raki'a* (by way of the Bible translations: Septuagint, Vulgate, and the "authorized" and revised versions it became the "firmament"), which meant either a special designation or a definite region of the heaven (according to A. Jeremias, the belt of the constellation). The "foundations of the earth" give it its local firmness. The earthly waters have their source in the abyss (Tehom), which is probably to be regarded as the remnant of the primeval chaos (Tohu Vabohu). That part of the abyss which served as the abode for the dead is designated as Sheol or Dumah. The winds and rains have their origin in separate "chambers of the heavens."

Aside from the great markers of the heaven, the sun and the moon, the stars are found mentioned in the Bible for the most part only collectively, as *kochabim,*

and are probably to be regarded as animate beings who sing together in the mornings (*Job* 38:7). They move in strictly prescribed "courses" (*Judges* 5:20), which are instrumental in influencing the destiny of men. Specific names of stars refer probably to the planets Venus (*helal* or *helel, Isa.* 14:12) and Saturn (*Chiun, Amos* 5:26), as well as to a number of constellations. As such—according to the old translations and commentators as well as to etymological relationships in the Assyrian, Syriac, and Arabic—the following are to be understood: Orion (*ḳesil,* "fool," in *Job* 38:31 described as the fettered giant, identified by Saadia with the Arabic Suhail); the Pleiades (*ḳimah*), Aldebaran with the Hyades (*'ayish* or *'ash* with her children, *Job* 9:9 and 38:32, for which Schiaparelli cites also the picture of the moth, Hebrew *'ash*); the great wain (*mazzaroth, Job* 38:32); and finally, a cluster of especially bright stars in the southern sky (*hadre teman,* the inner chambers of the south), identified by Stern with Canopus; the latter, perhaps together with Sirius, belonged to the constellations Argo, Centaur, and Southern Cross which, according to astronomical calculations, were still visible in Palestine in the 8th cent. B.C.E. The *mazzaloth* (*II Kings* 23:5) were conceived of either as identical with *mazzaroth* or, as in New Hebrew, as the sign of the zodiac, eventually also as phases of the moon; and *mazzaroth* also as Venus. In the prophecies of Joel and Amos there are probably depicted total lunar and solar eclipses, such as were observed in Palestine in their lifetime.

It is very likely that astronomical elements have had a part in the formative stages of civilization, such as in the arrangement of the alphabet and in mythological-historical symbolism (the relation of the twelve tribes to the signs of the zodiac), even if Stucken's theory that the entire early Biblical history is based on astrological myths is too far-fetched. ERNST MÜLLER.

II. In the Talmud and Midrash. Astronomy, being closely allied to star worship, was looked upon with disfavor in certain circles (*Enoch,* chap. 8; *Jubilees,* chap. 6). The rabbis, however, held astronomy in high esteem (*Aboth* 3:18; *Sab.* 75a). They did not disdain to learn from the Gentile sages (Mar Samuel associated with the astrologer Ablat, *Sab.* 156b), to acknowledge indebtedness to foreign sources (*Yer. R.H.* i, 2: names of the months are borrowed from the Babylonians), to admit that the views of the Gentiles are more correct than their own (*Pes.* 94b). The lunar motions were painstakingly studied. Rabban Gamaliel had a chart of the phases of the moon (*R. H.* 2:8), a telescope for measuring air distances (*Erub.* 43b; *Yer. Erub.* v, 22d), and a set of rules transmitted to him from former generations (*R. H.* 25a; *Yer. R. H.* ii, 58b).

As the knowledge of the time of the vernal equinox is indispensable for intercalations (insertions of an extra day or month), the solstices and equinoxes were minutely studied (the technical term for astronomy is Tekufoth, equivalent to solstices and equinoxes). Observations determined the rising places of the sun at the turning points of the year (*Erub.* 56a; *Midrash Gen.* 33). The sanctuary as well as the tabernacle were oriented due east, so that at the equinoxes the rising sun shone directly through the eastern door into the Holy of Holies (*Yer. Erub.* v, 1).

The *Almagest* of Ptolemy, published in the 2nd cent., influenced the Jewish sages. On the whole, however, more primitive views based on popular cosmological conceptions prevailed. The earth was represented as a flat disc, its outskirts touching the heavens (*Hag.* 15a; *B. B.* 74a). It is surrounded by the ocean on all sides, the lower waters mingling with the upper waters, the distance between them being three finger-breadths only (in *Yer. A. Z.* iii, 42e the sphericity of the earth is assumed). The planets, not the spheres, are in motion (*Pes.* 94b; *Zohar* 3:14; and *Midrash Gen.* 84 speak of the motion of the earth). All heavenly bodies are on the same plane, in the second heaven, not in different spheres. There are seven heavens; the distance between the earth and the first heaven, also between the heavens, is a walking distance of 500 years.

The sun at night was believed to be beneath the earth, according to the Gentile sages, while the Jewish sages maintained that it either passed behind the northern quarter or ascended to heaven (*Pes.* 94b; *B. B.* 25b), appearing and disappearing through portals. Heaven consists of fire, water, snow or a solid firmament against which the sun is "grating." The heat of the sun is mitigated by its receptacle, and a "pool," or by its icy side. The sun is riding in a chariot or swimming in a ship upon the heavenly ocean.

The constellations Taurus and Scorpio (or Kesil and Kimah) are contrasted as the northern and the southern poles of the zodiac. The zodiac is represented either as circular, half of the constellations being above and six below the earth (*R. H.* 11a), or as rectangular, with three constellations to every side. In some sources the zodiac is said to be in the form of a triangle—a reflection of the Egyptian tripartite division of the year.

The Hebrew names of the planets are mentioned in *Sab.* 156b in connection with the days which they rule. But as early a writer as Epiphanius (d. 403) mentions the Hebrew names of the planets. In *Midrash Gen.* 10:4 the time when the planets complete their course is given. The Milky Way, under the name of the "fiery river," is mentioned in *Hag.* 13b; *Midrash Ex.* 15:6; *Ber.* 58b. The size of the smallest star is estimated as the area taken up by a kor of mustard seed (*B. B.* 73a), while Rabbi Nathan gives the more scientific view when he says that the whole habitable world is placed under one star.

Comets, called *ḳochebe deshebet* (rod stars), or stars appearing once in seventy years leading mariners astray, are mentioned by Samuel and Rabbi Joshua ben Hananiah (*Hor.* 10a).

III. In the Middle Ages. The Jews served as intellectual intermediaries between the Orient and the Occident, transmitting science from India to the Arabic world and interpreting it, in turn, to the Christian nations. Jews translated and edited Arabic, Latin and Spanish works, comprising those of the Greek astronomers. Mashallah (called by Ibn Ezra "the Indian sage") introduced the astronomy of the East into Spain and adapted the tables of al-Khwarizmi to the meridian of Cordova. Jacob ibn Sherara (9th cent.) met with some works in India and caused them to be translated into Arabic. Acquaintance with the astrolabe had passed into Latin Europe through the medium of the Jews in the 11th cent. preceding the arrival of Arabic astronomy as a whole. Sahl al-Tabari (800) translated the *Almagest* into Arabic. His transla-



In the astronomical laboratories of Abraham Zacuto: Christopher Columbus calls for aid in preparation of tables by Pedro IV, thus assisting Columbus on his voyage to America. These tables were translated into Latin by Joseph Vecinho

tion is the only one containing the chapter on refraction; Jacob Anatoli (about 1250) retranslated Sahl's book into Hebrew (the latter stood in high favor with King Frederick II, and was the friend of Michael Scott, whom he helped with the translation of Alfargani); Abraham de Balmes translated it into Latin (16th cent.). Abraham ibn Ezra made a Hebrew translation of Mohammed's commentary on al-Biruni, also of al-Mattani's Canons of the Chowarezmi Tables. Ibn Ezra also described an improved astrolabe, possibly of his own invention. The astronomical tables turned by Adelard of Bath into Latin were really the work of Maslama (1126). Jacob ben Machir, called Prophatius, a professor at Montpellier and the inventor of a new instrument (Quadrant of Israel), helped Johannes de Brixia to translate al-Zarkali into Latin. Abraham bar Hiyya Hanasi (12th cent.), known as Savasorda, acted as an interpreter for Christian translators who received the chief credit; Plato of Tivoli acknowledges indebtedness to him. Jehudah ben Solomon Hakohen (13th cent.) translated the astronomical works of Avicenna into Spanish. Kalonymus ben Kalonymus (1307) translated al-Kindi's treatise on moon stations into Latin. The Ibn Tibbon family were noted as translators of scientific books.

The Jews introduced astronomical knowledge into Provence, whence it was diffused throughout Europe. The introduction of astronomy into England was the work of a converted Jew, Petrus Alfonsi (11th cent.), whom Walcher used as an interpreter.

Almost all the tables used by navigators were the work of Jews. Sind ben Ali was a contributor to Sultan Maimun's tables (829). Isaac Ibn Said compiled the Alfonsine tables which were readapted by Isaac Israeli (1310). Twelve Jews were assembled by Ahmed Ibn Said for the preparation of the Toledo tables. Jacob ben Machir's tables are still extant in the Latin translation called the Almanac of Prophatius. Abraham Zacuto helped in the preparation of tables by Pedro IV which served Columbus on his voyage (they were translated into Latin by Joseph Vecinho).

Important original works by Jews are: Abraham bar Hiyya's *Tzurath Haaretz* (Shape of the Earth), translated into Latin and consulted; Isaac Israeli's *Yesod Olam* (Foundation of the World); Levi ben Gershon's *Milhamoth Adonai* (Wars of the Lord). Levi ben Gershon (1327), known as Magister Leo De Bagnolas, invented a new instrument named "Revelator Secretorum" (revealer of secrets; Hebrew, *megalleh 'amukḳoth*) for the measurement of eclipses. He also discovered a new system of astronomical observation, including treatment of the right ascension, which was translated into Latin and used by Columbus, Vasco da Gama and Magellan. The Jewish astronomers had their own nomenclature of the stars and made accurate observations (Saadia, in the 10th cent., e. g., about a lunar eclipse). CHAIM KAPLAN.

IV. The Modern Period. 1. *Astronomers.* Of the Jewish astronomers in the modern era, David Gans of Prague (d. 1613) is especially noteworthy. He collaborated with Tycho Brahe and corresponded with Kepler. In contrast to Gans, Joseph Delmedigo (1591-1655) of Italy upheld the Copernican theory. However, the real Jewish contribution to modern astronomical science is reckoned from the time of Sir William Herschel (1738-1822). He was a German musician who emigrated to England and there began the study of astronomy. Herschel constructed his own telescopes and discovered the planet Uranus in 1781, for which he was appointed astronomer to the King of England. He completed several surveys of the sky; catalogued 800 stars and 2,000 nebulae; discovered the binary character of double stars; and determined the sun's motion in space. In this work he was assisted by his illustrious sister, Caroline Lucretia Herschel (1750-1848), who was awarded the Royal Society's Gold Medal in 1828 for her astronomical catalogues.

The next famous Jewish name in astronomy is Wilhelm Beer (1797-1850) of Germany. He is known for his studies of the physical features of the moon, and was the first to map the mountainous regions of that heavenly body. Robert Rubenson (1829-1902) was professor of meteorology at the University of Upsala, Sweden. He popularized the study of astronomy in that country and was president of the Swedish Meteorological Institute. His main work was done in investigating the nature of polarized light. Adolf Hirsch (1830-1901) was professor of astronomy at the Academy of Neuchâtel, Switzerland. He was well known for his researches in weighing the earth. Ilia Solomonovitsch Abelman (1866-98) did much research work at various Russian observatories. He is the author of numerous text-books in astronomy for Russian students. Moritz Löw (1841-1900) was section chief in the Prussian Geodetic Institute at Berlin. He is the author of many standard works on planets and comets. Chaim Selig Slonimsky (1810-1904) of Poland wrote much in Hebrew on the principles of astronomy.

Some of the leading Jewish astronomers of the 19th and 20th centuries are: Maurice Loewy (1833-1907), French National Astronomer, president of the Paris Academy of Sciences and director of the Paris weather bureau, best known for his invention of the equatorial coudé; Hermann Goldschmidt (1802-66), who discovered many asteroids; Samuel Oppenheim (1856-1928), who made numerous contributions to mathematical astronomy; Fritz Cohn (1866-1922), professor and director of the Astronomical Institute of Berlin and well-known for his methods in calculating the orbits of planets; Georg Lachmann (1857-1913), who was professor at the Meteorological Institute of Berlin and wrote a great deal concerning the science of meteorology; Berthold Cohn (1870-1930), who was professor at Strasbourg Observatory and an authority on the Jewish calendar, and edited Abraham Zacuto's *Almanach Perpetuum;* Edward Israel (1859-84) of the United States, who was astronomer for the Lady Franklin Bay Expedition (1881-84), which was commanded by Gen. A. W. Greely.

Among the living Jewish astronomers, Charles Nordmann is chief of the Paris Observatory; Professor Sir Arthur Schuster was chief of the Eclipse Expedition to Siam in 1875 and is an authority on astronomical physics; Armand Lambert is a distinguished French astronomer and holds numerous awards for his researches; Azeglio Bemporad is director of the Observatory of Catania, Italy, and has done notable work on the absorbing effects of the atmosphere on solar rays; Vittorio Boccara was director of the Meteorological Observatory at Leghorn; Friedrich Simon Archenhold,

of the Berliner Urania, has done work on the photography of the heavenly bodies; Eugen Goldstein was chief observer at the Observatory of Babelsberg, Germany, and is known for his investigation of cathode rays; Adolf Marcuse of Germany conducted astronomical researches in Russia, Germany, and Chile, and was leader of the expedition to the Hawaiian Islands (1893-95); Dr. Paul S. Epstein of the California Institute of Technology has studied the composition of the moon; Dr. Louis Berman, a fellow of Lick Observatory, has discovered new types of hot stars; and Sophia H. Levy is assistant professor of theoretical astronomy at the University of California. The measurement of the velocity of light and the determination of the diameter of stars were performed by Albert Abraham Michelson, of the University of Chicago, who was known also for his interferometer. MORRIS GOLDBERG.

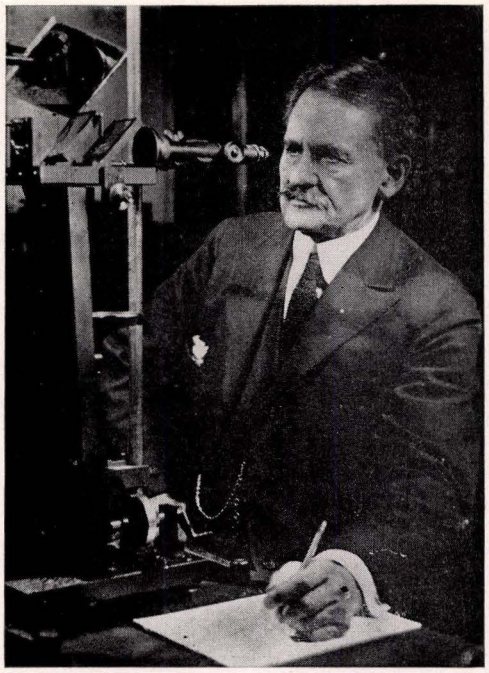
2. *Physicists.* The progress of astrophysics since 1925 has brought revision of fundamental concepts concerning the universe. The constitution of the atom is expressed in terms of energy rather than of substance; stellar phenomena are studied in terms of blended time-space. When Einstein conceived his theory, and stimulated its test by means of the sun and stars, no physicist could have shown in the laboratory that the passage of light rays near a mass of matter would result in the bending of their path. Astronomy is more than ever dependent upon the fundamental sciences of physics and chemistry, and all three find indispensable the aid of mathematics. The fields of Relativity, of the Quantum theory and of Statistical Mechanics have been notably advanced by the contributions of Jews.

The conceptions which Einstein brought into scientific thought were crucial. As Professor H. Levy states (*Jewish Review,* June-Sept. 1933, p. 32):

"The conception of the Space-Time continuum is strangely reminiscent of the ideas of Spinoza, with his universal substance, that continuum out of which both Mind and Matter became differentiated, the Substance to which he attached the term God. The four-dimensional Space-Time continuum was equally highly abstract, equally a matter for careful logical analysis;



Sir William Hirschel (1738-1822) was the first Jew in the modern period to contribute notably to astronomy



Albert Michelson, American physicist, who verified the speed of light

and Einstein, by a masterly mathematical analysis of its geometrical properties, succeeded almost at one stroke not merely in co-ordinating the diverse contradictions that had gradually grown to be a danger to modern scientific security, but gave a new orientation to physical science and mathematical investigation."

While in America Albert Michelson verified the speed of light, in Germany from the beginning of the century many studied aspects of related subjects. Felix Klein was outstanding in pure mathematics; Hopf shed light on hydrodynamics; Max Born was eminent in mathematical physics. Several of the Nobel prizemen were German Jews in these interlocked fields of speculation and experimentation. Mention may be made of O. Stern, Jacobi, James Franck, Walther Nernst, Zwi Yoffe of the Physical Institute in Russia, Hermann Minkowski and Karl Schwarzschild. James Franck and Gustav Hertz gave the first proof of the value of Max Planck's quantum theory (the latter scientist being non-Jewish). Lucien Lévy in France must be included as an eminent physicist and mathematician, and the Franco-Jewish philosopher, Émile Meyerson.

In Italy Levi-Civita is renowned in applied mathematics. In Denmark Niels Bohr did profound research work on the atom. England had William Herschel and Sir Arthur Schuster. Strictly speaking, several of these names do not fall in the field of astronomy, but are rather pillars of the underlying structure of related science.

See also: CALENDAR; COSMOLOGY; MATHEMATICS; MAZAL; SCIENCE AND SCIENTISTS.

WALTER HART BLUMENTHAL.

Lit.: The Biblical and Talmudic dictionaries; Steinschneider, M., "Introduction to the Arabic Literature of the Jews," in *Jewish Quarterly Review,* vol. 13, Old Series, pp. 166-10; idem, *Jewish Literature from the Eighth to the*

Eighteenth Century (1857): idem, *Jüdische Mathematiker* (1901); Schleiden, M. J., *The Importance of the Jews for the Preservation and Revival of Science* (1911); Brodetsky, *Astronomy in the Babylonian Talmud;* Huskin, *Studies in the History of Medieval Science;* Marx, Alexander, "The Correspondence between Maimonides and the Rabbis of Southern France," in *Hebrew Union College Annual,* vol. 3 (1926; reprinted 1926); idem, "The Scientific Work of Some Outstanding Mediaeval Jewish Scholars," in *Essays and Studies in Memory of Linda R. Miller* (1938) 117-70; *Astrophysical Journal,* Jan. 21, 1905; Poincaré, H., *Savants et écrivains,* pp. 245-64; Holden, E. S., *Sir William Herschel, His Life and Works* (1881); Forbes, George, *History of Astronomy* (1909); *American Hebrew,* Jan. 6, 1928, pp. 326, 339; *Kürschners Deutscher Gelehrten-Kalendar; American Men of Science* (5th ed., 1933) 334, 88; Roback, A. A., *Jewish Influence on Modern Thought* (1929); Newman, H., *The Real Jew* (1925) 162-76; Kwal, Bernard, *Cahiers juifs* (1933) 227-37; Levy, H., in *The Jewish Review* (1933) No. 5, pp. 30-35.

ASTRUC, a proper name which occurred frequently among the Jews in Southern France in the Middle Ages; later a family name. It is derived from the Provençal word *astruc,* which means "born under a lucky star," and was probably adopted by Jews as the equivalent of the Hebrew names Mazaltob and Gad. The Roman form, Asterius, occurs in the Jewish catacombs in Rome; but the first mention of the name Astruc that can be dated is from Marseille in 1040. Eventually the name was also used as a family name. The earliest member of the present Astruc family of Bordeaux was Israel bar Joshua Astruc (17th cent.).

ASTRUC, AZARIAH BEN JOSEPH BONAFOUX (also Bonfos and Bonfils), Hebrew translator. At the beginning of the 15th cent. he fled from Perpignan, Southern France, because of persecutions of the Jews. He settled in Italy (Torre Macerata di Montefeltro), where in 1423 he translated into Hebrew Boethius' *De Consolatione Philosophiae.* He also translated into Hebrew the Latin version of the twenty-eighth book of the medical work of the Arab savant Zahrawi, the *Liber Practicae,* and that of the second book of the *Simplicia* of Dioscorides.

ASTRUC, ELIE ARISTIDE, rabbi, b. Bordeaux, France, 1831; d. Bayonne, France, 1905. From 1866 to 1879 he was chief rabbi of Belgium, and from 1887 to 1891, of Bayonne, France. He was co-founder of the Alliance Israélite Universelle. He translated into French verse the most important liturgical poems of the Sephardic ritual in *Oleloth Eliyahu* (Gleanings of Elijah; 1865), wrote a book on the origin and causes of anti-Semitism, and a critical survey of the Jewish religion which gave offense to the Orthodox.

ASTRUC, GABRIEL DAVID, theatrical promoter and author, son of Rabbi Elie Aristide Astruc, b. Bordeaux, France, 1864. He was the founder of the *Revue Musica* in 1903, and directed it for four years. Astruc founded also the theatre of the "Champs Élysées," of which he was director until 1913. Three years later he joined the Agence Télégraphique Radio and became its chief. Astruc wrote many novels and librettos.

ASTRUC, JEAN, Christian savant, b. Sauve, France, 1684; d. Paris, 1766. He is considered second to Spinoza in the founding of modern Biblical criticism. A professor on the medical faculty at the University of Paris, he wrote many books on medicine. However, he early devoted himself also to philosophical and philological studies. In his *Conjectures sur les mémoires originaux dont il paraît que Moyse s'est servi pour composer le livre de la genèse* (Paris and Brussels, 1753, published anonymously) he sought to prove that Genesis is a compilation of several sources, which can be separated by noting the different uses of the divine names Yahveh and Elohim. This basic idea was epoch-making for Biblical criticism. Many of his observations are still upheld by modern criticism.

ASTRUC, SAMUEL HAKOHEN, of Algeria, celebrated physician toward the end of the 14th cent. Through his intervention and efforts restrictive laws against the Jews were repealed, and in general better treatment was meted out to them.

ASTRUC, ZACHARIE, sculptor, painter and author, b. Angers, France, 1835; d. Paris, 1907. In 1859 he founded the periodical *Quart d'Heure.* His most noteworthy sculptures were *Kneeling Monk* (bas-relief in the Museum of Tarbes); *Le Réveil* (bronze relief at St.-Cyr); *L'Enfant Marchand des Masques* (bronze statue in the Luxembourg Garden); *Midas* (bronze statue in Nice); *Hamlet* (marble statue). Six of his large water-color panels were purchased by the government and placed in the museum of St. Etienne. In addition Astruc gained a reputation as an author both in French and in Spanish, ranking as one of the last of the romanticists. His writings include *Les Alhambra,* Spanish poems; *Soeur Marie Jesus,* a French novel; *L'Arme de Femme,* a French comedy; *Romancero de l'Escurial,* a Spanish novel; and a number of sketches, essays, and art criticisms.

ASUFOTH ("collections"), a Halachic compilation of religious laws and customs, by an unknown author who lived in the Rhine provinces at the beginning of the 14th cent.

It contains the laws of the Sabbath and the festivals, of ritual slaughtering, the laws of purity, of marriage and divorce, of circumcision, mourning customs, regulations for daily prayers, a full description of the Seder service and the Passover Haggadah, the liturgy of Rosh Hashanah and Yom Kippur, and formulas for civil and religious contracts. It thus contains a rich store of special Minhagim and local customs, even superstitions, medical prescriptions and charms, which throw considerable light on the life of the Jews of the 12th and 13th centuries. A Hebrew grammar, dealing with vowels and accents, and a poem by Rabbi Jacob Tam on the accents (printed in *Jeshurun,* edited by J. Kobak, vol. 5, 1866, pp. 123-34) are appended to the work.

The author of this legal compendium had at his disposal rich literary resources, and he made abstracts from many authors, some known, some unknown, regularly indicating the sources whence he derived his information. He has thus preserved many fragments of literature and many names which would otherwise have been forgotten.

The numerous German glosses inserted into the text provide a glimpse into the social position of the Jews, as they show that the Jews of that time possessed an intimate knowledge of the Rhineland vernacular.



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Athalia interrupts the crowning of Joash

Among the customs mentioned in the compilation is that of not marrying between Passover and Shabuoth.

The only manuscript of Asufoth is in the Judith Montefiore College Library at Ramsgate, England. A small portion, dealing with the laws of circumcision, was published by J. Glassberg in *Zichron Berith Larishonim* (Berlin, 1892, pp. 109-43).

Lit.: Gaster, M., *Judith Montefiore College Report for 1892-93,* pp. 31-74.

ASUSA, *see* GREETING AND WISH FORMULAS.

ASYLUM, RIGHT OF, *see* CITIES OF REFUGE.

ATHALIAH, a queen of Judah (842-836 B.C.E.), wife of Jehoram and mother of Ahaziah. As the daughter of Ahab and Jezebel she doubtless influenced her husband and her son, and herself tried to transplant the cult of the Tyrian Baal to Jerusalem (*II Kings* 8:18, 26-27; 11:17-20). After the death of her son, the king Ahaziah, she seized the throne for herself and ordered all the royal seed destroyed. In this way the whole dynasty of David would have disappeared, if Joash, the son of Ahaziah, had not been stolen away by the wife of the high priest Jehoiada. Athaliah ruled over Judah for six years, during which time the prince was kept secreted in the Temple; then a priestly party led a revolt which placed him on the throne and executed Athaliah. At the same time the adherents of this priestly party destroyed the altars and images of Baal in Jerusalem and killed Mattan, the priest of Baal (*II Kings* 11:1-20; *II Chron.* 22:10 to 23:21).

The history of the life of Athaliah has often been the subject of artistic treatment. In 1691 Racine wrote a tragedy *Athalie,* which is considered one of the classics of the French theatre. Handel composed an oratorio *Athaliah,* and Mendelssohn-Bartholdy an opera.

Lit.: Kittel, R., *Great Men and Movements in Israel* (1929) 222-28.

ATHANASIUS, Greek church father, bishop of Alexandria, b. 293; d. Alexandria, 373. He was the leader of that group within the Christian church who were called Athanasians, after his name, and who were the rivals of the Arians, or followers of Arius. The difference in dogma between the two factions centered on the theological problem of the relationship of the Son to the Father in the Trinity. Athanasius held that the substance of the Son and the Father was identical; Arius, that the substance of the Son was inferior to that of the Father. The doctrines of Athanasius triumphed at the councils of Nicea (325) and Constantinople (381) and became the standard Catholic belief. The so-called Athanasian creed, one of the important creeds of the early Christian church, was not drawn up by Athanasius himself, but represents the later view of the Athanasians.

Athanasius is hostile to the Jews in his writings, but this is not due to any personal motive; it is rather that he participates in the generally hostile view of the Eastern Church. In his theology, he tends to divest Christian belief of all traces of Judaism and to follow instead the Hellenistic idea of the Logos. He was not familiar with Hebrew, but his writings reveal that he had heard some Jewish teachings, such as the legend of the death of Isaiah, the assignment of the authorship of the non-Davidic Psalms to the time of the Exile, and certain interpretations of Scripture. He rejects the canonicity of *Sirach, Tobit* and the *Wisdom of Solo-*

mon, which is in accordance with Jewish views. On the other hand, he speaks scornfully of Jewish teachings when he wishes to prove his views about the Logos and Son of God from the Hebrew Bible.

The followers of Athanasius and the Catholic rulers of the 4th to 7th centuries were in general less tolerant of the Jews than the Arians were, partly because their doctrine was further removed from Judaism, partly because of the greater intolerance in Eastern Europe, Asia Minor and Egypt, where the Athanasian movement originated. Consequently, when the doctrines of Athanasius spread westward and overcame Arianism, the Jews were subjected to many persecutions.

Lit.: Duchesne, Louis M. O., *Early History of the Christian Church,* trans. Claude Jenkins, vol. 2 (1923) 121-293, 319-20, 385, 471; Ayer, J. C., *A Source Book for Ancient Church History* (1913) 180, 223-25, 308, 310; the standard Jewish histories covering the period of the 4th to 7th centuries.

ATHEISM. I. Atheism is disbelief, the negation of the existence and efficacy of a divine being in the universe. For men of the Bible, the existence and sovereignty of God are axiomatic and need no further proof. Accordingly, atheism is the product of reflection—and as such it is not an isolated phenomenon, but a link in a chain of thoughts on the arrangement of the world, in which either theoretical or practical motives, or most often both together, decidedly work to that end. Its strongest theoretical ground is the conception of a uniform material basis for the world, which enters into the being of all things and unites them into a compact whole of reality; it therefore will not admit of the presence of an independent spiritual principle within or without the world, to say nothing of a Supreme Being who sustains the universe.

The decisive practical motive for atheism is the recurring doubt as to the justice and reason of God, Who, according to religious belief, directs the destinies of the universe and the fortunes of mankind. Inasmuch as in the view of some suffering people God seems to act in an ungodly way, or even appears not to act at all, His existence is denied. This belief follows directly from materialism, which acknowledges only matter and mechanical laws.

Practical atheism also appears without any theoretical foundation, not only as a result of doubts as to the moral order of the world, but also as the product of an excessive desire for pleasure. The moral self-restraint and discipline imposed upon life by a religious view seem to be a handicap to an unlimited life of pleasure and enjoyment. This motive explains why the Talmudic and rabbinical writings always considered the disciples of Epicurus, the Greek atheistic philosopher, as mere sensualists who embraced atheism because it permitted them a life of indulgence; and why "epicure" has acquired its modern meaning. In the Bible, the thought of atheism is so abhorrent that it is stigmatized as senselessness and even folly. This is particularly the case in the book of *Job,* where the justified conviction of God's injustice does not lead to atheism but, on the contrary, to a demand to plead a case against Him.

Atheism is neither a compact philosophic nor a religious system. On the other hand, it could be closely bound up with such a religious movement as Buddhism in India.

See also: AGNOSTICISM; BELIEF; DEISM; EPICURUS; FAITH; FREE-THINKER; GOD; INFIDELITY; PHILOSOPHY, JEWISH; RELIGION. MAX WIENER.

II. Atheism and Judaism. It is significant that no exact Hebrew equivalent for "atheist" is found either in the Bible or in post-Biblical literature. The Talmudic Min and Epicurus signify "heretic" and "denier" of a particular conception of God rather than disbelief in God's existence. Maimonides includes atheism among the heresies which brand one as a Min (*Hilchoth Teshubah* 3:7). The nearest equivalent to "atheist" is "Kofer Beikkar," "one who denies the root principle of faith" (*Sab.* 16b).

As the term, so the concept was alien to the Jewish people, whose whole life centered around the belief and practice of ethical monotheism. In the Hellenized atmosphere of Alexandria theoretical skepticism and dogmatic atheism seem to have appeared among the Jews. Accordingly, Philo was constrained to make these subversive tendencies the object of his philosophic criticism (for example, *On the Creation of the World,* chap. 61). The rabbis, on the other hand, dealt with practical atheism as expressed in the disregard of moral and religious practice.

Thus Hananiah ben Hachinai says that "a man does not deal fraudulently with his neighbor until he denies God." Rabbi Reuben answers a philosopher's question: "Who is the most hated person in the world?" by saying: "He who denies his Creator," for the denial of God leads to the disregard of the moral commandments of the Decalogue (*Tos. Shebu.* 3:6). Usurers deny God (*B. M.* 71a). The man who does not study the Torah, does not practice its commandments, despises the sages and misleads others ultimately denies the heavenly origin of the commandments and God Himself (*Sifra Behukḳothai* 3, end). Rabbi Akiba interprets *Ps.* 10:13, "Wherefore doth the wicked contemn God, and say in his heart: 'Thou wilt not require?,'" as the scoffer's denial of retribution and of God: "There is no judgment and no Judge" (*Midrash Gen.* 26:6). Targum Pseudo-Jonathan puts the philosophy of practical atheism in the mouth of Cain: "The world was not created in mercy and is not governed in mercy. There is no judgment and no judge, no other world, no reward for the righteous and no punishment for the wicked" (*Targum Pseudo-Jonathan to Gen.* 4:8). His murder of his brother directly followed his atheism. Rab Nahman is of the opinion that Adam was an atheist, for he broke the divine covenant (*Sanh.* 38b). Nimrod and the men of Sodom are likewise classed as atheists; "they knew God and rebelled against Him" (*Sifra Behukḳothai* 3). Esau is similarly branded as an atheist; he committed adultery, murdered, denied God and the resurrection, and despised the birthright (*B. B.* 16b).

The Jewish philosophers were at one with traditional Judaism in upholding the belief in the existence of God. Refuting materialistic atheism, they defended the pure doctrine of Jewish ethical monotheism. Not even Spinoza, who denied the attributes of freedom and personality in God, may be classed as an atheist in the strict sense of the term.

In modern times the various exponents of materialistic atheism have found numerous followers among Jews. It must be noted, however, that hardly a Jewish thinker of consequence has included atheism in his system. The spread among the Jewish masses in Europe and America of Marxian Socialism with its emphasis upon the materialistic interpretation of history has led many to atheism. The rise of nationalism among the Jews, too, has not been wholly free from anti-religious and atheistic tendencies.

Since the Communist Revolution, atheism has formed part of the official political creed of Russia. In line with Communist party policies, the Jewish Communists have waged determined war against Jewish belief and practice. In the interests of atheism spectacular campaigns have been staged against God, the Bible, Sabbath and holiday observance, prayer, circumcision, and Kashruth. Religious instruction to children under eighteen years of age has been prohibited, religious schools have been closed, synagogues have been converted into clubs and homes for the proletariat, and cemeteries turned into public grounds. The ruthlessness with which the League of the Godless has carried on its atheistic propaganda in Russia, particularly in 1922 and 1930, called forth the indignation of the civilized world. SAMUEL S. COHON.

Lit.: Mauthner, Fritz, *Der Atheismus und seine Geschichte im Abendlande* (4 vols., 1920-23); Ziegler, Leopold, *Gestaltwandel der Götter* (1920); Hastings, James, *Encyclopaedia of Religion and Ethics,* vol. 2 (1918) 186-88; Kohler, Kaufmann, *Jewish Theology* (1928) 64-71; Moore, G. F., *Judaism in the First Centuries of the Christian Era,* vol. 1 (1927) 360, 467; vol. 3 (1930) 144, note 194; *American Jewish Year Book,* vol. 21 et seq. (1919-20 to 1938-39) under Review of the Year and Report of the American Jewish Committee.

ATHENIANS IN TALMUD AND MIDRASH.

Athens, which had become the center of philosophic activity, assumed a legendary character in the popular imagination of the Jews. The philosophic speculations did not impress the Jews, but a tradition or reminiscence grew to the effect that there was in Athens a college consisting of a number of old men living in seclusion, spending their time in sophistic dialectics, not allowing anybody to approach them, and even protected by armed guards. This was a thoroughly fantastic popular picture, and in consequence anyone who came from that region believed himself to be the highest expression of wit and cleverness. Hence the name Debe Atuna or Be-Atuna, i.e. a mythical college of Atuna (Athens). The term became general for anyone who prided himself on his acuteness of mind and quick wit. The Jews, on their part, were always proud of their cleverness and wit, and a number of stories are found, both in the Midrash and in the Talmud, telling of such contests of wit in which the Athenians, that is, the Greeks, the gentiles, were outwitted, since they were no match for the Jews.

In the Midrash to the book of *Lamentations* (Echah Rabbathi) to chap. 1, paragraphs 5 to 14, no less than ten such stories are told. A few are found also in the Talmud (*Bech.* 8b-9a; *Sanh.* 104b); some of the stories are repeated, but they already belong to a later age. From the purely Aramaic they were translated into Hebrew, and not a few of these were afterwards taken up and embodied into other books belonging to Jewish Haggadic literature. Those in the Midrash are in all probability the oldest, but they belong to the greater cycle of popular fiction. This contest of wit, the testing of people's minds or the solution of riddles, belongs to a very old period, and many examples can be found even in Jewish literature. Thus there are the riddles which the Queen of Sheba put to King Solomon, as described in the *Second Targum to Esther;* the riddles put to the pages of King Darius and solved by Zerubbabel in the Apocrypha (*I Esdras* 3 to 4) and repeated in Josephus, *Antiquities* (book 11, chap. 3). Of special importance is the recently recovered story of Achiacharos, or rather Ahikar, already mentioned in the Greek *Tobit,* fragments of which were found among the papyri in Egypt, probably of Jewish origin. Mention might be made also of the much later book of *Ben Sira,* or rather of *Pseudo-Ben Sira;* all these have the same character in common, and it is always a Jewish youth who vanquishes the non-Jewish sages.

The hero of one of the most fantastic tales in this connection, which is a satire on the Athenians, is Joshua ben Hananiah, at the end of the 1st cent. C. E. Joshua ben Hananiah fools the Greek sages, brings them to the emperor, and causes them to exhaust their strength by pouring water into a vessel containing a kind of water which absorbs other kinds of water (*Bech.* 8ab); this is probably an echo of the mythical task of the Danaids. Of the stories in the Midrash there may be mentioned first the one in which an Athenian asks a tailor to mend a broken pot. The tailor picks up a handful of sand and asks the man first to twist it into a string so that he can use it. The same story occurs in the book of *Ahikar,* who was sent by the king of Babylon to match his wit against that of the sages of Egypt.

Two of these tales have become part of the Occidental literature. An Athenian had spent three and a half years in Jerusalem with the object of obtaining some of the wisdom of the people, but in vain. In despair he bought a Jewish slave and left the place. On the way this slave described to him minutely the peculiarities of a camel which had preceded them a long way and also the burden which it carried. Upon overtaking it, the master was astounded at the cleverness of the Jewish slave. This story, after long traveling, reached Voltaire, who introduced it into his romance *Zadig.*

Another story from the same collection tells of some Jewish travelers who lodged in an inn. The master overheard their conversation, and they showed extreme acuteness about the real character of the food. He inquired, and found out that they had guessed truly. Here we have the ultimate source of the incident of Rosenkranz and Guildenstern in Shakespeare's *Hamlet.* These two stories, which appear separately in *Midrash Lam.,* paragraphs 5 and 13, are afterwards joined together in the Talmud, in *Sanh.* 104. Instead of one, two slaves are mentioned. These tales have had a wide circulation. They form part of a collection of tales published by M. Gaster under the title of *The Exempla of the Rabbis.* This story is found there, No. 51, and there the whole literature is given. All these tales, some of which go back to very early antiquity, were thoroughly localized, and serve the purpose of extolling the Jewish wit above that of any gentile, even

if he be a Greek member of the great philosophic school in Athens. MOSES GASTER.

ATHENS. Athens, the intellectual capital of the Greek world, was on friendly terms with the Jewish state at the time of the Hasmoneans (2nd and 1st centuries B.C.E.). The citizens of Athens voted a golden crown and even proposed the erection of a statue to the high priest Hyrcanus (probably Hyrcanus II) for his good-will and kindness to them. Jewish merchants were always amicably received in Athens. Herod (probably Herod the Great) and Berenice, daughter of Agrippa I, performed great services for the city; these are recorded in public inscriptions which are still extant. The apostle Paul is said to have preached in the Jewish synagogue of Athens (*Acts* 17:17). Such Hebrew names as Moses and Jacob are found on the extant fragments of Jewish tombstones. The Talmud and Midrash mention religious debates between the Jewish sages and the elders, i.e. the wise men, of Athens (*Bech.* 8b-9a). In the Middle Ages there were no Jews in Athens. In the beginning of the 17th cent. about twenty Jewish families resided there.

Modern Athens attracted Jews from the beginning of the 19th cent. on. About 3,000 Jews live in Athens at the present time (1939), generally artisans and small traders. The majority of them are of Levantine-Spanish extraction. Several hundred immigrants came to Athens from South Russia and Turkey after the World War.

Lit.: Josephus, *Antiquities,* book 14, chap. 8, section 5; *Jewish War,* book 1, chap. 21, section 11; *Corpus Inscriptionum Atticarum,* vol. 3, part 1, nos. 550, 551, 556; *Revue des études juives,* vol. 11, p. 218; vol. 18, p. 105; vol. 39, pp. 16-27; vol. 40, p. 83; Ferguson, *Hellenistic Athens* (1911).

ATHIAS (also Athia and Atia, Arabic for "present," "gift"), a widely spread Sephardic family of scholars and printers who lived in Hamburg, Holland, England, Italy and Palestine.

SOLOMON BEN SHEMTOB ATHIAS, rabbi and commentator, lived in Jerusalem in the first half of the 16th cent. He wrote a commentary on *Psalms* based on Rashi, Kimhi and others (Venice, 1549).

SAMUEL ATHIAS, rabbi and author of the 16th cent., was born in Tunis and lived in Nicopolis, Bulgaria, about 1550. He was a contemporary of Joseph Caro and Moses di Trani, with whom he corresponded. He wrote *Maftehoth Lerambam* (Constantinople, 1552; 2nd ed., Mantua, 1663), indices to the *Mishneh Torah* of Maimonides.

YOMTOB BEN LEVI ATHIAS, rich Marrano printer and editor, lived at Ferrara, Italy, in the 16th cent. There he and Abraham Usque established a printing shop, and edited the Spanish translation of the Bible known as the *Ferrara Bible* (1553). This translation was dedicated to "her highness, Señora Donna Gracia Nasi" (Gracia Mendesia) for her princely munificence to her suffering coreligionists. It became the basis for the Spanish and Ladino versions published at Salonika, Vienna and Amsterdam.

ISAAC ATHIAS, rabbi and author, was Hacham of the first Portuguese congregation ("Talmud Torah") in Hamburg; in 1622 he moved to Venice, where he died. He wrote a book in Spanish for those of his coreligionists who were ignorant of Hebrew, called *Tesoro de Preceptos* (Venice, 1627), in which he explains the 613 precepts of the Law. It is divided into two parts: "Preceptos Affirmativos 248," "Preceptos Negativos 365," together with a concluding chapter on the institutions and holy days established by the prophets and sages. To strengthen the faith of those Marranos who had been born and brought up on the Iberian peninsula in the Christian faith and who had only recently returned to Judaism, he made a Spanish rendition of the polemical work of Isaac Troki, the Karaite, *Hizzuḳ Emunah* (Fortification of Faith). This translation, completed in 1621, is still extant in manuscript, under the title, *Fortificación de la Ley de Mose.*

MOSES ISRAEL ATHIAS was the first Hacham of the synagogue of Marranos in London in the middle of the 17th cent. This secret house of worship was located in Cree Church Lane, Leadenhall Street. Athias strengthened the position of his coreligionists against those who sought to expel them. He was a cousin of Antonio Caravajal, the Marrano founder of the London Jewish community.

JOSEPH BEN ABRAHAM ATHIAS, famous printer and publisher, was born at Cordova, Spain, in 1635 and died at Amsterdam in 1700. He was the son of the Marrano Abraham Athias, who, at the age of seventy-five, was burned at the stake in Cordova on June 29, 1665. Joseph spent his youth in Hamburg, and later settled in Amsterdam, where in 1658 he founded a printing-press, which his wealth made one of the best equipped in the city. Through his efforts Hebrew typography reached a pinnacle unequalled until the 19th cent.

Athias issued a number of ritual works, especially for his Spanish coreligionists, prayer-books, the *Psalms* with a translation into Dutch (1666), into Latin (1688), and *En Yaaḳob* (the compendium of the non-legal parts of the Talmud; 1685). His finest production was an edition of the Bible (1661; 2nd ed., 1667), which was prepared with such care and artistry, and so painstakingly corrected by John Leusden, a professor at the University of Leyden, that the government of the Netherlands awarded Athias a gold medal and a chain and he was elected to membership in the printers' guild. This Bible is one of the most beautiful products of the art of Hebrew printing. Athias was the first to incorporate a statement of the number of chapters of each book of the Pentateuch in the Masoretic summary at the end, and to coin a mnemonic sign for such numbers.

From the year 1664 on, Athias printed over a million Bibles with an English translation. He also published a Judeo-German edition of the Bible in 1687 and 1693.

IMMANUEL ATHIAS, the son of Joseph ben Abraham, succeeded his father as printer and publisher in Amsterdam. He published, among other works, a very beautiful edition of Maimonides' *Mishneh Torah* (4 vols., 1702-3), which had been begun by his father. This edition is one of the most elegant products of the Hebrew press.

MORDECAI BEN ISAAC ATHIAS, rabbi, lived in the 18th cent. He wrote novellae and comments to many tractates of the Talmud, under the title *Mor Deror* (Pure Myrrh; Smyrna, 1730).

DAVID ISRAEL ATHIAS, who lived in Amsterdam, was Hacham of the Portuguese community and principal of the Yeshiva in that city from 1720 to his death in 1753.

DAVID BEN MOSES ATHIAS, born at Leghorn, Italy, was



Boxing match between Daniel Mendoza (left) and Richard Humphries, in England, on September 29, 1790

a merchant and linguist of the 18th cent. He wrote a book in the Spanish Jewish dialect (Ladino), containing Jewish proverbs, fables, astrological material, medieval prescriptions then in vogue, ethical teachings, a dialogue on various subjects, and a method for learning Italian and Greek in a short time. This book, entitled *La Guerta de Oro* (The Golden Garden), was published in Leghorn in 1778. JOSEPH MARCUS.

Lit.: Amram, D. W., *The Makers of Hebrew Books in Italy* (1909) 283; Graetz, H., *History of the Jews,* vol. 4 (1927) 689; Kayserling, M., *Sephardim* (1859) 263, 312; Wolf, J. C., "R. Isaac Athias," in *Bibliotheca Hebraea,* vol. 3 (1715-33) 609-16; Wolf, Lucien, "The Secret Synagogue," in *The Jewish Historical Society of England, Transactions,* vol. 1 (1893-94) 55-60; Adler, E. N., *History of the Jews in London* (1930) 105; Da Silva Rosa, J. S., "Joseph Athias," in *Soncino-Blätter,* vol. 3, July, 1930, pp. 107-12; Steinschneider, M., *Catalogus Librorum Hebraeorum in Bibliotheca Bodleiana;* Ginsburg, C. D., *Introduction to the Massoretic Bible,* p. 127; Steinschneider, M., editor, *Hamazkir, Hebräische Bibliographie,* vol. 16, pp. 114-15.

ATHLETICS. 1. Ancient and Medieval. Athletics and sports among the ancient Israelites and Judeans of Bible times and among the Jews of the Second Jewish Commonwealth were a product of the natural exuberance of a hardy agricultural and martial people rather than the carefully planned system of the city-dwellers. They had no Olympic games, as the Greeks did, with their emphasis upon pride of locality and purity of descent; they witnessed no professional exhibitions in arenas, as did the Romans. Instead, they gathered at festivals to pit their strength and skill against one another, and they were familiar with the military exercises of archery, running, riding and the use of the sling. The Bible is full of allusions to athletic feats of various sorts, such as the lifting of great stones by Jacob and Moses, the mighty deeds of Samson, the hair's-breadth accuracy of the Benjaminite slingers, the combats of wrestlers, the joy of the strong man about to run a race, and the natator spreading out his hands to swim.

For many centuries, however, physical exercising was regarded as a matter of personal and individual predilection, and it was not until the Greek period that any effort was made to introduce athletics as a means of nurturing culture—in this case the Hellenistic culture. About 170 B.C.E. the high priest Menelaus, himself a leading Hellenist who sought to win the favor of Antiochus Epiphanes, established a gymnasium on the Temple mount, modelled on the Greek plan, where wrestling, boxing, swimming, discus-throwing and other Greek sports were taught under the supervision of trained gymnasiarchs. The subsequent rage for athletics extended even to the priests in the Temple (*II Macc.* 4:12-20; *I Macc.* 1:14-15). The introduction of these sports provoked immediate bitter opposition on the part of the people because of the accompanying heathen practices, and also because, since the participants were usually unclad, the "covenant of Abraham" became an object of derision.

The Maccabean revolt wiped out nearly all the ves-

tiges of Hellenism, but more than a century later Herod (37-4 B.C.E.), in order to gain the favor of Augustus, introduced the amusements of the Roman theatre and circus into Jewish life. Herod instituted the "Palestinian Olympiad" in honor of the Caesars; it was celebrated every five years with athletic events and combats of gladiators and wild beasts. He erected a theatre in Jerusalem and a huge amphitheatre, or hippodrome, outside the city (Josephus, *Antiquities,* xvi, 5:1). He built stadia in Caesarea, Sebaste, Tiberias, Jericho and many other cities. Himself a hunter and athlete, he occasionally acted as judge and even participated in these games (idem, *Jewish War,* i, 21:11-13). These barbaric gladiatorial bouts and brutal man-beast combats outraged the religious principles and humane feelings of the Jews, being in great measure responsible for turning them against Herod. The rabbis of the period severely condemned those who attended these spectacles, and forbade the sale of such animals as lions and bears to the heathen when there was a possibility that they might be used in the circus (*A.Z.* 1:7).

In Talmudic times the rabbis held a view midway between the Pauline extreme of "bodily exercise profiteth little" (*I Tim.* 4:8) and the inordinate devotion of the Romans to physical culture. They carefully pointed out the benefits of moderate exercise and of physical development (*Midrash Lev.* 34:15; *Yeb.* 102), but they were careful not to make a fetish of it.

In the Middle Ages the attitude of the Jews toward sport and physical culture is best exemplified in the Halachic and medical works of Maimonides. He explains why exercise is indispensable for the preservation of good health (*Hilchoth Deoth* 4:14-15); he advocates various forms, such as ball-playing, wrestling, calisthenics and deep breathing (*Moreh Nebuchim* iii, 25:1); he gives a scientific definition of exercise and points out that it should not be taken immediately before or after meals, but after digestion has started; he advocates "setting-up exercises" (*Regimen Sanitatis,* edit. Kroner, 1925, pp. 61-62); he insists that if one is to derive the most complete benefit from exercise it must be accompanied by a certain joyousness of spirit, and he issues the warning that exercise which strains or exhausts one quickly is of little value (*Pirḳe Moses* or *Aphorisms,* chaps. 17 and 18).

Among the sports and forms of physical culture recorded in Jewish literature up to the time of the Renaissance, the following, arranged alphabetically, are worthy of note:

1. *Archery and Target Practice.* This was a very popular sport in Bible times (*I Sam.* 20:20). David's warriors were as skilled in shooting with the left hand as with the right (*I Chron.* 12:2). The bow-shot appears as a measure of distance (*Gen.* 21:16). The blessing which Jacob bestows upon Joseph compares him to an archer whose "bow abode firm" and "his hands supple" under torment (*Gen.* 49:22-26). Josephus gives a quotation from Hecataeus to the effect that one of the best marksmen in Alexander's army was a Jew (*Against Apion,* 1:22; edit. Thackeray, p. 245).

2. *Ball-Playing.* There is an allusion to this sport in the Bible (*Isa.* 22:18), and it was a favorite sport of Jews of all ages (*Kelim* 28:1; 23:1). Many types of ball-games were popular, including handball (*Sanh.* 77b), punchball (*Tos. Sab.* 10(11):10, p. 124), pitch and toss, a modified form of volleyball (*Midrash Eccl.* 12:11; *Yer. Sanh.* 10:1, 28a), and some form of polo (*Hai Gaon to Kelim* 23:1).

3. *Boating.* An interesting document from a Cretan community of the 13th cent. contains the complaint that many Jews went boating on the Sabbath instead of attending the synagogue (Güdemann, *Geschichte des Erziehungswesens,* vol. 2, note 13).

4. *Boxing.* While the Jews always had a distaste for the brutal Roman form of this sport (*Midrash Aggadath Bereshith,* edit. Buber, p. 21), it is evident that it was not unknown to them. In the Talmud we find the term *ba'al 'egrof* ("man of mighty fist"), frequently used as a simile for men of power (*Kid.* 76a; *Yer. Peah* vii, 20c).

5. *Calisthenics.* According to the Mishnah, calisthenic exercises, which were frequently practised after bathing, consisted of stretching the hands back and forth horizontally and kicking the feet toward the back of the head (*Sab.* 22:6, commentary of Rabbi Hananeel; *Derech Eretz Rabbah* 10). Few rabbis could equal Simeon ben Gamaliel (1st cent. C.E.) in performing the "kidah," i.e. bending down and kissing the ground, while standing with the big toes dug into the ground (*Suḳ.* 53a and parallels).

6. *Dancing.* As the natural and spontaneous expression of emotion, dancing is the oldest and simplest form of exercise. The Bible has ten synonyms for dancing, each denoting a different rhythmical mode. The Mishnah (*Taan.* 4:8) records that on certain days the maidens of Jerusalem would go out and dance in the vineyards, so that the young men could select their brides from among them; it is also known that the rabbis vied with one another in dancing at weddings and at the Feast of the Water-Drawing.

7. *Gladiatorial Combats.* Though the Jews as a rule had little to do with gladiatorial shows, there is evidence that some Jews received large sums for their performances in the arena (*Yer. Ter.* viii, 45d). The most famous of these was the Amora Resh Lakish (*Git.* 47a).

8. *Horse Racing.* According to a late Midrash (Jellinek, *Beth Hamidrash,* vol. 5, pp. 37-39), Solomon held elaborate horse-races in his hippodrome.

9. *Hunting.* The Jewish mind could never regard hunting as a proper sport. The epithet "hunter," as applied to Nimrod, Esau and Herod, always has a derogatory significance. However, we do hear of Jewish falconers during the Middle Ages.

10. *Juggling.* Juggling and other types of manual dexterity seem to have been cultivated to a high degree among the rabbis. Thus there is a statement that Rabbi Simeon ben Gamaliel (about 50 C.E.) used to juggle with eight burning torches at the Feast of the Water-Drawing. Levi bar Sisai used to juggle with eight knives, Samuel juggled with eight wine-goblets before King Sapor of Persia, and Abaye juggled with four eggs (*Suḳ.* 53; *Keth.* 17a).

11. *Running.* Fleetness of foot was a highly prized achievement. Naphtali was "a hind let loose" (*Gen.* 49:21); the Gadites were "swift as the roes upon the mountains" (*I Chron.* 12:9). David's elegy speaks of Saul and Jonathan as being "swifter than eagles" (*II Sam.* 1:23). A king would ordinarily have fifty men to run before his chariot (*I Kings* 1:5); according to

tradition, such runners usually had their spleens removed (Macht, in *Haupt Anniversary Volume,* p. 71 et seq.). The pleasure that the Jews found in footracing is revealed in the striking simile, "(he) rejoiceth as a strong man to run his course" (*Ps.* 19:6). Runners were even permitted to wear their running clothes on the Sabbath (*Sab.* 147a). We read of special running courses equipped for obstacle racing (*B.M.* 72b; *Kid.* 63a; *Sanh.* 96a), and of Jewish runners who travelled to other countries to compete in races (*Yer. B.M.* 5:10, 10c).

12. *Sling-Shooting.* The shepherds of Israel required proficiency in the use of the sling in order to drive off wild animals, and this became their special sport. David's victory over Goliath is well known, and there are other Biblical references to slingers, who were ambidextrous, or who could shoot to a hair's breadth (*I Sam.* 17:40-50; *I Chron.* 12:2; *Judges* 20:16).

13. *Stadia.* There is a reference in *Zechariah* to the "boys and girls playing in the broad places" of the restored Jerusalem which he confidently expects (*Zech.* 8:5). There was a special square for sports and amusements, known as the "kampon," during the period of the Second Commonwealth (*Kelim* 23:2; 24:1; *Tanhuma,* edit. Buber, vol. 2, p. 77).

14. *Swimming.* The Bible employs the graphic figure of the powerful arm-stroke of the swimmer (*Isa.* 24:11). The Jews were always fond of swimming. Jonathan the Maccabee once swam the Jordan to evade his pursuers (*I Macc.* 9:18); Josephus (*Life,* section 3) relates that on one occasion when he and a group of priests were sailing to Rome, their ship foundered and sank, and they had to swim all night until they were picked up by another ship. According to Rabbi Akiba, swimming is one of the three essential things which a father is in duty bound to teach his children (*Mechilta,* edit. Horowitz, p. 73; *Kid.* 29a). The Mishnah (*Kelim* 2:3; *Betz.* 5:2) mentions a hollow, watertight vessel used for practising swimming. The overhand stroke seems to have been the favorite style (*Midrash Psalms,* edit. Buber, p. 237a). The Amoraim Resh Lakish and Rabbi Jonathan were noted as good swimmers (*B.M.* 84a). The popularity of the sport can be gauged by the fact that a certain court of the Gaonic period felt the need of issuing a special admonition to those who went swimming on the Sabbath (Mann, *Texts and Studies,* vol. 1, p. 557).

15. *Tourneys.* The Jews of the Middle Ages did not completely deny themselves the pleasures of the tourney. In some ghettos they had their own square where on occasions they would engage in knightly sports. A favorite time for these was at wedding celebrations.

16. *Walking.* This was undoubtedly a favorite outdoor exercise among the Jews. The Talmud notes that ten parasangs (twenty-seven miles) is the distance that an average man would walk in twelve hours (*Pes.* 93b); another passage recommends that a third of the working day be spent in walking (*Keth.* 111a).

17. *Weight-Lifting and Feats of Strength.* When Jacob saw Rachel approaching, he single-handedly rolled away from the mouth of the well the stone which ordinarily required the combined efforts of all the shepherds to move (*Gen.* 29:8-10). Jerome (4th cent. C.E.) recounts that on a visit to Syria he saw large, heavy stones which Jewish boys would lift and hold aloft in order to develop their muscular strength (*Commentary* to *Zech.* 12:3). Rashi explains the difficult *'eben hazoheleth* (*I Kings* 1:9) as a stone which the young men lifted to test their strength. The priest in the Temple needed a strong physique to perform his ordinary duties (*Zeb.* 64a), and the high priest had to be of extraordinary strength (*Tanhuma,* edit. Buber, vol. 3, p. 43a). Jewish legend consistently invests its heroes with great physical power, and strength was always admired by Jews (*Pesikta de Rab Kahana,* 166).

18. *Wrestling.* There is a responsum of Asheri (*Tur, Hoshen Mishpat,* 421:7), which concretely illustrates the Jewish attitude toward wrestling. The question concerned the liability of one who while wrestling with a friend threw him to the ground and put his eye out. Asheri answered that as wrestling was engaged in purely for fun, and its object was to throw one's opponent, any consequent injuries are purely accidental and do not involve any liability. Alharizi recommends mild wrestling before meals in order to stimulate the appetite (*Hamaggid,* vol. 11, p. 325).

Exercise, *per se,* is permitted on the Sabbath (*Tos. Sab.* 17 (18):22, p. 136; *Magen Abraham to Orah Hayim* 301:5). Certain sports are forbidden, it is true, but only because they involve infractions of the Sabbath laws. Thus, while swimming is generally prohibited on the Sabbath, it is permitted if it is in a private pool (*Orah Hayim* 339:2). Exhausting exercises are forbidden on the general principle that Sabbath actions must be different from those of weekdays. The problem of whether or not ball-playing on the Sabbath is permissible—it was fully permitted on holidays (*Orah Hayim* 518:1)—has troubled Jewish communities from the time of the Second Commonwealth to the present day (Rivkind, *Tarbitz,* vol. 4, pp. 366-76). The rabbis aver that Tur Simeon, a Palestinian city, was destroyed because its inhabitants played ball on the Sabbath (*Yer. Taan.* 4:5; *Midrash Lam.,* edit. Buber, p. 106). According to a lost fragment from the Palestinian Talmud, quoted, among others, by Azariah dei Rossi (*Meor Enayim,* 1899, vol. 1, p. 160), the Alexandrian Jewish community was destroyed for the same reason. The rabbis objected to Sabbath ball-playing (*Orah Hayim* 308:45) as a violation of the following Sabbath laws that are almost always incidental to it: Most important of all, it is not permitted to throw any article from private to public property, and vice versa; the ball is liable to make holes in the ground, a thing forbidden as work (many medieval rabbis pointed out that there was no danger of this in playing tennis); in some cases it would be necessary to repair the ball; finally, during the Middle Ages it was customary to make bets on the game.

A responsum of Rabbi Moses Provencal, given at Mantua in the year 1560, permits the playing of tennis on the Sabbath, but only in the form of hand tennis, a widespread form of the game in that period.

Rabbinic Law, therefore, would not forbid an individual who was conversant with and careful of the minutiae of the Sabbath Laws from playing on the Sabbath. The only limitations would be that he must play on private premises, on a hard ground, with a ball of rubber or some other hard substance, and then only to a moderate degree.

With the emancipation of the Jews, beginning about

the end of the 18th cent., and the consequent participation of the Jews in the general life of the countries where they lived, athletics and sports, which had been comparatively rare among them in the cramped quarters of the ghettos, began to revive. Jews started to participate in all forms of games, to vie with their non-Jewish neighbors in tests of strength and skill, and to appear in public competitions.

In Europe the Maccabi sports clubs, the organization of which began at the close of the 19th cent., gave impetus to Jewish participation in athletics of every description and skill. In Palestine, the 20th cent. witnessed the development of a series of Maccabiads, or Jewish Olympics, two of which have been held in Tel-Aviv since 1932. Games are conducted and sports are encouraged in Palestine even on Sabbaths and festivals with the consent of Orthodox rabbinical authorities.

But it is in the United States and in Great Britain that, in the first quarter of the 20th cent., Jews have been participating in sports and athletics, both as amateurs and professionals. The sport in which the greatest number of American Jews seek pleasure and find relaxation is golf; in 1939 there were over 100 golf clubs in the United States in which membership was exclusively or predominantly composed of Jews. In the larger cities there are town clubs devoted primarily to gymnastics and athletic recreation.

The increased participation of Jewish lads in athletic competitions in the high schools and colleges has produced numerous Jewish heroes of the football field, the basketball court and the baseball diamond; occasional track champions and polo players; and a tennis champion in Germany before 1933. In the professional sports there are now notable names on the roster of the two major baseball leagues of America, and many champions of the pugilistic arena both in Great Britain and the United States. HIRSCHEL REVEL.

Lit.: Muntner, *Leibesübungen bei den Juden,* reprinted from *Menorah* (1926); Abrahams, Israel, *Jewish Life in the Middle Ages* (1896) 397-406; *Encyclopaedia Judaica,* vol. 10, cols. 740-54; Sachs, Joseph, *Beauty and the Jew* (1937) 1-10.

2. Modern. Widespread Jewish participation in athletics and the emergence of a large number of distinguished Jewish athletes are distinctly 20th cent. phenomena. There were noted Jewish athletes of an earlier day, but they are rarities as compared to the rosters of the 1920's and 1930's. It is an accurate generalization to state that the numbers of Jewish athletes increased in proportion to the number of Jews removed from the ghetto modes of living that characterized Jewish life in Eastern and Central Europe, and which for a short duration characterized life in such immigrational centers as New York's East Side. There is also to be considered the fact that athletics in general received tremendous impetus during the 20th cent. as a result of the increase of leisure, the growth of the "Y" and Settlement House movements, and the reintroduction of the Olympic Games.

Just as the removal of ghetto influences had a direct relationship to the increase of Jewish athletes, so, too, did the increase of Jewish athletes develop into a factor in the liberation and assimilation of the Jews. The exploits of David Mendoza in the last decade of the 18th cent., when he was universally recognized as the champion heavyweight boxer of the world, are considered to have been a potent psychological influence in the liberation of the Jews of England some years later. Likewise the array of 20th cent. stars in the United States in such fields as boxing, football, track and field, basketball and ice skating did more than any other single factor in convincing Americans that Jewish young men and women were not different from other youths.

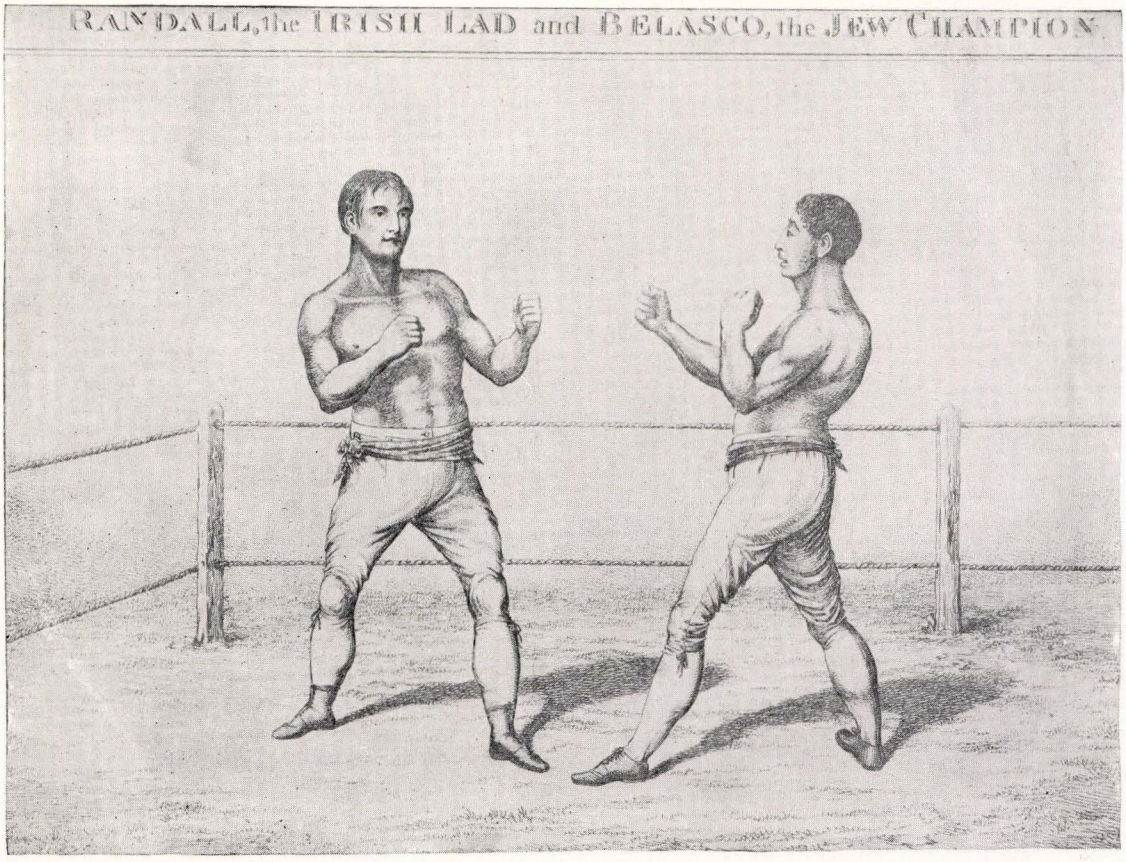
In America, the amazing development of the athletic movement among Jews was largely a part of the general growth of athletics. It was a phase of the Americanization of the immigrant Jew. In Europe, however, the development of athletics among Jews resulted largely through the growth of the Maccabi movement which has been climaxed by the successful Maccabiads (Jewish Olympics) held in Palestine in 1932 and 1935. This movement, which was started in 1898, when Maccabi sports clubs were founded in Berlin, Leningrad and Constantinople, received a great impetus in 1901 at the Fifth Zionist Congress, when Max Nordau urged the creation of a Jewish sports movement and coined the phrase "muscular Judaism."

Thus athletics for Jews developed in both the United States and Europe, although along two divergent paths. In this country it was a phase of an American movement; in Europe it was more distinctly a Jewish movement which received its impetus from the spirit of Jewish nationalism. But both here and abroad a notable array of athletes appeared.

Boxing: It was in the field of boxing, or pugilism, as it is also called, that Jews first emerged as athletes. In 1769 an outstanding Jewish boxer named Keeley Lyons made notable progress in England. Not long afterwards Daniel Mendoza, known as the "Star of Israel," appeared in the boxing world. Although never officially crowned the champion of England, he was generally recognized as the greatest fighter in the world between 1790 and 1795. Mendoza was credited with being the founder of modern, scientific boxing, and his advent is looked upon by historians of pugilism as the beginning of an era. Miles, in his history of boxing, dates the first period of boxing history from 1719 to 1791 and calls it "From the Championship of Fig to the Appearance of Daniel Mendoza." Having started his career in 1787 when he was twenty-four years of age, Mendoza was at his height during the five years between 1790 and 1795, when he lost his title to "Gentleman Jack" Jackson. He continued to box with more than average success until 1806, and then, fourteen years later, at the age of fifty-seven, he essayed an unsuccessful comeback.

During the period of his activity and for some thirty years after he had permanently retired, the Mendoza influence was felt. Among his Jewish contemporaries were Solomon Sodicky, Isaac Bitton, and "Dutch Sam" Elias. Other prominent Jewish boxers of the 19th cent. were "Young Dutch Sam" Elias, Barney Aaron, "Star of the East"; Abraham, Samuel and Israel Belasco; Barnard Levy, Dan Martin, Joe Burks, Sam Hurst (1860) and Joe Choynski.

Choynski, with the exception of Mendoza, was the greatest of Jewish heavyweights even though he never won the heavyweight championship. Choynski started to fight in 1884, when John L. Sullivan was champion,



Boxing match between Aby Belasco, champion of England, and Jack Randall, on September 30, 1817. From an etching in the art collection of the Jewish Community, Berlin

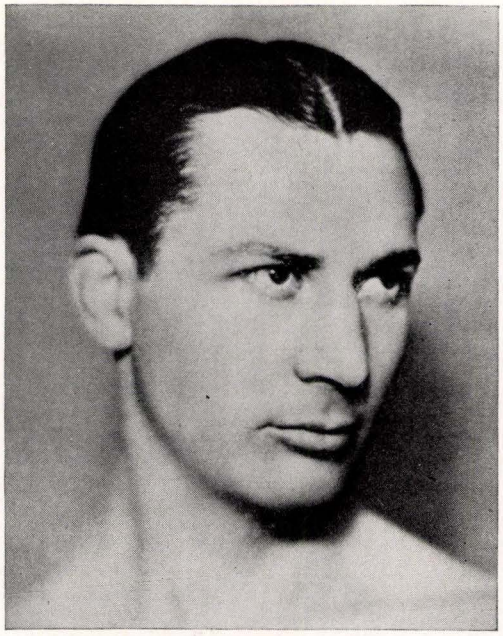
and continued in the ring until 1904, when he hung up his gloves with a record of fifty victories against fifteen defeats. Included among his victims was Jack Johnson, who was later to become the heavyweight champion. He also boxed a twenty-round draw with James Jeffries, another world champion.

Since 1908, when Abe Attell captured the first title under the modern, or Marquis of Queensbury rules, there have been twenty-three world championships held by Jewish fighters; all were American with the exception of two, Ted "Kid" Lewis and Jackie "Kid" Berg, who were British. The greatest of these, undoubtedly, was Benny Leonard (Benjamin Leiner), who retired as undefeated lightweight champion in 1924 after successfully defending his title against all comers for eight years. During a career of 210 fights, Leonard lost only four fights, two of which were within the first two years of his career and another of which resulted from his ill-advised come-back attempt in the welterweight division when Jimmy McLarnin knocked him out.

One Jew, Barney Ross (Barnet Rasofsky), held three titles in one year, 1934: the lightweight, junior welterweight and welterweight championships.

The Jewish prize-fighters who have held world championships since 1908 were: Abe Attell, featherweight (1908-12); Al McCoy (Albert Rudolph), welterweight (1914-17); Ted "Kid" Lewis (Gerston Mendeloff), welterweight (1915-19); Battling Levinsky (Barney Lebrowitz), light-heavyweight (1916-20); Benny Leonard, lightweight (1917-24); Jack Bernstein, junior lightweight (1923); Abe Goldstein, bantamweight (1924); Charley "Phil" Rosenberg, bantamweight (1925-27); Louis "Kid" Kaplan, featherweight (1926-27); "Mushy" Callahan, junior welterweight (1926-30); "Corporal" Izzy Schwartz, flyweight (1927-29); Benny Bass, featherweight (1927-28) and junior lightweight (1929-31); Jackie Fields, welterweight (1929-30); Maxie Rosenbloom, light heavyweight (1930-34); Jackie "Kid" Berg, junior welterweight (1930-31); Al Singer, lightweight (1930); Ben Jeby (Morris Benjamin Jebaltosky), middleweight (1931-33); Barney Ross, lightweight (1933-35) and welterweight (1933-37); Bob Olin, light heavyweight (1934-35); Max Baer, heavyweight (1934), and Solly Krieger, middleweight (1938-39).

Other outstanding Jewish boxers, although they never achieved world championships, are: Joe Bernstein, a contemporary of Choynski's who almost attained the lightweight championship; Leach Cross (Dr. Lou Wallach), lightweight of the pre-Leonard days; Ruby Goldstein and Sid Terris, lightweights, who for a time were hailed as the successors of Leonard; Art Lasky, heavyweight; Charlie White (Charles Anchowitz), a rough and tumble lightweight of the Leonard era; Lou Tendler, the man who gave Leonard his hardest battles and would certainly have been champion if it had not been for the latter; (Jacob) "Soldier"



Benny Leonard, world's light weight champion (1917-24)

Bartfield, who fought no less than six world champions; Dave Rosenberg, middleweight; Augie Ratner, light heavyweight; "King" Levinsky (Harry Krakow), popular heavyweight, who fought Carnera, Baer, Loughran, Dempsey, and Walker; Ray Miller, a lightweight; Harry Greb (Berg), well-known boxer of the 1920's; Harry Mason, who for ten years was the lightweight champion of England and for a time the European champion at his weight; Harry Mizler, former lightweight champion of England; Young Perez, in 1931 flyweight champion of France; Francis Charles (Manasseh), a French lightweight champion, and Benny Valger, Parisian, who fought in the bantamweight, featherweight, lightweight and welterweight divisions.

Jewish professional boxers of even more recent vintage are Bob Pastor, New York heavyweight and former Golden Gloves champion; Pedro Montanez, lightweight; Milt Aaron and Davey Day, promising Western welterweights; Irving Eldridge, New York lightweight; and Izzy Janazzo, welterweight, who unsuccessfully fought Barney Ross for the title in 1936.

There have likewise been a number of Jewish amateur champions. Sam Mossberg won the Olympic lightweight championship in 1920, while Jackie Fields, who later was to win a professional championship, won the Olympic featherweight title in 1924. Mizler, who won the British Empire championship in 1930, reached the semi-finals of the 1932 Olympic Games.

There have been fifteen Jewish National Amateur Athletic Union champions in the United States. Dave Kamins of New York was the 108 pound champion in 1919; in the 112 pound division, Al Bender of New York won in 1923 and Hyman Miller of Los Angeles in 1928. In the 115 pound group, Benny Valger of New York was the 1916 champion. Sid Terris first attracted attention when in 1922 he won the 118 pound championship, a title which was also held by Harry Marcus of Cleveland in 1923 and by Abe Miller of Los Angeles in 1930. In 1920, Sam Seaman of New York won the 125 pound championship. Nat Bor of Fall River won the 135 pound title in 1932. Three Jews won the 145 pound championship: Max Woldman of Cleveland in 1914, Augie Ratner of New York in 1915, and Dave Rosenberg of New York in 1919. For two years, 1915 and 1916, Adolph Kaufman of New York was the 158 pound champion. The heavyweight honors were won in 1909 by Phil Schlossberg of New York and in 1933 by Izzy Richter of Philadelphia.

Jews have been active in the Golden Gloves, an amateur boxing tournament founded in 1927 by the New York *Daily News* A. A. Restricted in its initial year to New York city, the Golden Gloves achieved a greater latitude in 1928, when the *News* and the Chicago *Tribune* Charities jointly sponsored intercity bouts with a view towards lending national significance to this annually held competition.

Jewish intercity champions since 1928 have been: Daniel Auerbach, New York, 147 pound class (1928); Eddie Herbst, New York, 160 pound class (1928); Dave Maier, Chicago, 175 pound class (1928); George Hoffman, New York, heavyweight (1928); Jackie Davis, Chicago, 126 pound class (1929); Milton Hunter, New York, 160 pound class (1929); Sammy Levine, Chicago, 112 pound class (1930); Sidney Kaplan, Chicago, 118 pound class (1930); Julie Katz, New York, 118 pound class (1933); Irving Goldstein, Chicago, 126 pound class (1934); and Murray Kravitz, New York, 135 pound class (1935).

Jewish Golden Glovers who were local titleholders, but who met defeat in the intercity tournaments, were: Harry Alberts, Chicago, 118 pound class (1928); Barney Ross, Chicago (who later became lightweight and junior welterweight champion), 126 pound class (1929); George Goodman, Chicago, 118 pound class (1931); Julie Katz, New York, 112 pound class (1932); Sol Resinol, New York, 135 pound class (1932); Lenny Cohen, Chicago, 112 pound class (1933).

There have also been a number of outstanding Jewish boxers in collegiate circles. Among the intercollegiate title holders have been: Bobby Goldstein, Virginia; Bernie Kaplan, Western Maryland; Julius Epstein, Penn State; Dan Pinsky, New York University; Murray Israel, New York University; Dave Stoop, Penn State; Al Wertheimer, Syracuse; Allie Wolff, Penn State; Izzy Richter, Penn State; Bob Alperstein, University of Maryland; Dave Bernstein of Catholic University.

Jews have not been lacking in the promoting and managing division of professional boxing. Some Jewish boxing promoters of note have been: Mike Jacobs of New York's Madison Square Garden, who has succeeded Tex Rickard as the premier promoter of boxing in the United States; Joe Waterman of Portland; Nate Lewis of the Chicago Stadium; Al Weill of New York; Lew Raymond; and Lew Burston, of Paris, France. Among the more prominent Jewish fight managers have been Sammy Goldman, Sol Gold, Joe Jacobs, Frank Bachman, Hymie Caplan, Joe Gould, Frankie Jacobs and Sam Pian.

Track and Field: No form of athletics has as long and honorable a history as footracing. The Bible

(*Jer.* 12:5) gives evidence in the following lines that this sport was not unknown in those days: "If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses?" And it is well known that track and field events were the basis of the ancient Greek Olympic Games. In 1896 the modern Olympics were revived, and today they stand as the ultimate test of the track and field star.

Jews have been members of nine consecutive American Olympic teams—as well as of European teams—and have scored points in every one of the American track and field triumphs from 1900 through 1932. One Jew, Myer Prinstein, won four Olympic championships in three Olympiads. Only four athletes in modern Olympic championships have amassed greater records. Prinstein won the hop, step and jump championship in 1900 and 1904, and won the running broad jump event in 1904 and 1906.

A Jewess, Lilian Copeland of Los Angeles, won the javelin championship at the 1932 Olympiad. Marty Glickman of the University of Syracuse and Sam Stoller of the University of Michigan went to Berlin in 1936 as members of the American Olympic sprint team. Neither, however, competed, a matter of much controversy at the time.

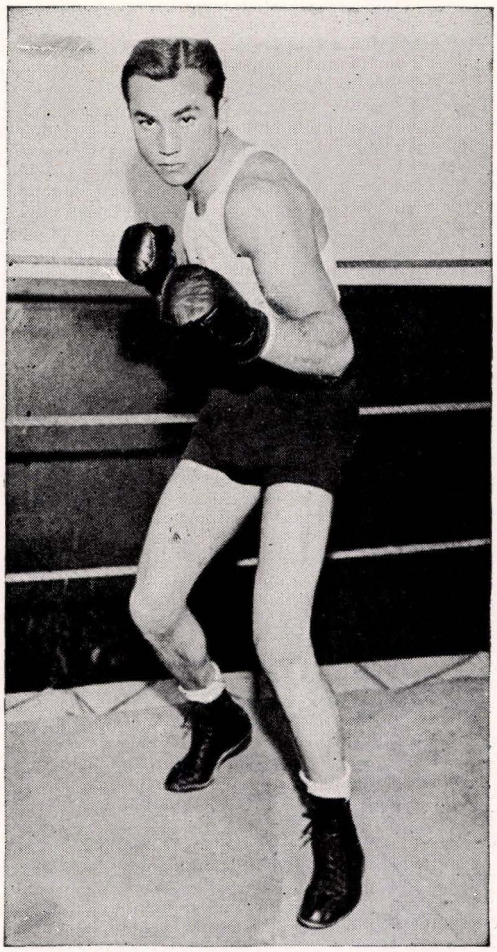
Harold M. Abrahams of England recorded one of the most sensational Olympic triumphs in 1924 when he won the Olympic 100-metre dash, defeating such noted American sprinters as Paddock, Murchison, Scholz and Bowman. The first Englishman ever to win this event, Abrahams ran it in the then notably fine time of 10.6 seconds.

Katz of Finland placed second in the 3,000 metre hurdle race in 1924. Fanny Rosenfeld of Canada took second place in 1928 in the 100 metre dash for women. Sol Furth of New York and Andrew Madarasz of Hungary won sixth place in the 1932 games in the hop, step and jump and the discus throw.

The history of Jewish track and field champions in the United States is an amazing one. No less than ninety-seven championships, National Senior Amateur Athletic Union and Intercollegiate Amateur Athletic Association, have been won by Jews. Of these, forty-nine were A.A.U. outdoor championships, thirty-two indoor A.A.U. championships, eight outdoor I.C. 4-A championships and eight indoor I.C. 4-A championships.

Lon E. Myers, perhaps the greatest Jewish runner of all time, never had the opportunity of competing in the Olympics, as he had retired before the modern Olympiads were revived. However, he can stand on his record, having won fifteen national championships in the course of six years, 1879 through 1884. These championships were for distances ranging from the 100-yard dash to the half mile. He won the 100-yard dash in 1880 and 1881. He captured the 220-yard dash title in 1879, 1880, 1881 and 1884. He was 440-yard champion for the entire six year period from 1879 through 1884. He was the half-mile champion in the years 1879, 1880 and 1884. In one year, 1880, he won the four titles on the same day, a feat that no other athlete has ever been able to equal during the course of a career, let alone a day.

Myer Prinstein, the Olympic star, won the national running broad jump championships in 1898, 1902, 1904 and 1906. As a member of the Syracuse University track team, he won the running broad jump in the I.C. 4-A outdoor championships in 1898 and 1900.



Barney Ross, who was simultaneously light and welter weight champion of the world (1933-37)

Abel R. Kiviat, a great middle distance runner in the years immediately preceding the World War, won four outdoor national championships and five indoor titles. He just missed an Olympic triumph at Stockholm in 1912, when he finished in an almost dead heat with Colonel Jackson in the 1,500 metre run. Earlier that year, at Cambridge, he ran a notable 1,500 metre race in 55.8 seconds. Kiviat won three outdoor championships in the one-mile run, and one in the cross country. His indoor championships comprised three wins at 1,000 yards and two at 600 yards.

Alvah T. Meyers was another multiple champion. In 1912 he won the 220 yard outdoor A.A.U. championship. But his real forte was indoors. He won the 60-yard championship in 1911, the 75-yard championship in 1911 and 1914, the 150-yard championship in 1911 and the 300-yard championship in 1914.

Still another consistent winner was Sam Leibgold, who has nine outdoor walking championships and seven indoor championships to his credit. One of the greatest walkers of all time, Leibgold won the three-mile race outdoors in the years 1892 through 1896, and in the years 1907 through 1910. He was the mile champion indoors in the years 1907 through 1909, and the



Harold M. Abrahams, of England, who won the Olympic 100-metre dash

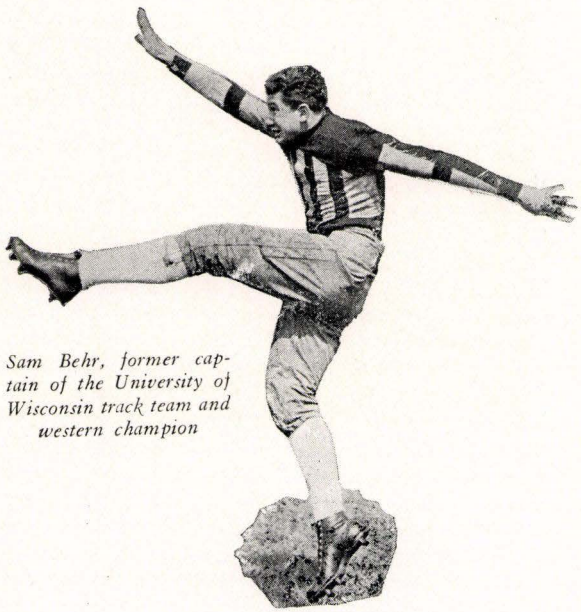
three-mile champion in the years 1907 through 1910.

Other winners of A.A.U. championships were: (outdoors) Charles Pores, five-mile race, 1917 through 1919, and ten-mile run, 1918; V. E. Schifferstein, running broadjump, 1918; Kaufman Geist, hop, step, jump, 1921; Mack Weiss, 50,000 metre walk, 1929; Phil Levy, discus throw, 1937; Max Beutel, 3,000 metre walk, 1937; Morris Fleischer, 30,000 metre walk, 1937; and Henry Cieman, 30,000 metre walk, 1938; Allan Tolmich, 100 metre hurdles, and 200 metre hurdles, 1937; Otto Katroba, 10,000 metre walk, 1937; Irving Horowitz, 15,000 metre walk, 1937. Indoor championships were won by: Ira Singer, 60-yard dash, 1931; Sam Rosen, 300 yard dash, 1925; Milton Sandler, 600 metre run, 1933 through 1935; Sam Kronman, standing broadjump, 1918; William Werner, standing broadjump, 1928 through 1931; Mortimer Reznick, 35-pound weight throw, 1933; Morris Davis, 15 kilometer walk, 1936; Harry Hinkel, senior 3,000 metre walk, 1935 and 1936; Louis Lepis, weight throw, 1936; Irving Horowitz, junior 3,000 metre walk; Norman Gordon, junior 3,000 metre steeplechase; Nathan Jaeger, 1,500 metre walk, 1937; Allan Tolmich, 65 metre high hurdles, 1937. In 1936 the 1,000 metre relay was won by New York University with three Jews—William Eisenberg, Emanuel Krosney, and Sidney Bernstein—running three of the four legs of the race.

Outdoor I.C. 4-A championships were won by Prinstein in the running broad-jump, 1898 and 1900; Harry Hyman, University of Pennsylvania, quarter-mile run, 1905; Ralph Luttman, Harvard, one-mile run, 1928; Sam Klopstock, Stanford (captain for 1936-37), 220-yard low hurdles, 1934; Milton Green, Harvard team captain, running broad-jump, 1936, and leading individual scorer for that year in both the indoor and outdoor I.C. 4-A meets; Danny Taylor, Columbia, shot put, 1937; Standish Medina, Princeton, pole vault, 1937.

Indoor collegiate championships were won by Al Miller, Harvard, 70-yard dash, 1925; Dave Adelman, Georgetown, shot put, 1928; Sol Furth, New York University, running broad-jump, 1929, and 70-yard high hurdles, 1930; George Weinstein, New York University, 70-yard dash, 1932; Mortimer Reznick, New York University, 35-pound weight throw, 1933; Milton Green, Harvard, 50 metre high hurdles, 1936; Danny Taylor, Columbia, tied for shot put, 1937.

Other outstanding Jewish track and field men and women athletes who have won sectional titles in both A.A.U. and intercollegiate competition, a few who have placed high in national championships and some who have won events in Maccabiads in Palestine, follow: Sam Behr, captain of the University of Wisconsin track team and Western conference champion; Leslie Flaksman of Harvard, a point scorer at the first Maccabiad; Herman Neugass of Tulane, a Southern Conference sprint champion; Sam Klopstock, captain of the 1936-37 Stanford University team; Manny Krosney, captain of the 1936-37 New York University track team; Pincus Sober, City College of New York track captain, a fine middle distance runner; Harry Schneider, New York University shot putter, who won a Maccabiad championship; George Spitz of New York University, who held the best record for the intercollegiate high jump in 1936; Sam Stoller, University of Michigan sprinter, who in 1936 tied the world's indoor record for the 60-yard sprint and in 1937 won the National Collegiate A. A. outdoor sprint title and the Big Ten indoor hundred yard dash; Irving Rubow, University of Wisconsin shot-putter, who won the Central A.A.U. shot-put title in 1935; James I. Sandler, Northeastern University high jumper; Abe Rosencrantz of Michigan State Normal, Maccabiad middle distance champion, who in 1936 won the Central Intercollegiate 880-yard run; Henry Ceiman of Toronto, 50 kilometre and 50,000 metre walking champion; Sybil "Syd" Koff, three-event winner in the 1936 Maccabiad; William Steiner,



Sam Behr, former captain of the University of Wisconsin track team and western champion



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Scenes from the Jewish Sport Festival, held in Berlin in 1929, in which athletes from many countries participated



Moe Berg, an outstanding catcher with the Boston Americans for a decade, is coach on that team

winner of the 1935 Maccabiad marathon as well as numerous American marathon events; Martin Glickman, Syracuse 400-metre relay runner; Harry Hoffman, former New York University middle-distance star, who ran anchor on the New York Curb Exchange 1600 metre relay team that won the 1935 and 1936 indoor and outdoor national A.A.U. titles; Philip Levy, Stanford University discus thrower; Arthur J. Loeb, 16 lb. hammer thrower, 1936 Yale track captain; Danny Taylor, 1935 winner of the national interscholastic shotput title and 1936 indoor co-champion; and Morris "Mushy" Pollock, captain of the 1936-37 University of California track team, who has run the 100-yard dash in 9.7 seconds.

Baseball: Originated by an American, Abner Doubleday, baseball is universally recognized as the great American pastime. Until recently, there have been but comparatively few Jewish baseball players who have achieved baseball's aristocracy, the "big leagues."

The explanation is simple. The majority of baseball stars come from the wide-open spaces of the United States. On the other hand, a majority of American Jews come from the big population centers such as New York, Philadelphia, Chicago and Boston. Of course there was Johnny Kling, the great Chicago Cub catcher of the first decade of the 20th cent., and Benny Kauff, a New York Giant of the World War era, who twice led his league in batting. Today there is Henry "Hank" Greenberg, Harry Danning and Charles Solomon "Buddy" Myer. In 1935, Greenberg compiled so magnificent a record with the world champion Detroit Tigers that he was selected by a committee of baseball writers as the "most valuable player in the American League" for that year. In 1938, he led the League in home runs with 58, failing by only two to equal Babe Ruth's all time record.

"Buddy" Myer, long an outstanding player, led the American League in batting in 1935. Harry Danning, a Giant substitute catcher for many years, achieved star recognition in 1938, and Morris Arnovich, outfielder for the Philadelphia Nationals, developed out of the "promising" stage when he became a slugging star in 1939. But until the 1930's, Jewish stars in big league baseball were mostly conspicuous by their absence.

There have been some thirty Jewish baseball players on the rosters of the major league clubs since 1900. Kling, Greenberg, Myer, Danning, Arnovich and Kauff have been the greatest. Of the others, Sammy Bohne (Cohen) of Cincinnati was an average second baseman for a number of years; Moe Berg, in 1939 (a coach) with the Boston Americans, has been a good if not a great catcher for over a decade; Erskine Mayer of the Philadelphia Nationals was a fine pitcher for a number of years; Al Schacht is best known as a clown and a smart coach rather than as a brilliant pitcher; Harry Eisenstat, pitcher, went from the Dodgers to Detroit and now Cleveland of the American League; and Jakie Atz, of the 1906 Chicago White Sox who, as the "hitless wonders," won the World Championship, was rather a mediocre ball player but later won a reputation as a smart minor league baseball manager whose club, the Fort Worth team of the Texas League, won six consecutive pennants.

Other Jewish ball players in the major leagues spent only brief periods of time under the "big top" as promising hopes, substitutes and temporary flashes. John McGraw, when he managed the Giants, always sought a Jewish star. He met disappointment with such men as Andy Cohen, Jack Levy, Mose Solomon and Phil Weintraub. Weintraub also played with the Philadelphia, Cincinnati, and St. Louis teams of the National League. Jimmie Reese (Solomon) came to the New York Yankees as a high priced rookie but failed to make the grade for long. Max Rosenfeld, Goodwin Rosen and Fred Sington have had trials with the Brooklyn Dodgers, Harry Rosenberg with the Chicago



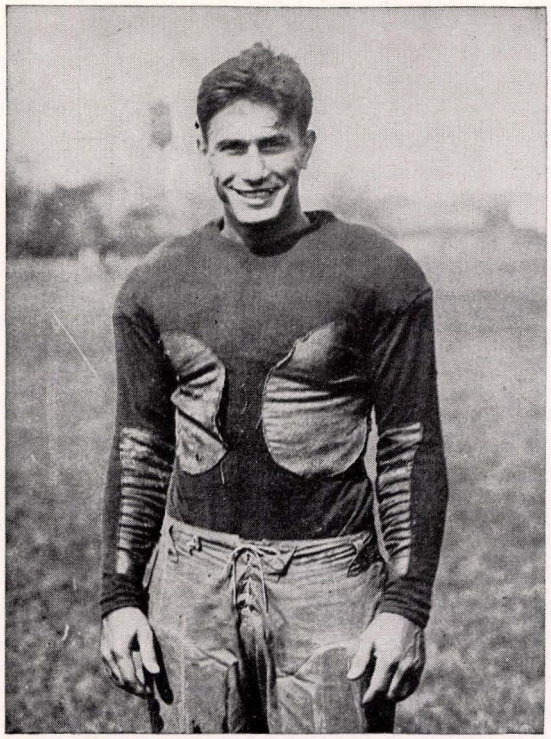
"Hank" Greenberg, acclaimed as successor of "Babe" Ruth, finished the 1935 season with 36 home runs to his credit. His home run averages with the Detroit Tigers have been consistently high during six years through 1938

White Sox, Isadore Goldstein with the Detroit Tigers, Jonah Goldman with the Cleveland Indians, Al Cohen with the Brooklyn Dodgers and Washington Senators, Joe Levey with the St. Louis Browns, Eddie Feinberg with the Philadelphia Nationals.

Johnny Kling made his baseball debut with the Chicago Cubs in the fall of 1900. Starting off brilliantly, he was a star until he retired in 1913. He played in four world series contests and was a star on one of the greatest teams of all time, the Chicago Cubs of "Tinker to Evers to Chance" fame. Later he became president of a successful minor league club in Kansas City. Kling is considered one of the greatest catchers of all-time baseball history.

"Hank" Greenberg, seemingly the slugging successor of "Babe" Ruth, has been hailed as the greatest Jewish ball player of all time. He finished the 1935 season with thirty-six home runs to his credit, and thus tied for the leadership with Jimmie Foxx. In that, his third full season as a regular, he also had a batting average of .340, one of the first five in the league. He also led the league in the number of runs batted in, with 170 as his total. As a result, he was awarded a plaque as the "most outstanding player in the American League" for 1935 by the Baseball Writers Association of America. At the age of 28, still in his prime as a baseball player, Greenberg has hit 173 home runs during his six years of big league baseball (through 1938) to stand fifth among present American leaguers in home run production. During this same period he has compiled a life-time batting average of .325. Greenberg is also the possessor of a novel major league record, that of having hit two homers in each of eleven different games during one season.

"Buddy" Myer, veteran second baseman of the Washington Senators, has had a long career in the big leagues. During fourteen years in the big leagues, he has hit safely 1,965 times to compile a life-time batting average of .306, a very high mark for an infielder. In 1935, his best season, he hit .349 to lead the league in batting and made a league record for double plays, having participated in 138 such efforts during the season. During the 1938 season, Myer batted .336, the fifth highest mark made by regulars who played in one hundred games or more during the season.

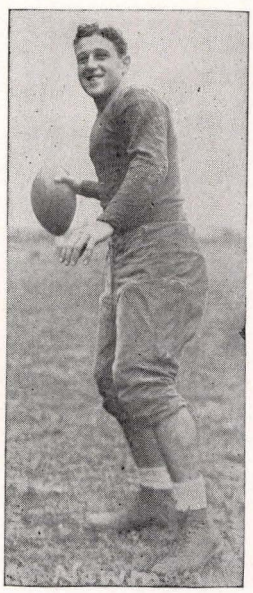


Benny Friedman, Michigan quarterback, was unanimous All-American choice (1925)

Harry Danning came into his own during the 1938 season at the age of 28 when he caught 120 games and amassed a batting average of .306. Previously, he was a substitute Giant catcher.

Dolly Stark, Jewish big league umpire, was selected in 1935 as the most popular umpire in the National League, and it is generally conceded that Stark is one of the most alert and just arbiters on the diamond.

There have been a number of Jewish baseball magnates. Andrew Friedman was president of the New York Giants from 1895 to 1902. Barney Dreyfus, president of the Pittsburgh Pirates from 1900 to 1931, was one of the most powerful men in baseball during his lifetime. He was succeeded by William Benswanger. Judge Emil Fuchs was president of the Boston Braves from 1925 to 1935, Sidney Weil controlled the Cincinnati Reds from 1930 to 1933, Harry Grabiner is executive vice president of the Chicago White Sox.



Harry Newman, of Michigan, All-American quarterback (1925). During his three years at Michigan, his team tied for two Western Conference championships. Following his graduation, he made the All-Star professional team, regarded as a precedent

Football: Some will contend that football is a greater American pastime than baseball. Undoubtedly, it is the greatest collegiate sport. Certainly, for its short ten week season, its successive Saturdays are the news of the day. For many years it was a sport without Jews, controlled as it was by the aristocratic college fraternities. But of late years—since the days of the World War—the football teams have been open to the best man. Thus there have been at least seven Jewish All-American players and numerous Jewish captains of such college aggregations as Harvard, Brown, Chicago, Pittsburgh, Ohio State, Michigan, Syracuse and California. Jewish stars have appeared at such gen-



Marshall Goldberg, halfback on the University of Pittsburgh team, an All-American selection in 1937, has played professional football (1939) with the Chicago Cardinals

erally non-Jewish Southern colleges as Tulane, Alabama, North Carolina, Western Maryland, Trinity and Georgia. Likewise, Jewish stars have been discovered on such Catholic college teams as Georgetown, St. Mary's and Marquette. From Maine to Miami and from Southern California to Stanford, there have been Jewish pigskin stars.

The first Jewish All-American was Joe Alexander, chosen as a guard by Walter Camp in 1918 and 1919. This great player, who captained the strong Syracuse eleven in 1919, was next seen as one of the pioneer professional football players. Alexander was the only Jew named to the All-American by Walter Camp during the many years that he was the official picker.

Since Camp's death in 1924, there has been no one selector universally recognized. Grantland Rice was officially named by *Collier's Magazine* to succeed Camp. A newspaper syndicate has chosen an All-American Board of Selectors made up of outstanding coaches throughout the country. The New York *Sun* annually awards gold watches to the team of its selection. All these are highly regarded teams, but every newspaper and syndicate does its own selecting.

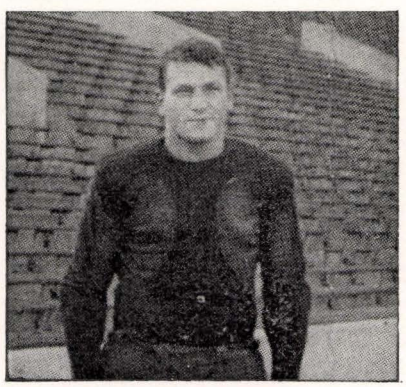
But from this confusion six other Jews have emerged unanimous All-American choices. They are: Benny Friedman of Michigan, Fred Sington of Alabama, Harry Newman of Michigan, Aaron Rosenberg of Southern California, Leroy Monsky of Alabama and Marshall Goldberg of Pittsburgh. Another group, just a bit less unanimous choices, would include: Izzy Weinstock of Pittsburgh, Barney Mintz of Tulane, Benny Lom of California, Ed Hirschberg of Pittsburgh, Abe Eliowitz of Michigan State, Harry Cornsweet of Brown, Jules Yablock of Colgate, Jonah Goldman of Syracuse, Nat Barrager of California, Morris Bodenger of Tulane, Lou Gordon of Illinois, Dave Smukler of Temple, Sid Luckman of Columbia, and Sid Roth of Cornell.

Still others who have been named by outstanding All-American selectors are: Jack Grossman of Rutgers, Dave Mishel of Brown, Mike Sesit of Columbia, Herb Fleishacker of Stanford, Nat Machlowitz of New York University, Harry Aaronson of St. Mary's, Hank Barber of Dartmouth, Maurice Dubofsky of Georgetown, Dave Kopans of Harvard, Elmer Greenberg of Nebraska, Sid Gilman of Ohio State, Irwin Klein of New York University, Milton Levy of Tulane, Sam Behr of Wisconsin, Ben Rothstein of Georgia, Dave Skudin of New York University, and Milton Singer of Syracuse.

Standout players during the Walter Camp monopoly on selections who did not make his team are the Horween brothers (Horowitz), Arnold and Ralph, who played for Harvard, Arnold in 1915, 1916 and 1919, and Ralph in 1919 and 1920, when he was captain of the team; Harry Kallat and Mort Starobin, both of Syracuse. Arnold Horween achieved fame also as the Harvard coach, to which post he was appointed in 1926, holding it for five years.

Two of Jewry's unquestionable All-Americans were the Michigan quarterbacks Benny Friedman and Harry Newman. Friedman was named All-American in 1925, the year in which he led the Michigan team to a Big Ten championship with only one defeat, and that by a score of 3-2. The following season, as captain, Friedman led the Maize and Blue to another Big Ten championship with but one defeat, that by the undefeated Navy team. The most accurate forward passer of all time, a place kicker who made twenty-five out of twenty-seven extra points after touchdowns during his college career, Friedman was also a shifty ball-toter; but it was as a brilliant quarterback, the smartest the game has ever known, that he made his claim to fame. Fielding Yost, Michigan's famous coach, called him "the perfect quarterback." After graduation, Friedman played eight years of professional football in Cleveland, Detroit, New York and Brooklyn, during which time he was named All-Professional quarterback, and became coach of the City College of New York football team.

Harry Newman, the other Michigan All-American quarterback, was a more sensational player than Friedman. He was a shiftier ball-carrier, a longer if not as accurate a forward passer, a brilliant place-kicker, and a smart, if not as conservative a quarterback. During his three years at Michigan, the team tied for two Western Conference championships and won the championship in his senior and All-American year with a record



Harry Cornsweet, of Brown University, who, with his brother Al, made history on the football team

of ten straight wins that gave it a claim to national championship. Playing professional football immediately after his graduation from college, Newman succeeded in making the All-Star "pro" team in his first year, a precedent-breaking event.

In 1930 Alabama was the outstanding team of the year. It won ten straight games and accomplished the amazing defensive feat of having only two touchdowns scored against it. Starring on this team was the tackle, Fred Sington, later a professional baseball player.

For three years Aaron Rosenberg played guard for the University of Southern California eleven. During that time it lost only two games out of thirty-three. As a result Rosenberg was honored in 1933 with an All-American post.

After three years as star guard of the University of Alabama eleven, Leroy Monsky received universal acclaim from the All American selectors in 1937. The captain of the Alabama team, he led his mates in battle against the University of California in the annual Rose Bowl game that year.

Also the choice of most of the 1937 All-American selectors was Marshall Goldberg of the University of Pittsburgh. Having been hailed as a star sophomore halfback in 1936, he achieved almost universal recognition in 1937. And such selectors who didn't honor him as a halfback in 1936 and 1937 joined in the unanimous acclaim bestowed upon him as a fullback in 1938.

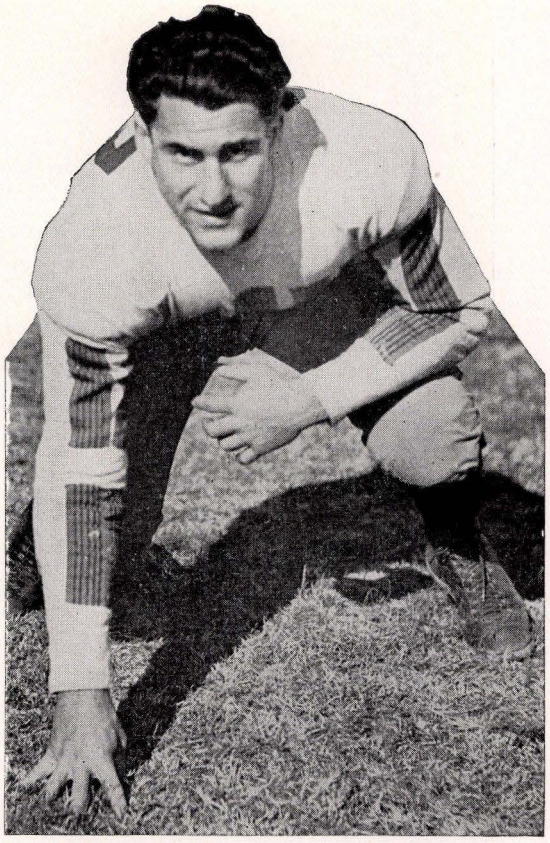
Goldberg, who started playing professional football with the Chicago Cardinals in 1939, is unquestionably one of football's all time greats. Also named as a teammate on the *Collier's* so-called "official All-American" was Sid Roth of Cornell, a guard. Columbia's Sid Luckman, a great forward passer in the Benny Friedman-Harry Newman tradition, and another who made his professional debut in 1939, was named by many 1938 selectors although Grantland Rice passed him by for his *Collier's Magazine* selections.

Although professional football has not achieved the general popularity of the collegiate brand, it has made terrific strides. Many Jews have played on the professional teams. Benny Friedman and Harry Newman both have achieved selection on the professional All-American team annually chosen by the coaches. Other Jews who have shone in the professional game are Lou Gordon, Izzy Weinstock, Walter Singer, Charles Goldenberg, Sid Luckman, Nate Barrager, Mickey Kobrosky and Jack Grossman.

Basketball: Any brief summary of outstanding Jewish basketball players must necessarily be incomplete. For the Jews of the United States, where the game originated, have taken basketball to their bosom. Stanley Frank, in his book *The Jew In Sports,* says: "No other game in the sports curriculum, not even the rugby of the British, the golf of the Scotch or the shillelah of the Irish, is dominated as completely by one racial or religious group as basketball is by the Jews."

The reason is obviously apparent. Basketball is a game for crowded cities. It is the top sport of the local Y.M.H.A. or the community Settlement House. It is thus a sport in which Jews had an opportunity.

Basketball immediately brings up the subject of Nat Holman, greatest player of them all. As the star and captain of the Original Celtics from 1920 to 1928, Holman was one of the best players on the greatest professional team ever assembled. As a coach, he developed some great players and great teams for the College of the City of New York. Following the completion of the 1938-39 season, Holman was tendered a testimonial dinner in recognition of the 20 years he has served as the C. C. N. Y. coach, during which time his team won 261 games as against 61 defeats.

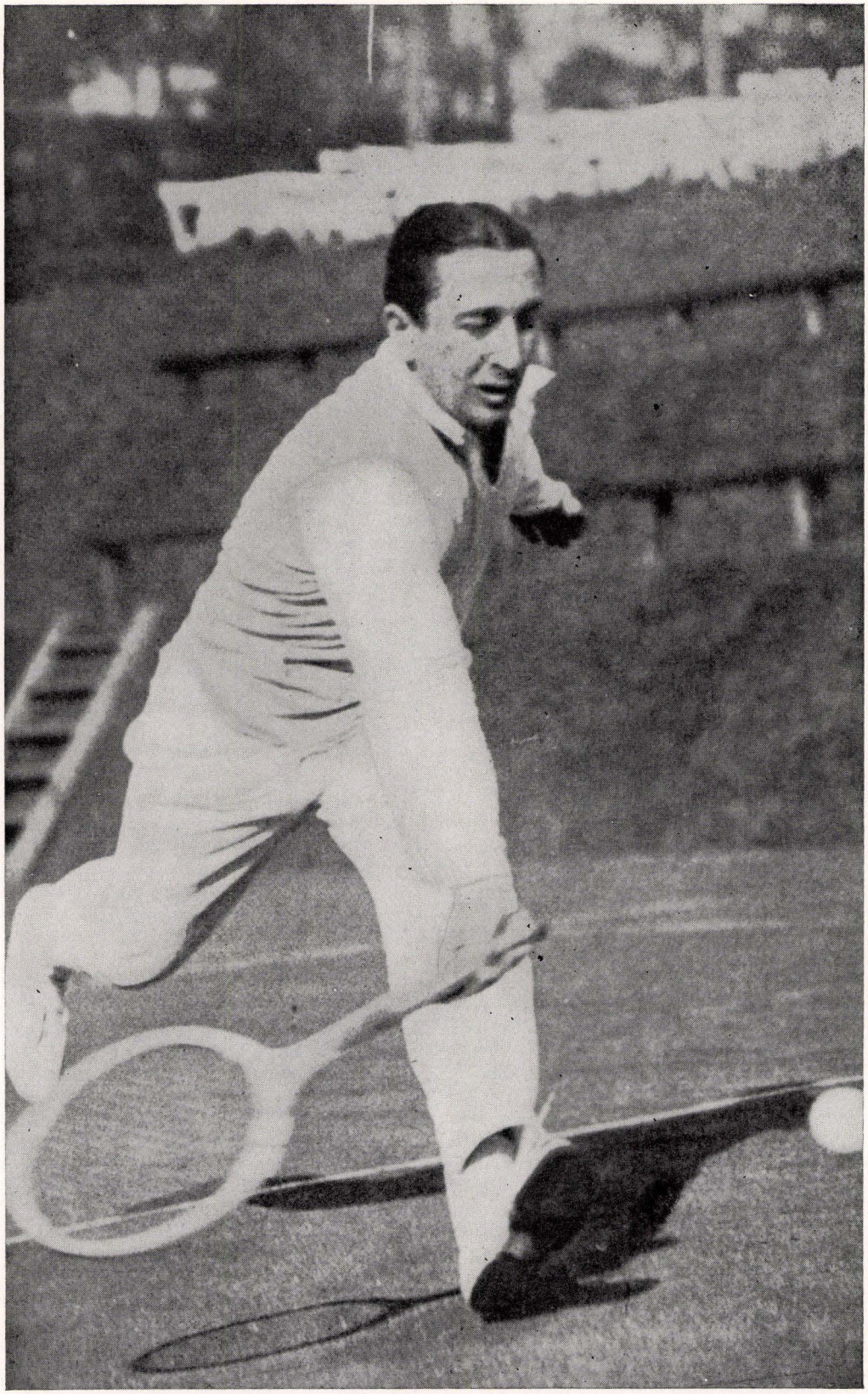


Fred Sington, star tackle on the University of Alabama football team (1930), who subsequently played professional baseball

Barney Sedran, although never weighing more than 110 pounds, is another of basketball's all-time greats. As a City College star in pre-Holman days (he was graduated in 1910), he played with Max Kaplan and Shorty Goldman on a team that came to be known as the Busy-Izzies. Among those defeated by C. C. N. Y. then were: Yale, Pennsylvania, Princeton, Harvard, West Point, Annapolis and Columbia. From 1910 to 1925 he played professional basketball with Utica (world champions in 1914), the Whirlwinds, Fort Wayne and the Cleveland Rosenblums.

Two Jews, Sam Balter and Lloyd Goldstein, were on the team that won the right to represent the United States in the 1936 Olympiad, the Universal Pictures five. The latter decided against going to Berlin for the games. Several college teams, largely Jewish, were considered to have a good chance to win the Olympic tryouts. But these teams, Long Island College and New York University, declined to compete in the trials because of the persecution of the Jews in Germany by the Nazi regime.

Many of the colleges have Jewish basketball stars.



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Daniel Prenn, champion of Germany (1930-32), represented that country in the Davis Cup matches in the 1932 Olympics. He was among the first victims of the Aryan laws when he was refused a place on the 1933 Davis Cup Team



Nat Holman, conceded to be the greatest basketball player of all times. He was star and captain of the Original Celtics (1920-28), and as coach developed some of the finest players for the College of the City of New York

In the Eastern Intercollegiate League five of the season's leading scorers during the years 1924 through 1935 were Jewish. They were: Sammy Pite of Yale in 1924, Carl Loeb of Princeton in 1926, Jack Lorch of Columbia in 1927, and Lou Bender of Columbia in 1930 and 1931. Yale won the League championship in 1924 with Pite as captain. Lorch, Jack Laub and Jack Rothenfeld were prominent on Columbia's unbeatable team of 1926. Captained by Loeb in 1925 and Lloyd Rosenbaum in 1932 were Princeton's champions of those years. Lou Bender, All-American forward, was a valuable factor in Columbia's victories of 1930 and 1931.

The outstanding basketball team of the 1935-36 season was the undefeated Long Island College five on which Captain Ben Kramer, Jules Bender and Leo Merson were Jews. Bender was the high scorer for the season of all the players in the New York Metropolitan section. His teammate, Merson, was third, while Milt Perkel of Brooklyn College separated them. Four of the five regulars on the 1935-36 New York University team were Jews, namely: Captain Willie Rubinstein, Milt Schulman, Leonard Maidman and Irwin Klein. New York University, with an even more impressive schedule than Long Island College, was undefeated until a late season slump cost them a few games just as they were beginning to be hailed as one of the greatest teams of all time. Other strong teams of that season were Temple, on which Mike Bloom was outstanding; Duquesne, for which Babe Bonn starred; St. John's like Duquesne a Catholic university, on whose team Kaplinsky and Kotkin were the stars; Iowa, on which Sid Rosenthal was captain and star; Carnegie Tech, on which Si Felser, the 1936-37 captain, starred; and City College, which had four regulars out of five, Kopitko, Goldstein, Levine and Katz.

The outstanding team of the 1938-39 season was that of Long Island University, winner of a nationwide tournament staged at Madison Square Garden. Stars on this great team included Irv Torgoff, Sammy Kaplowitz and Ossie Schechtman. The 1937-38 winner of this national tournament was Temple University with Mike Bloom as its captain.

City College has had star basketball teams for years. Generally almost all Jewish, the teams of this school, under Nat Holman's coaching, have developed some great basketball players, among them: Leo Klauber, Bernie Fliegel, Leo Palitz, Jack Nadel, "Doc" Edelstein, Jack Salz, Mac Hodesblatt, Pinky Match, Moe Spahn, Milt Trupin, Artie Musicant, Jot Davidoff, Moe Goldman, "Tubby" Kaskin, Sam Winograd, Lou Spindell and Abe Weissbrodt.

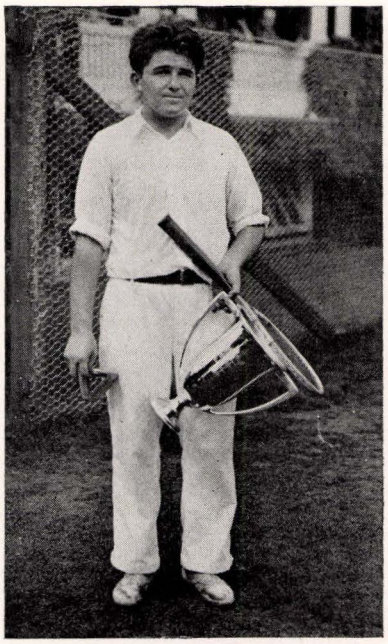
Four Jewish boys made history at St. Johns for three years from 1927 to 1930. Mac Posnack, Allie Shuckman, Mac Kinsbrunner and Rip Gerson were the Jewish members of the "wonder team" that won sixty-four out of sixty-eight games in three years. The same team, two years later, won the championship of the American Professional League. It probably was the greatest of all college fives.

Other outstanding basketball players who should be mentioned are: John Barsha of Syracuse, Milton Cohen of Pittsburgh, Lou Farrar of Columbia, Eddie Horowitz of Yale (team captain), Louis Behr of Wisconsin (team captain), Lou Hatcoff of Cornell (team captain), Irving Kramer of Dartmouth, Ed Kweller of Duquesne (team captain), Nat Lazar of St. John's, Joe Nemer of California, George Newblatt of New York University (team captain), Lew Stark of Syracuse and Dave Zumber of Rice (team captain).

Tennis: No American Jew has won the men's tennis championship. A number of foreigners, though, have ranked high in the tennis world. Dr. Daniel Prenn, the champion of Germany, 1930-31-32, represented Germany in the 1932 Olympics and in the Davis Cup matches. He was one of the first of Germany's Jewish athletes to suffer from Hitler's "Aryanism" when he was denied his place on the 1933 German Davis Cup team. Hecht, a Czechoslovakian tennis star, won the championship of India in 1925.

No American Jewish male tennis player, however, has achieved the honor of representing his country in the Davis Cup matches. The highest rank achieved by an American Jewish tennis star was in 1928, when Julie Seligson, of Lehigh University, then intercollegiate champion, was ranked ninth. Seligson had previously won the national boys' and junior championships, but his short pudgy build kept him from ever reaching the very top flight. Intercollegiate tennis doubles champions were: E. W. Feibleman, Harvard (1921), and K. Appel, Princeton (1927). Another intercollegiate champion was Ben Gorchakoff, who shared the doubles title in 1929 with Arthur Kussman. In 1916 and 1917 Dr. W. Rosenbaum was a member of the team which won the national indoor tennis doubles championship.

Eddie Jacobs of Baltimore, like Seligson, was also a national junior champion who failed to achieve similar heights as a senior. Isadore Bellis of Philadelphia won the boys' outdoor championship in 1935 and, in the early part of 1936, triumphed in the national junior indoor championships. As a result, he was number one rank-



Julie Seligson, of Lehigh University, was inter-collegiate champion in 1928. Prior to that he won the national boys' and junior tennis championships

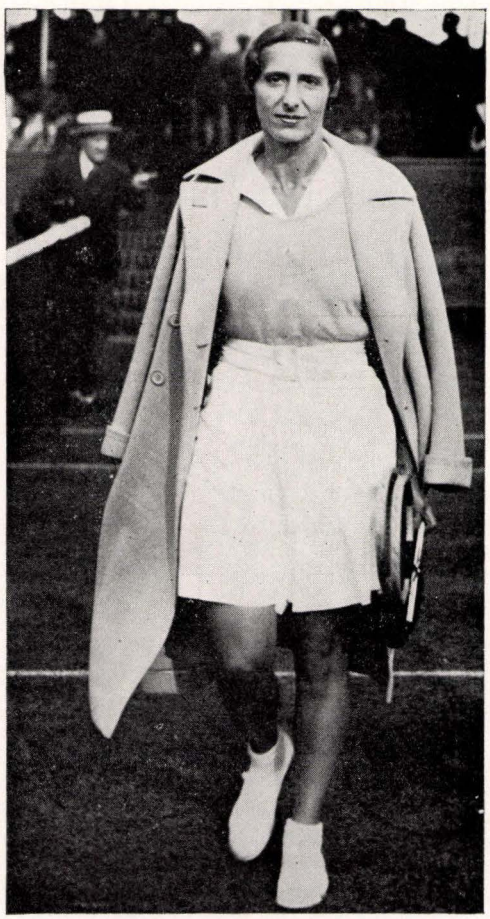
ing player in the boys' division for 1936. With Marvin Kantrowitz, this Philadelphia star won also the national doubles for boys in 1936. In 1938, Bellis was ranked number seven by the United States Lawn Tennis Association in its annual listing of juniors. That year, however, Bellis was passed by two other youngsters, Seymour Greenberg, ranked number four among national juniors, and Joseph Fishback, ranked number one. During the year the St. John's University star won the national junior indoor title, the Eastern Intercollegiate indoor and outdoor tournaments, the Eastern outdoor junior doubles (with David Johnson) and the Eastern junior clay court championships.

Other Jewish tennis stars are Henry Prusoff of Seattle, who has ranked as high as eleventh in national senior ratings; Leonard Hartman, who has been a runner-up in the national indoor singles; Melvin Lapman, a winner of the Eastern Intercollegiate title, and Julius Heldman of the University of California.

Jewish women tennis players have been rare in the championship brackets. Mrs. H. W. Blumenthal, the former Baroness Maud Levi, has been a ranking competitor for high honors for a number of years. In 1935, she was 11th on the seeded list.

Miss Millicent Hirsch, who was the winner of the Philadelphia grass court singles, achieved the position of runner-up in the national indoor singles championship once in 1935, and again in 1937. Miss Helen Bernhard of New York displayed special promise when she won the national indoor girls' singles. Carolyn Swartz Hirsch was national junior champion and a ranking national player in 1929, and in 1930 she won the metropolitan clay court championship of the state of New York.

Table Tennis and Ping Pong: These two terms are virtually synonymous and represent the same game. Ping pong was originally introduced as a table game for home amusement, rather than for exercise. After the War, however, the playing of the game became a set feature in settlements and clubs, and finally the discovery was made that it was a game offering genuine athletic competition. By 1930, there were two associations, the ping pong and the table tennis associations, staging their own tournaments and announcing their own champions. In 1932, the first national table tennis tournament was held and M. Schussheim won the championship. Jews have since succeeded him: S. Heitner in 1933, Sol Schiff in 1934 and Abe Berenbaum in 1935. In the first year of doubles play, 1933, Schiff and M. Moscowitz won. In 1935 the doubles were won by Berenbaum and Mark Schull. In ping pong, Schussheim won also the inaugural tournament in 1931, and J. M. Jacobson won in 1933. In 1932 Jacobson was co-champion in the doubles, and S. Silberman and A. Lobel won in 1934. Victor Barna of Hungary won the world's ping pong championship in 1934 and 1935, and in 1935 won the doubles along with Miklós Szabados, also a Hungarian. Ruth Hughes Aaron of New York won the world's ping pong championship at Prague in 1935 at the age of seventeen and retained it in the tournaments for 1936. She had previously won the American championship in 1934 and 1935.



Mrs. H. W. Blumenthal, formerly the Baroness Maud Levi, a ranking tennis player for many years

Soccer: This version of football is the national game of many European and South American countries, attracting crowds of as many as 100,000. Although played in the United States in colleges and industrial sections, it never "caught on" until 1926, when the Hakoahs, a Jewish team from Vienna, visited this country. The team won six games, tied two and lost two games to all-star aggregations. It established new attendance records, and put soccer on a paying basis for the first time. The conquering Jews, here only on a world tour, included such players as Alex Neufold, Alexander Fabian, Josef Eisenhoffer, Erno Schwarcz, Moritz Haeusler, Heinrich Schoenfeld, Max Gold, Bela Guttman, Max Greenwall, Leo Drucker and Ernest Pollak.

Most of the Hakoah stars came back to the United States in 1927. Schwarcz, Greenwall, Pollak, Fabian, Haeusler and Guttman joined the New York Giants, who immediately proceeded to win the title. In 1929 the Hakoahs, consisting of many members of the original team plus the American-born Phil Slone, won the championship. In 1927 the Maccabees of Palestine made a successful tour of the country, but the old Hakoahs of Vienna were for years the backbone of the American Soccer League. Other leading players are: Siggy Wortmann, Rudolf Nickolsburger, Ernest Erbstein, Karl Bader, Ernest and George Blau, Louis Fischer and Max Gruenwald.

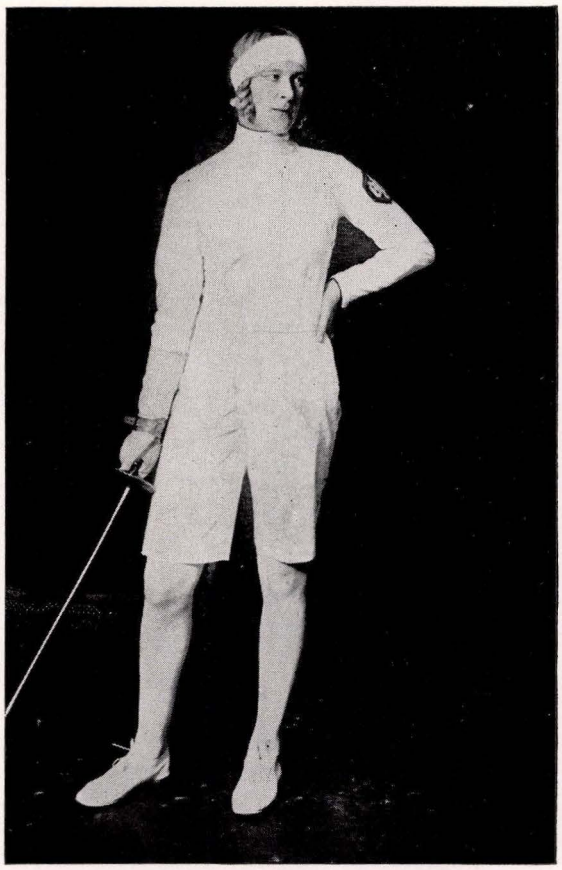
Wrestling: The popularity of wrestling rests on a colorful reputation that the game made for itself during the post-war years, when it attracted a large following in the United States, with concomitant commercial expansion. Jews have been fairly active in this sport; they have won thirteen national American Athletic University championships and innumerable intercollegiate titles. Although no Jew has been chosen as champion in the professional field, many of them have given outstanding accounts of themselves.

Joseph Schleimer, Canadian welterweight, placed third in the 1936 Olympic catch-as-catch-can contest.

Among those who were national Amateur Athletic Union wrestling champions are Robert Schwartz, of New York, 105 pound class (1908); Gordon Rosenberg of Iowa, 112 pound class (1928); Max Gans of New York, 115 pound class (1919), and 125 pound class (1919); Sam Pammow of Chicago, 115 pound class (1920); Max Himmelhoch, 125 pound class (1910); Sam Fleischer of New York, 135 pound class (1909); Eli Helikman of New York, 158 pound class (1914-15); Fred Meyers of Chicago, 175 pound class (1921-22); Sam Schwartz of New Haven, heavyweight division (1916).

Among collegiate wrestlers of note were: Joe Abram, Vanderbilt; Rudolph Ashman, Lehigh; Jack Begelman, New York University (captain); Al Cornsweet, Brown (captain); Al Grossman, C.C.N.Y.; Sam Heistein, C.C.N.Y. (captain); Arthur Klein, Harvard (captain); Al Lapin, Montreal University; Meyer Levin, C.C.N.Y. (captain); Macy Lipshitz, Cornell (captain); Bob Miller, Northwestern; Robin Rypin, M.I.T.; Leonard Scott, Vanderbilt; Mike Seligman, Washington and Lee (captain); Mike Sesit, Columbia (captain); Bernard Spivak, Brown (captain); Sam Wolfson, Penn State.

Conspicuous in the professional ranks have been: Hank Barber, Maynell Bloomfield, Abe Coleman, Harry Fields, Herb Freeman, Harry Graber, Abe Kaplan, Abe Kashey, and Sam Stein.



Helene Mayer, former Olympic fencing champion. She held the American fencing championship four times

Fencing: Helene Mayer, former Olympic fencing champion, is one of the great women fencers of all time. Despite her "non-Aryan" background, she was offered a place on the 1938 German Olympic fencing team which she accepted. She has held the American fencing championship four times.

In the same year Theodore Gold and Norman Lewis of N.Y.U. led their team to victory in the Intercollegiate Fencing Association's annual tournament. Gold annexed the individual epee title and Lewis took Class B foils honors. In 1937, Gold and Lewis were co-captains of the team and a major factor in winning three of the four team championships of the association. In the individual contests, Gold retained the epee crown with a 9 and 1 score, thus becoming the first contestant to hold this title for two consecutive years in the forty-four year history of the organization. The Gold-Lewis combination, appearing on a team of three, was responsible for winning the three-weapon, team foils, and team epee titles, conquering outstanding fencers from Columbia, Yale and Navy. In capturing the three title crown, the N.Y.U. team became the first in the association's history to hold that honor for three consecutive years. Other Jewish swordsmen competing in these games were: Jack Gorlin, leading N.Y.U. saber man; "Red" Kirschner, N.Y.U. saber; and Sid Kaplan, C.C.N.Y., saber and foils. In 1937, Irving Cantor won the national outdoor saber crown.



Irving Jaffee, an outstanding Olympic skater (1928 and 1932). He captured 600 amateur racing trophies before turning professional following the 1932 Olympiad

Golf: Although many Jews play golf, Jewish participation in competitive golf has been slight; as a result, outstanding Jewish golf players are rare, very few having achieved national importance.

Mrs. Elaine Rosenthal Reinhart was three times the premier golfer of America's western women. In 1914, she was the runner-up to Mrs. Jackson in the National Women's Golf Championship. In 1915, she won the championship of the Western Women's Golf Association. In 1918, she repeated by earning the crown of the Western Women's Golf Association for a second time. In 1925, she won both the women's championship of the state of Michigan and of the Western Women's Golf Association.

In 1936, Herman Barron of White Plains achieved thirteenth place in the professional championship competition, highest rank ever attained by a Jew. He won the Metropolitan Open Championship in 1938. Mrs. Burt Weil of Cincinnati has several times won the Ohio Women's title; Dorothy London of Baltimore won the Middle Atlantic title in 1936; Sylvia Annenberg, teamed with Mark Stuart, won the New York State mixed foursome title. Mrs. Annenberg, in 1937, won the Women's Metropolitan Golf championship and the Women's Long Island Golf Association trophy, which she also held in 1923.

Swimming: A number of Jews have been prominent collegiate swimmers. Among them have been Bernard Epstein, Lester Kaplan, Jules Karaschefsky, Irving Kramer, George Sheinberg and Myron Steffen of the College of the City of New York; Lou Falkenstein and Eugene Heilpern of Ohio State, Frank Jelenko and Norman Kramer, Rutgers; Homer Klater of the University of Pittsburgh; Paul Landsman of Columbia; Sam Rosen and Al Schwartz of Northwestern and Joe Wohl of Syracuse. Schwartz, Klater, Wohl and Kramer were at one time or another intercollegiate champions.

Only one Jew, Al Green, was on the 1936 swimming team. He placed third in the springboard diving event. Schwartz competed in the 1932 Olympic games where he finished third in the 100-metre free style. Schwartz was a great college swimmer and in 1930 at the National Collegiate A.A. championships at Harvard, he won the 50-yard, 100-yard and 220-yard championships as well as swimming anchor for Northwestern's championship medley relay team.

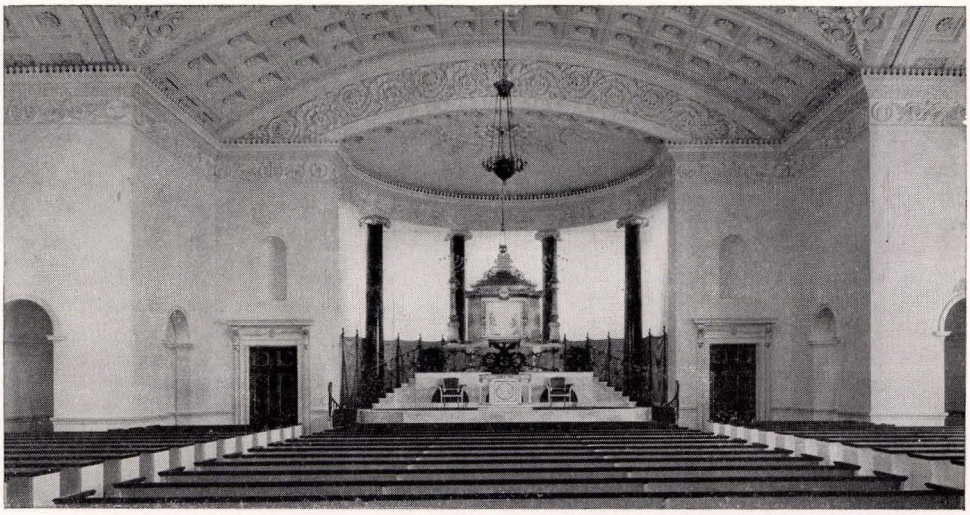
Among the women swimmers, Eva Bein has been outstanding in the distance events and Janice Lifson as a diver. Miss Bein in 1936 took second place in the annual five mile event at Toronto, Canada. Miss Lifson was repeatedly Metropolitan Senior A.A.U. champion.

Hockey: Five Jews played professional hockey in 1936: Alex Levinsky played with the Chicago Black Hawks, Sam Rothschild with the Montreal Maroons, Max Waminsky with the Boston Bruins, and Maurice Roberts with the New York Americans. Phil Stein, who was with the minor league team of Syracuse in 1935, played with Toronto in 1936. The sole Jewish manager-coach in hockey was Cecil Hart of the Montreal Canadians, whose teams won the Stanley Cup, symbol of the hockey championship, in 1930 and 1931. Levinsky was a member of the Chicago Black Hawks when that team captured the Stanley Cup in 1938.

Ice Skating: Irving Jaffe, one of the world's greatest skaters, captured six hundred amateur racing trophies before he turned professional after the 1932 Olympiad. Competing in two Olympiads, 1928 as well as 1932, Jaffee scored a double win in the 1932 games at Lake Placid where he won both the 5,000 and 10,000 metre races. He scored a win in the 1928 games in the 10,000 metre race, decided by competition against time, only to have officialdom rule the race invalid because of soft ice. This decision precipitated great argument at St. Moritz and the race has ever remained disputed; the skaters of the Norwegian team, however, in a striking good will gesture called on Jaffee after the race and acknowledged him as the winner and champion.

Bowling: 1937 saw a Jew win the bowling championship of the United States for the first time in many years when Max Stein of Bellville, Ill., won all events at the American Bowling Congress with the record breaking score of 2,070. He was the first Jew to win in this sport since Mort Lindsey made a similar clean sweep in 1919.

Horse Racing: A number of Jews have participated in the so-called "sport of kings" either as owners, trainers or jockeys. Benjamin Block was owner of Morvich, undefeated as a two year old and winner of the 1922 Kentucky Derby. John Hertz won the Kentucky Derby in 1928 with Reigh Count and Herbert M. Woolf duplicated this win ten years later with Lawrin, a sur-



Interior of the modern synagogue of the Hebrew Benevolent Congregation, Atlanta, Georgia. The eternal light shown above was made of parts from the original temple, founded in 1867

prise winner. In 1936, Bold Venture, a horse that was Jewish owned (Morton L. Schwartz), Jewish trained (Max Hirsch) and ridden by a Jewish jockey (Ira Hanford) won the Kentucky Derby.

Hirsch Jacobs and Max Hirsch are among the great trainers in the 1930's. In 1906, Walter Miller established a record for the number of winners ridden in one season, when he booted home 388 winning mounts; the following year, he won with 334 horses. In 1939 four Jewish jockeys—Sammy Renick, Joe Renick, Charley Rosengarten and Eddy Litzenberger—were among the headliners. Other well known jockeys of the past include Harry Wakeoff, Bobby Merrit and George Fields.

Hirsch Jacobs has compiled an outstanding record in that he has saddled over one hundred winners for the six successive years, 1933 through 1938. His five year total, 1933 through 1937, was 568 wins representing an aggregate of prize winnings totaling $583,000.

Handball. This sport was originated by the Irish in about the 10th or 11th Century, but was not very popular until about 1840. The Jews took to this game very easily because it could be played at Community Centers and in large cities.

Among the National A.A.U. champions are the following Jews in the singles or doubles classes:

Seymour Alexander, 1929, 1930-31, 1936; Morton Alexander, 1936; George Baskin, 1937-38; Sam Buxbaum, 1924; Eckard Galowin, 1929; Joe Garber, 1938; Max Gold, 1920, 1922; Sol Goldman, 1927-28, 1930; Joe Goldsmith, 1937; Harry Goldstein, 1934, 1937-38; Joe Gordon, 1935-36; Joseph Goudreau, 1930, 1932-33, 1936; Edward Hahn, 1930; Irving Jacobs, 1933; Dan Levinson, 1934-35; Jack Londin, 1935; Leo Manka, 1934; Dave Margolis, 1934-36; George Nelson, 1927, 1936; Paul Pearlman, 1938; Mike Schmookler, 1929; Jack Schwartz, 1938; Walter Schwartz, 1926; Jack Seamon, 1926, 1927-28, 1931. HENRY W. LEVY.

Lit.: Frank, Stanley B., *The Jew in Sports* (1936).

ATLANTA. The leading city of the State of Georgia and its capital since 1868, Atlanta has a population of 353,732 (census, 1930), of whom 12,000 are Jews (local estimate, 1935). Jacob Haas, whose daughter, Caroline, was the first Jewish child to be born in Atlanta, settled there in 1846, when the city was still Marthasville and consisted of only twenty-five families. A year later the firm of Haas and Levi is mentioned as subscribers to the community Christian Sabbath School. Later settlers to arrive in Atlanta were Moses Sternberger, Adolph Brady, Herman Haas, David Mayer, Aaron Alexander and his three sons, Bernard Brown, a Mr. Frankfort, Morris Lazaron and the Asher brothers.

All data concerning community life among early Jews in Atlanta were destroyed during the Civil War, when General Sherman's troops razed the city. The only Jewish organization known to have existed before the War was the Gemilath Chesed, a charitable society. This was reorganized into the Hebrew Benevolent Congregation by Isaac Leeser at the wedding of Mr. and Mrs. Abraham Rosenfeld, which was held in Atlanta on January 1, 1867. Services were held during holidays in the Masonic Temple, on Decatur Street. On August 31, 1877, the congregation dedicated its first house of worship; in 1931 it dedicated a larger Temple, at the corner of Richardson and Pryor Streets, one of the most imposing of its kind in the State. Among the rabbis who served the Hebrew Benevolent Congregation, which follows the Reform ritual, were: R. Borcheim (1871-73); Henry Gersoni (1874-76); E. B. M. Brown (1876-81); Jacob S. Jacobson (1882-87); Leo Reich (1888-94) and David Marx (since 1895).

In 1887, Congregation Ahabath Achim was organized and chartered; it dedicated its own synagogue in 1901, with Benjamin Mayerowitz, the first rabbi in Atlanta to deliver sermons in English, conducting services. Other rabbis who served this congregation were: A. Joffee (1887-95) and J. Simanohoff (1896-1901). The congregation dedicated a larger synagogue in the early part of the 20th cent. Atlanta Jewry is also served by Congregations: Shearith Israel (1906); Beth Israel (1907); Or V'sholom (1912); and Beth Hamedrosh Hogodol Anshe Sfard (1913). There are two Jewish cemeteries in the city.

The various Jewish communal and charitable organizations in Atlanta include: the Chevra Kadisha Chesed Shel Emeth (founded 1887); the Young Women's Hebrew Association; the Free Loan Association (founded 1906); the Monis Hirsch Free Clinic; the Jewish Educational Alliance (founded 1910); the Montefiore Relief Society (founded in 1891); the Council of Jewish Women; and the Hadassah. One of the oldest Jewish charitable institutions in Georgia is the Hebrew Orphan Home of Atlanta, which was established by the B'nai B'rith in 1889. The Federation of Jewish Charities, organized in 1910, with its subordinate bodies, provides locally for the material and medical help needed for the less fortunate Jews of the city. Among the purely social organizations are: the Standard Club (established in 1905); the Ingleside Country Club (established in 1924); and the Progressive Club (established in 1913).

Atlanta has elected several Jewish members to the Georgia legislature, among them Colonel Samuel Weil and Adolph Brandt. While the Jews of the city are well represented in its commercial life, a better than proportionate number are engaged in the legal, medical and educational professions. Some of these who have achieved distinction are: Dr. Aaron Alexander, who established the first drug store in Atlanta; David Mayer, one of the earlier settlers, who was instrumental in the organization of the public school system of the city; Arthur Heyman, a noted attorney; Dr. Joseph Jacobs, founder of the Jacobs Pharmacy Company, a chain store organization, and at one time holder of the Coca-Cola formula; and Morris Lichtenstein, who was founder of an Atlanta bank bearing his name, and organizer and president of Jewish communal societies.

In the industries, the Jews are largely engaged in the manufacture of cotton goods, furniture, clothing, leather goods and paper products. DAVID MARX.

Lit.: Reed, W., *History of Atlanta, Georgia* (1889) 397-98; Knight, L., *History of Fulton County, Georgia* (1930) 44-46, 60, 161, 210, 318, 483; Cooper, W., *Official History of Fulton County* (1934) 575-77; Martin, T., *Atlanta and Its Builders,* vol. 2 (1902) 391, 566-70, 447-51.

ATLANTIC CITY, city in New Jersey, situated on the Atlantic sea-coast, with a population of 66,000, of which about 10,000 are Jews (1939). The earliest permanent Jewish inhabitants in the city arrived about 1880 from Philadelphia. Previous to 1880, a number of Philadelphia families had been accustomed to spend their summers in the thriving resort; in particular, the Bacharach family, who had been conducting a thriving summer business in Atlantic City, and who later served both the city and the State of New Jersey in elective political offices. Among the earliest Jews, who came about 1890, were the Powdermaker, Moses, Blau, Koopman, Jacoby, Mendel, Allman, Jeitles, Muhlrad, Kohlberg, Weisenthal, Nusbaum and Sternberger families. Others came later from the Baron de Hirsch settlements which had been established in nearby Woodbine, Carmel, Rosenhayn and Alliance in 1891. Many prominent Jewish citizens of the 20th cent. community trace their lineage back to the settlers in the farm colonies, including the Greenberg, Garfinkle, Phillips, Levin, Schmeidler, Farkas, Littman, Kaplowitz, Weinsaft, Jacobs, Gardner, Abrahamovitz and Hersch families.

The first Jewish services were held in a private residence in the summer of 1888. Beth Israel Congregation was organized in 1889, with J. P. Sherbow as its first rabbi; the first temple was erected in 1893, but was later replaced by a more modern structure. This temple has been especially noteworthy for its summer services, in which visitors to the resort have joined with the local community in their religious devotions. Rabbi Henry M. Fisher has been rabbi since 1903.

The other Jewish congregations in Atlantic City are Emanus Israel, Rodef Sholom, Community Synagogue, of which Baruch R. Weilerstein was rabbi in 1939, Beth David and Ateres Tzvi Ansche Svard. The Jewish Community Center, with a membership of 1,700, is housed in a fire-proof structure costing more than $250,000, which is the hub of the Jewish communal life of the city. The Federation of Jewish Charities, organized in 1924, is the central agency for the raising of all funds for Jewish relief purposes. There are about thirty other Jewish fraternal, religious or social organizations. HENRY M. FISHER.

ATLAS, ELIEZER, Hebrew author and critic, b. Beisagola, Lithuania, 1851; d. Bialystok, Russia (now Poland), 1904. After his early marriage he pursued both rabbinic and secular studies, later engaged in an unsuccessful business venture, and then was employed as a bookkeeper. In 1884 he settled in Warsaw, where he became one of the principal contributors to the Hebrew periodical *Hatzefirah* and the annual *Haasif.* In 1887 he edited the annual *Hakerem,* its only issue. In 1891 he moved to Bialystok, where he worked as bookkeeper, and contributed a number of essays to *Hatzefirah,* which were later collected and published in *Mah Lefanim Umah Leahor* (What is Progressive and What is Retrogressive; Warsaw, 1898). In 1902 he went to Moscow, and became a private tutor.

Atlas' main contribution to Hebrew literature are his critical essays and reviews in the fields of rabbinical and historical research. His daring and critical spirit was at its best in his discussions of the historical works of Isaac Hirsch Weiss, Cassel and Halevy, Graetz' commentary to *Psalms,* and of the periodical literature devoted to Jewish knowledge and lore. He had prepared a study of the Council of the Four Lands, *Kiryath Arba;* but the manuscript was stolen and never recovered. Orthodox in his sympathies, he severely attacked political Zionism, and objected to radical changes imposed by self-appointed leaders.

Lit.: Sokolow, Nahum, in *Hatzefirah,* No. 75 (1904) literary supplement, 235-38; Hershberg, A. S., *ibid.,* No. 87 (1904) 263-65; No. 93, pp. 277-78; *Hapeles,* vol. 5 (1905).

ATOMISM, the doctrine which regards the essence of reality as consisting of indivisible (hence atom) units; this doctrine goes back to the Greek philosophers Leucippus and Democritus. These indivisible units, together with space (the vacuum) and motion therein, produce the physical and psychic worlds.

In its origin atomism was based upon a purely scientific or rational analysis of experience and had nothing to do with theology. The Arabian Mutakallimun, however, borrowed this doctrine and used it in the interest of theology. The Jewish philosophers who were influenced by the Kalam in many of their teachings did not adopt the atomistic doctrine. However, it is found in the writings of the Karaite philosophers, who stood closer to the Arabian Mutakallimun than did their Rabbinite opponents.



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The scapegoat is being driven into the wilderness

ATONEMENT. Table of Contents:

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Introduction. 1. *Primary Meaning.* Atonement, signifying in older English usage (thus in Shakespeare and the Authorized Version) at-one-ment or reconciliation, i.e. bringing into agreement those who have been estranged, is a term now generally used in the sense of amends or reparation, and is synonymous with propitiation or an offering, action, or sacrifice sufficient to win forgiveness or to make up for an offense. It is related to expiation, i.e. enduring the full penalty of the offense, and to satisfaction, i.e. rendering a full legal equivalent for the wrong done. Whereas expiation seeks to appease an offended party, atonement aims primarily to win his favor. One is born of the sense of fear, the other of love.

The Hebrew term for atonement in the Bible is *kippurim*. The singular form *kippur* is generally used in post-Biblical literature. The process or means of atonement is expressed in post-Biblical Hebrew by *kapparah*. The related noun *kofer* denotes ransom or expiation for a life, i.e. *wergild*. The ideas of propitiation and satisfaction are sometimes expressed by verbal forms of *ratzah*. The denominative verb *kipper* signifies both "to atone" and "to expiate." The original use of the verb seems to cover ideas not included in its English equivalents. It is used as a synonym of *kasah*, "to cover," in the sense of "to put out of sight," "to do away with," and so to annul or invalidate. It is employed also as parallel to *mahah*, "to blot out," and may, therefore, mean "to wipe away."

Some light on the meaning of the Hebrew *kipper* is afforded by its Assyro-Babylonian equivalent. According to S. H. Langdon, the root meaning of *kuppuru* "involves both the ideas of *cover* and *remove*." The root *kaparu* means fundamentally " 'wash away with a liquid'; *apply* and *wipe away* are two concepts inherent in this root, and although Babylonian appears to

have lost almost completely the idea of applying or covering, yet Hebrew has apparently retained traces of it, certainly in Gen. 32:21."

S. R. Driver concludes that while the word is used in a much deeper sense in Hebrew than in Babylonian, "the applications in the two languages are sufficiently kindred to leave no doubt that there must be some ultimate connection between them." In Babylonian usage the word "expresses the idea of *ritual purgation.*" By certain magical ceremonies a priest "purges" or "purifies" a king, a sick person, or a house. The act of atonement removes diseases, and, especially, expels the demons who were regarded as the cause of sickness and other troubles in those whom they possessed. The Hebrew term seems to have had a similar primary significance of ritual purgation in the early religion of Israel, and subsequently "acquired the more definite ideas of expiation, purification from sin, propitiation, and reconciliation." [1]

2. *The Idea of Atonement in Judaism.* The Jewish idea of atonement grows out of the essential character of the Jewish religion as a consciousness of communion with God, Who is both holy and righteous King and loving Father. By his misbehavior man often impairs this consciousness, thus endangering his well-being; he therefore stands in need of proper means for the restoration of the interrupted relationship, i.e. of at-one-ment with God.

What constituted the right means, whereby the nation and the individual sought to reconcile themselves to God and to be restored to His favor, varied at different times. In the evolution of the idea of atonement, as of Judaism in general, the destruction of the Temple of Jerusalem in 70 C.E. marks a sharp dividing line. Prior to that time the chief means of atonement were sacrificial. With the cessation of the sacrificial cult the emphasis shifted to prayer. In the first period itself we note three steps in the growth of the idea: (1) the pre-prophetic; (2) the prophetic; and (3) that of the Priestly Torah.

I. The First Period (up to 70 C.E.) 3. *Pre-Prophetic Views of Atonement.* The primitive form of atonement in ancient Israel is illustrated by *II Sam.* 21:1-14. Informed by the oracle that the prolonged famine was the penal consequence of Saul's slaughter of the Gibeonites, to whom the Israelites had sworn protection, David asked their survivors: "Wherewith shall I make atonement (i.e. expiate), that ye may bless the inheritance of the Lord?" The Gibeonites replied: "It is no matter of silver or gold between us and Saul, or his house; neither is it for us to put any man to death in Israel." When David assured them that he would carry out any demand they might make, they asked for seven of Saul's survivors to be delivered to them that they might hang them up unto the Lord in Gibeah of Saul. With this expiation of the injury done them, not only the Gibeonites were satisfied, but the wrath of the Lord, too, was appeased and He was reconciled to the land. The story seems to imply that the murder could be expiated either by *kofer,* money compensation, or by the law of retaliation, of a life for a life, and that the kinsmen of the victim could decide which they preferred. In course of time this practice was modified, so that the Book of the Covenant permitted *kofer* only in case a person was killed by a vicious ox (*Ex.* 21:12-15, 28-32).

Blood-guilt had to be expiated by blood. In the case of an untraced and hence unavenged murder, the blood was "covered" or "wiped away" by means of a symbolic rite of expiation (*Deut.* 21:1-9). According to *Deut.* 32:43, the defilement of the land, caused by the slaughter of the Israelites, will be removed through the blood revenge wrought by God Himself upon their foes, thus making expiation for the land of His people. *Num.* 35:33 defines the principle upon which these cases seem to be based: "No expiation can be made for the land for the blood that is shed therein, but by the blood of him that shed it." Hence money compensation for murder is totally forbidden (*Num.* 35:31-32).

In the case of offenses other than manslaughter, reparation was generally made by means of a gift. For example, when the Philistines learned that they had erred in humiliating the ark of the Lord, they consulted their priests as to the best way of making amends for their *'asham,* or guilt, and were advised to make reparation by sending golden votive offerings when they returned the ark (*I Sam.* 6:1-18). It was believed that the angry God, like a human being, could be propitiated by means of a gift (*I Sam.* 26:19; *II Sam.* 24:18-25). The gift was not necessarily an animal sacrifice. *II Kings* 12:17 speaks of "forfeit money" (*'asham*) and "sin money" (*hattath*) which were given to the priests. Similarly, *Amos* 2:8 and *Hosea* 4:8 refer to the popular custom of bringing fines to the priests as God's representatives to propitiate or satisfy the offended Deity (cf. *Ex.* 30:15-16).

The act of atonement appears to have sought: (1) to restore the interrupted relationship with God; (2) to counteract the evil consequence of the offense committed; (3) to prevent the offense from being seen by God; and (4) to have God close His eyes to the offense of the people. As the ultimate object of atonement was God, the notion of "atone" came to be equivalent to "forgive." Forgiveness came to represent the result of the covering, wiping out or atoning of the sin. "As this result always followed, the word *cover* or *atone* would come to have the sense *forgive* when the subject is God." [2]

In line with universal ancient practice, the rites of atonement assumed sacrificial form. Indeed, the entire institution of sacrifice may be regarded as aiming at the at-one-ment of man with God. Its objects were: (1) to honor and entertain God, as in the stories of Gideon (*Judges* 6:18-24) and of Manoah (*Judges* 13:15-19), in order to establish hospitable relations with Him; (2) to establish "table fellowship" with Him by means of the sacred life-blood of the victim, thus strengthening the assurance of His favor; (3) to appease His wrath by means of a gift as *wergild* and by means of the renewal of the life-bond.

The prominence of the blood of the sacrificial victim, as of the sacrifice itself in the atonement rites of ancient Israel, offers a sharp contrast to those of Babylonia, where they play no essential role. It is based upon primitive notions regarding the sacrosanct nature of blood as the vehicle of life (*Lev.* 17:11; *Gen.* 9:4;

[1] Hastings, James, *Encyclopaedia of Religion and Ethics,* vol. 5, pp. 640, 654.

[2] Davidson, A. B., *Theology of the Old Testament,* New York, 1907, p. 329.

Deut. 12:16). Blood and fat are the food of the deity (*Ezek.* 44:7; *Lev.* 3:17; 17:10-11). Sacrificial blood reestablishes the living bond of fellowship with God, and is, therefore, effective in ritual purgation.

4. *Prophetic Views.* The advancing religious conscience of Israel could not permit the mechanical nature of sacrifice in general and of its atoning efficiency in particular to go unchallenged. There were iniquities like those of the house of Eli that were not to be "expiated with sacrifice nor offering for ever" (*I Sam.* 3:14). The prophets from the 8th cent. B.C.E. onward set themselves against the pagan type of piety which supposed that satisfactions for all offenses might be made by means of gifts or oblations to God. In their thought it was blasphemy against the holy and righteous God to suppose that ritual exactness could cover up moral obloquy and wrong. The doom which they saw threatening the nation was not to be averted by means of holocausts. The sole way of securing God's salvation was by doing His will.

"Seek ye Me, and live," declares Amos in the name of God (*Amos* 5:4). "But let justice well up as waters, and righteousness as a mighty stream" (*ibid.*, 5:24). Hosea announces similarly: "For I desire mercy, and not sacrifice, and the knowledge of God rather than burnt-offerings" (*Hosea* 6:6). According to Isaiah, the sin of Jacob can be expiated only through the extermination of all idolatry and by means of a wholehearted return to God (*Isa.* 27:9-11). "Zion shall be redeemed with justice, and they that return of her with righteousness." To secure God's favor, the people must cease to do evil, learn to do good, seek justice, relieve the oppressed, judge the fatherless, plead for the widow (*Isa.* 1:10-27). Jeremiah is no less outspoken in his declaration that oblations can not stay God's judgments, and that righteousness alone can save the nation (*Jer.* 3:14; 7; 14:12; 18). With the same logic, Micah argues: "Will the Lord be pleased with thousands of rams, with ten thousands of rivers of oil?" What God demands is neither human nor animal sacrifice, but "only to do justly, and to love mercy, and to walk humbly with thy God" (*Micah* 6:6-8). In this spirit "by mercy and truth iniquity is expiated" (*Prov.* 16:6).

The attitude of the prophets toward atonement is the logical outcome of their ethical conception of God. He is, indeed, the Holy One of Israel, dwelling in a sanctuary amid His worshippers and "sensitive in His holiness to all uncleanness in that which is near to him, and requiring its removal by lustrations and atonement." [3] In addition to holiness, God's character is the embodiment of righteousness and loving-kindness. As the just King, He rules nations and men in accordance with their deserts. He punishes sin judiciously, and forgives offenses freely, if men but repent of their evil and espouse the path of goodness.

Though the words of the prophets sound as if they were opposed unconditionally to every form of ritual (*Amos* 5:21-24; *Isa.* 1:11-17; *Jer.* 6:20; 7:4, 21; see also *Ps.* 40:7), Jewish tradition has understood them in a more constructive sense, as protesting against all ritual as a means of atoning for outraged righteousness and for immorality. It is sacrifice without righteousness that is an abomination to God (*Prov.* 15:8; 21:3, 27). This is the view embodied in *Ps.* 50:8-13 and 51:18-21.

[3] Davidson, *ibid.*, p. 318.

While declaring that communion with God is not mediated by sacrifice, these—possibly emended—verses point to the sacrificial worship of the future which shall be acceptable to God.

Similarly, the prophets of the Exile and after unite in their high valuation of a sacrificial ritual which is based on an ethical foundation. Thus Joel exhorts the afflicted people: "Rend your heart, and not your garments, and turn to the Lord your God; for He is gracious and compassionate, long-suffering, and abundant in mercy, and repenteth Him of the evil. Who knoweth whether He will not turn and repent, and leave a blessing behind Him, even a meal-offering and a drink-offering?" (*Joel* 2:13-14).

Ezekiel is particularly emphatic in his evaluation of a purified or ethicized ritual. With his predecessors, he sees the doom of the nation in consequence of its idolatry, immortality and wickedness (*Ezek.* 22:23-31). Going beyond them, he repudiates the older idea that men suffer in expiation of the sins of their forbears, and teaches that the direct fruit of sin is death. The only way for the nation and the individual to save themselves is to cast away their sins and fall back in sincere repentance upon the grace of God. "For I have no pleasure in the death of him that dieth, saith the Lord God; wherefore turn yourselves, and live" (*ibid.*, 18:30-32). Atonement consists in complete spiritual regeneration, in true penitence and in the amendment of the sinner's ways. It is wrought by man and is aided by God as an act of grace. The guilt-laden exiles are told: "A new heart also will I give you, and a new spirit will I put within you . . . and cause you to walk in My statutes, and ye shall keep Mine ordinances, and do them (*ibid.*, 36:24-27). God will effect atonement for them not for their sake, but rather for the sake of His holy name, in order to prevent its profanation among the nations. The hope in God's redeeming power Ezekiel combines with the purified ritual of the future which shall reconcile the people to God (*ibid.*, 40 to 48).

Deutero-Isaiah likewise stresses the saving grace of God. Not the people's sacrifices, but God Himself blots out their transgressions for His own name's sake (*Isa.* 43:22-25). The afflicted nation is bidden to take comfort in the love of God. "For the mountains may depart, and the hills be removed; but My kindness shall not depart from thee, neither shall My covenant of peace be removed, saith the Lord that hath compassion on thee" (*ibid.*, 54:10). The unknown author of *Isa.* 56 combines his universalistic religious outlook, which places Jew and non-Jew on terms of absolute equality before God, with the belief in the efficacy of sacrificial worship. "Their burnt-offerings and their sacrifices shall be acceptable upon Mine altar; for My house shall be called a house of prayer for all peoples" (verse 7). Malachi was, therefore, in line with post-Exilic prophetic tradition when he spoke of the purified worship: "Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in ancient years" (*Mal.* 3:4).

5. *The Idea of Atonement in the Priestly Torah.* The Jews who survived the ordeal of Exile no longer identified religion with sacrificial worship. Under the influence of prophetic teaching and in consequence of national suffering, they came to value the moral foun-

dations of religion as well as its ceremonial observances. Accordingly, the restored ritual of the Second Temple, as reflected in the Priestly Code, combines the prophetic view of religion as righteousness with rites of distinctly primitive character, whose origin may be traced to pre-historic Semitic antiquity.

The Priestly Code rests on the conviction that "the gift of piety really produces a gratifying, propitious, and in the end, conciliating effect on God."[4] It displays a primitive dread of sin as a semi-physical pollution which bars safe access to God and prevents free intercourse with the community. The Priestly Code also takes cognizance of sin as moral dereliction, which endangers man's physical well-being and stains his soul (cf. *Isa.* 59:2-15). The removal of sin and of its effects becomes a communal and personal necessity. Accordingly, the Priestly Code takes on the form of an elaborate apparatus for the expiation of sin in order to preserve the holiness of the community and to retain the necessary union with God.

a) Sin and Guilt Offerings. The intensification of the consciousness of sin in post-Exilic times accentuated the propitiatory functions of the burnt-offering and even of the peace-offerings and oblations (*Ezek.* 45:15, 17; *Lev.* 1:4), and gave new prominence to the *hattath* or sin-offering and the *'asham* or guilt-offering. Whereas, in pre-Exilic times, the sin-offering and the guilt-offering figured as occasional fines, paid to the priests at the sanctuary (*II Kings* 12:17; *Amos* 2:8; *Hosea* 4:8), they now appear as regular parts of the ritual and assume a commanding position in the religious life of the people.

Neither Ezekiel (*Ezek.* 43 to 46) nor the Priestly Code clearly differentiates between the sin-offering and the guilt-offering. The law in *Leviticus,* while treating the two as identical (*Lev.* 6:10; 7:7, 37), seems to reserve the sin-offering for unwitting infractions of taboos or ritual oversights on the part of the head-priest, the congregation, a prince, or a private individual (*Lev.* 4). The guilt-offering is prescribed for occasions of discovery that a certain act constituted a moral or ceremonial offense. A wrong done to one's fellowman at the same time constituted an offense against God. Concealing testimony in a trial under a curse, contact with an unclean animal or other defilement, and failure to carry out an oath, uttered rashly or thoughtlessly, alike incurred guilt. In such instances *confession* of the sin had to be made in connection with the guilt-offering.

In the case of misappropriation of things belonging to the sanctuary, the trespass or guilt-offering did not suffice. In addition, *restitution* had to be made to the priesthood together with a fine of one-fifth of the value of the object. Where the trespass "committed against the Lord" consisted in taking advantage of one's neighbor "in a matter of deposit, or of pledge, or of robbery, or have oppressed his neighbour; or have found that which was lost, and deal falsely therein, and swear to a lie," full reparation plus a fine of a fifth of the valuation of the object had to be made to the owner before bringing "forfeit unto the Lord" to have the priest make atonement for him (*Lev.* 5).

Every guilt-offering is a sin-offering, though the reverse is not the case. The formula, following the regulations of the various sin-offerings and guilt-offerings, states: "and the priest shall make atonement for (the offender), and he shall be forgiven."

b) Moral Element. The emphasis upon confession of sin and upon the restoration of the misappropriated object to its rightful owner shows the growing prominence of the moral element in the rites of atonement. Of the greatest significance is the limitation of the power of atonement to sins and injuries growing *inadvertently* (*bishegagah*) out of human frailty, ignorance or passion; however, offenses perpetrated *with a high hand* (*beyad ramah*), with presumption or malice aforethought (*bezadon*) in defiance of the will of God, do not obtain forgiveness, but are punished with "excision" ("cutting off," *kareth*). They disqualify the offender from remaining in the sacred community and expose him to the wrath of God (*Num.* 15:22-31). Sometimes the community itself, in order to preserve its favorable relations with God, exterminates such offenders from its midst. Thus by slaying the man who had offended against God, Phinehas made expiation for the Israelites (*Num.* 25:1-15).

c) Ritual Purgation. Side by side with the moral element, the purely mechanical and ceremonial phase of the atonement rites is retained in the Priestly Torah. Not only persons, but also such things as a house, altar, and sanctuary require atonement or ritual cleansing (*Ezek.* 43:20-27; *Ex.* 29:36-37; *Lev.* 8:15; 16:16-20). A certain defilement, possibly contracted from the presence of unclean or sinful people, clings to them and requires atoning. The process of atoning consists of ritual purgation. To atone (*kipper*) means to "un-sin" (*hitta*), to cleanse (*tihar*) and to sanctify, i.e. restore to holiness (*kiddesh*).

Water, which, "according to self-evident symbolism, is the stain-purging element" (*Ex.* 19:14; 40:12, 31; *Lev.* 13:34, 54, 58; *Num.* 19:7-22), is generally used in ceremonies of cleansing. Sacrificial elements are still more effective disinfectants of "uncleanness." Among these are the ashes of the red heifer, burnt as a sin-offering for the community (*Num.* 19:1-22), the sacred ointment (*Lev.* 8:10-12) and the frankincense in the hands of the priests (*Num.* 17:5, 11-15). Although provisions were made for bloodless sin-offerings in the case of the poor, the proper sacrificial consecration rests in the sacrificial blood. "As water cleanses articles and persons, who have become too holy or unclean, from their dangerous 'infection,' as in singular cases fire more effectively consummates this purification (*Num.* 31:22-24; *Lev.* 13:52-57), so sacrificial blood cleanses, or sacrificial ashes mixed with water and sacred oil (*Lev.* 14:14; *Num.* 19:11-19). In this sense, Israel, like all other nations, from time immemorial has known lustrations. And they have continued to the latest legislation."[5]

The ceremony of cleansing by means of a sin-offering is performed for a woman upon the completion of her period of seclusion after child-birth (*Lev.* 12:1-8); for a man who had suffered from gonorrhea (*ibid.* 15:13-15) or a woman from menorrhagia (*ibid.* 15:29-30); for a priest after mourning for a near relative (*Ezek.* 44:25-27); and for a Nazirite who was

[4] Schultz, H., in *American Journal of Theology,* vol. 4, p. 284.

[5] Schultz, *ibid.,* pp. 265-66.

accidentally rendered unclean or who had completed the term of his vow (*Num.* 6:1-16).

Similar cleansing by means of an atoning sacrifice is required for disinfecting a "leprous house" or person. In such case, a live bird is employed as a second victim, to carry away the infection into the open field (*Lev.* 14:4-7, 44-45, 51-53). W. Robertson Smith refers to this type of atoning ceremony as "a natural symbolic action similar to that in which in old Arabia a live bird was made to fly away with the impurity of a woman's widowhood. The bird, it is added, died." [6] Instructive parallels are found among the Assyro-Babylonians.

d) Day of Atonement. The various rites of atonement reached their climax in the Day of Atonement (*yom hakippurim*), observed annually on the tenth day of the seventh month (Tishri), four days prior to the Feast of Tabernacles. The institution probably goes back to earlier times, though the first reference to it appears in *Ezek.* 45:18-20, where it is proposed that two days of atonement be established, in the first and the seventh months, in order to remove the defilements of the sanctuary and of the people growing out of the neglect of the cult. The ritual of the day, set forth in *Lev.* 16, combines—as W. Robertson Smith observes—"many different points of view—satisfaction with the Judge at the sanctuary, the renovation of a covenant of life with God, the banishment of sin from his presence and land (cf. *Micah* 7:19)." [6]

The Day of Atonement is the only fast prescribed in the Torah. It is a Sabbath of solemn rest, upon which every Israelite, home-born slave and resident alien are required to "afflict their souls" by abstaining from all food and labor.

The ceremonies of the day centered in the person of the high priest and his entrance into the Holy of Holies to atone for himself and his household, for the sanctuary and for the people of Israel. In addition to the sin-offering and burnt-offering of the day[7] the ritual consisted of the burning of frankincense by the high priest and of his making a confession of sin on his own behalf and on behalf of the community. The strange part in the order of the day consisted in his laying the sins of Israel upon the head of a goat and dispatching the animal into the wilderness. The scapegoat was thus supposed to bear the sins of the people to Azazel, probably a demon of the waste.

As a comparison of *Lev.* 16 and its interpretation in the *Sifra* and in Mishnah *Yoma* shows, the Day of Atonement underwent significant modifications in the last centuries of the existence of the Temple. It steadily grew not only in ceremonial impressiveness (see *Sirach* 50), but also in spiritual value. With the deepening of the Jewish religious consciousness it was transformed from a mere day of the cleansing of the sanctuary in preparation for the great pilgrimage Feast of Tabernacles into the most sacred day of the year.

Like the Day of Atonement, so the sacrifices of atonement steadily assumed an ever deeper spiritual character. Ben Sira warns his readers not to add sin to sin in reliance upon God's forgiveness, "For mercy and wrath are with Him, and His indignation abideth upon the ungodly" (*Sirach* 5:4-8). Furthermore, the sacrifice of the unrighteous man is a mockery and an offense. "As one that killeth the son before the father's eyes is he that offereth a sacrifice from the goods of the poor" (34:18-26). "He that keepeth the law multiplieth offerings; he sacrificeth a peace-offering that heedeth the commandments. He that practiceth kindness offereth fine flour, and he that doeth mercy sacrificeth a thank-offering" (35:1-2).

6. *Non-Sacrificial Atonement.* In the light of the deepening of the moral character of the atonement rites, one can understand the remarkable prayer which the priestly Chronicler puts into the mouth of the pious King Hezekiah: "The good Lord pardon every one that setteth his heart to seek God, the God of his fathers, though (he be) not (cleansed) according to the purification that pertaineth to holy things" (*II Chron.* 30:18-19). Indeed, non-sacrificial means of atonement were available. According to prophetic teaching, these consisted mainly in loyalty to God and in moral uprightness. They included also certain ritual elements, which evolved out of the idea of sacrifice.

First among these is prayer, which since earliest times seems to have been associated with sacrificial worship. In prayer both priests and prophets participated. Prayer is as "incense" and "the evening sacrifice" (*Ps.* 141:2). Intercessory prayer is offered by Abraham on behalf of the sinful Sodomites (*Gen.* 18:23-33), by Moses, Samuel and Amos in behalf of Israel (*Ex.* 32:9-14, 30; *Num.* 14; *Deut.* 9:18, 25; *I Sam.* 12:19; *Amos* 7:2-6; *Jer.* 15:1). Solomon's dedicatory prayer asks that in case of war, drought, famine, pestilence and sickness when people will "come to pray and make supplication unto Thee in this house, then hear Thou in heaven, and forgive" (*I Kings* 8:30-50).

Fasting is connected with both sacrifice and prayer (*Jer.* 14:11-12). It may have originated as a mere preparation for participation in a sacrificial meal, but, in course of time, it acquired independent value. It appears to have fitted a person for communion with God (*Ex.* 34:28; *Deut.* 9:9; *I Kings* 19:8). It served also to give emphasis and reinforcement to prayer. As a means of humbling oneself before God, fasting was deemed sufficiently meritorious to avert divine punishment (*I Kings* 21:27-29). Fasting came to be regarded as a form of penitence and was associated with confession of sin (*I Sam.* 7:6; *Neh.* 9:1-2; *Joel* 2:12-13). With the increased frequency of fasting in post-Exilic times, the prophets sought to keep it from becoming a mechanical performance. Fasting was to be associated with righteous conduct and with benevolence (*Zech.* 7 to 8; *Isa.* 58).

The prophetic doctrine of the atoning power of righteousness and mercy was extended to benevolence. *Prov.* 10:2, "Righteousness delivereth from death," was understood to mean almsgiving. *Dan.* 4:24 definitely counsels: "Break off thy sins by almsgiving, and thine iniquities by showing mercy to the poor." Sirach teaches similarly that as water quenches fire "so doth almsgiving atone for sin" (*Sirach* 3:30).

From the earliest times the belief was current that expiation, by means of suffering or enduring full punishment for the offense, forms a condition of pardon for both the individual and the nation (*II Sam.*

[6] *The Old Testament in the Jewish Church,* New York, 1881, p. 439.

[7] Sin-offerings were also made at New Moons and all the sacred feasts; *Num.* 28:15-31; 29.

12:13-14; 21:1-4). This doctrine reappears in the teachings of Ezekiel (*Ezek.* 20:37) and of Deutero-Isaiah (*Isa.* 40:2) as well as in later hortatory passages of the Pentateuch and poetical books (*Deut.* 8:2-3; 28:15-68; *Lev.* 26:39-41; *Ps.* 89:32-34). Under a system of strict social responsibility, the nation was believed to suffer for the sins of the individual even as the individual bore the sins of his kinfolk and nation. Popular belief assumed further that "the wicked is a ransom for the righteous" (*Prov.* 21:18). Deeper religious reflection showed, to the contrary, that the righteous sometimes suffer for the wicked. According to *Isa.* 53, the Servant of the Lord—probably a personification of ideal Israel—bears the penalty of the sinful nations and thus atones for them (*Isa.* 42:1-4; 49:1-7; *Zech.* 12:10).

The idea of vicarious atonement underlies the remarkable episode in the life of Moses, when, in consequence of Israel's apostasy, God said unto him: "Now therefore let Me alone . . . that I may consume them; and I will make of thee a great nation" (*Ex.* 32:10). In reply Moses pleaded with God to pardon the people's sin, or else to erase his name from the book (of life). Although God responded: "Whosoever hath sinned against Me, him will I blot out of My book," Moses persisted in imploring forgiveness. Finally, in answer to his entreaty, God revealed Himself to Moses in the thirteen attributes of mercy, which form the base of His forgiving grace (*Ex.* 34:6-7; *Num.* 14:17-20). The self-abnegation of Moses made him appear to Rabbi Simlai as the suffering servant of *Isa.* 53, who "bore the sins of many" that he might expiate the sin of the golden calf (*Sotah* 14a).

The atoning power of the suffering and death of the righteous is proclaimed in *IV Maccabees* (6:28; 9:24; 12:18; 17:20-23; cf. *Ps.* 116:15). It forms the traditional Jewish basis of Paul's doctrine of the atonement through the death of the Christ. However, in its full form Paul's doctrine embodies conceptions derived from the mystery religions, which clash with the pure ethical monotheism of Judaism.

II. The Second Period (after 70 C.E.). *7. Transformation of the Idea of Atonement.* The fall of the Temple in 70 C. E. produced a radical change in the conception of atonement. The Jewish people were now compelled to seek effective substitutes for the extinct sacrificial ritual. These they found ready to hand in the non-sacrificial means of atonement which had grown up by the side of the sacrificial worship.

The sacrificial ritual itself was considered as but temporarily suspended. The prayers of the synagogue rang with the hope of its speedy restoration. A halo of special sanctity began to surround everything that pertained to the old forms of worship. The Temple was spoken of as the *Lebanon* (Hebrew *laban,* "white"), because it makes the sins of Israel white. The stones of the altar conciliate Israel and God. The sacrifices cleanse Israel of the defilement of sin (*Pesikta de Rab Kahana* 55a). Peace-offerings bring peace into the world. This is also the case with thanksgiving sacrifices, tithes, the paschal lamb, and the sin-offering and the guilt-offering (*Sifra,* edit. Weiss, p. 13a). With painstaking care the effects of the various private and public sin-offerings were calculated (*ibid.,* p. 82ab; *Shebu.* 1 to 2). The atonement sacrifices now appeared as means of grace offered by God to the Jewish people to enable them to free themselves from the impurity of sins committed inadvertently and thus to regain the joy of fellowship with Him. Furthermore, the sacrificial cult atoned not only for Israel, but also for all the nations. The belief, therefore, was natural that the destruction of the altar left them without effective means of atonement (*Suk.* 55b).

a) Torah. The sacrificial cult was valued by the rabbis because it formed part of the Torah. They now devoted themselves with loving care to preserve all the details of the Temple worship, and to invest them with meaning. The very study of the passages that commanded and detailed the sacrifices in the Torah came to be regarded as a substitute for their performance (*Pesikta de Rab Kahana* 54ab; *Tanhuma,* edit. Buber, *Lev.* 35a, § 16). Rabbi Simeon said: "The words of the Torah are more precious unto me than burnt-offerings and sacrifices" (*Aboth de Rabbi Nathan* 8).

b) Prayer. With the cessation of sacrificial worship, prayer, which had steadily grown in importance by its side, appeared as its main substitute. Praying three times a day, which was the practice of men of piety during Temple times (*Ps.* 55:18; *Dan.* 6:11), now became a fixed institution for both private and public devotion. The time and the form of these services (Shaharith, Minhah and Maarib) on week-days and the additional (Musaf) service on the Sabbath and festivals, as well as the fifth service (Neilah) on Yom Kippur, were made to correspond to the public sacrifices in the Temple (*Ber.* 26b). In the view of Rabbi Eleazar, prayer ranks higher than sacrifices and even good deeds (*ibid.* 32b). Prayer is the true service of the heart (*Taan.* 2b). One who, in a proper state of bodily cleanliness, puts on the phylacteries (Tefillin), recites the Shema ("Hear, O Israel") and offers prayer is considered as having built an altar and sacrificed upon it (*Ber.* 15a).

c) Repentance. Torah and prayer have atoning power because they direct the heart to God. Their effectiveness in reality consists in their leading man to repentance. Indeed, repentance ranks higher than Torah. "Repentance is like unto the sea. Even as the sea is ever open, so are the gates of repentance ever open. Prayer, on the other hand, is like a ritual bath. As a bath is sometimes open and sometimes closed, so are the gates of prayer sometimes open and sometimes closed." He who repents of his sin is regarded as if he had made a pilgrimage to Jerusalem, built an altar, and offered upon it all the sacrifices (*Pesikta de Rab Kahana* 141a-142b).

d) Confession. An essential part of repentance is the confession of sin. The public prayers include general confessions, but in the case of a particular offense, special confession had to be made. This was to be no mere verbal exercise. Confession and repentance have to be from the heart and must definitely lead away from sin if they are to effect atonement. "If a man is guilty of a sin and confesses it, but does not change his way, unto what is he like? He is like a man who holds a reptile in his hand, to whom, though he should immerse himself in all the waters of the world, it will avail nothing; but as soon as he throws away the defiling reptile, an immersion in forty seah of water will be accounted to him as a cleansing bath, as

it is said (*Prov.* 28:13): 'But whoso confesseth and forsaketh them shall obtain mercy,' and as it is further said (*Lam.* 3:41): 'Let us lift up our heart with our hands to God in the heavens' " (*Taan.* 16a; cf. *Sirach* 34:25). Before a man dies, he has to confess: "I have sinned against the Lord, and against the man I have injured" (*Yoma* 87a).

e) Reparation. Where a sin was committed by offending a fellowman, repentance and confession can not atone without the propitiation of the offended party. Where the guilt involved money matters, the first duty consisted of proper restitution. The scrupulous care of the rabbis regarding restitution is illustrated by the following controversy between the Shammaites and the Hillelites: "If a man stole a beam and used it in the erection of a building, the Shammaites held that he was to pull down the structure and restore the original beam to its owner, but the Hillelites maintained that it was sufficient for him to pay the value of the beam." The more lenient view of the Hillelites was adopted in order to encourage sinners to repentance (*Git.* 55a; *Eduy.* 7:9).

Similarly, Rabbi Eliezer teaches: "If one robs his fellowman of an object the worth of which is a perutah (the smallest coin), he must carry the article after the owner as far as Media to return it to him" (*Aboth de Rabbi Nathan II* 21, p. 23a; cf. *B.K.* 9:5). Only by way of encouraging penitents, the rabbis instituted the practice that where the expenses involved in taking the article back to its owner exceeded its worth, the robber might pay the value of the article plus a fine of an additional fifth in the court of justice, and bring a guilt-offering and obtain atonement (*B.K.* 103b).

f) Charity. Before there can be any thought of atonement, justice must be done. In addition to justice, a life of at-one-ment with God calls for loving kindness. When Rabbi Joshua, upon seeing the Temple ruins, exclaimed to Rabbi Johanan ben Zakkai (*Aboth de Rabbi Nathan* 11ab): "Woe unto us that this is destroyed, the place where the sins of Israel were atoned!" the master replied: "Grieve not, my son, we have a means of atonement similar to it, for it is said (*Hosea* 6:6): 'For I desire mercy and not sacrifice.' " Regarding the sin of Eli's house of which the Bible says that it could not be expiated with sacrifice or offering for ever, Rabbah declared: "With sacrifice and offering it shall not be expiated, but it shall be expiated with words of Torah." Abaye was of the opinion that "it shall be expiated with acts of loving kindness" (*Yeb.* 105a; *R.H.* 18a). "When the Temple was in existence, the altar atoned for man; now a man's table atones for him," i.e. by giving of his food to the poor (*Hag.* 27a; *Men.* 97a). According to Rabbi Eleazar, doing charity ranks higher than offering all the sacrifices (*Prov.* 21:3; *Suk.* 49b). During the existence of the Temple a man secured atonement by paying the shekel, but after the destruction of the Temple he secured atonement through charity. In the opinion of Rabbi Johanan ben Zakkai, charity atones for the nations as the sin-offering atones for Israel. Rab Assi held that charity outweighs all the commandments.

g) Fasting. "Prayer, charity and repentance avert the evil decree" (*Yer. Taan.* 2:1). Next to these, fasting figures prominently as a means of atonement. Rabbi Eleazar valued fasting even higher than he did charity, for one is the sacrifice of oneself, while the other is but a sacrifice of one's money (*Ber.* 32b; *Sefer Hasidim,* edit. Wistinetzki and Freimann, pp. 40-41).

h) Yom Kippur. The fast which grew in ever greater spiritual value for the Jewish people is the Day of Atonement. With the discontinuance of the atoning rites of the Temple, atoning efficacy was vested in the day itself. "The scapegoat atones, but in the absence of the scapegoat the Day atones" (*Yer. Yoma* 8:7). Rabbi Judah the Patriarch held that "all transgressions of the Torah, with or without repentance, the Day of Atonement expiates, excepting the denial of God, the misrepresentation of the true sense of Scripture, and the annulment of circumcision. In these instances, if a man repent, the Day of Atonement expiates, but if he does not repent, the Day of Atonement does not expiate" (*Yoma* 85b; *Shebu.* 13a).

Rabbi Ishmael taught: "There are three kinds of atonement and each of them is connected with repentance. If a man has transgressed a mandatory commandment and repents, he is forgiven directly, for it is said (*Jer.* 3:22): 'Return, ye backsliding children, I will heal your backslidings.' If a man has transgressed a prohibitory commandment and repents, repentance suspends the punishment and the Day of Atonement expiates, for it is said (*Lev.* 16:30): 'For on this day shall atonement be made for you.' If he has transgressed a commandment which entails excision or the death penalty and repents, repentance and the Day of Atonement suspend the punishment and suffering wipes it away, for it is said (*Ps.* 89:33): 'Then will I visit their transgression with the rod, and their iniquity with strokes.' But as for a man guilty of the profanation of God's name, neither repentance can suspend his punishment, nor the Day of Atonement expiate it, nor even suffering wipe it away. Only all three of them may suspend the punishment and death wipes it out, for it is said (*Isa.* 22:14): 'And the Lord of hosts revealed Himself in mine ears: Surely this iniquity shall not be expiated by you till ye die' " (*Yoma* 86a).

8. *The Rabbinic Doctrine of Atonement.* The authoritative rabbinic doctrine of atonement is stated in the Mishnah (*Yoma* 8:8-9). "The sin-offerings and guilt-offerings atone. Death and the Day of Atonement expiate if accompanied by repentance. Repentance (by itself) atones for light transgressions, whether of omission or commission. In the case of grave transgressions repentance suspends the punishment until the Day of Atonement comes around and atones. If a man says: 'I shall sin and repent, and shall sin again and repent,' no opportunity is afforded him for effectual atonement. If he says: 'I shall sin and the Day of Atonement will atone for me,' the Day effects no atonement. Transgressions of man against God the Day of Atonement removes, but transgressions of man against his fellowman the Day does not remove until he has appeased his fellowman."

In the same passage Rabbi Akiba teaches the Jewish doctrine of divine purification in contradistinction to the doctrine of vicarious atonement of the early church. He points out the great felicity enjoyed by Israel in that God Himself purifies them. Then, interpreting the title *mikveh yisra'el* (literally "hope of Israel"),

given by Jeremiah to God (14:8), as "ritual bath of Israel," he draws the comparison: "As the ritual bath purifies the unclean, so the Holy One, blessed he He, cleanses Israel."

9. *Suffering.* The tribulations of the Jewish people during the centuries following the fall of Jerusalem gave special prominence to suffering as a means of atonement. These afflictions were viewed as means of expiation of national guilt preparatory to the advent of the Messiah. Personal suffering and death likewise appeared as punishments, satisfying the divine claims of justice, and hence effected atonement. In view of these considerations, the rabbis taught men to praise God not only *in* suffering, but also *for* suffering. Rabbi Nehemiah speaks of suffering as an even more effective means of atonement than sacrifices. Man should rejoice in suffering, for thereby he obtains divine forgiveness (*Sifre Deut.,* edit. Friedmann, p. 73b). The righteous are purified by means of chastisements in this world in order to enjoy the bliss of the hereafter (*Midrash Eccl.* 3:18).

Self-inflicted suffering assumed the nature of an atoning sacrifice. In the Middle Ages, especially under the influence of Cabala, ascetic rites, excessive fasting and various forms of penance recommended themselves as effective ways of gaining God's favor. Against these practices the Hasidic movement (18th cent.) made effective protest, insisting that communion with God may be secured through joyous worship.

10. *View of Reform Judaism.* Reform Judaism lays less stress upon expiation and more weight on at-one-ement or reconciliation with God by means of moral and spiritual regeneration. In its view the purpose of atonement is to be in harmony with God, with one's fellowmen and with oneself. Typical of the Reform viewpoint are the following extracts from the Yom Kippur service of the *Union Prayer Book* (vol. 2, pp. 193 and 313): "Thou dost not call upon us to justify ourselves, but to examine our conduct, acknowledge our sins, and forsake the evil. Thou hast summoned us this day that we may judge ourselves in the light of truth. Not to punish, but to pardon is Thy holy will; not to destroy us in Thine anger, but to forgive us in Thy love, hast Thou appointed this Day of Atonement." ". . . on this Sabbath of Sabbaths God would have us make reparation for every wrong done to our fellowmen in the eager struggle for existence. And those who have been bruised and beaten down in life's battle He would have restored to their birthright of freedom and independence."

See also: CHARITY; CONFESSION; DEATH; FASTING AND FAST DAYS; FORGIVENESS; KAPPORES; MEDIATION; PENANCE; PRAYER; REPENTANCE; SACRIFICE; SIN; SUFFERING; TASHLICH; WRATH OF GOD; YOM KIPPUR.

SAMUEL S. COHON.

Lit.: Büchler, A., *Studies in Sin and Atonement* (1928) 375-461; *Hermann Cohens Jüdische Schriften,* vol. 1 (1924) 125-44; Cohen, Hermann, *Religion der Vernunft* (3rd ed., 1929) 208-75; Cook, S. A., in Smith, W. R., *Religion of the Semites* (3rd ed., 1927) 645-54; Hastings, James, *Encyclopaedia of Religion and Ethics,* vol. 5, pp. 635-71; *Jewish Encyclopedia,* vol. 2, pp. 275-84; *Encyclopedia Biblica,* vol. 4, cols. 4183-4226; Moore, G. F., *Judaism,* vol. 1 (1927) 497-506; Schechter, S., *Some Aspects of Rabbinic Theology* (1909) 293-312.

ATONEMENT, DAY OF, *see* YOM KIPPUR.

ATTAH HORETHA, *see* TORAH, READING OF.

ATTELL, ABE, pugilist and featherweight world champion from 1908 to 1912, b. San Francisco, Cal., 1884. He entered upon his ring career in 1900, at the age of sixteen, and continued boxing until 1915, when he retired from the ring at the age of thirty-one.

Attell won the world's featherweight championship at San Francisco on April 30, 1908, by knocking out Brooklyn Tommy Sullivan in four rounds. For four years thereafter he defended the featherweight title against all challengers. He is considered to have been one of the cleverest offensive and defensive boxers in the entire history of pugilism; at times, his own class offering no suitable opposition, he engaged some of the best lightweights of the day and scored many noteworthy victories. Some of the outstanding pugilists with whom Attell battled were Young Erne, Battling Nelson, Patsy Haley, Harlem Tommy Murphy, Owen Moran, Ad Wolgast, and Frankie Neil. He fought a historic ten-round no-decision bout with Jem Driscoll, most renowned of the English featherweights, at New York in 1909; many sports writers at the time declared that the English boxer had shown himself the superior. Attell lost his featherweight title to Johnny Kilbane, of Cleveland, Ohio, on points in a twenty-round bout held at Vernon, Cal., on February 22, 1912.

ATTESTATION. The Jewish conception of the role of the witnesses in signing a document differs to a certain extent from the common legal view. In the latter, the witnesses merely testify to the signature of one or both of the parties, and need not be concerned with the contents of the document itself. In Jewish law the witnesses testify to the actual business transaction that has taken place, and therefore assume a much wider responsibility.

Biblical law makes no mention of attestation of documents, but does provide that any event of transaction must be established by two witnesses. It is probable that when it became customary to make written records of transactions (possibly in the times of the Kings) witnesses at first gave oral testimony to the facts stated in the document; but with the advance from a primitive society to the complex of commerce, witnesses soon substituted their signatures. The written instrument, however, was not drawn up by the contracting parties, whose signatures were not appended to it, but by the witnesses themselves. Thus the marriage contract (Kethubah), which details the mutual obligations of the bridegroom and the bride, is signed by neither of the pair about to be wedded, but by the witnesses alone.

As a result of this conception of the document as testimony rather than contract, it became necessary for the witnesses to be extremely careful that all the proper formalities were observed. They had to add the word *'ed,* "a witness," after their names. They had to be present when the parties made their oral agreement, and in some cases take "symbolic possession" (Kinyan) to signify that the contract was binding. They had to read through every word of the document they signed, and it could not be read aloud to them; but if one of the witnesses did not understand the language in which the document was written, it could be translated for him. It was further required that the witnesses be per-

sonally acquainted with both the parties to the transaction. The only exception to this rule was in the case of writs of manumission for slaves and bills of divorce, where the rabbis were anxious to facilitate the procedure; in such cases the witnesses had to know one of the parties. Later on, the rule was further relaxed, in the case of bills of sale, and acknowledgments of debts; in such cases they needed to be acquainted only with the seller or the debtor.

In order to avoid the possibility of later additions being made to the document after it had been signed, witnesses were required to place their signatures at a distance of less than two lines from the body of the instrument. Later on another device to prevent additions was adopted, viz. to conclude the contract with the words *vehakol sharir vekayam* ("everything is fixed and established"). This made the precaution no longer necessary, but it was retained because it had been a former ordinance of the rabbis.

Lit.: See under DOCUMENTS, LEGAL.

ATTORNEY (*'entelar,* from the Greek *entolarios,* "commissioner," "agent"), the proxy or attorney sent by a prince with plenipotentiary powers. In post-Talmudic literature Entelar, or attorney, signified the proxy or agent in a legal matter. The Greek term points to its late origin.

In actuality, the proxy was scarcely known to Talmudic law. With reference to a passage in the Talmud (*Yer. Sanh.* ii, 19d), where the term Entelar is mentioned with this meaning, the later authorities (Posekim) are concerned with the question of the admissibility of an agent or commissioner in a legal dispute. There, in connection with the statement of the Mishnah that a high priest can judge and be judged, the objection that the high priest could have actually appointed an "Entelar" is answered by the argument that if the high priest were required to take an oath, the Entelar could not substitute for him.

The later authorities (Posekim) expressed the view that not only the accused in a criminal trial, but also the defendant in a civil case must appear in person before the court and can not be represented by an attorney (*Hoshen Mishpat* 124). However, the plaintiff in Jewish civil cases, especially in late Talmudic times, could name a proxy by means of a power of attorney (Harshaah). Many of the later authorities, however, would not allow the use of an attorney if the plaintiff were present in person.

See also: AGENCY, LEGAL; POWER OF ATTORNEY.

ATTRIBUTES OF GOD, the qualities ascribed to God by man in his attempt to form a conception of the nature of God. Primitive man is frankly anthropomorphic and thinks of the divine being on the analogy of human nature. God to him is a magnified human being. The ancient Greek philosopher Xenophanes (6th cent. B.C.E.) well expressed this tendency when he said: "The Ethiopians make their gods black and snub-nosed; the Thracians say theirs have blue eyes and red hair; yes, and if oxen or horses or lions had hands, and could paint with their hands and produce works of art as men do, horses would paint the forms of the gods like horses, and oxen like oxen, and make their bodies of their several kinds."

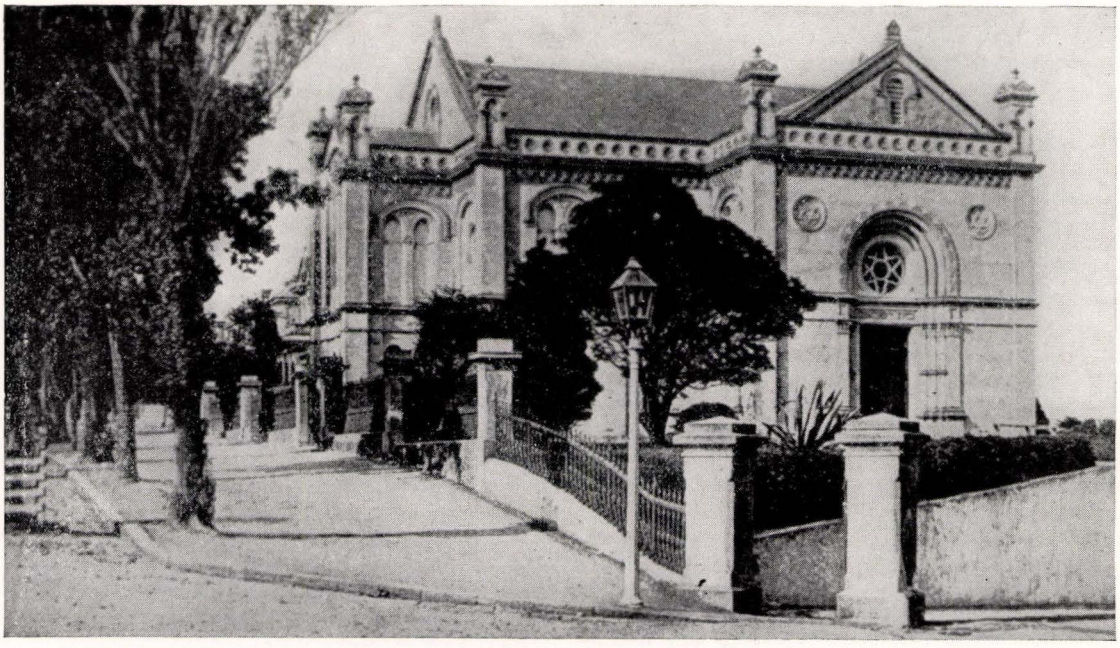
In the Bible, similarly, there are many such anthropomorphic expressions ascribing to God human form, such as hands, feet, face, back; human functions and acts, such as walking, smelling, seeing, hearing; human feelings and emotions, such as rejoicing, grieving, loving, hating, being angry, regretting. Moral qualities too are ascribed to Him, such as goodness, justice, mercy; also intellectual and spiritual qualities, such as wisdom, knowledge, understanding. On the other hand, there are expressions which indicate the sublimity and remoteness of God, bordering upon, though never achieving, the idea of transcendence: "And thou shalt see My back; but My face shall not be seen" (*Ex.* 33:23); "I am that I am" (*Ex.* 3:14); "God is not a man, that He should lie; neither the son of man, that He should repent" (*Num.* 23:19); "Take ye therefore good heed . . . for ye saw no manner of form on the day that the Lord spoke unto you . . ." (*Deut.* 4:15); "For My thoughts are not your thoughts, neither are your ways My ways, saith the Lord" (*Isa.* 55:8).

In connection with the Bible, the rabbinic expression "divine attributes" has reference to the thirteen moral attributes enumerated in *Exodus* (34:6-7), as interpreted in the Talmud (*R. H.* 17b). But there is no scientific or philosophical theory or doctrine of divine attributes either in the Bible or in the Talmud.

The earliest discussion of the divine attributes from a metaphysical point of view is found in Philo (1st cent. C.E.). Philo, insisting on the transcendence of God, maintains that we can say only what God is not, not what He is (negative attributes). The doctrine of divine attributes played a great role in the Christian doctrine of the trinity; it was in connection with such theological discussions between Christians and Mohammedans that the Mutakallimun (Mohammedan rationalist theologians of the 8th and following centuries) developed the doctrine of divine attributes which is so important in medieval Jewish philosophy. The Jewish philosophers from Saadia to Albo (10th to 15th centuries) and beyond followed in the main the discussions of the Arabs.

The two essential elements in the various formulations of the doctrine are the elimination of anthropomorphism and the conception of the absolute unity of the divine being. Maimonides took the extreme point of view that God is transcendent and that all the attributes ascribed to Him in Scripture and elsewhere are not merely metaphors, which would indicate similarity in kind, and hence anthropomorphism and inner plurality (since one attribute is different from another), but homonyms, which means that there is no similarity whatsoever between God and man. We can only say what God is not (negative attributes) and that of which God is the cause (activity attributes). Judah Halevi, Gersonides, Crescas and Albo were willing to admit some kind of similarity in the meaning of the attributes as applied to God and as used in human speech. The other Jewish philosophers were close in their opinions to the Maimonidean or Gersonidean point of view.

Jewish theologians of modern times have treated attributes less from the metaphysical and more from the religious point of view. They realize, on the one hand, that it is impossible to define God in such human terms; but, on the other, they are aware that a religious person wants to know something of the ways



The synagogue at Auckland, New Zealand. The total Jewish population of this district is less than 1,000

of God, and is not satisfied with a mere statement of His existence. Accordingly, Jewish writers on theology have made use of the attributes, but have chosen those which most appealed to them, and interpreted them in modern terms. Thus Kaufmann Kohler, in addition to the attributes of unity, omnipotence, omniscience, omnipresence and eternity, which are inherent in the idea of a Supreme Being, speaks also of God's holiness, wrath, mercy, justice, love, truth, wisdom and condescension. Samuel Cohon dwells on God's nature as cosmic and personal. The first includes transcendence and immanence. The second refers to the qualities of unity, life, power, creativity, wisdom, will, justice, love, holiness and purity. The moderns thus follow to a large extent the thought of the Jewish philosophers; the chief change has been the incorporation of the idea of evolution. Thus God is no longer the creator in the past, but the eternal creator; and His acts are the expressions of qualities that lead mankind to greater knowledge and to greater righteousness.

See also: ANTHROPOMORPHISM; CREED; GOD, KNOWLEDGE OF; PHILOSOPHY, JEWISH; THEOLOGY; THIRTEEN ATTRIBUTES, THE. ISAAC HUSIK.

Lit.: Kaufmann, David, *Geschichte der Attributenlehre* (1877); Husik, I., *A History of Mediaeval Jewish Philosophy* (2nd ed., 1930); Kohler, K., *Jewish Theology* (1918) 72-145; *Central Conference of American Rabbis Year Book*, vol. 45 (1935) 207-45; Cohon, Samuel S., *What Jews Believe* (1931) 121-64; Neumark, D., *Geschichte der jüdischen Philosophie*, 2 vols. (1907-28).

AUCKLAND, provincial district and city of the island of New Zealand, with a total Jewish population of less than 1,000 (1937; the city has a general population of 88,000, while the Auckland district has 469,000). The first Jews to settle in the colony of Auckland were Barnett Keesing, David Nathan, Israel Joseph, Henry Keesing, Asher Asher and Samuel Brown, who arrived there in the period between 1840 and 1843 and laid the foundations of the Jewish community. The first services were held in the early 1840's in the home of David Nathan, where the Sabbath and festival prayers were read until a room was fitted up for the purpose in his store. Ralph Keesing, Charles Davis and Philip S. Solomon conducted the services. In 1859 Rabbi J. E. Myers, the first minister appointed to a New Zealand congregation, was called to the Gates of Hope Congregation. A building was leased in 1855 for use as a synagogue, and the congregation worshipped there until 1884, with Rabbi Moses Elkin officiating from 1864 to 1880. He was succeeded by Rabbi S. A. Goldstein, who in 1930 completed fifty years of service as minister.

The Auckland congregation owed much to the leadership and example of David Nathan, the founder, whose generosity and service did much toward placing it on a sound basis. David Nathan was the founder of a family which for three generations has been prominent in Jewish activities.

The Jewish pioneers in Auckland were engaged mainly in commercial pursuits, and in this and other directions helped lay the foundation of the commercial and industrial prosperity of the colony. The first and second mayors of Auckland, P. A. Philips and Henry Isaacs, were Jews, and Jews are among the members of the Provincial Councils. Sir Arthur Myers was mayor of Auckland from 1904 to 1910, when he was elected to Parliament. During his term as mayor a new town hall was erected and electric light was introduced. In 1910 he presented to the city, at a cost of £20,000, Myers Park and Myers Free Kindergarten. He served as Minister of Finance, Defense and Railways in 1912, and as Minister of Munitions and Supplies in 1915.

Among the women active in communal and public work may be mentioned Mrs. David L. Nathan, Dominion President of the New Zealand Women's Society and president of the Auckland branch of the New Zealand Zionist Society since its inception in

1920. Mrs. Nathan is the founder and member of the Executive, Auckland Hospital Auxiliary; president, Jewish Women's Benevolent Society, Judean Girl Guides Association (1931).

Dr. Alfred Bernstein is captain in the New Zealand Medical Corps and author of several medical volumes; Claude H. Moses, former president of the Auckland Dental Association, holds a fellowship of the International College of Dentists in recognition of services rendered to dentistry; Max Salas, a resident of New Zealand since 1905, has been active in the Zionist movement both in Palestine and New Zealand for a number of years.

AUER, LEOPOLD, violinist and teacher, b. Veszprém, Hungary, 1845; d. Dresden, Germany, 1930. At seven he was sent to Budapest to study under Kohne, at ten he entered the Vienna Conservatory of Music and studied under Dont, and from 1861 to 1866 he completed his musical education with Joachim at Hannover. He won instant recognition upon his debut at the Gewandhaus Concerts in Leipzig. At an early age Auer joined the Russian Orthodox Church.

In 1868 Anton Rubinstein, then director of the St. Petersburg (now Leningrad) Conservatory of Music, invited him to succeed Wieniawski as head of the violin department. He held this post until 1917, at the same time conducting the symphony concerts of the Imperial Russian Musical Society, performing as soloist at the court of the czars, and organizing the famous St. Petersburg Quartet. After touring through Scandinavia, he came to New York city in 1918. In 1926 he was appointed head of the violin department of the Institute of Musical Art, but left one year later to head the same department at the Curtis Institute of Music in Philadelphia; he was a faculty member of the Juilliard Graduate School of Music.

Auer's chief fame was due to his skill as a teacher of the violin. Among his pupils were most of the greatest violinists of the 20th cent., such as Elman, Zimbalist, Heifetz, Seidel, Rosen, Piastro and Brown.

Auer is the author of *Violin Playing as I Teach It* (1921); *My Long Life in Music* (1923); *Violin Master Works and Their Interpretation* (1925); *Graded Course of Violin Playing* (8 vols., 1926-27); as well as transcriptions of compositions by Beethoven, Tchaikovsky and Glinka.

Lit.: Auer, L., *My Long Life in Music* (1923).

AUERBACH, widespread Jewish family name appearing frequently in Central and Eastern Europe, and occurring also in such modified forms as Awerbach, Awerbuch, Orbach and Urbach. The name occurs at least as early as the 15th cent., and is derived probably from the village of the same name in Hesse-Darmstadt, Germany. The progenitor of the family, Moses Auerbach, court Jew of the bishop of Regensburg about the year 1500, was apparently the ancestor of Moses Isserles (ReMA, 1520-72). Epitaphs on monuments in the Vienna Jewish cemetery include the name Auerbach from 1606 on. A prominent representative of the Austrian line of this family was Meshullam Solomon Fischhof-Auerbach (d. 1677), who was expelled from Vienna in 1670 with the rest of the Jews. Menahem Mendel Auerbach founded a branch of the Auerbach family in Poland. Another genealogical offshoot adopted the surname Linz-Auerbach.



Berthold Auerbach, 19th cent. German historian and biographer. The anti-Semitic riots that followed in the wake of the revolution of 1848 caused the death of Auerbach's wife

Lit.: Kaufmann, D., *Die letzte Vertreibung der Juden aus Wien* (1889) 172-75; Wachstein, B., *Die Inschriften des alten Judenfriedhofes in Wien* (1912-17) vol. 2, pp. 96-98.

AUERBACH, BERTHOLD, noted author, b. Nordstetten, Germany, 1812; d. Cannes, France, 1882. After his Bar Mitzvah he attended the Yeshiva in Hechingen, and was at the Latin school in Karlsruhe from 1827 to 1839. Auerbach originally intended to become a rabbi, and from 1832 to 1833 took courses in theology and philology at the University of Tübingen. In 1836 he was arrested for taking part in the revolutionary activities of the student organizations and spent some months in prison, but was finally released on condition that he take no public office or become a rabbi. He then turned to writing.

His first effort was a history of Frederick the Great (1834 to 1836). Soon after this he wrote the biographies of Gabriel Riesser, the Rothschild family, Michael Beer and Rahel Varnhagen, for the collection of lives of distinguished Jews edited by Bereza and Spazier. This led him into his studies in Spinoza, resulting in a novel, and in a five-volume edition of the philosopher's life and works (1841). In 1840 he published a second novel, *Das Ghetto,* dealing with the time of Moses Mendelssohn. In both novels the larger historical features are not well portrayed, but the individual lives of the Jews, the beggars, and the Talmudists are vivid and true to life.

In 1843 Auerbach began his *Tales of the Black Forest* (*Schwarzwalder Dorfgeschichten*); the first series appeared from time to time until 1854, while the second series was published from 1856 to 1861. These made him renowned throughout Germany, and retained their popularity for many years.

When the Revolution of 1848 broke out in Heidelberg there was a riot against the Jews which resulted in the death of Auerbach's wife, after they had been married about a year. This misfortune and the religious feeling which it brought about in him find expression in his *Luzifer.* In the same year, Auerbach went to Vienna and there also found himself in the center of a revolution. He later returned to Breslau, married the sister of Heinrich Langesmann and settled in Dresden. His writings from that time consist of *Neues Leben* (1851); *Das Landhaus am Rhein* (1869); *Zur guten Stunde,* stories (1872); *Auf der Höhe* (1865); and vari-

ous minor works. During the Franco-Prussian War (1870-71) he accompanied the grand duke of Baden and drew up proclamations. He celebrated the success of the war in his diary *Wieder unser* (1871) and in his song of Alsace, which made him long hated in France. After that his activities were crippled by severe illness.

In the same period anti-Semitism began to rise in Germany, and Auerbach, who had been subject to such attacks even earlier in his career, now threw himself into the struggle. He wrote various pamphlets against the opponents of the Jews and in defense of the activities of the Berlin Congress. When the Lessing Memorial was dedicated in Berlin in 1881, Auerbach regarded it as a manifesto against anti-Semitism, and once more took up his pen to write *Die Genesis des Nathan,* his last work. SIEGFRIED ASCHNER.

Lit.: Schweichel, R., *Berthold Auerbach* (memorial address; Berlin, 1882); Stein, Ludwig, *Berthold Auerbach und das Judentum* (1882); Bettelheim, Anton, *Berthold Auerbach, der Mann, sein Werk, sein Nachlass* (1907); *Jewish Encyclopedia,* vol. 2, pp. 300-2; Lasker, Eduard, *Berthold Auerbach. Eine Gedenkrede* (1882).

AUERBACH, ISAAC BEN ISAIAH (REIS), grammarian and commentator on Rashi, who lived at Fürth, Amsterdam and Frankfort in the 18th cent. He wrote the first Judeo-German text-books for elementary Hebrew (*Girsa Deyanoḳa,* Wilmersdorf, 1718; *Shuta Deyanoḳa,* Fürth, 1728) and a supercommentary to Rashi, *Beer Rehoboth* (Sulzbach, 1743). Auerbach's father met a martyr's death, but nothing is known of this except the bare fact.

AUERBACH, ISAAC LEWIN, pioneer of Reform Judaism in Germany in the 19th cent., b. Inowrazlaw, Posen, 1791; d. Dessau, Germany, 1853. He served as preacher in the Beer-Jakobsohn Temple in Berlin, then as principal of the girls' school, and finally as preacher in Leipzig. His entire activity was directed toward effecting reforms in the services; thus in 1818 he issued a pamphlet advocating the saying of prayers in German. Auerbach was a champion of toleration in religion and politics, and hoped to achieve the complete emancipation of the Jews through the Reform movement.

AUERBACH, LEOPOLD, biologist, b. Breslau, Germany, 1828; d. Breslau, 1897. In 1872 he became assistant professor of histology and biology at the University of Berlin. His numerous works dealt with every phase of botany and zoology; his chief field was cell division and the fertilization of animals, in which he worked together with the brothers Hertwig, and to which he made valuable contributions. His most noteworthy work is *Organologische Studien* (Breslau, 1874), on the structure and development of the cell.

AUERBACH, MEIR BEN ISAAC, chief rabbi of the Ashkenazim in Jerusalem, b. Dobria, Poland, 1815; d. Jerusalem, 1878. After serving as rabbi in Kalisz and other places, he migrated to Jerusalem in 1860, and soon afterward became head of the Ashkenazic community. After a long struggle he succeeded in overcoming the opposition of the Sephardim and in securing for his group the right to their own system of ritual slaughtering; in 1866 he organized the Vaad Hakelali, a central office for the apportionment of Halukkah moneys. A Yeshiva in Jerusalem bears his name, in recognition of these services.



William Auerbach-Levy, American artist, whose works are represented in leading museums in the United States

AUERBACH, MENAHEM MENDEL BEN MESHULLAM, banker and rabbi, lived in the 17th cent. His father, Salman Fischhof, was one of the most noted Jews of Vienna. Authorities differ as to the exact facts of Auerbach's life. He may have been among the Jews who were expelled from Vienna in 1670; he seems to have held various positions in Galicia and Moravia and then to have founded a Yeshiva in Krotoschin. He left a commentary on the first section of the *Shulhan Aruch* and various responsa. Two of his brothers and two of his nephews were well-known rabbis in Bohemia; a third brother, Simon, wrote a penitential prayer on the occasion of an epidemic among the children of Vienna in 1634.

AUERBACH-LEVY, WILLIAM, painter, b. Brest-Litovsk (then Russia), 1889. He received his general education at the College of the City of New York, and studied art at the National Academy of Design and, under Laurens, at the Académie Julien in Paris. A painter, etcher, and caricaturist, he has executed a series of pictures which transcribe Jewish types of New York's East Side with warmth and dignity. His *The Scholar, Torah, Motke,* and others are characteristic and important. Considered one of the most talented caricaturists in America, Auerbach-Levy has produced many clever representations of stage, screen, and literary celebrities.

Among his numerous awards are: The Mooney traveling scholarship (1911); first prize, Chicago Society Etchers (1914); Hallgarten prize (1921); Shaw prize (1923); Lewis first and second prizes for caricature (1924, 1927); Isaac N. Maynard prize (1925); and

a Guggenheim Scholarship (1928). He is a member of the Society of American Etchers, Chicago Society of Etchers, Philadelphia Society of Etchers, Salmagundi Club of New York, and in 1926 he was elected an associate member of the National Academy of Design.

Auerbach-Levy is represented in the collections of the Art Institute of Chicago; Boston Museum of Fine Arts; Worcester Museum; New York Public Library; Carnegie Institute of Pittsburgh; Detroit Institute of Arts and Fifty Prints of the Year, 1931, 1933. He taught at the Roerich Museum (New York) until 1937 and is the author of many magazine articles on art.

Lit.: Who's Who in American Art (1936-37).

AUFRECHT, THEODOR, philologist, b. Leschnitz, Upper Silesia, 1822; d. Bonn, Germany, 1907. In 1850 he was graduated from the University of Berlin, having specialized in Sanskrit and Germanic studies. His edition of the *Umbrische Sprachdenkmäler* (in collaboration with A. Kirchhoff; 2 vols., Berlin, 1849-51) gave impetus to the scientific investigation of ancient Italian dialects. He and A. Kuhn founded the *Zeitschrift für Vergleichende Sprachforschung* in 1852. Soon thereafter he resigned his editorship and went to Oxford, where he and Max Müller published a critical edition of the ancient Hindu *Rig-Veda.* Subsequently Aufrecht became librarian in the Bodleian Library. In 1862 he was called as professor to the University of Edinburgh, where he taught Sanskrit and comparative philology. From 1875 to 1889 he occupied the same chair at the University of Bonn. He wrote many important works on Sanskrit.

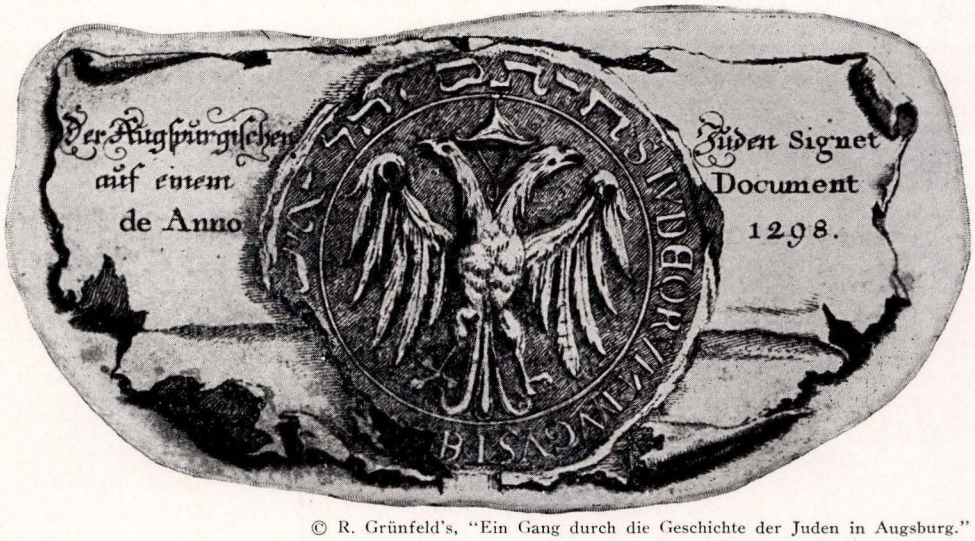
AUGENSPIEGEL (book), *see* REUCHLIN, JOHANN.

AUGSBURG, an old Jewish community in Bavaria. Tradition placed its origin in the time of Jesus, in order to prove that the Jews of the city were innocent of his death. The first documentary reference to Jews dates from 1212 and contains mention of a Jew as witness in a court trial. Jews are mentioned more frequently after the middle of the 13th cent.; thus in 1259 we hear of a "Judenhaus," in 1276 of a synagogue and a cemetery and in 1290 of a bath and a "dancing-hall." The Jews lived amicably with the other inhabitants of the town, and were therefore protected from the persecutions of 1298 and 1336 which devastated the Jewish communities of Bavaria. However, the "Black Death" panic in 1348 almost destroyed the community, very few Jews escaping from massacre. In 1350 the emperor gave the bishop the right to admit Jews as residents of Augsburg, and in 1355 this privilege was extended to the city. Thus the Jews of Augsburg were subject partly to the bishop and partly to the rabbi.

The new community grew rapidly, from eighteen families in 1355 to forty-six in 1386. At the latter date the Jews suffered severe losses because King Wenzel of Bavaria canceled the debts that were owed to them. The Jewish community during this period possessed a fair degree of autonomy and had its own seal. Its leader was the rabbi; Jacob Weil filled that office about 1400. There was a special "Augsburg method" for learning the Talmud, as well as penitential prayers (Selihoth) for the fast days. Among the leading Jews of the town were Jacob Weil, Senior, who at eighty-four was assassinated in 1348 while immersed in study, and Elijah of Augsburg, author of a commentary to the *Sefer Mitzvoth Gadol* of Moses ben Jacob of Coucy. The business activities of the Jews of Augsburg, as elsewhere in Germany, were confined to money-lending.

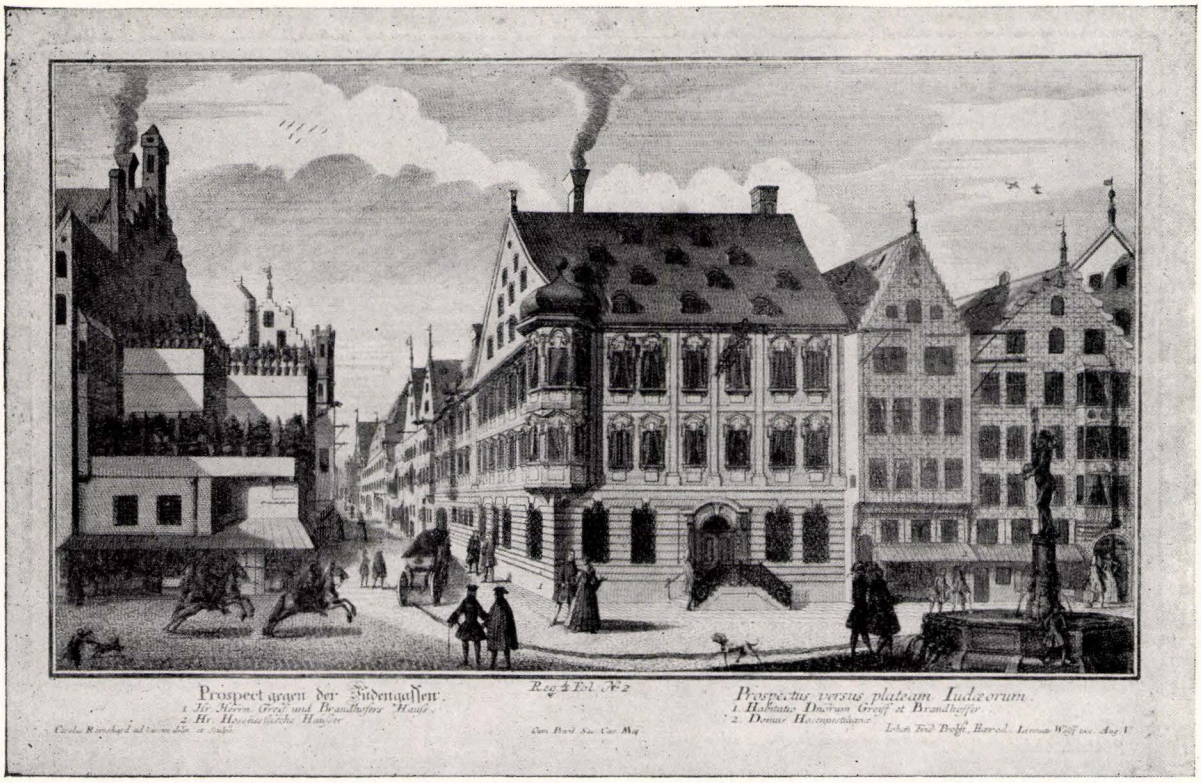
After 1434 the situation of the Jews became steadily worse, due to the influence of the clergy, and they were compelled to wear the Jew-badge. In 1440 the city council, with the permission of the emperor, expelled the 300 Jews who were then living in Augsburg. During the following years only a few Jews transiently lived in Augsburg, where they usually sought protection in times of war. A print-shop was set up in the 16th cent., producing many very beautifully printed Hebrew books. Expulsion and return of the Jews recurred in the next centuries; they were driven out in 1649, 1680, 1718, and in 1745. In 1751 they were allowed to purchase the privilege of admission to the city for the purpose of trading.

The modern Jewish community in Augsburg dates



© R. Grünfeld's, "Ein Gang durch die Geschichte der Juden in Augsburg."

The seal of the Jewish community of Augsburg, issued in 1298 during what was known as the Enlightenment Period



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The Augsburg ghetto as portrayed in an old engraving

from the 19th cent. In 1803 the Augsburg city council, then in financial straits, was compelled to permit the residence "for eternal times" of three families of Jewish bankers, who advanced it a large loan. Gradually other families followed. It was not, however, until 1861 that the community was officially approved by the government and the city council. In 1871 the second Israelite synod held its sessions in Augsburg, with Moritz Lazarus as chairman. In 1917 a new synagogue, one of the most beautiful in Germany, was built in Augsburg. Dr. Heinrich Gross, one of the rabbis of the new community, was a scholar of renown; his chief work was *Gallia Judaica.* In 1927 Augsburg had about 1,100 Jews among 170,000 inhabitants; in 1939 about 900 Jews lived there, out of 165,522 inhabitants.

During the synagogue pogrom of November, 1938, the interior of the synagogue at Augsburg was set on fire; the building, which remained standing, was confiscated by the Nazi government.

FRITZ LEOPOLD STEINTHAL.

Lit.: Steinthal, F. L., *Geschichte der Augsburger Juden im Mittelalter* (1911); Brann, M., and Freimann, A., editors, *Germania Judaica,* vol. 1 (1934) 14-16; Grünfeld, Richard, *Ein Gang durch die Geschichte der Juden in Augsburg* (1912); Straus, R., *Regensburg and Augsburg,* trans. Felix N. Gerson (1939).

AUGURY, the foretelling of the future by interpreting certain accidental occurrences, such as the flight of birds, the animals one met on the way, or the chance word of an individual. Augury tends to differ from divination in that the objects used in foretelling the future are not especially consecrated for that purpose, but are purely fortuitous, and hence to be regarded as omens or portents of what is to come. The later Biblical codes of law (*Lev.* 19:26; *Deut.* 18:10) expressly forbid the interpretation of the stars, foretelling by means of the flight of birds, or similar forms of divination. Augury, however, seems to have been frequently practised in ancient Israel, as is shown by the diatribes of the prophets. Nevertheless, certain forms were regarded as entirely harmless. The servant of Abraham, in seeking a wife for Isaac (*Gen.* 24:14), and Jonathan, in meditating an attack on the Philistines (*I Sam.* 14:9-10), follow signs in determining the proper course of conduct; the stories nowhere hint that such practice was sinful.

The Talmud permits certain forms of augury, some of which have survived to the present day. Maimonides and other legal authorities of his period strongly opposed such practices, but the *Shulhan Aruch* permits them. The Talmud speaks of augury in regard to names and sneezing. The *Sifre* (*Sifre Deut.* 171) states that one may foretell the future from such signs as a piece of bread dropping out of one's mouth, a staff falling from one's hand, a serpent crawling near one, a fox seen by a traveler, and the like.

The art of divination generally made use of animals for its purposes, and the manner of interpretation in such cases betrays the influence of Babylonian ideas. A specifically Jewish form of augury was that of stopping a child coming from school and asking it what Biblical verse it had just learned; the future was supposed to be indicated by the favorable or unfavorable nature of the verse. Another was that of the rustling

of trees, already mentioned in the Bible (*II Sam.* 5:24). "A house, a wife, and a child give signs" (*Hul.* 95b and other places). If one made a mistake while praying, it was regarded as an omen of evil. During the Middle Ages the Jews were much influenced by the superstitions of the peoples among whom they lived. While it is true that the philosophers fought against such beliefs, the religious codices and such works as the *Book of the Pious* of Judah ben Samuel of Regensburg are full of the most marvelous stories of portents and omens. At present such beliefs still prevail among the Jewish masses of Eastern Europe.

See also: DIVINATION. PAUL HIRSCHLER.

Lit.: Blau, Ludwig, *Das altjüdische Zauberwesen* (1898); Hastings, James, *Encyclopaedia of Religion and Ethics,* vol. 4 (1912) 806-14; Trachtenberg, Joshua, *Jewish Magic and Superstition* (1939).

AUGUSTINE, Bishop of Hippo, one of the greatest Latin church fathers, b. Tagaste, Numidia, 354; d. Hippo, Numidia, 430. Before becoming an Orthodox Catholic, he passed through Manicheism and Neo-Platonism. Although he wrote a treatise against the teachings of the Jews, he does not seem to have been especially hostile toward them. As he himself knew no Hebrew, he consulted Jewish scholars on the meaning of the words in the Bible. He quotes several statements as the tradition of the Jews, for instance that the moon was created as a full orb and Adam as a perfect man, that the expression "sons of God" (*Gen.* 6:2) means "just men," and that Rebekah consulted Melchizedek before the birth of her children. His idea of the church as a theocracy is similar to the Jewish idea of the synagogue, and his great doctrine of predestination is paralleled by many rabbinic statements.

AUGUSTUS (Caius Julius Caesar Octavianus), first Roman emperor, b. 63 B.C.E.; d. Nola, Italy, 14 C.E. Throughout his reign he was favorably disposed toward the Jews, following in this respect the policy of his granduncle Julius Caesar. He renewed the edicts which granted privileges to the Jews of the Roman provinces, and placed the harbor of Alexandria under the control of the Jewish alabarchs as a reward for their devotion. He permitted the Jews to send money for the support of the Temple, and paid for offerings to be made there in his name. However, his insistence on fidelity to the Roman religion caused him to praise the conduct of his grandson Caius in not sacrificing in the Temple. An imperial decree placed the theft of the sacred books of the Jews in the list of sacrilegious offenses. The Jews of Rome were permitted to organize religious societies; several seem to have been formed in the time of Augustus and one was called "the synagogue of the Augustesians" after him. A letter of Augustus contains an allusion to Jewish customs. When the worship of the emperor was established over the rest of the Roman empire, the Jews were especially exempted.

Augustus supported Herod's claim to the throne of Judea, although his private opinion of the latter's conduct was expressed in the words that he "would rather be Herod's swine than Herod's son." In 4 B.C.E. he confirmed the will of Herod, dividing his kingdom among his sons, despite the opposition of those Jews who desired Roman rule. However, when Archelaus proved hopelessly incompetent, Augustus banished him to Gaul in 6 C.E. and made Judea a Roman province. A revolt which occurred when Augustus ordered a census of the provinces of Syria and Judea taken in 6 to 7 C.E. was sternly repressed by Roman soldiers.

Lit.: Radin, Max, *The Jews among the Greeks and Romans* (1915) 254, 257-65, 269-78; Askowith, Dora, *The Toleration of the Jews under Julius Caesar and Augustus* (1915) 125-59, 161-74, 181-210; Juster, Jean, *Les juifs dans l'empire romain* (1914).

AUGUSTUS II, elector of Saxony from 1694 to 1733 and king of Poland from 1697 to 1733, b. Dresden, Germany, 1670; d. Warsaw, 1733. Upon ascending the throne of Poland he confirmed the privileges earlier accorded the Jews, but throughout his reign was indifferent to the welfare of his Jewish subjects, a fact which led to the resumption of attacks upon them. Jewish bankers furnished the greater part of the money with which Augustus bought his election to the Polish throne. But since he borrowed heavily also from the Jesuits, he had consequently to give them a free hand against the Jews.

During his reign the clergy succeeded in enforcing the law compelling the Jews to hear sermons of Catholic proselytizers, and in 1720 the Synod of Lowicz passed a resolution restraining Jews from building new synagogues and repairing old ones. From this time on anti-Jewish feeling in Poland assumed more of a religious and less of an economic and social character. There was a blood accusation at Sandomierz, the trial lasting thirteen years (1698 to 1710), and ending with the expulsion of the Jews from the town in 1712. The poll-tax paid by the Jews was rigorously exacted and, indeed, the amount increased, despite the fact that the long war with Sweden had ruined them. The Polish soldiery attacked and plundered the Jews, who had also to suffer from the hostility of the nobles, the merchants, and the guilds.

Lit.: Dubnow, S., *History of the Jews in Russia and Poland,* vol. 1 (1916) 167-74.

AUGUSTUS III, elector of Saxony and king of Poland from 1733 to 1763, b. Dresden, Germany, 1696; d. Dresden, 1763. He confirmed the existing privileges of the Jews in Poland, but in his reign they became a dead letter. Soon after he ascended the throne a head-tax was levied upon every Jew passing through Dresden. In 1746 an order issued at Dresden prohibited the Jews from building synagogues or meeting in any place for prayer. One blood accusation after another occurred during his reign, bringing much suffering and harm to the Jews, although they were defended against this charge by Baruch Yavan, Pope Clement XIII and Cardinal Ganganelli. The position of the Jews was further endangered by the rise of the Frankist movement, which asserted the blood accusation and attacked rabbinic Judaism, encouraging Bishop Dembowsky to confiscate the Talmud and the whole of rabbinic literature. Augustus himself looked with favor upon the Frankists, and was the godfather of Frank when the latter was baptized in 1759, although later, disillusioned by this messianic movement, he had Frank put under arrest from 1760 to 1772.

Lit.: Dubnow, S., *History of the Jews in Russia and Poland,* vol. 1 (1916) 173-80; Graetz, H., *History of the Jews,* vol. 5 (1927) 283-88.

AUSHEBEN, *see* PHRASES, POPULAR.

AUSLAENDER, NAHUM, critic and poet, b. Chodorkow, government of Kiev, Russia, 1893. After graduating from the Kiev Gymnasium in 1911, he spent the following three years studying medicine at the University of Berlin. Upon receiving his medical degree from the University of Kiev in 1919, he was assigned as a physician to serve at the front with the Red Army. The civil war in Russia ended, he settled in Moscow and became a co-editor of the periodical *Shtrom.*

Auslaender began writing poetry and literary criticisms for Yiddish periodicals in 1917. His *Grundshtrichn fun dem Yiddishn Realism* (Kiev, 1919), won him recognition as an authority on Yiddish literature. From 1926 to 1928 he directed the Yiddish Literary Department at the White-Russian Institute of Culture (now the White-Russian Academy of Science) in Minsk; he held a similar position at the Ukrainian Academy of Science in Kiev from 1928 to 1931.

His writings are featured by radical Russian Yiddish and American Yiddish newspapers and journals. Included among his books are: *Lieder* (Kiev, 1917); *Halber Tag* (Smolensk, 1921); *Front* (Kiev, 1922); *Weg-ein Weg-ois* (Kiev, 1924); *Arbet un Kampf,* a literary text-book (Moscow, 1926); *A. Goldfaden Materialn far a Biografie* (Minsk, 1926); an edition of the dramas of Shalom Alechem (Kiev, 1932); and a third year elementary school reader (Kiev, 1936). He also translated a number of important books.

Lit.: Reisen, Z., *Lexikon fun der Yiddisher Literatur, Presse un Filologie,* vol. 1 (1926); *Literaturnaya Encyclopedia,* vol. 8 (1934).

AUSLANDER, JOSEPH, poet, b. Philadelphia, 1897. After graduating from Harvard University in 1918, he continued his studies at the Sorbonne and Oxford. In 1921 he was appointed an instructor in English composition and literature at Harvard and Radcliffe, serving until 1925, when he moved to New York and became editor of *The Measure,* a quarterly publication devoted to poetry. While in this position, which he retained until 1926, he wrote poetry reviews for leading New York newspapers and periodicals and published his first two books of poetry. In 1929 he became lecturer on poetry at Columbia University, in 1936 poetry editor of the *North American Review,* and in 1937 consultant in English poetry for the Library of Congress at Washington. He was awarded the Blindman Prize for Poetry by the Poetry Society of Charleston, S. C., in 1924, and the Golden Rose Prize by the New England Poetry Society in 1930.

It is too early at the present time to appraise Joseph Auslander's position in American poetry. In spite of a tendency to eloquent expression which makes his writing a bit diffuse at times, he compensates with an intensity of emotionalism which sweeps the reader along with the poet in a swift current. He is essentially a traditionalist although sensitive to the intellectual and spiritual disturbances of his own era.

Principal Works: Collections of Poems: Sunrise Trumpets (New York, 1924); Cyclop's Eye (New York, 1926); Hell in Harness (New York, 1929); Letters to Women (New York, 1929); No Traveller Returns (New York, 1935); Riders at the Gate (New York, 1938).

English Literature: The Winged Horse, in collaboration with F. E. Hill (New York, 1927), a history of poetry; The Winged Horse Anthology; Song of America, in collaboration with his wife, Svanhild Krenty Auslander (1934), an anthology.



Joseph Auslander, American poet, formerly of the faculties of Harvard and Radcliffe, where he taught English Composition and Literature

Translations: Petrarch; La Fontaine, Fables; Jose Hernandez, A Fragment from Martin Fierro; Plunck, Lazy Teddy Bear; Herman Wildenwey, Owls from Athens (New York, 1935).

Lit.: American Hebrew, Dec. 5, 1924, p. 132; *B'nai B'rith Magazine,* Jan., 1928.

AUSPITZ, JACOB, Hebrew cartographer; he lived in Budapest about the beginning of the 19th cent. In 1818 he published *Beer Haluhoth* (Explanation of the Tables; Budapest, 1817), containing five maps on Biblical geography, copied from Latin sources, with annotations: 1. The division of humanity after the flood; 2. The wanderings of the Jews in the wilderness; 3. The stations of the Jews in their wanderings; 4. The division of Palestine among the Tribes; 5. Ezekiel's plan for a new division of Palestine.

AUSPITZ, RUDOLF, Austrian statesman and manufacturer, member of a well-known family of manufacturers in Moravia; b. Vienna, 1837; d. Vienna, 1906. He studied technical sciences and political economy, and in 1871 was elected a member of the Moravian assembly by the Liberals. In 1873 he was elected to the Reichsrat, of which, with but a brief interruption, he was a member until his death. He was considered a specialist in taxation problems, and wrote several works on political economy. The most important was *Über die Theorie des Preises.* From 1900 on he was president of the Vienna Jewish Community, and active in the defense against anti-Semitism.

AUSTERLITZ, town in Moravia, near Brünn, with one of the oldest Jewish communities in that country. Jews have been settled there ever since the beginning of the 12th cent. From 1288, in the reign of King

Wenzel III, until the 18th cent. they had to pay a tribute to the authorities for temporary protection. At all times the relations between Jews and Christians were characterized by friendliness and peace. Since Austerlitz was a flourishing center of the starch and lime trade, it was often called in Hebrew documents *'ir laban* ("white city"). In 1662 and 1724 rabbinical synods met there; the regulations made there are now embodied in the שי"א תקנות ("the 311 regulations"). Under the terms of the law of Maria Theresa, the maximum number of Jewish families was fixed at seventy-two. At present (1939) there are about 250 Jews in Austerlitz. The most important rabbis of Austerlitz were Issachar Beer Eilenburg, author of *Beer Sheba* and *Tzedah Laderech;* Rabbi Abraham, the son of the author of *Beth Yehudah;* Jacob Simhah Leipnik; and Uri (Hermann) Duschak.

Lit.: Flesch, "Der Pinax von Austerlitz," in *Jahrbuch für Jüdische Volkskunde* (1924-25); idem, "Geschichte der Juden in Austerlitz," in *Die Juden und Judengemeinden Mährens in Vergangenheit und Gegenwart* (1929); see also the literature to MORAVIA.

AUSTERLITZ, FRIEDRICH, journalist and statesman, b. Hochlieben, Moravia, 1862; d. Vienna, 1931. He first pursued a commercial career, but in 1887 he turned to journalism, joining the staff of the Vienna *Arbeiterzeitung,* then still a weekly; in the early 1890's he undertook social work for the employees' union. In 1895 he was made editor of the political section of the *Arbeiterzeitung,* which now became a daily, and in 1906 he was appointed its editor-in-chief. He held this post for twenty-five years, during which period it gained the reputation of being the best organ of the Socialist Internationale.

Because of his journalistic activities, Austerlitz repeatedly refused to become a candidate for the Reichstag. Not until 1919 did he become a member of the national constitutional assembly of Austria; in 1920 he was elected to the National Assembly, where he was active in the drafting of the Austrian newspaper law. He consistently refrained from participation in all Jewish questions, particularly national Jewish problems. Indeed, as a Marxist, he altogether opposed the national tendency in Judaism, and his attitude in this regard definitely influenced that of the Austrian Social Democrats. He wrote: *Wer ist Wähler* (Vienna, 1897); *Ein Militärurteil in Österreich* (Vienna, 1901); *Presse und Pressefreiheit* (Vienna, 1902); *Das neue Wahlrecht* (Vienna, 1907).

AUSTRALASIA (term for Australia and New Zealand), *see* AUSTRALIA; NEW ZEALAND.

AUSTRALIA. Australia consists of seven states which were united into one Commonwealth on January 1, 1901. Each State retains the internal functions of government, such as land settlement, water conservation, railway construction, public justice and education. It has a Legislature comprising two houses of parliament, one, The Legislative Assembly elected by universal suffrage, and the other, the Legislative Council elected by ratepayers and academically qualified persons. The Federal Parliament comprises two houses, the House of Representatives and the Senate. The House of Representatives is made up of members sent by electorates throughout the Commonwealth organized on a population basis. The Senate comprises six members elected by each State. Questions of general policy, immigration laws, tariff, postage, defense, etc., are subject to decisions of the Federal Parliament which sits at Canberra. The area of Australia is 2,974,581 square miles; its population in 1938 was 6,400,000, including 27,500 Jews.

The average density of population is only two persons to the square mile. 98 per cent of the entire population is of British birth or descent. It is an avowed policy of the Federal Parliament to preserve this proportion. With the exception of New Zealand, Australia has the lowest death rate in the world. Sanitary and hygiene legislation are mainly responsible. The climate is moderate, the rainfall variable. Education is free, secular and compulsory. Every child must attend school between the ages of six and fourteen years. Each State has its university and efficient secondary schools, many of them privately or denominationally owned. Except in New South Wales no religious instruction is permitted in State schools.

Australian industrial life is controlled by the Federal Court of Arbitration. This court regulates the wages and conditions that prevail in the several industries. In addition, State Factories' Acts determine hours and wages where the industry does not extend beyond one state. The hours of work vary from 44 to 48 hours per week, according to the trade. Employers are liable to heavy fine and even imprisonment should they exceed the hours prescribed, or underpay the worker, even if the worker has signified his willingness to be employed at the lower rate.

Various measures have, from time to time, been adopted by the State and Commonwealth Governments to promote the immigration of suitable settlers to Australia. In 1820 the population of Australia was 33,000; in 1860, 1,450,000; in 1900, 2,765,000; in 1920, 5,411,000, and in 1938, 6,766,000. The Commonwealth selects the immigrants according to the requirements of the States and brings them to Australia whilst the States, on their arrival, assume the responsibility of finding employment or placing them on the land. Immigrants are divided into two classes, "selected" and "nominated." "Selected" immigrants are those recruited from abroad by the Commonwealth Government, i.e. farm workers and domestics. "Nominated" immigrants are those nominated by persons resident in Australia. The nominators must submit their applications through the officers in charge of the State Immigration offices in the several capital cities. They are held responsible for their nominees upon arrival, so that they shall not become a burden on the State. The State Immigration officer is in a position always to prevent the entry into Australia of any immigrant whom he may deem undesirable, by means of the dictation test. The test consists of lines to be written under dictation in any language the officer cares to choose. This law was primarily intended against the Asiatic races but is often employed against Europeans. Every alien immigrant must be in possession of at least £40 landing money (unless his maintenance has been guaranteed by someone residing in Australia) and a permit obtained from the Australian authorities and visaed by the British consul nearest his home-town.

As a result of the 1928-1929 unemployment crisis



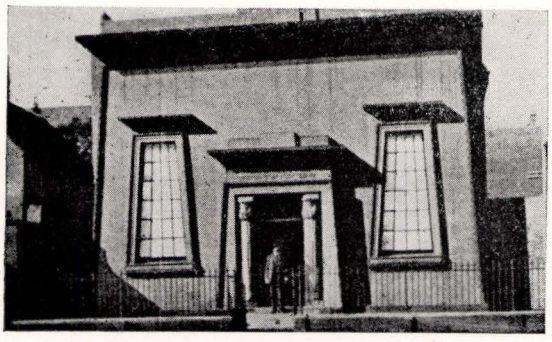
Jewish soldiers' memorial, unveiled on June 6, 1920, at King's Park, Perth, West Australia

and general trade depression throughout Australia, drastic immigration restrictions were imposed. In 1929 the Federal Parliament suspended the migration even of British migrants. A quota system was introduced against certain European countries that prohibits even nominated (or guaranteed) immigrants above a certain number entering Australia. In the years 1927-28, some 2,500 Jewish immigrants entered Australia. They came from almost every country of the world but mainly from Poland, Palestine and Russia. In addition, there was an influx of Italians and Greeks. The Government, determined on preserving its "ninety-eight per cent" British policy, enacted that power should be given the Immigration authorities "to prohibit by proclamation, either wholly or in excess of specified numerical limits, and either permanently or for a specified period, the immigration into the Commonwealth or the landing at any port or place in the Commonwealth, of aliens of any specified nationality, race, class, or occupation, in any case where it is deemed desirable to do so;—(a) on account of the economic, industrial, or other conditions existing in the Commonwealth; (b) because the persons specified in the proclamation are deemed to be unsuitable for admission into the Commonwealth; or (c) because they are unlikely to become readily assimilated or to assume the duties and responsibilities of Australian citizenship, within a reasonable time after their entry." The immediate result was the limiting of Jewish immigrants from Poland to twenty-five monthly and the almost complete prohibition of immigrants from Palestine "except in very special cases." Jewish immigration to Australia automatically ceased. The advent to power of the Australian Labor Ministry (November, 1929) led to an even further tightening of the restrictions.

The only effort at mass Jewish immigration to Australia was made in 1921. The Secretary General of the Jewish World Relief Conference, then in session at Paris, communicated with the Melbourne Relief Committee inquiring as to the possibilities of Australia as far as Jewish immigration was concerned. The then Australian Director of Immigration was approached and replied to the effect that provided they were agriculturalists and provided the prospective immigrants came up to the physical standards prescribed by the laws of the Commonwealth, their entry into Australia would be welcomed. On receipt of this statement the Relief Conference decided, "as an experiment," to send 200 Jewish agriculturalists to Australia.

Meanwhile the Nansen All Russian Relief Committee had approached the Australian authorities with a proposal to settle 5,000 refugees in Western Australia. The Jewish World Relief Conference accordingly decided to await the decision of the Australian authorities on Dr. Nansen's scheme before proceeding with its own. The larger proposal apparently frightened the Australian Federal Authorities, for despite the fact that the Australian High Commissioner in London sent a special envoy to Australia in order that the scheme might be adequately presented, it was not even seriously considered. The only result was to create prejudice against the smaller Jewish venture, which was abandoned.

Jews are to be found in almost every sphere of commercial and professional activity. They play no mean part in the affairs of the Australian nation. Early in 1931 Sir Isaac Isaacs, who had occupied the position of Chief Justice of the High Court of Australia during the latter part of 1930, became Governor General of the Commonwealth, the first Australian to be so honored. Sir Isaac Isaacs was acclaimed throughout the Australian continent as the most highly qualified and suitable Australian for the honor. He is an eminent authority on constitutional law and has enjoyed a brilliant and meteoric legal and political career, being one of the founders of the Australian Commonwealth and the Australian Federal Constitution. In New South Wales Justices John Jacob Cohen and Cantor are leading figures on the supreme court bench. In Melbourne the Hon. Henry Isaac Cohen, K. C., was Minister of Education, having filled several other important ministerial positions in previous Victorian ministries. Sir Daniel Levy (d. 1937) was Speaker of the New South Wales Parliament. The Chairman of the Melbourne Herald and Weekly Times Ltd., one of the most impor-



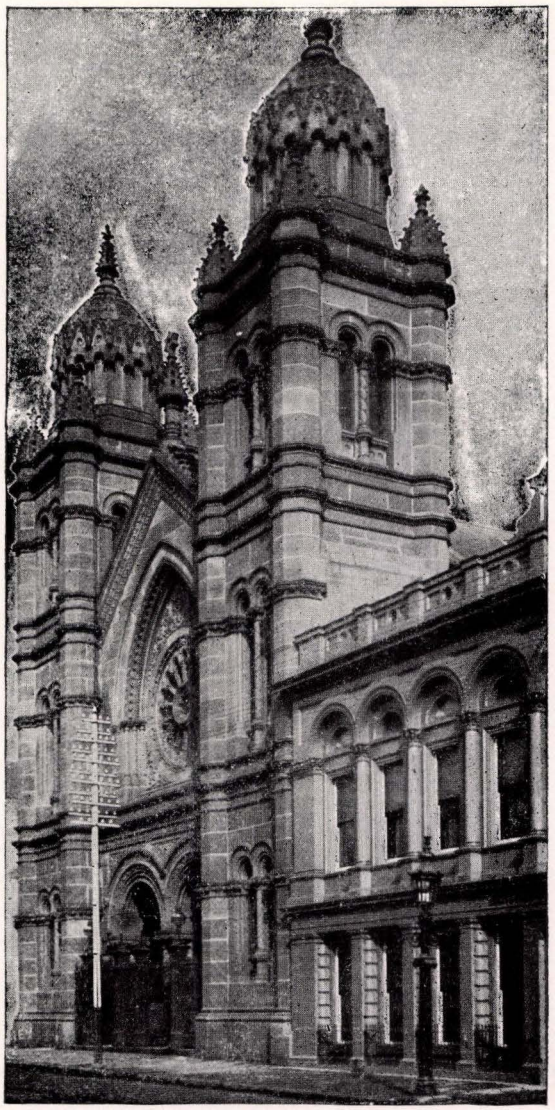
Synagogue at Hobart, Tasmania, built in 1844

tant and wealthy newspaper companies in Australia, controlling journals in all States, is the Hon. Theodor Fink. George Judah Cohen in Sydney is regarded as the outstanding Australian banker. His family founded Sydney's Great Synagogue. The late General Sir John Monash, brilliant commander of Australia's troops during the World War, controlled Victoria's giant electricity undertakings, which are capitalized at over £11,000,000. He was, as well, vice-chancellor of the University of Melbourne. In Adelaide, Sir Lewis Cohen, many times Lord Mayor, was a leading personality in business circles, and in Brisbane, Marcus Hertzberg controls the Queensland Chamber of Commerce. There are Jews in the Parliaments of New South Wales, Victoria, and Western Australia. Several Australian Jews have risen to eminence in medicine. A number find place on the lecturing staffs of the several State universities and others have won fame as specialists. Many large manufacturing concerns have had their origin in small stalls in the markets of Sydney and Melbourne. Some 96 per cent of the Jewish population of Australia is to be found in the capital cities engaged in business or the exercise of some profession. There is little or no poverty, in the sense in which it is understood in other parts of the world.

Sydney, with 11,500 Jews, is the cradle of Australian Jewry. The settlement of the Jews in Sydney antedates the year 1817, and the first Jewish congregation in Sydney was established in 1833. In 1844 the old synagogue in York Street was consecrated and opened for worship. Sydney is the only city in Australia which has what in the United States and Europe is equivalent to a Kehilla; efforts are being made to establish a United Synagogue there, and Sydney now possesses a Federation of Jewish Charities. A Progressive Synagogue was founded in 1936.

Melbourne, the second largest Jewish community in Australia, has 10,000 Jews. In 1839 there were not enough Jews in Melbourne to form a Minyan. Edward Hart, Michael Cashmore, Isaac Lincoln and S. H. Harris became the founders of the first Melbourne Jewish congregation, the Melbourne Hebrew Congregation. The first synagogue, that in Bourke Street, was erected in 1853. In 1873 the Bourke Street congregation established a Jewish day school in which instruction in Jewish religious and secular subjects was given; this school was unique in its kind, and closed down only after the introduction of compulsory secular education in the State of Victoria. Melbourne possesses a Jewish Advisory Board, which, representing the congregations, ensures the cooperation of all institutions affiliated therewith; and the Jewish Philanthropic Society. While Melbourne has no Kehilla such as that which exists in Sydney, and while there is no recognized religious authority, as there is in Sydney, the rabbis of the St. Kilda and Melbourne congregations are recognized in alternate years as the highest religious authorities. The St. Kilda Congregation was the most recent to be founded in Victoria; its new synagogue was erected in 1927. In 1930 a Liberal synagogue (Beth Israel) was founded in Melbourne through the efforts of Rabbi Jerome Mark, of the United States; it built a synagogue of its own. In 1936, Hermann Sainger became its rabbi.

Adelaide, capital of South Australia, has a Jewish community of 800 persons. The Adelaide Hebrew Congregation was founded in 1840, and its synagogue was erected in 1871. Due to its failure to secure much of a share in the Jewish immigration into Australia of 1927-29, the Adelaide Jewish community is in danger of spiritual and financial extinction, in the opinion of many of its own members. About fifty Jewish children receive Jewish education in Adelaide.



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The great synagogue at Sydney, Australia, erected in 1878

The Jewish communities of Brisbane and Perth are somewhat larger and more flourishing than that of Adelaide. Brisbane has 1,500 Jews and Perth 2,500. A Jewish congregation was established in Brisbane, capital of Queensland, in 1865, but its synagogue was not erected until 1887. The Jewish community of Brisbane received a considerable increment of Jewish immigrants from Russia in 1927-29. These established a second Jewish congregation, the South Brisbane Hebrew Congregation. Perth, capital of Western Australia, is a thriving community, the youngest Jewish community in Australia. In 1897 its Jewish congre-

gation erected a synagogue in Brisbane Street, the Perth Hebrew Congregation, Inc. It owns a communal center, and administers the teaching of over 100 Jewish children.

For many years there was a Jewish community in Hobart, the capital of Tasmania. One of the earliest settlements in Australia was established on the island state. Jews were there as early as 1830, but seem to have moved to Sydney. There has been no regular congregation since 1900. A synagogue still stands.

Outside of the chief capital cities the Jewish population is extremely small. The chief inland congregation is at Ballarat, Victoria, a city of some 40,000 inhabitants seventy-five miles northwest of Melbourne. It was the scene of the famous gold rush in the early fifties of the last century. Gold was found at Ballarat in 1851. Jews were there in 1853. There was a Minyan on the gold fields on the High Holydays of that year. In 1854 occurred the famous Eureka Affair, when the diggers revolted against unjust government licensing. Hundreds of miners lost their lives and many more were forced to flee the country. A Jew, Charles Dyte, took a leading part in the now historic rebellion, later becoming mayor of Ballarat. In 1855 a small synagogue was dedicated with Rabbi D. Isaacs as minister, Shochet (ritual slaughterer of animals) and teacher. Remarkable to see, in 1851 there was not a white man in Ballarat, yet three years later kosher meat was obtainable. In 1861 a larger synagogue was erected. Rabbi Isaacs was followed in 1864 by Rabbi S. Herman (from Geelong), Rabbi I. M. Goldreich (1868), Rabbi I. Stone (1874), Rabbi I. M. Goldreich (1875), Rabbi B. Lenzer (1905), Rabbi M. Rosenthal (1922), Rabbi Z. Mandlebaum (1927). In 1908 the congregation separated into two factions and the Central Hebrew Congregation was formed, with Rabbi M. Levy in charge. The new congregation lasted four years. The drift of the Jewish population to Melbourne has almost exhausted the Jewish population of Ballarat. Today (1939) it still maintains a minister, and is the only inland city of Australia where there is regular Sabbath service. The community comprises some hundred souls. In the early days it was regarded as a center of Jewish Orthodoxy.

Bendigo and Geelong, two other Victorian cities, formerly had Jewish congregations. Today (1939) the Bendigo synagogue has been demolished and that at Geelong is opened only for the High Holydays. The Bendigo Congregation was originally known as the Sandhurst Hebrew Congregation. Not a single member remains. In 1860 the Victorian Government made a grant of £100 towards its funds. Rabbi S. A. Goldstein was in charge for a number of years, and on his death no further appointment was made. The congregation at Geelong was one of the earliest in Victoria. At one time its minister (Rabbi S. Herman) was chairman of the Victorian Beth Din. The present Jewish population numbers some fifty souls. A Hebrew teacher is sent (1939) once weekly from Melbourne by the Melbourne United Jewish Education Board, a distance of fifty miles.

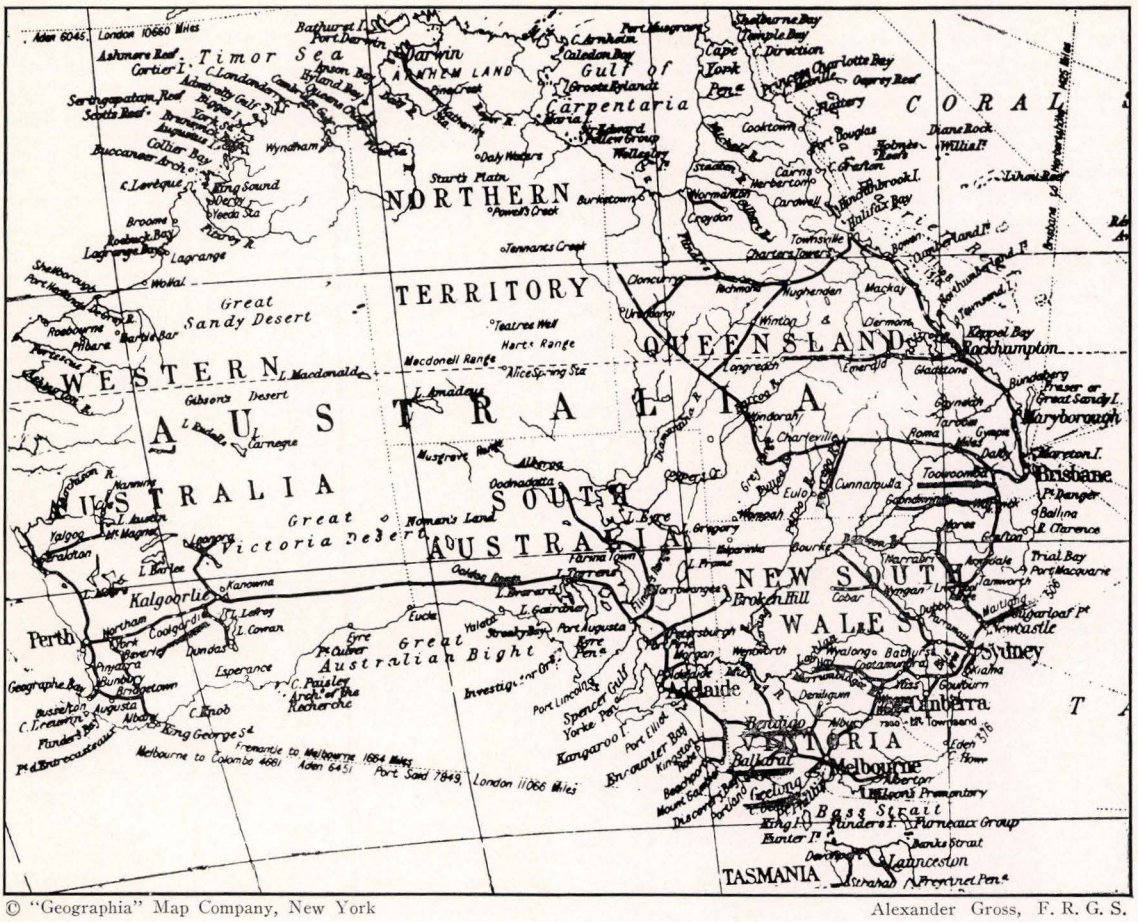
Remains of once flourishing communities are to be found dotted over the Commonwealth. Maitland, New South Wales, had a congregation in 1879, and in the same year a beautiful synagogue was erected in Toowomba, Queensland. A romantic story of the early pioneers is associated with Coolgardie, a town in Western Australia. In 1896 the discovery of gold in the West brought a number of Jews from the Eastern States. In that year a Minyan was held on the Coolgardie goldfields. A piece of land was granted the newcomers by the State Government and a beginning was made with the building of a synagogue. But within three years the gold fever was at an end and the Jewish community dwindled to such an extent that those who were left were unable to pay the debt on the yet unfinished synagogue. Creditors seized the building, which was sold and converted into a Masonic Temple.

It is interesting to remark that the first theatrical enterprise was undertaken in Australia by a Jew, Barnet Levy, in 1828. The Governor of the colony granted him a special license to produce "masquerades" and the usual dramatic efforts of those times in rooms attached to his place of business in Sydney, New South Wales. Apparently his venture was a commercial success, for in 1833 he built a fully equipped theatre which became Sydney's first "Theatre Royal."

The intimate part which Jews have played in the development of this great Southern Nation is rather curiously exemplified in the names of several Australian townships. Possibly the most interesting is Montefiore, a town standing at the junction of the Bell and Macquarie River in the Wellington Province of New South Wales. The name is associated with the family of Sir Moses Montefiore, whose two cousins Joseph and Jacob rank among the earliest pioneers not only of New South Wales but also of South Australia. It was Jacob who founded the Adelaide Congregation and took a prominent part in the establishing of South Australia. These Jewish "footsteps on the sands of time" are found in all parts of the Commonwealth.

There are two Jewish Agricultural Settlements in Australia, both in Victoria. The one, confined to orchardists, is some three miles outside of Shepparton, a small township in the heart of the rich Goulburn Valley, a hundred miles from Melbourne. It is the older of the two. It came into being in 1913 on the initiative of Dr. M. A. Schalit, Isaac Jacobs and Abraham Kozminsky. An appeal was made to the Melbourne Community for funds, and with the money obtained the Agricultural Settlement Fund was constituted with the object of "settling Jewish persons desirous of carrying on the occupations of farmers, graziers, orchardists and other like occupations on lands in the Commonwealth of Australia, and for the purpose generally of educating and assisting Jewish farmers in carrying on their occupations and for the purpose of educating Jewish children as farmers."

On advice from the Government, which gave very great assistance, built suitable dwellings for the settlers on their holdings and made other necessary improvements, peaches, apricots, pears and other fruit were planted, the opinion being that orcharding offered the best chance of success. For years the struggle was a bitter one. The lack of knowledge of the settlers, the inexperience of those who had undertaken the task of settling them, had to be paid for. The cost per settler had been underestimated. As a result the farmers were forced to live on the barest necessities. So small, in fact, was the assistance afforded them that although



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Map of Australia, showing (in large letters and in smaller type underscored) principal communities with Jewish settlements. The Jewish population of Australia (1939) was estimated to be 27,500, or less than half of one per cent of the total population. Jews live mainly in Melbourne, Sydney, Adelaide, Brisbane, Perth, Hobart, Ballarat, Bendigo, Geelong, Maitland, Toowomba, and Coolgardie

their orchards would have profited by the whole of their labor, the men had to go out and work for others in order to earn enough to keep their families in food and clothing. Nevertheless, in spite of inconceivable difficulties due, in no small measure, to the experimental nature of the endeavor, the settlement endured. The families settled fourteen years ago are today enjoying to the full the fruits of their toil. From their original forty acres now laden with rich fruit-bearing trees, their holdings have increased to one hundred, one hundred and fifty and even to two hundred and fifty acres. And the farms are worth up to £100 an acre.

Most of the settlers still speak Yiddish, but English is the language of their children. A small synagogue is attached to the settlement and there is a Shochet and a Hebrew teacher.

The local Jewish communities, however, influenced presumably by the hardships endured by the pioneers, seemed to regard Jewish land settlement as a failure or at least as having proved itself unsound economically. And thus it followed that the Agricultural Settlement Fund made no attempt to add to the number originally settled. The Shepparton community today comprises merely the eight or nine original farmers augmented by a second generation that apparently preserves its parents' regard for the soil, and relatives whom the farmers have brought out from abroad.

The other Australian Jewish agricultural settlement is at Berwick, some twenty-seven miles from Melbourne on the main Sydney-Melbourne railway. It was created by the Australian Jewish Land Settlement Trust.

In 1927, due to the sudden influx of Jewish immigrants into Australia, the Melbourne community, which received some 85 per cent of them, found itself in a serious position. At that time Australia was faced with an economic crisis of the first magnitude, which made it all the more difficult to secure employment for the newcomers. On the initiative of Rabbi Jacob Danglow, who had presided over the Jewish European Relief Committee, the Victorian Jewish Immigration Questions Committee was formed. This committee represented all sections of the community. After all aspects of the problem had been thoroughly investigated, the committee decided that the only solution satisfactory to the community and to the Australian authorities lay in land settlement.

The Australian Jewish Land Settlement Trust was

accordingly established in an effort "to solve the problem of Jewish immigration by establishing immigrants as poultry farmers, market gardeners, dairy farmers, orchardists and other agriculturalists either singly or mixed." The Trust was registered with a nominal capital of £50,000, which it was hoped to obtain by private subscription. A Board of Directors was elected, the first Chairman of which was Dr. A. E. Jones, with Louis Morris as Treasurer and N. L. Kanevsky as Chief Honorary Executive Officer. Newman H. Rosenthal was Honorary Secretary. The directors were empowered, on recommendation of an investigation committee, to advance each approved prospective settler a sum not exceeding £300 provided that the settler was prepared to invest £50 of his own in his farm and that he had at least six months experience as a farmer.

The Trust's first step was to erect a hostel for men at Shepparton to provide accommodation for prospective settlers who were receiving training on Shepparton farms. This was done in conjunction with the Victorian Jewish Welcome Society at a cost of £1,000. The provision of the hostel immediately relieved the unemployment problem in Melbourne and found accommodation for a hundred men who, it was suddenly discovered, could be employed on the various farms throughout the district. In addition, it gave the officers of the Trust a large choice from which to select the settlers required.

Berwick was chosen, chiefly because more people could be settled there with the money available and because, since it was so near Melbourne, there was opportunity for adequate supervision and control. Market gardening and poultry farming were decided upon because of the grave overproduction of fruit in Victoria at that time, and as the more likely to offer an early and secured return. Government experts visit the several farms regularly to advise the settlers. The Berwick farmer has the advantage that his farm is supplied by irrigation, thus independent of rainfall.

A start was made with eight farms. Today there are already thirty-two Jewish farms at Berwick. The settlers are already making a living. Cost per settler is generally reckoned in the neighborhood of £200. A Berwick communal center has been erected which comprises a synagogue and a recreation hall. A Women's Auxiliary in Melbourne takes active interest in the Jewish womenfolk of Berwick.

The Trust is not interested in immigration. Its interests are confined to settling immigrants already in Australia. It was believed that the immigration stream (1928) would be of some considerable magnitude for some time to come. But the restrictions imposed by the Commonwealth Government (1929), approved by all parties in the Australian Legislature, have cut off immigration altogether. As a consequence the present land settlement activities have proved sufficient for present demands. Today (1939), in Victoria, over 200 Jewish people are living on the soil. Small as the settlements may be, they are firmly established and, as such, are valuable safeguards against future possibilities.

There are three Jewish newspapers in Australia—two weeklies, the *Hebrew Standard* (Sydney), and the *Australian Jewish Chronicle* (Sydney); and one fortnightly, the *Australian Jewish Herald* (Melbourne). The journals are all privately owned, with the exception of the *Australian Jewish Herald,* which is vested in four trustees acting for the Melbourne community.

Jews in Australia must obviously drift toward the capital cities if they are to remain Jewish, for only there can they meet with Jewish life. Marriage without the Jewish fold is a serious problem, even in the larger cities. In the inland towns there is little or no alternative. Distance makes co-operation between even the larger communities difficult. No community is nearer than 500 miles to another. Melbourne is more than 2,000 miles from Perth, 600 miles from Sydney.

Attempts were made during the 1930's to introduce votes for women into the several Australian synagogues. Although all synagogues are technically under the jurisdiction of Chief Rabbi Joseph H. Hertz, Orthodoxy is more honored in the breach than in the observance. There is evidence of a prevalent desire for a more liberal interpretation of Jewish ritual and observance. Rabbi Jerome Mark, a graduate of the Hebrew Union College, commenced Liberal services in Melbourne on Rosh Hashanah, 1930, and a Liberal Jewish Congregation, Beth Israel, was later established. Mrs. A. Phillips is its honorary patron for life; N. Levinson, president; Dr. M. D. Silberberg, vice-president.

The estimated Jewish population of Australia (December, 1938) was 27,500. Of these 26,300 live in the capital cities.

	Jewish Population	Percentage of total city population (approximately)
Sydney	11,500	.90
Melbourne	10,000	1.00
Brisbane	1,500	.38
Adelaide	800	.21
Perth	2,500	1.20

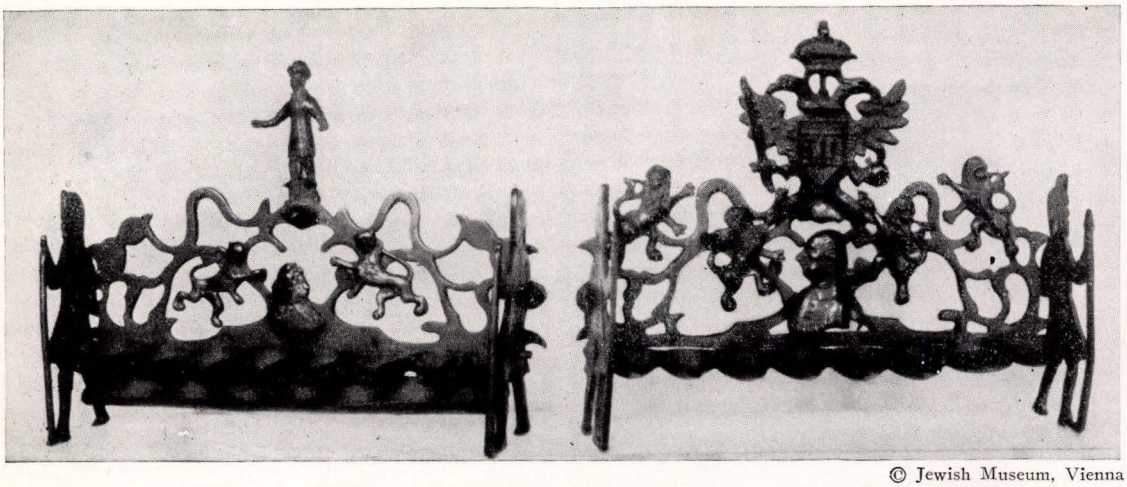
The Jewish population of the Commonwealth is thus approximately (December, 1938) 0.43 per cent (less than ½ of 1 per cent) of the total population.

Contrary to the prevalent notion, maliciously circulated by elements unfriendly to the Jews, refugees have not entered Australia in large numbers. In Sydney the Australian Jewish Welfare Society is charged with the duty of dealing with the refugee problem. As reported in the *London Jewish Chronicle* (August 18, 1939), there are three ways in which a refugee can gain a permit to enter. He can apply direct to Canberra and prove that he has sufficient means to maintain himself and his dependents; he can be nominated and guaranteed by an Australian resident: that he will not become a public charge for 5 years; and finally he can be vouched for by a welfare society. Most of the applicants, after filing special forms, must run the gauntlet of at least 3 inquiry committees—in London, then in Sydney (or another capital), and finally in Canberra.

According to Commonwealth Statistician, Dr. Roland Wilson, German immigrants (for the year ending May, 1939) numbered 4,254, and 87 German residents departed. Frank Silverman, general secretary of the Australian Jewish Welfare Society, believes that of every 5,000 permits (if and when granted) 1,000 are to be set aside for non-Jewish refugees.

See also ADELAIDE; BRISBANE; MELBOURNE; PERTH; SYDNEY.

NEWMAN H. ROSENTHAL.



© Jewish Museum, Vienna

Artistic Menorahs containing relief portraits of the Emperors (left) Leopold II, (right) Joseph II, under the Austrian eagle

AUSTRIA, from 1918 to 1938 a federal state with a republican government; since March, 1938, a part of the German Reich, under the name Ostmark. It consists of the following districts or provinces: Upper and Lower Austria, Salzburg, Carinthia, Tyrol, Vorarlberg, Styria, Burgenland, and Vienna. These formed the nucleus of the monarchy of Austria-Hungary which collapsed in 1918 at the end of the World War.

1. From the First Settlement of the Jews to Their Expulsion in 1420. It is probable that Jews came to the Danube with the Roman colonists. The first definite historical evidence of the presence of Jews in Austria is found in a toll ordinance issued at Raffelstaetten about 900; article nine of this law regulates the tolls to be paid by Jewish merchants.

The East Mark of the Holy Roman Empire, later known as Austria, was refounded by Otto the Great in 955 and placed under the Babenberg dukes, who ruled until 1246. Here, on colonial soil, the situation of the Jews was rather favorable. They were permitted to pursue business without hindrance, and as servants of the imperial treasury (*Kammerknechte*), they enjoyed the protection of the emperor. For this reason many Jews of the Rhine country emigrated to Austria during the persecutions by the crusaders. In 1156 Frederick Barbarossa conferred upon Duke Henry Jasomirgott the vested rights in the Jews in his dukedom; thus they became serfs of the duke instead of the emperor. This change proved by no means to be unfavorable to them. Leopold V (1177-94) had a Jewish mint-master named Shlom who was killed, together with several other Jews, during an attack in 1196, at the beginning of the fourth crusade.

The first synagogue in Vienna was built in 1204; somewhat later, communities are mentioned in Krems, Wiener Neustadt, Tulln, and Klosterneuburg. In addition, other places bearing the name "Judendorf," or similar combinations, are mentioned. Hence it may be concluded that Jews lived in them at this time.

In the first half of the 13th cent., Isaac ben Moses, author of the compendium on ritual, *Or Zarua,* lived in Vienna, and Moses ben Hasdai Taku (probably from Tachau) lived in Wiener Neustadt. During this same period Emperor Frederick II issued a decree, stringently excluding the Jews of Austria from all public offices throughout the country.

Duke Frederick II ("the Quarrelsome") was favorably inclined toward the Jews; he placed two Jewish "counts of the treasury," the brothers Lublin and Nekelo, in charge of his finances. On July 1, 1244, he issued a charter to the Jews, which was later incorporated in the statutory laws governing the Jews in Hungary, Bohemia, Silesia, and Poland. The charter of privileges, which embraced more than thirty sections, insured the Jews an established legal position. It stipulated that if a Christian killed a Jew, he was to be put to death. Serious claims on the person or the property of a Jew could be decided only in case the testimony of the Christian was corroborated by the testimony of a Jew. A Christian who kidnapped a Jewish child, in order to baptize it, was to be punished as a thief. The Jews were permitted to travel freely through the Austrian lands without any hindrance. They were protected against being fleeced at the custom houses. They could also own houses and land. In law suits between Jews, they were to be tried by their own courts. In short, their position was one which the Austrian Jews scarcely ever again attained in the later Middle Ages. They constituted a distinct corporation in public law, possessing communal property of their own.

Until 1421 there existed in Austria a central organization of the Jewish communities, including those of Vienna, Wiener Neustadt, Krems, and others. The connecting link between the Jews and the public courts was the special Christian judge for Jewish affairs. This judge was not a city official controlled by the burghers, but an appointee of the duke.

Vienna had a Jewish cemetery, a Jewish garden, a Jewish butchers' stall, a Jewish hospital, a Jewish inn, a Jewish school, and a Jewish bakery. One of the main vocations of the Jews was pawnbroking, which was regulated by the government. Of course, the Jews had to pay taxes to the duke, but these were not oppressive. As the Christian population became more and more indebted to the Jews, it sought the more eagerly to free itself of these debts.

Ottocar II (1253-78) confirmed the Jewish statute

created by Frederick the Quarrelsome; he also limited the possibility of blood accusations against the Jews by requiring the evidence of three Jewish and three Christian witnesses. The antagonism of the Catholic church, however, soon triumphed over the tolerance of secular rulers. As early as 1267, a church council—which had been convoked in Vienna on the initiative of the papal nuncio, Cardinal Guido—decided to impose the distinctive Jewish hat, the payment of an annual sum by the Jews to the priests, and numerous restrictions on civil rights. Thenceforward the Jews were forbidden to use Christian bath-houses, to employ Christian domestics, or to fill public offices. Christians could not be converted to Judaism, nor were they permitted, for the same reason, to be treated by Jewish physicians. The erection of new synagogues was prohibited, and houses of Jewish worship could not be enlarged.

Emperor Rudolph I of Hapsburg, however, made up for this temporary set-back by renewing the old privileges of the Jews on March 4, 1277, adding a further stipulation that henceforth no one was to trouble a Jew on his holidays by insisting on redeeming a pawn-pledge. The son of Rudolph, Duke Albrecht, also confirmed the privileges of the Jews, and in 1289 presented a vineyard to a Jew named Isaac of Vienna. There were occasional persecutions in this period. In 1293, the Jews of Krems were accused of having murdered a Christian. Two of them were broken on the wheel, and the remainder had to pay a large sum of money. At the beginning of the 14th cent., persecutions of Jews occurred in St. Pölten, in consequence of the appearance of the notorious Rindfleisch. Albrecht, now Emperor Albrecht I (1298-1308), intervened energetically, and the city was heavily fined. But he and his son, Archduke Rudolph, dealt leniently with perpetrators of the excesses. At that time the Jews of Korneuburg were persecuted, and in 1338 there was a widespread visitation of outrages upon the Jews in southern Moravia and Bohemia, as well as in the neighboring districts of Lower Austria, in the course of which such communities as Retz, Znaim, Pulkau, Horn, Eggenburg, Korneuburg, and Zwettl suffered severely.

The Black Death, in 1349, brought great misfortune to the Jews of Austria. In Krems, Stein, and Mautern the Jewish inhabitants were attacked on a charge of poisoning the wells, and Duke Albrecht II sought in vain to protect them. From that time on the situation of the Jews, which had been relatively fortunate for the previous five centuries, worsened with the disturbed political and economic conditions of the country.

After the Golden Bull (of 1356) had granted to the imperial electors the so-called *Judenregal,* the right of keeping, protecting, taxing and disposing of the Jews without the interference of the emperor, Duke Rudolph IV claimed the same right for himself and his brothers, the dukes of Styria and Carinthia. The exercise of these powers led to a systematic exploitation of the Jews. This was prosecuted by various means: issuing "letters of annulment" (*Tötbriefe,* i.e. the forfeiture of a Jew's bond if he left the country), which were especially frequent under Albrecht III (1365-95); frequent confiscations of property under diverse pretexts, particularly in cases of emigration; imprisonment of Jews in order to extort heavy ransom from them, and the like. In 1370 the duke suddenly imprisoned all the Jews of Austria and confiscated part of their property; but they prospered anew in the next fifty years. Mention is made at this time of Jewish wine-merchants in Vienna, and of Jewish physicians.

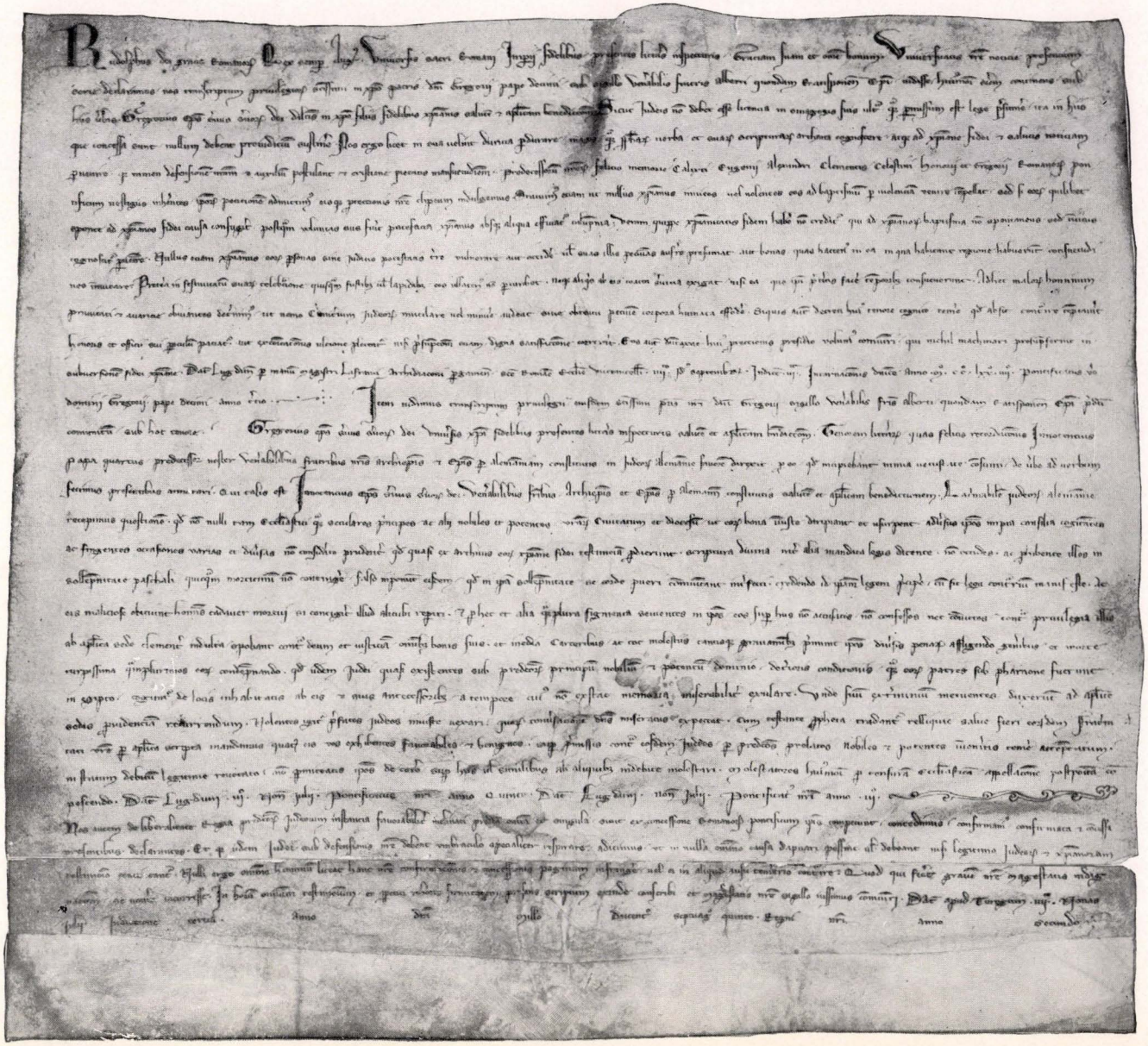
In 1420, the Jews of Enns were accused of having desecrated a host. In the ensuing agitation the poorer Jews were driven out of Austria, while the rich were imprisoned by order of the impoverished Duke Albrecht V, and their property was confiscated. A few Jews embraced Christianity to escape victimization; but, on returning to Judaism, they were burned at the stake. It was during this period that many Jewish children were seized and forcibly baptized.

The year 1421 brought the great catastrophe of the Vienna *Gezerah* ("harsh decree of the government against the Jews"). On March 12th of that year, 210 Jewish men and women accused of host desecration died the death of martyrs on the funeral pyre of Erdberg. All Jews were officially expelled from Austria, and their old privileges were annulled. Their houses were bestowed upon Christians, and the synagogue at Vienna was destroyed.

2. From 1420 to the Second Expulsion in 1670. Despite the fact that the Jews were to be banished from Austria forever, they did not entirely disappear from the country even after the fateful years 1420 and 1421. Each individual Jew, however, first had to obtain special permission from the authorities to return to or continue living in the country. In 1438, Israel Isserlein, one of the eminent Talmudic authorities in the 15th cent., was given a safe-conduct to dwell in Austria and go wherever he wished. It was on territory of land-owners and of the nobility, in particular, that Jews re-entered and remained. But it was not until the reign of Emperor Frederick III (1440-93) that they received general permission to return, which was approved by Pope Nicholas V in 1451. Though Frederick's interest in the Jews was primarily motivated by his need for money, he was nicknamed "King of the Jews." A petition (1454) is extant in which eleven Christian physicians of Vienna ask the sovereign for protection against a newly arrived Jewish physician.

During the reign of Maximilian I (1493-1519) who, like his predecessor, needed much money for his wars, Jews were tolerated in Austria. But Maximilian was not favorably inclined toward them. He readily consented to their expulsion from the provinces of Carinthia and Styria in 1496, when the estates pledged themselves to indemnify him for the loss of the taxes usually paid by the Jews. In 1515, they were driven out of Carniola. Afterwards they gradually returned, however, and settled again despite protests by the estates.

In the 16th cent., they were tolerated in a number of cities, with the exception of Vienna. There only financiers, such as "the Jew Hirschel," were allowed to reside by special dispensation. Under Charles V (1519-56) and Ferdinand I (1556-64), to whom Charles ceded his Austrian lands during the first years of his reign, the estates resumed their anti-Jewish agitation. In 1526, Ferdinand declared that Jews might be expelled only from those cities which possessed a *privilegium de non tolerandis judaeis* ("right not to tolerate Jews there"); Jews not expelled were required to pay



Decree by Rudolph of Hapsburg, issued in 1275, against the anti-Semitic blood accusations of that day

a special tax for partial defrayment of the war costs against the Turks.

A general Jewish ordinance, issued (1529) by Ferdinand I, declared that the Jews were to wear badges, and that foreign Jews were not to tarry in an Austrian city for a longer period than was granted them by the city judge for the pursuit of their business. Under Ferdinand, as well as under his successors, Maximilian II (1564-76), Rudolph II (1576-1612), and Matthias (1612-19), the Jews were menaced with many decrees of expulsion; but these were all subsequently revoked. The Jews were tolerated, but their burdens of taxation were excessive.

When the Vienna Jews again began to grow in numbers, Ferdinand II (1619-37), at their own request, granted them (1624) a suburb of Vienna as a place of residence. At that time it was called "Im unteren Werd." Later it became part of the Leopoldstadt, which district was the most densely populated Jewish area of Vienna at the time of the Hitlerian rape of Austria (1938). The Jews were exempted from wearing the badge in the city and in the suburbs; they were promised "protection and peace" and placed under the jurisdiction of the imperial authorities. Being a fervent Catholic, however, Ferdinand II compelled the Jews of Vienna and Prague to listen on every Sabbath to missionary sermons by the Jesuits (1630). On the other hand, he raised Jacob Bassevi to the hereditary nobility, and gave special privileges to the court Jews. Ferdinand III (1637-57), who first revoked part of the privileges granted by his predecessor to the Jews of Vienna, restored (1641) the status quo of 1624.

Outside of Vienna, the Jews at this period numbered between 3,000 and 4,000. They did not live as servants of the imperial treasury in the cities of the sovereign, as they had before 1421. In return for paying taxes and toleration fees to the country nobility, they were permitted to dwell on the numerous estates of the aristocracy. Among these places were Achau, Bockfliess, Ebenfurth, Gobelsburg, Grafenwörth, Langenlois, Marchegg, Spitz, Tribuswinkel, Zwölfaxing, and others. The country Jews of Lower Austria in the 17th cent. chose a council of twelve delegates who proportioned the quotas for extraordinary taxes that were levied on the communities.

In 1652 an order for the expulsion of the Jews from Lower Austria was revoked only after they were mulcted of a vast sum of money, and under Leopold I (1658-1705) a rapid change for the worse took place. In 1668, on the festival of Passover, the Vienna ghetto was invaded by a mob headed by theological students. Finally, in 1670, the complete expulsion of the Jews from Upper and Lower Austria was decreed. The houses owned by Jews were confiscated and transferred to the Carmelites and to other creditors of the emperor. The former Vienna ghetto received the name Leopoldstadt.

The period before 1670 had been one in which Jewish learning had flourished in Vienna, mainly because refugees from Poland had found an asylum in the city. Among the learned men of the time were Yomtob Lipmann Heller, who wrote the commentary *Tosefoth Yomtob* on the Mishnah; Ephraim and Sabbatai Cohen; Samuel Kaidanover; Menahem Mendel Krochmal; and Gershon Ashkenazi. There were many prominent Viennese Jewish physicians, such as Leo Lucerna of the 16th cent. and the Winkler family of the 17th. While few Jews wrote in German, many could speak the language, for even the missionary sermons to the Jews were delivered in the vernacular.

3. From 1670 to the Revolution of 1848. As in the previous periods of the history of the Jews in Austria, individual Jews were soon again tolerated in Vienna. Historic records still extant attest this. It appears that Jewish financiers could not easily be dispensed with by the German princes of that age. While, for another century and a half, no Jewish community was recognized in Vienna, numerous Jewish court factors were tolerated. Such a "tolerance," liberally interpreted, often included a fairly large retinue. The most famous of these court purveyors were Samson Wertheimer, Samuel Oppenheimer, and Löb Sinzheimer. Other Jews set up their residences near Vienna, and transacted their business in the city.

To forestall a rapid expansion of the Vienna Jews, Charles VI (1711-40) issued a series of edicts against them; for instance, only one member of the family was allowed to marry. Outside of the neighborhood of Vienna, Austria proper was almost wholly free of Jews; Jews from the border communities of Moravia were permitted to appear only at certain yearly fairs. During the same period Oppenheimer and Wertheimer were honored by the emperor and his marshal, Eugene of Savoy, for their financial aid in the wars against the Turks; Diego d'Aguilar was granted a monopoly in the sale of tobacco, and later won the gratitude of Maria Theresa for his unselfish services to the crown. The seven communities (Sheba Kehilloth) in which the Jews were organized, partly under the patronage of Samson Wertheimer, flourished in Burgenland, which then belonged to Hungary.

A period of oppression set in with the reign of Maria Theresa (1740-80), whose hatred of the Jews was deeply rooted. She said of them, "I know of no worse plague than this nation with its swindling, money-making and usury." Consequently, to overcome the plague, the Jews were heavily taxed. A special tax was levied on the importation of Ethrogs (citrons) for the Feast of Booths. When an unfounded rumor reached the ear of the empress that the Jews had betrayed the country during the war with Frederick the Great, she decreed (December 18, 1744) that they be banished from Bohemia. But the local authorities, who found the Jews profitable from the economic standpoint, as well as foreign diplomats and influential philanthropists, intervened to prevent the expulsion. The decree was revoked in 1748.

In 1760 Maria Theresa ordered all unbearded Jews to wear a yellow badge on their left arms; however, she forbade the baptizing of Jewish children against the will of their parents. Peculiarly enough, she found it necessary to ameliorate the material condition of this "swindling, money-making and usurious" minority in the population of her empire, by allowing them to conduct tanneries under certain restrictions, to engage in jewelers' work, and to sell new garments made by themselves. The tailors' guild protested against the latter license.

The beginning of the reign of Joseph II brought an important change in the situation of the Jews of Aus-



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The Jewish cemetery of Vienna, known as the most beautiful of its kind in Europe. The mortuary chapel and the administration building, shown above, were designed by Ignatz Reiser

tria. The emperor abrogated all laws requiring the Jews to wear distinctive dress. His Edict of Toleration (1782) was revolutionary.

Joseph II was thoroughly imbued with the spirit of toleration, so much so that, as co-regent with Maria Theresa, his mother, he succeeded in a measure in softening her bitter religious intolerance. Among the many political and cultural reforms which he vainly attempted was his plan to emancipate the Jews at a single stroke. Like all his other measures, which were introduced without sufficient preparation and foresight, this edict betrayed haste and precipitancy.

Emperor Joseph's idea in his Edict of Toleration was "to make the Jews useful to the state." He urged that the Jews establish schools (*Normalschulen*) and conduct them according to the principles of modern pedagogy; that they enter high schools and universities; that they devote themselves to mechanical trades and agricultural pursuits. Although he did not concede them complete citizenship, he annulled a number of vexatious regulations such as the compulsory wearing of beards and the prohibition of frequenting public pleasure resorts.

But the Jews, like the rest of the Austrian population in their attitude toward the emperor's reforms that touched them, were unprepared. The edict literally upset their lives and the course of their traditions. What they were called upon to surrender of their religion and their culture for the favor vouchsafed in the edict was a sacrifice too great to make. For instance, the rabbinical courts which interpreted the religious laws and practices, and which settled internal quarrels and disagreements, had to be abolished. The Jewish laws of marriage and divorce had to be adapted to the Austrian laws. Jews were forbidden to use Hebrew and Yiddish in their bookkeeping and business correspondence. The conscription of their youth into military service assumed catastrophic dimensions. The edict, accordingly, met with opposition among the Jewish masses, just as the Christian masses opposed other reforms instituted by Emperor Joseph.

In 1790, less than a month before he died, the emperor formally rescinded all his reforms. His successor, his brother Leopold II (1790-92), gave impetus to the reactionary course which came to fruition under Leopold's son, Francis II (1792-1835), who in 1806 assumed the title of Francis I, emperor of Austria.

It should be noted that under Joseph II (1787), all the Jews of Austria were compelled to adopt German surnames.

The Jewish reforms of Joseph II, however, did not fail to leave their mark on Austrian Jews, notwithstanding the reaction under Leopold and Francis. It became possible for individual Jewish families to rise in the social scale. These emancipated Jews constituted only a small group. It is true that, at the time, they affected but little the life of the masses of Austrian Jews, as they seemed to alienate themselves from Jewry as a whole. Nevertheless they were the nucleus of Jewish contribution to Austria's cultural advancement that

followed the reactionary reign of Francis I.

Under this emperor the Jews of Vienna were under strict surveillance. Their influx into the capital was rigorously curbed. Viennese Jews were prohibited from forming a community organization—a prohibition not officially abrogated until 1850. However, the Jews organized themselves unofficially to carry on their religious, philanthropic and cultural activities. The ban against community organization was essentially annulled (April, 1826) with the erection of a new temple in Vienna.

Outside of Vienna, during the reign of Francis I, the Jews also suffered from numerous economic and social disabilities. When the assembly of Jewish notables met at Paris (1806), at the command of Napoleon, the Conservative factions of Austrian Jewry voiced a general disagreement with the Napoleonic endeavors. The progressive community of Trieste was the only one to sympathize with the Paris Sanhedrin. Even after the Congress of Vienna (1815), which to some extent confirmed the improved status of Jews, the legal position of the Jews of Austria was insecure, notwithstanding half-hearted attempts by influential Jews—such as Arnstein, Eskeles, and Lämel, whose houses had attracted the foremost personalities of the Congress—to obtain a general reform in the legal status of the Jews. In particular, the limitations as to temporary domicile and regarding marriages remained in force; in some cases they were even intensified. Especially mortifying was the requirement that brides and grooms pass a test on the doctrines of religion before they were permitted to marry. The test, based on Herz Homberg's catechism *Bene Zion,* was abolished in 1856.

During the reign of Emperor Ferdinand I (1835-48), the laws regulating temporary sojourn of Jews in a place were no longer enforced in their original severity. In Vienna, a period could be renewed immediately at expiration, the period being ordinarily one or two weeks. In 1846, the special Jewish oath (Oath More Judaico) was abolished in Austria. Under pressure of the Revolution of 1848, which included Jews among its leaders and victims, legislation relating to Jews was revised in an extremely liberal spirit. Several prominent Jews—such as Adolph Fischhof, Joseph Goldmark and Rabbi Isaac Noah Mannheimer—were elected to the first Parliament. In the Constitution of April 25, 1848, the Jews were granted equality of rights. The old Jewish taxes were abolished.

4. From the Revolution of 1848 through the Republic. The constitution proclaimed by imperial decree in 1849 (*Oktroyierte Verfassung*) retained the principle of religious freedom. Nevertheless, the settlement of Jews in places which had been closed to them for centuries became practically impossible for a long time afterwards because of opposition of the populace. It was not until 1867 that all limitations were removed and Jewish communities were formed in the larger cities of the country as well as in many smaller cities of Lower Austria.

As early as the first half of the 19th cent., privileged Jews took part in the founding of many industries in the Austrian provinces, the while Jewish peddlers and market traders from the Hungarian, Moravian and Bohemian border communities continued to ply their trades. In the 1860's, when liberalism in Austria was at its zenith, there began an increase in the industrial activity of Jewish contractors, such as the Rothschilds, who financed the first railways in Austria, and developed the Witkowitz steel plants, the transformation of the Jewish peddler into provincial merchant, and a partial shift in vocations through the Verein zur Beförderung der Handwerke unter den inländischen Israeliten, founded in 1840.

In legislative bodies, such Jews as Ignaz Kuranda obtained a seat and vote, although they did not always appear as representatives of Jewish interests; even in the army, in the government service and in the higher schools Jews attained respectable positions, although no complete equality was achieved. The Christian Socialist party, which gained power under the leadership of Lueger, forced the Jews to adopt a defensive position. It became necessary to defend their rights as citizens. This resulted in the founding of the Österreichisch-israelitische Union and of the *Österreichische Wochenschrift,* the founder and editor of which, Dr. Joseph Samuel Bloch, a rabbi and deputy in the Reichsrat, combatted attacks on the Jews and Judaism by speeches in parliament and in libel suits.

The legal existence of Jewish communities in Austria was based on the law of March 21, 1890. This law provided that every "locally limited territory" should have but one religious community; the system was one of parochial compulsion, in which every Jew belonged to the community of his place of residence. The lines dividing the various districts were drawn so as to accord as nearly as possible with actual conditions. Leadership of the community was vested in a board of directors, who acted as communal representatives to the outside world; however, the statute made it possible to create other executive bodies, such as religious councils or committees. The communities possessed the right of taxation and could even enlist the state authorities to collect the taxes. They had control over all institutions serving ritual purposes but not maintained by them, over private houses of prayer and groups meeting for worship, the establishment of which required their consent, as well as over the "guidance of assemblies for services or ritual observances." It was mandatory on the rabbis to keep the membership registries of the communities. The law was merely an outline which left detailed execution to the communal statutes; these, however, required the sanction of the government. The state's right of control was far-reaching; it could remove members of the board of directors and religious officials if their conduct in office was "'deleterious to the public interest."

The World War imposed heavy demands upon the Jews of Austria, and brought a great influx of fugitives. The number of these fugitives amounted to almost 60 per cent of all those who fled from Galicia and Bucovina to Vienna, in addition to which almost 50,000 other Jewish fugitives entered other parts of Austria. Anitta Müller, in particular, rendered important service in the care of these refugees.

After the War, most of them returned to their homes, many under the pressure of anti-Semitic measures by the municipalities of Vienna, Prague and other cities. The collapse of Austria-Hungary resulted in excesses against the Jews; these were first directed against the refugees not yet repatriated, then against Jews accused

of war profiteering, and finally against all Jews.

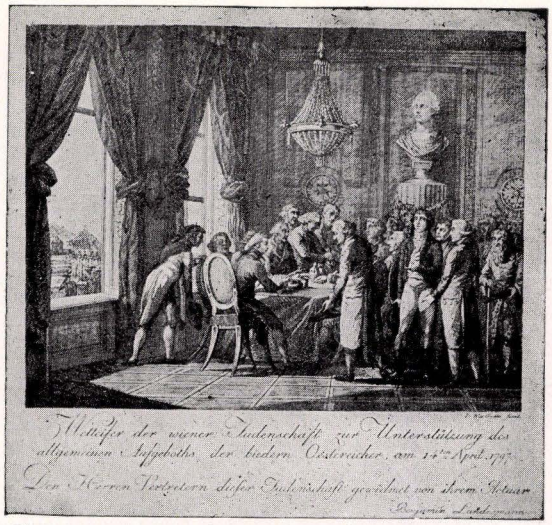
As early as the Revolution of 1918, a Jewish National Council was formed in Vienna. This body rendered manifold services in the political and educational fields; in this connection the establishment of the Hebräisches Pädagogium and the Jewish Realgymnasium were particularly noteworthy. In 1919, the Jewish nationalist, Robert Stricker, was sent to the Austrian National Assembly from the Nordost district in Vienna, and three Jewish nationalists were elected to the Gemeinderat. All these lost their seats in the next elections.

Prior to the fall of the Republic, Austria had approximately 200,000 Jews, or 2½% of a total population of 7,000,000. Due to the abnormal position Vienna always held in the country, the Jewish population there was almost 10% of the whole (178,034 out of a total of 1,874,581 according to the last census, conducted in 1934). Other Austrian communities of considerable Jewish populations during the Republic were: Graz, about 4,000; Linz, about 2,000; Mödling, about 1,400; Wiener Neustadt, about 1,000. Burgenland brought to Austria about 4,000 additional Jews.

The Austrian Republic extended complete emancipation to the Jews of Austria. During the short decade of the Republic's life, the Jews produced a number of distinguished savants, artists and authors, to whom the Republic and its capital, Vienna, owed in no small degree their international prestige. It is sufficient to refer to such men as Karl Emil Franzos, Leopold Kompert, L. A. Frankl, Moritz Hartmann, Adolf Sonnenthal, Josef Popper-Lynkeus, Sigmund Freud, Arthur Schnitzler, Stefan Zweig, and the many publicists, critics, bankers, statesmen, and industrialists of Jewish origin, in order to indicate the role played by Austrian Jews in the creation of that bridge between the East and the West which gave independent and republican Austria its eminence in the intellectual world. Prof. Ernst Peter Pick was chosen dean of the Medical College of the University of Vienna to serve the full one year term ending in 1933.

A considerable number of Austrian Jews joined the Social Democratic Party, in the development of which several of them—including Friedrich Austerlitz, Otto Bauer and Hugo Breitner—figured prominently. It was the regime of this party, after the World War, that instituted a housing program which came to be admired the world over. The decline of the Social Democrats, which began in 1927, led to the strengthening of the Zionist party, which attained majorities in the Jewish communities of Baden, Graz, and finally of Vienna itself.

The crisis of 1934-1935, and the collapse of the Viennese banking house of Rothschild and of its affiliates, caused havoc in the economic and political status of the Austrian Jews. When the Christian Socialist Party increased in strength and the nationalist idea was gaining ground, attempts to alter the Constitution of the Republic increased in intensity. The proposed disenfranchisement of the Jews and the plan to deprive them of civil and political equality were prevented only by the provisions of the peace treaty of St. Germain designed to safeguard the rights of minorities. But notwithstanding the treaty and its minority guarantees, Jews were clearly being excluded from public offices, as well as from private positions of honor



Viennese Jews attest their patriotism by contributions to the war chest in the conflict between Austria and France in 1797

and trust affecting public and state affairs, such as chambers of commerce, the legal profession, and the practice of medicine. The new Constitution of 1934 made provision for the curtailment of the rights of Jews in the schools. Separate schools for Jewish children were established in Vienna in 1934, although it was not until the autumn of 1937 that Jewish students were segregated in many secondary schools. From 1934 to 1938, the government apparently made efforts to check the rising tide of anti-Semitism, which it failed to stem. In December, 1937, and February, 1938, there were riots and anti-Jewish demonstrations in Austria; in March, the ill-fated republic was overrun by the armies of Hitler.

5. Since Incorporation into Greater Germany. The forcible annexation of Austria to Germany (March 12, 1938) was a major catastrophe not only for the 200,000 Jews of Austria, but also for the nearly 100,000 inhabitants of partial Jewish descent. The Austrian Nazis, who had been thwarted for more than five years, now burst into violent excesses directed principally against the Jews. The discriminatory laws that had been applied gradually in Germany during five years were enforced against the Austrian Jews in as many weeks. The result was a wave of suicides and a scramble of thousands of Jews to emigrate.

The Jewish press was completely suppressed, and the expulsion of Jews from the professions and arts was relentless. Confiscation of Jewish property and "Aryanization" of Jewish businesses began at once and continued ruthlessly. B'nai B'rith lodges were dissolved throughout Austria and their property seized. Within a month after the entry of the German armed forces into Vienna more than 12,000 Jews had been rounded up and sent to concentration camps. Among them were a number of the leaders of communities, including Desider Friedmann, head of the Vienna Jewish Community, who was not released until February, 1939. Baron de Rothschild, who had been the object of attack ever since the failure of the Creditanstalt and the collapse of his firm in 1934, was placed in custody in one of the Austrian castles, being detained until May, 1939, when—his health badly im-

paired—he was released on the payment of a huge ransom. Only the intervention of influential foreigners saved Dr. Sigmund Freud, and enabled him to migrate safely to England.

The excesses committed by the Austrian Nazis were so barbaric as to outrage public opinion in Europe and America. Jewish stores were looted openly, synagogue windows and doors were broken, and Scrolls of the Law were torn up and burned. Jews were seized at their Passover Seder tables and forced to wash from the walls of buildings the signs of the Fatherland Front, which had opposed the Nazis, or to scrub the streets. Dr. Israel Taglicht, Chief Rabbi of Vienna, was compelled to picket two Jewish stores with a placard warning passersby to make no purchases from them. In April, a drive was underway to expel all the Jews from Burgenland, and this inhuman measure was completed in such towns as Frauenkirchen, Goltz, Kittsee, Eisenstadt, Wallern, Pamhagen, Rechnitz, Kobersdorf, and Neusiedel-am-See. Fifty-one Jews were cast adrift in a tug on the Danube, and it was only on September 16th that the last of these sufferers were permitted to leave for Palestine. The entire library of the Jewish Theological Seminary in Vienna, and the contents of the museum of the Vienna Jewish Community, were expropriated, and their fate is unknown.

There were frequent attacks upon synagogues and their worshippers. The one in Krems was seized in September, 1938, to house Nazi refugees from the Sudeten section of Czechoslovakia, who had fled before the repressive measures of the Czechs. On the Feast of Tabernacles (Oct. 18), synagogue windows were smashed and Jewish worshippers suffered maltreatment—the prelude to three days of unrestrained rioting. The synagogue pogrom of November (10th and 11th) fell with particular violence upon the community of Vienna. Eighteen out of twenty-one synagogues were wholly or partly destroyed, with more than seventy smaller houses of prayer, and there was scarcely a Jewish-owned shop or cafe in Vienna that escaped damage. More than 1,000 Jews were arrested and consigned to concentration camps, and the damage to Jewish property in Vienna alone was estimated at more than $4,000,000.

The result of all these measures against the Jews of Austria within one year after *Anschluss* with Germany was thus summarized by the New York *Jewish Morning Journal:* 3,741 suicides; 11,000 imprisoned; 87,000 emigrated; 12,000 apartments in Vienna vacated; 7,856 enterprises "Aryanized"; 5,122 enterprises bankrupt. The approximately 100,000 Jews who remained in Austria were subjected to constant pressure to force them to give up their businesses and professions and to emigrate. The first half of 1939 witnessed a new series of arrests, 3,000 in the month of March; evictions from residences continued; at times Jews were forbidden to purchase meat, butter or eggs; and all the legislation decreed for Germany, such as fines, special passports, and the adoption of distinctive Jewish names, was applied with special severity to the Jews of Austria.

WILHELM STEIN.

Lit.: Aronius, J., *Regesten zur Geschichte der Juden* (1902); Pribram, Alfred F., *Urkunden und Akten zur Geschichte der Juden in Wien* (1918); Scherer, J. E., *Die Rechtsverhältnisse der Juden in den deutsch-österreichischen Ländern* (1901); Deutsch, Gotthard, *Anti-Semitism in Austria;* Wolf, G., *Geschichte der Juden in Wien* (1876); Schwarz, Ignaz, *Das Wiener Ghetto* (1909); Grunwald, Max, *History of the Jews of Vienna,* trans. Solomon Grayzell (1936); *Germania Judaica,* edit. Brann, M., and Freimann, A. (1917-34), under Österreich, Wien and Wiener Neustadt; Tietze, Hans, *Die Juden in Wien* (1933); *American Jewish Year Book,* 1919 to 1938 (under Review of the Year, under Austria); *Contemporary Jewish Record,* July, 1938 to July-Aug., 1939.

AUSTRIAN, BEN, painter, b. Reading, Pa., 1870; d. Kempton, Pa., 1921. A self-taught artist who for a number of years had earned his livelihood as a clerk, salesman and laundry operator, he achieved wide distinction in depicting barnyard fowl and landscapes. His *A Day's Hunt,* purchased in 1901 by T. H. Sternberg for $2,500, brought the highest price paid until then for an American artist's still life. Among his works are *Coal Black Lady,* bought by John Wanamaker of New York; *Golden Harvest, His Majesty the King, Mother-Love, Motherhood,* and *Temptations.*

Lit.: The Chautauquan, vol. 33 (1901) 509-14.

AUTHORITY.

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III. AUTHORITY IN MODERN TIMES.

Authority inheres in the very nature of religion. As a social phenomenon religion affects and directs the feelings, thoughts, and actions of its followers. Whether controlling human lives as an external discipline or as an inner compulsion it speaks with the voice of duty and lays obligations upon man. It sets up standards of right and wrong, holds out goals for personal and social striving and prescribes ritual procedure in the form of commands and prohibitions. This element of obligatoriness, religion derives from its very nature as the consciousness of the holy, of a power not ourselves which makes for righteousness, superior to the whim or pleasure of the individual and the group, and belonging to the eternal nature of things. Religion appeals to the deepest in man in the name of the All-highest.

I. Authority of Revelation. While the conviction that God represents the source of all authority has been the constant factor in the evolution of Judaism, differences of view-point have manifested themselves regarding the means and agencies whereby God's will is ascer-



From Fuerst's "Pracht Bibel"

The prophet Elijah casts the cloak of authority upon Elisha

tained by men. These are clearly reflected in the development in Jewish thought of the conception of Torah, in its two-fold aspect of Written and Oral Law, or of Revelation and Tradition.

The key word to the Biblical phase of authority in Judaism is *Revelation*. It consists of the belief that God communicates His Will and His law through both natural phenomena and human agents; i.e. through extraordinary physical manifestations, like the burning bush, or the thunder and lightning at Sinai. The human instruments of the divine are chiefly: (a) prophets and (b) priests; and to a lesser degree (c) the civil heads of State, and (d) sages.

A. Prophets. While God manifests His purposes to non-Israelites, Israel represents the community of His special revelation. He raised up prophets through whom He disclosed His counsel regarding Israel and other nations (*Amos* 2:11; 3:7-8). The prophet spoke under compulsion. He felt himself possessed by the spirit of God and forced to proclaim the message that burnt itself into his heart. Hence the prophetic formula: "Thus saith the Lord." Amid the moral chaos of their day and amid the selfishness and greed of society and its leaders the prophets envisaged the clear white light of the spiritual and ethical ideal, transcending popular mores and expediency.

Though reflected in their subjective consciousness, this ideal recommended itself to them as grounded in the mind and will of God, the foundation of all life and order, and, therefore, constituted an absolute standard by which to judge the customs and conduct of the people. To be a prophet, therefore, imposed duties which to ignore constituted disloyalty to the Holy One, and to follow reverently and humbly secured Divine approval and inner contentment.

The motive of authority in the view of the prophets is not merely fear of the consequences of disobedience of God's commands and the expectation of reward for obedience. An added higher motive asserted itself in their teaching. It is the motive of the love of God, of unconditioned loyalty and devotion to Him as the All-Holy and All-Perfect. Man's action should spring from his joyous self-surrender and filial relationship to God.

B. Priests. By the side of the prophets the priests, too, served as interpreters of God's will. By means of the ephod, urim and thummim, they sought to obtain divine guidance for the people in war and in peace. The sanctuary where the oracle was consulted served as a seat of judgment. The instruction, direction or decision was technically known as *torah* (from the root *yarah,* to "cast the lot," "direct," "teach"). With the growing complexity of religious life and the increase of ritual observances the priest became indispensable as sacrificer as well. He best knew "the manner of the

God of the land" (*II Kings* 17:27), and was therefore best qualified to represent his people before God. However, his function as revealer of the will of God was not obscured by his task as minister at the altar.

From giving response to questions addressed to him, the priest assumed the office of judge. The Deuteronomic code refers all litigations, whether criminal or civil, too difficult for settlement by local courts, to the arbitrament of "the priests the Levites (of the central sanctuary), and unto the judge that shall be in those days," i.e. to the secular head of the state. Refusal to abide by their decisions was punishable with death (*Deut.* 17:8-13; *II Chron.* 19:8-10). The prophets themselves looked up to the priests as "the custodians of the law" and castigated them for their violation of their trust (*Hosea* 4:1-12; 6:9; *Micah* 3:11; *Jer.* 2:8; 6:13; 8:10; *Ezek.* 22:26; 44:23-24; *Mal.* 2:4-9).

C. Custom and Law. The priests thus derived their authority through being the organs of the law or Torah, the distant beginnings of which go back to tribal custom. The close relationship between ancient tribes and their deities invested tribal custom with religious sanction. Accordingly the laws of ancient Israel, even when derived from or paralleled by those of other Semitic peoples, are represented as of divine origin. Many of these laws antedate the consecration of Israel to the worship of God and have their roots in the Semitic heritage. By them the tribes, newly emancipated from Egypt, were governed. When difficulties arose for which the older tribal justice made no provision, the will of God was consulted directly through Moses (*Ex.* 33:7-11). At Sinai the Decalogue was presented (*Ex.* 20:2-14; *Deut.* 5:6-18) as the terms of the covenant between Israel and God, which became the *magna charta* of Judaism. Special authority was claimed for this document as having been proclaimed by God Himself to the people of Israel, and inscribed with His own finger on the tables of stone. At Kadesh Moses continued to administer the affairs of the people, teaching them "the statutes and the laws." The decisions which he made served as precedents for later legislation. Moses thus laid the foundation for the development of law in Israel.

D. The Kings. In the course of transition from a nomadic to an agricultural economy, the force which tribal custom exercised through the family was weakened and contributed to the lawlessness of the age of the Judges (*Judges* 17:6). Custom required the reinforcement of external authority, which was supplied by the establishment of the monarchy. The king as "God's anointed" was the fountain of law and order in the land. As in Tyre and elsewhere, the king acted as supreme justice (*II Sam.* 15:2-6; *I Kings* 3:16-28).

Of the ideal king it was expected that he be animated with the spirit of God so as to rule the people with unerring justice (*Isa.* 11; *Ps.* 45; 72). However, the king, even as the tribal elders who continued to act as judges by the side of the priests, seems to have been guided by customary law and issued new laws only under unprecedented circumstances.

E. The Written Torah. The oldest collection of legal precepts, embodied in the Code of the Covenant (*Ex.* 21-23, 9th cent. B.C.E.), bears the impression of being a compendium of current procedure, based on tribal customs and established precedents, some of which may have grown out of priestly decisions. Its reduction to writing was probably due to the practical need of providing the priests and elders with detailed guidance in their tasks as judges.

The Deuteronomic Code (7th cent. B.C.E.), which presents the older legislation in expanded form, is marked with the spirit of the literary prophets. A distinctly religious motive appears throughout. The motive of right conduct is determined not by the antiquity of the law or custom but by the unique relation of Israel to God. Proper measures are provided to guard the religion of Israel from sinking to the level of Semitic heathenism. The customary law was modified by the spirit of humanitarianism. The promulgation of the Deuteronomic code in 621 B.C.E. marked a radical departure and a thorough reform in Jewish life. A written law was set up as highest authority for the nation, thus limiting the respective rights of the prophets (*Deut.* 13:1-6; 18:10-22), of the priests (*Deut.* 17:8-13), of the civil magistrates (Deut. 16:18-20) and of the king (*Deut.* 17:14-20).

Despite these innovations, the Deuteronomic code purports to go back to Moses. It possessed the further authority of having been adopted by the people in solemn covenant (*II Kings* 23:1-3), rendered binding upon both the covenanters and their descendants by a sacred oath, the violation of which was to call forth the wrath of God and carry the direst consequences (*Deut.* 29:9-28).

The Priestly Code (5th cent. B.C.E.), or possibly the entire Pentateuchal Torah, was promulgated under similar circumstances. Under the leadership of Ezra, the representatives of the people, princes, Levites and priests set their seal to a written covenant and "entered into a curse, and into an oath, to walk in God's law, which was given by Moses the servant of God, and to observe and do all the commandments of the Lord our God, and His ordinances and His statutes" (*Neh.* 10:29-30; cf. *Lev.* 26:3-46). The process begun four centuries before, with the reduction of the law to writing, was now completed.

The term *torah,* expressing a moral or spiritual precept of a prophet and also designating a decision or teaching of a priest, delivered orally, was transformed into the collective term for the written body of law and instruction contained in the Pentateuch. The entire collection of narration, poetry, admonition and legislation, embodied in this five volume work, was now presented as the revelation of God's will to Israel through Moses.

Since the Reformation of Ezra (about 450 B.C.E.) the Torah has constituted the supreme authority and the pivot round which all Jewish life revolves. Its absoluteness was questioned neither by the Samaritans (excepting certain variations in the text) nor by any other Jewish sect. The Pharisees established the doctrine of the divine origin of the Pentateuch (*torah min hashamayim*) as a ruling doctrine. Actions and ideas were now recognized as right and true when they conformed to that which is "written in the Law of Moses the man of God" (*Ezra* 3:2).

The words of the prophets, though believed to have come as the direct revelation of God's will, as well as the inspired teachings of the sages, were now subordinated to the Torah. The second and third divisions of

the Hebrew Bible canon, the *Nebiim* and *Kethubim* (Prophets and Hagiographa), took their place as *dibre ḳabbalah,* tradition, which lack the power of the Torah.

II. Authority of Tradition. The transformation of Judaism in post-Exilic times into a religion based on a canonized Torah contributed to the silencing of phophecy, curbed the power of the priest as revealer of the will of God, and led to the replacement of the authority of revelation by that of tradition.

A. *Priestly Tradition.* With the disappearance of the prophets, the priest emerged as the only authentic representative of the established religion in the Second Commonwealth. In consequence of political changes, Jewish unity assumed an ecclesiastical rather than a political character. The Jewish nation turned into a "kingdom of priests" or a "theocracy."

The history of post-Exilic Judaism from Ezra to the destruction of the Temple (70 C.E.) is the history of priestly rule. In place of a king the high priest headed the Jewish state and assumed a prominence, hitherto unknown, as the sole representative of the people in their highest religious acts. The people continued to seek guidance and instruction from the priests and considered them as the messengers of God (*Mal.* 2:7). However, their messages were no longer obtained directly through consultation of the oracle, but rather from the text of the Torah. The priests became above all the custodians of the Law as the expression of God's will. Indeed they were the logical guardians and interpreters of the Torah inasmuch as they possessed a living tradition of ritual procedure in the Temple and of the administration of civil law.

The new exigencies, which continued to arise in the ever unfolding life of the people and for which neither the Pentateuchal Torah nor tribal custom presented precedents, were met by special "decrees" or *Gezeroth.* In course of time there arose a whole code of such ordinances, covering civil and criminal matters (*Megillath Taanith* 4). The priests distinguished between the written Torah, on the one hand, and the oral traditions and their special enactments, on the other, deeming only the first authoritative, to which, in accordance with *Deut.* 4:2, nothing was to be added and from which nothing was to be subtracted. As the actual affairs of the people were governed by the new ordinances and priestly tradition, the Torah was steadily pushed into the background and was in danger of being divorced from life.

B. *Lay Scholars.* The difficulty was corrected by the new tendency stemming from the reformation of Ezra, which aimed at raising all Israel to the rank of priestly holiness. By making the study of the Torah the duty of all Jews, it liberated forces hitherto chained in ignorance. Among the Scribes who followed Ezra were lay scholars as well as priests.

The party of the Pharisees, which, in the days of John Hyrcanus (135-104 B.C.E.), emerged out of the activity of the Scribes, claimed equal rights for lay scholars and priests as interpreters and trustees of the Torah. *Aboth* 1:1 sets forth their claim to being in direct line of succession to Moses. They would not deprive the priests of the specific prerogatives granted them by the Torah. The priests were indeed to pronounce the decisions in ritual matters, but only in accordance with Pharisaic teachings (*Sifre* to *Deut.* 11:22;



Ezra reading forth the law to the people (about 450 B.C.E.), thus establishing it as the basic authority in Judaism

31:4; 33:10; *Sifra Negaim,* 1). Upon gaining the upper hand in the Sanhedrin, the Pharisees abolished the Sadducean, or priestly, code of past interpretations of the Torah and ventured to dictate to the Sadducean priests in ceremonial matters (*Parah* 3:8). The high-priest himself was obliged to receive instruction from "two scholars of the disciples of Moses," i.e. from Pharisaic representatives, in preparation for his ministrations at the Temple on Yom Kippur.

1. The Sanhedrin. Both for themselves and their supreme court or Sanhedrin, the Pharisaic masters claimed direct succession to Moses, the first "Sanhedrin" having been formed by him to assist him in relieving the burdens of the people (*Num.* 11: 16-17; *Sanh.* 1:6). Whereas the Deuteronomic law refers all difficult cases to the supreme court consisting of Levitical priests and the lay head of state, the Pharisees did not consider the presence of priests indispensable. The court could act without them. The great Sanhedrin of seventy-one claimed jurisdiction over the high-priest but not over the king (cf. *Sanh.* 19a). Its consent was necessary for the king to declare war (*Sanh.* 1:5 to end). Even when its political powers were clipped, the Sanhedrin remained the supreme authority and court of highest appeal in all matters pertaining to ritual, whether in the Temple or Synagogue, in the arrangement of the calendar, and in civil justice. While originally stationed in the chamber of hewn stones at the Temple, its power of legislation was not wholly contingent upon that place (*Sanh.* 14b; *A.Z.* 8b). When transferred to Jabneh after 70 C.E. it continued as the supreme court in all but criminal cases (*Sifre* to *Deut.* 17:8-13). The later academies, too, were regarded as continuations of the Sanhedrin.

2. The Nasi and Ab Beth Din. The supreme court was presided over by the high priest and chief civil ruler (*II Chron.* 19:11). At first the Maccabean high-

priestly rulers (after 160 B.C.E.) combined the two functions, but as their frequent engagement in wars and other factors prevented them from presiding regularly at its meetings an officer was chosen to act in their stead. The Mishnah enumerates five "pairs" (*zugoth*) of Pharisaic masters who headed the Sanhedrin, one as Nasi, president, and the other as Ab Beth Din (head of the court), the vice-president (*Hag.* 2:2; 16b; *Aboth* 1:4-15). The authority of the two occasionally clashed (*Ber.* 28a; *Hor.* 13b; *Yer. Sanh.* 1:2). Whereas in the smaller courts the Ab Beth Din acted as head, in the great Sanhedrin he was subordinated to the Nasi. Furthermore, while any competent scholar could serve as Ab Beth Din, only one of aristocratic lineage, generally a descendant of Hillel, was eligible to the office of Nasi. In the years following the destruction of Jerusalem the Nasi acted not only as the religious head of the Jewish people but also as their representative before the Roman Government.

3. Rabbinical Authorization. As all religious and civil authority was vested in the Sanhedrin, participation in its deliberations could be granted only to duly authorized scholars. This led to the institution of the *Semichah* or ordination as a pre-requisite for admission not only to the great Sanhedrin but also to the smaller Sanhedrin of twenty-three, which tried criminal cases, and to any college of judges empowered to issue legal decisions. In course of time the right to make decisions relating to ceremonial law was limited to those who were properly authorized by scholars who themselves had been ordained.

Originally every master could ordain his disciples. In the interests of harmony the right to ordain was vested in the Nasi. Finally the consent of the Sanhedrin (according to Maimonides: of the Ab Beth Din) was made necessary for ordination (*Sanh.* 5ab; 13b-14a; *Yer. Sanh.* 1:2; Maimonides, *Hilchoth Sanh.* 4:5). With the suppression of Semichah, after the Bar Kochba rebellion, the practice arose of announcing in public the names of the authorized scholars. As part of their ordination, the disciples of Hillel and Shammai began to be invested with the title *Rabbi* ("my teacher"). The Nasi was distinguished by the higher title *Rabban* ("our teacher"). To maintain the hegemony of Palestine and of the patriarchate, the right of ordination was made the exclusive prerogative of the Palestinian Nasi. As full ordination could not be conferred in the Diaspora, Babylonian scholars received a partial ordination, marked by the title *Rab* (*Sanh.* 13b-14a; *Yer. Hag.* 1:8; 2:2).

C. *The Oral Law.* Fundamental to Pharisaic or rabbinic teaching is the unity of the Torah. In opposition to the Sadducees who maintained that whatever is not expressly in the Torah cannot be on a par with it, the rabbis maintained that the Torah, as the totality of revealed religion, includes oral tradition. Alongside of the written Torah God entrusted Moses with an equally authoritative supplementary body of oral law. In support of their contention they set out to find scriptural basis for the ancient customs and for the innovations in doctrine and observance. A method of exegesis (Midrash) had to be evolved that would permit the interpretation of the Torah beyond its literal meaning. The rules of Hillel, Nahum, Rabbi Ishmael, Rabbi Akiba and Rabbi Eliezer ben Rabbi Jose represent the subtle devices whereby tradition established itself as the complement of revelation. The very rules of interpretation were claimed to have been revealed at Sinai (*Sifra,* Behai, Introduction; Behukkothai 8, end; *Mechilta of Rabbi Ishmael,* edit., Hoffmann, p. 117).

Some important traditions, for which the rabbis failed to find a scriptural basis, were ascribed to "the fathers," to the prophets, or to Moses. Some laws, which seem to hail from the school of Rabban Gamaliel I and from Jabneh, were termed "laws given to Moses on Mt. Sinai" (*halachah lemosheh misinai*). In other instances the Biblical text but faintly supported certain weighty beliefs and practices. This was the case with the doctrines of the resurrection and of the Messiah and with so important an institution as the ritual mode of slaughter of animals for food (Shehitah). The Mishnah frankly states that for some laws there are but slender scriptural proofs (*Hag.* 1:8).

While tradition was subordinate to the written word in principle, in reality their relation was reversed. By the very process of setting up a "hedge around the Torah," tradition set itself up as the final arbiter of the Torah. It was tradition that created and preserved the canon of Scripture, established the correctness of its text, and determined the authority of its respective parts and their use in the Synagogue and the home. And it was tradition that settled the meaning and application of the precepts of the Torah. From *Ex.* 34:27 it was inferred that Israel's covenant with God rests upon the acceptance of the Oral Law (*Git.* 60b). Only the Oral Law distinguishes Israel from all other peoples (*Yer. Ber.* 1:7; *Yer. Hag.* 1:8; *Tanhuma Ki Thissa,* edit. Buber, p. 17; *Midrash Ex.* 47). However, the Oral Law was not to be raised to the status of Scripture. Writing down legal doctrines, moral maxims, and even prayers was frowned upon and was finally permitted only because of pressing circumstances.

Through the labors of Rabbi Judah Hanasi the Oral Law, representing the chain of tradition from the men of the Great Synagogue down to his own day (450 B.C.E. to 200 C.E.), was arranged methodically into the six divisions of the Mishnah. This great work constituted a compendium of laws and legal opinions of the leaders of Judaism rather than a code in the usual sense of the term. In the academies of Palestine and Babylonia, the Mishnah was treated almost as canonical and became the chief subject of their study. The results of their painstaking exposition and supplementation of the Mishnah, covering three hundred years (200-500 C.E.), are embodied in the Gemaras of Palestine and of Babylonia.

D. *Principles of Rabbinical Authority.* The authority of the rabbis was based upon their claim to be the exponents of a divinely revealed tradition which serves as a "hedge around the Torah." Their efforts took the form of: (a) religious and legal instructions based on tradition; (b) laws derived through scriptural exposition in accordance with the established exegetical rules; and (c) promulgating (1) prohibitions (*gezeroth*), (2) ordinances (*takkanoth*) to promote the welfare of the people, and (3) customs (*minhagim*).

1. On critical occasions, when the cause of religion demanded it, the rabbis felt themselves empowered to set aside the words of the Torah (*Ber.* 9:5; 54a; 63a). Among the outstanding examples of this sort of abroga-

tion are: Hillel's introduction of the Prosbul to overcome the hardships occasioned by the well-intentioned law of *Deut.* 15:1-11, cancelling debts at the advent of the Sabbatical year (*Shebi.* 10:3-4; *Git.* 4:3; 36ab); Rabbi Johanan ben Zakkai's suspension of the ordeal of bitter waters (*Num.* 5:12-31) and the abolition of the antiquated rite of the breaking of the neck of a heifer in case of an untraced murder, to remove the blood-guilt of the city nearest the spot where the victim was found (*Sotah* 9:9). On the basis of *Ezra* 10:8 the rabbis claimed the right of confiscation of property when necessary (*hefker beth din hefker*) even if thereby a Biblical law were set aside (*Git.* 36b).

Their power to abrogate or modify the law extended not only to business transactions but also to matrimonial affairs. Thus they nullified marriages not contracted in conformity with their rulings (*Yeb.* 90b; 122a). In all such cases of abrogation of a Biblical law the rabbis "attempted whenever possible, not to abolish it, but to introduce some legal fiction whereby the authority of the law was upheld and yet at the same time rendered null and void for all practical purposes."

2. That their enactments might serve the purpose of safeguarding the Torah, the rabbis invested these with the force of the Torah. Thus the seven rabbinical laws (benedictions for each act of enjoyment, ablution of the hands before eating, lighting the Sabbath lamp, the *'erub*, recitation of the Hallel on holy days, kindling lights on Hanukah and reading the scroll of Esther on Purim) were treated as Biblical (*Sab.* 23a).

The Mishnah lays down the principle that "the infringement upon the enactments of the Scribes is weightier than that of the words of the Torah" (*Sanh.* 11:3). "The rabbinic court smites and punishes even without the authorization of the Torah, not in order to contradict its words, but to form a hedge around the law" (*Yeb.* 90b).

3. However, rabbinical decrees, growing out of the motive of promoting the social and religious welfare of the people, were not to become a burden upon them. Hence the general rule: "no *gezeroth* may be imposed upon the people except when the majority can endure them" (*A.Z.* 36a; *B.B.* 60b). Consequently, no prohibitory or mandatory statute may be enacted where loss, pain or serious inconvenience is involved. Where there is danger of transgressing a weighty law of the Torah the rabbinic "hedge" around that law may be broken (*Sab.* 153a). Likewise, where the people are so accustomed to their actions that new decrees would prove of no avail, they should be left alone, on the principle that it is better that they should err unwittingly than presumptuously (*Sab.* 148b).

4. When, due to changed circumstances, the reason for an enactment has been removed, the enactment, too, loses its force. Nonetheless, not every one can set it aside. "Whatever has been decreed by vote of a court requires another vote to be set aside" (*Betzah* 4b-5a); that is, a court must decide whether or not the reason for the law actually has been removed.

5. To prevent conflicts between different courts the rabbis established the principle that "no court may abrogate the decisions of another court unless it is superior in both wisdom and numbers" (*Eduy.* 1:5). This rule applied not only to contemporary courts but also to those of past ages. In Talmudic times, as I. H. Weiss points out, this principle was purely theoretical. In practice—as the controversies of the Mishnah and Gemara show—courts did not hesitate to reverse the rulings of other courts. Subsequently, however, this principle acted as a deterrent to the modification of old laws; for with their excessive veneration of the wisdom and saintliness of the ancients, rabbis generally hesitated to presume superiority of scholarship over their remote predecessors.


שלחן ערוך

טור, אורח חיים הנקרא בית יוסף

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Title page of the Shulchan Aruth (Venice 1564), the code written by Joseph Caro, which is the standard authority for Orthodox Judaism

6. Laws which a rabbinical court finds necessary to institute as "hedges around the Torah" and which have been accepted by all the Jewish people can not be abrogated by any other rabbinical court no matter how superior (*A. Z.* 36b). However, in accordance with rules 1 and 5, even an inferior court may temporarily suspend such laws if the higher interests of religion clearly require such action. Maimonides adds: "Similarly, if the rabbinical authorities find it necessary to set aside temporarily mandatory or prohibitive commandments of the Torah in order to restore many to the faith or to save many Jews from stumbling in other matters, they have the power to act according to the need of the hour. As a physician amputates the hand or leg of a patient in order to save his life, so a rabbinical court, when the occasion demands, may break some commandments for a while in order to preserve the rest" (*Hilchoth Mamrim* 2:4).

7. During the existence of the Sanhedrin differences of opinion arising among rabbis or rabbinical courts were decided by the Sanhedrin. In the absence of the high tribunal, differences arising between two courts

or scholars are setded by following the rigid decision in matters relating to Biblical laws and the lenient decision in rabbinical laws (*A.Z.* 7a; *Hilchoth Mamrim* 1:5). After one authority has declared a thing unclean, no one else may declare it clean; after one authority has forbidden a thing, no one else may permit it (*Ber.* 63b; *Nid.* 20b). An ordained teacher who dissents from the ruling of the highest court may continue to hold and to expound his opinion, but if he applies it in practice he becomes "a rebellious elder" (*Deut.* 17:12; *Eduy.* 5:6; *Sanh.* 11:2; 88ab).

8. In their decisions the rabbis were often guided by prevailing custom (*minhag*), the fruitful source of law. When there was a doubt concerning a practice or law, the common usage among the people served as guide (*Ber.* 45a; *Yer. Peah* 7:5). Where a custom conflicts with an established Halachah, the custom often takes precedence (*Soferim* 14:18, cf. *Yeb.* 13b; *Nid.* 66a; *Taan.* 26b). Transgression of an established custom is as punishable as the transgression of a written law (*Yer. Yeb.* 12:1; *B.M.* 7:1). "Man must never deviate from custom" (*B.M.* 86b). "Remove not the ancient landmark, which thy fathers have set" (*Prov.* 22:28) was interpreted by Simeon ben Yohai to mean: "Do not change a custom established by thy fathers." Rabbi Johanan adds: "Thy fathers have set it up not for themselves alone but for all the generations" (*Midrash Proverbs* to the passage).

While acknowledging the binding force of custom, the rabbis differentiated between customs of individuals and of communities, between customs that have Biblical support and those that have not, and between useful customs and those that are injurious or that grow out of superstition and ignorance (*Yer. Pes.* 4:1; *M.K.* 27b; *Keth.* 8b). Particular care was taken to avoid imitating the religious customs of non-Jews (*hukkath hagoyim*). Considerable variations in custom affecting important phases of religious life developed among the Jews of Palestine and Babylonia, and subsequently among the Ashkenazim and Sephardim, as well as among different communities of both of these divisions. The differences in *minhagim* often endangered the peace of mixed communities.

9. Obviously not all ancient practices could be considered as possessing the force of revealed law. Reason was, therefore, continually applied to tradition. Usages were declared binding when they were in accord with the spirit of the Torah and when they contributed to religious and social welfare. Through rabbinic skill and ingenuity both Scripture and tradition were brought into accord with the highest claims of reason and of conscience.

E. *Authority of the Talmud.* With the compilation of the Palestinian (425 C.E.) and especially of the Babylonian Talmud (500 C.E.) the norms of Jewish life were thoroughly regulated. The Babylonian Talmud, as the later and more comprehensive of the two, and because of favorable circumstances, became the foundation of the Halachah, or Jewish law. Embodying the unbroken tradition of well nigh a millennium, this Talmud took its place by the side of the Bible as the authoritative guide of all Jewish life. Through the wide connections of the Babylonian Geonim, it was transplanted to Egypt, Africa, Spain, France and Germany, and cherished as the absolute rule of faith.

Of the two strands that compose the Talmud, only the Halachah possesses binding force upon the Jewish people. The Haggadah, while highly esteemed for its inspirational qualities, is neither dogmatically nor practically binding.

In view of the Halachic controversies contained in the Talmud, rules were adopted for the discovery of the authoritative Halachah. Thus where one Tanna is opposed by many, the opinion of the many prevails. In most cases the views of the house of Hillel prevail against those of the house of Shammai. The opinion of Rabbi Jose, or Rabbi Judah Hanasi, or Rabbi Akiba prevails when opposed by any other one master (*Tos. Suk.* 2:2; *Erub.* 46a-47a). Among the Amoraim, where Rab and Samuel differ, "the Halachah is according to Rab in ritual prohibitions whether his decision is lenient or rigorous," and according to Samuel in civil law (*Nid.* 24b; *Bech.* 49b). As a Tanna could not contradict a Biblical law, so an Amora could not oppose a Mishnah or Baraitha unless he could support his view with another equally authoritative tradition. Likewise an Amora could not contradict an opinion of an elder Amora (*Betz.* 9a, and Rashi on the passage).

F. *Authority of the Codes.* In addition to the rules for deciding the Halachah, it became urgent to sift the conflicting discussions of the Talmud and to formulate definite Halachahs for the regulation of conduct. The external stimulus for the codification of Talmudic law was provided by the Karaitic reaction against the supremacy of the Talmud. Protesting against the excessive growth of the Oral Law beyond the literal statements of the Torah, the Karaites raised the cry: "Back to Scripture!" and set out to re-establish their religious life on the foundations of divine revelation as contained in the Bible. In response to these attacks, the rabbis intensified their efforts to demonstrate the binding character of tradition by careful codification.

The author of the *Halachoth Gedoloth* (possibly 9th cent.) endeavored to link Talmudic law with the 613 Pentateuchal commandments. His attempt was followed by other codifiers (*Posekim*) like Rabbi Eliezer ben Samuel of Metz (12th cent.) in his *Sefer Yereim,* Rabbi Aaron Halevi (13th cent.) of Barcelona in his *Sefer Hahinnuch* and Rabbi Moses of Coucy (13th cent.) in his *Sefer Mitzvoth Gadol* (*SeMaG*).

Maimonides, too, composed his *Sefer Hamitzvoth* on the 613 commandments as an introduction to his code. Other codifiers set out to present a legal abstract of the Talmud. This was the purpose of Rabbi Isaac Alfasi (11th cent.) in his *Halachoth.* On the same lines Maimonides (12th cent.) composed his *Mishneh Torah* or *Yad Hahazakah,* the outstanding product of rabbinic literature. Among the other codes venerated by the Jewish people are the *Halachoth* of Asher ben Jehiel (13th cent.), the *Tur* of Jacob ben Asher (14th cent.) and the *Shulhan Aruch* of Joseph Caro (16th cent.).

Following the labors of his predecessors, Caro represented the Sephardic tradition. Modified by the annotations of Rabbi Moses Isserles, which set forth the Ashkenazic practice, the *Shulhan Aruch* established itself as "the code par excellence of rabbinical Judaism" (L. Ginzberg, *Jewish Encylopedia,* vol. 7, p. 646).

Accordingly, to discover what is binding for the Orthodox Jew, the *Shulhan Aruch* and its commentaries must be consulted, and from them one must go

back to the oldest codes, the responsa of the Geonim, and the discussions of the Babylonian Talmud. The Palestinian Talmud is generally followed only when it does not contradict the Babylonian Talmud. Thus the ultimate authority for Orthodoxy is the Babylonian Talmud. The Bible itself ranks second to it in reality if not in theory.

A line of demarcation is drawn between the "former" masters (*Rishonim*) and the "latter ones" (*Aharonim*). These terms are, of course, relative to the person who uses them. The dividing line between the Aharonim and Rishonim among the Posekim is variously drawn. Some commence the Aharonim with the Tosafists of the 12th and 13th centuries, others with Isaac of Düren, author of *Shaare Durah,* of the beginning of the 14th century; and still others with Joseph Caro of the 16th century. Despite the great veneration of the "former ones," the decisions of the "latter ones" prevail (Rabbi Asher ben Jehiel, on *Sanh.* 4:6).

G. *Responsa.* Supplementary to the codes is the extensive literature of rabbinic responsa (Sheeloth Uteshuboth). This literature grew out of the practice of turning to eminent rabbis for decisions in moot points of Halachah, especially in cases of new contingencies that were not covered by the codes. These decisions were based on the examination of the issue in the light of earlier precedents and rulings in the Talmud and the codes. While brief correspondence on points of Halachah appears in the Talmud, it is in Gaonic times that elaborate scholarly responsa made their first appearance. These responsa continued to grow in volume, in subsequent centuries, as a convenient mode of applying the Halachah to changing conditions. The foremost masters of practically all Jewish communities contributed to this branch of Halachic literature. Though their primary purpose was the practical guidance of the Jewish people in the performance of religious duty, rabbinic responsa came to deal with all phases of Jewish life and knowledge, with questions of Haggadah as well as of Halachah, with theology, philosophy, ethics and even science as well as with ritual and legal questions.

H. *Hattarath Horaah.* To assure the correct interpretation of the Halachah, and to overcome the chaos that ensued in Jewish communities in consequence of the Black Plague and other troubles during the Middle Ages, Rabbi Meir ben Baruch Halevi of Vienna enacted an ordinance (about 1370) that upon ordaining a disciple the master was to present him with a written licence to act as rabbi (*Hattarath Horaah*) and to invest him, in token thereof, with the title *Morenu* ("our teacher"). This quasi-Semichah conferred no personal powers upon the recipient. It only served as a testimonial of his fitness to act as interpreter of the Halachah as contained in the Talmud and reformulated in the codes. Whatever powers of jurisdiction the rabbi possessed he derived from the consent of the community which elected him, and were limited to the religious sphere of that community. The courts over which the rabbis presided helped to preserve the formal unity of the Jewish people. In the absence of the arm of the state, as enjoyed by the Christian Church, the leaders of Judaism could only appeal to the moral conscience of the people and reinforce their decisions with various penalties and with the power of the ban.



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Rabbinical diploma of the 17th cent.

I. *Takkanoth.* Questions of local character, not provided for by the Halachah, were often solved by the enactment of ordinances or *takkanoth.* Covering all phases of Jewish life, these ordinances, in great part, regulated the communal life of medieval Jewry. They were never drawn up without the consent of the local rabbi, and were generally initiated by him. When passed by the heads of the community and due notice of them was served, they became binding upon all members, unless immediate formal protest was made.

Where emergencies transcending local significance arose, requiring the adjustment of the Halachah to new circumstances, leading authorities either by themselves or in cooperation with rabbis and leading representatives of other communities enacted special ordinances. The first to issue such ordinances in Europe was Rabbenu Gershom of Mayence (about 960-1028), the founder of Talmudic learning in Germany. The most important of these were the prohibition of polygamy under all circumstances, the necessity of securing the wife's consent to render a divorce valid, and the inviolability of the secrecy of private letters. They were issued under the pain of excommunication and were accepted by all European Jewry.

J. *Synods.* Assemblies of rabbinical and lay representatives of several communities to regulate Jewish affairs and to enact necessary ordinances are known as synods. It is possible that Rabbenu Gershom convened synods to promulgate the ordinances which bear his name. The famous Talmudist Rabbi Jacob Tam presided at several of the synods. They were held in France, Germany, Italy, Spain and other lands for the purpose of repairing the crumbling fences round

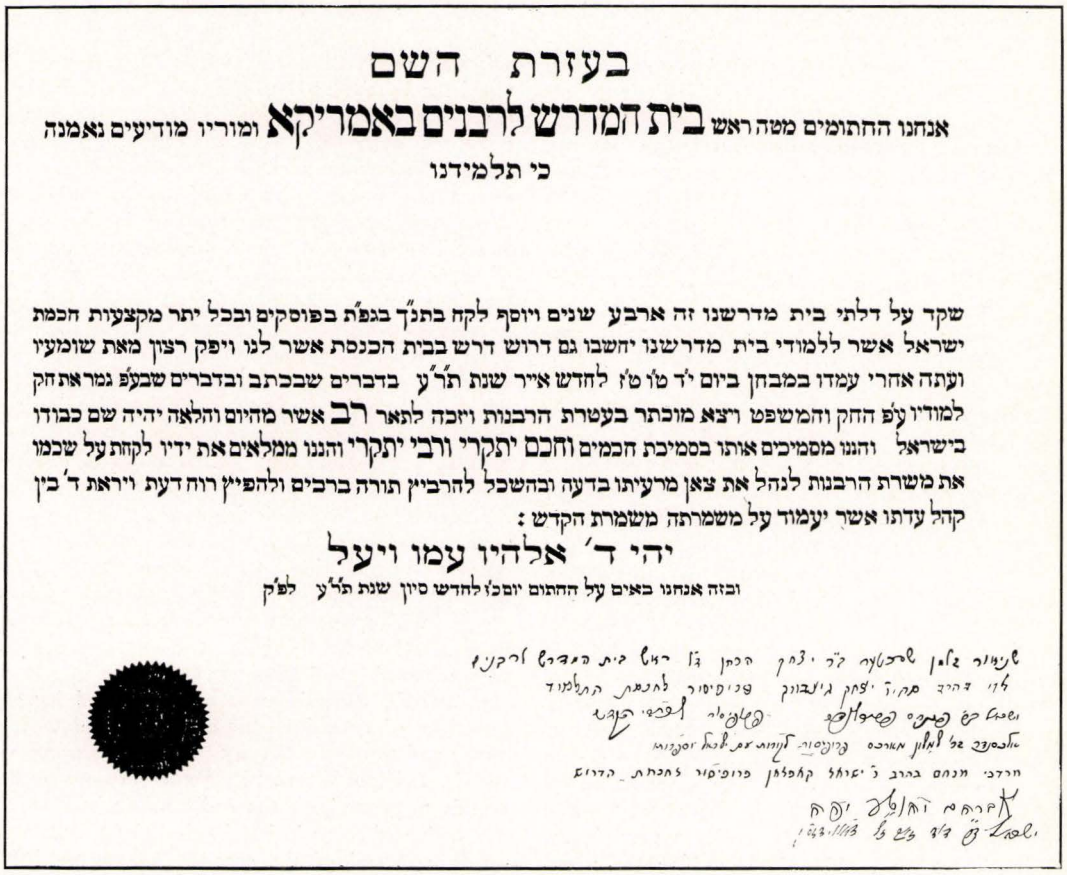
Jewish life. They deliberated upon various questions affecting Jewish welfare and passed ordinances adjusting Talmudic law to conditions prevailing in Christian Europe. They dealt particularly with the relations of the Jews to their neighbors, the improvement of the moral and spiritual conditions of the Jews, education, matrimonial and civil law, taxes and imposts.

III. Authority in Modern Times. Authority entered upon a new phase of its development with the radical changes that were ushered into Jewish life in the 19th cent. The break-up of the Ghetto in Western lands undermined the ancient foundations of Judaism. Jewish emancipation led to the virtual dissolution of rabbinic courts and rabbinic authority in all but purely ritual matters. Within this restricted sphere the Orthodox persevered in continuing the ancient standards. Vast numbers of men and women, under the spell of the Enlightenment, broke with the established forms of ritual as well. Reform, itself the product of the Enlightenment, motivated by the desire to stem the tide of apostasy and of indifference, set out to adjust Jewish life and thought to the new political and industrial order as well as to the new results of the historical and physical sciences. In the light of the new knowledge and the new philosophic trends, it set itself to the reinterpretation of the basic tenets of Judaism. Chief among them was the doctrine of the divine origin of the Pentateuch, upon which the whole structure of the Halachah rests.

Moritz Lazarus observed that "the difficulty of every reform within Judaism is to establish an authority." Once the old standards are broken it is extremely difficult to recreate new ones in their place. The radical Holdheim, recognizing that "the belief in authority is innate in man, so that even he who is apparently most free cannot entirely guard again it," was at one with the conservative Zacharias Frankel and with the moderate reformer Ludwig Philippson in advocating the establishment of a "regularly constituted religious authority," in the form of a synodal assembly. After the experiences of the rabbinical conferences in 1844, 1845 and 1846, Philippson was resolved to take questions of religious life out of the hands of "quarreling theologians" and have them solved by the people, through their delegated representatives.

Two synods were convened in Germany, at Leipzig in 1869 and at Augsburg in 1871, endeavoring to set up a clearing house for mooted questions in Judaism. As the Orthodox elements refused to cooperate, the synods spoke only for the liberal wing of German Jewry, thus failing in their primary purpose of representing universal Israel.

In America, I. M. Wise, the leader of Reform, united with Isaac Leeser, the exponent of Orthodoxy (1845), in the endeavor to overcome the chaotic conditions of disunion, apathy and ignorance in American congregations and the excessive individualism of their leaders by creating a synod for deliberative and advisory purposes with the view to coordinating the religious institutions, the forms of worship and educa-



בעזרת השם

אנחנו החתומים מטה ראש **בית המדרש לרבנים באמריקא** ומוריו מודיעים נאמנה
כי תלמידנו

שקד על דלתי בית מדרשנו זה ארבע שנים ויוסף לקח בתנ"ך בגפ"ת בפוסקים ובכל יתר מקצעות חכמת ישראל אשר ללמודי בית מדרשנו יחשבו גם דרוש דרש בבית הכנסת אשר לנו ויפק רצון מאת שומעיו ועתה אחרי עמדו במבחן ביום י"ד טו"ט לחדש אייר שנת תר"ע בדברים שבכתב ובדברים שבעפ"י גמר את חק למודיו עפ"י החק והמשפט ויצא מוכתר בעטרת הרבנות ויכה לתאר **רב** אשר מהיום והלאה יהיה שם כבודו בישראל והננו מסמיכים אותו בסמיכת חכמים **וחכם יתקרי ורבי יתקרי** והננו ממלאים את ידיו לקחת על שכמו את משרת הרבנות לנהל את צאן מרעיתו בדעה ובהשכל להרביץ תורה ברבים ולהפיץ רוח דעת ויראת ד' בין קהל עדתו אשר יעמוד על משמרתה משמרת הקדש:

יהי ד' אלהיו עמו ויעל

ובזה אנחנו באים על החתום יום כ"ו לחדש סיון שנת תר"ע לפ"ק

The diploma of the Jewish Theological Seminary of America (bearing the signature of Solomon Schechter), which vests the graduates of that institution with Rabbinic authority

tional standards. This attempt to create a synod in the United States was defeated by the determined opposition of David Einhorn and others. Bernard Felsenthal (1856) voiced the conviction of the opposition that "the modern Jewish consciousness is opposed to all Sanhedrins, denies them the right to usurp the authority which belongs to the individual Jew."

Following the death of I. M. Wise, the issue was revived by his disciple H. G. Enelow (1900). His plea for the establishment of a synod for the purpose of adjusting religious belief and practice to the conditions of the new age formed the special order of business at the Louisville meeting of the C.C.A.R. and was defeated through the renewed opposition of Bernard Felsenthal (who was followed by K. Kohler, E. G. Hirsch, and others) on the ground that a synod might produce a "hierarchical government" and a coercive creed, dangerous to "Israel's great treasure, viz.: the freedom of research and the liberty of thought."

For opposite reasons, Solomon Schechter, the leader of Conservative Judaism, agreed with Felsenthal's stand. Under a system of freedom and widespread ignorance such a body would create more evils than it would solve. "If the synod should become a blessing," Schechter wrote, "it must first recognize a standard of authority and this can be no other than the Bible, the Talmud and the lessons of Jewish History as to the vital and essential in Judaism."

Within more limited scope some of the functions of a synod are discharged by the rabbinical organizations and the congregational unions of the three wings of American Judaism.

The Orthodox bodies foster the historical standards of authority as defined above.

The Conservative organizations occupy a middle position between Orthodoxy and Reform. While encouraging freedom of research in all branches of Jewish learning, including Bible, the Conservative wing endeavors to cultivate adherence to Orthodoxy in practice as closely as possible. At the same time it recognizes the need of moderate changes in accordance with present day demands.

The Reform Jewish bodies seek to harmonize belief and practice, the results of scientific research and observance. The Central Conference of American Rabbis, continuing the labors begun by the previous rabbinical assemblies, has striven to create standards for the rebuilding and guidance of the religious life of American Reform congregations. By means of its rituals (*Union Prayer Book, Union Haggadah, Rabbi's Manual*) and its annual deliberations, it tends to consolidate American Jewry. Its committees on education, social justice, church and state, liturgy, responsa, etc. endeavor to link Reform Judaism, as it faces the tasks of today, with the ideals of historical Judaism.

At the Columbus conference (1937) an authoritative restatement of the principles of Reform (replacing the Pittsburgh Platform of 1885) was adopted under the heading: "Guiding Principles of Reform Judaism." They were presented "not as a fixed creed but as a guide for the progressive elements of Jewry." The section on Torah, setting forth the Reform view of authority, reads: "The Torah, both written and oral, enshrines Israel's ever-growing consciousness of God and of the moral law. It preserves the historical precedents, sanctions and norms of Jewish life, and seeks to mould it in the patterns of goodness and of holiness. Being products of historical processes, certain of its laws have lost their binding force with the passing of the conditions that called them forth. But as a depository of permanent spiritual ideals, the Torah remains the dynamic source of the life of Israel. Each age has the obligation to adapt the teachings of the Torah to its basic needs in consonance with the genius of Judaism."


Hebrew Union College.
CINCINNATI, STATE OF OHIO.
UNITED STATES OF AMERICA.
Union of American Hebrew Congregations.
RABBI.
In Testimony Whereof,

The diploma of the Hebrew Union College (bearing the signature of Isaac Mayer Wise), which confers Rabbinic authority upon the graduates of that institution

While seeking to preserve the unity of Judaism and refusing to set itself up as a sect apart, Reform asserts the right of scholarship in each age to interpret the records of both Revelation and Tradition, to distinguish between their essential and abiding elements and those of secondary and transitory character, and to institute, through concerted action, such changes in belief and observance as may best advance the welfare of the Jewish people and of Judaism.

Authority, from the standpoint of Reform, is neither external nor absolute. Having lost its coercive character, it operates only as a moral force. Following the Jewish religious way calls for voluntary submission to its demands. Reform is in consonance with historical Judaism in urging that for the individual Jew as for the whole congregation of Israel the highest law of conduct is to live joyfully in the conscious presence of the Holy One and to obey His will.

See also: ORDINATION; RABBI; RESPONSA AND DECISIONS; REVELATION; THEOPHANY.

SAMUEL S. COHON

Lit.: Cohon, Samuel S., "Authority in Judaism," *Hebrew Union College Annual,* vol. 11 (1936) 593-646; Lauterbach, J. Z., *Sadducees and Pharisees,* pp. 176-98;

Guttmann, M., *Mafteah Hatalmud,* vol. 1, pp. 81-91; Weiss, I. H., *Dor Dor Vedoreshav,* vol. 2, chap. 7; Zucrow S., *Adjustment of Law to Life in Rabbinical Literature;* Eisenstein, J. D., editor, *Otzar Dinim Uminhagim,* pp. 236-37; Finkelstein, L., *Jewish Self-Government in the Middle Ages;* Güdemann, M., *Geschichte des Erziehungswesens* (1889) 255-63; Abrahams, Israel, *Jewish Life in the Middle Ages* (1932); *Central Conference of American Rabbis Yearbook,* 1905 and 1937.

AUTO DA FÉ ("Act of Faith," in Portuguese; the Spanish form is auto de fe), the solemn ceremony arranged by the Inquisition for the sentencing of those convicted by its tribunal. The auto da fé refers both to the church ceremony, when the sentence was formally pronounced, and to the subsequent execution of the sentence, which took place in the public square when death was the penalty.

In contrast to the secrecy and sordidness which characterized the imprisonment, the torture, and the trial of the suspects, the auto da fé was the essence of display and publicity. It was intended to strike terror into the heretics and to comfort the hearts of the faithful. It was therefore staged as a dramatic pageant, colorful and terrifying, with all the fanfare of a Spanish fiesta and the impressive stateliness of the medieval church.

Weeks before the auto da fé, formal announcement of the celebration was made in all the pulpits of the vicinity, and the people were summoned to attend and to obtain the indulgence of forty days. On the day of the celebration—which was always held on a Sunday —a solemn procession was formed, the clergy arrayed in gorgeous vestments carrying crucifixes and the banner of the Inquisition with the inscription, "Justitia et Misericordia" (Justice and Mercy); the grandees in black robes with banners and pennons, and the unhappy culprits, bare-footed and carrying a taper of yellow wax, attired in hideous dress, painted with a red cross, and flames and figures of devils. Effigies of those who were condemned in absentia and the bones of those who were found guilty after death were also carried in the procession.

A vast throng accompanied the procession to the church. There a staging was erected in the center on which the penitents were placed. The altar was draped in black and two thrones were placed on it, one for the inquisitor-general and the other for the king or his representative. A sermon by the inquisitor, the oath of obedience by the civil authorities, and the imprecation of the ban against those who would interfere with the Holy Office preceded the drama of faith.

Then the penitents were brought forward singly in the order of their guilt and according to the severity of their sentences. Their confessions were read by the notary and they were summoned to repent. The form of abjuration was read to the penitent and he repeated it at a table on which lay several open missals. The trial was then reported in full, and as each report was read, the accused was led out into the middle of the gallery, and the sentence pronounced. A large crucifix, especially erected for the purpose, was turned faceward to those who were to be spared; if the back was shown, the sentence was death.

The punishments ranged from prescribed acts of penance to life imprisonment and death. Those who were condemned to die were delivered for execution to the secular arm, as the church theoretically did not desire the death of the sinner on the principle "Ecclesia non sitit sanguinem" (The church thirsts not for blood). So careful was the Inquisition about these theoretical niceties that it usually reserved to the last those who were to be "relaxed," or abandoned to the secular arm, and for them the ceremony was adjourned to the public square, where a platform had been especially erected. There the doom was pronounced, and the church was spared the pollution of a blood sentence. Indeed, the death-sentence always ended with the formula "We declare you relapsed, you are cast out of the forum of the church, we deliver you to the secular justices, praying them, however, energetically, to moderate the sentence in such wise that there be in your case no shedding of blood nor danger of death."

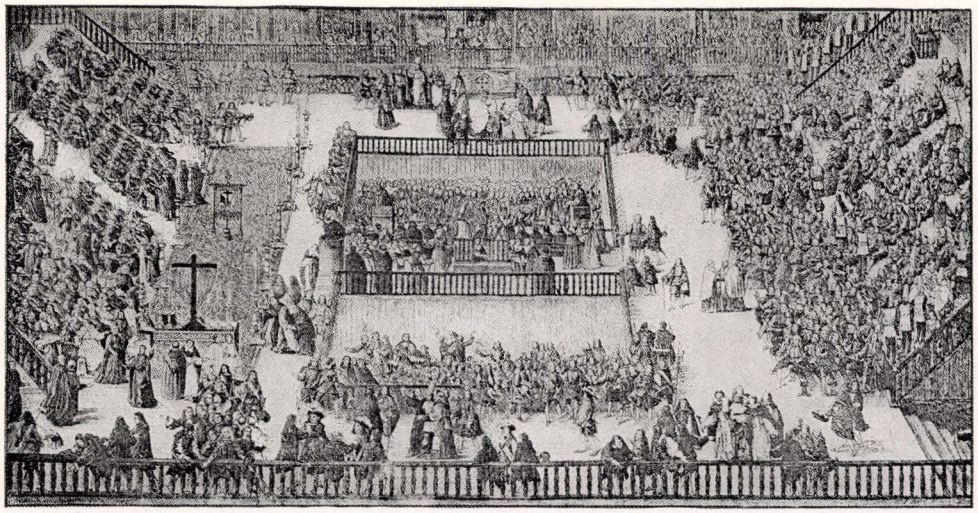
The form of death most favored by the Inquisition authorities was death by fire, to conform with *John* 15:6: "If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned." The general practice was in the case of a penitent to strangle the heretic first and then cast him to the flames; if he was stubbornly impenitent, the inquisitors would order him thrown into the fire alive.

The execution could not take place on a holy day, nor on the same day that the sentence was pronounced. It was usually held on the following day, so as to afford the culprits time for conversion. Innocent IV fixed five days as the longest intervening period. The auto da fé was usually timed so that the execution occurred on a feast-day, and thus offered the populace excitement and edification. Great care was taken not to permit the victims to address the people so as not to arouse their sympathy by their assertion of innocence. It was recommended that their tongues be bound or their mouths stuffed.

The same processional pomp which accompanied the proclamation of the sentence was repeated at the execution. With military escorts, the condemned were carried on asses to the "quemadero" where the scaffold was erected; priests accompanied them and, to the last, exhorted them to become "reconciled" to the church. The highest dignitaries of church and state witnessed the final consummation of the auto da fé. At the famous auto da fé held in Madrid on June 30, 1680 by Charles II in honor of his newly married bride, the king himself lighted the pile on which the heretics were burned.

In Spain, the history of the auto da fé begins in 1480 when Sixtus IV authorized the Catholic kings to appoint inquisitors. In Portugal, the Holy Office was established in 1531, and in America in 1569. The Inquisition disappeared first in Portugal, where the last auto da fé was celebrated at Lisbon in 1739. In Spain, the Inquisition was suppressed in 1812, and restored in 1814. It was again abolished in 1820, only to be reinstated in 1823. The final abolition of this dread practice was effected in 1834.

The auto da fé was not exclusively Spanish or Portuguese. The earliest recorded auto da fé in Jewish annals is that of Troyes, France, in 1288, when thirteen Jews were burned at the stake as heretics. Jews



From a painting by Rici

Auto-da-fe in the Plaza Mayor of Madrid, in the year 1680

also suffered from the Italian tribuna. in the 16th and 17th centuries. Nevertheless, it was the Inquisition in Spain and Portugal and its outposts in their American and Indian possessions that is unhappily remembered for its far-flung operations upon the conscience, property and lives of tens of thousands of its unfortunate victims.

Elkan N. Adler ("Auto da Fé and Jew") compiled a series of tables setting forth in chronological order nearly 2,000 autos da fé which occurred in Spain and Portugal and their American and Indian colonies from the establishment of the Inquisition under Ferdinand and Isabella until its third and final abolition in 1834. These autos da fé did not always have Jews as their victims, but there was hardly an interval of any appreciable length when Judaizers were not included. How many Jews were put to death at the autos da fé it is impossible to determine. The published lists do not always furnish details, and above all, it must be remembered that thousands of volumes of Inquisition reports in the archives of Spain and Portugal are still unpublished. From the lists prepared by Adler, however, supplemented by Kayserling, Gottheil and others, it is clear that the Jewish victims who met death at the autos da fé rose to many thousands.

The following figures, based on Adler's tabulation, show the number of Jews who were condemned, though not always to death:

15th cent.	3,881
16th cent.	868
17th cent.	821
18th cent.	878

As late as August 1, 1826, a Judaizer was burned alive at Valencia at the same time that a Protestant schoolmaster was garrotted.

Two paintings of autos da fé are in the National Gallery at Madrid, one of which depicts the celebrated auto da fé before Charles II, his wife, and his mother at Madrid in 1680. Another painting by Robert Fleury was exhibited in the Paris Salon in 1845.

See also: INQUISITION. ABRAHAM A. NEUMAN.

Lit.: Adler, E. N., "Auto da Fé and Jew," in *Publications of the American Jewish Historical Society,* index (1914) 30; also vol. 4, pp. 101-87; Kayserling, M., *Geschichte der Juden in Spanien und Portugal,* vol. 1 (1867) 177-80, 186-89; idem, *Ein Feiertag in Madrid;* Mocatta, *The Jews of Spain and Portugal and the Inquisition; Jewish Quarterly Review,* vol. 14, pp. 80, 136-40; *Revue des études juives,* vol. 5, p. 155; *ibid.,* vol. 37, pp. 266-73; *ibid.,* index (1910) 25-26; Llorente, Don Juan Antonio, *Histoire critique de l'Inquisition d'Espagne* (1818); Lea, Henry Charles, *History of the Inquisition of Spain,* 4 vols. (1906-8).

AUTOGRAPHS. The autographs of many noted Jews are found in general autograph collections in the possession of various libraries, museums and private individuals. Several very valuable collections of autographs were accumulated by Jews, but until the end of the 19th cent. no attempt was made to gather systematically an extensive and specifically Jewish collection. At that time, however, Abraham Schwadron, of Jerusalem, a chemist by occupation, began to make such a collection. In 1900 the entire collection comprised about 200 autographs, but a conflagration destroyed it. Some of the autographs cannot be replaced. Despite this setback, Schwadron continued his efforts. He added photographs to the autographs. In 1927 he donated the whole to the Hebrew University, Jerusalem. By 1928 this collection contained over 2,900 autograph specimens by about 1,950 individuals, the oldest of which dates back to about the year 1480. However, earlier specimens exist; in 1935 the Jewish Theological Seminary in New York exhibited an authentic autograph of Maimonides, in connection with the celebration of the eight hundredth anniversary of his birth. The New York Public Library exhibited it and other autographs in 1926.

The gathering of the Schwadron collection proved to be an extremely difficult task. The general apathy of the public and its unwillingness to cooperate, particularly on the part of the Jews in Eastern Europe,

were largely responsible for this. It was particularly difficult to acquire autographs by rabbis and Zaddikim because the owners refused to part with them on the ground of their supposed talismanic properties. In addition, the unsettled conditions under which the Eastern European Jews were living militated against the preservation of documents of any kind, including autographs. It was particularly difficult to obtain autograph specimens of the early Jewish secret revolutionary workers, because such workers naturally took pains to destroy all letters and documents.

Autograph collections serve important scientific purposes, quite apart from their sentimental value. While the importance of a detailed graphological personality analysis may be doubted, certain general characteristics of an individual's handwriting may be a useful guide. For example, the disconnected, hardly decipherable and thread-like signature of Sarah Bernhardt is peculiar to a hypersensitive and emotionally unstable individual. The autograph of the Zaddik Rabbi Meir of Przemyslany bears the mark of a person possessed of a rich imagination; as Schwadron has pointed out, an inspection of his handwriting disproves the contention that he was unlearned and practically illiterate. A collection of autographs may thus serve as a basis for graphological studies in general and particularly for a graphology of Hebrew script and for a study of its various types. Such a collection is useful also for the identification of documents and manuscripts, for deciding questions of authorship by the detection of forgeries, and for establishing the authenticity or non-authenticity of writings attributed to certain individuals. The Schwadron collection has been successfully used for these purposes. SAMUEL RABINOWITZ.

Lit.: A number of interesting specimens from the Schwadron collection were published by Bernard Wachstein in *Menorah,* vol. 5 (Vienna, 1927), and are reproduced in the articles on autographs in *Encyclopaedia Judaica* and *Eshkol;* Schwadron, Abraham, in *Kethubim,* vol. 1 (1927) Nos. 29-31; idem, in *New Palestine,* vol. 14, No. 2 (1928) 34-36.

AUTONOMY, CULTURAL; AUTONOMY, NATIONAL, *see* SELF-GOVERNMENT.

AUTOPSY, the dissection of a dead body in order to ascertain the cause of death or the effects of disease; post-mortem examination. The purpose of an autopsy is mainly either medical or juridical, to ascertain the exact manifestations of the disease from which the deceased died with a view to more efficient treatment of other cases of the same disease, or, when there is suspicion that the deceased was the victim of a crime, for instance of poisoning, to ascertain whether the condition of the body, particularly the internal organs, furnishes corroboration of that suspicion.

The attitude of Judaism is a priori unfavorable to dissection of the human body. The rabbinic law prohibits all mutilation of the corpse (*nivvul*) and any treatment of it which involves disrespect for the dead (*bizyon hameth*) (*B.B.* 154a; *Yer. Sanh.* vii, 3). But this prohibition is not absolute. A number of instances occur in the Talmud where such dissection or mutilation is permitted for good and valid reasons. In *Hul.* 11b there is a discussion which entertains the thought that the dissection of a person supposed to have been murdered is permitted in order to ascertain whether he was really a victim of murder. In *Keth.* 19a the transgression of any prohibition of the Mosaic law, with the exception of three, incest, idolatry and murder, is declared permissible for the sake of saving human life. In *Yoma* 83a and 84b it is stated that it need not be a clear case of the saving of life; even in a doubtful case, if only there is a reasonable probability that life will be thereby saved, the transgression of a Mosaic precept is permitted. A number of other considerations also render it reasonable to assume that the dissection of a dead body for the purpose of promoting the ends of justice or the health of the community is not prohibited by Talmudic law.

Mutilation is prohibited because it shows contempt and disrespect for the dead. When, however, this mutilation or dissection is done, as in the case of an autopsy, by serious-minded and dignified men, physicians in the employ of the government, with the sole purpose of investigating a crime or studying the workings of disease upon the human organism with the ultimate object of helping other sufferers from the same ailment, it can not be considered a contumely, but only an honor to the departed, whose mortal remains thus serve to promote the welfare of humanity.

The question of the permissibility of autopsy has been considered by two of the greatest Talmudic authorities of recent centuries, Rabbi Ezekiel Landau (1713-93) in his collection of rabbinical responses, *Noda Biyehudah,* and Rabbi Moses Sofer (1763-1839) in his collection of responses, *Hatham Sofer.* While admitting the lenient tendency of the Talmudic passages referred to above, they decline to permit dissection of the dead, their motive probably being that a general permission might be abused and lead to undue laxity. However, according to Prof. Jacob Z. Lauterbach, no reason is found in Jewish law to prohibit autopsy for the promotion of health or justice.

In recent years there have been several reports from Poland and Roumania of complaints made by non-Jewish university students and others, and difficulties put in the way of Jewish students because of the unwillingness of the Jewish communities to furnish corpses for dissection. The *Jewish Daily Bulletin* of March 10, 1925, reported that the Jewish community of Jassy, Roumania, had begun to furnish such. It also reported in its issue of April 7, 1925, that Dr. Rabinovitch of Kishinev, Roumania, made a formal declaration before Rabbi Zirelson of that city and an assembly of ten persons (Minyan) of his desire that his remains be given, after his death, to the university for purposes of autopsy. The Jewish Burial Society of Szegedin, Hungary, is also reported in the *American Jewish Year Book* of 1925 (p. 33) to have taken action similar to that of the Jassy community. However, up to the present time (1939) no authoritative rabbinical body has made a definite pronouncement on this question.

BERNARD DRACHMAN.

Lit.: Landau, Ezekiel, *Noda Biyehudah Tinyana* (1899) Yoreh Deah, responsum 210; Sofer, Moses, *Hatham Sofer,* Yoreh Deah (1860) responsum 336; Lauterbach, Jacob Z., "The Jewish Attitude towards Autopsy," in *Central Conference of American Rabbis Year Book,* vol. 35 (1925) 130-34. Gordon, Hirsch L., "Autopsies According to the Jewish Religious Laws," *The Hebrew Physician,* vol. 1 (1937) 130-41, 201-3.

AVENGER OF BLOOD, *see* BLOOD REVENGE; PHRASES, BIBLICAL.

AVERAH, *see* ABERAH.

AVERROES (Ibn Roshd), Arabian philosopher, b. Cordova, Spain, 1126; d. Morocco, 1198. He was the last and the greatest of the Arabian expositors of the philosophy of Aristotle. His works, which are numerous, are presentations of the works of Aristotle, either as compendia, discussions of special passages of the original text, or word by word explanations of entire treatises. His teachings were considered heretical by Mohammedan orthodoxy, and with him Arabian Aristotelianism reached its conclusion; but his works affected the Jewish and Christian theology of the Middle Ages.

Averroes in his writings endeavored to restore the pure Aristotelian teachings and to separate them from the Neo-Platonic theories by which they had been contaminated. He holds that matter is an independent principle, eternal and coeval with God. He goes beyond Aristotle in declaring that all forms are potentially existent in matter even as a plant is potentially existent in the seed, and that the power of the Deity merely evolves the pre-existent form. His complicated theory of the intellect, or soul, holds that there exists no individual human intellect, but that all cognition is a participation of the individual in the knowledge of the superindividual or universal Active Intellect. There is no individual immortality; the soul of the individual is merely a specific part of the universal soul.

Jewish philosophers of the period, and after, derived their knowledge of the teachings of Aristotle chiefly from Averroes' interpretations. Maimonides, though disagreeing in many points, cites frequently from the Arabian philosopher. Gersonides (Levi ben Gershon, 1288-1344) adopted from Averroes the idea of the universal Active Intellect. It was mainly due to the works of Averroes that Jewish philosophers, in the 13th cent., began to take up the study of "psychology," i.e. the discussion of the nature of the soul. The first work dealing exclusively with this problem is the *Tagmule Hanefesh* (Reward of the Soul) of Hillel ben Samuel of Verona (1220-95); the second, the *Sefer Hanefesh* (Book of the Soul) of Shemtob ibn Falaquera (1225-90).

Jewish translators of Averroes are numerous in the 13th, 14th and 16th centuries. Banned in their original Arabic because of their supposed heterodoxy, the works of Averroes would have been entirely lost, had they not survived in translations made by Jews. Among his translators were Jacob Anatoli (1200-50), Moses ibn Tibbon (middle of the 13th cent.), Jacob ben Machir (1230-1312), Zerahiah ben Isaac of Barcelona (1250-1300), Kalonymus ben Kalonymus (1287-1337), and Moses of Narbonne (Messer Vidal, middle of the 14th cent.). Gersonides wrote supercommentaries to the larger part of Averroes' philosophical books, as did other Jewish writers in the latter part of the 14th cent., when his influence on Jewish thought was at its height. This influence declined in the 15th, and in the 16th cent. entirely disappeared.

Lit.: Boer, T. J., *History of Philosophy in Islam,* trans. E. R. Jones (1903) 187-99; *The Philosophy and Theology of Averroes,* trans. Mohammed Jaml-ur-Rehman, in *The Gaekwad Studies,* No. 11; Waxman, *History of Jewish Literature,* vol. 2 (1933) 202-17, 312-18; Husik, I., *History of Mediaeval Jewish Philosophy* (2nd ed., 1930); Neumark, David, *Geschichte der jüdischen Philosophie* (2 vols., 1907 and 1910).

AVESTA, a collection of texts containing the teachings of the prophet and lawgiver Zoroaster. It is more frequently, but less precisely, called Zend-Avesta, the latter referring to the original text and the former meaning a "commentary" or "explanation." If used in the latter form it signifies "the law with its traditional and revealed explanation."

Zoroaster, or, as his name is recorded in the Avesta, Spitama Zarathustra, a native of western Iran, probably of the Median Adpropotene or Azerbaijan, is now believed to have lived between the middle of the latter half of the 7th cent. B.C.E. and the middle of the 6th cent. B.C.E. These teachings, with later elaborations and explanations, were compiled under the Sassanids (226-652 C.E.). As a result of subsequent Mohammedan persecution, however, only a small remnant of the original twenty-one books of the Avesta has been preserved.

In general form the teachings of the Avesta or Mazdaism may be summed up as follows: the world as it is now is the product of two hostile beings; the one representing the good principle is Ahura Mazda (Ormazd), and the other representing the evil principle is Angra Mainyu (Ahriman). All that is good in our world comes from the former, all that is bad comes from the latter. In the constant conflict between these two forces man plays a decisive part. He is endowed with a free will and with power of choice, and his action strengthens either the one or the other. This combat, however, is not everlasting; at the end of the world good is bound to triumph, a messiah, a son of the law-giver, will appear and annihilate the principle of evil, Angra Mainyu. Man will rise from the dead, and everlasting joy will reign over the world.

As might be expected from such a religion, Zoroastrianism has an elaborate system of angelology and demonology, and in addition mention should be made also of the deification of the sun, moon, stars, a veneration of fire, water, and earth. The veneration of the latter gave rise to the custom according to which corpses were not to be buried in the earth, which would be tantamount to the defilement of a god, but were to be laid down on the summit of mountains, there to be devoured by birds and dogs.

It is generally conceded by students of Jewish literature that the Avesta literature had a strong influence upon the formation and crystallization of post-Biblical Jewish thought and beliefs, viz., in eschatology, angelology, and demonology. The Jews came in close contact with the Persians beginning with the Babylonian Exile down to the Arab conquest of Persia in the second half of the 7th cent. Whether the Jews took over the belief in the resurrection of the dead (*Dan.* 12:2-3), in a general judgment, and in a future life from Mazdaism or, as some savants believe, from Egypt, or, furthermore, whether the hope for a deliverer, and the belief in angels (*Ezek.* 1:1-25; *Dan.* 8:16; 9:21; 10:13-21; 12:1-2; *I Kings* 22:19; *Isa.* 6:1-4; *Ps.* 89:6; 103:20) and in demons originated with the Jews independently but developed on parallel lines with

the same beliefs of the Persians, is open to controversy. The fact that even Jewish tradition considers that the angels were brought to Palestine from Babylonia (*Yer. R.H.* 1:4; *Midrash Gen.* 48) does not necessarily mean that the Jews borrowed the system directly from the Persians. Angels and demons, both good and evil ones, were known in Babylonia from time immemorial, indeed, long before the advent of the Persians. In addition, it must be remembered that the names of demons mentioned in the Bible are not Persian but Babylonian (for example, *shedim,* Accadian *shedu; lilith,* Accadian *lilu,* feminine *lilitu*).

See also DUALISM. RICHARD J. H. GOTTHEIL.

Lit.: Darmesteter, J., and Mills, L. H., "The Zend Avesta" (vols. 4, 23 and 31 of *Sacred Books of the East,* 1880-87); Jackson, A. V. W., *Zoroaster, The Prophet of Ancient Iran* (1899); idem, *Zoroastrian Studies* (1928); idem, *Avesta* (1886-96); Kohut, Alexander, "Über die jüdische Angelologie und Dämonologie in ihrer Abhängigkeit vom Parsismus," in *Abhandlungen für die Kunde des Morgenlands,* vol. 4 (1866) No. 3; idem, "Was hat die talmudische Eschatologie aus dem Parsismus aufgenommen," in *Zeitschrift der deutschen morgenländischen Gesellschaft* (1867) 552-91; idem, "The Zendavesta and the First Eleven Chapters of Genesis," in *Jewish Quarterly Review,* vol. 2 (1890) 223-29; Gaster, Moses, "Parsiism in Judaism," in Hastings, James, *Encyclopaedia of Religion and Ethics,* vol. 9 (1922) 637-40.

AVIATION, JEWS IN. The first Jew to contribute an invention to the development of aviation was a Hungarian, David Schwarz. In 1890 he began building a cigar-shaped airship containing a metal framework, now commonly called the "Zeppelin." To him is due the discovery that a rigid airship could be built more securely by using a light metal such as aluminum.

David Schwarz was a timber merchant in Zagreb (now in Yugoslavia) which was at that time part of the Austro-Hungarian empire. Attracted by problems in engineering and mechanics, he would, in the course of his vocation, spend weeks alone in the forest, devoting himself to the study of scientific works. After an intensive study of the principles of aviation, he came to the conclusion that it was possible to construct a rigid airship. Since he was moderately wealthy, he gave up his business and devoted himself entirely to the practical working out of his aeronautic theory.

His first discovery convinced him that the framework of a rigid airship would not withstand the tests if it were made of ordinary castings. He made a study of the properties of metals and concluded that aluminum was most suitable for his purpose. Schwarz worked for several years in a factory experimenting with aluminum. He proved that this metal could be soldered, hitherto thought impossible, and hardened so that it would give rigidity to an airship. By 1890, Schwarz completed his research work and began the actual construction of his dirigible. He submitted plans for experimentation to General Krieghammer, Austrian minister of war. The latter was much interested, but would not agree to having the necessary flight experiments carried out at the expense of the government.

Schwarz went from Vienna to Russia, where he was reported to have made several successful flights. In 1892 he came to Germany and constructed an improved form of his airship. He attempted repeatedly to interest the German government to undertake flight tests with his airship, but the officials turned a deaf ear. In



David Schwarz, Hungarian, was the first Jew to contribute to the development of aviation

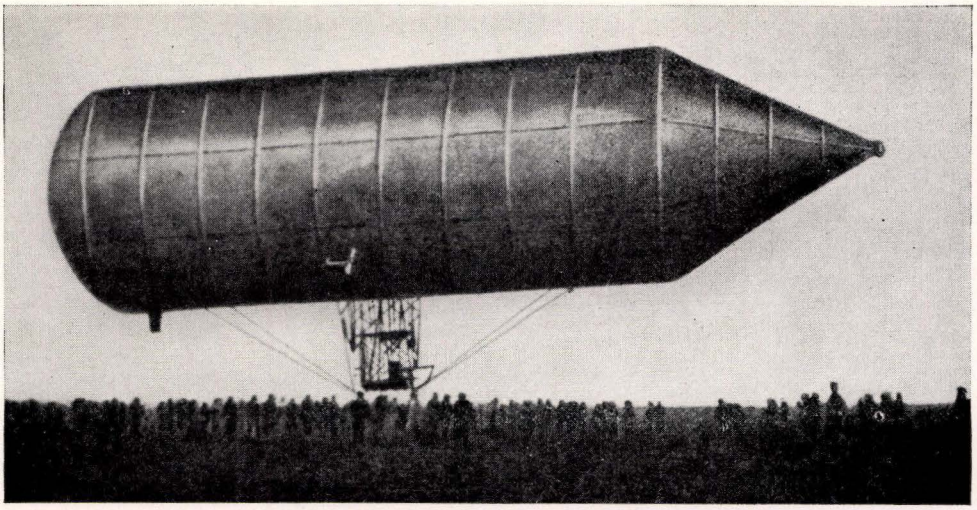
1897, the government decided to test Schwarz's dirigible and sent him a wire to that effect. When Schwarz received this telegram he was so overcome that he died from the shock.

The dirigible invented by David Schwarz later became the "Zeppelin." On November 3, 1897, ten months after the death of Schwarz, a large number of flying officers were invited by the German government to Tempelhof Field to witness the flight of a rigid airship. Among the officials was Count Zeppelin. The dirigible built by Schwarz was piloted by Lieutenant Ernst Jagels. It flew for about four hours and then crashed. The pilot jumped successfully and saved his life, but the airship was demolished.

Count Zeppelin soon became interested in the possibilities of the rigid airship. He made frequent visits to Schwarz's home and finally bought up all the plans and designs of Schwarz's invention from the inventor's wife. Zeppelin then went to the factories where Schwarz obtained his metallurgical equipment, rebuilt Schwarz's rigid airship and named it "Zeppelin." It should be added, however, that many years later Count Zeppelin stated "that the airship of the Austrian engineer Schwarz was quite unknown to me at the time mine was being planned."

The well-known philanthropist, Henry Deutsch de la Meurthe (1846-1919), rendered a great service to French aeronautics. He founded the prize awarded to the Brazilian Santos-Dumont in October, 1901, when the latter flew around the Eiffel Tower with the famous "No. 6" airship. Deutsch's aero station at Sartrouville was the centre of numerous experiments in aerial navigation. He established the Aeronautic Institute at Saint Cyr in 1909, and presented Paris with his airship, "Ville de France."

In the field of pure science, Professor Arthur Berson, formerly director of the Prussian Aeronautical Observatory, is well-known for his investigations of the nature



The rigid airship invented by David Schwarz in 1892. The German government decided in 1897 to test this cigar shaped vehicle, containing a metal framework, which subsequently became known as the Zeppelin. The inventor died from the shock of the news that the German government would seriously consider his invention

of the upper atmosphere. During the years 1891 to 1901 he conducted many scientific flights and in the latter year he navigated a balloon to the record height of 10,700 metres. In 1908, Professor Berson, with Professors Süring and Elias, flew over East Africa and carried out experimental work on the upper atmosphere of the equatorial zone.

In the United States, the Daniel Guggenheim Foundation has done more to promote aeronautics than any other private organization. Under its auspices every type of research pertaining to aviation is encouraged. Daniel Guggenheim established the first school of aeronautics at New York University in 1925. His son, Harry F. Guggenheim, formerly American ambassador to Cuba, was an aviator in the United States Navy with the rank of lieutenant-commander. He saw service in France and Italy during the World War and was appointed a member of the National Advisory Committee on Aeronautics.

Emile Berliner (1851-1929), inventor of the gramophone disc record, was the first to make and use in 1908 lightweight revolving cylinder internal-combustion motors in aeronautical experiments, now employed on all aeroplanes. Henry A. Berliner, in collaboration with his father, designed, constructed and flew a helicopter in 1919. He served with the Air Corps of the United States Army and is considered an expert on aerial photography.

Dr. Karl Arnstein is another Jew who has aided in promoting aviation in America. He was for some time chief engineer in charge of construction for the Zeppelin company in Germany. Since 1934, Dr. Arnstein has been chief engineer and vice-president of the Goodyear-Zeppelin Corporation of America. He is the designer of many airships, including the dirigibles "Los Angeles" and "Akron" of the United States Navy.

Among the many other American Jews worthy of mention are: Arthur L. Welsh, famous aviation instructor and test pilot, who was killed at College Park, Md. in 1912 while testing a new weight-carrying military biplane. Sidney Kraus, graduate of Annapolis, was one of the officers in charge of the "Los Angeles" after the World War. Harold Zinn, of Savannah, served as pioneer mail carrier for North and South Carolina, Georgia and Florida. Captain Benjamin B. Lipsner was America's first civilian airmail superintendent. Sergeant Benjamin Roth, an expert aeroplane mechanic, served with the aeronautic squad in the antarctic under command of Captain Byrd. Mildred Kauffman, of Kansas City, was until May, 1930, the youngest woman champion of America in looping the loop. The American inventor, Abraham Ragorodsky, has made many improvements on the aeroplane, and Charles A. Levine, first transatlantic flight passenger, financed Clarence Chamberlin's flight from New York to Eisleben, Germany in 1927.

Among the outstanding Jewish inventors and pilots who have contributed to the science of aeronautics are: Hermann Jonas, of Germany, inventor of synthetic rubber used in observation balloons; Wlosswoled Abramowitsch, Russian world record pilot in 1912, and August Goldschmied of Vienna, who invented a novel type of balloon in 1911. Ellis Dunitz (1888-1913) was the leading instructor in the German Naval Air Service; Fred Melchior won honors as an expert Swedish pilot; Leonino Da Zara was founder of aeronautics in Italy; Victor Betman was champion speed pilot in 1914 between Vienna and Budapest; Arthur Landmann of Germany won the world's endurance record in 1914; Robert Kronfeld of Vienna made a world's record in 1930 by gliding from Wasserkuppe to Gera, a distance of 150 kilometers (about 93 miles). In June, 1931, he aroused the enthusiasm of gliders in England and France by flying over the English Channel and received the London Daily Mail prize for this feat. Miss Peggy Salaman of England won third prize in King's Cup Race in 1931 and with Gordon Store made a record flight from England to Cape Town, South Africa, in November, 1931.

In May, 1930 Mlle. Lena Bernstein, French aviatrix, set a world's endurance record by remaining in flight 35 hours, 46 minutes. This remarkable achievement



Palestine sends aviator to World's Fair Pavilion: Morris Bromberg (left), ace pilot of the Tel Aviv Airport, on a visit to the United States to make preparations for a New York-Tel Aviv flight, received the American Palestine Good Will Trophy, presented to him for his services to Palestine aviation by Myron J. Bluestone, executive director of the Maccabi Aero Club. The presentation was made in the courtyard of the Palestine Pavilion at the New York World's Fair, in August, 1939

exceeded in duration Colonel Lindbergh's transatlantic flight by fully two hours. Mlle. Bernstein also won the record for a trans-Mediterranean flight of 1,460 miles in 1929, while flying from Istres to Cairo. An unfortunate plane accident resulted in her death in June, 1932, at Biskra, Algeria. Among the many Jews who have lost their lives in aeronautical enterprises, Professor Aldo Pontremoli may be particularly mentioned. He was chief of the department of physics at the University of Milan and was in charge of meteorological research of the Italian aerial expedition to the North Pole. He was among the lost members of the crew of the ill-fated "Italia," which in 1928 flew to the Pole under the command of General Umberto Nobile.

As authorities on aerodynamics Jews have been very active. Dr. Theodor von Kármán, formerly professor of physics at the Technische Hochschule in Aix-la-Chapelle, was editor of *Luftfahrt-Forschungshefte*. Professors H. M. Levy and Selig Brodetsky are distinguished English contributors of scientific papers and books on the mathematical phases of aviation. Sir Philip A. D. G. Sassoon in 1924 was Under-Secretary of State for Air and Flight Lieutenant E. V. Sassoon has also played a prominent role in English aeronautics.

MORRIS GOLDBERG.

Lit.: Berg, Carl, *David Schwarz, Carl Berg, Graf Zeppelin; ein Beitrag zur Entstehung der Zeppelin-Luftschifffahrt in Deutschland* (1926); Goldberg, Morris, "Inventor of the Rigid Airship," *American Hebrew,* Oct. 5, 1928, p. 680; Theilhaber, Felix A., *Jüdische Flieger im Weltkriege* (1924); Singer, Dr. S., "Dr. Karl Arnstein," *Die Zeit* (1924) 332-33; "Henry Deutsch de la Meurthe," *Jüdische (Jüdische) Presszentrale Zürich,* May 22, 1924, p. 6; Goldberg, Morris, "Prof. Pontremoli with Nobile to the North Pole," *The Day,* May 27, 1928, p. 3; Harmel, Falk, "The First Jewish Airman," *B'nai B'rith Magazine,* Oct., 1930, pp. 6-7; Rittenberg, Louis, "An Aerial Pathfinder," *American Hebrew,* June 7, 1929, p. 96; Kronfeld, Robert, *On Gliding and Soaring* (1932); *Who's Who in British Aviation* (1933).



Interior view of the Daniel Guggenheim Airship Institute, erected at Akron, Ohio (July, 1932), at a cost of $250,000

AVICEBRON, *see* IBN GABIROL, SOLOMON.

AVICENNA (Ibn Sina), Arabian physician and philosopher often cited and translated by Jewish writers, b. near Bokhara, 980; d. Hamadan, Persia, 1037. His chief medical work is the *Canon,* in five parts, dealing successively with physiology, pathology, hygiene, methods of treating diseases, and materia medica. This comprehensive book was held in the highest esteem during the Middle Ages by both Mohammedans and Christians, and was used as a text-book in universities up to the middle of the 17th cent. It was translated several times into Hebrew, the most important renditions being those made by Nathan Meati of Rome (13th cent.) and Zerahiah ben Isaac (15th cent.). Several of his minor works were also rendered into Hebrew by Jewish translators.

The philosophic views of Avicenna consist of a logically worked out combination of the teachings of Aristotle and of the later Neo-Platonists. The doctrine about God is based on the concept of Him as a necessarily existent being, without which all existence would be merely possible and contingent. From this Avicenna derives the absolute unity of God, and the necessity that His essence and His existence be absolutely identical. He explains the world as the result of an eternal process of emanation due to a world-soul or world-intelligence operating upon matter, which itself is eternal. He conceives the thinking part of the human soul to be a substance independent of the body and capable of surviving it.

His philosophy wielded a certain influence upon the later Jewish philosophers; but since his theories were frequently attacked and refuted by his successors, the Jewish writers quoted less to approve than to condemn. For the same reason, apparently, only two of his philosophic writings were translated into Hebrew: *On the Heavens and the Earth,* by Moses Melgueil (13th cent.); and a short encyclopedia of physics and metaphysics, *Al Nayeh,* by Todros Todrosi (14th cent.).

Lit.: De Boer, T. J., *History of Philosophy in Islam,* trans. E. R. Jones (1903) 131-48; Husik, I., *History of Mediaeval Jewish Philosophy* (2nd ed., 1930); Neumark, David, *Geschichte der jüdischen Philosophie,* vol. 1 (1907), vol. 2 (1910).

AVIGDOR, ELIM D', engineer and communal worker, leader of the English Chovevei Zion, b. Provence, 1841; d. London, 1895. The eldest son of Count Salomon Henri and Rachel d'Avigdor, he settled in London when he was about seventeen, and was educated at the University College and the University of London. An engineer by profession, he supervised the construction of railways in Transylvania and Styria, and the municipal waterworks in Vienna. He later returned to London, where he devoted himself to literary work, principally as editor and proprietor of the political journal *The Examiner* and the sporting paper *The Yachting Gazette,* started when he took up yachting as an amusement. Besides writing articles of Jewish interest, he published sporting stories under the pseudonym "Wanderer."

D'Avigdor took an active part in Jewish life in England, and was a warden of the Spanish and Portuguese synagogue. His interest in Jewish colonization in Palestine led him, early in his career, to join the English Chovevei Zion, of which he later became the head; he founded twenty-seven branches of the organization, coordinating them into a single body. He worked in harmony with the Eastern European friends of Palestine, and entered into negotiations with various Zionist and non-Zionist organizations on the continent, especially on behalf of the acquisition of land in Palestine. He was interested in a plan for a great network of railways in Palestine and Syria, only a very small part of which was carried out.

His daughter, Sylvie d'Avigdor Clapcott (b. London, 1873), translated into English the *Judenstaat* of Herzl (1896) and most of the speeches which the latter delivered in England.

Lit.: Jewish Chronicle, Feb. 15, 1895, pp. 5, 8.

AVIGDOR, ISAAC SAMUEL, banker at Nice, France; he was secretary of the Great Sanhedrin convoked by Napoleon in 1806. He was the author of a resolution which was passed by the Sanhedrin, thanking the Catholic clergy "for the benevolence they showed to the Jews in the Middle Ages." He was the father of Salomon Henri d'Avigdor.

A grandson, Jules d'Avigdor (d. Paris, 1856), was also a banker in Nice. He was the first Jew to be elected to the Piedmont Parliament; he later resigned his position as Prussian consul at Nice in order to retain his seat in the parliament.

AVIGDOR, JACOB, Hacham Bashi (chief rabbi) at Constantinople from 1860 to 1863, b. 1794; d. 1874. A leading figure in the organization of the Jews in Turkey, he supported Count Camondo, the president of the Assembly of Jewish Notables, in his attempt to introduce a modern Jewish school system in Constantinople. He thus aroused the antagonism of the ultra-Orthodox, who demanded his deposition when he brought about the imprisonment of Rabbi Akrish, who had excommunicated Count Camondo. Although justified by a committee of three rabbis, he was deposed in 1863 because of new disputes and appointed Ab Beth Din. Avigdor was decorated with the Grand Order of the Médjidié.

Lit.: Journal El-Nation, Sept. 18, 1874, nos. 99-105; Franco, Moise, *Essai sur l'histoire des Israélites de l'empire ottoman* (1897) 161-66.

AVIGDOR, RACHEL D', countess, communal worker, b. London, 1816; d. London, 1896. The daughter of Sir Isaac Lyon Goldsmid, in 1840 she married Count Salomon Henri d'Avigdor, a personal friend of Napoleon III of France, who made him a duke. After a few years they separated; Rachel returned to London, where she devoted herself to social service among the Jews. She was an indefatigable worker in all movements for the promotion of education and the furtherance of charitable institutions. Among others, the Bayswater School and the Jews' Deaf and Dumb Home very largely owe their inception to her.

AVIGDOR, SAMUEL BEN, *see* SAMUEL BEN AVIGDOR.

AVIGDOR-GOLDSMID, SIR OSMOND ELIM D', communal worker, b. Vienna, 1877, son of Elim H. d'Avigdor. In 1896 he inherited the estates of Sir Julian Goldsmid, a relative of his father, who left no male issue; he received royal license to add the name Goldsmid to his own and to bear the Goldsmid coat of

arms. He has been active in the public affairs of the county of Kent, in which his estates lie. In the World War he twice received mention in despatches and retired with the honorary rank of lieutenant-colonel. He took an early and active interest in all Jewish affairs, particularly the Anglo-Jewish Association, of which he was president from 1921 to 1926. He became a member of the Council of the Jewish Colonization Association in 1919, and from 1926 to 1933 served as president of the Board of Deputies of British Jews. He is a member of the Economic Board for Palestine, and has given practical support to the aims of the Zionist movement. In 1931 he was elected chairman, jointly with Lee K. Frankel, of the Council of the Jewish Agency for Palestine. He was president of the Jewish Colonization Association in 1934; in the same year he was created a baronet by King George V.

AVIGNON, capital of the department of Vaucluse in France. From 1274 to 1791 the city was under the sovereignty of the popes, who resided there from 1309 to 1376. Avignon was one of the four communities (Arba Kehilloth) of Venaissin County (Avignon, Cavaillon, Carpentras and Lille sur Surgues), in which Jews lived as early as the 4th cent., as is evident from their participation in the revolt against Bishop Stephen in 390. The popes showed themselves more tolerant toward the Jews than did the kings of France, and repeatedly chose Jewish financial agents and physicians for their courts. While the Jews were obliged to dwell in the ghetto, they possessed complete internal autonomy, and the Jewish community formed a kind of city republic headed by a council of elders.

The members of the community were divided into three classes based upon the tax list, and each of these groups sent five representatives (baylons) to the community assembly. After the expulsion of the Jews from France in 1394 large numbers of them flocked to Avignon and the surrounding communities. With the departure of the popes Avignon lost much of its importance and suffered severe economic setbacks. When, toward the end of the 15th cent., a new stream of Jews flowed to Avignon from Arles, Marseille and Spain, the blame for the city's economic downfall was laid on the Jews, who were charged with cheating Christians. What the Jews of the period felt to be particularly oppressive was the ordinance prohibiting the enlargement of the ghetto. Furthermore, several popes made concessions to the Jew-baiting demands of the populace. As an illustration, Pius II, in 1457, and some of his successors issued edicts forbidding the Jews to trade in grain and otherwise restricting their commercial activities. The wearing of the yellow badge and the Jews' cap was rigorously enforced.

In 1567 the Council of Avignon proposed to isolate the Jews entirely by enforcing all the old regulations and prescribing new restraints and disabilities; thus, an ordinance forbade Christian barbers to cut the beards of Jews. A number of Jews emigrated to other communities in Southern France, but part of them returned later. In consequence of the rivalry between the city authorities, the officials of the estates, and the people, all of whom claimed authority over the Jews, various orders for the banishment of the Jews were not executed, and the economic position of the Jews during the 17th and 18th centuries remained substantially unaltered, but very petty. On the other hand, they suffered much from the Inquisition, and during the ravages of the plague in the 18th cent. Jewish patients in Christian hospitals were frequently baptized by force. In 1790 a resolution of the National Assembly annexed Avignon to France. In the 19th cent. Avignon was no longer a Jewish centre, and today it is without any Jewish significance. The old synagogue was destroyed by fire in 1844.

Numerous Jewish scholars did their work in Avignon, including Levi ben Gershon. It was the birthplace of the geographer, exegete and apologist Abraham ben Mordecai Farissol, and of the historian Joseph ben Joshua Hakohen. The form of prayer used by the Avignon Jews was borrowed partly from the Sephardic and partly from the North French liturgy; it was used also in the congregations of Cavaillon and Lille sur Surgues. Prayer-books according to the Avignon liturgy have been frequently printed. The sumptuary laws of Carpentras were published by Cecil Roth from a manuscript in the Columbia University Library (*Jewish Quarterly Review,* 1928, pp. 357-83).

JACQUES GOLDBERG.

Lit.: Aronius, J., *Regesten,* No. 6; Gross, *Gallia Judaica,* pp. 1-17; Abrahams, Israel, *Jewish Life in the Middle Ages* (1903); Maulde, René de, in *Revue des études juives,* vol. 7, pp. 227-51; Loeb, *ibid.,* vol. 12, pp. 34-64, 161-235; Bauer, *ibid.,* vol. 38, pp. 128-36; vol. 34, pp. 251-62; vol. 52, pp. 304-6; vol. 53, pp. 272-76; vol. 65, pp. 315-18; Roth, Cecil, in *Journal of Jewish Bibliography,* vol. 1, No. 4 (July, 1939) 99 et seq.

AVILA, ELIEZER BEN SAMUEL D', rabbi, b. 1714; d. Rabat, Morocco, 1761. He came from a family of scholars and writers; his father, Samuel ben Moses d'Avila, published a collection of sermons, and his maternal uncle, Hayim ben Moses ibn Attar, was a recognized Talmudist. Eliezer wrote much on the Halachah; his numerous works, published posthumously, include a volume of notes (novellae) to several Talmudic tractates, *Magen Gibborim* (The Shield of the Mighty; Leghorn, 1781-85); a book on principles of the Halachah, *Milhemeth Mitzvah* (The War for the Law; Leghorn, 1806); responsa to questions concerning a deserted wife, *Beer Mayim Hayim* (A Well of Living Waters; Leghorn, 1806); and comments on portions of the Turim by Jacob ben Yehiel, *Mayan Gannim* (A Fountain of Gardens; Leghorn, 1806). He was renowned for his great learning and admired for his keen mind. Palestinian itinerant scholars named him Lamp of the West (Ner Hamaarabi). He was especially noted among his confreres for his casuistic methodology (Pilpul). Some of his descendants also were noted as Talmudists and scholars, namely his grandsons Moses and Samuel, sons of Solomon d'Avila, as well as his great-grandson Joseph ben Moses d'Avila, who published Eliezer's works.

AVODAH, *see* ABODAH.

AVUKAH (AMERICAN STUDENT ZIONIST FEDERATION), an organization formed at Washington, D. C., in 1925, and represented by fifty-six chapters on college campuses in 1939. The initial conference, convened on a call issued in the name of the Harvard Zionist Society by its president, Joseph S. Shubow, was attended by representatives from twenty-

two universities and colleges. The first president was Max Rhoade; he was succeeded, in 1929, by Samuel M. Blumenfeld, and in 1932 by Maurice B. Pekarsky.

During its early years, Avukah was a loose federation of Zionist clubs, each one of which carried out its own special program without any particular cooperation. In 1928, a new regime, headed by James Waterman Wise, took over the leadership, and succeeded in centralizing the organization and expanding its activities. The first Avukah Summer School was held in 1930, and an elaborate Zionist anthology, the *Brandeis Avukah Annual,* was published in 1932. The convention of 1934 was marked by a showdown on the question of Revisionism versus Labor Zionism, a dispute which had split the organization for several years; the Labor Zionists prevailed.

In December, 1934, the ninth annual convention instituted the Avukah Palestine Fellowship, reorganized the Avukah on a regional basis, and re-established the *Avukah Bulletin.* During 1935, the Avukah published S. H. Sankowsky's *Short History of Zionism,* Meir Yaari's *Analysis of Zionism,* and Louis D. Brandeis' *Call to the Educated Jew.* In 1936 the Annual Summer School was conducted on a new cooperative basis, which henceforth became the rule. In 1937 a "program for American Jews" was announced, aiming to present Zionism in relation to world politics, and including such objectives as the modernizing of the American Jewish community, and the fight against Fascism in the United States.

In September, 1938, the *Avukah Bulletin* was succeeded by *Avukah Student Action,* a biweekly journal of news and comment. In the same year a survey was undertaken of the backgrounds of American Jewish college students, and the Avukah chapters in the larger cities began to organize high school groups.

The presidents of Avukah since 1933 have been Simon Greenberg (1933-35) and Zellig S. Harris (1935-37). After 1937 the functions of the president were absorbed by the executive secretary. Lawrence B. Cohen served from 1937 to 1939, when he was succeeded by Alfred J. Kahn.

AXELROD, PAVEL BORISOVICH, Menshevik Socialist, founder of the first Russian Social Democrat organization, b. in the province of Chernigov, Russia, 1848 (or 1849); d. Berlin, 1928. He began his revolutionary activities about 1870, when he was still a student at the Mogilev gymnasium. In 1874 he fled from Russia to avoid further arrest, and the following year settled in Geneva, but kept up his contacts with Russia through repeated journeys. In 1883, together with Plechanov and Zassoulich, Axelrod founded the "Liberation of Labor" group, the first Russian Social Democratic Organization. The aim of the group was to achieve the overthrow of the autocracy by winning over the middle classes to the side of the workers. Axelrod propagated the ideas of his group in the periodical *Iskra,* which he helped found, and which played an unusually important part in the Russian revolutionary movement.

In 1903 Axelrod became a Menshevik, following the split of the Social Democratic Movement in Russia. He served his group in various capacities until the Kerensky revolution of March, 1917, when he became a member of the organization committee of the Social Democratic Party. After the Bolshevist revolution in November, 1917, he retired from active politics, spending the last years of his life in Berlin.

Axelrod was always scornful of Bolshevism, and declared that its "dictatorship *of* the proletariat" was really a dictatorship *over* the proletariat. His memoirs, *Perezhitoe i Peredumanoie* (Experiences and Reflections; Berlin, 1923), sum up his life struggle, and shed light on contemporary revolutionary groups and leaders.

AXENFELD, ISRAEL, Yiddish writer, b. Nemirov, Russia, 1787; d. Paris, 1866. In his youth he received a traditional Jewish education and was a disciple of Rabbi Nahman of Bratzlav. He was at first a merchant, and later a notary public in Odessa. He took up secular studies and is said to have acquired a mastery of Hebrew, Russian, Polish and German; yet he wrote exclusively in Yiddish. He wrote stories, novels and dramas (even before there was a Yiddish theatre), with his themes taken from Jewish life. His writings excel in the portrayal of the life of his epoch and in their racy style.

According to Gottlober, Axenfeld was the author of more than twenty-six works. He was seventy-five years old when he first had the satisfaction of seeing in print one of his novels, *Das Sterntichel,* and one of his dramas, *Der erster yiddisher Rekrut in Russland* (Leipzig, 1861). In the former he attacks the intolerance, bigotry and hypocrisy of the Hasidim; in the latter he presents a vivid picture of the terrible commotion in Russian Jewry caused by the edict of 1827 compelling Jews to render forced military service. An edition of the extant works of Axenfeld was begun by the Yiddish section of the Ukrainian Scientific Institute, with M. Wiener as editor; the first volume appeared in 1931; the second (containing *Das Sterntichel* and *Zwei Hosen,* a story of which the Yiddish original had been lost, and which was rendered back into Yiddish from the Russian translation) in 1938.

Lit.: Essays by M. Wiener and A. Yuditzki, and biographical sketch, in *I. Axenfelds Werk,* issued by the Ukrainian Scientific Institute, vol. 1 (1931); Wiener, Leo, *History of Yiddish Literature* (1899) 140-47, 363; Reisen, Z., *Lexikon fun der Yiddisher Literatur, Presse un Filologie,* vol. 1 (1926) cols. 159-62, with a bibliography.

AYIN HARA, AYIN HORRE, *see* EVIL EYE.

AYLLON (or AYLION, AELION, or HILLION), SOLOMON BEN JACOB, Sephardic Haham, b. Safed, Palestine (or Salonika), about 1660; d. Amsterdam, 1728. Ayllon became famous as an adherent of the Sabbatian movement, particularly because of his consequent conflict with Haham Zebi Ashkenazi. After spending his youth in Salonika, he removed to Safed. There he was appointed as one of the "Meshullahim" (envoys) sent to collect funds in Europe for the poor of the Holy Land. He went to Leghorn in 1688, and from there to Amsterdam.

In 1689 he arrived at London, where he was appointed Haham of the Spanish and Portuguese Congregation, an office which he held for ten years. From the beginning he became involved in the Sabbatian controversy, and charges, from which he was exonerated after an investigation by the Mahamad, were made against his character. However, his position in London proved untenable, and he therefore, in 1701,

accepted the position of associate rabbi in the Sephardic congregation of Amsterdam. In Amsterdam likewise he became entangled in controversies by reason of his attitude on the Sabbatian heresy, notably in connection with an opinion on a work by the Sabbatian Abraham Michael Cardozo, which he represented as harmless.

The simultaneous arrival at Amsterdam of the anti-Sabbatian Haham Zebi Ashkenazi, who had accepted the rabbinate of the Ashkenazic community of Amsterdam, brought the trouble to a head. In 1711, on a pronouncement by Haham Zebi that the works of the Sabbatian Nehemiah Hayyun were heretical, there ensued an open breach between the two rabbis. Ayllon represented this as an unwarrantable interference on the part of the Ashkenazic rabbi in the affairs of the Sephardic community. The matter created considerable commotion in the rabbinical world, but it ended by Haham Zebi's being forced to leave Amsterdam. It is asserted that, on the death of Haham Zebi Ashkenazi in 1718, Ayllon admitted that his opponent had been in the right.

A Cabalistic work by Ayllon is preserved in manuscript at Jews' College, London. PAUL GOODMAN.

Lit.: Gaster, M., *History of the Ancient Synagogue of the Spanish and Portuguese Jews* (1901) 22-30; Graetz, H., *History of the Jews,* vol. 5 (1927) 210, 214-15, 221-26, 231; Koenen, H. J., *Geschiedenes der Joden in Nederland* (1843) 428.

AYRTON, HERTHA, physicist and inventor, b. Portsmouth, England, 1854; d. Sussex, England, 1923. She was the daughter of Levi Marks, and changed her name, Sarah, on her marriage to Prof. W. E. Ayrton, father of Mrs. Israel Zangwill. She studied at Girton College, Cambridge, winning honors in mathematics and physics. During this period she invented a sphygmograph and an instrument for rapidly dividing a line into a number of equal parts. In 1884 she became a student at Finsbury Technical Institute. Later, in conjunction with her husband, she made special studies of the electric arc, and read various papers on this subject before the Royal Society and other scientific bodies. In 1893 she began researches on "roaring" searchlights, and in 1906 gave her results to scientific associations of England. She investigated the phenomena of water motion and the formation of sand ripples, which led her to invent a fan-device, known as the Ayrton Flapper. This apparatus was employed to a certain extent during the World War for repelling poisonous gases from the trenches and the dug-outs. She also took a keen interest in the political enfranchisement of women, and was an ardent supporter of the Suffragist Movement. She was awarded the Hughes Medal by the Royal Society in 1906, the first woman to receive this honor. She was the only woman member of the Institute of Electrical Engineers at the time of her death. She wrote *The Electric Arc* (London, 1902), considered a standard work.

Lit.: Sharp, Evelyn, *Hertha Ayrton, 1854-1923* (1926); *Jewish Chronicle,* Aug. 31, 1923, p. 11; *Nature,* Dec. 1, 1923, pp. 800-1.

AYYAS, JACOB MOSES, rabbi, son of Judah, b. about 1750; d. 1817. He edited a number of texts, especially those of his father. He lived in Jerusalem, whither he is believed to have come with his father from Algeria, his native land. Later, the Jews of Jerusalem sent him as envoy to Algeria in order to collect money for the Jewish poor of Palestine. He spent at least twelve years in Italy for the same purpose, finally settling as rabbi in Ferrara, where he conducted an academy. Hananeel (Graziadio) Nepi and Jacob Israel Karmi were among his pupils. About 1800 he returned to Jerusalem; here he became chief rabbi of the Sephardic congregation in 1805. He edited his father's *Matteh Yehudah* (Staff of Judah) and *Shebet Yehudah* (Rod of Judah), and *Derech Hayim* (Way of Life; Leghorn, 1790; 2nd ed., Leghorn, 1801), a collection of prayers by various liturgists. His son was Joseph David Ayyas, who flourished at the beginning of the 19th cent. and wrote *Kol David* (The Voice of David, 1820), a commentary on the Passover Haggadah.

AYYAS, JUDAH, casuist and commentator, b. Northern Africa, about 1690; d. Jerusalem, 1760. He was the father of Joseph, Abraham and Jacob Moses Ayyas. Until about 1745 he was Dayan and Rosh Yeshibah at Algiers; in 1745 he went to Leghorn, where he resided for a time; from 1758 to 1760 he lived in Jerusalem. A learned but stringent Talmudist and casuist, he lacked sympathy for non-Halachic (non-legal) problems, and appears to have left for Jerusalem because he disapproved of the new liberal, progressive spirit which was developing in the West. He was a prolific writer. His writings, most of which were published, include responsa, Halachic notes (novellae), glosses, and commentaries, sermons, Biblical supercommentaries, and a work on circumcision. His *Beth Yehudah* (Judah's House; Leghorn, 1746), responsa on the Four Turim, is valuable as a source for the social and economic life of the Jews of Northern Africa in the 18th cent. There is an appendix which includes the communal regulations of Algiers as laid down by Isaac ben Sheshet and Simeon ben Zemah Duran.

Lit.: Fränkel, J. V., "Biographische Skizzen," in *Der Orient,* Sept. 9, 1848, cols. 584-85; Fürst, J., "Literaturberichte," *ibid.,* Sept. 16, 1848, cols. 593-94.

AZARIAH, *see* UZZIAH.

AZARIAH, PRAYER OF, *see* DANIEL, ADDITIONS TO.

AZARIAH DEI ROSSI, *see* ROSSI, AZARIAH BEN MOSES DEI.

AZAZEL (*Lev.* 16:8, 10, 26), the name of an evil spirit, represented as dwelling in the wilderness, to which a goat, laden by the high priest with the ritual uncleanness and iniquity of the sanctuary, priesthood and people, was sent out as an important part of the Yom Kippur ritual. The goat was designated for this function by lot, cast between it and the other goat of the ritual of the day, destined for sacrifice. According to the Mishnah, the goat was led forth by an experienced man to a place, variously known as Beth Hadudo or Beth Haduro, not far from Jerusalem, and was there cast over the cliff and killed. The death of the goat was thought to have an expiatory effect, for, according to tradition, at the very instant of its death the tuft of red wool, affixed to the gate of the Temple, would always turn white. Red was the symbolic color of sin, and white was, correspondingly, the symbolic color of purity.

The role of Azazel in this rite is obscure indeed. It

is clear, however, that the ceremony recorded in the Bible represents the survival and adaptation to Jewish religious practice of an old, pre-Israelite, idolatrous rite, which was apparently so deeply rooted in Jewish folk-practice that it could not be rooted out. Therefore the religious leaders of the post-exilic period, from which time the Yom Kippur legislation dates, made the best of the situation by sanctioning the practice after first stripping it as much as possible of its original, non-Jewish idolatrous character.

Of the original form and detail of the ceremony merely the name Azazel survives. The goat, originally offered to him, becomes the scape-goat, which carries away from the sanctuary, out into the wilderness, the sins and defilements of the people and its priesthood and sanctuary. Of a similar character and origin was the bird that was let fly away, carrying with it the uncleanness of leprosy (*Lev.* 14:1-7, 48-53). The etymology of the name Azazel is uncertain, although it may perhaps be correlated with the name of the old Syro-Canaanite deity Aziz.

See: DEMONS.

Lit.: Frazer, J. G., *The Golden Bough* (3rd ed.) vol. 9, part 6, on The Scapegoat; Morgenstern, J., in *Hebrew Union College Annual,* vol. 1 (1924) 41-42; Jung, Leo, *Fallen Angels in Jewish, Christian and Mohammedan Literature* (1926) 155-56.

AZEFF, EVNO FISHELEVITCH, Russian electrical engineer, revolutionary and agent provocateur who achieved notoriety during the early stages of the Russian Revolution, b. Russia (exact birthplace unknown), 1869; d. Berlin, 1918. He studied electrical engineering at the Polytechnic of Karlsruhe. His connection with the revolutionary movement began in 1899, when he joined the party of the Social Revolutionaries; but in 1893, while a student of the Polytechnic, he had become an agent of the Detective Organ of the Ministry of the Interior.

His connection with the Russian Secret State Service was unknown to the revolutionists, who fully trusted him, so that in 1901 he and the terrorist Gregor Gershuni were among the founders and organizers of the centralized revolutionary parties of Russia. After Gershuni's arrest, Azeff became the head of the "Fighting Organization" of the Social Revolutionary Party. While in this trusted position, in order to gain full confidence, Azeff actually organized a number of important terrorist acts, such as the assassination of Plehve, Czarist Minister of Foreign Affairs, in 1904, and of Grand Duke Sergei, on February 4, 1905. At the same time he rendered considerable service to the Czarist Secret Police by betraying his comrades.

Thus, in 1901, his information led to the confiscation of a large and well-concealed printing-shop of the Moscow group of the Party, led by the revolutionist Argunov and located in Tomsk. Toward the end of 1901 he caused the arrest of Gershuni and the nurse Remiannikova, and in 1903, of several members of the Northern Flying Fighting Corps. In 1904 his disclosures led to the arrest of the delegates to the secret convention held by the Social Revolutionist Party in Herrmannsstadt. In 1905 his betrayals caused the arrest of the entire "Fighting Organization," also of the members of the secret convention held in Nizhnii Novgorod. Among those arrested was the revolutionist Yakimova, who subsequently assassinated Major General Min. In 1905 Azeff, elected into the "Fighting Organization" to prepare a rebellion in Leningrad, disclosed its plan to the police. In 1906 he prevented the assassination of Durnovo, Czarist Minister of State. In 1907 he prevented a plan to assassinate the czar, and in 1908 his betrayal resulted in the execution of seven members of the Flying Corps of the "Fighting Organization."

As early as 1902 rumors circulated among the Social Revolutionary Party in Russia that Azeff was a spy. However, since he was an active organizer of terrorist activities, of transportation of secret literature, and of direct terrorist acts, these rumors were not believed. But in 1908, Bourtsev, leading member of the Central Committee of the Social Revolutionary Party, denounced him to the Central Executive Committee. Lopukhin, former director of the police department and retired city councillor of the Russian empire, testified that Azeff was a spy and had been directly under his control. In December, 1908, the Central Executive Committee placed Azeff on trial in his absence, and ordered his execution, but Azeff escaped from Russia.

He lived abroad in obscurity for many years. In 1910 he resided in Berlin under a false Russian passport, made out in the name of Neimeier by the Russian Embassy in Berlin. While at Berlin he spent his time in gambling. In 1915 he was arrested by the German authorities as an enemy alien, and was kept in Moabit Prison until 1917. It is reported that he then went back to Russia during the Imperialist War. In April, 1918, a notice appeared in the Berlin newspapers that he had died in a German hospital.

The facts about Azeff's activities and duplicity were divulged in official disclosures when Lopukhin was placed on trial by the Russian Soviet Government for having disclosed Azeff's activities to the Central Executive Committee of the Social Revolutionary Party.

CHARLES RECHT.

Lit.: Agafonov, *Foreign Detective Bureau* (collection) article on Evno Azeff, published by Kniga (Leningrad, 1918); *Byloe* (Russian magazine), No. 1 (1917) "Reports of E. Azeff, Correspondence with Rataev, 1903-5"; *ibid.,* No. 2 (1917) "E. Azeff: The Story of His Treachery"; Savinkov, "Reminiscences," in *Byloe* (1917) Nos. 1-3; (1918) Nos. 7, 8, 9 and 12; *Proceedings of the Case of A. A. Lopukhin in Special Session of the Ruling Senate* (Official Report, Leningrad, 1910); Argunov, "Provokator," in *Priboy* (Leningrad, 1929); "Azeff's Confession," in bulletin to *Literature and Life,* vol. 2 (Moscow, 1912); *The Indictment of Retired Councillor of State A. A. Lopukhin, Accused of Political Crime* (Official Report); Nicolaevsky, Boris, *Aseff: The Russian Judas,* trans. by George Reavey (1934).

AZEVEDO, MOSES DE DANIEL COHEN D', Haham and rabbi, b. Amsterdam, 1720; d. London, 1784. He was elected Haham of the Spanish and Portuguese Congregation in London in 1761, succeeding his father-in-law, Moses Gomes de Mesquita, and held the office until his death. Two sermons by him preached in Spanish in 1760 and 1776 have been published (afterwards translated by him into English), as well as several "approbations" of Hebrew books issued in London during his rabbinate.

Lit.: Gaster, M., *History of the Ancient Synagogue of the Spanish and Portuguese Jews* (1901) 139-41.

AZES PONIM, *see* PHRASES, POPULAR.

AZHAROTH ("exhortations"; "admonitions"),

liturgical didactic compositions for Shabuoth, treating of the 613 precepts of the Torah. The name is derived perhaps from the fact that the oldest poetic composition of this nature begins with the word *'azharath,* and that the numerical value of the letters composing this word is 613. This number, based on ancient Tannaitic tradition, is mentioned by Rabbi Simlai of the 3rd cent. (*Mak.* 23b): "613 commandments were revealed to Moses; 365 prohibitive, equal to the number of the days of the year; 248 affirmative, corresponding to the number of the parts of the body."

Attempts were made early, by Halachists and homilists, to account for this number and to enumerate the precepts. The introductory chapters of *Halachoth Gedoloth,* by Simeon Kayyara (9th cent.), contain a detailed enumeration which is probably based on earlier such attempts. When the didactic Piyut took the place of Midrash, the poets composed summaries of the 613 precepts intended for the Musaf (additional) or Minhah (afternoon) service of Shabuoth, the festival commemorating the giving of the Law. As early as 850 Natronai Gaon mentions the recitation of Azharoth on Shabuoth as a long-established custom.

The earliest known "Azharoth" is an anonymous alphabetic composition bare of any poetic adornment, which speaks in general terms of the precepts and their sources without enumerating the individual laws. It mentions the numbers: 365 prohibitive, 248 affirmative precepts, ten commandments, two tables, six orders of the Mishnah, thirty-six tractates of Gemara, etc. A short poem, of very old date, speaking in exalted language of the Revelation, follows the Azharoth. It begins: "Thirteen and six hundred precepts He gave to His folk. Penalties He fixed for breach, with rewards for faithful observance."

Later the 613 precepts were enumerated individually. Of this sort of Azharoth, the oldest, composed probably in the Babylonian academies, is a dry enumeration of the precepts, without any system or order; there are eight sections, the lines starting with the successive letters of the alphabet in an alternation of the usual and the reverse order. This composition was accepted into the rituals of Germany, Poland, Italy and the Balkans.

Saadia Gaon (882-942) composed, about 925, two poetic versions of Azharoth, one, a lengthy didactic poem in six sections of twenty-two double lines, each corresponding to the letters of the alphabet, in which he follows the enumeration of the *Halachoth Gedoloth.* This composition possesses rhyme, strophes and a refrain. The other is very artificial in the form of a Shibata (a poetic composition inserted in the seven benedictions of the Musaf Tefillah) containing 119 four-membered strophes, divided into ten groups, according to the derivation of the 613 precepts from the Ten Commandments. Saadia's Azharoth were not accepted in any ritual and are found only in his Siddur.

About 1030 Elijah Hazaken of Le Mans composed Azharoth. The most famous are the Azharoth of the great lyric poet Solomon ibn Gabirol (11th cent.). It is a long rhyming composition, divided into two parts, the first dealing with the 248 affirmative, the second with the 365 prohibitive commandments. To each part he added a short poetic prologue and epilogue. His Azharoth were accepted in Spain, Provence, Palestine, Yemen and North Africa. Gabirol composed also an earlier version, but that one is of little poetic significance. Isaac ben Reuben Albargeloni (11th cent.) wrote about 1,080 excellent Azharoth which were highly praised by Harizi. Isaac ben Mordecai Kimhi (about 1300) composed Azharoth which were included in the Carpentras ritual. Many later poets also tried their hands at this sort of didactic liturgical composition, which furnishes small scope for the poetic expression required for devotional purposes. Only in the introduction and conclusion could the poets rise to poetic swing and to exalted expression.

The Azharoth, dealing as they do with legal matter, were early studied and commented upon. Maimonides, however, in his *Sefer Hamitzvoth* (Book of the Commandments), expressed his feeling of distress at the great number of Azharoth, considering their authors as merely poets and not to be relied upon as rabbinic scholars. Abraham ibn Ezra ridiculed these authors, comparing them to people who counted medicinal plants in medical treatises, without knowing their power or effect. It is of interest that the first Azharoth of Saadia was made the subject of a Halachic work of enormous proportions, in four volumes, covering 2,060 folio pages, by J. F. Perl, under the title *Sefer Hamitzvoth Lerabbenu Saadia Gaon* (Warsaw, 1914-17).

The name Azharoth was applied also to compositions treating a precept in all its details or to the laws pertaining to a particular festival, as Passover, Sukkoth, or New Year. These were usually recited on the Sabbath preceding the particular festival. The Halachic nature of such compositions and their unsuitability for devotional purposes caused them early to fall into disuse.

See also: PRECEPTS, THE 613; PIYUT.

JOSEPH MARCUS.

Lit.: Elbogen, I., *Der jüdische Gottesdienst* (1924) 217 et seq., 278; Guttmann, Michael, *Behinath Hamitzvoth* (1928); Malter, Henry, *Saadia Gaon* (1921) 150, 330-31; Davidson, Israel, *Otzar Hashirah Vehapiyut,* vol. 4 (1933) index.

AZKARI (or **ASCARI**), **ELEAZAR BEN MOSES,** rabbi and author, who flourished at Safed, Palestine, in the 16th cent. He was a pupil of Joseph Sagis and Joseph Ashkenazi, and associated with Joseph Caro, the author of the *Shulhan Aruch,* and Isaac Luria, the Cabalist. He corresponded on Halachic matters with Joseph di Trani. Azkari founded a society for religious meditation, Sukkath Shalom (Tabernacle of Peace), for which in 1588 he wrote a devotional treatise, *Haredim* (The Devout), first published at Venice, 1601. He wrote a commentary on the tractate *Berachoth* of the Palestinian Talmud (incorporated with the text, Zhitomir, 1860; Piotrków, 1900; Vilna, 1922). He appears to have written also a Cabalistic commentary on *Lamentations.* He regarded the Cabala with awe, but admonished his disciples against its pitfalls. He opposed asceticism.

Lit.: Schechter, Solomon, *Studies in Judaism* (2nd series, 1908) 244-46; Rosanes, S. A., *Dibre Yeme Yisrael Betogarmah,* vol. 3 (1914) 218-19.

AZORES (called also the Western Islands), an archipelago in the Atlantic Ocean, northwest of Africa, and belonging to Portugal. In 1432 Pedro Alvarez Cabral set foot on the island of Santa Maria and claimed it for Portugal; by 1457 that country had dis-



A street in Ponta Delgada, Azores Isles. Jews first settled in the Azores in 1497 when they were driven from Portugal. The Jewish population, in 1939, was less than 40, a mere vestige of the earlier Jewish communities

covered and taken possession of all the other islands of the group.

Jews first came to the Azores when they were driven out of Portugal in 1497. In the years following the Portuguese brought many Jews there as servants and captives, but these gradually drifted away from the islands, many of them returning to Portugal. There is no further history of the Jewish community till the 20th cent. In 1910 there were small Jewish groups at Ponta Delgada, on the island of San Miguel, at Fayal, Terceira and some of the other islands. These Jews were chiefly exporters, and kept up their religious practices and customs; many of them intermarried with Catholics. In 1939 the entire Jewish population, a mere remnant of those who had been transported to the island in the 16th cent., or of newcomers from Morocco, numbered at most forty. Thirty were in Ponta Delgada, the capital; four at Horta, on the island of Fayal; and six at the city of Angra do Heroismo, on the island of Terceira. Each of the three towns has a Jewish cemetery, and Ponta Delgada, a synagogue. In addition, there were an undetermined but small number of Marranos in the Azores.

Lit.: *Allgemeine Zeitung des Judentums* (1880) 439; *Encyclopaedia Judaica,* vol. 3 (1929) cols. 803-4.

AZRAEL, the angel of death in Mohammedan mythology. The form of the name, as well as the association of Azrael with Gabriel, Michael and Israfil (Hebrew Seraphel or Seraphiel), point to a Jewish origin; but the Hebrew original of the name has not yet been identified. The description of Azrael as covered with thousands of eyes, one for each mortal, and of his being forewarned of the death of every individual is probably borrowed from Jewish sources. Longfellow's poem "Azrael" (*Tales of a Wayside Inn,* part 3), in which Solomon tries to save a friend from the angel of death only to send him to the place appointed for his end, is based on a legend recorded in the Talmud (*Suk.* 53a). The name Azrael appears occasionally in medieval Jewish literature.

See ANGEL OF DEATH.

AZRIEL (EZRA) BEN MENAHEM, surnamed "The Saint," Cabalist, b. Gerona, Spain, 1160; d. 1238. While still a young man he traveled to Southern France, where he became a pupil of Isaac the Blind. Later he returned to Spain and founded a house of study in Gerona, which Nahmanides is said to have attended. Azriel is considered the founder of speculative Cabala. His chief work, *Ezrath Adonai* (The Help of the Lord), is written in the succinct form of questions and answers, and presents a compact philosophical and cosmological system. Azriel taught that one can use only negative terms in defining the nature of God; hence he was the first to designate Him as En Sof (The Endless). His system further declares that the universe arose neither by a creation out of nothing nor by a reshaping of primary matter, but as an emanation from God; creation was the transformation of potential existence to realized existence. This was effected by ten various gradations from the immaterial to the material world, the Sefiroth. Of these ten Sefiroth, three belong to the world of thought, three to the world of soul, and four to the corporeal world—a distinction which Azriel was the first to make. He gives the first Sefirah the name of Rum Maalah (Supreme Height), instead of the term Kether (Crown) used by later Cabalists.

Lit.: Ehrenpreis, M., *Die Entwicklung der Emanationslehren der Kabbala des dreizehnten Jahrhunderts* (1895) 24-33; Jellinek, A., *Beiträge zur Geschichte der Kabbala,* part 2 (1852) 32-40; Waxman, M., *A History of Jewish Literature,* vol. 2 (1933) 338, 355-56, 364, 388-89.

AZULAI, ABRAHAM, Cabalist, b. Fez, Morocco, 1570; d. Hebron, Palestine, 1643. He emigrated from Morocco to Hebron, and resided afterwards in Gaza,

where he wrote the Cabalistic book *Hesed Leabraham* (Mercy Unto Abraham; Amsterdam, 1685), which he divided into springs and brooks, instead of into chapters, and in which he treated in detail the problem of the transmigration of souls. He composed also a commentary on the Bible, published in Vilna in 1873 under the title of *Baale Berith Abraham* (Members of the Covenant of Abraham), and a large commentary on the Zohar, of which latter, however, only parts have appeared in print, *Zohare Hammah* (The Brightness of the Sun; Venice, 1655) and *Or Hahammah* (The Light of the Sun; Przemysl, 1896-98).

AZULAI, HAYIM JOSEPH DAVID (known as **HIDA,** from the initial letters of his name), author, traveler, and father of modern Hebrew bibliography and biography, b. Jerusalem, 1724; d. Leghorn, 1805. He was the great-grandson of the Cabalist Abraham Azulai. After receiving a thorough Talmudic and Cabalistic education from his teachers Joseph Nabon, Isaac Rapoport, Eliezer Nahum, and Hayim ibn Attar, Azulai plunged into the study of books, and at the age of sixteen had already written *Haalem Dabar* (Some Oversights; never published), explaining the mistakes of the authors he is criticizing, attributing these errors to their faulty biographical and chronological knowledge. A year later he wrote the first of his Talmudic commentaries, *Shaar Yosef* (Gate of Joseph), to the tractate *Horayoth.*

In 1753 Azulai was accorded the great honor of being selected by the Palestinian communities to travel through Europe as their representative (Meshullah). His itinerary took him through Egypt, Italy, Germany, the Netherlands, England, France, Sicily, Rhodes, Turkey, and Syria. In 1758 he returned to Jerusalem, and in 1764 was sent on a difficult mission to Turkey relative to the condition of the Jews. He then officiated for five years as rabbi in Cairo, after which he returned to Hebron in Palestine. In 1772 he was again sent to Europe as Palestinian emissary, and this time traveled through Egypt, Tunis, North Africa, Italy, France and the Netherlands. In 1778 he settled down in Leghorn, where he devoted the remainder of his life to scholarly research and the printing of his books.

In his very interesting diary, *Maagal Tob* (A Good Circuit), Azulai notes the economic and cultural status of the Jews in the various countries; gives his impressions of the rabbis and community leaders; and never fails to describe Jewish manuscripts which he saw in the various libraries. A man of stately and saintly appearance, he was highly respected—many non-Jews honored him and requested his blessing, while Jews asked him to act as arbitrator in individual, marital and communal disputes. He relates many interesting incidents; when he was visiting Versailles, for example, Louis XVI desired to know which country he was representing as ambassador.

Azulai's outstanding contribution is his *Shem Hagedolim* (Name of Great Ones), a literary dictionary, the first part giving the biography of over 1500 scholars, and the second being a description of over 2000 books, many of them manuscripts first described by him. This gigantic work, the cornerstone of modern Jewish bibliography, in the preparation of which Azulai utilized over 250 manuscripts, is an indispensable reference book, and has been revised by Benjacob (1753), and supplemented by Walden (1864) and Krengel (1905-30). Written in a very beautiful Hebrew, it contains many delightful excursuses, such as the popularity of certain names in different times (Benjacob, part 1, pp. 7-10); why the Zohar was not revealed in the Talmudic period (pp. 29-31); women who were scholars (p. 59); adepts in practical Cabala (pp. 117, 147); and anonymity in writing books (part 2, pp. 43-46).

Had it not been for the indefatigable activity of Azulai many important manuscripts might have perished. Among the works he edited from manuscript are the Gaonic *Seder Tannaim Vaamoraim,* a digest of new responsa of Asher ben Jehiel, and the Biblical commentary of Isaiah di Trani the Elder.

Azulai contributed to almost every field of rabbinic endeavor. Forty separate books of his have been published, including three anthologies, four volumes on the *Shulhan Aruch,* two volumes of responsa, six commentaries to as many tractates of the Talmud, six volumes of sermons, three Biblical commentaries, commentaries on the *Zohar,* the *Sefer Hasidim* of Judah ben Samuel of Regensburg, and the Passover Haggadah, and three volumes of special prayers and devotion. H. Rosenberg has described a group of forty of Azulai's manuscripts, the most important of which are ten large diaries, composed when he was too busy to write books (1764-69, 1773-78), and has published many of his letters. The other manuscripts consist of commentaries to the Bible, Talmud and the codes, sermons, stories, a rhyming dictionary, Cabalistic writings, notes to the *Yad Hahazakah* of Maimonides, and account books. The Jewish Theological Seminary of New York possesses a few manuscripts of Azulai which have not as yet been described. HIRSCHEL REVEL.

Lit.: Azulai, Hayim Joseph David, *Maagal Tob* (part 1, 1879) edit. Freimann; selections trans. into English by Adler in *Jewish Travelers* (1930) 345-68; idem, *Iggeroth Hida* (1867); Krengel, "Tav Lehayim," introduction to his *Shem Hagedolim Hashalem* (1905); Rosenberg, H., *Kiryath Sefer,* vol. 5, pp. 142-62; 255-62; 388-95; Frumkin-Rivkin, *Toledoth Hachme Yerushalayim,* vol. 3, pp. 111-16. Marx, Alexander, "Le sejour d'Azoulai à Paris," *Revue des études juives,* vol. 65 (1913) 243-73.

